Packet to Accompany

the study of

John Donne
and
John Milton
Works by John Donne

Song

Sweetest love, I do not go,  
For weariness of thee,  
Nor in hope the world can show  
A fitter love for me:  
But since that I  
Must die at last, tis best,  
To use myself in jest,  
Thus by feigned deaths to die.

Yesternight the sun went hence,  
And yet is here today;  
He hath no desire nor sense,  
Nor half so short a way;  
Then fear not me,  
But believe that I shall make  
Speedier journeys, since I take  
More wings and spurs than he.

O how feeble is man’s power,  
That if good fortune fall,  
Cannot add another hour  
Nor a lost hour recall!  
But come bad chance,  
And we join to it our strength,  
And teach it art and length,  
Itself o’er us to advance.

When thou sigh’st, thou sigh’st not wind,  
But sigh’st my soul away;  
When thou weep’st, unkindly kind,  
My life’s blood doth decay.  
It cannot be  
That thou lovest me as thou say’st,  
If in thine my life thou waste,  
That art the best of me.
Let not thy divining heart
Forethink me any ill,
Destiny may take thy part,
And may thy fears fulfill;
But think that we
Are but turned aside to sleep.
They who one another keep
Alive, ne’r parted be.

Questions:

1. Of what is the speaker trying to convince his love?
   Answer:
   Example:

2. In each stanza, what justification does the poet offer for his leaving?
   • First stanza:
     Answer:
     Example:
   
   • Second stanza:
     Answer:
     Example:
   
   • Third Stanza:
     Answer:
     Example:
   
   • Fourth Stanza:
     Answer:
     Example:
   
   • Fifth Stanza:
     Answer:
     Example:
3. Does the poet care about his lady? (No need for a quote but give your reason)
Answer: 
Reason: 

Holy Sonnet 10

Death be not proud, though some have called thee
Mighty and dreadful, for thou art not so;
For those whom thou think'st thou dost overthrow,
Die not, poor death, nor yet canst thou kill me.
From rest and sleep, which but thy pictures be,
Much pleasure; then from thee much more must flow,
And soonest our best men with thee do go,
Rest of their bones, and soul's delivery.
Thou art slave to fate, chance, kings, and desperate men,
And dost with poison, war, and sickness dwell,
And poppy, or charms can make us sleep as well
Or better than thy stroke; why swell'st thou then?
One short sleep past, we wake eternally,
And death shall be no more; Death, thou shalt die.

Question:

1. What are the seven reasons the speaker gives to prove that death is not great?
   First:
   Answer:
   Example:

   Second
   Answer:
   Example:

   Third
Holy Sonnet #14

Batter my heart, three-personed God; for You
As yet but knock, breathe, shine, and seek to mend;
That I may rise, and stand, o’erthrow me, and bend
Your force, to break, blow, burn, and make me new.
I, like an usurped town, to another due,
Labor to admit You, but O, to no end,
Reason Your viceroy in me, should defend,
But is captived, and proves weak or untrue.
Yet dearly I love You, and would be loved fain,
But am betrothed unto Your enemy.
Divorce me, untie, or break the knot again;
Take me to You, imprison me, for I,
Except You enthral me, never shall be free,
Nor ever chaste, except You ravish me.

Questions:

1. What does the speaker want God to do?
   Answer:
   Example:

2. How has God treated him up to that point?
   Answer:
   Example:

3. Who is God’s viceroy?
   Answer:
   Example:

4. What are the two paradoxes that end the poem?
   First:
   Example:

   Second:
   Example:
Of man's first disobedience, and the fruit
Of that forbidden tree, whose mortal* taste
Brought death into the world, and all our woe,
With loss of Eden, till one greater Man*
Restore us, and regain the blissful seat,
Sing Heavenly Muse*, that on the secret top
Of Oreb, or of Sinai*, didst inspire
That shepherd, who first taught the chosen seed,
In the beginning how the Heavens and Earth
Rose out of Chaos: or if Sion hill*
Delight thee more, and Siloa's brook* that flowed
Fast* by the oracle of God, I thence
Invoke thy aid to my adventurous song,
That with no middle flight intends to soar
Above the Aonian mount*, while it pursues
Things unattempted yet in prose or rhyme.
And chiefly thou O Spirit*, that dost prefer
Before all temples the upright heart and pure,
Instruct me, for thou know'st; thou from the first
Wast present, and with mighty wings outspread
Dovelike sat'st brooding on the vast abyss
And mad'st it pregnant: what in me is dark
Illume, what is low raise and support;
That to the height of this great argument*
I may assert Eternal Providence,
And justify the ways of God to men.

*mortal: deadly
*one...Man: Christ
*Heavenly Muse: Urania, the muse of astronomy and sacred poetry in Greek mythology. Here, Milton associates Urania with the holy spirit that inspired Moses (“that shepherd”) to receive and interpret the word of God for the Jews (“the chosen seed”). To convey the message of God to his people, Moses wrote the first five books of the Bible, including Genesis, which is the book on which Paradise Lost is based.
*Oreb...Sinai: alternate names for the mountain where God communicated the laws to Moses.
*Siloa’s brook*: a stream near Sion hill

*Fast*: close

*Aonian Mount*: Mount Helicon in Greek mythology, home of the muses. Milton is drawing a comparison between the epic he is now presenting and the epics written by the classical Greek poets, Homer and Virgil.

*Spirit*: The Holy Spirit, the voice that provided inspiration for the Hebrew prophets.

*Argument*: theme

Questions:

1. The first five lines of *Paradise Lost* allude to the biblical story of Adam and Eve and their expulsion from Paradise. What are five elements of the story that Milton chose to emphasize?

   **Element One**
   Answer:
   Example:

   **Element Two**
   Answer:
   Example:

   **Element Three**
   Answer:
   Example:

   **Element Four**
   Answer:
   Example:

   **Element Five**
   Answer:
   Example:

2. Lines 6 to 26 are the invocation to the muse. What is Milton asking the Muse for?
   Answer:
   Example: