

Paradise Lost

Book 3^d

Paradise Lost Book 3^d. h^d. 1

("Or of the Eternal, co-eternal beam,
May I express thee, unblamed") Or may
I without blame call thee the co-e-
ternal beam of the eternal God?

Milton questions whether he sh^d. ad-
dress Light as the first born of Hea-
ven, or as the co-eternal beam of
the eternal father, or as a pure
ethereal stream whose fountain
is unknown. But as the second
appellation seems to ascribe a pro-
per eternality to Light, he doubts
whether he might use that without
blame. ("Since God is light, and in
unapproached light") 1st John 1st
chap: 5th ver: "God is light, & in him
is no darkness at all." 1st Timothy

6th chap: 16th ver: Who only hath
immortality, dwelling in the light
which no man can approach unto"

("Bright effluence of bright essence
increase") What the wisdom of So-
lomon says of wisdom, Milton ap-
plies to Light 7th chap: 25th 26th
ver: She is a pure influence flow-
ing from the glory of the Almighty,
She is the brightness of the everlas-
ting light" ("Or hear'st thou rather"
Or dost thou rather hear this address,
dost thou delight rather to be called,
"pure ethereal stream": ("whose foun-
tain who shall tell") As the question
is asked in Job 20th chap: 19th ver:
"Where is the way where light dwelleth"
("The rising world of waters dark &
deep") For the world was only in

a state of fluidity, when the light
was created, as Innes says, 1st chap:
Genesis 2. 3. ver. "The Spirit of God
moved on the face of the waters, and
God said, Let there be light, and there
was light" ("won from the void &
formless infinite") Void must not
here be understood as emptyness, for
Chaos is described full of matter, but
void, as destitute of any formed being,
void as the earth was when first
created. ("Through ether, & through
middle darkness") Through Heav
which is often called ether darknes,
and through the great gulf between
Heav & Heaven, "the middle darkness"
("With other notes than to th' Orphean
lyre") Orpheus made a hymn to night
which is still extant, he also wrote

of the creation out of Chaos; Or-
pheus was inspired by his mother
Cathore only, Milton by the Heaven-
ly Muse; Therefore he saith he sang
with other notes than Orpheus, tho'
the subjects were the same. ("Taught
by the heavenly muse") He was not
only taught by the muse "to venture
down" but also, up to re-ascend,
tho' hard to rare" ("the flowery brooks
beneath") Keaton & Sibah; the sense
of this passage striketh of its poetical
ornaments is, that altho' he was
pleased to study the beauties of
the ancient poets, his highest de-
light was in the holy scriptures.
("Blind Thamyris, & blind Maeonides;
Theopides is Homer, so called from

his father Maeon; Homer mentions
Thamyris in the Iliad. He was a
Thracian by birth, and invented the
Ionic mood or measure. ("Giresias, a
Theban prophet") Phineas, a king
of Arcadia, both blind. ("and their
works") That is, the works of his own
works, the operations of his own
creatures, Angels, Men, Devils. ("and
from his sight received, beatitude
past utterance") But another here
alludes to the beatific vision, in
which divines suppose the happi-
ness of the saints to consist. ("on his
right the radiant image of his glory
sat") St. Paul says, in the Epi. Hebrews,
1st chap: 3^d verse. His Son - who being
the brightness of his glory, & the ex-
press image of his person - sat down

on the right hand of the Majesty on
high" ("that be far from thee") Imi-
tation of Genesis 18th chap: 25th ver:

That be far from thee to do after this
manner, to slay the righteous with
the wicked; and that the righteous
sh^d. be as the wicked, that be far
from thee: that not the judge of
all the earth do right? ("O Son")

The Son is here addressed by several
titles & appellations borrowed
from Scripture. ("O Son, in whom my
soul hath chief delight") 3^d chap:
Matthew 17th ver. "My beloved Son
in whom I am well pleased" ("Son
of my bosom") 1st chap: John 10th
ver: The only begotten Son which is
in the bosom of the Father" ("My
word") 19th chap: Rev: 13th ver:

"And his name is called the word of
God" ("My wisdom and effectual
might") 1st Corin: 1st chap: 24th:

"Christ the power of God, & the
wisdom of God" ("And to the end
persisting, safe arrive") St Matthew
10th chap: 22^d ver: "He that endureth
to the end shall be saved". ("Wood
mate") As there was silence in
Heb, when it was proposed who
sh^d. be sent on the dangerous ex-
pedition to destroy mankind, there
is likewise silence in Heaven, when
it is asked who w^d. be willing to pay
the price of their redemption. Sa-
tan alone was fit to undertake the
one, as the Son of God was the other.
("interceptor none") 59th chap Isaiah
16th ver: He saw that there was

No man, and wondered that there
was no intercessor: therefore his arm
brought salvation unto him, and his
righteousness, it sustained him"
("Life in myself for ever") 5th chap:
John 26th ver: "For as the Father
hath life in himself, so hath he
given to the Son, to have life in
himself". ("with corruption there
to dwell") according to the Psalmist
16th Psalm 10th ver: "For thou wilt
not leave my soul in Hell, neither
wilt thou suffer thine Holy One to
see corruption" Applied to our
Saviour's resurrection by St Peter
Acts 2^d chap: 20. 21st ver: ("Through
the ample air in triumph hush")
80th Psalm, 10th ver: "Thou hast as-

-cended on high, thou hast led cap-
-tivity captive" 2^d Colossians 2^d
chap: 15th ver: "And having spoiled
Principalities, and Powers, he made
a show of them openly, triumphing
over them in it." ("Death hath")
According to St Paul, "The last one
my that shall be destroyed is
death". ("As in him perish all men")
1st Corinths: 15th chap: 22 ver: "For as
in Adam all die, even so in Christ
shall all be made alive" ("All power
I give thee") 20th chap: Matthew 10th
ver: "All power is given unto me".
("All knees to thee shall bow")
Philippians 2^d chap: 10th ver: That
at the name of Jesus, every knee
shall bow, of things in Heaven, &

things in earth, and things under
the earth" ("The world shall
burn") "The 2^d. Epistle of Peter 3?
chap: 12th ver: ("The heavens being
on fire shall be dissolved, & the
elements shall melt with fervent
heat; nevertheless we, according
to his promise, look for new
Heavens, and a new earth, wherein
dwelleth righteousness." ("God
shall be all in all") 1 Corinthians
15th chap: 20th ver: "And when all
things shall be subdued unto him,
then shall the Son also himself
be subject unto him that put
all things under him, that
God may be all in all." ("But
all ye gods adore him") Psalm

97. 7th ver: "worship him, all ye
gods, that is, all ye angels. St
Paul says, Hebrews 1.6. ver" And
let all the angels of God worship
him" ("Above the Son, and honor
him as me") "That all men sh^d.
honor the Son, even as they honor
the Father". ("down they cast their
crowns") Revela: 4th ch. 10th ver: "The
four & twenty elders fall down be-
fore him that sat on the throne,
and worship him that liveth for-
ever & ever, & cast their crowns be-
fore the throne" ("Immortel amaran-
th, the Greek for unfading,
that decayeth not; according to Ma-
ry, a flower of a purple velvet
color, which tho' gathered keeps

its beauty, and when all other flowers fade, recovers its lustre, by being sprinkled with a little water. ("the fount of life, and river of bliss") The joys of Heaven are in Scripture generally expressed by "the fountain of life, and rivers of pleasure" So, psalm 36th O. G. ver: "Thou shalt make them drink of the river of thy pleasures, for with thee is the fountain of life" Revel: 7th cha 17. ver. "For the Lamb which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters" Revel: 22nd chap: 1. ver. "He showed me a pure river of water of life"

(with these that never fade") There refers the crowns spoken of, all the intermediate verses being in a parenthesis. Milton here alludes to 1 Epistle of Peter 5th chap. 4th ver: Ye shall receive a crown of glory that fadeth not away" ("like a sea of jasper throne") Jasper is a precious stone of several colors, but the green is most esteemed, & bears some similitude, to the color of the sea. ("Thou' a inaccessible, but when thou shalt be") The word, but, here is the same as, except, "inaccessible, but when thou shalt be" that is, only accessible, when thou shalt be. ("Dark with excessive bright thy spirit appear") Milton

has the same thought of darkness
occasioned by glory. in the 5th book -
"Brightness had made invisible"

This explains his meaning here; the
excess of brightness had the effect of
darkness, invisibility. ("but with
both wings veil their eyes") So they
are represented in Isaiah's vision
of the Throne of God: 6th chap: 2^d
ver: "Above it stood the Seraphim;
each one had six wings; with
twain he covered his face" ("of
all creation first") So in Colossians
1st chap: 15th ver: "the first born of
every creature, or of all creation"
and Revel: 3^d chap: 14th ver: "the
beginning of the creation of God"

("Whom else no creature can behold")
No creature can otherwise behold the
Father, but in L through the Son. John
1 chap: 18th v. No man hath seen God
at any time, the only begotten Son
which is in the bosom of the Father,
he hath declared him" "On Imans
bred") Imans is a celebrated moun-
tain in Asia, its name is supposed
to signify snowy, in the language
of the inhabitants; it is the bounda-
ry to the east of the western Tartars,
who are called, "Toring" as they live
chiefly in tents, & remove from
place to place for the convenience
of pasturage. "Ganges & Hydaspes" are
famous rivers of India, and Serica
is a region betwixt China to the

east, and the mountain means to
the west: some writers say that
the Chinese who inhabit this coun-
try, which is plain & level, have
carts & coaches driven with sails.
("on the plain of Senaar") Or Shinar,
for they are both the same name
of this Province of Babylonia.

("Empedocles") The scholar of Pytha-
goras, a philosopher & poet, born
at Agrigentum in Sicily, he wrote
of the nature of things, in Greek
verse: he stole one night from his
followers, and threw himself into
the flaming Etna, that being no
where to be found, he might be
esteemed as a god, and supposed to
have been taken up to Heaven.

But his iron patens, being thrown
out by the fury of the burning
mountain, discovered his defeated
ambition. ("Pleomachus") He was
called ~~Ambraciotas~~, of Ambracia,
a city of Epirus, in Greece. Having
read over Plato's book of the soul's
immortality, and happiness in
another life, he was so ravished
with the account of it, that
he leaped from a high wall into
the sea, that he might immediat-
ly enjoy it. ("white, black, or grey")
So named according to their habit,
white friars, or Carmelites, black
friars or Dominicans, gray friars
or Franciscans, from their founders
St Francis, St Dominic, & Mount

Carmel where that order pretend
they were first instituted. Milton
seems here to show his dislike of the
church of Rome, by placing the re-
ligious orders "with all their trum-
pery" cows, hoots, reliques, beads &c
in the Paradise of Fools, and ma-
king them the principal figures in
it. ("Here pilgrims") Those who had gone
upon pilgrimages to the holy Land
to visit our Lord's Sepulchre; but
to such persons that may be said
which was to the women after his
resurrection 24th chap: Luke, 5. 6. ver
"Why seek ye the living among the
dead? He is not here but risen"

("And that crystallin Sphere") Mil-
ton means here according to the

Ancient astronomy adopted & improved
by Ptolemy. ("They pass the planets
seven") our planetary or solar sys-
tem, and beyond this, ("pass the fixed")
the firmament or sphere of the fix-
ed stars, and beyond this, "that crys-
talin Sphere," the crystallin Heaven
clear as crystal, to which was
attributed by the Ptolemies a
sort of vibration or shaking ("the
trepidation so much talk'd off to
account for certain irregularities
in the motion of the stars, and, be-
yond this ("that, first moved") the
primum mobile, the sphere which
was both the first mover, and the
first mover, communicating its
motions to all the lower spheres
and beyond this was the empyrean

Heaven, the seat of God & the An-
gels. ("St Peter at Heaven's wicket
with his keys") Milton here intends
to ridicule the conceits of the Roma-
nists, that St Peter and his suc-
cessors are in a particular manner
intrusted with the keys of Heaven.
("Into a Limbo large & broad") The
Limbus patrum, as it is called, is a
place that the Schoolmen supposed
to be in the neighborhood of Hell,
where the souls of the patriarchs
were detained, and those good men
who died before our Saviour's resur-
rection. ("The stairs were such as
whereon Jacob saw") his companion
taken from 28th chap: Genesis 12. 13
ver: "And he dreamed, and beheld a

ladder set upon the earth, and the
top of it reached to Heaven, and be-
hold the Angels of God ascending
& descending on it, and behold the
Lord stood above it. Jacob gave
the name Bethel to the city of Luz
adjoining where he dreamt his
dream. ("wafted by angels") his Laha-
ms was "carried by angels" Luke 16th
chap: 22 ver: and Elijah was rapt
up "in a chariot of fire, & horses of
fire" 2 Kings 2^d 11th ver: ("and his
eye with choice regard") his eye with
choice regard passed frequently, as
well as his Angels to and fro on high
behests or commands, and surveyed
("from Paneas") a city at the foot of
a mountain of the same name,
part of Mount Libanus, where the

river Jordan has its source, "to Beersaba or Beershaba, that is the whole extent of the Promised Land from Pareas in the north, to Beersaba in the south, where the Holy Land is bounded by Egypt & Arabia. The limits of the Holy Land are thus expressed in Scripture, "from Dan even unto Beersheba" Dan at the northern, and Beersheba at the southern extremity; and the city, that was called Dan, was afterwards named Pareas, ("So wide the opening seemed") where the same divine power fixed the limits of dark ness, that said to the proud ocean, "Hitherto thou shalt come & no farther". ("Round he surveys") Satan is here represented as taking a view of the whole creation from

east to west, and then from north to south. Round he surveys, as well he might in his present situation, "so high above the circling canopy of night extended shade" In this situation then he ("surveys from eastern point of Libra") one of the 12 signs exactly opposite to Aries, "to the fleecy star" Aries, or the Ram; that is from east to west, for when Libra rises in the east, Aries sets fur west; and Aries is said "to bear Andromeda" because that constellation represented as a woman is placed just over Aries, "far off Atlantic seas" the great western ocean ("beyond the horizon") — ("then from pole to pole he views in breadth") that is from north to south, and that is said to be "in breadth" because the Ancients knowing more of

the earth from east to west than
from north to south, and having a
much greater journey one way than
the other, one was called length or
longitude, the other breadth or latitude.
("down right into the world") Satan
after having surveyed the whole creation,
immediately, "without longer pause"
throws himself into it, and is described
as making two different motions. At
first he drops down perpendicularly
some way into it, ("down right into
the world's first region throws his
flight precipitant") and afterwards
("winds his oblique way") turns & winds
this way & that, if he might any
where espy the seat of man; for
tho' it is said that the passage was
just over paradise, yet it is evident

that Satan did not know it, and therefore
as it was natural for him to do, winds
about in search of it thro' ("the pure man-
ble air") The epithet pure determines
the sense of the second, and shows why
the air is compared to marble, namely,
for its clearness and whiteness, without
any regard to its hardness. ("like
those Hesperian gardens") Some suppose
the gardens of the Hesperides were
the isles about Cape Verd in Africa
others say the Canaries. ("But up or
down, By center, or eccentric, hard to
tell, Or longitude") These words sh^d.
be included in a parenthesis. Satan
had now passed the fixed Stars, and
was directing his course towards the
sun, but it is hard to tell, whether
his course was "up or down," that
is north or south, for so up and

matter of nature, and Milton em-
-ploys this metaphor to express
the matter, which the chemists make
experiments upon thro' all its mu-
-tations, and which they drain
thro' their limbees on stirs, till it
resume its native & original form.
("What wonder then") And if chemists
can do so much, what wonder
then if in the Sun itself is the
true philosopher's Stone, the
grand Elixir, and rivers of liquid
gold; when the Sun, the chief
of chemists, tho at so great a
distance, can perform such wonders
upon earth, and produce so many
precious things? ("As when his beams
at noon, Culminate from the

equator, as they now shoot upward
tho direct") The first as is used by
way of similitude, in the sense of
like as; There was no shadow, but
all sunshine, like "as when his beams
at noon culminate from the equator"
that is, are vertical, and shoot direct-
ly from the equator, which is the
reason why those who live under the
equator at noon cast no shadows.
The other as is used by way of
reason, in the sense of, for as much
as; There was no shadow, but all
sunshine, for as much, "as his beams
shot now directly upward". ("The
same whom John saw also, in the
Sun") Revela: 19th chap: 17. ver. "And
I saw an angel standing in the Sun".
("a golden har") A golden coronet

of shining rays circled his head, yet nevertheless did not hinder his lovely locks, that hung behind over his shoulders adorned with wings, from waving themselves into curls and rings. *Piar* from *Piara*, the Persian word for a wand cap, high and ending in a point, the usual covering and ornament the eastern princes wore on their heads. ("fledge") for fledged. ("But first he casts") He considers. ("a stripling cherub") The evil spirit, the better to disguise his purpose, assumes the appearance of a stripling cherub, not of one of those of the prime order, and dignity, for such could not so well be supposed to be ignorant of what Satan wanted now to be

informed. ("His habit fits for speed Succinct") If Milton meant that Satan had clothes on as well as wings, it is contrary to his usual manner of representing the Angels; some understand these lines "that the wings he wore were his habit", and they were certainly a habit fit for speed Succinct; but Succinct is not understood in its first & literal sense, fired or tucked up; but in the metaphorical sense, ready & prepared. ("and ~~are~~ his eyes") An expression borrowed from Zechariah 4th chap: 10 ver: "Those seven, they are the eyes of the Lord, which run to & fro through the whole earth". The Jews therefore believed there were seven principal angels

who were the captains & leaders
as were of an heavenly host. Reve:
1st chan: 4. ver. "And from the seven
spirits which are before his throne"
Reve: 5th chan: 6. ver: "which are
the seven spirits of God sent forth
into all the earth" Reve: 8th chan:
2^d. ver: "And I saw the seven Angels
which stood before God, and to them
were given seven trumpets": Tobit
12th 15 ver: "I am Raphael one of
the seven holy Angels, which pre-
sent the prayers of the Saints,
and which go in & out before the
glory of the Holy One": ("Uriel")
His name is derived from two He-
brew words which signify "God is
my light": He is mentioned as a

good Angel in the second book of
Esdras, and the Jews and some Chris-
tians conceive him to be an Angel
of light according to his name, &
therefore he has properly his station
in the Sun. ("Hypocrisy") What is
said here of hypocrisy is censured as
a digression, but it seems necessary;
for otherwise it might be thought
very strange, that the evil spirit
should pass undiscovered, by the Arch-
angel Uriel, the regent of the Sun,
and the sharpest sighted spirit
in Heaven, and therefore Milton
endeavours to account for it by
saying, that hypocrisy cannot be
discerned by man or Angel. ("Had
in remembrance") From the Psalm:
"He hath so done his marshes

words that they ought to be had in
"remembrance" - ("The cumbrous ele-
ments") Even air and fire are so
in comparison of the ethereal quin-
tessence, celestial fire, or pure spi-
rit. ("And this ethereal quintessence
of Heaven") The ~~four~~ elements hasted
to their quarters, but this fifth
essence flew upward. The Angel
who speaks is in the Sun, and there-
fore says this, as the Sun was
a part of this ethereal quintessence.
Aristotle, and others of the ancient
philosophers, supposed that besides
the four elements, there was like-
wise an ethereal quintessence
or fifth essence, out of which
~~the~~ stars and Heavens were formed;

and its motion was orbicular;
These "stars are numbered as thou
seest" and seest how they move"
and the rest of this 5th essence that
is not formed into stars, surrounds,
and like a wall incloses the universe,
("On his knees' top he lights") A moun-
tain in the borders of Armenia,
not far from the spring of Tigris,
Milton calls Satan on this moun-
tain, because it borders on the
Mesopotamia, in which the most
pious describers of Paradise
place it.

It is difficult for a man to speak
long of him ~~at~~ self & with out vanity
therefore I shall be short.

It may be thought an instance
of vanity that I pretend at all
to write my life but this Narra-
tive shall contain little more
than the history of my writings
or indeed ~~all~~ most all my life has
been spent in literary ^{or} pursuits and
occupations.

Emma Nicholas.

Spelling Book

