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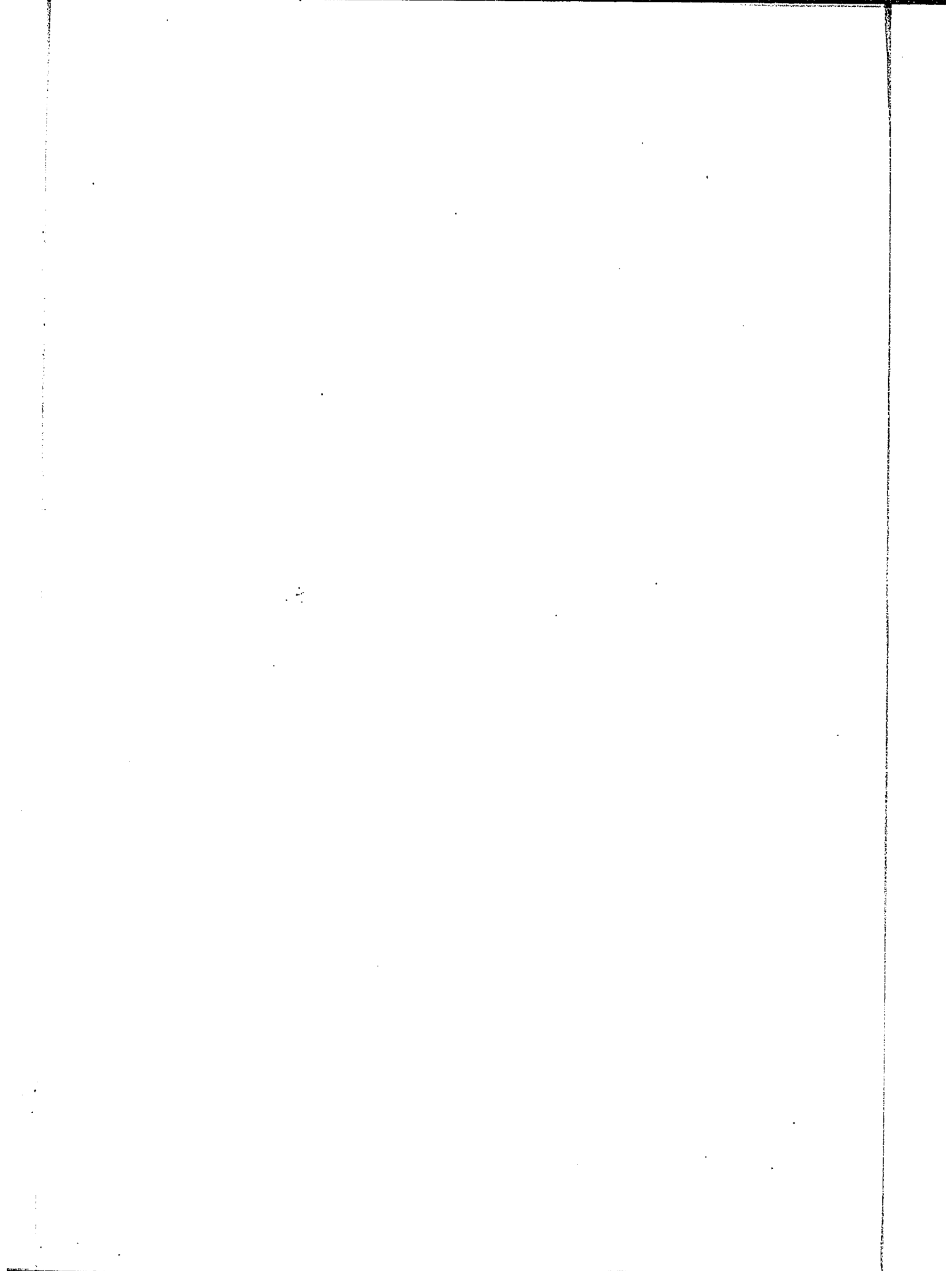
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MILTON'S POETRY

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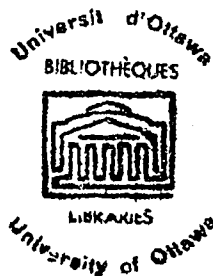
BY

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(M. A. U. O. June 1935)

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MILTON'S POETRY

Viewed in the Light of Catholic Doctrine

Milton wrote in an age of theologians and philosophers. The whole atmosphere of his life is religious, the language in which he writes is that of Scripture; the illustrations which come to hand most readily are taken from the Bible. The deepest and most profound religious truths are often veiled in allegory. It is most remarkable, but even after his blindness his writings were of a scriptural nature. Despite the religious character of his writings it seems that he was not endeavouring to play the part of the evangelist.

Any attempt to define exactly the religious views of Milton in his poetry is to attempt the capture of the most elusive prey. Milton was not one man but many; and to him who asks, "What was Milton's opinion on this or that point?", I answer, "Which Milton, and at what period of his life?" In his poetry there appears an inconsistency in religious beliefs.

Of all the poets who have introduced into their works the agency of the supernatural beings, Milton has succeeded best. In this respect his poetry is peculiarly characterized by loftiness of thought despite the fact that many of his supernatural beings perform functions of which immaterial beings are incapable.

The religious character of Milton's poetry has been pointed out. It now remains to show in what respect Milton's beliefs are compatible with Catholic teaching. Before attempting this, Catholic Doctrine may be defined. The Church and the Holy Bible are simply means of determining what the doctrine of the Apostles was. Catholics believe that the Bible is the higher authority of the two; because its writing is inspired by

the Holy Ghost, whereas that of the Church is merely preserved from error by Him.

To these two great sources of Christian truth Catholics add another. This is what is called tradition. Tradition is simply the account of faith that is handed down by word of mouth, or by writing, from one generation to another.

Thus it is the aim of this work to show how Milton in his poetry measures up to Catholic creed in all its principal points. What did Milton believe with regard to Creation, to God and the Angels, to the Church herself and to different Catholic religious practices?

Milton had to create the scenes for his great epic. He is reserved on the aims of Creation.

"Before the hills appeared or fountain flowed,
Thou with Eternal Wisdom didst converse,
Wisdom thy sister, and with he didst play.
In presence of the Almighty Father, pleased
With thy celestial song." (1)

and

" what cause
Moved the Creator, in his holy rest
Through all eternity, so late to build
In Chaos." (2)

There were, therefore, plans or aims to be fulfilled. These plans were shaped before the Creation. It was during this divine play that the plans of the world were made.

In the view of Milton, space was infinite. A portion of it, of immense but limited extent, was occupied by Heaven, the rest, under the name of Chaos formed

" a dark
Illimitable ocean, without bound,
Without dimension; where length, breadth, and highth,
And time, and place, are lost;" (3)

Elsewhere it is:

" the vast immeasurable abyss,
Outrageous as a sea, dark, wasteful, wild,
Up from the bottom turned by furious winds
And surging waves, as mountains to assault
Heaven's highth, and with the centre mix the pole." (4)

The contents of Chaos are the "embryon atoms," which by their combination may produce all material substances.

"For Hot, Cold, Moist, and Dry, four champions fierce,
Strive here for mastery, and to battle bring
Their embryon atoms:" (5)

- (1) Milton: Paradise Lost, Bk. VII, ll. 8-12
- (2) Id. VII, ll. 90-93
- (3) Id. II, ll. 891-894
- (4) Id. VII, ll. 211-215
- (5) Id. II, ll. 898-900.

These atoms will be in ceaseless conflict among themselves,

"Unless the Almighty Maker them ordain
His dark materials to create more worlds ..." (6)

It was,

"In the beginning how the heavens and earth
Rose out of Chaos:" (7)

And God,

"..... in paternal glory rode
Far into Chaos and the World unborn;
For Chaos heard his voice." (8)

Milton shows that Chaos was the "formless void" and the confused matter out of which the universe was created. This matter existed before the creation of heaven and earth.

"Thus God the Heaven created, thus the Earth,
Matter unformed and void." (9)

Milton, identifies God with Chaos, that infinite abyss from which the world is to rise. God addresses the Son-Creator:

"..... ride forth, and bid the Deep
Within appointed bounds be heaven and earth.
Boundless the deep, because I am who fill
Infinitude; nor vacuous the space..." (10)

It is apparent that Milton means the heaven of our Universe, i.e. the one cut out of Chaos. The idea is that Chaos or the deep is boundless because God is boundless. Milton does not admit the sharp distinction between matter and God.

Likewise,

"..... in a moment will create
Another world; out of one man a race
Of men innumerable." (11)

- (6) Id. II, ll. 915-916
- (7) Id. I, ll. 9-10
- (8) Id. VII, ll. 219-221
- (9) Id. VII, ll. 232-233
- (10) Id. VII, ll. 166-169
- (11) Id. VII, ll. 154-156

And,

"Immediate are the acts of God, more swift
Than time or motion, but to human ears
Cannot without process of speech be told,
So told as earthly notion can receive." (12)

This shows that just as God comprehends the whole of space, so the whole of time is in Him; from all eternity He has willed the whole of Being, He has it completely present in Himself. "Immediate are the acts of God" implies that Creation must have been instantaneous.

Milton thought that all beings were produced by matter:

"..... who saw
When this creation was? Remember'st thou
Thy making, while the Maker gave thee being?
We know no time when we were not as now;
Know none before us, self-begot, self-raised
By our own quickening power when fatal course
Had circled his full orb, the birth mature
Of this our native Heaven, Ethereal Sons." (13)

And,

"The Gods are first, and that advantage use
On our belief, that all from them proceeds.
I question it; for this fair Earth I see,
Warmed by the Sun, producing every kind;
Them nothing." (14)

For Milton everything without exception has come out of divine matter.

"O Adam, one Almighty is, from whom
All things proceed, and up to him return
If not depraved from good, created all
Such to perfection; one first matter all,
Endued with various forms, various degrees
Of substance, and, in things that live, of life;
But more refined, more spiritous and pure,
As nearer to him placed or nearer tending.
Each in their several active spheres assigned,
Till body up to spirit work, in bounds
Proportioned to each kind. So from the root
Springs lighter the green stalk, from thence the leaves.

(12) Id. VII, ll. 176-179
(13) Id. V, ll. 856-863
(14) Id. IX, ll. 6718-722.

Moreaery, last the bright consummate flower
 Spirits odorous breathes: flowers and their fruit,
 Man's nourishment, by gradual scale sublimed,
 To vital spirits aspire, to animal,
 To intellectual; give, both life and sense,
 Fancy and understanding; whence the Soul
 Reason receives, and Reason is her being,
 Discursive, or Intuitive: Discourse
 Is ofttest yours, the latter most is ours;
 Differing but in degree, of kind the same." (15)

According to Milton all forms of beings are thus parts of God. God has created all beings, not out of nothing, but out of Himself. All matter is part of the substance of God, and from this matter, which in its nature is divine, all things have come. Milton's system is Pantheistic Materialism. Although Milton admits that all created matter has come from one first matter, he points out that there are graduated varieties of this first matter. The idea is that this first matter is differentiated into ascending series of forms or beings. The inorganic is the lowest, the vegetable is next, then the animal, then the human, and then the angelic which it would appear is nearest in the scale to the Divine original matter. This matter contains in itself all the possibilities of life and intelligence. As all beings come from this matter there is no great difference between inanimate things and animals, between animals and men. In a word the whole of being is God.

It is owing to this identity of nature that food can be assimilated by beings, and that inert matter may feed intelligence.

"..... and food alike those pure
 Intelligential substances require
 As doth your Rational: and both contain
 Within them every lower faculty
 Of sense, whereby they hear, see, smell, touch, taste,
 Tasting concoct, digest, assimilate,
 And corporeal to incorporeal turn.
 For know, whatever was created needs
 To be sustained and fed." (16)

(15) Id. V, ll. 469-490

(16) Id. V, ll. 407-415

In reality, however, Milton is strictly neither materialist nor spiritualist. He acknowledges no distinction between spirit and matter, the only difference being from the lesser to the greater degree. The body is an accumulation of senses and the spirit that of the higher:

"Till body up to spirit work." (17)

The existence of the soul is suppressed. Body and soul are for Milton one and the same thing.

"And from these corporal nutriments, perhaps,
Your bodies may at last turn all to spirit,
Improved by tract of time, and wing'd ascend
Ethereal, as we, ..." (18)

Milton takes from Chaos the very qualities that are inseparable from matter. It has been shown that Chaos is without length, breadth, height, time and place. Whence comes this Chaos in Milton? It is the womb and grave of Nature.

"..... into this wild Abyss,
The womb of Nature, and perhaps her grave." (19)

It appears that God has created several other worlds before creating this one and, that not being pleased with them, had destroyed them. Thus it seems that unless the Earth or Universe fulfil the aims for which God created it, it will be destroyed also and become part of this Chaos of lost worlds. "Perhaps her grave," has a tragic significance.

Milton still believes that everything comes from God by "retraction."

"..... I uncircumscribed myself retire
And put not forth my goodness, which is free
To act or not." (20)

Thus Milton steadfastly holds to Pantheism or, as it is more commonly known today, Monism, a theory that God and matter are entirely one and the same substance. In this, Milton's belief is incompatible with Catholic Doctrine. Creation means the act whereby something is produced without the utilization

(17) Id. V, ll. 478

(18) Id. Vm ll. 496-499

(19) Id. II, ll. 910-911

(20) Id. VII, ll. 170-172.

of any pre-existing matter whatever. Thus the creative act is opposed to the act which makes use of materials. Catholic Doctrine teaches that God created all matter, which consequently is something absolutely distinct from himself, and not an emanation; i.e. not something which is ever progressively differentiating itself and becoming all things. Thus Catholic Doctrine makes a sharp distinction between matter and soul. The soul, because of its immaterial character, ascribes its origin to a direct creation from nothing and thus makes God its immediate author.

In the view of Milton, Heaven, as the fixed abode of the Deity, must have been co-eternal with Chaos. Its extent was great, but not boundless; its form was apparently circular.

"Far off the empyreal Heaven extended wide
In circuit, undetermined square or round." (21)

Yet Milton is positive that Heaven is square.

"And henceforth monarchy with thee divide
Of all things, parted by the Empyrean bounds,
His Quadrature, from thy Orbicular World." (22)

As Heaven has already been shown to be "undetermined square or round" this makes the picture vague. The purpose of Milton may be the idea of a distinction in shape between the Eternal Heaven and the new Universe suspended below it.

As a further means of giving an idea of Heaven's enormous magnitude Milton shows that the World which hung from it was

"..... in bigness as a star
Of smallest magnitude close by the moon." (23)

The world in this sense is taken to mean the whole starry Universe as suspended from the original Heaven or Empyrean over Chaos.

- (21) Id. II, ll. 1047-1048
(22) Id. X, ll. 379-381
(23) Id. II, ll. 1052-1053.

The outside of Milton's Heaven had a "crystal wall." (24)

And was,

"With opal-towers and battlements adorned
Of living Saphir..." (25)

In this wall were "blazing portals." (26)

And these "blazing portals," were

"...ever during gates, harmonious sound
On golden hinges moving..." (27)

Milton's Heaven possesses the same physical features as our earth.

In it are found plains, precipices, vales and pavements of gold and stars.

"In dubious battle on the plains of Heaven." (28)

"The fiery surge that from the precipice
Of Heaven." (29)

"To slumber here as in the vales of Heaven." (30)

"The riches of Heaven's pavement, trodden gold." (31)

"In progress through the road of Heaven star-paved." (32)

Milton's Heaven is material. It was surrounded by a wall in which there were gates. Within this wall of Heaven there flowed

"..... the River of Bliss." (33)

Heaven was not without its vegetation. There the "immortal amarant" (33a)

"... flowers aloft, shading the Fount of Life." (34)

In Heaven there are trees and vines that bear fruit, which must be the food of Angels. The Angel in addressing Adam says:

"...though in heaven the trees
Of life ambrosial fruitage bear, and vines
Yield nectar - though from off the boughs each morn
We brush mellifluous dews and find the ground
Covered with pearly grain..." (35)

(24) Id. VI, l. 860, "And crystal wall of Heaven."

(25) Id. II, ll. 1049-1050

(26) Id. VII, ll. 574-575 "..... He through Heaven,

(27) Id. VII, ll. 206-207 That opened wide her blazing portals."

(28) Id. I, l. 104

(29) Id. I, ll. 173-174

(30) Id. I, l. 321

(31) Id. I, l. 682

(32) Id. IV, l. 976 (33a) Id. III, l. 353 -

(33) Id. III, l. 358 "Immortal amarant, a flower which once

(34) Id. III, l. 357 In Paradise, fast by the Tree of Life

(35) Id. V. ll. 426-30. Began to bloom."

"Pearly grain" must mean the manna which was the food miraculously supplied to the Israelites during their 40 years' wandering in the wilderness. Milton must then take it to mean spiritual nourishment.

In Heaven besides trees and plants there were minerals for Satan says:

"Which of us who beholds the bright surface
Of this ethereous mould whereon we stand
This continent of spacious Heaven, adorned
With plant, fruit, flower ambrosial, gems and gold
Whose eye so superficially surveys
These things as not to mind from whence they grow
Deep underground: materials dark and crude,
Of spiritous and fiery fume..." (36)

Thus beneath the surface of the soil lay rocks and various gems, as on earth; for elsewhere the Angel says:

"..... though what if Earth
Be but the shadow of Heaven, and things therein
Each to other like more than on Earth is thought?" (37)

Like Earth, too, Heaven had its succession of day and night.

"..... evening now approached
(For we have also our evening and our morn
We ours for change delectable, not need.)" (38)

And,

"Now, when ambrosial night, with clouds exhaled
From that high mount of God whence light and shade
Spring both, the face of brightest Heaven had changed
To grateful twilight (for Night comes not there
In darker veil), and roseate dews disposed
All but the unsleeping eyes of God to rest." (39)

- (36) Id. VI, ll. 472-479
(37) Id. V, ll. 574-576
(38) Id. V, ll. 627-629
(39) Id. V, ll. 642-647.

The Angels sleep in heaven and there is a succession of day and night.

It appears that in Heaven there is cave or hollow in which is kept light.

"All night the dreadless Angel, unpursued,
Through Heaven's wide champaign held his way, till Morn,
Waked by the circling hours, with rosy hand
Unbarred the gates of Light. There is a cave
Within the Mount of God, fast by his throne,
Where Light and Darkness in perpetual round
Lodge and dislodge by turns - which makes through Heaven
Grateful vicissitude, like day and night;
Light issues forth, and at the other door
Obsequious Darkness enters, till her hour
To veil the Heaven, though darkness there might well
Seem twilight here. And now went forth the Morn,
Such as in highest Heaven, arrayed in gold
Empyreal; from before her vanished Night,
Shot through with orient beams." (40)

Milton's cosmological view has been treated up to now. It now remains to show what were his other beliefs with regard to Heaven. Milton holds the view that Heaven is the region above the universe which is the seat of an order of things eternal and consummately perfect, where God and the angels dwell. When speaking of the fallen angel he says:

"..... what time his pride
Had cast him out of Heaven, with all his host
Of rebel angels." (41)

And,

"As far removed from God and light of Heaven." (42)

Again,

"Mammon, the least erected Spirit that fell
From Heaven." (42)

Again,

"..... Mammon led them on
Mammon, the least erected Spirit that fell
From Heaven." (43)

- (40) Id. VI, ll. 1-15
(41) Id. I, ll. 36-38
(42) Id. I, l. 73
(43) Id. I, ll. 678-680.

"..... go, therefore, mighty Powers,
Terror of Heaven, though fallen; intend at home,
While here shall be our home, what best may ease
The present misery, and render Hell
More tolerable." (44)

Heaven is the source of authority and power.

"..... but that the will
And high permission of all-ruling Heaven." (45)

"..... to live exempt
From Heaven's high jurisdiction." (46)

It is a place of perfection, beauty and innocence.

"Thy looks, the heaven of mildness..." (47)
"Grace was in all her steps, heaven in here eye." (48)
"In narrow room Nature's whole wealth; yea, more!
A Heaven on Earth..." (49)

Although Heaven is a place of supreme felicity it is not without strict laws and tyranny. Satan says:

"Who now triumphs, and in the excess of joy
Sole reigning holds the tyranny of Heaven." (50)

Milton's Heaven is a definite place wherein God and His Angels are found. While Milton attributes to Heaven all perfection, he is material in his description of it. It is likely due to his great passion for liberty that he says that there is tyranny in Heaven. Such a statement does not fit into picture such as his view of Heaven. The term Heaven has come to designate both the happiness and abode of the just in the next life. Theologians generally hold that the Heaven of the Blessed is a special place with definite limits. Naturally, this place is held to exist, not within the earth, but in accordance with the terms of Scripture, without and beyond its limits. All details relative to a definite location are uncertain. The Church has decided nothing on this subject. It is as the Apostle says: "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love Him."

(44) Id. II, ll. 456-460
(45) Id. I, ll. 211-212
(46) Id. II, ll. 318-319

(47) Id. IX, l. 534
(48) Id. VIII, l. 488
(49) Id. IV, ll. 207-208
(50) Id. I, ll. 123-124

Catholic Doctrine teaches Heaven to be spiritual and not material. Furthermore it holds that God will be the immediate object of the soul in Heaven. The Blessed will see God as He is, i.e. after the manner of His own Being. In accord with Milton, Catholic Doctrine holds that Heaven is a state of absolute happiness and perfection.

Milton's Hell is something created. He is however, reserved on the exact time of its formation. It appears that it was in existence during the battle of the Angels for Michael says:

"Hence, then, and Evil go with thee along,
Thy offspring, to the place of Evil, Hell ..." (51)

When God is sending His Son to expel them from Heaven, He speaks of them as being

"To their prepared ill mansion driven down." (52)

It is added that

"..... Hell at last,
Yawning, received them whole, and on them closed..." (53)

There is much uncertainty about the situation of Hell.

"On bold adventure to discover wide
That dismal world." (54)

In fact no definite situation can be allotted. It lay in some part of Chaos and was

"As far removed from God and light of Heaven
As from the centre thrice to the utmost pole." (55)

It appears that everywhere is Hell because Satan says:

"Myself am Hell." (56)

- (51) Id. VI, ll. 275-276
- (52) Id. VI, l. 738
- (53) Id. VI, ll. 874-875
- (54) Id. II, ll. 571-572
- (55) Id. I, ll. 73-74
- (56) Id. IV, l. 75

The Fallen Angels are the first ones to arrive there. It was

" a dungeon horrible." (57)

A closer study shows that this horrible dungeon might be in the centre of the earth.

"All knees to thee shall bow of them that bide
In Heaven, or Earth, or, under Earth, in Hell." (58)

In this region there was dry land which burned

"With solid, as the lake with liquid fire." (59)

And,

"There stood a hill not far, whose grisly top
Belched fire and rolling smoke ; the rest entire
Shone with a glossy scurf - undoubted sign
That in his womb was hid metallic ore,
The work of sulphur." (60)

This is another feature suggested in the physical configuration of Hell.

There is a hill with burning summit and with sides glossy with lava.

Milton entertains the belief that sulphur produces ores. Thus Hell, like

Heaven contains metals. Hell had a chief meeting place where the fallen

Angels conversed. Mammon led the fallen Angels to

"Pandemonium, the high capital
Of Satan and his peers." (61)

When the fallen Angels proceeded to explore this Hell

"..... through many a dark and dreary vale
They passed, and many a region dolorous,
O'er many a frozen, many a fiery Alp,
Recks, caves, lakes, fens, bogs, dens, and shades of
death -
A universe of death, which God by curse
Created evil, for evil only good;
Where all life dies, death lives, and Nature breeds,
Perverse, all monstrous, all prodigious things,
Abominable, inutterable, and worse
Than fables yet have feigned or fear conceived." (62)

(57) Id. I, l. 61

(58) Id. III, ll. 321-322

(59) Id. I, l. 229

(60) Id. I, ll. 670-674

(61) Id. I, ll. 756-757

(62) Id. II, ll. 618-627

For Milton Hell is death itself. It is a place so terrible that very little can be conceived of the things that originate there.

In Hell there are four infernal rivers

"..... that disgorge
 Into the burning lake their baleful streamas -
 Abhorred Styx, the flood of deadly hate;
 Sad Acheron of sorrow, black and deep;
 Cocytus, named of lamentation loud
 Heard on the rueful stream; fierce Phlegeton,
 Whose waves of torrent fire inflame with rage.
 Far off from these, a slow and silent stream,
 Lethe, the river of oblivion, rolls
 Her watery labyrinth, whereof who drinks
 Forthwith his former state and being forgets -
 Forgets both joy and grief, pleasure and pain." (62)

Thus in Hell there is hate, sorrow, fire and forgetfulness.

Beyond these four infernal rivers is a "frozen continent" (64)

This "frozen continent"

"Lies dark and wild, beat with perpetual storms
 Of whirlwind and dire hail." (65)

Milton's Hell is vast, vague and indefinite. Satan himself is made to say of it:

"..... long is the way
 And hard, that out of Hell leads up to Light.
 Our prison strong, this huge convex of fire,
 Outrageous to devour, immures us round
 Ninefold; and gates of burning adamant,
 Barred over us, prohibit all egress.
 These passed, if any pass, the void profound
 Of unessential Night receives him next,
 Wide-gaping, and with utter loss of being
 Threatens him, plunged in that abortive gulf.
 If thence he scape, into whatever world,
 Or unknown region, what remains him less
 Than unknown dangers, and as hard escape?" (66)

When Satan, Sin and Death stand before the newly-opened gates of Hell,

Milton says:

(62) Id. II, ll. 618-627

(63) Id. II, ll. 575-586

(64) Id. II, l. 587 "Beyond this flood a frozen continent."

(65) Id. II, ll. 588-589

(66) Id. II, ll. 432-444.

"Before their eyes in sudden view appear
The secrets of the hoary deep; a dark
Illimitable ocean, without bound,
Without dimension." (67)

Elsewhere it is

"A vast vacuity." (68)

Hell, like Heaven, must have had walls or bounds because it had portals.

"And thrice threefold the gates; three folds were brass,
Three iron, three of adamantive rock,
Impenetrable, impaled with circling fire,
Yet unconsumed." (69)

Within these gates were

"Regions of sorrow, doleful shades, where peace
And rest can never dwell, hope never comes
That comes to all, but torture without end
Still urges, and a fiery deluge, fed
With ever-burning sulphur unconsumed." (70)

Hell contains the infernal regions and is the habitation of Satan and his
followers and of the souls of the wicked after death.

"Yet with revenge accomplished, and to Hell
Draw after him the whole race of mankind,
By him corrupted." (71)

It is the particular abode of Satan for he says:

"..... I to Hell am thrust." (72)

Although the infernal region is a vast place it appears that Satan is
enormously greater because

"..... Hell trembled as he strode." (73)

And,

"..... horror and doubt distract
His troubled thoughts, and from the bottom stir
The hell within him; for within him Hell
He brings, and round about him, nor from Hell
One step, no more than from himself, can fly
By change of place." (74)

(67) Id. II, ll. 890-893
(68) Id. II, ll. 932
(69) Id. II, ll. 645-648
(70) Id. I, ll. 65 - 69

(71) Id. III, ll. 160-163
(72) Id. IV, l. 508
(73) Id. II, l. 676
(74) Id. IV, ll. 18-23.

Now on Milton's map of Universal Space there are three divisions, Heaven, Chaos and Hell. It has been shown that Hell is vast and indefinite and that it lay in some part of Chaos. It contains a dungeon, a lake of fire, metals, rivers, dens, bogs and vales and all forms of fiery and icy torments. It is the abode of Satan and evil spirits as well as the souls of the wicked. Milton's Hell is material.

Holy Scripture seems to indicate that Hell is within the Earth, for it describes it as an abyss to which the wicked descend. As the damned are absolutely estranged from God, their abode is said to be as remote as possible from His dwelling. Theologians generally accept the opinion that Hell is within the Earth. As the Church has decided nothing on the subject, it may be said that Hell is a definite place but its whereabouts is unknown. Catholic Doctrine teaches that God can inflict on man for certain grave or mortal delinquencies a supreme eternal damnation. In accord with Milton, Catholic Doctrine teaches that Hell is a place of torments and that it is the abode of the corrupted souls.

Heaven, Chaos and Hell are the three divisions of the Map of Universal Space. Almost immediately, however, there is a fourth because on a certain day

"..... the Emyreal host
Of Angels, by imperial summons called,
Innumerable before the Almighty's throne
Forthwith from all the end of Heaven appeared
Under their Hierarchs in orders bright." (75)

(75) Id. V, ll. 583-587

In this Divine decree the Angels in Heaven hear God say:

"This day I have begot whom I declare
My only Son." (76)

It is interesting to note that Milton believes that God the Son was created by the Father. Furthermore, he remarks that it was not necessary to create the Son.

"..... no need that thou
Shouldst propegate already infinite,
And through all numbers absolute, though One." (77)

In the meantime some of the Angels in Heaven rebel. They are expelled from Heaven and for

"Nine days they fell." (78)

After they had reached their abode for

"Nine times the space that measures day and night
To mortal men, he, with his horrid crew,
Lay vanquished, rolling in the fiery gulf,
Confounded, though immortal." (79)

After the expulsion of the rebel Angels, i.e. during the nine days that they are in the "fiery gulf" the Son of God

"..... on the wings of Cherubim
Uplifted, in paternal glory rode
Far into Chaos and the World unborn." (80)

"..... to behold
Creation, and the wonders of his might.
Then stayed the fervid wheels, and in his hand
He took the golden compasses, prepared
In God's eternal store, to circumscribe
This Universe, and all created things.
One foot he centred, and the other turned
Round through the vast profundity obscure,
And said, 'Thus far extend, thus far thy bounds;
This be thy just circumference, O World!' " (81)

- (76) Id. V, ll. 603-604
(77) Id. VIII, ll. 419-421
(78) Id. VI, l. 871
(79) Id. I, ll. 50-54
(80) Id. VII, ll. 218-220
(81) Id. VII, ll. 222-231

Thus are marked out, or cut out, through the body of Chaos, the limits of the New Universe. Milton's account of the Creation of the Universe is rather mathematical. Yet nothing could be grander, and at the same time more exact, than this picture of the golden compasses, one point fixed, and the other slowly circling so as to mark out from the body of Chaos the limits or bounds of the new Universe. It is interesting to note that Milton is much more exact on the Creation of the Universe than he is on the Creation of Heaven, Hell and Chaos.

Thus God the Son had cut out "the firm opacous globe." (82)

When Satan alighted on it in coming out of Chaos,

"..... a globe far off
It seemed; now seems a boundless continent,
Dark, waste, and wild, under the frown of Night
Starless exposed, and over-threatening storms
Of Chaos blustering round, inclement sky." (83)

Above it on every side was the firmament which was simply an

"..... expanse of liquid, pure,
Transparent, elemental air, diffused
In circuit to the uttermost convex
Of this great round." (84)

This globe was without any form of life for

"..... the Fiend
Walked up and down alone, bent on his prey:
Alone, for other creature in this place,
Living or lifeless, to be found was none." (85)

As Satan continued his walk along the Universe he discerned

"..... a gleam
Of dawning light." (86)

- (82) Id. III, l. 418
(83) Id. III, ll. 422-426
(84) Id. VII, ll. 264-267
(85) Id. III, ll. 501-509
(86) Id. III, ll. 499-500

And,

"..... far distant he descries,
Ascending by degrees magnificent
Up to the wall of Heaven, a structure high;
At top whereof, but far more rich, appeared
The work as of a kingly palace-gate,
With frontispiece of diamond and gold
Embellished; thick with sparkling orient gems
The portal shone, inimitable on Earth
By model, or by shading pencil drawn." (87)

Thus between Heaven and the Universe there was a golden stairs. When Satan saw the Universe for the first time it was dark. It was not to be like this for long because

" 'Let there be Light!' said God; and forthwith Light
Ethereal, first of all things, quintessence pure,
Sprung from the Deep." (88)

It must be remembered that Light had existed before this time.

"Hail, holy Light, offspring of Heaven first-born!
Or of the Eternal coeternal beam
May I express thee unblamed? Since God is Light,
And never but in unapproached light
Dwelt from eternity - dwelt then in thee,
Bright effluence of bright essence increate!
Or hear'st thou rather pure Ethereal stream,
Whose fountain who shall tell? Before the Sun,
Before the Heavens, thou wert." (89)

"Offspring of Heav'n first born" is certainly a designation of God the Son from whom all things are made. It is strange that Milton remarks that Light comes from God the Son because it has already been shown that he holds that the Son was created. Thus how can Light be eternal for Milton? Milton speaks of Light as a fifth and purer existence, distinct from the four gross elements of Earth, Water, Air and Fire. It must be said then that Light was introduced into the Universe.

(87) Id. III, ll. 501-509

(88) Id. VII, ll. 243-245

(89) Id. III, ll. 1 - 9

Throughout the whole task of Creation, God the Son in the role of the Creator, assumes the name of God the Father. On the second day of the Creation God said:

"..... let there be firmament
Amid the waters, and let it divide
The waters from the waters." (90)

In this case Milton must mean by "firmament" the expanse of transparent ether or space between Earth and the uttermost boundaries of the visible Cosmos. He proceeds to show the nature of this firmament.

On the third day God said:

"Be gathered now, ye waters under heaven,
Into one place, and let dry land appear!" (91)

This "dry land" now

"Put forth the verdant grass." (92)

Now that the Earth was covered with vegetation it

"Seemed like to Heaven, a seat where gods might dwell." (93)

The fourth day of the Creation is given to celestial bodies for Milton says that God

"..... made the Stars,
And set them in the firmament of Heaven
To illuminate the Earth." (94)

On the fifth day God said:

"..... let the waters generate
Reptile with spawn abundant, living soul;
And let Fowl fly above the earth, with wings
Displayed on the open firmament of heaven!" (95)

Thus on this day were created the creeping or moving things of the waters,
i. e. fishes of all kinds. Also on this day appeared the birds of the air.

(90) Id. VII, ll. 261-263

(91) Id. VII, ll. 283-284

(92) Id. VII, l. 310

(93) Id. VII, l. 329

(94) Id. VII, ll. 348-350

(95) Id. VII, ll. 387-390

The sixth day of the Creation is given to the animals. God said:

"Let the Earth bring forth soul living in her kind,
Cattle, and creeping things, and beast of the earth,
Each in their kind." (96)

Besides the Creation of animals there takes place the Creation of Man.

"Let us now make man in our image, Man
In our similitude, and let them rule
Over the fish and fowl of sea and air,
Beast of the field, and over all the earth,
And every creeping thing that creeps the ground!
This said, he formed thee, Adam, thee, O Man,
Dust of the ground, and in thy nostrils breathed
The breath of life; in his own image he
Created thee, in the image of God
Express, and thou becam'st a living soul." (97)

It is apparent that Milton entertains the belief that God created Man to His own image and likeness. Throughout his whole description of the work of Creation he very closely follows the Book of Genesis. Thus in accord with Milton, Catholic Doctrine teaches that God created the whole world, the Heavens and the Earth, and all that is in them.

Milton's idea of the primitive Earth was that it resembled Heaven for the Angel in the account of Creation says:

"..... Earth, in her rich attire
Consummate, lovely smiled." (98)

Even Satan exclaims:

"O Earth, how like to Heaven, if not preferred
More justly, seat wortheir of Gods, as built
With second thoughts, reforming what was old!
For what God, after better, worse would build?" (99)

(96) Id. VII, ll. 451-453

(97) Id. VII, ll. 519-528

(98) Id. VII, ll. 501-502

(99) Id. IX, ll. 99-102

It appears that Milton must have taxed his imagination to the utmost to describe the Earth before the advent of sin and death, because what grander comparison could be made? Although he may have eulogized the Earth at this time, later he entertained the belief that it was possessed of evil elements.

"Nature in awe to him,
Had doffed her gaudy trim." (99a)

The purpose of living was to escape upwards from this Satan-ridden earth. This was possible only by divine grace. Apparently Milton was aware of the common belief that nature was bad.

"Only with speeches fair
She woos the gentle air
To hide her guilty front with innocent snow,
And on her naked shame,
Pollute with sinful blame,
The saintly veil of maiden white to throw;
Confounded, that he Maker's eyes
Should look so near upon her foul deformities." (99b)

Thus there are evil forces in Nature and sin in Man.

Milton's Map of Universal Space now has four divisions: Heaven, Chaos, Hell and Earth. What connection is there between them? The opening scenes of Paradise Lost bring to view three spatially distinct regions: (1) Heaven, the abode of God and the Angels; (2) Hell, a dungeon, a place prepared for the rebel Angels; (3) Chaos, a vast abyss.

The Limitless space in which the three regions coexist is represented as having a centre and poles.

"As from the centre thrice to the utmost pole." (100)

This region must therefore be conceived of as orbicular or spherelike. Milton himself calls it

"The hollow universal Orb." (101)

- (99a) Milton: Nativity Ode, ll. 32-33
 (99b) Id. ll. 37-44
 (100) Milton: Paradise Lost, Bk.I, l. 74
 (101) Id. VII, l. 257

In the descriptions the region of Chaos seems to be immediately above Hell and immediately below Heaven. Thus if these regions be viewed from the centre of the spherelike whole, Heaven is always at the Zenith and Hell at the nadir. Hence the polar axis of this sphere must be absolutely perpendicular in position.

Heaven from the realm of Chaos is

"..... parted by the Empyrean bounds." (102)

It has already been pointed out that Hell and Heaven have various answering features; for example, a Heaven-gate and a Hell-gate. The "gap" through which the rebel Angels were driven out of Heaven is identical in position, and in function, with the elsewhere often mentioned Heaven-gate. The rebel Angel says:

"I saw and heard; for such a numerous host
Fled not in silence through the frightened Deep,
With ruin upon ruin, rout on rout,
Confusion worse confounded; and Heaven-gates
Poured out by millions her victorious bands,
Pursuing." (103)

Corresponding in purpose to the Heaven-gate above is the Hell-gate below, each giving in opposite directions the only available passage from the region of Chaos to the space outside.

"..... the gates wide open stood,
That with extended wings a bannered host,
Under spread ensigns marching, might pass through
With horse and chariots ranked in loose array." (104)

The Angel Raphael admonishes Adam:

"Know then that, after Lucifer from Heaven
(So call him, brighter once amidst the host
Of Angels than that star the stars among)
Fell with his flaming legions through the Deep
Into his place." (105)

- (102) Id. X, l. 380
(103) Id. II, ll. 993-998
(104) Id. II, ll. 884-887
(105) Id. VII, ll. 131-135

It appears that the astronomical system that Milton followed is the Ptolemaic. According to this system the Earth was the fixed centre of the Mundane Universe, and the apparent motions of the other celestial bodies were caused by the real revolutions of successive Heavens or Spheres of Space enclosing the central Earth at different distances. In order nearest to the Earth these planets were: Moon, Mercury, Venus, Sun, Mars, Jupiter and Saturn. Beyond these there was an eighth sphere, the Firmament of Heaven. After Aristotle in order to account for certain observations a ninth sphere, the Crystalline Sphere, had to be imagined. For certain reasons a tenth sphere had to be imagined. It was called the Primum Mobile or first moved and enclosed all the other spheres.

To such a system of astronomy Milton makes a direct reference when he is describing the attempted ascent of ambitious souls from Earth to Heaven by their own effort. In the successive stages of their ascent

"They pass the planets seven, and pass the fixed,
And that crystalline sphere whose balance weighs
The trepidation talked, and that first moved." (106)

In this particular instance the ten spheres are actually enumerated. Another direct enumeration would appear in

"Caeli pererrat ordines decemplicis." (107)

But in

"Ring out, ye crystal spheres!" (108)

"And with your ninefold harmony
Make up full consort to the angelic symphony." (109)

It would appear that the newly-created world lacked the tenth sphere or Primum Mobile.

- (106) Id. III, ll. 481-483
 (107) Milton: *Idea Platonica*, l. 17
 (108) Milton: *Nativity Ode*, l. 125
 (109) Id. ll. 131-132.

The Copernican Theory was not unknown to Milton

"..... whether the Prime Orb,
Incredible how swift, had thither rolled
Diurnal, or this less volubile Earth,
By shorter flight to the east, had left him there
Arraying with reflected purple and gold
The clouds that on his western throne attend." (110)

This passage undoubtedly shows the uncertain state of Milton's astronomical belief. According to this the setting of the Sun in the west is more simply explained by the rotation of the Earth itself eastward. It is a strange departure from the Ptolemaic system. In order to understand Milton's reference to the Ptolemaic system, it is necessary to consider that it was during his life that the two systems were struggling for supremacy. Some favoured the Ptolemaic; while others favoured the Copernican.

Milton's cosmology has been treated. It now remains to show who are the beings in his four regions of Infinite Space. It has been shown that God includes the whole of space. Among His attributes are Immensity, Infinity and Omnipresence. God is everywhere because He is everything. Thus for Milton God is the Uncreated, the Infinite and the Unlimited, while the Son is the Created and the Finite. In a word the Son is what is known of God.

The power of the Father to create is in His Son.

"O Son, in whom my soul hath chief delight,
Son of my bosom, Son who art alone
My word, my wisdom and effectual might." (111)

God the Son acknowledges this when he says:

"Father Eternal, thine is to decree;
Mine both in Heaven and Earth to do thy will." (112)

- (110) Id. IV, ll. 592-597
(111) Id. III, ll. 168-170
(112) Id. X, ll. 68-69

Milton gives further attributes to describe the character of the Father.

"Thee, Father, first they sung, Omnipotent,
Immutable, Immortal, Infinite,
Eternal King; thee, Author of all being
Fountain of light." (113)

The character of God the Father is seen in the Son.

"Thee, next they sang, of all creation first
Begotten Son, Divine Similitude,
In whose conspicuous countenance, without cloud
Made visible, the Almighty Father shines,
Whom else no creature can behold: on thee
Impressed the effulgence of his glory abides
Transfused on thee his ample Spirit rests." (114)

It appears that the Son is but the reflection of the Father

"Effulgence of my glory, Son beloved,
Son in whose face invisible is beheld,
Visibly, what by Deity I am,
And in whose hand what by decree I do,
Second Omnipotence!" (115)

Milton shows that God the Son is omnipotent but only in a lesser degree because He is the manifestation of the Father. In other words God the Son is all powerful, but He was created by God the Father. This is plainly shown when God the Father says:

"And thou, my Word, begotten Son, by thee
This I perform; speak thou, and be it done!" (116)

It appears that the Son has not all the attributes of the Father.

"The Filial Power arrived, and sat him down
With his great Father; for He also went
Invisible, yet stayed (such privilege
Hath Omnipresence)." (117)

- (113) Id. III, ll. 372-375
- (114) Id. III, ll. 383-389
- (115) Id. VI, ll. 680-684
- (116) Id. VII, ll. 163-164
- (117) Id. VII, ll. 587-590

Thus the Son of God does not share in the privilege of being everywhere. Milton admits that there are many things that cannot be understood and one of them is the idea of the Absolute. Raphael is made to say:

"..... such commission from above
I have received, to answer thy desire
Of knowledge within bounds; beyond abstain
To ask, nor let thine own inventions hope
Things not revealed, which the Invisible King,
Only omniscient, hath suppressed in night,
To none communicable in Earth or Heaven." (118)

Milton carries the incomprehensibility of God to such a degree that he remarks that not even the Angels can understand Him.

"..... that brightest Seraphim
Approach not, but with both wings veil their eyes." (119)

Thus it is seen that Milton admits that very little can be known about God. However, God is the Supreme Being, the Ruler of all things, the Father of Christ and of mankind, the Avenger of the rebel angels, the Rewarder of good and the Punisher of evil.

"I may assert Eternal Providence." (120)

"Against the throne and monarchy of God." (121)

"..... so little knows
Any, but God alone, to value right
The good before him, but perverts best things
To worst abuse, or to their meanest use." (122)

No law binds God. His will is always done.

"Tet more there be who doubt his ways not just,
As to his own edicts found contradicting;
Then give the reins to wandering thought,
Regardless of his glory's dimunition,
Till, by their own perplexities involved,
They ravel more, still less resolved,
But never find self-satisfying solution.
As if they would confine the Interminable,
And tie him to his own prescript,
Who made our laws to bind us, not himself." (123)

(118) Id. VII, ll. 118-124

(119) Id. III, ll. 381-382

(120) Id. I, l. 25

(121) Id. I, l. 42

(122) Id. IV, ll. 201-204

(123) Milton: Samson Agonistes, ll.300-309.

It is evident that Milton believes that God may exempt whomsoever He pleases from His laws, since He is the Author of them. It is with this in mind that Milton's reference to God's using evil means may be understood. Milton wonders why God did not prevent Satan from tempting man. He must not have given him that special grace which would have afforded him complete protection against Satan's wiles.

"..... what can scape the eye
Of God all-seeing, or deceive his heart.
Omniscient? who, in all things wise and just,
Hindered not Satan to attempt the mind
Of man." (124)

Perhaps it was because

"Evil into the mind of God or Man
May come and go." (125)

For Milton God in the role of the Son is not Omniscient

"And now by some strong motion I am led
Into this wilderness; to what intent
I learn not yet. Perhaps I need not know;
Fpr what concerns my knowledge God reveals." (126)

Milton believes that God the Son acquires knowledge gradually, i. e. He is not like the Father Omniscient. As God is the One Being, and as all is in Him, it is logical for Milton to make Satan say:

"The Son of God I also am." (127)

It is strange that Milton should give a shade of evil to the character of God, since he remarks that there are many things that cannot be understood about the Absolute.

- (124) Milton: Paradise Lost, Bk.X, ll. 5-9
 (125) Id. V, ll. 117-118
 (126) Id. Paradise Regained, Bk. I, ll. 290-293
 (127) Id. Id. Bk. IV, l. 518

Milton alludes to the belief that two natures constitute one indivisible Christ. Yet it appears that Milton believes that Christ's human nature only was slain, i.e. the divine nature in Him did not perish. Milton expresses a hesitation:

"Though now to Death I yield, and am his due,
All that of me can die, yet, that debt paid,
Thou wilt not leave me in the loathsome grave
His prey, nor suffer my unspotted soul
Forever with corruption there to dwell." (127a)

Milton leans to the view that God the Son is co-eternal with the Father.

"Hail, holy Light, offspring of Heaven first-born!
Or of the Eternal coeternal beam
May I express thee unblamed? Since God is light,
And never but in unapproached light
Dwelt from eternity - dwelt then in thee,
Bright effluence of bright essence increate! (127b)

In these lines Milton suggests that the Father and the Son are indeed of one essence. Between God the Father and God the Son there is equality.

"Because thou hast, though throned in highest bliss
Equal to God, and equally enjoying
God-like fruition, quitted all to save
A world from utter loss." (127c)

Here there is emphasis that leaves no doubt. Milton repeats the word 'equal'. The statement is unequivocal.

Milton certainly has an imperfect conception of God. The conduct of the Deity who allows the fallen Angel to tempt the innocent pair from the purely malignant motive:

"That with reiterated crimes he might
Heap on himself damnation." (128)

- (127a) Milton: Paradise Lost, Bk. III, ll. 245-249
(127b) Id. III, ll. 1-6
(127c) Id. III, ll. 305-308
(128) Id. I, ll. 214-215.

Without further intervention than a warning which He foresees will be ineffective, falsifies the declaration:

"..... necessity and chance
Approach not me, and what I will is Fate." (129)

Elsewhere it appears that God was glad because the Angels rebelled and were driven out of Heaven.

"..... to have dispeopled Heaven -
My damage fondly deemed." (130)

Thus Satan is just the instrument or agent by which God's plan has been fulfilled.

Milton had strange ideas about God. He places the Father and the Son in a state of fear. They appear uncertain about the battle with the rebel Angels. Then again this may be Milton's irony.

"Son, thou in whom my glory I behold
In full resplendence, Heir of all my might,
Nearly it now concerns us to be sure
Of our omnipotence, and with what arms.
We mean to hold what anciently we claim
Of deity or empire: such a foe
Is rising, who intends to erect his throne
Equal to ours, throughout the spacious North." (131)

It appears that God laughed over the confusion that occurred over the building of the Tower of Babel.

"Great laughter was in Heaven,
And looking down to see the hubbub strange
And hear the din. Thus was the building left
Ridiculous, and the work Confusion named." (132)

- (129) Id. VII, ll. 172-173
(130) Id. VII, ll. 151-152
(131) Id. V, ll. 719-726
(132) Id. XII, ll. 59-62

Milton seems to temper this divine irony with pity and sorrow. This compassion is a feeling befitting God. When Adam asks for a companion God says:

"A nice and subtle happiness, I see,
Thou to thyself proposhest, in the choice
Of thy associates, Adam, and wilt taste
No pleasure, though in pleasure, solitary.
What think'st thou, then, of me, and this my state?
Seem I to thee sufficiently possessed
Of happiness, or not, who am alone
From all eternity?" (133)

Thus Milton has put his own feelings into his God.

Milton's God is Immense, Infinite, Omnipresent, Immutable, Immortal, Eternal and Omniscient, as well as the Rewarder of good and the Punisher of evil. In a word God is the Uncreated and the Supreme Being, while the Son is the Created and the Finite.

It appears that Milton believes in the third person of the Blessed Trinity. It seems that the Holy Scriptures cannot be understood without the aid of the Holy Ghost.

"..... those written records pure,
Though not but by the Spirit understood." (134)

In addressing the Divine Light, which seems to be the same as, or equivalent to, the Holy Spirit, he says:

"So much the rather thou, Celestial Light,
Shine inward, and the mind through all her powers
Irradiate; there plant eyes; all mist from thence
Purge and disperse, that I may see and tell
Of things invisible to mortal sight." (135)

- (133) Id. VIII, ll. 399-406
(134) Id. XII, ll. 513-514
(135) Id. III, ll. 51-55

The invocation is still stronger when he says:

"By proof the undoubted Son of God, inspire,
As thou art wont, my prompted song, else mute." (136)

Thus it appears that Milton believes in the Trinity when he asks to be inspired. Elsewhere he expressly declares his belief in it when he says:

"To sit the midst of Trinal Unity,
He laid aside, and, here with us to be,
Forsook the courts of everlasting day,
And chose with us a darksome house of mortal clay." (137)

Although Milton admits the Trinity he falls short of Catholic Doctrine in his concept of it. Catholic Doctrine teaches that the Holy Trinity is the mystery of one God in three persons, who are the Father, the Son and the Holy Ghost. Thus not in accord with Milton, Catholic Doctrine teaches that the Father is God, the Son is God, the Holy Ghost is God, but all three, are only one and the same God, equal in all things, because they are one and the same substance and consequently one and the same Godhead.

Heaven is the abode of God the Father, God the Son, and it is to be presumed, the Holy Spirit. It now remains to show that it is the abode of the Angels also.

".....the empyreal host
Of Angels, by imperial summons called,
Innumerable before the Almighty's throne
Forthwith from all the ends of Heaven appeared
Under their hierarchs in orders bright.
Ten thousand thousand ensigns high advanced,
Standards and gonfalons, 'twixt van and rear
Stream in the air, and for distinction serve
Of hierarchies, of orders, and degrees;
Or in their glittering tissues bear emblazed
Holy memorials, acts of zeal and love
Recorded eminent." (138)

(136) Milton: Paradise Regained, Bk. I, ll. 11-12

(137) Milton: Nativity Ode, ll. 11-14

(138) Milton: Paradise Lost, Bk.V, ll.583-594

Such is the picture imparted by Milton of the Angels as they appear before the throne of God. They are about to hear of the Creation of God the Son. It is seen that the Angels are infinite in number and are divided into ranks and degrees. They are comparable to an army about to receive orders from the general. Milton's Angels are in most respects like man. They possess free will or liberty. Raphael says:

".....freely we serve
Because we freely love, as in our will
To love or not; in this we stand or fall." (139)

Their concept of love is higher than that of man's.

".....let it suffice thee that thou know'st
Us happy, and without Love no happiness
Whatever pure thou in the body enjoy'st
(And pure thou wert created) we enjoy
In eminence, and obstacle find none
Of membrane, joint, or limb, exclusive bars.
Easier than air with air, if Spirits embrace,
Total they mix, union of pure with pure
Desiring, nor restrained conveyance need
As flesh to mix with flesh, or soul with soul." (140)

Milton's Angels cry:

"Tears, such as Angels weep, burst forth." (141)

They partake of food and wines. The Angels are material beings in this respect.

"Forthwith from dance to sweet repast they turn
Desirous; all in circles as they stood,
Tables are set, and on a sudden piled
With Angels' food; and rubied nectar flows
In pearl, in diamond, and massy gold,
Fruit of delicious vines, the growth of Heaven." (142)

- (139) Milton: Paradise Lost, Bk. V, ll. 538-540
(140) Id. VIII, ll. 620-629
(141) Id. I, l. 620
(142) Id. V, ll. 630-635

The angels were given to singing and dancing.

"That day, as other solemn days, they spent
In song and dance, about the sacred hill." (143)

Likely this was in honour of God. At night they slept.

"Celestial tabernacles, where they slept." (144)

Milton's Angels are furnished with wings. This it appears constitutes the chief difference between their appearance and that of man.

"..... what he decreed
He effected; man he made, and for him built
Magnificent this World, and Earth his seat,
Him Lord pronounced, and, O indignity!
Subjected to his service Angel-wings
And flaming ministers, to watch and tend
Their earthly charge." (145)

Thus for Milton the Angels are the immediate agents or servants of God. They fulfill His commands. Among the Angels there were some who served God in a special manner. Among them was

"Abdiel, than whom none with more zeal adored
The Deity, and divine commands obeyed." (146)

It appears that Milton believes that the Angels are the guardians of man.

When speaking of purity he says:

"So dear to Heaven is saintly chastity
That, when a soul is found sincerely so,
A thousand liveried angels lackey her,
Driving far off each thing of sin and guilt." (147)

Milton places his Angels in nine classes.

"Hear, all ye Angels, Progeny of Light,
Thrones, Dominations, Princedoms, Virtues, Powers." (148)

"About his chariot numberless were poured
Cherub and Seraph, Potentates and Thrones." (149)

"The summoning Archangels to proclaim." (150)

(143) Id. V, ll. 618-619

(144) Id. V, l. 654

(145) Id. IX, ll. 151-157

(146) Id. V, ll. 805-806

(147) Milton: Comus, ll. 453-456

(148) Milton: Paradise Lost, Bk.V, ll.600-01

(149) Id. VII, ll. 197-198

(150) Id. III, l. 325.

Such is the state of the Angels in Heaven before the Fall.

Catholic Doctrine teaches that God created an invisible world - namely, innumerable spirits called Angels. These Angels are pure spirits. Furthermore, Catholic Doctrine teaches that God appointed some of these Angels to watch over and to protect Man. To these Angels is assigned the name Guardian. In accord with Milton, Catholic Doctrine teaches that there are nine different Orders or Choirs namely, Angels, Archangels, Virtues, Powers, Principalities, Dominations, Thrones, Cherubim and Seraphim. When Milton says that the Angels are the special messengers of God and the guardians of Man he is in accord with Catholic Doctrine. However, he falls short of it when he says that they were created from matter.

It now remains to show that in Heaven there was a time when jealousy arose among the Angels. Many of them rebelled against God. There was one Angel in particular who was envious of the Creation of the Son.

"..... he, of the first,
If not the first Archangel, great in power,
In favour, and pre-eminence, yet fraught
With envy against the Son of God, that day
Honoured by his great Father, and proclaimed
Messiah, King Anointed, could not bear,
Through pride, that sight, and thought himself impaired." (151)

Thus for Milton the fall of the Angels is due to envy and pride. In another passage he insists on the same idea. When speaking of Satan he says:

"..... what time his pride
Had cast him out of Heaven, with all his host
Of rebel Angels." (152)

Satan seemingly wished to be equal to God. He feared that his exalted position would be impaired by the Creation of the Son.

(151) Id. V, ll. 659-665

(152) Id. I, ll. 36-38

It is interesting to note that Milton introduces his love of liberty and equality into the character of Satan. Thus while Satan is exciting rebellion into the other Angels he says:

"..... ye will not, if I trust
To know ye right, or if ye know yourselves
Natives and Sons of Heaven possessed before
By none, and, if not equal all, yet free,
Equally free; for orders and degrees
Jar not with liberty, but well consist." (153)

Elsewhere he says:

".....Ethereal Sons.
Our puissance is our own, our own right hand
Shall teach us brightest deeds, by proof to try
Who is our equal." (154)

Thus pride and love of liberty form the nucleus of the Fall of the Angels.

When Satan first advanced for the attack he was met by

"..... squadrons bright,
Chariots, and flaming arms, and fiery steeds,
Reflecting blaze on blaze." (155)

Satan's army was with

"..... rigid spears, and helmets thronged, and shields
Various, with boastful argument portrayed." (156)

For two days the battle raged in Heaven. On the third day God the Father said to His Son.

"Pursue these Sons of Darkness, drive them out
From all Heaven's bounds into the utter Deep;
There let them learn, as likes them, to despise
God, and Messiah his anointed King." (157)

- (153) Id. V, ll. 788-793
(154) Id. V, ll. 863-866
(155) Id. VI, ll. 16-18
(156) Id. VI, ll. 83-84
(157) Id. VI, ll. 715-718.

At the command of the Father the Son went forth.

"..... full soon
Among them he arrived, in his right hand
Grasping ten thousand thunders, which he sent
Before him, such as in their souls infixed
Plagues." (158)

And,

"Yet half his strength he put not forth, but checked
His thunder in mid-valley; for he meant
Not to destroy, but root them out of Heaven.
The overthrown he raised, and, as a herd
Of goats or timorous flock together thronged,
Drove them before him thunderstruck, pursued
With terrors and with furies to the bounds
And crystal wall of Heaven; which, opening wide,
Rolled inward, and a spacious gap disclosed
Into the wasteful Deep." (159)

Catholic Doctrine teaches that not all the Angels remained faithful to God. Some of them revolted against God and fell through their pride. As a punishment God expelled them from Heaven and cast them into Hell. Milton is in accord with this teaching of the Fall of the Angels. Milton makes Satan responsible for the Fall of the Angels. Thus Satan is responsible for his own Fall.

"Hadst thou the same free will and power to stand?
Thou hadst. Whom hast thou then, or what, to accuse,
But Heaven's free love dealt equally to all?" (160)

Despite the fact that Satan is in Hell he is apparently happy. In this are seen the very thoughts of Milton, his love of liberty and freedom. It appears that Milton put his own character into that of Satan.

"..... here at least
We shall be free; the Almighty hath not built
Here for his envy, will not drive us hence:
Here we may reign secure; and, in my choice,
To reign is worth ambition, though in Hell:
Better to reign in Hell than serve in Heaven." (161)

(158) Id. VI, ll. 834-838
(159) Id. VI, ll. 853-862

(160) Id. IV, ll. 66-68
(161) Id. I, ll. 258-263

Again Milton brings into the character of Satan his idea of liberty.

"..... what though the field be lost?
All is not lost - the unconquerable will,
And study of revenge, immortal hate,
And courage never to submit or yield;
And what is else not to be overcome?" (162)

Milton believes that tyrants deprive people of their liberty by the manner in which they use their acquired power. In other words those in authority become tyrants because they put their power to ill advantage. Thus for Milton, Satan is a tyrant.

"So spake the Fiend, and with necessity,
The tyrant's plea, excused his devilish deeds." (163)

If one is resolved not to submit to new authority, that new authority matters very little. It may as well not exist. Satan says:

"..... yet not for those,
Nor what the potent Victor in his rage
Can else inflict, do I repent, or change,
Though changed in outward lustre." (164)

Thus, although Milton may seemingly admit new theories he at the same time may deny them. Satan is determined to do the same thing for all times, i.e. to oppose the will of God. Thus Milton believes that no one is conquered who remains steadfast in his beliefs. Satan admonishes his associates.

"Fallen Cherub, to be weak is miserable,
Doing or suffering: but of this be sure -
To do aught good never will be our task,
But ever to do ill our sole delight,
As being the contrary to His high will
Whom we resist." (165)

- (162) Id. I, ll. 105-109
- (163) Id. IV, ll. 393-394
- (164) Id. I, ll. 94-97
- (165) Id. I, ll. 157-162.

Milton must have been displeased with the conditions in England at his time for he says that Satan's associates were in the cities. It would appear that he is referring to London in particular.

"In courts and palaces he also reigns,
And in luxurious cities, where the noise
Of riot ascends above their loftiest towers,
And injury and outrage; and, when night
Darkens the streets, then wander forth the sons
Of Belial, flown with insolence and wine." (166)

Satan is firm in his stand that neither place nor time will change his beliefs. Here again is seen Milton himself.

"..... and thou profoundest Hell
Receive thy new possessor; one who brings
A mind not to be changed by place or time.
The mind in its own place, and in itself
Can make a Heaven of Hell, a Hell of Heaven." (167)

Milton is also seen in Beelzebub, who is Satan's chief lieutenant. He says:

"..... the mind and spirit remains
Invincible." (168)

Thus, nothing can change Milton's beliefs. So far Satan has been characterized by pride. Besides pride Satan possessed sensuality. He longed for the easier things of life. He entertains fond memories of the luxuries that he enjoyed in Heaven.

"..... the dear pledge
Of dalliance had with thee in Heaven, and joys
Then sweet, now sad to mention." (169)

- (166) Id. I, ll. 497-502
(167) Id. I, ll. 251-256
(168) Id. I, ll. 139-140
(169) Id. II, ll. 818-820

This sensual desire is seen in Sin who is the daughter of Satan.

"..... thou wilt bring me soon
To that new world of light and bliss, among
The gods who live at ease, where I shall reign
At thy right hand voluptuous, as beseems
Thy daughter and thy darling, without end." (170)

Envy, anger and hatred are characteristics of Satan. He is particularly jealous of the Sun. In addressing it he says:

"O thou that, with surpassing glory crowned,
Look'st from thy sole dominion like the god
Of this new World - at whose sight all the stars
Hide their diminished heads - to thee I call,
But with no friendly voice, and add thy name,
O Sun, to tell thee how I hate thy beams,
That bring to my remembrance from what state
I fell, how glorious once above thy sphere." (171)

It appears that Milton attributes all the passions to Satan. He says:

"Thus while he spake, each passion dimmed his face,
Thrice changed with pale- ire, envy, and despair;
Which marred his borrowed visage, and betrayed
Him counterfeit, if any eye beheld:
For heavenly minds from such distempers foul
Are ever clear." (172)

Satan seemingly plays the part of a heretic. He finds fault with God.

It appears that he had always existed. He questions the work of Creation.

"That we were formed, then, say'st thou? and the work
Of secondary hands, by task transferred
From Father to his Son? Strange point and new!" (173)

- (170) Id. II, ll. 866-870
(171) Id. IV, ll. 32-39
(172) Id. IV, ll. 114-119
(173) Id. V, ll. 853-855

He implies that he is co-eternal with the Creator.

"..... who saw
When this creation was? Remember'st thou
Thy making, while the Maker gave thee being?
We know no time when we were not as now;
Know none before us." (174)

He doubts the fact that everything has come from God.

"The Gods are first, and that advantage use
On our belief, that all from them proceeds.
I question it; for this fair Earth I see,
Warmed by the Sun, producing every kind;
Them nothing." (175)

This shows Milton's materialism as well as Satan's heretical views.

Satan plays the role of a philosopher. If knowledge be a perfection
why should it be forbidden?

"..... knowledge forbidden?
Suspicious, reasonless! Why should their Lord
Envy them that? Can it be sin to know?
Can it be death?" (176)

Satan is a persistent character. Although he knows that this "Knowledge
forbidden" is an evil he is still determined to make our first parents
seek after it. In this is seen Satan's true calibre. He wishes to bring
others to his own level.

"..... hence I will excite their minds
With more desire to know, and to reject
Envious commands, invented with design
To keep them low, whom knowledge might exalt
Equal with gods." (177)

- (174) Id. V, ll. 856-860
(175) Id. IX, ll. 718-722
(176) Id. IV, ll. 515-518
(177) Id. IV, ll. 522-526

Thus Satan entertains fear. He fears that our first parents in acquiring that "knowledge forbidden" might become like gods and might consequently be superior to him. He is envious.

Milton makes a fearless and haughty assertion of liberty when he makes Satan say:

"At first I thought that Liberty and Heaven
To heavenly souls had been all one; but now
I see that most through sloth had rather serve,
Ministering Spirits, trained up in feast and song:
Such hast thou armed, the minstrelsy of heaven -
Servility with freedom to contend,
As both their deeds compared this day shall prove." (178)

It has been shown that Milton put himself into the very character of Satan. It is still more interesting to know that Milton believed that Satan was not predestined to fall. Milton removes all doubts about this when he says:

"Such I created all the Ethereal Powers
And Spirits, both them who stood and them who failed;
Freely they stood who stood, and fell who fell." (178a)

Milton is absolutely certain that pride caused Satan's fall because

"He trusted to have equalled the Most High." (179)

Although Satan is deprived of Heaven it seems that he is satisfied. He acknowledges the justice of his fate. When addressing himself he says:

"Hadst thou the same free will and power to stand?
Thou hadst. Whom hast thou then, or what, to accuse,
But Heaven's free love dealt equally to all?
Be then his love accursed, since, love or hate,
To me alike it deals eternal woe.
Nay, cursed be thou; since against his thy will
Whose freely what it now so justly rues.
Me miserable! which way shall I fly
Infinite wrath and infinite despair?" (180)

(178) Id. VI, ll. 164-170

(178a) Id.

(179) Id. I, l. 40

(180) Id. IV, ll. 66-74

Although it may appear as if Milton were possessed of Satan, such is not the case. Milton undoubtedly had felt pride, passion and sensuality but he took steps to overcome them. It appears that he frees himself of these faults when he denounces Satan. Milton is now sorry for his shortcomings. Into Satan he places his regrets.

"..... but his doom
Reserved him to more wrath; for now the thought
Both of lost happiness and lasting pain
Torments him: round he throws his baleful eyes,
That witnessed huge affliction and dismay,
Mixed with obdurate pride and steadfast hate." (181)

Milton must have at times despaired because he says of Satan.

"..... though in pain,
Vaunting aloud, but racked with deep despair." (182)

Milton realizes his position and is quick to take up the struggle against Satan. Milton's first malediction is.

"So stretched out huge in length the Arch-Fiend lay,
Chained on the burning lake; nor ever thence
Had risen, or heaved his head, but that the will
And high permission of all-ruling Heaven
Left him at large to his own dark designs,
That with reiterated crimes he might
Heap on himself damnation, while he sought
Evil to others, and enraged might see
How all his malice served but to bring forth
Infinite goodness, grace, and mercy, shewn
On Man by him seduced, but on himself
Treble confusion, wrath and vengeance poured." (183)

Satan is still being liberated. Milton is continuing the attack.

"..... him the Almighty Power
Hurled headlong flaming from the ethereal sky,
With hideous ruin and combustion, down
To bottomless perdition, there to dwell
In adamant chains and penal fire,
Who durst defy the Omnipotent to arms." (184)

- (181) Id. I, ll. 53-58
(182) Id. I, ll. 125-126
(183) Id. I, ll. 209-220
(184) Id. I, ll. 44-49

Thus it appears that Milton rejoices in Satan's disaster. Milton is satisfied to know that Satan is experiencing difficulty. While Satan is rising from the lake of fire Milton finds opportunity to say:

"..... such resting found the sole
Of unblest feet." (185)

While the fallen Angels are in council Milton sees fit to rid himself of another passion.

"..... but their spite still serves
His glory to augment." (186)

In this particular instance the glory of God is meant.

Milton finds ample room for many other maledictions against Satan.

Thus in describing his descent through Chaos Milton says:

"..... and to this hour
Down had been falling, had not by ill chance,
The strong rebuff of some tumultous cloud,
Instinct with fire and nitre, hurried him
As many miles aloft." (187)

The malediction is still stronger in

"Thither, full fraught with mischievous revenge,
Accurst, and in a cursed hour, he hies." (188)

Milton is even firmer in his malediction of Satan when speaking of Jacob's ladder.

"The stairs were then let down, whether to dare
The fiend by easy ascent, or aggravate
His sad exclusion from the doors of bliss." (189)

Also,

"..... for now
Satan, now first inflamed with rage, came down,
The tempter, ere the accuser, of mankind,
To wreak on innocent frail Man his loss
Of that first battle, and his flight to Hell." (190)

(185) Id. I, ll. 237-238
(186) Id. II, ll. 385-386
(187) Id. II, ll. 934-938

(188) Id. II, ll. 1054-1055
(189) Id. III, ll. 523-525
(190) Id. IV, ll. 8-12.

The character of Satan has been pointed out. It now remains to show the size of the Miltonic Satan.

It has been shown that Satan identifies himself with Hell when he says, "myself am Hell." He thus gives some idea of his size. Milton also associates him intimately with Hell when he says:

"..... and from the bottom stir
The hell within him; for within him Hell
He brings, and round about him, nor from Hell
One step, no more than from himself, can fly
By change of place." (191)

It is evident that Milton's Satan has wings. Milton must have possessed a love of limitless space. This is evidently the case because Satan is a colossal figure filling part of it. It is interesting to note that the comparison is a nautical one. Such a comparison is common in Milton.

"Thus Satan, talking to his nearest mate,
With head uplift above the wave, and eyes
That sparkling blazed; his other parts besides
Prone on the flood, extended long and large,
Lay floating many a rood, in bulk as huge
As whom the fables name of monstrous size,
Titanian or Earth-born, that warred on Jove,
Briareos or Typhon, whom the den
By ancient Tarsus held, or that sea-beast
Leviathan, which God of all his works
Created hugest that swim the ocean-stream." (192)

Thus Milton's Satan is a majestic being. It is difficult to imagine how immense he is. Again Milton makes an interesting comparison.

"..... On the other side, Satan, alarmed,
Collecting all his might, dilated stood,
Like Teneriff or Atlas, unremoved:
His stature reached the sky, and on his crest
Sat horror plumed; nor wanted in his grasp
What seemed both spear and shield." (193)

It is interesting to note that Milton never gives the exact size or definite measure of Satan. He gives merely a vague idea of vast bulk.

- (191) Id. IV, ll. 19-23
(192) Id. I, ll. 192-202
(193) Id. IV, ll. 985-990

It has been shown who were the inhabitants of Heaven and Hell. It now remains to show who were Milton's first inhabitants of the Earth. Before depicting the characters of Adam and Eve a general description of their particular abode will be given.

".....for blissful Paradise
 Of God the Garden was, by him in the east
 Of Eden planted. Eden stretched her line
 From Auran eastward to the royal towers
 Of great Selencia, built by Grecian kings,
 Or where the sons of Eden long before
 Dwelt in Telessar. In this pleasant soil
 His far more pleasant garden God ordained.
 Out of the fertile ground he caused to grow
 All trees of noblest kind for sight, smell, taste;
 And all amid them stood the Tree of Life,
 High eminent, blooming ambrosial fruit
 Of vegetable gold; and next to life,
 Our death, the Tree of Knowledge, grew fast by -
 -Knowledge of good, bought dear by knowing ill.
 Southward through Eden went a river large,
 Nor changed his course, but through the shaggy hill
 Passed underneath ingulfed; for God had thrown
 That mountain, as his garden - mould, high raised
 Upon the rapid current, which, through veins
 Of porous earth with kindly thirst up-drawn,
 Rose a fresh fountain, and with many a rill
 Watered the garden; thence united fell
 Down the steep glade, and met the nether flood,
 Which from his darksome passage now appears
 And now, divided into four main streams,
 Runs diverse, wandering many a famous realm
 And country whereof here needs no account." (194)

Thus for Milton Eden must have been a place of ideal beauty as well as happiness. It is interesting to note that Milton mentions a river in Eden. He did the same while describing Heaven and Hell. Such was the ideal abode of our first parents while they were in their original state. But after sin came into the world their Paradise was to be different.

"..... then shall this Mount
Of Paradise by might of waves be moved
Out of his place, pushed by the horned flood,
With all his verdure spoiled, and trees adrift,
Down the great river to the opening Gulf,
And there take root, an island salt and bare." (195)

Milton wishes to show that such a condition would depend entirely on the actions of the inhabitants of Paradise.

"To teach thee that God attributes to place
No sanctity, if none be thither brought
By men who there frequent or therein dwell." (196)

Catholic Doctrine teaches that the first man was called Adam and the first woman Eve. It is from them that all persons are descended. They are hence spoken of as our first parents. God established Adam and Eve in a place of delight, called the earthly Paradise. Milton is in accord with this teaching.

Adam undoubtedly possessed free will. While discussing the fall God the Father says:

"..... I made him just and right,
Sufficient to have stood, though free to fall." (197)

Adam must have been a dignified character but he must have been austere as well.

"His fair large front and eye sublime declared
Absolute rule; and hyacinthine locks
Round from his parted forelock manly hung." (198)

- (195) Id. XI, ll. 829-834
(196) Id. XI, ll. 836-838
(197) Id. III, ll. 98-99
(198) Id. IV, ll. 300-302

Adam is an appreciative character. In addressing Eve he expresses gratitude for his happy state.

"Sole partner and sole part of all these joys,
 Dearer thyself than all, needs mast the Power
 That made us, and for us this ample World,
 Be infinitely good, and of his good
 As liberal and free as infinite;
 That raised us from the dust, and placed us here
 In all this happiness, who at his hand
 Have nothing merited, nor can perform
 Aught whereof he hath need." (199)

Thus Adam realizes his state. He is aware of his absolute dependence upon God.

Besides being grateful for his happy state Adam is ever thoughtful of his obedience.

"..... he who requires
 From us no other service than to keep
 This one, this easy charge - of all the trees
 In Paradise that bear delicious fruit
 So various, not to taste that only Tree
 Of knowledge, planted by the Tree of Life;
 So near grows Death to Life, whate'er Death is - " (200)

Adam believes that his duty is a light one. He is evidently in his original state of innocence because he does not know the meaning of death.

Adam reminds Eve of their moral obligation.

"..... then let us not think hard
 One easy prohibition, who enjoy
 Free leave so large to all things else, and choice
 Unlimited of manifold delight;
 But let us ever praise him, and extol
 His bounty." (201)

- (199) Id. IV, ll. 411-419
 (200) Id. IV, ll. 419-425
 (201) Id. IV, ll. 432-437

Adam is aware that Man was created superior to all other animals.

".....fair consort, the hour
Of night, and all things now retired to rest,
Mind us of like repose; since God hath set
Labour and rest, as day and night, to men
Successive, and the timely dew of sleep,
Now falling with soft slumberous weight, inclines
Our eye-lids. Other creatures all day long
Rove idle, unemployed, and less need rest;
Man hath his daily work of body or mind
Appointed, which declares his dignity,
And the regard of Heaven on all his ways;
While other animals unactive range,
And of their doings God takes no account." (202)

Adam knows of two kinds of labour, mental and physical. It is in this that man is superior to brutes. God holds him responsible for his tasks and duties. Of the brutes God takes no notice, because they are not moral beings. Adam fully realizes that he is accountable to God for his actions. When Eve tells Adam of her troublesome dream he answers her as if he were a psychologist.

".....but know that in the soul
Are many lesser faculties, that serve
Reason as chief." (203)

Milton put his love of dignity into the character of Adam. Thus Adam as a representative of the human race is a statesman. In this Milton also shows his love of things that are great and vast.

"Meanwhile our primitive great Sire, to meet
His godlike guest, walks forth, without more train
Accompanied than with his own complete
Perfections; in himself was all his state,
More solemn than the tedious pomp that waits
On princes, when their rich retinue long
Of horses led and grooms besmeared with gold
Dazzles the crowd and sets them all agape." (204)

(202) Id. IV, ll. 610-622

(203) Id. V, ll. 100-102

(204) Id. V, ll. 350-357

Adam is an inquisitive character. He wonders about the things of Heaven.

To his questions Raphael answers:

"..... O prime of Men -
 Sad task and hard; for how shall I relate
 To human sense the invisible exploits
 Of warring Spirits? how, without remorse,
 The ruin of so many, glorious once
 And perfect while they stood? how, last, unfold.
 The secrets of another world, perhaps
 Not lawful to reveal? Yet for they good
 This is dispensed; and what surmounts the reach
 Of human sense I shall delineate so,
 By likening spiritual to corporal forms,
 As may express them best - though what if Earth
 Be but the shadow of Heaven, and things therein
 Each to other like more than on Earth is thought?" (205)

Thus Adam is acquiring knowledge. He is told of the difficulty in understanding spiritual things. He is also told that there is a likeness between Earth and Heaven, the former being a representation of the latter. This then would seem to justify Milton's phrasing of heavenly events and beings in material terms. It appears that Milton follows the system of Plato. Adam is a philosopher. He is not content with the explanation given by Raphael. He wishes to know:

"How first began this Heaven which we behold
 Distant so high." (206)

Raphael thinks that Adam's request for knowledge is unnecessary.

"Such commission from above
 I have received, to answer thy desire
 Of knowledge within bounds." (207)

Thus it appears that Raphael admonishes Adam not to seek after vain knowledge. In this particular case it appears that he advises Adam not to explore the secrets of God and Heaven.

- (205) Id. V, ll. 563-576
 (206) Id. VII, ll. 86-87
 (207) Id. VII, ll. 118-120

Adam is a persistent character. His thirst for knowledge is insatiable. Much of his desire for knowledge must have been curiosity because Raphael says:

"..... be lowly wise;
Think only what concerns thee and thy being;
Dream not of other worlds." (208)

Adam is warned against irrelevant knowledge. He is advised to study such things as have a direct bearing upon himself and upon his condition. In this is seen Milton's idea that the proper study of mankind is man. Milton admits that many things are difficult of comprehension. One of them is as Adam says:

"For man to tell how human life began
Is hard; for who himself beginning knew?" (209)

Adam turns to inquire about his origin. It appears that by natural reason he arrives at the idea of a superior being with attributes of goodness and of power.

"Tell, if ye saw, how came I thus, how here!
Not of myself; by some great Maker then,
In goodness and in power pre-eminent." (210)

Although Adam is happy he is not satisfied to be alone. He desires human companionship.

"..... in solitude
What happiness? who can enjoy alone,
Or, all enjoying, what contentment find?" (211)

- (208) Id. VIII, ll. 173-175
(209) Id. VIII, ll. 250-251
(210) Id. VIII, ll. 277-279
(211) Id. VIII, ll. 364-366

Adam admits that he was overcome by the beauty of Eve. It is interesting to note that this is one of the shortcomings of Milton's Adam.

"..... here passion first I felt,
Commotion strange, in all enjoyments else
Superior and unmoved, here only weak
Against the charm of beauty's powerful glance." (212)

Adam appears to be given away to passion. He is not mindful of his higher knowledge. He forgets that reason should rule passion.

"All higher knowledge in her presence falls
Degraded." (213)

Milton recognizes a false philosophy in Adam. He is quick to correct himself. He asserts the supremacy of knowledge over passion. The Angel says:

"..... be not diffident
Of Wisdom; she deserts thee not, if thou
Dismiss not her, when most thou need'st her." (214)

Adam is admonished to maintain self-mastery in passion.

"..... oft-times nothing profits more
Than self-esteem, grounded on just and right
Well managed." (215)

Milton's first descriptions of Eve impart an idea of stateliness.

"She, as a veil down to the slender waist,
Her unadorned golden tresses ware
Dishevelled, but in wanton ringlets waved,
As the vine curls her tendrils - " (216)

Eve tells Adam two of her traits of character.

"..... I started back,
It started back; but pleased I soon returned,
Pleased it returned as soon with answering looks
Of sympathy and love." (217)

- (212) Id. VIII, ll. 530-533
- (213) Id. VIII, ll. 551-552
- (214) Id. VIII, ll. 562-564
- (215) Id. VIII, ll. 571-573
- (216) Id. IV, ll. 304-307
- (217) Id. IV, ll. 462-465

This was seen by Eve while looking into a lake. The lake served as a mirror to reflect her character. It also served to show Eve's weakness as she contemplated her beauty.

"Till I espied thee, fair, indeed, and tall,
Under a platane; yet methought less fair,
Less winning soft, less amiably mild,
Than that smooth watery image." (218)

The true characters of Adam and Eve can best be seen when they are studied together.

"Two of far nobler shape, erect and tall,
Godlike erect, with native honour clad
In naked majesty, seemed lords of all,
And worthy seemed; for in their looks divine
The image of their glorious Maker shone,
Truth, wisdom, sanctitude sever and pure -
Severe, but in true filial freedom placed,
Whence true authority in men: though both
Not equal, as their sex not equal seemed;
For contemplation he and valour formed,
For softness she and sweet attractive grace;
He for God only, she for God in him." (219)

Thus for Milton Adam and Eve were the ideal couple. They were created to the image of God and possessed virtues in the highest degree. Milton does not fail to point out in the characters of Adam and Eve the seemingly inferiority of woman. He stresses the inequality of the sexes. He goes so far as to say that Eve submits to God through the medium of Adam.

Milton shows that Adam and Eve in their original state were fearless characters. They knew not of sin.

"So passed they naked on, nor shunned the sight
Of God or Angel; for they thought no ill." (220)

- (218) Id. IV, ll. 477-480
(219) Id. IV, ll. 288-299
(220) Id. IV, ll. 319-320

Eve realizes that she is a moral being and that she must give thanks to her Creator. In this she admits that Adam is a greater being than she.

"..... what thou hast said is just and right.
For we to him, indeed, all praises owe,
And daily thanks - I chiefly who enjoy
So far the happier lot, enjoying thee
Pre-eminent by so much odds, while thou
Like consort to thyself canst nowhere find." (221)

The love of Adam and Eve was not strictly of the senses. It appears to be of an intellectual character. This is while they are in their state of innocence.

"..... he, in delight
Both of her beauty and submissive charms,
Smiled with superior love." (222)

Eve is submissive. It appears that in Adam she finds her perfection. She wishes to know no more. To know him is her happiness.

"My author and disposer, what thou bidd'st
Unargued I obey, so God ordains:
God is thy law, thou mine: to know no more
Is woman's happiest knowledge, and her praise." (223)

Adam and Eve were not ritualists. They did not recite long prayers but they contemplated God directly. For Milton this is the highest form of thanksgiving.

"..... and other rites
Observing none, but adoration pure,
Which God likes best, into their inmost bower
Handed they went." (224)

Into Adam and Eve Milton put his ideas of ideal domestic relationship of man and wife in both its physical and its spiritual aspects.

"Straight side by side were laid; nor turned, I ween,
Adam from his fair spouse, nor Eve the rites
Mysterious of connubial love refused." (225)

- (221) Id. IV, ll. 443-448
(222) Id. IV, ll. 497-499
(223) Id. IV, ll. 635-638
(224) Id. IV, ll. 736-739
(225) Id. IV, ll. 741-743

He takes the opportunity to denounce those who exalt purity only to use it as a veil under which corruption masquerades.

"Whatever hypocrites austerely talk
Of purity, and place, and innocence,
Defaming as impure what God declares
Pure, and commands to some, leaves free to all." (226)

True love exists only in marriage. It must be founded in reason. Here again Milton shows his desire of superior love.

"Hail, wedded Love, mysterious law, true source
Of human offspring, sole propriety
In Paradise of all things common else!
By thee adulterous lust was driven from men
Among the bestial herds to range; by thee,
Founded in reason, loyal, just and pure,
Relations dear and all the charities
Of father, son and brother, first were known." (227)

Milton points out the true relations between husband and wife. They should act as one and should have everything in common.

"This turn hath made amends; thou hast fulfilled
Thy words, Creator bounteous and benign,
Giver of all things fair - but fairest this
Of all they gifts! - nor enviest. I now see
Bone of my bone, flesh of my flesh, my self
Before me. Woman is her name, of Man
Extracted; for this cause he shall forgo
Father and mother, and to his wife adhere,
And they shall be one flesh, one heart, one soul." (228)

They should be as one because woman is part of man. Parents should be given up because a wife is dearer to man than they. Nothing should stand in the way of husband and wife. Such is the picture of our first parents in their original state of innocence.

(226) Id. IV, ll. 744-747

(227) Id. IV, ll. 750-757

(228) Id. IV, ll. 491-499

Milton admits that the act of Creation was perfect. Adam says:

"..... His creating hand
Nothing imperfect or deficient left
Of all that he created - much less Man." (229)

Adam realizes that he is responsible for his actions. Thus no blame can be imputed to God.

"..... within himself
The danger lies, yet lies within his power;
Against his will he can receive no harm." (230)

It has already been shown that Adam was created a free being. It is with this fact that the fall of our first parents will be traced. Milton believes that the fall of Adam and Eve was due to passion. Passion must have gained control over knowledge or reason.

"They sat them down to weep. Nor only tears
Rained at their eyes, but high winds worse within
Began to rise, high passions - anger, hate,
Mistrust, suspicion, discord - and shook sore
Their inward state of mind, calm region once
And full of peace, now tost and turbulent:
For understanding ruled not, and the Will
Heard not her lore, both in subjection now
To sensual Appetite, who, from beneath
Usurping over sovran Reason, claimed
Superior sway." (231)

Before the fall Adam had been warned to keep passion in check.

"..... take heed lest passion sway
Thy judgment to do aught which else free-will
Would not admit." (232)

After the fall the Angel Michael explains to Adam what it consisted in.

"Since thy original lapse, true liberty
Is lost, which always with right reason dwells
Twinned, and from her hath no dividual being.
Reason in Man obscured, or not obeyed,
Immediately inordinate desires
And upstart passions catch the government
From Reason, and to servitude reduce
Man, till then free." (233)

(229) Id. IX, ll. 344-346
(230) Id. IX, ll. 348-350
(231) Id. IX, ll. 1121-1131

(232) Id. VII, ll. 635-637
(233) Id. XII, ll. 83-90

That passion played a prominent role in the fall of Adam and Eve is apparent in the case of Adam. He was not deceived but gave away to passion.

"..... he scrupled not to eat,
Against his better knowledge, not deceived,
But fondly overcome with female charm." (234)

Satan knew that Eve was intellectually inferior to Adam and that she would give away to passion more quickly. Satan says:

"..... behold alone
The Woman, opportune to all attempts -
Her husband, for I view far round, not nigh
Whose higher intellectual more I shun." (235)

For Milton sensuality is a characteristic of the fall. After Adam and Eve have eaten the forbidden fruit

"They swim in mirth, and fancy that they feel
Divinity within them breeding wings
Wherewith to scorn the earth." (236)

Passion is aroused in Adam and Eve. They look sinfully at each other.

"..... he on Eve
Began to cast lascivious eyes; she him
As wantonly repaid; in lust they burn." (237)

Adam admires Eve. He still loves her but the love is of a different character.

It is desire or lust.

"But come; so well refreshed, now let us play,
As meet is, after such delicious fare;
For never did thy beauty, since the day
I saw thee first and wedded thee, adorned
With all perfections, so inflame my sense
With ardour to enjoy thee, fairer now
Than ever - bounty of this virtuous tree!" (238)

- (234) Id. IX, ll. 997-999
- (235) Id. IX, ll. 480-483
- (236) Id. IX, ll. 1009-1011
- (237) Id. IX, ll. 1013-1015
- (238) Id. IX, ll. 1027-1033

When Adam and Eve make love now they retire to a secluded part of the garden. This is another proof that their love is of a different nature. It is a desire of the flesh. It is not like their former innocent or pure love.

"Her hand he seized, and to a shady bank,
Thick overhead with verdant roof embowered,
He led her, nothing loth; flowers were the couch,
Pansies, and violets, and asphodel,
And hyacinth - Earth's freshest, softest lap.
Their they their fill of love and love's disport
Took largely, of their mutual guilt the seal,
The solace of their sin, till dewy sleep
Oppressed them, wearied with their amorous play." (239)

Adam and Eve now possess a knowledge of the flesh. They know of sexual shame.

"..... up they rose
As from unrest, and, each the other viewing,
Soon found their eyes how opened, and their minds
How darkened." (240)

They now realize their nakedness.

".....innocence, that as a veil
Had shadowed them from knowing ill, was gone." (241)

This is so true that Adam tells Eve that he sees

".... in our faces evident the signs
Of foul concupiscence." (242)

Adam now feels the shame within him and realizes that he should not be naked.

"Some tree, whose broad smooth leaves, together sewed,
And girded on our loins, may cover round
Those middle parts, that this new comer, Shame,
There sit not, and reproach us as unclean." (243)

- (239) Id. IX, ll. 1037-1045
(240) Id. IX, ll. 1051-1054
(241) Id. IX, ll. 1054-1055
(242) Id. IX, ll. 1077-1078
(243) Id. IX, ll. 1095-1098

Milton points out that Adam had been warned by the Angel Raphael against sensuality.

"But, if the sense of touch, whereby mankind
Is propagated, seem such dear delight
Beyond all other, think the same voutsafed
To cattle and each beast; which would not be
To them made common and divulged, if aught
Therein enjoyed were worthy to subdue
The soul of Man, or passion in him move." (244)

Thus for Milton passion is the chief characteristic of the fall.
Passion triumphed over reason.

It is interesting to note that in the temptation Satan put forth the argument that if Adam and Eve eat of the forbidden fruit they will possess knowledge.

".....ye shall be as Gods,
Knowing both good and evil, as they know." (245)

Milton emphasizes the idea of knowledge in the fall. Seemingly Adam learnt nothing from the tree. He merely fell into the fate of knowing good by evil.

"Knowledge of good, bought dear by knowing ill." (246)..

In the theory of knowledge Milton stresses the 'easiness' of God's sole charge.

"This one, this easy charge - of all the trees
In Paradise that bear delicious fruit
So various, not to taste that only Tree
Of knowledge." (247)

It is further insisted on in

".....that sole command,
So easily obeyed." (248)

- (244) Id. VIII, ll. 579-585
(245) Id. IX, ll. 708-709
(246) Id. IV, l. 222
(247) Id. IV, ll. 421-424
(248) Id. VII, ll. 47-48

It would appear that the command or prohibition was applied to an act seemingly indifferent in itself. It must have been due to the magic virtue of the fruit insisted upon by Satan that Eve was successfully tempted. The loquacious Serpent answers her astonished questions, it will be recalled, by explaining that he is able to speak because he has already tasted the fruit himself; it produced, he says:

"Strange alteration in me, to degree
Of Reason in my inward powers, and speech
Wanted not long, though to this shape retained.
Thenceforth to speculations high or deep.
I turned my thoughts, and with capacious mind
Considered all things visible in Heaven,
Or Earth, or Middle, all things fair and good. (249)

The tempter attributes to the fruit powers of universal enlightenment; it can give scientific knowledge.

" O sacred, wise, and wisdom-giving Plant,
Mother of science! now I feel thy power
Within me clear, not only to discern
Things in their causes, but to trace the ways
Of highest agents." (250)

Of course Satan did not neglect to inform Eve that the Tree imparted its own specific gift of moral knowledge.

".....knowledge of Good and Evil?
Of good, how just! of evil - if what is evil
Be real, why not known, since easier shunned? (251)

In his idea of knowledge Milton introduces a pagan implication because he wonders if the Gods' really produced all things.

- (249) Id. IX, ll. 599-605
(250) Id. IX, ll. 679-683
(251) Id. IX, ll. 697-699

"..... if they all things, who enclosed
 Knowledge of good and evil in this tree,
 That whose eats thereof forthwith attains
 Wisdom without their leave? (252)

In this theory of knowledge Milton assumes the role of a seventeenth century rational theologian.

"What can your knowledge hurt him, or this tree
 Impart against his will, if all be his." (253)

All these reasonings of Satan show that Milton had considered all the consequences of supposing the Tree to have been really the mother of science and morality. He averts these consequences by making the Tree a "deceiving" one; it does not really contain, magically enclosed within it, the knowledge promised by its title.

No sooner is the fatal act accomplished than the fruit turns out to be "false fruit", engendering, not godlike knowledge, but intoxication and sensuality. All that Adam and Eve had gained was sexual self-consciousness. Thus their "knowledge of good and evil", the name given by God to the Tree, turns out to mean merely that they

".....know
 Both good and evil, good lost and evil got." (254)

The knowledge that they had acquired proved of relatively little value besides sensuality, the other passions are awakened.

".....anger, hate
 Mistrust, suspicion, discord - and shook sore
 Their inward state of mind, calm region once
 And full of peace, now tost and turbulent:
 For Understanding ruled not, and the Will
 Heard not her lore, both in subjection now
 To sensual Appetite, who, from beneath
 Usurping over sovran Reason, claimed
 Superior sway." (255)

- (252) Id. IX, ll. 722-725
 (253) Id. IX, ll. 727-728
 (254) Id. IX, ll. 1071-1072
 (255) Id. IX, ll. 1123-1131.

As Milton was one of the anti-scholastics it was only natural for him to write about the forbidden knowledge of the natural and divine laws. Thus Adam asks:

"...if unforbid thou may'st unfold
What we not to explore the secrets ask
Of this eternal empire, but the more
To magnify his works the more we know." (256)

The Angel Raphael, in answering Adam's legitimate questions about the Creation, makes a reference to scholasticism in "thine own inventions".

"..... such commission from above
I have received, to answer thy desire
Of knowledge within bounds; beyond abstain
To ask, nor let thine own inventions hope
Things not revealed, which the invisible King,
Only omniscient, hath suppressed in night,
To none communicable in Earth or Heaven.
Enough is left besides to search and know." (257)

Milton along with the other philosophers of the seventeenth century rejected scholasticism. Milton possessed the abstract love of knowledge. He loved knowledge as much as he loved sensuous beauty. But in this love of knowledge the Puritan element in him is seen. Thus the intellectual passion and the pride of intellectual gain, indulged in for their own sake and without reference to moral ends, contained an element of danger. Intellectual curiosity is seemingly instinctive in the human heart. Finally though all knowledge which is not "for use" is sin (Milton does not quite call it sin, but folly) we may freely seek, if we seek not to know too much.

"But knowledge is as food, and needs no less
Her temperance over appetite, to know
In measure what the mind may well contain;
Oppresses else with surfeit, and soon turns
Wisdom to folly, as nourishment to wind." (258)

- (256) Id. VII, ll. 94-97
(257) Id. VII, ll. 118-125
(258) Id. VII, ll. 126-130

Adam must have been present with Eve because Satan addressed the pair. The argument advanced by Satan must have appealed to Eve. Shortly after committing the sin she said:

"..... I grow mature
In the knowledge, as the Gods who all things know." (259)

Thus Milton shows that the arguments used by the tempter were addressed to the higher faculties of the mind namely, the desire for knowledge and wisdom. Eve uses the same train of reasoning in offering the fruit to Adam. She tells him how enlightened she has become.

"..... opener mine eyes,
Bim erst, dilated spirits, ampler heart,
And growing up to Godhead; which for thee
Chiefly I sought, without thee can despise." (260)

It is evident that Eve has adopted Satan's train of reasoning. With her Satan's arguments prevailed; while man, according to his own showing, had no higher motives than gratifying his sensuous inclinations. Adam's plea is absolutely one of sensuality. He is not afraid of offending God. He has no such ideas.

"How can I live without thee? how forgo
Thy sweet converse, and love so dearly joined." (261)

Thus according to Milton, Adam ate the fruit simply because Eve gave it to him. Eve at least ate the fruit because she thought that by so doing she would acquire greater knowledge. She had an ideal at least, while with Adam the case is different. He ate simply because his wife suggested it. He had no superior motive. This kind of conduct would be expected from a lower nature towards a higher. Eve fell through vanity and desire for knowledge, while Adam fell through blind passion. Thus Milton points out that which he believes to be the characteristic weaknesses respectively of woman and man. Adam's fall, according to Milton was in no way pardonable because he possessed superior knowledge and moral strength.

Milton's Adam and Eve are now different characters. By their offence they have been robbed of their beautiful features. They are now aware of the gravity of their deed. They came to hear God the Son pronounce judgment upon them.

"He came, and with him Eve, more loth, though first
To offend, discountenanced both, and discomposed.
Love was not in their looks, either to God
Or to each other, but apparent guilt,
And shame, and perturbation and despair,
Anger, and obstinacy, and hate, and guile." (262)

In the judgment Eve is told that hereafter she will be subjected to her husband.

"..... and to thy husband's will
Thine shall submit; he over thee shall rule." (263)

Adam is reminded of his lowly state.

".....know thy birth,
For dust thou art, and shalt to dust return." (264)

Adam is now filled with remorse.

"..... O voice, once heard
Delightfully, 'Increase and multiply';
Now death to hear! for what can I increase
Or multiply but curses on my head?" (265)

Adam is concerned solely with himself. Such is not the case with Eve.

Her sole regret is for Adam. His state concerns her more than her own.

"..... thy suppliant
I beg, and clasp they knees; bereave me not
Whereon I live, they gentle looks, they aid,
Thy counsel in this uttermost distress
My only strength and stay." (266)

- (262) Id. X, ll. 109-115
(263) Id. X, ll. 195-196
(264) Id. X, ll. 207-208
(265) Id. X, ll. 729-732
(266) Id. X, ll. 9;7-921

Eve is spiteful and seeks violent ways of revenging the loss of Eden. She proposes to Adam that they do away with themselves.

"Why stand we longer shivering under fears
That show no end but death, and have the power,
Of many ways to die the shortest choosing,
Destruction with destruction to destroy." (267)

Adam consoles Eve and suggests that they admit their guilt. They are now penitent.

"..... they, forthwith to the place
Repairing where he judged them, prostrate fell
Before him reverent, and both confessed
Humbly their faults, and pardon begged." (268)

Eve was sentenced first. Her temporal punishment implied deep affections and acute sensibilities. She was to suffer sorrow for her children and to be subjected to her husband. According to Milton her doom was sad but by no means degrading because she was to minister to her husband. This must have pleased Adam because he had already said:

.. "..... nothing lovelier can be found
In woman than to study household good,
-And good works in her husband to promote." (269)

Adam's sentence was of a much different stamp. It was in accordance with his nature because he had shown at every possible opportunity that his mind was of a different type. He had disobeyed God from a lower motive; and when arraigned, instead of humility, he showed selfishness. He thought only of himself. Milton is clear in showing that Adam was not deceived, but overcome by charm. His worldly wisdom evidently must not have been dazzled by the idea of gaining heavenly wisdom. Thus according to Milton his judgment was in accordance with his character. It was addressed to the material

- (267) Id. X, ll. 1003-1066
(268) Id. X, ll. 1098-1101
(269) Id. IX, ll. 232-234

rather than to the spiritual in human nature. His future was to be one of labour on cursed ground. He was further degraded by the direct reference to his origin - "for dust thou art."

Throughout the whole account of the judgment Milton seemingly attributes a higher nature to woman. To her a gracious promise of future glory was given.

"Between thee and the woman I will put
Emmity, and between thine and her seed;
Her seed shall bruise thy head, thou bruise his heel." (270)

It was indeed a glorious promise to know that her seed was to triumph over the tempter that had deceived her.

Adam sees in nature that something is about to happen.

"O Eve, some further change awaits us nigh,
Which Heaven by these mute signs in Nature shows." (271)

Adam had sufficient reason to worry because he was informed that

"...longer in this Paradise to dwell
Permits not." (272)

Milton shows that Adam was affected more than Eve by this command. A complete change comes over him.

"He added not; for Adam, at the news
Heart-strook, with chilling gripe of sorrow stood,
That all his senses bound." (273)

Although Eve's countenance is not changed by the command, she is the first to utter regret.

"O unexpected stroke, worse than of Death!
Must I leave thee, Paradise? thus leave
Thee, native soil?" (274)

- (270) Id. X, ll. 179-181
(271) Id. XI, ll. 193-194
(272) Id. XI, ll. 259-260
(273) Id. XI, ll. 263-265
(274) Id. XI, ll. 268-270

Adam's regret is that he fears a break with God. Will he be deprived of God?

"This most afflicts me - that, departing hence,
As from his face I shall be hid, deprived
His blessed countenance." (275)

It is most interesting to note Adam's plea particularly since it has been shown that in partaking of the forbidden fruit he thought of God in no way at all. If such a plea or regret were offered by Eve the case would be different because it has been shown that in eating the fruit she had hoped to acquire superior knowledge or to know as much as God. For Milton the fall of Adam and Eve is a sin of disobedience. Milton shows that Adam and Eve had been warned not to partake of the fruit of one tree in the garden, lest they should know of good and evil. In the cause of the fall of Adam and Eve, Milton measures up to Catholic Doctrine.

Catholic Doctrine teaches that Adam and Eve broke the commandment of God by eating the forbidden fruit. They forfeited all their supernatural gifts, and at the same time were also weakened in the faculties of their souls. They were expelled from Eden in which God had placed them and they became liable to eternal damnation. By their disobedience our first parents lost their supernatural gifts not only for themselves but also for the whole human race. Thus sin with its fatal consequences has passed from Adam to mankind. It now remains to treat of sin and death.

Death was brought into the world as a punishment of sin. If sin had not been committed, death would not have been known. Milton is very clear on this point.

"Your bodies may at last turn all to spirit,
Improved by tract of time, and wing'd ascend
Ethereal, as we, or may at choice
Here or in heavenly paradises dwell,
If ye be found obedient." (276)

Thus if Adam and Eve had not sinned they and their descendants would have been transformed into spirits by some process or natural evolution. If man had not sinned it appears that nature would have been immortal. Thus shortly after Eve had eaten the fruit the earth received a curse.

"Earth felt the wound, and Nature from her seat,
Sighing through all her works, gave signs of woe
That all was lost." (277)

Milton stresses the fact that the Earth would not have known death if man had not sinned. Thus when Adam sinned.

"Earth trembled from her entrails, as again
In pangs, and Nature gave a second groan;
Sky loured, and, muttering thunder, some sad drops
Wept at completing of the mortal Sin
Original." (278)

Now there is disorder in Nature. There is disorder among inanimate things and death itself sweeps over animate beings. Sin and death begin their work.

".....they both betook them several ways,
Both to destroy, or unimmortal make
All kinds, and for destruction to mature
Sooner or later." (279)

The natural order of things is changed. There is a struggle for existence. Beasts war against one another and seem no longer friendly towards man.

"..... thus began
Outrage from lifeless things; but discord first,
Daughter of Sin, among the irrational
Death introduced through fierce antipathy.
Beast now with beast gan war, and fowl with fowl,
And fish with fish. To graze the herb all leaving
Devoured each other; nor stood much in awe
Of man, but fled him, or with countenance grim
Glared on him passing." (280)

- (277) Id. IX, ll. 782-784
(278) Id. IX, ll. 1000-1004
(279) Id. X, ll. 610-613
(280) Id. X, ll. 706-714

Milton believes in Original Sin. Thus the Sin of Adam has passed from Adam to all mankind. Furthermore Milton admits that the punishment of God was also inflicted upon the earth, which had been created for man. Milton is in accord with Catholic Doctrine in these beliefs. In Milton there are two contrary ideas about sin. In the first instance he says that it were better if man had not known sin; while in the second case, he says that man by true penance will bring forth works that will be pleasing to God.

"O Sons, like one of us Man is become
To know both good and evil, since his taste
Of that defended fruit; but let him boast
His knowledge of good lost and evil got,
Happier had it sufficed him to have known
Good by itself, and evil not at all." (281)

Elsewhere God the Son prophesies to the Father that repentant Man will at length bring forth

"Fruits of more pleasing savour, from thy seed
Sown with contrition in his heart, than those
Which, his own hand manuring, all the trees
Of Paradise could have produced, ere fallen
From innocence." (282)

The same idea is seen in Michael's words of consolation to Adam. Apparently for Milton Man's sin must not have been a very serious calamity.

"..... then wilt thou not be loth
To leave this Paradise, but shalt possess
A Paradise within thee, happier far." (283)

Milton's conception of woman will now be given. For Milton woman is blind passion. She possesses desire in a very high degree. It was on account of this that Adam fell.

"..... not deceived,
But fondly overcome by female charm." (284)

- (281) Id. XI, ll. 84-89
(282) Id. XI, ll. 26-30
(283) Id. XII, ll. 585-587
(284) Id. IX, ll. 998-999

It must be on account of her passion that she cannot fully participate in intelligence. Thus through her husband she can know God. This also serves to show the Miltonic inferiority of woman.

"He for God only, she for God in him." (285)

For Milton woman's superiority is found in her beauty. Intellectually she falls short of man.

"..... at least on her bestow'd
Too much of ornament; in outward show
Elaborate; of inward, less exact.
For well I understand in the prime end
Of nature, her th' inferior, in the mind,
And outward faculties, which most excel;
In outward also her resembling less
His image who made both, and less expressing
The character of that dominion given
O'er other creatures." (286)

Milton believes that woman should accept her inferior state, not as a degradation, but as a privilege. Thus for Milton woman is seemingly at an advantage because she has more to receive, more to admire and more to possess.

"..... O thou for whom
And from whom I was formed flesh of thy flesh
And without whom am to no end, my guide
And head! what thou hast said is just and right.
For we to him, indeed, all praises owe,
And daily thank - I chiefly, who enjoy
So far the happier lot, enjoying thee
Pre-eminent by so much odds, while thou
Like consort to thyself canst nowhere find." (287)

Woman never fails to boast of her beauty, yet she admits that wisdom is superior to beauty.

"How beauty is excelled by manly grace
And wisdom, which alone is truly fair." (288)

- (285) Id. IV, l. 299
(286) Id. VIII, ll. 537-546
(287) Id. IV, ll. 440-448
(288) Id. IV, ll. 490-491

For Milton it is in the natural order of things that woman should submit to man. What man dictates she should follow.

"My author and disposer, what thou bidd'st
Unargued I obey. So God ordains:
God is thy law, thou mine." (289)

Woman is absolutely necessary to man. She is a part of him.

"Bone of my bone, flesh of my flesh, my Self
Before me. Woman is her name of Man
Extracted." (290)

Woman should be a help to man since she possesses the same faculties.

"..... to give thee being I lent
Out of my side to thee, nearest my heart,
Substantial life, to have thee by my side
Henceforth an individual solace dear;
Part of my soul I seek thee, and thee claim
My other half." (291)

Thus woman is a mirror in which man can see himself. It is to woman that man should turn for solace. Milton finds danger in such a state because woman through passion can exercise any power over man. She is at liberty to take him unto herself.

"..... but here
Far otherwise, transported I behold,
Transported touch; here passion first I felt,
Commotion strange, in all enjoyments else
Superior and unmoved, here only weak
Against the charm of beauty's powerful glance
Or nature failed in me, and left some part
Not proof enough such object to sustain,
Or, from my side subducting, took perhaps
More than enough." (292)

- (289) Id. IV, ll. 635-637
(290) Id. VIII, ll. 495-497
(291) Id. IV, ll. 483-488
(292) Id. VIII, ll. 528-537

There is danger in passion because in man it is founded on a want or in a failing in the very nature of man. Woman also influences man through the finer delicacy of her emotions or feelings. She is a more graceful being than man.

"Neither her outside formed so fair, nor aught
In procreation, common to all kinds
(Though higher of the genial bed by far,
And with mysterious reverence, I deem,
So much delights me as those graceful acts,
Those thousand decencies, that daily flow
From all her words and actions, mixed with love
And sweet compliance." (293)

Therefore, for Milton woman has a double power over man. This power is founded on passion and on finer feelings. Man's only superiority or weapon against woman is his higher intelligence. Milton emphasizes this fact.

"Accuse not Nature! she hath done her part;
Do thou but thine! and be not diffident
Of wisdom; she deserts thee not, if thou
Dismiss not her, when most thou need'st her nigh" (294)

If man does not exercise great care he may fall or weaken at any time. Man must be ever on his guard, because there is always danger. This shows Milton's deep mistrust of woman.

"Thy mate, who sees when thou art seen least wise." (295)

Although Milton admits the beauty of woman he at no time allows her a superiority. She may attract man but she must never subject him.

"Was she thy God, that her thou didst obey
Before his voice? or was she made thy guide,
Superior, or but equal, that to her
Thou didst resign thy manhood, and the place
Wherein God set thee above her, made of thee
And for thee, whose perfection far excelled
Hers in all real dignity? Adorned
She was indeed, and lovely, to attract
Thy love, not thy subjection." (296)

- (293) Id. VIII, ll. 596-603
(294) Id. VIII, ll. 561-564
(295) Id. VIII, l. 578
(296) Id. X, ll. 145-153

Man is a more dignified being than woman.

It is necessary to keep woman down. If woman be not subjected she becomes a source of trouble.

"..... this mischief had not then befallen,
And more that shall befall - innumerable
Disturbances on Earth through female snares,
And strait conjunction with this sex." (297)

Thus for Milton woman is ever plotting ways to snare man. Milton is an extremist. To woman he attributes the causes of evil itself.

"But still I see the tenor of Man's woe
Holds on the same, from Woman to begin.
From Man's effeminate slackness it begins
Said the Angel, who should better hold his place
By wisdom, and superior gifts received." (298) d

Man is responsible for woman and if she be the cause of evil, the fault must necessarily be man's.

"..... and her gifts
Were such as under government well-seem'd
Unseemly to bear rule, which was thy part." (299)

Woman is magnetic. There is something dominant in her nature.

"Women, when nothing else, beguiled the heart
Of wisest Solomon, and made him build,
And made him bow, to the gods of his wives." (300)

So far the evil side of man and woman has been shown. For Milton evil is not the normal state of man. Desire, when fully in harmony with reason, is legitimate. There exists a sensuality which is good. This legitimate sensuality is found only in the married state. Milton points out the difference between the two kinds of desires.

(297) Id. X, ll. 895-898

(298) Id. XI, ll. 632-636

(299) Id. X, ll. 153-155

(300) Milton: Paradise Regained, Bk. II, ll. 169-171

"What higher in her society thou find'st
 Attractive, human, rational, love still:
 In loving thou dost well; in passion not,
 Wherein true love consists not. Love refines
 The thoughts, and heart enlarges - hath his seat
 In Reason, and is judicious, is the scale
 By which to Heavenly Love thou may'st ascend,
 Not sunk in carnal pleasure; for which cause
 Among the beasts no mate for thee was found." (301)

Milton is convinced that love is founded in reason. Physical love is legitimate when man and woman are united by higher inclinations, i.e. when reason, affection and religion are in common. It has already been shown that man is purely material, hence the whole of man participates in love.

"Whatever pure thou in the body enjoy'st
 (And pure thou wert created) we enjoy." (302)

It would appear as if it were a sin to abstain from legitimate sexual intercourse.

"Our Maker bids increase; who bids abstain
 But our destroyer, foe to God and Man? (303)

This legitimate sensuality preserves man from evil passion.

"By thee adult'rous lust was driven from men,
 Among the bestial herds to range." (304)

Desire neither can, nor ought to be rejected, but desire must be in harmony with, subject to, reason. On this basis, Milton reaches a very high conception of marriage and of woman.

"..... which implied
 Subjection, but required with gentle sway,
 And by her yielded, by him best received
 Yielded, with coy submission, modest pride,
 And sweet, reluctant, amorous delay." (305)

(301) Milton: Paradise Lost, Bk. VIII, ll. 586-594

(302) Id. VIII, ll. 622-623

(303) Id. IV, ll. 748-749

(304) Id. IV, ll. 753-754

(305) Id. IV, ll. 307-311

It appears that Milton believes that the most exquisite charm of life is given when reason gives itself up before beauty. In this is seen the ultimate triumph of woman. When he speaks of woman's love and compliance he endeavours to keep his dignity on a high level.

"Union of mind, or in us both one soul -
Harmony to behold in wedded pair
More grateful than harmonious sound to the ear.
Yet these subject not; I to thee disclose
What inward thence I feel, not therefore foiled,
Who meet with various objects, from the sense
Variously representing, yet, still free,
Approve the best, and follow what I approve." (306)

Milton is strong in his praise of legitimate sensuality. Adam is made to inquire about love among the Angels. Apparently physical love is helpful.

"Love not the Heavenly Spirits, and how their love
Express they - by looks only, or do they mix
Irradiance, virtual or immediate touch?" (307)

Milton is very inconsistent in his opinions about woman. Although at times he entertains high ideals about marriage and woman he at other times denounces marriage. In marriage woman does not value the higher qualities of man. Her love is of a transitory nature.

"It is not virtue, wisdom, valour, wit,
Strength, comeliness of shape, or amplest merit,
That woman's love can win, or long inherit;
But what it is, hard is to say,
Harder to hit." (308)

Milton finds fault with woman from her very beginning. God lavished so much outward beauty upon her that He left her deficient in reason and sound judgment.

(306) Id. VIII, ll. 604-611

(307) Id. VIII, ll. 615-618

(308) Milton: Samson Agonistes, ll.1010-1014

"Is it for that such outward ornament
 Was lavished on their sex, that inward gifts
 Were left for haste unfinished, judgment scant,
 Capacity not raised to apprehend
 Or value what is best
 In choice, but ofttest to affect the wrong?
 Or was too much of self-love mixed,
 Of constancy no root infix'd,
 That either they love nothing, or not long? (309)

Thus for Milton woman as man's companion is self-centered and conceited as well as fickle. Her love cannot endure.

For marriage Milton has a disgust. It is a state that exposes man to disgrace, because he is usually deceived in the choice of a partner.

Man before entering upon this state, has no guide or standard by which to judge the character of his mate. Woman during courtship may seem ideal but after marriage she is the contrary. She is evil itself.

"Whate'er it be, to wisest men and best,
 Seeming at first all heavenly under virgin veil,
 Soft, modest, meek, demure,
 Once joined, the contrary she proves - a thorn
 Intestine, far within defensive arms
 A cleaving mischief, in his way to virtue
 Adverse and turbulent; or by her charms
 Draws him awry, enslaved
 With dotage, and his sense depraved
 To folly and shameful deeds, which ruin ends.
 What pilot so expert but needs must wreck,
 Embarked with such a steers-mate at the helm?" (310)

Seemingly virtue is not found in many women. If a man finds a virtuous woman Milton believes that that man is favoured by God. Virtue and domestic qualities are essential in woman if she is to marry. Milton prefers virtue in a good housewife.

(309) Id. 11.1025-1033

(310) Id. 11.1034-1045

"Favoured of Heaven who finds
 One virtuous, rarely found,
 That in domestic good combines!
 Happy that house! his way to peace is smooth:
 But virtue which breaks through all opposition,
 And all temptation can remove,
 Most shines and most is acceptable above." (311)

Thus if woman possessed virtue there would be no danger for her husband.

By her virtuous life she would remove all temptations.

Woman is such a terrible being that man has to exercise despotic power over her. It is absolutely necessary to subject her.

"Therefore God's universal law
 Gave to the man despotic power
 Over his female in due awe,
 Nor from that right to part an hour,
 Smile she or lour:
 So shall he least confusion draw
 On his whole life, not swayed
 By female usurpation, nor dismayed." (312)

Milton is displeased with woman from every possible angle. He finds fault with marriage and depicts a flaw in the propagation of mankind.

"..... oh, why did God,
 Creator wise, that peopled highest Heaven
 With Spirits masculine, create at last
 This novelty on Earth, this fair defect
 Of Nature, and not fill the World at once
 With men as Angels, without feminine;
 Or find some other way to generate Mankind? (313)

Such views on marriage must be purely personal. They must be the reflection of his own unhappy married life.

It appears that Milton believes that marriage should be binding and not only for a certain time. In this it would appear that he disapproves of divorce. Husband and wife should live together forever. To marriage he attributes a permanent character.

- (311) Id. ll. 1046-1052
 (312) Id. ll. 1053-1060
 (313) Milton: Paradise Lost, Bk. X, ll. 888-895

".....confirmed then I resolve
 Adam shall share with me in bliss or woe:
 So dear I love him, that with him all deaths
 I could endure, without him live no life." (314)

Milton's views on women were various. It is difficult to give them precisely because of his inconsistency. The following are the chief ones on his conception of woman:

1. The necessity of woman for the satisfaction of normal desire in man.
2. Woman cannot participate fully in intelligence.
3. Woman, who represents desire, must be submitted to man, who represents reason.
4. Woman is necessary to man. She represents an irremediable gap in his being.
5. Woman has power over man through passion and finer feelings.
6. Woman is ever likely to become a source of evil. She is at times evil itself.

Thus, for Milton, woman is essentially and necessarily different from man. Milton evidently has felt that the subtle charm of woman is higher than intellect and man. Milton in his treatment of woman does not measure up to Catholic Doctrine.

Catholic Doctrine does not attribute to woman that Miltonic inferiority. Woman is man's helpmate. In marriage, Catholic Doctrine teaches that woman is to submit to her husband in all that is just and right. The husband is the head of the family. Thus, Milton falls short of Catholic Doctrine when he says that woman is evil itself.

Milton always spoke highly of purity. He aimed to be chaste.

"Happen what may, of me expect to hear
 Nothing dishonourable, impure, unworthy
 Our God, our Law, my nation, or myself." (315)

(314) Id. IX, ll. 830-833

(315) Milton: Samson Agonistes, ll. 1423-1425

Milton liked to preach his doctrine of chastity to others. He believed that before marriage chastity was the only state. He was thus opposed to free love.

".....therefore be sure
Thou, when the Bridegroom with his feastful friends
Passes to bliss at the mid-hour of night,
Hast gained thy entrance, Virgin wise and pure." (316)

But Milton had a motive for his boasted chastity. He was pure in order to receive supernatural help.

"Additur hinc scelerisque vocans et castu juvenus,
Et rigidi mores, et sine labore manus." (317)

The nucleus of Milton's chastity is that it should dominate all sensuality.

"To triumph in victorious dance
O'er sensual Folly, and intemperance." (318)

Virtue is the highest quality. If virtue be upheld passion will not rule reason.

"Love Virtue; she alone is free." (319)

For Milton chastity seemingly has a value of its own.

"Some say no evil thing that walks by night,
In fog or fire, by lake or moorish fen,
Blue meagre hag, or stubborn unlaid ghost,
That breaks his magic chains at curfew time,
No goblin or swart faery of the mine,
Hath hurtful power o'er true virginity." (320)

Milton is steadfast in his belief that if one be truly virtuous one has nothing to fear. Milton entertains a peculiar belief about the reward of chastity. As has already been stated chastity has its own value.

- (316) Milton: To A Virtuous Young Lady, ll. 11-14
 (317) Milton: Elegia Sexta, ll. 63-64
 (318) Milton: Comus, ll. 974-975
 (319) Id, ll. 1019
 (320) Id. ll. 432-437

"So dear to Heaven is saintly chastity
 That, when a soul is found sincerely so,
 A thousand liveried angels lackey her,
 Driving far off each thing of sin and guilt,
 And in clear dream and solemn vision
 Tell her of things that no gross ear can hear;
 Till oft converse with heavenly habitants
 Begin to cast a beam on the outward shape,
 The unpolluted temple of the mind,
 And turns it by degrees to the soul's essence,
 Till all be made immortal. But, when lust,
 By unchaste looks, loose gestures, and foul talk,
 But most by lewd and lavish act of sin,
 Lets in defilement to the inward parts,
 The soul grows clotted by contagion,
 Imbodies, and imbrutes, till she quite lose
 The divine property of her first being." (321)

The body by the practice of chastity may become spiritual; while the soul apparently may lose its divine character by lust and other grievous acts of sin.

The soul not only loses its divine character but it also becomes material.

"Such are those thick and gloomy shadows damp
 Oft seen in charnel vaults and sepulchres,
 Lingering and sitting by a new-made grave,
 As loth to leave the body that it loved,
 And linked itself by carnal sensuality
 To a degenerate and degraded state." (322)

Milton apparently was acquainted with Plato's system of philosophy. The body can become spirit through chastity; the soul becomes matter through lust.

Catholic Doctrine teaches that chastity is a virtue which subdues all impure inclinations and desires by which modesty is violated. In his ideals of chastity Milton measures up to Catholic Doctrine in that impurity robs man of his innocence and infects his body and soul. However, he is not in accord with Catholic Doctrine when he says that the body may become spirit and the soul may become matter. Catholic Doctrine teaches that the soul is immortal and spiritual.

The Temptation of Christ will now be treated. Milton had robbed his Satan of glamour and vanity. He is now a lowly character in the role of an aged man. It is interesting to note that Milton's Satan is shrinking in physical deportment as well as morally.

"But now an aged man in rural weeds." (323)

According to Milton the Temptation of Christ took place before He began His public teaching. Previous to this time He had been with His parents.

"..... His life
Private, unactive, calm, contemplative,
Little suspicious to any king." (324)

Milton evidently believed in the humble character of Christ. Before appearing in public Christ had planned His future. It was His aim

"..... to promote all truth,
All righteous things." (325)

Besides promoting good things Christ was evidently for Milton a man of action. He wished to wipe out tyranny. In this is seen Milton's love of liberty.

"..... yet this not all
To which my spirit aspired. Victorious deeds
Flamed in my heart, heroic acts - one while
To rescue Israel from the Roman yoke;
Then to subdue and quell, o'er all the earth,
Brute violence and proud tyrannic power,
Till truth were freed, and equity restored:
Yet held it more humane, more heavenly, first
By winning words to conquer willing hearts,
And make persuasion do the work of fear." (326)

But before Christ took any action He thought seriously about His plans. Before beginning His work He retired to the wilds to be alone with His thoughts.

- (323) Milton: Paradise Regained, Bk. I, l. 314
 (324) Id. II, ll. 80-82
 (325) Id. I, ll. 205-206
 (326) Id. I, ll. 214-223

"Meanwhile the Son of God, who yet some days
Lodged in Bethabara, where John baptized,
Musing and much revolving in his breast
How best the mighty work he might begin
Of Saviour to mankind, and which way first
Publish his godlike office now mature,
One day forth walked alone, the Spirit leading
And his deep thoughts, the better to converse
With solitude." (327)

For Milton Christ is the superior being. He possesses all attributes of perfection.

"With more than human gifts from Heaven adorned,
Perfections absolute, graces divine,
And amplitude of mind to greatest deeds." (328)

The Miltonic Satan is well aware of the divine character of Christ. Satan realizes the difficulty that he will experience in tempting Christ. Christ possessed superior intelligence.

"Have found him, viewed him, tasted him; but find
Far other labour to be undergone
Than when I dealt with Adam, first of men,
Though Adam by his wife's allurements fell." (329)

Christ is essentially a man of action. Consequently Satan is clever enough to know that the strongest temptation to Christ will concern not the senses but the desire for action. Milton is most explicit on this point as he makes Satan say:

"But he whom we attempt is wiser far
Than Solomon, of more exalted mind,
Made and set wholly on the accomplishment
Of greatest things." (330)

In tempting Christ Satan sets before Him an elaborate table. This evidently is not an appeal to action but rather an appeal to the senses.

- (327) Id. I, ll. 183-191
(328) Id. II, ll. 137-139
(329) Id. II, ll. 131-134
(330) Id. II, ll. 205-208

"Our Saviour, lifting up his eyes, beheld,
 In ample space under the broadest shade,
 A table richly spread in regal mode,
 With dishes piled and meats of noblest sort
 And savour." (331)

Christ rejects this luxurious offer of Satan when he tells him that it is not a gift to receive what rightly belongs to one.

"Shall I receive by gift what of my own." (332)

Satan now becomes material in his efforts to tempt Christ. This is his endeavour to promote action in Christ.

"Money brings honour, friends, conquest, and realms." (333)

Christ believes that the true conquest and realm is within the individual.

"Yet he who reigns within himself, and rules
 Passions, desires, and fears, is more a king -
 Which every wise and virtuous man attains;
 And who attains not ill aspires to rule
 Cities of men, or headstrong multitudes,
 Subject himself to anarchy within,
 Or lawless passions in him, which he serves." (334)

In this Milton shows his desire to keep passion always under the control of reason. If a man can do this he need never be in fear of becoming impure. If passion gain control of the man that man is lost. He becomes the servant of his desires. Thus the first great conquest for Milton should be the conquest of self. In this is seen his high esteem of self-mastery. Christ is well aware of Satan's efforts urging Him to act. To this train of reasoning Christ answers:

"..... who best
 Can suffer best can do, best reign who first
 Well hath obeyed." (335)

- (332) Id. II, l. 381
 (333) Id. II, l. 422
 (334) Id. II, ll. 466-472
 (335) Id. III, ll. 194-196

Although Satan knows that Christ is possessed of higher intelligence and that He favours the things of the intellectual order, he persists in denouncing these qualities.

"While virtue, valour, wisdom, sit in want." (336)

Satan then proceeds to praise fame and glory.

"..... thyself
The fame and glory - glory, the reward
That sole excites to high attempts the flame
Of most erected spirits." (337)

Christ's reply is a rejection of vain or earthly glory, of glory for its own sake, but an implied acceptance of the higher glory, which comes from virtue.

"This is true glory and renown - when God,
Looking on the Earth, with approbation marks
The just man and divulges him through Heaven." (338)

Milton makes a most interesting comparison in this connection. For Milton the pursuit of fame is closely associated with the sin of pride. It was pride which had prompted Satan himself to rebellion and attended him even as a spirit damned. The comparison is made in connection with the ordeal of Christ.

"So spake the Son of God; and here again
Satan had not to answer, but stood struck
With guilt of his own sin - for he himself,
Insatiable of glory, had lost all." (339)

Milton firmly believes that the true aim of man is God's glory, not his own.

"But why should man seek glory, who of his own
Hath nothing." (340)

- (336) Id. II, l. 431
- (337) Id. III, ll. 24-27
- (338) Id. III, ll. 60-62
- (339) Id. III, ll. 145-148
- (340) Id. III, ll. 134-135

Satan turns his hopes towards offering Christ some of the kingdoms of the world over which He may rule.

"Reign then; what canst thou better do the while?" (341)

In rejecting this offer Christ darkens the hopes of Satan.

"Know'st thou not that my rising is thy fall,
And my promotion will be thy destruction?" (342)

Satan is not the great rebel Angel that tempted Adam. Now he is in a state of melancholy.

"'Tis true, I am that Spirit unfortunate
Who leagued with millions more in rash revolt,
Kept not my happy station." (343)

Satan with increasing hopelessness turns his intended victim to the one outstanding kingdom of the world.

"The city which thou seest no other deem
Than great and glorious Rome, Queen of the Earth
So far renowned, and with the spoils enriched
Of nations." (344)

Thus Rome in her glory is at the will of Christ. In rejecting this offer Milton gives to Christ an air of disdain.

"That I fall down and worship thee as God?
Get thee behind me!" (345)

Satan now proceeds to show Christ how a study of Greek and other philosophies will help in the acquiring of self-mastery. Satan says:

"These here revolve, or, as thou likest, at home,
Till time mature thee to a kingdom's weight;
These rules will render thee a king complete
Within thyself, much more with empire joined." (346)

- (341) Id. III, ll. 180
- (342) Id. III, ll. 201-202
- (343) Id. I, ll. 358-360
- (344) Id. IV, ll. 44-47
- (345) Id. IV, ll. 192-193
- (346) Id. IV, ll. 281-284

Christ rejects Satan's proposed systems of philosophy. The inner light is all that is needed for mental well-being. The suggested systems of thought are not based on sound principles.

"..... he who receives
Light from above, from the Fountain of Light,
No other doctrine needs." (347)

It is important to note that in these lines is seen Milton's extreme individualism and his dislike of all authority except what comes directly from God to the human being.

Milton continues his attack on the Greek philosophies proposed by Satan. He says that they are erroneous because the philosophers themselves were ignorant of true doctrines. Christ is made to say:

"Alas! what can they teach, and not mislead,
Ignorant of themselves, of God much more,
And how the World began, and how Man fell,
Degraded by himself, on grace depending?" (348)

Satan endeavours to insinuate that Christ is not the Son of God in any particular sense.

"For Son of God to me is yet in doubt." (349)

As a test of Christ's superiority Satan proposes that He perform a rash act. Thus from a pinnacle Satan says to Christ.

"Cast thyself down." (350)

In this Satan sees an added element of futile violence.

"Another method I must now begin." (351)

- (347) Id. IV, ll. 288-290
- (348) Id. IV, ll. 309-312
- (349) Id. IV, l. 501
- (350) Id. IV, l. 555
- (351) Id. IV, l. 540

Christ's victory is given finality by the manifestation of God's approval.

"To whom thus Jesus: 'Also it is written,
Tempt not the Lord thy God.' He said, and stood;
But Satan, smitten with amazement, fell." (352)

Thus for Milton Satan fell instead of Christ. Although the later Satan of Milton is not characterized by so much pomp he is not lacking in determination. He is however, weaker and more human. He is in fact too clever. His brain is ever active. He is not content with a clear single issue; he is forever advancing secondary theories to entice Christ to act in a particular way. The Miltonic Satan is tactful because he never presses his arguments too far. But as a philosopher there is a strain of coarseness in him. There is too much of the worldling in him. According to Milton it would appear as if Christ had ceased to be the Saviour of mankind.

"..... he unobserved,
Home to his mother's house private returned." (353)

It may have been Milton's idea to show the perfect appeasement of Christ. Again he may have wished to picture the sweet humanities of the home of Mary, Christ's mother.

It appears that Milton wanted Christ just as a guide and not as a redeemer. Milton evidently believes that man's redemption depends upon himself.

"There doth my soul in holy vision sit,
In pensive trance, and anguish, and ecstatic fit." (354)

- (352) Id. IV, ll. 560-562
 (353) Id. IV, ll. 638-639
 (354) Milton: The Passion, ll. 41-42
 (355) Milton: Paradise Lost, Bk.I, ll. 4-5

It must be remembered that Milton does not believe in the soul. It has already been shown that everything is matter. Christ must be in man materially, as Adam is in man by the continuity of physical generation. Christ is the whole, men are but parts. Men are, physically, parts of Adam. Thus in the material substance Adam has transmitted to mankind his propensity to sin. Therefore, it can only be through the transmitting of a better substance to mankind that mankind will be regenerated. For Milton that substance is Christ.

"..... till one greater Man
Restore us, and regain that blissful seat." (355)

Thus the Angel tells Adam about regeneration. He says that he will possess a greater Paradise than the one from which he is about to be expelled.

"A Paradise within thee, happier far." (356)

Man needed to be regenerated because he was possessed of evil. Christ was not to destroy Satan himself, but he was to overcome the evil in man and in all future men.

"Not by destroying Satan, but his works
In thee and in they seed." (357)

Evidently then, for Milton, Christ is materially the Creator of the new human race.

"Long after to blest Mary, second Eve." (358)

The Blessed Virgin is the mother of regenerated man. Milton strangely attributes glory to Mary despite his sceptical attitude towards her. However, it must be remembered that he is expressing a physical fact. Mary is the mother of the new mankind that comes out of Christ, just as materially as Eve is the mother of the whole of mankind. Seemingly Milton wishes to impart the idea that Christ is a man.

(355) Milton: Paradise Lost, Bk. 1, ll. 4-5 (357) Id. XII, ll. 394-395
(356) Id. XII, l. 587 (358) Id. V, l. 387

"He now shall know I can produce a man,
 Of female seed, far abler to resist
 All his solicitations, and at length
 All his vast force, and drive him back to Hell -
 Winning by conquest what the first man lost
 By fallacy surprised. But first I mean
 To exercise him in the Wilderness;
 There he shall first lay down the rudiments
 Of his great warfare, ere I send him forth
 To conquer Sin and Death, the two grand foes.
 By humiliation and strong sufferance
 His weakness shall o'ercome Satanic strength,
 And all the world, and mass of sinful flesh;
 That all the Angels and ethereal Powers -
 They now, and men hereafter - may discern
 From what consummate virtue I have chose
 This perfect man, by merit called my Son,
 To earn salvation for the sons of men." (359)

For Milton all beings are Sons of God. Milton makes no distinction
 between good and evil entities. Satan says:

".....by voice from Heaven
 Heard thee pronounced the Son of God beloved.
 Thenceforth I thought thee worth my nearer view
 And narrower scrutiny, that I might learn
 In what degree or meaning thou art called
 The Son of God, which bears no single sense
 The Son of God I also am, or was;
 And, if I was, I am; relation stands:
 All men are sons of God; yet thee I thought
 In some respect far higher so declared." (360)

"All men are Sons of God", but Christ is doubly so, through birth and
 through merit; consequently Christ has a special title. He has such a
 title because he is the Greater Man, because mankind is regenerated in Him
 and because in Him Satan is tempting the whole of new mankind.

(359) Milton: Paradise Regained, Bk.I, ll. 150-167
 (360) Id. IV, ll. 512-521

The crucifixion of Christ plays a relatively small part in Milton's idea of human destiny.

"..... judged, and to death condemned
A shameful and accursed, nailed to the cross
By his own nation, slain for bringing life;
But to the cross he nails thy enemies -
The Law that is against thee, and the sins
Of all mankind, with him there crucified,
Never to hurt them more who rightly trust
In this his satisfaction." (361)

Milton firmly believes that in order to be saved in Christ it is necessary to participate in His merits. Man's salvation rests with himself. Man participates in Adam's fall by allowing evil to dominate in him.

".....be thou in Adam's room
The head of all mankind, though Adam's son.
As in him perish all men, so in thee,
As from a second root, shall be restored
As many as are restored; without thee, none.
His crime makes guilty all thee his sons; thy merit,
Imputed, shall absolve them who renounce
Their own both righteous and unrighteous deeds,
And live in thee transplanted, and from thee
Receive new life. So Man, as is most just,
Shall satisfy for Man, be judged and die,
And dying rise, and, rising, with him raise
His brethren, ransomed with his own dear life.
So Heavenly love shall outdo Hellish hate
So easily destroyed, and still destroys
In those who, when they may, accept not grace." (362)

Thus for Milton Christ became a man among men and sacrificed Himself upon a cross. But he goes further. This would have no value whatsoever if, at the same time, or rather from all time, Christ had not put Himself into the regenerated part of each of mankind, recreating them in Him. This second creation is left to the free will of the creatures as Milton clearly shows. Man, after the Fall of Adam, may have the will to act but he may not have the power to carry it out. Milton holds that all God asks is the will. God himself will supply the power to act. This power is grace.

(361) Milton: Paradise Lost, Bk.XIII, ll. 412-419

(362) Id. III, ll. 285-302

"All hast thou spoken as my thoughts are, all
 As my eternal purpose hath decreed.
 Man shall not quite be lost, but saved who will;
 Yet not of will in him, but grace in me
 Freely voutsafed. Once more I will renew
 His lapsed powers, though forfeit, and enthralled
 By sin to foul exorbitant desires." (363)

Thus it is seen that free will enters into Milton's conception of salvation. Man has in Christ the possibility of saving himself. Milton apparently does not think that the power of man is very great.

Milton insinuates that God encourages evil. He will help the wicked in their evil just as he will help the good in their pursuit of eternal happiness.

"They who neglect and scorn shall never taste;
 But hard be hardened, blind be blinded more,
 That they may stumble on, and deeper fall." (364)

Milton is firm in his belief that all beings without exception were left free to determine their own fate. This also applies to Satan.

"..... the will
 And high permission of all-ruling Heaven
 Left him at large to his own dark designs,
 That with reiterated crimes he might
 Heap on himself damnation." (365)

Consequently Milton believes that none is predestined to perdition. Each being may follow what his will dictates in him. Thus each being determines his own fall or salvation. This holds true even of Satan. Milton believes that God did not predestine him to eternal damnation.

"Hadst thou the same free will and power to stand?
 Thou hadst: whom hast thou then or what to accuse?" (366)

- (363) Id. III, ll. 171-177
 (364) Id. III, ll. 199-201
 (365) Id. I, ll. 211-215
 (366) Id. IV, ll. 66-67

Thus Milton rejects the doctrine of predestination. Milton does not write at length on the two outstanding events in the life of Christ, the Crucifixion and Resurrection. Of the latter he says:

"Nor after resurrection shall he stay
Longer on Earth than certain times to appear
To his disciples." (367)

A survey of Milton's liberty will now be made. Milton theoretically favoured polygamy. He admits it at least. Thus he possessed or admitted a moral liberty.

"..... oh, why did God,
Creator wise, that peopled highest Heaven
With Spirits masculine, create at last
This novelty on Earth, this fair defect
Of Nature, and not fill the World at once
With men as Angels, without feminine;
Or find some other way to generate
Mankind?" (368)

Religious liberty was enjoyed by Milton. In this he shows his dislike of the clergy who are the interpreters of the Scriptures. Everybody has a right to interpret the Scriptures as he may see fit. He says that Scripture itself is

"...not but by the Spirit understood." (369)

Intellectual liberty was known to Milton. He wanted no censors. For him liberty is equally essential to all the operations of the mind. Each man should be free to search for truth in his own way.

"And still revolt when Truth would set them free." (370)

Political liberty was cherished by Milton. He wanted no tyrants. Milton established a distinction between the true ruler and the tyrant.

"..... but man over men
He made not lor - such title to himself
Reserving, human left from human free." (371)

(367) Id. XII, ll. 436-438

(368) Id. X, ll. 888-895

(369) Id. XII, l. 514

(370) Milton: Sonnet XII, l.10

(371) Milton: Paradise Lost, Bk.XII, ll.69-70

Milton evidently does not reject absolute power, but he detests tyranny. Tyrants are those that follow the dictates of their passions. Milton must have been disappointed in human nature because leaders are ever in the minority. This may account for his bitterness against certain leaders. The masses because of their shortcomings can be easily misguided.

"And what the people but a herd confused,
A miscellaneous rabble, who extol
Things vulgar, and, well weighed, scarce worth the praise?
They praise and they admire they know not what,
And know not whom, but as one leads the other;
And what delight to be by such extolled,
To live upon their tongues, and be their talk?
Of whom to be dispraised were no small praise
His lot who dares be singularly good.
The intelligent among them and the wise
Are few." (372)

Milton is of the belief that certain classes of people should be subjected to tyrants because they have allowed their lowly passions to take full possession of their reason. In this he exalts reason. Reason must always keep passion in check. Thus such a class is not deserving of political liberty. God is justified in subduing them.

"..... therefore, since he permits.
Within himself unworthy powers to reign
Over free reason, God, in judgment just,
Subjects him from without to violent lords,
Who oft as undeservedly enthrall
His outward freedom. Tyranny must be,
Though to the tyrant thereby no excuse.
Yet sometimes nations will decline so low
From virtue, which is reason, that no wrong,
But justice and some fatal curse annexed,
Deprives them of their outward liberty
Their inward lost." (373)

Milton sees a reward for those who have preserved their liberty.

"..... so shall the World go on,
To good malignant, to bad men benign,
Under her own weight groaning, till the day

Appear of respiration to the just
 And vengeance to the wicked, at return
 Of Him so lately promised to thy aid." (374)

Milton is in accord with Catholic Doctrine in his treatment of religious liberty. Catholic Doctrine teaches that a man enjoys religious liberty when he possesses the free right of worshipping God according to the dictates of a right conscience, and of practicing a form of religion most in accordance with his duties to God. This religious liberty is the true right of every man because it corresponds with a most certain duty which God has put upon him. However, he falls short of Catholic Doctrine in his interpretation of the Scriptures. All men are not capable of understanding the Scriptures without aid.

Catholic Doctrine teaches that a man enjoys civil liberty when he is exempt from the arbitrary will of others, and when he is governed by equitable laws established for the general welfare of society. So long as, in common with his fellow-citizens, he observes the laws of the state, any exceptional restraint imposed upon him, in the exercise of his rights as a citizen, in so far as an infringement on his civil liberty. In his general treatment of civil liberty Milton measures up to Catholic teaching. Catholicism does not recommend the rule of tyrants. It has always promoted civil and religious liberty.

Milton attributes his freedom or free will to God.

"...I, uncircumscribed myself retire,
 And put not forth my goodness, which is free
 To act or not." (375)

(374) Id. XII, ll. 537-542

(375) Id. VII, ll. 170-172

According to Milton God withdraws His will from certain parts of Himself. It is through this retraction that matter is created and individuals are formed. The question of free will with Milton is necessarily one of being. Being is freedom itself. Choice implies liberty. Reason is a choice between different ideas.

"When Will and Reason (Reason also is Choice),
Useless and vain, of freedom both despoiled." (376)

"..... whence the Soul
Reason receives, and Reason is her being." (377)

Therefore, Milton has carried as high upwards as he can that principle of free will, placing it in God Himself. Milton has made a liberation of all beings in "which is free to act or not."

The redemption is the return of reason. In it reason has triumphed over passion. The triumph is won, not on the cross, but in the desert, where Satan tries to deceive Christ by appealing to passions, physical needs, ambition and pride. The whole of the temptation in the desert is a struggle between intellect and passion in which Christ is urged to act. Finally reason triumphs and regenerated man is free.

"..... for what obeys
Reason is free." (378)

Milton had definite ideas about society. A family was a group of persons forming a domestic household and ruled over by a father.

"Long time in peace, by families and tribes,
Under paternal rule, till one shall rise." (379)

- (376) Id. III, ll. 108-109
 (377) Id. V, ll. 486-487
 (378) Id. IX, ll. 351-352
 (379) Id. XII, ll. 23-24

Thus the nucleus of society for Milton is a group of persons consisting of parents and their children. His main ideal of the family is that the father should be its head.

In the family Milton believed that there were definite obligations imposed upon the members.

"Fathers are wont to lay up for their sons:
Thou for thy son art bent to lay out all;
Sons wont to nurse their parents in old age;
Thou in old age car'st how to nurse thy son,
Made older than thy age through eye-sight lost." (380)

Parents are bound to look after the welfare of their children; while the children must care for their parents in their declining years.

Milton evidently saw a responsibility in the family. In his ideals of a true Christian family Milton measures up to Catholic Doctrine. Catholic Doctrine teaches that the father is the head of the family and that in him rests the responsibility of the family. Furthermore children have a duty towards their parents.

The Church for Milton was the whole body of christians.

"So since into his Church lewd hirelings climb." (381)

The Church depicted by Milton, however, is not to rule the state; the Church is to serve. In his description of Adam and Eve can be seen the Puritan combination of Church and State.

"..... for in their looks divine,
The image of their glorious Maker shone,
Truth, wisdom, sanctitude severe and pure -
Severe, but in true filial freedom placed,
Whence true authority in men: though both
Not equal, as their sex not equal seemed." (382)

To the Church Milton seemingly attributes a little inferiority. Although both are equally independent of each other, the state is the higher in authority

- (380) Milton: Samson Agonistes, ll. 1485-1489
(381) Milton: Paradise Lost, Bk. IV, l. 193
(382) Id. IV, ll, 291-296

Milton in treating of Church and State falls short of Catholic Doctrine. Catholic Doctrine teaches that the State is not superior to the Church. Furthermore it adds that the Church and State should work together. One should promote the interests of the other. Milton is radical in his view of Church and State. He is firm in his belief that the separation of Church and State should be absolute.

"..... new foes arise,
Threatening to bind our souls with secular chains
Help us to save free conscience from the paw
Of hireling wolves, where Gospel is their maw."

Milton evidently believed in the Church triumphant.

"In the blest kingdoms meek of joy and love.
There entertain him all the Saints above,
In solemn troops, and sweet societies." (384)

Milton is in accord with Catholic Doctrine in his belief in the Communion of Saints. Catholic Doctrine teaches that this is a body of the faithful souls in Heaven. They have arrived at perfect sanctity.

Milton also believes that the faithful departed souls see God. In this he admits his belief in the beatific Vision.

"With Truth and Peace, and Love, shall ever shine
About the supreme throne
Of Him, to whose happy-making sight alone
When once our heavenly-guided soul shall climb." (385)

Again Milton is in agreement with Catholic Doctrine. The Beatific Vision is the contemplation of God, face to face, i.e. according to His own essence or being.

(384) Milton: Lycidas, ll. 177-179

(385) Milton: On Time, ll. 16-19

In moments of difficulty Milton is deeply religious because he desires to have higher help.

"But let my due feet never fail
To walk the studious cloister's pale." (386)

He is penitent and believes in the infinite mercy of God. Milton believes that he alone is responsible for his faults and that he should be punished for them. It is strange that he believes that they are sent directly from God.

"All these indignities, for such they are
From thine, these evils I deserve and more,
Acknowledge them from God inflicted on me
Justly, yet despair not of his final pardon,
Whose ear is ever open, and his eye
Gracious to re-admit the suppliant." (387)

It is not known whether or not Milton believed in the Roman Catholic Doctrine of Purgatory. It may be supposed that he did because he makes reference to it in one of Dante's works. However, for Milton it may not have been the place in which the souls of those dying penitent are purified from venial sins.

"Dante shall give Fame leave to set thee higher
Than his Casella, whom he wooed to sing,
Met in the milder shades of Purgatory." (388)

Apparently Milton did not believe in the intercession of the saints.

"He asked, but all the Heavenly Quire stood mute
And silence was in Heaven: on Man's behalf
Patron or intercessor none appeared"- (389)

The Catholic Church as an institution did not win favour from Milton. He was ever suspicious of her conduct.

- (386) Milton: Il Penseroso, ll. 155-156
 (387) Milton: Samson Agonistes, ll. 1168-1173
 (388) Milton: Sonet XIII, ll. 13-15
 (389) Milton: Paradise Lost, Bk. III, ll. 217-219

"How well could I have spared for thee, young swain,
 Enow of such as, for their bellies' sake,
 Creep, and intrude, and climb into the fold;
 Of other care they little reckoning make
 Than how to scramble at the shearers' feast,
 And shove away the worthy bidden guest.
 Blind mouths! that scarce themselves know how to hold
 A sheep - look, or have learnt aught else the least
 That to the faithful herdman's art belongs!
 What recks it them? What need they? They are sped
 And when they list, their lean and flashy songs
 Grate on their scrannel pipes of wretched straw;
 The hungry sheep look up, and are not fed,
 But swoln with wind and the rank mist they draw,
 Rot inwardly, and foul contagion spread;
 Besides what the grim wolf with privy paw
 Daily devours apace, and nothing said." (390)

This shows the state of the Church of England under Laud. Milton lashes out at the heads of the Church of England for their indifference. The "grim wolf" is evidently the Roman Catholic Church who is let sneak into the fold and daily steal a few members away from the Church of England. The fact that the bishops of the Church of England offer no opposition irritates Milton. Milton is annoyed because no check is placed on these encroachments of the Roman Catholic Church.

The Council of Trent was attacked by Milton.

"But we do hope to find out all your tricks,
 Your plots and packing, worse than those of Trent,
 That so Parliament..." (391)

The meaning is that not even in the famous Council of Trent itself, which had settled and redefined the creed of the Roman Catholic Church after the Reformation (1545-1563), had there been so much intriguing as there had been in the Parliament. Thus the Council of Trent was a useless assembly. Milton makes mention of this Council in order to attack the Church itself.

(390) Milton: Lycidas, ll. 113-129

(391) Milton: Forcers of Conscience, ll. 13-15

Elsewhere Milton calls the Church the

".....Babylonian woe." (392)

Milton did not like the head of the Roman Catholic Church. In him he saw too much of the tyrant.

"..... their martyred blood and ashes sow
O'er all the Italian fields, where still doth sway
The triple tyrant." (393)

As Milton called the Church the "Babylonian woe" it was just and fitting that he should call the head of that institution the "Babylonian priest".

"..... antistes Babylonius." (394)

Milton must have derived the term "triple tyrant" from the three-crowned hat worn by the Holy Father.

"..... tricoronifer." (395)

Thus the Roman Catholic Church is one of Milton's adversaries. In her head he sees a character robbing her subjects of their liberty. Milton does not believe in papal authority.

Milton had very definite views on the state of the Church from Apostolic times down to his own day.

"Wolves shall succeed for teachers, grievous wolves,
Who all the sacred mysteries of Heaven
To their own vile advantages shall turn
Of lucre and ambition, and the truth
With superstitions and traditions taint,
Left only in those written records pure,
Though not but by the Spirit understood.
Then shall they seek to avail themselves of names,
Places and titles, and with these to join
Secular power, though feigning still to act
By spiritual; to themselves appropriating
The Spirit of God, promised alike and given
To all believers; and, from that pretence,

(392) Milton: Sonnet XVIII, l. 14

(393) Id. l. 12

(394) Milton: In Quintum Novembris, ll. 62-67

(395) Id. l. 55

"Spiritual laws by carnal power shall force
 On every conscience - laws which none shall find
 Left them enrolled, or what the Spirit within
 Shall on the heart engrave. What will they then
 But force the Spirit of Grace itself, and bind
 His consort, Liberty? what but unbuild
 His living temples, built by faith to stand -
 Their own faith, not another's? for, on Earth,
 Who against faith and conscience can be heard
 Infallible? (396)

Milton has little faith in the successors of the Apostles. He fears that in interpreting the Scriptures they may turn them to suit their own advantages. In this is seen his doctrine of private interpretation. Reason alone is sufficient for man to understand the Bible. The heads of the Church use their spiritual authority to acquire temporal power. When they have acquired this power they take away the liberty of those entrusted to their care. Milton in matters of faith says that none can be without error. He thus rejects the Infallibility of the Pope. Milton never failed to find fault with the Roman Catholic Church. Milton was a lover of music.

"Then let the pealing organ blow,
 To the full-voiced choir below,
 In service high and anthems clear,
 As may with sweetness, through mine ear,
 Dissolve me into ecstasies,
 And bring all Heaven before mine eyes." (397)

These are beautiful thoughts expressed on the music that he had heard likely during one of the religious services in his own church. But the tone is absolutely different when he treats of music in the Catholic Church.

(396) Milton: Paradise Lost, Bk. XII, ll. 508-530

(397) Milton: Il Penseroso, ll. 161-166

"(Vesper erat sacer iste Petro), fremitusque canentum
 Saepe tholos implet vacuos, et inane locorum:
 Qualiter exululat Bromius, Bromique caterva,
 Orgia cantantes in Echionio Aracyntho,
 Dum tremit attonitus vitreis Asopus in undis,
 Et procul ipse carva responsat rupe Cithaeron." (398)

Evidently his bitterness towards the Roman Catholic Church will not let him praise even her music. Her music must be coarse because he compares it to thunder. The members of the choir of St. Peter's he likens to howling drunkards.

Milton was not in sympathy with certain Catholic religious orders of his day. He believed that members of these orders sought to attain Heaven under false pretences. It was also his belief that even laymen, if they died in friars' robes, would be passed into Heaven. In this he shows his dislike for religious orders.

"..... and many more, too long,
 Embryos and idiots, eremites and friars,
 White, black and grey, with all their trumpery.
 Here pilgrims roam, that strayed so far to seek
 In Golgotha him dead who lives in Heaven;
 And they who, to be sure of Paradise,
 Dying put on the weeds of Dominic,
 Or in Franciscan think to pass disguised." (399)

Milton rejected the Catholic Doctrine of dispensations, indulgences, pardons and papal bulls. Religious articles were also the object of his attack.

".....then might ye see
 Cowls, hoods, and habits, with their wearers, tost
 And fluttered into rags; then reliques, beads,
 Indulgences, dispenses, pardons, bulls,
 The sport of winds: all these, upwhirled aloft,
 Fly o'er the backside of the World far off
 Into a Limbo large and broad, since called
 The Paradise of Fools." (400)

- (398) Milton: In Quintum Novembris, ll. 62-67
 (399) Milton: Paradise Lost, Bk. III, ll. 472-480
 (400) Id. III, ll. 489-496

Not even religious services and practices failed to meet his scorn. Thus on the services held to honour the Eve of St. Peter's Day, he wrote:

"Riddiderant dubiam jam sera crepuscula lucem,
Cum circumgreditur totam Tricoronifer urbem,
Panificosque Deos portat, scapulisque virorum
Evehitur; praeaeunt submisso poplite reges,
Et mendicantium series longissima fratrum;
Cereaque in manibus gestant funalia caeci." (401)

Faith for Milton was a belief in Christ by which the sinner is justified in the sight of God,

".....thy punishment
He shall endure, by coming in the flesh
To a reproachful life and cursed death,
Proclaiming life to all who shall believe
In his redemption, and that his obedience
Imputed becomes theirs by faith - his merits
To save them, not their own, though legal, works." (402)

Milton admitted his belief in all the Commandments.

".....it is written,
The first of all commandments, 'Thou shalt worship
The Lord thy God, and only Him shalt serve.'" (403)

Likewise his belief in the New Testament is apparent.

"..... though in Holy Writ not named." (404)

For Milton tradition is a belief, or a body of beliefs and usages, handed down from age to age by oral communication. He apparently rejects tradition. His sole source of truth is the Scripture.

"..... and the truth
With superstitions and traditions taint." (405)

- (401) Milton: In Quintum Novembris, ll. 54-59
 (402) Milton: Paradise Lost, Bk. XII, ll. 404-410
 (403) Milton: Paradise Regained, Bk. IV, ll. 175-177
 (404) Id. II, l. 8
 (405) Milton: Paradise Lost, Bk. XII, ll. 511-512

A miracle is an occurrence transcending the common course of nature and brought about by divine power. Milton believes that all power was given to the Apostles by the Holy Ghost.

"..... for the Spirit,
Poured first on his Apostles, whom he sends
To evangelize the nations, then on all
Baptized, shall them with wondrous gifts endue
To speak all tongues, and do all miracles,
As did their Lord before them." (406)

Milton admitted that Christ was both God and Man. In this is seen his belief in the Incarnation. Thus there are two natures in Christ, the Divine and the human.

"Here shalt thou sit incarnate, here shalt reign
Both God and Man, Son of God and Man." (407)

Milton believes in the Baptism of water.

"But to his mother Mary, when she saw
Others returned from baptism, not her son,
Nor left at Jordon tidings of him none." (408)

Milton seemingly does not believe in the Baptism of children. Baptism should be reserved or administered only to those that believe. Thus it is for adults.

"Nor after resurrection shall he stay
Longer on Earth than certain times to appear
To his disciples - men who in his life
Still followed him; to them shall leave in charge
To teach all nations what of him they learned
And his salvation, them who shall believe
Baptizing in the profluent stream - " (409)

(406) Milton: Paradise Lost, Bk. XII, ll. 497-502

(407) Id. III, ll. 315-316

(408) Milton: Paradise Regained, II, ll. 60-62

(409) Milton: Paradise Lost, Bk. XII, ll. 436-442

Milton was not backward in denouncing the Holy Eucharist. The Sacred Hosts are but bread-made gods.

"Panificosque Deos portat." (410)

Thus Milton is not in sympathy with the Roman Catholic Church. In her head he sees the true tyrant while in the Church herself and her religious services he sees too much subjection.

The Miltonic conception of life will now be treated. In his state of blindness Milton is displeased with life.

"O loss of sight, of thee I most complain!
Blind among enemies! O worse than chains
Dungeon, or beggary, or decrepit age!
Light, the prime work of God, to me is extinct." (441)

In this he shows his mistrust of human nature. In his blindness he fears that he may have enemies that may harm him.

He mourns his loss of sight. He finds fault with the Creator for having confined physical sight solely to the eyes. He compares physical light to the light of the soul or intellectual light.

"Since light so necessary is to life,
And almost life itself, if it be true
That light is in the soul,
She all in every part, why was the sight
To such a tender ball as the eye confined,
So obvious and so easy to be quenched." (412)

Milton is in a state of doubt concerning life. He calls upon God to give an account of Himself with regard to the order of things. Why are things as they are?

(410) Milton: In Quintum Novembris, l. 56

(411) Milton: Samson Agonistes, ll. 67-70

(412) Id. ll. 90-95

"God of our fathers, what is man!
That thou towards him with hand so various,
Or may I say contrarious,
Temper'st thy providence through his short course,
Not evenly, as thou rul'st
The angelic orders and inferior creatures mute,
Irrational and brute?" (413)

There is disaster in life but Milton cannot understand why God allowed the Saints to come to make it worse?

"Nor do I name of men the common rout,
That, wandering loose about,
Grow up and perish as the summer fly,
Heads without name, no more remembered;
But such as thou hast solemnly elected,
With gifts and graces eminently adorned,
To some great work, thy glory,
And people's safety, which in part they effect.
Amidst their highth of noon,
Changest thy countenance and thy hand, with no regard
Of highest favours past
From thee on them, on them to thee of service.
Nor only dost degrade them or remit
To life obscured, which were a fair dismissal,
But throw'st them lower than thou didst exalt them high -
Unseemly falls in human eye,
Too grievous for the trespass or omission;
Oft leav'st them to the hostile sword
Of heathen and profane, their carcasses
To dogs and fowls a prey, or else captived,
Or to the unjust tribunals, under change of times,
And condemnation of the ungrateful multitude." (414)

Milton describes his own old age very bitterly. He is displeased and seemingly not without reason because his life has been one of temperance and dignity. Thus he fails to see why he should suffer so many infirmities along with the loss of his fortune.

"If these they scope, perhaps in poverty
With sickness and disease thou bow'st down,
Painful diseases and deformed,
In crude old age;
Thou not disordinate, yet causeless suffering
The punishment of dissolute days." (415)

- (413) Milton: Samson Agonistes, ll. 667-673
(414) Id. ll. 674-696
(415) Id. ll. 697-702

Milton entertains the belief that it matters but little how one lives. Whether or not one lives justly or unjustly, the end is very often evil.

"Just or unjust alike seem miserable,
For oft alike both come to evil end." (416)

Each man's destiny rests with himself.

"So fond are mortal men,
Fallen into wrath divine,
As their own ruin on themselves to invite,
Insensate left, or to sense reprobate
And with blindness internal struck." (417)

Thus for Milton the most dangerous blindness is internal. In this he sees the danger of the triumph of passion. In fact "blindness internal" is the cause of all disaster. Milton has faced the problem of destiny in all its difficulty. In it he is human and has looked very closely into human weakness.

Milton in treating of life, is lacking in humility. He fails to acknowledge his own unworthiness, weakness and sinfulness. He does not look upon all good as coming from God. He is not characterized by fortitude because he murmurs at his infirmity. However, in the problem of fate or destiny he measures up to Catholic Doctrine because he says that each being is free to determine his own destiny. The Miltonic conception of life is a peculiar one. Milton is generally dissatisfied. Too many infirmities have been his lot. He believes that he is not deserving of them.

While at Cambridge University Milton had occasion to meet the Platonists. They held that the soul was a real being, an incorporeal and eternal substance. Thus a complete separation of soul and body after death was familiar and inevitable. Their theory was that the purely spiritual faculties of the mind continued in conscious existence after death. Milton too must have accepted this theory.

"..... or unsphere
The spirit of Plato, to unfold
What worlds or what vast regions hold
The immortal mind that hath forsook
Her mansion in this fleshly nook." (418)

Elsewhere Milton denies the separation of soul and body. Thus he was quick to abandon the Platonic theory.

"..... yet one doubt
Pursues me still, lest all I cannot die;
Lest that pure breath of life, the spirit of Man
Which God inspired, cannot together perish
With this corporeal clod." (419)

Milton often remarked that many things were difficult to grasp. Apparently the relation of soul and body was one of them.

".....Yet why? It was but breath
Of life that sinned: what dies but what had life
And sin? the body properly hath neither.
All of me then die; let this appease
The doubt, since human reach no further knows." (420)

Although it is generally admitted that Milton rejected the teachings of the early Fathers of the Church, he apparently entertained some of their ideas.

Hilarius suggested that the elect were meant to occupy the room left vacant in Heaven by the fallen angels. Milton seemingly leaned towards this belief because his God says, speaking of Satan:

"But lest his heart exalt him in the harm
Already done, to have dispeopled heav'n
My damage fondly deemed, I can repair
That detriment, if such it be to lose
Self-lost, and in a moment will create
Another world, out of one man a race
Of men innumerable, there to dwell,
Not here, till by degrees of merit raised,
That open to themselves at length the way
Up hither." (421)

- (418) Milton: Il Penserso, ll. 88-92
(419) Milton: Paradise Lost, Bk. X, ll. 782-786
(420) Id. X, ll. 789-793
(421) Id. VII, ll. 150-159

Milton used this doctrine as a precious instrument for pouring into his epic the whole of the mythology of the Greeks.

"Nor had they yet among the sons of Eve
 Got them new names, till wand'ring o'er the earth,
 Through God's high suffrance for the trial of man,
 By falsities and lies the greatest part
 Of mankind they corrupted to forsake
 God their creator, and the invisible
 Glory of Him that made them to transform
 Oft to the image of a brute, adorned
 With gay religious full of pomp and gold,
 And Devils to adore for Deities:
 Then were they known to men by various names,
 And various idols through the heaven world." (422)

It is interesting to note that Milton should have selected some of the writings of the early Fathers as the sources for some parts of his great epic. This is pointed out merely to show his inconsistency. In other doctrines he looks upon the early Fathers with open contempt. This may be due to the conflict between his temperament and the circumstances, private and political, of his life.

Milton's various beliefs have been shown. It now remains to give the nucleus of these beliefs. Milton's chief ideas or those upon which he formed his system of philosophy are the following:

1. The idea of God as the Infinite Being possessed of all perfections in whom is the Son who is the Creator and Creation itself, and in whom is Christ who is the Elect.

2. The idea of free wills, made so or liberated by the retraction of God, and the union of the idea of liberty to the idea of reason.

3. The idea of Matter as good, indestructible and divine, a part of God from whom all things issue spontaneously or by a process of differentiation. Thus all beings are parts of God arranged on an evolutionary scheme.

4. The idea of the two elements in man, reason and passion. The idea of the necessity of the triumph of reason over passion; and the idea of the fall of man as the triumph of passion.

5. The idea of liberty, based on the goodness of the normal being made of divine matter and on the presence in the elect of Divine Intelligence.

On the whole, the only two things that can be relied upon as Milton's beliefs are: a divine spirit, essentially unknowable, of whom all beings are parts; a moral fall, which takes place in every man, and from which every man can rise by his own strength, which is the divine spirit in him. From a very close survey, these are the only beliefs to which he adheres throughout his entire poems. Everything else is imagination. As a proof of this contention, I wish to point out the manner in which he tempered with dogma, and the very little trouble he took to avoid contradiction. In one place he lays down the true doctrine.

"Thee next they sang, of all creation first,
 Begotten Son, Divine Similitude,
 In whose conspicuous countenance, without cloud
 Made visible." (423)

This doctrine is apparently contradicted elsewhere.

"Hear, all ye Angels, Progeny of Light,
 Thrones, Dominations, Princedoms, Virtues, Powers,
 Hear my decree, which unrevoked shall stand!
 This day I have begot whom I declare
 My only Son, and on this holy hill
 Him have anointed, whom ye now behold
 At my right hand. Your head I him appoint." (424)

(423) Milton: Paradise Lost, Bk. III, ll. 383-386

(424) Id. V, ll. 600-606.

Because of his inconsistency, Milton may be truly called not one man but many. In general it may be said that Milton rejects Catholic Doctrine in all its principal points. In particular he is in accord with some of Catholic beliefs. At times he borrowed from Catholicism. It must be remembered, however, that he departed from certain current protestant orthodoxy in some important respects. This is pointed out to show that he not only rejected Catholicism but also Protestantism in some of its capital points. Milton showed an intrepid independence of mind. He abandoned the Calvinist doctrine of predestination; he refused the Son equal status with the Father; he asserted that God created the universe not out of nothing, but out of Himself; he regarded matter as a divine principle.

To this materialism he added the belief that God endowed matter with the principle of life and thought, and that body and soul in man are one, not two. It may be said that Milton adhered strictly to no religious belief in particular. He wished to be free to think and believe as he saw fit. This independence of thought may account for his inconsistency.

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