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longings to be himself resolved into each of these (iv, 43-45) into an appeal not for translation, but for union, eagerly adventuring even into identification as based on the truth of his own spirit's oneness ("one too like thee") with that of the West Wind: —

" . . . Be thou, spirit fierce,
My spirit! Be thou me, impetuous one!"

Perhaps the words of his well-loved Ariel, sprite of air and fire, were haunting his memory (*The Tempest*, I, 2, 198, 199; 211, 212): —

"I flam'd amazement: sometime I'd divide,
And burn in many places."

" . . . the vessel,
Then all afire with me."

37 21. "Menad." See note on *The Sensitive Plant*, I, 34.

38 32. Baiae was an ancient Roman city and watering-place near Naples.

43. Cf. *Prometheus Unbound*, IV, 528.

40 **Prometheus Unbound.**

See Introduction, pp. xli, lvii, lviii, lix, lxxiii, lxxiv, and lxxvi. "The prominent feature of Shelley's theory of the destiny of the human species was that evil is not inherent in the system of the creation, but an accident that might be expelled. This also forms a portion of Christianity: God made earth and man perfect, till he, by his fall,

'Brought death into the world and all our woe.'

Shelley believed that mankind had only to will that there should be no evil, and there would be none. It is not my part in these Notes to notice the arguments that have been urged against this opinion, but to mention the fact that he entertained it, and was indeed attached to it with fervent enthusiasm. That man could be so perfectionized as to be able to expel evil from his own nature, and from the greater part of the creation, was the cardinal point of his system. And the subject he loved best to dwell on was the image of one warring with the Evil Principle, oppressed not only by it, but by all — even the good, who were deluded into considering evil a necessary portion of humanity; a victim full of fortitude and hope and the spirit of triumph, emanating from a reliance in the ultimate omnipotence of Good. Such he had depicted in his last poem, when he made Laon the enemy and the victim of tyrants. He now took a more idealized image of the same subject. He followed certain classical authorities in figuring Saturn as the good principle, Jupiter the usurping evil one, and Prometheus as the regenerator, who, unable to bring mankind back to prim-