

Chapter 1 : Treasury Of Favorite Poems by Louis Untermeyer

Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.

This section needs additional citations for verification. Please help improve this article by adding citations to reliable sources. Unsourced material may be challenged and removed. Milton studied, travelled, wrote poetry mostly for private circulation, and launched a career as pamphleteer and publicist under the increasingly personal rule of Charles I and its breakdown into constitutional confusion and war. The shift in accepted attitudes in government placed him in public office under the Commonwealth of England, from being thought dangerously radical and even heretical, and he even acted as an official spokesman in certain of his publications. The Restoration deprived Milton, now completely blind, of his public platform, but this period saw him complete most of his major works of poetry. The senior John Milton "moved to London around after being disinherited by his devout Catholic father Richard Milton for embracing Protestantism. In London, the senior John Milton married Sarah Jeffrey" and found lasting financial success as a scrivener. The elder Milton was noted for his skill as a musical composer, and this talent left his son with a lifelong appreciation for music and friendships with musicians such as Henry Lawes. There he began the study of Latin and Greek, and the classical languages left an imprint on both his poetry and prose in English he also wrote in Italian and Latin. John Milton at age 10 by Cornelis Janssens van Ceulen. One contemporary source is the Brief Lives of John Aubrey, an uneven compilation including first-hand reports. He graduated with a B. Milton may have been rusticated suspended in his first year for quarrelling with his tutor, Bishop William Chappell. Based on remarks of John Aubrey, Chappell "whipt" Milton. He also befriended Anglo-American dissident and theologian Roger Williams. Milton tutored Williams in Hebrew in exchange for lessons in Dutch. His own corpus is not devoid of humour, notably his sixth prolusion and his epitaphs on the death of Thomas Hobson. Study, poetry, and travel[edit] Further information: Early life of John Milton It appears in all his writings that he had the usual concomitant of great abilities, a lofty and steady confidence in himself, perhaps not without some contempt of others; for scarcely any man ever wrote so much, and praised so few. Of his praise he was very frugal; as he set its value high, and considered his mention of a name as a security against the waste of time, and a certain preservative from oblivion. He also lived at Horton, Berkshire, from and undertook six years of self-directed private study. Hill argues that this was not retreat into a rural idyll; Hammersmith was then a "suburban village" falling into the orbit of London, and even Horton was becoming deforested and suffered from the plague. As a result of such intensive study, Milton is considered to be among the most learned of all English poets. In addition to his years of private study, Milton had command of Latin, Greek, Hebrew, French, Spanish, and Italian from his school and undergraduate days; he also added Old English to his linguistic repertoire in the s while researching his History of Britain, and probably acquired proficiency in Dutch soon after. Comus argues for the virtuousness of temperance and chastity. He contributed his pastoral elegy Lycidas to a memorial collection for one of his fellow-students at Cambridge. He met famous theorists and intellectuals of the time, and was able to display his poetic skills. There are other records, including some letters and some references in his other prose tracts, but the bulk of the information about the tour comes from a work that, according to Barbara Lewalski, "was not intended as autobiography but as rhetoric, designed to emphasise his sterling reputation with the learned of Europe. Milton left France soon after this meeting. He travelled south from Nice to Genoa, and then to Livorno and Pisa. He reached Florence in July While there, Milton enjoyed many of the sites and structures of the city. His candour of manner and erudite neo-Latin poetry earned him friends in Florentine intellectual circles, and he met the astronomer Galileo who was under house arrest at Arcetri, as well as others. In [Florence], which I have always admired above all others because of the elegance, not just of its tongue, but also of its wit, I lingered for about two months. There I at once became the friend of many gentlemen eminent in rank and learning, whose private academies I frequented" a Florentine institution which deserves great praise not only for promoting humane studies but also for

encouraging friendly intercourse. His poetic abilities impressed those like Giovanni Salzilli, who praised Milton within an epigram. Milton left for Naples toward the end of November, where he stayed only for a month because of the Spanish control. In *Defensio Secunda*, Milton proclaimed that he was warned against a return to Rome because of his frankness about religion, but he stayed in the city for two months and was able to experience Carnival and meet Lukas Holste, a Vatican librarian who guided Milton through its collection. He was introduced to Cardinal Francesco Barberini who invited Milton to an opera hosted by the Cardinal. Around March, Milton travelled once again to Florence, staying there for two months, attending further meetings of the academies, and spending time with friends. In Venice, Milton was exposed to a model of Republicanism, later important in his political writings, but he soon found another model when he travelled to Geneva. He vigorously attacked the High-church party of the Church of England and their leader William Laud, Archbishop of Canterbury, with frequent passages of real eloquence lighting up the rough controversial style of the period, and deploying a wide knowledge of church history. This experience and discussions with educational reformer Samuel Hartlib led him to write his short tract *Of Education* in 1644, urging a reform of the national universities. He did not return until 1649, partly because of the outbreak of the Civil War. In 1649, Milton had a brush with the authorities over these writings, in parallel with Hezekiah Woodward, who had more trouble. In *Areopagitica*, Milton aligns himself with the parliamentary cause, and he also begins to synthesize the ideal of neo-Roman liberty with that of Christian liberty. In 1651, Milton moved into a "pretty garden-house" in Petty France, Westminster. He lived there until the Restoration. Later it became No. 1. A month later, however, the exiled Charles II and his party published the defence of monarchy *Defensio Regia pro Carolo Primo*, written by leading humanist Claudius Salmasius. By January of the following year, Milton was ordered to write a defence of the English people by the Council of State. Alexander Morus, to whom Milton wrongly attributed the *Clamor in fact* by Peter du Moulin, published an attack on Milton, in response to which Milton published the autobiographical *Defensio pro se* in 1651. Milton held the appointment of Secretary for Foreign Tongues to the Commonwealth Council of State until 1654, although after he had become totally blind, most of the work was done by his deputies, Georg Rudolph Wecklein, then Philip Meadows, and from by the poet Andrew Marvell. Milton, however, stubbornly clung to the beliefs that had originally inspired him to write for the Commonwealth. In 1659, he published *A Treatise of Civil Power*, attacking the concept of a state-dominated church the position known as Erastianism, as well as *Considerations touching the likeliest means to remove hirelings*, denouncing corrupt practises in church governance. As the Republic disintegrated, Milton wrote several proposals to retain a non-monarchical government against the wishes of parliament, soldiers, and the people. Proposals of certain expedients for the preventing of a civil war now feared, written in November 1659. The work is an impassioned, bitter, and futile jeremiad damning the English people for backsliding from the cause of liberty and advocating the establishment of an authoritarian rule by an oligarchy set up by unelected parliament. Upon the Restoration in May 1660, Milton went into hiding for his life, while a warrant was issued for his arrest and his writings were burnt. He re-emerged after a general pardon was issued, but was nevertheless arrested and briefly imprisoned before influential friends intervened, such as Marvell, now an MP. Milton married for a third and final time on 24 February 1663, marrying Elizabeth Betty Minshull aged 24, a native of Wistaston, Cheshire. Giles, his only extant home. During this period, Milton published several minor prose works, such as the grammar textbook *Art of Logic* and a *History of Britain*. His only explicitly political tracts were the *Of True Religion*, arguing for toleration except for Catholics, and a translation of a Polish tract advocating an elective monarchy. Both these works were referred to in the Exclusion debate, the attempt to exclude the heir presumptive from the throne of England—James, Duke of York—because he was Roman Catholic. That debate preoccupied politics in the 1670s and 1680s and precipitated the formation of the Whig party and the Glorious Revolution. Milton and his first wife Mary Powell had four children: Milton married for a third time on 24 February 1663 to Elizabeth Mynshull or Minshull, the niece of Thomas Mynshull, a wealthy apothecary and philanthropist in Manchester. Milton collected his work in *Poems* in the midst of the excitement attending the possibility of establishing a new English government. The anonymous edition of *Comus* was published in 1673, and the publication of *Lycidas* in 1674 in *Justa Edouardo King Naufrago* was signed J. The collection was the only poetry of his to see print until *Paradise Lost* appeared in

As a blind poet, Milton dictated his verse to a series of aides in his employ. It has been argued that the poem reflects his personal despair at the failure of the Revolution, yet affirms an ultimate optimism in human potential. Some literary critics have argued that Milton encoded many references to his unyielding support for the "Good Old Cause". Just before his death in 1674, Milton supervised a second edition of *Paradise Lost*, accompanied by an explanation of "why the poem rhymes not", and prefatory verses by Andrew Marvell. In 1673, Milton republished his *Poems*, as well as a collection of his letters and the Latin prolusions from his Oxford days.

Views[edit] An unfinished religious manifesto, *De doctrina christiana*, probably written by Milton, lays out many of his heterodox theological views, and was not discovered and published until 1822. Their tone, however, stemmed from the Puritan emphasis on the centrality and inviolability of conscience. The years 1642 were dedicated to church politics and the struggle against episcopacy. After his divorce writings, *Areopagitica*, and a gap, he wrote in 1654 in the aftermath of the execution of Charles I, and in polemic justification of the regicide and the existing Parliamentary regime. Then in 1660 he foresaw the Restoration, and wrote to head it off. In coming centuries, Milton would be claimed as an early apostle of liberalism. Austin Woolrych considers that although they were quite close, there is "little real affinity, beyond a broad republicanism", between their approaches. When Cromwell seemed to be backsliding as a revolutionary, after a couple of years in power, Milton moved closer to the position of Sir Henry Vane, to whom he wrote a sonnet in 1653. Milton had argued for an awkward position, in the Ready and Easy Way, because he wanted to invoke the Good Old Cause and gain the support of the republicans, but without offering a democratic solution of any kind. This attitude cut right across the grain of popular opinion of the time, which swung decisively behind the restoration of the Stuart monarchy that took place later in the year. In his early poems, the poet narrator expresses a tension between vice and virtue, the latter invariably related to Protestantism. In *Comus*, Milton may make ironic use of the Caroline court masque by elevating notions of purity and virtue over the conventions of court revelry and superstition. He has been accused of rejecting the Trinity, believing instead that the Son was subordinate to the Father, a position known as Arianism; and his sympathy or curiosity was probably engaged by Socinianism: Rufus Wilmot Griswold argued that "In none of his great works is there a passage from which it can be inferred that he was an Arian; and in the very last of his writings he declares that "the doctrine of the Trinity is a plain doctrine in Scripture. In his treatise, *Of Reformation*, Milton expressed his dislike for Catholicism and episcopacy, presenting Rome as a modern Babylon, and bishops as Egyptian taskmasters. He knew at least four commentaries on Genesis: These views were bound up in Protestant views of the Millennium, which some sects, such as the Fifth Monarchists predicted would arrive in England. Milton, however, would later criticise the "worldly" millenarian views of these and others, and expressed orthodox ideas on the prophecy of the Four Empires. Illustrated by *Paradise Lost* is mortalism, the belief that the soul lies dormant after the body dies. Though he may have maintained his personal faith in spite of the defeats suffered by his cause, the *Dictionary of National Biography* recounted how he had been alienated from the Church of England by Archbishop William Laud, and then moved similarly from the Dissenters by their denunciation of religious tolerance in England. Milton had come to stand apart from all sects, though apparently finding the Quakers most congenial. He never went to any religious services in his later years.

Chapter 2 : John Milton in The Modern Library

*Treasury of John Milton [R. Edison] on blog.quintoapp.com *FREE* shipping on qualifying offers.*

Paradise Lost Abandoning his earlier plan to compose an epic on Arthur, Milton instead turned to biblical subject matter and to a Christian idea of heroism. Among these conventions is a focus on the elevated subjects of war, love, and heroism. In Book 6 Milton describes the battle between the good and evil angels; the defeat of the latter results in their expulsion from heaven. In the battle, the Son Jesus Christ is invincible in his onslaught against Satan and his cohorts. Though his role as saviour of fallen humankind is not enacted in the epic, Adam and Eve before their expulsion from Eden learn of the future redemptive ministry of Jesus, the exemplary gesture of self-sacrificing love. Their strength and skills on the battlefield and their acquisition of the spoils of war also issue from hate, anger, revenge, greed, and covetousness. If Classical epics deem their protagonists heroic for their extreme passions, even vices, the Son in Paradise Lost exemplifies Christian heroism both through his meekness and magnanimity and through his patience and fortitude. Like many Classical epics, Paradise Lost invokes a muse, whom Milton identifies at the outset of the poem: This muse is the Judaeo-Christian Godhead. Citing manifestations of the Godhead atop Horeb and Sinai, Milton seeks inspiration comparable to that visited upon Moses, to whom is ascribed the composition of the book of Genesis. Much as Moses was inspired to recount what he did not witness, so also Milton seeks inspiration to write about biblical events. Likewise, Milton seeks inspiration to enable him to envision and narrate events to which he and all human beings are blind unless chosen for enlightenment by the Godhead. He avers that his work will supersede these predecessors and will accomplish what has not yet been achieved: Paradise Lost also directly invokes Classical epics by beginning its action in medias res. Book 1 recounts the aftermath of the war in heaven, which is described only later, in Book 6. At the outset of the epic, the consequences of the loss of the war include the expulsion of the fallen angels from heaven and their descent into hell, a place of infernal torment. With the punishment of the fallen angels having been described early in the epic, Milton in later books recounts how and why their disobedience occurred. By examining the sinfulness of Satan in thought and in deed, Milton positions this part of his narrative close to the temptation of Eve. This arrangement enables Milton to highlight how and why Satan, who inhabits a serpent to seduce Eve in Book 9, induces in her the inordinate pride that brought about his own downfall. Satan arouses in Eve a comparable state of mind, which is enacted in her partaking of the forbidden fruit, an act of disobedience. In the Classical tradition, Typhon, who revolted against Jove, was driven down to earth by a thunderbolt, incarcerated under Mount Etna in Sicily, and tormented by the fire of this active volcano. Accommodating this Classical analogue to his Christian perception, Milton renders hell chiefly according to biblical accounts, most notably the book of Revelation. Throughout Paradise Lost Milton uses a grand style aptly suited to the elevated subject matter and tone. By composing his biblical epic in this measure, he invites comparison with works by Classical forebears. Without using punctuation at the end of many verses, Milton also creates voluble units of rhythm and sense that go well beyond the limitations he perceived in rhymed verse. Milton also employs other elements of a grand style, most notably epic similes. Milton tends to add one comparison after another, each one protracted. Paradise Lost is ultimately not only about the downfall of Adam and Eve but also about the clash between Satan and the Son. In many ways Satan is heroic when compared to such Classical prototypes as Achilles, Odysseus, and Aeneas and to similar protagonists in medieval and Renaissance epics. In sum, his traits reflect theirs. But Milton composed a biblical epic in order to debunk Classical heroism and to extol Christian heroism, exemplified by the Son. Notwithstanding his victory in the battle against the fallen angels, the Son is more heroic because he is willing to undergo voluntary humiliation, a sign of his consummate love for humankind. He foreknows that he will become incarnate in order to suffer death, a selfless act whereby humankind will be redeemed. Such hope and opportunity enable humankind to cooperate with the Godhead so as to defeat Satan, avoid damnation, overcome death, and ascend heavenward. Paradise Regained, a brief epic in four books, was followed by Samson Agonistes, a dramatic poem not intended for the stage. One story of the composition of Paradise Regained derives from Thomas Ellwood, a Quaker who read to the blind Milton

and was tutored by him. Ellwood recounts that Milton gave him the manuscript of *Paradise Lost* for examination, and, upon returning it to the poet, who was then residing at Chalfont St. Giles, Ellwood records that Milton showed him the manuscript of the brief epic and remarked: The Newberry Library, Gift of Helen Swift Neilson, *Paradise Regained* hearkens back to the Book of Job, whose principal character is tempted by Satan to forgo his faith in God and to cease exercising patience and fortitude in the midst of ongoing and ever-increasing adversity. Less sensational than that of Classical protagonists and not requiring military action for its manifestation, Christian heroism is a continuous reaffirmation of faith in God and is manifested in renewed prayer for patience and fortitude to endure and surmount adversities. Satan as the tempter in *Paradise Regained* fails in his unceasing endeavours to subvert Jesus by various means in the wilderness. As powerful as the temptations may be, the sophistry that accompanies them is even more insidious. With clarity and cogency, Jesus rebuts any and all arguments by using *recta ratio*, always informed by faith in God, his father. Though *Paradise Regained* lacks the vast scope of *Paradise Lost*, it fulfills its purpose admirably by pursuing the idea of Christian heroism as a state of mind. More so than *Paradise Lost*, it dramatizes the inner workings of the mind of Jesus, his perception, and the interplay of faith and reason in his debates with Satan. When Jesus finally dismisses the tempter at the end of the work, the reader recognizes that the encounters in *Paradise Regained* reflect a high degree of psychological verisimilitude.

Chapter 3 : Sonnet 10 Poem by John Milton - Poem Hunter

Story time just got better with Prime Book Box, a subscription that delivers hand-picked children's books every 1, 2, or 3 months â€” at 40% off List Price.

Wherin also are set down the bad consequences of abolishing or condemning of Sin, that which the Law of God allowes, and Christ abolisht not. To the Parliament of England with the Assembly. He that answereth a matter before he heareth it, it is folly and shame unto him. That Man is the occasion of his owne miseries, in most of those evils which hee imputes to Gods inflicting. The absurdity of our canonists in their decrees about divorce. The opinion of Hugo Grotius , and Paulus Fagius: And the purpose in generall of this Discourse. For though it were granted us by divine indulgence to be exempt from all that can be harmfull to us from without, yet the perversnesse of our folly is so bent, that we should never lin hammering out of our owne hearts, as it were out of a flint, the seeds and sparkles of new misery to our selves, till all were in a blaze againe. What greater good to man then that revealed rule, whereby God vouchsafes to shew us how he would be worshipt? And yet that not rightly understood, became the cause that once a famous man in Israel could not but oblige his conscience to be the sacrificer, or if not, the jaylor of his innocent and only daughter. And was the cause oft-times that Armies of valiant men have given up their throats to a heathenish enemy on the Sabbath day: What a calamity is this, and as the Wise-man, if he were alive, would sigh out in his own phrase, what a sore evil is this under the Sunne! All which we can referre justly to no other author then the Canon Law and her adherents, not consulting with charitie, the interpreter and guide of our faith, but resting in the meere element of the Text; doubtles by the policy of the devill to make that gracious ordinance become unsupportable, that what with men not daring to venture upon wedlock, and what with men wearied out of it, all inordinate licence might abound. Afterwards it was thought so Sacramentall , that no adultery or desertion could dissolve it; and this is the sense of our Canon Courts in England to this day, but in no other reformed Church els: Which is a hainous barbarisme both against the honour of mariage, the dignity of man and his soule, the goodnes of Christianitie, and all the humane respects of civilitie. Notwithstanding that some the wisest and gravest among the Christian Emperours , who had about them, to consult with, those of the Fathers then living, who for their learning and holines of life are still with us in great renowne, have made their statutes and edicts concerning this debate, far more easie and relenting in many necessary cases, wherin the Canon is inflexible. Which ever likely to remain intricate and hopelesse upon the suppositions commonly stuck to, the authority of Paulus Fagius , one so learned and so eminent in England once, if it might perswade, would strait acquaint us with a solution of these differences, no lesse prudent then compendious. He in his comment on the Pentateuch doubted not to maintain that divorces might be as lawfully permitted by the Magistrate to Christians, as they were to the Jewes. But because he is but briefe, and these things of great consequence not to be kept obscure, I shall conceive it nothing above my duty either for the difficulty or the censure that may passe thereon, to communicate such thoughts as I also have had, and do offer them now in this generall labour of reformation, to the candid view both of Church and Magistrate; especially because I see it the hope of good men, that those irregular and unspirituall Courts have spun their utmost date in this Land; and some beter course must now be constituted. Next, that to prohibit absolutely any divorce whatsoever except those which Moses excepted, is against the reason of Law, as in due place I shall shew out of Fagius with many additions. In which Argument he whose courage can serve him to give the first onset, must look for two severall oppositions: But if we shall obstinately dislike this new overture of unexpected ease and recovery, what remains but to deplore the frowardnes of our hopeles condition, which neither can endure the estate we are in, nor admit of remedy either sharp or sweet. That Law expounded and asserted to a morall and charitable use, first by Paulus Fagius; next with other additions. That indisposition, unfitnes, or contrariety of mind, arising from a cause in nature unchangeable, hindring, and ever likely to hinder the main benefits of conjugall society, which are solace and peace, is a greater reason of divorce then naturall frigidity, especially if there be no children, and that there be mutuall consent. This I gather from the Law in Deut. This Law, if the words of Christ may be admitted into our beleef, shall never while the world stands, for him be abrogated. For every one that of necessity separats,

cannot live single. The rest I reserve untill it be disputed, how the Magistrate is to doe herein. From hence we may plainly discern a twofold consideration in this Law. First the End of the Lawgiver, and the proper act of the Law to command or to allow something just and honest, or indifferent. Secondly, his sufferance from some accidental result of evill by this allowance, which the Law cannot remedy. And I trust anon by the help of an infallible guide to perfet such Prutenick tables as shall mend the Astronomy of our wide expositors. And what greater nakednes or unfitnes of mind then that which hinders ever the solace and peacefull society of the married couple, and what hinders that more then the unfitnes and defectiveness of an unconjugal mind. Which being a matter of pure charity, is plainly moral, and more now in force then ever: Yet thus much I shall now insist on, that what ever the institution were, it could not be so enormous, nor so rebellious against both nature and reason as to exalt it selfe above the end and person for whom it was instituted. The first reason of this Law grounded on the prime reason of matrimony. And what his chiefe end was of creating woman to be joynd with man, his own instituting words declare, and are infallible to informe us what is mariage, and what is no mariage: It is not good, saith he, that man should be alone; I will make him a help meet for him. From which words so plain, lesse cannot be concluded, nor is by any learned Interpreter, then that in Gods intention a meet and happy conversation is the chieftest and the noblest end of mariage: To this, Fagius, Calvin, Pareus, Rivetus, as willingly and largely assent as can be wisht. And indeed it is a greater blessing from God, more worthy so excellent a creature as man is, and a higher end to honour and sanctifie the league of marriage, whenas the solace and satisfaction of the minde is regarded and provided for before the sensitive pleasing of the body. And with all generous persons married thus it is, that where the minde and person pleases aptly, there some unaccomplishment of the bodies delight may be better born with, then when the minde hangs off in an unclosing disproportion, though the body be as it ought; for there all corporall delight will soon become unsavoury and contemptible. And the solitarines of man, which God had namely and principally orderd to prevent by mariage, hath no remedy, but lies under a worse condition then the loneliest single life; for in single life the absence and remotenes of a helper might inure him to expect his own comforts out of himselfe, or to seek with hope; but here the continuall sight of his deluded thoughts without cure, must needs be to him, if especially his complexion incline him to melancholy, a daily trouble and paine of losse in som degree like that which Reprobats feel. Against all which evils, the mercy of this Mosaick Law was graciously exhibited. The ignorance and iniquity of Canon law, providing for the right of the body in mariage, but nothing for the wrongs and greevances of the mind. An objection, that the mind should be better lookt to before contract, answered. How vain therefore is it, and how preposterous in the Canon Law, to have made such carefull provision against the impediment of carnall performance, and to have had no care about the unconversing inability of mind, so defective to the purest and most sacred end of matrimony: But though all the faculties of the understanding and conversing part after triall appeare to be so ill and so aversly met through natures unalterable working, as that neither peace, nor any sociable contentment can follow, tis as nothing, the contract shall stand as firme as ever, betide what will. And lastly, it is not strange though many who have spent their youth chastly, are in some things not so quick-sighted, while they hast too eagerly to light the nuptiall torch; nor is it therefore that for a modest error a man should forfeit so great a happines, and no charitable means to release him. When as the sober man honouring the appearance of modesty, and hoping well of every sociall vertue under that veile, may easily chance to meet, if not with a body impenetrable, yet often with a mind to all other due conversation inaccessible, and to all the more estimable and superior purposes of matrimony uselesse and almost liveles: That mariage, if we pattern from the beginning as our Saviour bids, was not properly the remedy of lust, but the fulfilling of conjugall love and helpfulnes. And that we may further see what a violent and cruell thing it is to force the continuing of those together, whom God and nature in the gentlest end of mariage never joynd, divers evils and extremities that follow upon such a compulsion shall here be set in view. Of evils the first and greatest is, that hereby a most absurd and rash imputation is fixt upon God and his holy Laws, of conniving and dispensing with open and common adultery among his chosen people; a thing which the rankest politician would think it shame and disworship, that his Laws should countenance; how and in what manner this comes to passe, I shall reserve, till the course of method brings on the unfolding of many Scriptures. Next the Law and Gospel are hereby made liable to more

then one contradiction, which I referre also thither. Lastly, the supreme dictate of charitie is hereby many wayes neglected and violated. Which I shall forthwith addresse to prove. First we know St. Paul saith, It is better to marry then to burn. Certainly not the meer motion of carnall lust, not the meer goad of a sensitive desire; God does not principally take care for such cattell. What is it then but that desire which God put into Adam in Paradise before he knew the sin of incontinence; that desire which God saw it was not good that man should be left alone to burn in; the desire and longing to put off an unkindly solitarines by uniting another body, but not without a fit soule to his in the cheerfull society of wedlock. As for that other burning, which is but as it were the venom of a lusty and over-abounding concoction, strict life and labour, with the abatement of a full diet may keep that low and obedient enough: Which divinely sorts with that which in effect Moses tells us, that Love was the son of Lonelines, begot in Paradise by that sociable and helpfull aptitude which God implanted between man and woman toward each other. Paul, whereof mariage ought to be the remedy; the Flesh hath other naturall and easie curbs which are in the power of any temperate man. Then enters Hate, not that Hate that sins, but that which onely is naturall dissatisfaction, and the turning aside from a mistaken object: Thence this wise and pious Law of dismission now defended took beginning: The Fourth Reason of this Law, that God regards Love and Peace in the family, more then a compulsive performance of mariage, which is more broke by a grievous continuance, then by a needfull divorce. Thus mine author sung it to me; and by the leave of those who would be counted the only grave ones, this is no meer amatorious novel though to be wise and skilful in these matters, men heretofore of greatest name in vertue, have esteemd it one of the highest arks that human contemplation circling upward, can make from the glassy Sea wheron she stands but this is a deep and serious verity, shewing us that Love in mariage cannot live nor subsist unlesse it be mutual; and where Love cannot be, there can be left of wedlock nothing, but the empty husk of an outside matrimony; as undelightfull and unpleasing to God, as any other kind of hypocrisie. If Solomons advice be not overfrolick, Live joyfully, saith he, with the wife whom thou lovest, all thy dayes, for that is thy portion. How then, where we find it impossible to rejoyce or to love, can we obey this precept? Yea God himself commands in his Law more then once, and by his Prophet Malachy, as Calvin and the best translations read, that he who hates let him divorce; that is, he who cannot love: The Fifth Reason, that nothing more hinders and disturbs the whole life of a Christian, then a matrimony found to be incurably unfit, and doth the same in effect that an Idolatrous match. That place of Corinth. To the resolving wherof we must first know that the Jews were commanded to divorce an unbeleeving Gentile for two causes: Secondly, to avoid seducement. That other Nations were to the Jews impure, even to the separating of mariage, will appear out of Exod. This doubt of theirs S. Paul removes by an Evangelicall reason, having respect to that vision of S. And this reason is morall and perpetuall in the rule of Christian faith without evasion. Therefore saith the Apostle 2 Cor. Mis-yoke not together with infidels, which is interpreted of mariage in the first place. Paul, What fellowship hath righteousnesse with unrighteousnesse? And in the next verse but one he moralizes and makes us liable to that command of Isaiah; Wherefore come out from among them, and be ye separate saith the Lord; touch not the unclean thing, and I will receive ye. Neither had he other commission for what he did, then such a generall command in Deut. Therefore against reiterated scandals and seducements which never cease, much more can no other remedy or retirement be found but absolute departure. What mighty and invisible Remora is this in matrimony able to demurre, and to contemne all the divorsive engines in heaven or earth. Both which may now passe away if this be true, for more then many jots or tittles, a whole morall Law is abolisht. Shouldst thou love them that hate the Lord? Upon these principles I answer, that a right beleever ought to divorce an idolatrous heretick unlesse upon better hopes: The former part will be manifest thus; first, an apostate idolater whether husband or wife seducing was to die by the decree of God, Deut.

Chapter 4 : A Treasury of Classic Poetry by Michael Kelahan

Note! Citation formats are based on standards as of July Citations contain only title, author, edition, publisher, and year published. Citations should be used as a guideline and should be double checked for accuracy.

Milton is best known for *Paradise Lost*, widely regarded as the greatest epic poem in English. In his prose works Milton advocated the abolition of the Church of England and the execution of Charles I. From the beginning of the English Civil Wars in 1642 to long after the restoration of Charles II as king in 1660, he espoused in all his works a political philosophy that opposed tyranny and state-sanctioned religion. His influence extended not only through the civil wars and interregnum but also to the American and French revolutions. In his works on theology, he valued liberty of conscience, the paramount importance of Scripture as a guide in matters of faith, and religious toleration toward dissidents. As a civil servant, Milton became the voice of the English Commonwealth after through his handling of its international correspondence and his defense of the government against polemical attacks from abroad. He was also a moneylender, and he negotiated with creditors to arrange for loans on behalf of his clients. He and his wife, Sara Jeffrey, whose father was a merchant tailor, had three children who survived their early years: Anne, the oldest, followed by John and Christopher. Though Christopher became a lawyer, a Royalist, and perhaps a Roman Catholic, he maintained throughout his life a cordial relationship with his older brother. After the Stuart monarchy was restored in 1660, Christopher, among others, may have interceded to prevent the execution of his brother. The elder John Milton, who fostered cultural interests as a musician and composer, enrolled his son John at St. John's College, Cambridge, where he was privately tutored by Thomas Young, a Scottish Presbyterian who may have influenced his gifted student in religion and politics while they maintained contact across subsequent decades. During his early years, Milton may have heard sermons by the poet John Donne, dean of St. Dunstons, where he was educated in Latin and Greek. In due course acquired proficiency in other languages, especially Italian, in which he composed some sonnets and which he spoke as proficiently as a native Italian, according to the testimony of Florentines whom he befriended during his travel abroad in 1638. He was later reinstated under another tutor, Nathaniel Tovey. In 1640 Milton was awarded a Bachelor of Arts degree, and in 1642 he received a Master of Arts degree. Despite his initial intent to enter the ministry, Milton did not do so, a situation that has not been fully explained. Possible reasons are that Milton lacked respect for his fellow students who were planning to become ministers but whom he considered ill-equipped academically or that his Puritan inclinations, which became more radical as he matured, caused him to dislike the hierarchy of the established church and its insistence on uniformity of worship; perhaps, too, his self-evident disaffection impelled the Church of England to reject him for the ministry. Overall, Milton was displeased with Cambridge, possibly because study there emphasized Scholasticism, which he found stultifying to the imagination. Moreover, in correspondence with a former tutor at St. John's, Milton excelled academically. At Cambridge he composed several academic exercises called prologues, which were presented as oratorical performances in the manner of a debate. In such exercises, students applied their learning in logic and rhetoric, among other disciplines. Milton authorized publication of seven of his prologues, composed and recited in Latin, in 1645, the year of his death. In 1646, after seven years at Cambridge, Milton returned to his family home, now in Hammersmith, on the outskirts of London. Three years later, perhaps because of an outbreak of the plague, the family relocated to a more pastoral setting, Horton, in Buckinghamshire. In these two locations, Milton spent approximately six years in studious retirement, during which he read Greek and Latin authors chiefly. Without gainful employment, Milton was supported by his father during this period. Travel abroad In 1650, accompanied by a manservant, Milton undertook a tour of the Continent for about 15 months, most of which he spent in Italy, primarily Rome and Florence. The Florentine academies especially appealed to Milton, and he befriended young members of the Italian literati, whose similar humanistic interests he found gratifying. Invigorated by their admiration for him, he corresponded with his Italian friends after his return to England, though he never saw them again. While in Florence, Milton also met with Galileo, who was under virtual house arrest. The circumstances of this extraordinary meeting, whereby a young Englishman about 30 years old gained access to the aged and blind

DOWNLOAD PDF TREASURY OF JOHN MILTON

astronomer, are unknown. Galileo would become the only contemporary whom Milton mentioned by name in *Paradise Lost*. While in Italy, Milton learned of the death in of Charles Diodati, his closest boyhood companion from St. Back in England, Milton took up residence in London, not far from Bread Street, where he had been born. In his household were John and Edward Phillipsâ€”sons of his sister, Anneâ€”whom he tutored.

Chapter 5 : John Milton | Biography, Works, & Facts | blog.quintoapp.com

SPOKEN ARTS TREASURY OF JOHN MILTON Read by Robert Speaight and Robert Eddison, Presented by Arthur Luce Klein. (33 1/3 RPM LP record in sleeve).

Chapter 6 : John Milton - Paradise Lost | blog.quintoapp.com

Email to friends Share on Facebook - opens in a new window or tab Share on Twitter - opens in a new window or tab Share on Pinterest - opens in a new window or tab.

Chapter 7 : Spoken Arts Treasury of JOHN MILTON read by ROBERT SPEAIGHT & ROBERT EDDISON

John Milton + Complete Poetry and Selected Prose - - - Paradise Lost - T The Golden Treasury.

Chapter 8 : Palgrave's Golden Treasury - Wikipedia

It is read by Robert Speaight & Robert Eddison and presented by Arthur Luce Klein. It is on Spoken Arts Records, release number The other corners of the album cover are slightly dinged. | eBay!

Chapter 9 : John Milton Poems - Poems of John Milton - Poem Hunter

John Milton Edgar Allan The poems selected for A Treasury of Classic Poetry span nearly years, from the sixteenth to the early twentieth century. More than of the best-loved poems in the English language are featured, representing more than fifty of the world's greatest poets, including.