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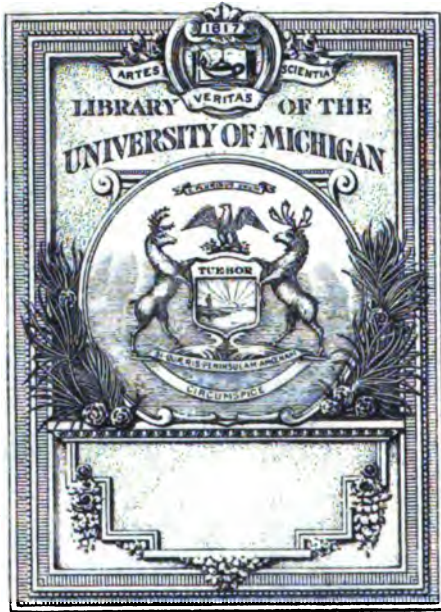
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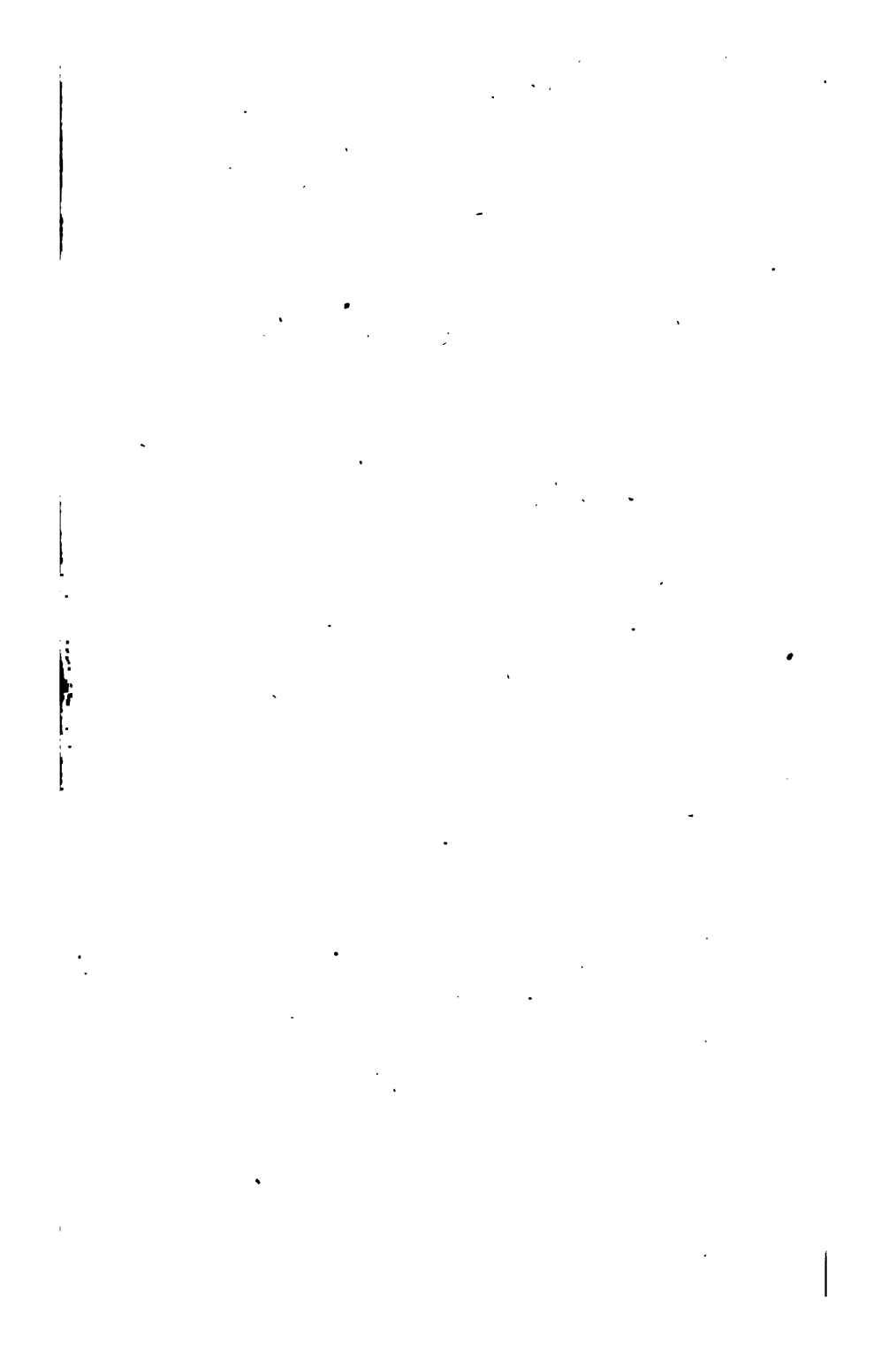
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Milton, John

T H E
STATE of INNOCENCE:

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FALL of MAN.

Described in

MILTON'S PARADISE LOST.

Render'd into P R O S E.

With Historical, Philofophical and Explanatory
N O T E S.

From the *French* of the Learned

RAYMOND DE ST. MAUR.

By a GENTLEMAN of OXFORD.

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P R E F A C E.

NO Poem has had greater, or juster Praise from the most eminent Judges of Literature, than PARADISE LOST, as well for the Sublimity of the Subject and Sentiments, as the profound and extensive Learning it is enrich'd with. It comprehends almost every Thing within the Extent of human Knowledge; but being wrote in the highest Stile of heroick Poetry, and the Thoughts, many of them express'd by Figures of Grammar and Rhetoric, being full of Digressions and Sentences transposed, as well as difficult Terms in the Mathematicks, History, Astronomy, Astrology, Geography, Architecture, Navigation, Anatomy, Alchymy, Divinity, and all other human Arts and Sciences, it hath so happened, that many Readers have been unable to see the Beauties of the Poem, for Want of being able to come at the proper Explication of those Things, which have been out of their Reach; and this must happen to a great many; for how few are there who have had Leisure or Opportunity to be Master of all the Sciences? besides which it is necessary they should understand the Hebrew, Chaldee, Arabic, Syriac, Phoenician, and Egyptian, and all the dead Languages, with the living and modern ones, in all their different Dialects: So that it has been a frequent Complaint of the Readers of MILTON, that he has not calculated his Poem for common Eyes, who passing by the most instructive Passages, or else uncertainly guessing at their Meaning and Reading altogether doubtfully, lose the Pleasure and Benefit which might arise from the thorough Understanding of the improving Lecture, and the moral and philosophical Instructions
which

P R E F A C E.

which are to be found in this inimitable Book; of which may be affirm'd, what cannot be said of any other Book in the World beside, that is, it never has been read and rightly understood by any, who have not given it the highest Encomiums. Therefore, that all English Readers may have the like Pleasure, the following Work was taken in Hand; and to help Foreigners, whose small Acquaintance with our Language, might otherwise prevent their Intelligence of the finest Poem that ever was wrote. It was not thought sufficient to pick out Lines here and there, and explain them only, for it is impossible to know which Part may be difficult to each Reader; for which Reason, the whole is render'd into plain and intelligible Prose, the Sense preserv'd, and nothing omitted that may make it clear to all Readers; Care being taken not to let any Word pass, whether proper Names of Men or Places, or technical Words, without a Note, to make them appear plain, and doing the same by all the Mythology or Fables of the Antients. It must certainly be a great Ease, to have Recourse to such a Transcript in Prose, and the Help of such a Number of explicit Notes: For this Work is not done to insinuate, that it is superior or any Way equal to the Poetry of PARADISE LOST; but, on the contrary, design'd only to make it more universally intelligible, being fully assured, that it will then be always held in Admiration; and if through my Means this should happen, I shall think I have been of general Service; which is a Consideration that would be my Reward, if no other should arise from it, for then my chief End would be answered.



T H E
F I R S T B O O K
O F
P A R A D I S E L O S T.

The ARGUMENT.

PROPOSES the whole Subject, Man's Disobedience, and the Loss thereupon of Paradise wherein he was plac'd. Then touches the prime Cause of his Fall, which was Satan in the Serpent; who revolting from GOD, and drawing to his Side many Legions of Angels, was by the Command of GOD, driven out of Heaven with all his Crew into the great Deep. Which Action pass'd over, the Author hastes into the midst of Things, presenting Satan with his Angels now fallen into Hell, describ'd, not in the Centre (for Heaven and Earth may be suppos'd as not yet made, certainly not yet accus'd) but in a Place of utter Darknes, most fitly call'd Chaos: Here Satan with his Angels lying on the burning Lake, thunder-struck and astonish'd, after a certain Space recovers, as from Confusion, calls up
B him

him who next in Order and Dignity lay by him; they confer of their miserable Fall. Satan awakens all his Legions, who lay till then confounded; they rise, their Numbers, Array of Battle, their chief Leaders nam'd, according to the Idols afterwards known in Canaan, and the Countries adjoining. Satan though sensible of the Diminution of his Glory directs his Speech to the Fallen Angels, comforts them with Hope yet of regaining Heaven, but tells them of a new World, and new Kind of Creature to be created; according to an ancient Prophecy or Report in Heaven, and threatens the Deity, which the rebellious Angels all assent to. The Associates of Satan build Pandæmonium, and the Infernal Peers sit there in Council.

C H A P. I,

The whole Subject is propos'd, Man's Disobedience, and the Loss thereupon of Paradise wherein he was plac'd. The prime Cause of his Fall. Satan with his Angels now fallen into Hell describ'd, lying on the burning Lake. After a certain Space Satan calls to him who next lay by him. They confer of their miserable Fall.



HEAVENLY Spirit of Truth and Harmony assist me! to write of Man's first Disobedience, and of the Fruit of that forbidden Tree, the Tasting of which brought Death and all our Woe into the World, and occasion'd the Loss of Paradise, till JESUS CHRIST, a Man far greater than ADAM, restore and redeem, and once more regain a Paradise for us.

THOU,

THOU, who from the thick Clouds on the secret Top of Mount OREB, (a) or, perhaps of SINAI (b), didst inspire MOSES when a Shepherd there, who first taught the Children of ISRAEL, how Heaven and Earth were created from the Elements, which were till then nothing but a mix'd and confus'd Heap, and without Form. Or if thy Presence be more reveal'd on Mount SION, (c) or by the Brook of SILOA; B 2 (d) which

(a) *Oreb, Horeb, or Choreb, Hebrew, i. e. Dryness*; for it was a Desert or Dry Mountain in Arabia the Stony, where there was little or no Water, Deut. viii. 15. *Horeb* is a Part of Mount *Sinai* on the West Side; and *Sinai* lies on the East Side of it. There *Moses* fed the Flock of *Jethro*, and there God appear'd to him first in a burning *Bush*, Exod. iii. 1.

(b) *Sinai, Heb. from Seneb, i. e. A Bush, or Thorn*; because these *Bushes* grew thereon in Abundance. It is a very steep and high Mountain in Arabia the Stony, about 156 Miles from Jerusalem to the South. These are not two distinct Mountains but one, which is parted into two Tops, like *Parnassus*, &c. of which *Sinai* is the highest; having a fair and spacious Plain between them: That Top towards the West is call'd *Horeb*, and that to the East *Sinai*. The Mountain is round, takes 7000 Steps to the Top, has some Olive Trees, Fig Trees, Date Trees, &c. and several Chapels, Monasteries, Cells, and Mosques, &c. It is called the Mount of God, because it is a great one; or because God

appeared thereon frequently to *Moses*, and delivered his Law there; by the Turks, *Gibal Mosesa*, i. e. the Mount of *Moses*; by the Arabians, *Tor*, i. e. The Mountain. Very much Veneration is still paid to this Mountain, on Account of that ancient and extraordinary Holiness, when the Almighty appeared upon it to *Moses*.

(c) *Sion, Zion, or Tzion, Heb. i. e. A Watch Tower*; because it is the highest Hill thereabout, and from it one might see the Holy Land far and near. A Mountain on the North Side, and some Part of it within the City of Jerusalem, surrounded with steep Sides, high Rocks, and deep Ditches, except on the North Side; therefore it was very strong. Some of the *Jebusites* (Part of the old *Canaanites*) defended it against all the Force of the *Israelites*, Job. xv. 63. till the valiant King *David* took it, from them; there he fortified the Old Castle, built the Upper Town, surrounded it with new Walls, and called it the City of *David*; there he kept his Court and Retinue, 2 Sam. 5. 6. There were many fair Buildings and Houses of

(d) which runs down from thence to the Temple where thy Oracle is plac'd, I intreat the Influence of thy Spirit from thence, to aid me in treating of this difficult Subject, seeing I must elevate my Stile, above the best Poets, and discourse of such high, and sacred Things, as have never been attempted before, either in Prose or Rhime. Instruct me for thou knowest, thou, who preferrest an upright and pure Heart before all Temples: Thou wast present from all Eternity, and moving on the great Deep didst infuse vital Heat, and as the Dove when she warms Eggs into Life make Nature prolific. What is dark in me do thou enlighten, and raise, and support me, where I am too low and weak, that I may assert the Wisdom and Justice of Eternal Providence, in a Manner worthy the Subject I have undertook to write on, and so justify thy Ways to Men.

TAUGHT

of his Officers, especially his House of Cedar-Wood, which he called the Castle of Sion, and the Sepulchre of King David, Solomon, &c. within a Rock: Some of their Ruins are to be seen still. It is elegantly described Psalm 48. by Josephus, Sands, &c. Sion was also called the Mount of the House of the Sanctuary, and *Milto*, i. e. *Plenty*; because there was Abundance of all good Things for David's Family, and those of his Nobles. Sion was also a Type or Figure of the Church of Christ, Heb. 12. 22. * * * Obs. Mount Moriah and Mount Sion stood directly in the Center, and Mount Calvary without the North Gate, in the Old Jerusalem, and at a considerable Distance: But now Mount Sion

is without the Walls upon the South Side, and Mount Calvary almost in the Middle of it.

(d) *Siloe, Siloab, Siloam, Sbi-loach*, Heb. i. e. *Sent*; for it was a Brook or Spring of Water gliding softly down Mount Sion, on the East Side of the Temple of Jerusalem, and at the Bottom of it made a Pool, which was *Sent from God*, at the Prayer of *Isaiah*, a little before his Death, and when the City was closely besieged; as a *Blessing* or *Gift*, to cure many Diseases among his People. Herein a *Blind Man* washed his Eyes at Christ's Command, and received his Eye-Sight, *John* 9. 7. There a *Tower* was built over it, by the Fall of which 18 Men were killed, *Luke* 13. 4.

TAUGHT by Thee, (for the highest Heaven nor lowest Hell hide nothing from Thee) let me relate what was the Cause that mov'd our first Parents, when they were plac'd in so happy an Estate, and favour'd so highly of Heaven, to lose Obedience to their Creator, and transgress his Command, when he had laid on them but one Restraint, and given them Power over the whole World besides; and who it was that first seduc'd them to that foul Rebellion: It was the chief of the fallen Angels (e) conceal'd in the Form of a Serpent, whose Fraud, stirr'd up with Revenge, and Envy, deceiv'd the first Mother of Mankind: Before which his Pride had occasion'd him to be cast out from Heaven, with all the rest of the rebellious Angels, by whose Assistance he aspir'd first to set himself up in Glory above what he was, and imagin'd that he might equal himself to the Almighty, and Most High God, if he did but strive, and oppose him; and with this ambitious Aim made War in Heaven, and fought against his Government, absolute Power and Dominion, with proud Battle, but the Attempt was in vain, for the Power of the ALMIGHTY cast him down from the Heavens, with most dreadful Ruin, and Burning, down to the bot-

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tomless

(e) *Angels*; All the *Modern Languages of Europe* borrow this Word *Angel* from the *Greek*, i. e. *A Messenger*; and the *Hebrew Malachi* signifies the same, because these *Celestial Beings* are the *Messengers of God*. It denotes their *Office* rather than their *Nature*. In other Words they are called *Spirits, Ministers, Gods, Sons of God, Thrones, &c.* *Angels* are pure, Intellectual, *Spiritual Beings*, more noble by far than *Man*, the *Glory and Perfection of the Creation*; of all

Creatures they come nearest to the *Eternal Father of Spirits*, in their *Spiritual Nature* and vast *Perfections*; which the *Almighty* makes use of as his *Servants*, to execute his *Orders* through the whole *Creation*, altho' he stands in no *Need* of their *Services*. *Angels of the Presence*: And so they are called *Sbinan*, i. e. *Second*: Because they are *Second* or next to *God*, *Psal. 68. 17.* Here, *Satan* who had once been a *Holy*, but is now an *Apostate and Rebellious Angel*.

6 PARADISE LOST. Book I.

tomless Pit, and everlasting Destruction, where he was doom'd to live, in such Pains and Bondage, as are best express'd by Chains and Fire; who had the Presumption to defy, and set himself against the omnipotent Creator of all Things.

As long as would seem many Days and Nights to mortal Men, he lay with his horrid Companions, totally subdu'd, and restless, as if they had been rolling in a fiery Gulph; for though they were immortal Spirits, yet were they confounded: But his Doom was to be reserv'd to more Wrath, for now the Thought of the Happiness he had lost, and the lasting Pain which had seiz'd, tormented him, and speaking after the Manner of Men, he cast his sorrowful Eyes around, which shew'd that he was dismay'd, and very much afflicted; but not so, but that he retain'd stedfast Hate, and inflexible Pride. At once, as far as it was in the Power of an Angel, to discern, he perceiv'd the dismal Situation, that it was waste, and wild, and his Idea represented to him a horrible Dungeon, that flam'd round on all Sides, like a great Furnace, and yet there seem'd to be no Light, but only perceptible Darknes; in which terrible Sight of Woe might be discover'd; Regions of Sorrow, Shades of Hell, where Peace and Rest could never have Habitation, where Hope the only Comforter never comes, but endless Tortures urge continually, and a fiery Deluge, fed with what always burns, and never consumes: This Place eternal Justice had prepar'd for those rebellious Angels, and here given them their Portion, farther remov'd from the Light of Heaven, and from GOD, than it is from the Center (*f*) three times to the farthest Pole,

(*f*) Center; Fr. Ital. Span. Point of a Circle. Here, the
 Lat. from the Gr. i. e. A Point, Middle Point of the Earth, i. e.
 An Astronomical T. The Middle Three Times as far from Hea-
 ven

Pole, (g) but oh! how unlike was this Place from that he fell from! There he soon discern'd the Companions of his Fall overwhelm'd as with Floods and Whirlwinds of tempestuous Fire; and weltering by his Side, one that was next himself in Power, and next in Wickedness, who a great while afterwards was worshipp'd in PALÆSTINE, (b) and call'd BEEL-ZEBUB, (f) to whom the Arch-Enemy (who thenceforward in Heaven, was call'd (k) SATAN,) break-

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ing

ven, as the two Poles are distant from the Equator, which is a vast Distance indeed.

(g) Pole; Fr. Lat. Gr. i. e. Turning round. An Astron. T. The two Ends of an imaginary Circle, on which Astronomers say the World turns round from East to West daily. The Poles are two, the Arctic or North Pole; and the Antartic or South Pole.

(b) Palæstine; Heb. i. e. Sprinkled with Dust and Sand; because it is a very dry Land. A Country of Asia upon the Mediterranean Sea. It was call'd, 1. Canaan, from Canaan the Son of Ham; 2. Philistæa or Palestine, from a mighty People descended from Mizraim, another of his Sons, Gen. 10. 14. who inhabited some Part of it. 3. The Land of Promise; because God promised to give it to Abraham and his Posterity, for an Inheritance. 4. Judæa; from Judab, whose Offspring had it long in Possession. And 5. the Holy Land; because it was honoured with God's extraordinary Presence, Worship, Mercies, Blessings, Miracles above all Countries upon Earth; and with the Nativity, Life, Actions, and

Doctrine of the Holy Jesus and his Apostles. The Jews expell'd the Philistines for their abominable Idolatry and other Crimes; the Romans demolish'd those; the Saracens and Turks have been Masters of it these thousand Years past. †† OBS. That tho' Idolatry was practis'd all the World over, yet our Author mentions this Nation in particular; because the Idols hereafter described, were chiefly worshipp'd in it.

(f) Beel-zebub, Baal-zebub, or Bel-zebub; Heb. i. e. The Lord of Flies; either because the People believed, that he drove away and destroyed Flies, which very much infested them; or because Multitudes of these Vermin swarmed about the Blood of the Sacrifices offered to him. He was worshipp'd first at Babylon, and then every where; but chiefly by the People of Ekron, 2 Kings, 1. 2. Here it is the Name of one Grand Prince of the Devils, and next to Satan; our Saviour calls him the Prince of the Devils, Mat. 12. 24.

(k) Satan; Heb. i. e. The Adversary. The very Prince of all Devils. As there are differ-

rent

ing the horrid Silence with bold Words thus began to speak :

If thou art he, who in the happy Kingdoms of Light, cloath'd with excessive Brightness, didst outshine Millions of the other Angels, though they were bright! If Misery hath now join'd with me in the same Ruin, him whose united Thoughts, and Counsels, whose equal Hope, and Hazard with mutual League, join'd with me once in the glorious Enterprize: How art thou fallen and chang'd! Thou seest into what Pit, and from what Height we are thrown down; so much stronger HE prov'd with his Thunders, and till then who had ever known the Force of those fatal Arms? And yet not on the Account of those, or what the powerful Conqueror in his greatest Anger can inflict else, do I either change, or repent of that fix'd Mind, (tho' my outward Lustre may seem diminish'd) nor of that high Disdain which arose in me from a Sense of injur'd Merit, that rais'd me to contend with him who is call'd MIGHTIEST, and brought along to the fierce Contention, a numberless Force of arm'd Spirits, who durst disapprove of his Government; and preferring me, with adverse Power oppos'd his utmost Power, in a doubtful Battle fought in Heaven, in such a Manner as shook his Throne. What though we have suffer'd some Loss? We have not lost all, our Will still remains unconquer'd; immortal Hate, and Study of Revenge yet remain, and a courageous Resolution never to yield or submit, that Glory his greatest Wrath or Power shall never extort from me, (what other Proof needs there, that we are not overcome?) To bow and petition

rent Orders and Degrees of the Holy Angels, so there are still among the wicked ones: Their Chief Prince is called Satan, Belzebub, the Old Serpent, &c.

For as every good Angel is not a Michael or a Gabriel; so every Devil is not a Satan, a Lucifer, &c. And a Kingdom is ascribed to him, Mat. 12. 26, Ebb. 2. 2.

Chap. I. PARADISE LOST. 9

tion for Grace, and with Supplications and bended Knees, acknowledge a Power to be infinite; and divine, who so lately had Reason from the Terror of my Power to doubt the Continuance of his Dominion: That would be low indeed, that would be worse Disgrace, worse Shame and Ignominy than this Downfall. Since we have (as well as He) by Fate (l) the Strength of Gods, and the Substance of which we are, is immortal and cannot fail; since by this last great Event we have gain'd much Experience and Foresight, and for Opposition still are not worse, we may now make a Resolution, (and hope well for Success,) to make either by Force or Fraud eternal and irreconcilable War upon our great Enemy; who now indeed triumphs in the Excess of Joy, and having no Competitor arbitrarily holds the Tyranny of Heaven.

THUS vaunting aloud spoke the apostate Angel, tho' he was in great Pain, and stung with Tortures of the deepest Despair; and his intrepid Companion BEELZEBUB soon replied.

GREAT Prince! Chief of the many throned Powers, (m) that lead the Seraphim (n) to War in Order of Battle under thy Conduct, and fearless, brought

(l) *Fate*; Fr. *Lat.* i. e. *The Speech or Decree of God.* A Word much used by the *Stoicks*, and other Heathen Philosophers for the Providence of God; the eternal and unchangeable Course of Things, the unalterable Law of Nature, Destiny.

(m) *Powers*; Fr. from the *Lat.* Such Angels as have Ability, Authority, Might and Force in Heaven. Here, such Princes among the Fallen Angels, who

still retained that high Order among themselves, which they had before their Fall.

(n) *Seraphim and Seraph*; Heb. i. e. *Burning and Flaming like Fire*, to shew the vast Love and Zeal of those blessed Spirits to God. In Scripture this Word denotes holy Angels of the first Order of the Celestial Hierarchy. Here, *Satan*, who had been one of that high and happy Order.

brought into Danger the perpetual King of Heaven, and put his high Supremacy to the Proof; whether he be upheld by Strength, by Chance, or by Fate, I see too well and am griev'd for the sorrowful Event, that with foul Defeat and sad Destruction hath lost us Heaven, and with horrible Overthrow, thus low, laid all this mighty Host, as far as Gods, and heavenly Beings can perish; for the Mind and Spirit remain invincible, and Vigour soon returns; tho' all our Glory is extinct, and our happy Estate here swallow'd up in endless Misery. But what if our Conqueror (whom I now by Force believe to be almighty, since nothing short of Omnipotence could have overcome such Force as ours) hath left us this our Spirit, and this our Strength intire, only to enable us to endure our Pains; that so we may afford Satisfaction to his Wrath, or do him greater Service, as his Captives by Right of War; whatever his Business may be, either to work in Fire, here in the Midst of Hell, or do his Errands in the dark and gloomy Deep? Then what can it avail, that we feel no Decay of our Strength; or is eternal Being a Good, only to undergo eternal Punishment? Whereto SATAN, breaking in upon his Discourse, reply'd:

FALLEN Cherub! (o) to be weak is to be miserable, either acting or suffering; but be certain of this, that to do any Thing good will never be our Business, but our only Delight always to do Ill, as being directly contrary to his high Will, whom we oppose: So that if his Providence seeks out of our Evil to bring forth any Good, it must be our Labour to pervert that End, and still to find Means of Evil out of Good; which

(o) *Cherub*, in the Singular Number, and *Cberubim* in the Plural, *Heb.* i. e. *Fullness of Knowledge*, Angels of the 1. Order first mentioned, *Gen.* 3. 24.

They were represented in the Tabernacle and Temple in human Shape, with two Wings, *Exod.* 25. 18. 2. *Chron.* 3. 10.

Chap. I. PARADISE LOST, II

which may often succeed, so as perhaps shall molest him, (if I fail not) and hinder his most secret Designs and Councils from their intended Aim. But look, the angry Conqueror hath recall'd his (p) Ministers of Pursuit and Vengeance back to Heaven; the fiery Hail, that was shot after us in a Storm, is now blown over, and hath laid the burning Flood, which from the Precipice of Heaven receiv'd us as we fell, and the Thunder which broke on us, following red Lightning with violent Force, perhaps hath spent its Shafts; for now it ceases to bellow through the great and boundless Deep: Then let us not slip the Opportunity, whether Scorn or satisfied Fury yield it us from our Enemy. Dost thou see yonder dismal Plain, wild and comfortless, a Seat of Desolation and without Light, except what the glimmering of these livid Flames casts pale and very dreadful? Thither let us repair from off the violent and painful Tossing of these Waves of Fire; there let us rest, if any Rest can be had there, and assembling our afflicted Powers again, consult how we may henceforward most annoy our great Foe, how repair our own Loss, how overcome this doleful Calamity, what new Strength and Courage we may gain from Hope, and if none from thence, what Resolution we may gain from Despair.

THUS SATAN kept talking to BEELZEBUB, with his Head lifted up above the Waves, and glancing his Eyes from Side to Side: As for his other Parts, he lay extended in a melancholy Condition, floating in Length and Breadth over a vast Space of the Abyss; as large in Bulk as those, whom Fables have nam'd of prodigious Size, as TITANIAN, (q) or Earth-born, who

(p) *Ministers*; Fr. Lat. Servants. Here, the Executioners of God's Vengeance upon these Rebels; the Holy Angels. See *Psalms* 103. 20.

(q) *Titanian*, like to *Titan*, Lat. Gr. from the Heb. i. e. Earth

who is said to have made War on Jove; BRIAREUS, or TYPHON, (r) who was buried in a Cave by antient TARSUS; (s) or LEVIATHAN, (t) which GOD created

Earth or Mud. The Fable is thus, *Titan* was the elder Brother of *Saturn*, he gave the Right of Inheritance to him, upon Condition that none of his Male Children should live; so the Government should return to him and his Issue. But finding that *Jupiter*, *Neptunus*, and *Pluto* were brought up secretly, he with his Sons made War upon *Saturn*; took him, his Wife and Children Prisoners, until *Jupiter* came to Age, who defeated *Titan* with his Thunder-bolts, and punish'd the *Titans* in Hell and other Places. The Truth of this Story is taken from the old Giants, the Builders of *Babel*, Gen. xi. 2. The Giants War is described by the Poets with all Might, Terror and Greatness; but our Author has beautifully improv'd it here and in his sixth Book, in the suppos'd War of the Fallen Angels against God.

(r) *Typhon* or *Typhens*; Heb. and *Phenic*. i. e. *An Inundation*, Gr. i. e. *An Inflammation* or *Smoking*; because he was Thunder-struck by *Jupiter*. A monstrous Giant, half Man, half Serpent. His Head, they say, reached to Heaven, his Hands from one End of the Earth to the other, and he blew Fire out of his Mouth. These two were the chief of the Giants. In the War with the Gods they heaped Mountains upon Mountains, and batter'd Heaven with huge Rocks

and Islands pluck'd out of the Sea: *Jupiter* struck him with Thunder-bolts and laid him under Mount *Ætna*. By this Fable they meant the Winds which blow from one End of Heaven to the other, and from it to the Earth; *Jupiter's* conquering him signifies, that the Sun moderates and tempers the Winds.

(s) *Tarsus*; In a Cave near this City *Typhon* was buried, according to some Authors, whom our Author follows; but others say it was under Mount *Ætna*. *Strabo* says, that *Anchiale* and *Tarsus* were built by *Sardanapalus*, the last Emperor of the *Assyrian* Monarchy, about A. M. 3242, both in one Day: And that *Tarsus* excell'd *Athens*, *Alexandria*, and *Rome* for polite Literature.

Tarsus; Lat. Gr. from the Heb. i. e. *Searched* or *found* out. The chief City of *Cilicia*, in the *lesser Asia* upon the River *Cydnu*, founded by *Tarshish* the second Son of *Javan*, Gen. x. 4. now called *Terrace* and *Tarsis*, about 304 Miles from *Jerusalem* towards the North. It is famous for the Flight of *Jonas* the Prophet, for being the Birth-Place of *St. Paul*, and many other learned Men.

(t) *Leviathan*; Lat. Gr. from the Heb. i. e. *A Heap of Serpents*; as if many Serpents were gathered together into one, to make up that one huge Creature: some take it to be the Whale, but

ted the largeſt of all the Creatures that ſwim in the Ocean; (who ſometimes ſleeping on the GERMAN Sea, which waſhes NORWAY, (*) GREENLAND, and ICELAND, the Pilot of ſome ſmall Skiff, ready to ſink in the Night, miſtakes for ſome Iſland, and, as Mariners relate, fixes Anchor into his Scales, and moors by his Side under the Lee, while Night covers the Sea with Darkneſs, and keeps off the deſir'd Morning) in ſuch Manner lay SATAN, prodigiouſly ſtretch'd out and huge in Length, chain'd upon the burning Lake; nor had he ever riſen, or lifted his Head from thence, but that the Will and high Permiſſion of the all-ruling Power, left him at large to his own dark Purpoſes and Deſigns; that with repeated Crimes he might heap upon himſelf Damnation, at the ſame Time that he fought to bring Evil upon others; and might be mortify'd to ſee, how all his Malice only ſerv'd to bring forth Grace, infinite Goodneſs and Mercy, ſhewn to MAN, who ſhould be ſeduc'd by him, but upon himſelf Wrath, Vengeance pour'd out, and threefold Confuſion.

THUS permitted, he raiſes up his mighty Stature from off the Pool, and driving the Flames backward on each Hand, they roll in pointed Spires, and leave in the Middle an horrid Vale: Then with out-ſtretch'd Wings he flies upward, floating along upon the duſky Air, that never before had born ſuch a Weight; at length he alighted upon dry Land, if that may be properly

but the Whale hath no Scales; others the Crocodile or Alligator. It is beautifully deſcribed, Job 41. 15.

(*) *Norway*; Sax. i. e. The *North Way*. A Country on the North of *Europe*, about 1300 Miles in Length, and 260 in Breadth. Here the *German Ocean*, which waſheth *Norway*,

Greenland, and *Iceland*: The Whales live in theſe cold Northern Seas, and alſo in the cold Coaſt of *Patagonia*, near the Straits of *Magellan*, in great Abundance; but rarely in the warm, becauſe of their exceſſive Fatneſs; for they would melt and be parboiled in hot Waters.

perly call'd so, that ever burn'd with solid, as the Lake did with liquid Fire; the Colour of which was as when the Force of pent-up subterranean Wind, removes a Hill torn from PELORUS, (x) or the shatter'd Sides of thundering Mount ÆTNA; (y) whose combustible and bituminous Entrails from thence catching Fire, working with mineral Force, assists the Winds, and leaves a parch'd and sing'd-up Bottom, mix'd with Stench and Smoak. No better Resting-place than this was found by the unblest'd Feet of SATAN, who was immediately follow'd by BEELZEBUB; both of them glorying to have escap'd from the burning Lake, which they imputed to their own natural and recover'd Strength, and not to the Permission of GOD.

Is

(x) *Pelorus*; *Lat. Gr. Heb. and Phœn.* A *Pilot*; or *Gr.* from *Pelorus* an *African Pilot* whom they say *Hannibal* slew and buried, supposing he had betray'd him; but finding his Mistake, he erected a Statue for him in a high Place near the Sea, which he call'd *Peloris*. It is one of the three Promontories of *Sicily*, on the North Side, about a Mile and a half from *Italy*, now call'd *Capo di Faro, Ital.* i. e. *The Cape of the Light-House*. But here it is taken for the whole Island of *Sicily*, which is very subject to Earthquakes.

(y) *Ætna*; *Lat. Gr.* from the *Heb. Atinna*, i. e. *A Furnace, a Chimney*, or *Ætna*, i. e. *A Mist*; because of the perpetual Smoak ascending from the Top of it. *Pindar*, an ancient *Greek Poet*, calls it a celestial Column, from its Height, being the highest Mountain there; on the Top of it one may see all the Island,

and to *Africa*. A *Vulcano*, or burning Mountain on the East Side of *Sicily*, about 60 Miles in Compass, 100 Feet perpendicular, and a Mile of Ascent; which always casts up Smoak, Flames, Ashes, and sometimes great Stones, liquid Metal and Sulphur, which devour all Things before it. This Mountain has burnt above 3000 Years past, but is not in the least consumed; it hath Snow upon the Top, Vineyards and fruitful Pastures on the Sides, and at the Bottom. It hath had nine terrible Eruptions that we know of; the most dreadful were in *A. D.* 1538, 1669, and 1693. It is now called *Gibello* by the *Arabs*, i. e. *The Mountain*, by Way of Eminence. Besides this there are divers other *Vulcanoes* in *Europe, Asia, Africa*, and *America*, which are caused by the Abundance of Sulphur in their Bowels.

Is this the Kingdom? said the fall'n Arch-angel (z). Is this the Soil, the Climate? This the Seat that we must exchange for Heaven? This dismal Gloom for that heavenly Light? Then be it so; since he who is now absolute Sovereign can decree and bid what shall be right; to be farthest from him is best, since he whom Reason makes but equal, Force hath made supreme above his Equals. Ye happy Fields where Joy dwells for ever! Farewell. Hail Horrors! Hail this infernal World! and thou profoundest Hell, farthest from Heaven, receive me! I am thy new Possessor, I am one who bring a Mind which is not to be chang'd by Time or Place; for the Mind is its own Place, and can of itself make a Heaven of Hell, or a Hell of Heaven. What Matter is it where I am, if I am still the same, and what I should be, only that I am less than he, whom Thunder has made greater? At least here we shall be free, the Thunderer hath not built this Place for his Envy, he will not drive us out from hence, we may reign secure here, and if I am to make my Choice, I should think it worth my Ambition to reign, though but in Hell; thinking it better to reign in Hell, than to serve in Heaven. But why do we let our faithful Friends, the numerous Companions, and Copartners of our Loss, lie thus astonish'd on the Gulph of burning Fire, and not call them to share with us their Part also in this unhappy Habitation, or with reunited Arms to try what may be yet recover'd in Heaven, or what more is possible to be lost in Hell. So spoke SATAN, and BEELZEBUB reply'd :

LEADER.

(z) *Arch Angel, Gr. i. e. An Arch or Principal Angel, who has Power over others. See Dan. 8. 16. Luk. 1. 19. Rev. 12. 7.*

Here *Satan*. And probably he is the only *Arch-Angel* that is out of Heaven.

LEADER of those bright Armies, which none but the Omnipotent could ever have overcome; if they but once hear that Voice, their greatest Surety of Hope in Fears, and Dangers, which they have so often heard in the worst Extreame, and which in the hazardous Edge of Battle, and in all Assaults has been their surest Signal, they will soon recover, take new Courage, and revive, though they now lie in extreme Misery, and prostrate on yonder Lake of Fire, as we not long since did, astonish'd and confounded, which is no Wonder, considering that we fell from such a dangerous Height.

HE had scarce done speaking when the superior Fiend SATAN was moving towards the Shore; his heavy Shield of heavenly Workmanship, massy, large, and round, was cast behind him; the broad Compass of it hung on his Shoulders like the Moon, whose Orb the TUSCAN (a) Artist (b) views through optic

(a) *Tuscan*; one of the *Tusci* or *Hebrusci*; the antient People of *Tuscany* in *Italy*, that came from *Phœnicia*; but *Justin* says from *Lydia*, L. 20. The *Latins* had long Wars with them, and at last conquered them under *Servius Tullus*, the 6th King of *Rome*. It is now a fine Country, subject to the Grand Duke of *Tuscany*, in Extent about 144 Miles. It was called *Hebruria* now *Tuscany*, and the People *Tuscans* or *Hebrurians*.

(b) *Artist*; *Fr. Lat.* One that is skill'd in any Art or Science: *Milton* means *Galileo Galilei*, an excellent Astronomer, and Native of *Florence*, the Capital of *Tuscany*, chief Philosopher and

Mathematician to the Grand Duke of *Tuscany*; who invented those Glasses whereby he discovered Spots in the Sun, Mountains, Rivers, &c. in the Moon; the Nature of the *Milky-Way*; the various Appearances of *Saturn*; many new Stars about *Orion* and *Cancer*; and 62,500 Stars, whereof 63 only appeared to the bare Eye. For these useful Discoveries he was imprisoned five Years by the Inquisition, condemned by Pope *Urban 8*, forc'd to recant at 60, and died at 78 Years of Age, *A. D.* 1642. But that first Invention was owing to *Roger Bacon*, Fellow of *Martin-College* of *Oxford*, long before *Galileo*. And others ascribe

optic Glasses in an Evening, from the Top of FESO-
SOLE, (c) or else in VALDARNO, (d) to discover
Mountains, Rivers, or new Lands on her Globe; the
tallest Pine hewn on the Mountains of NORWAY, to
be a Mast for the Ship of some great Admiral, were
but little in Comparifon of his Spear, with which he
walked to fupport his uneasy Steps over the burning
Sulphur, (not like his former Steps in Heaven) and
the Heat of Hell fmote on him fore besides, for it
was furrounded and cover'd with Fire; nevertheless
he endur'd it, 'till he came to the Brink of that infla-
med Sea, where he stood and call'd his Legions, An-
gelick Forms, who lay intranc'd and confounded with
their Fall; as thick as Leaves in Autumn, that fall
into the Brooks in VALOMBROSA, (e) where the Trees
cover over and shade the Stream; or like scatter'd
Sedge afloat, when ORION, (f) attended with boiste-
rous Winds, hath vexed the Coast of the RED-SEA, (g)

C

whose

cribe it to Mr. James Metius of
Amsterdam. But *Galileo* brought
it to vast Perfection.

(c) *Fesola*; vulg. *Fieffole* and
Fiezzole; call'd *Fessala* by *Tit.*
Livius, *Pliny*, and *Silius Itali-*
cus. It was an antient City of
Tuscany near *Florence*, the Refi-
dence of the *Tuscan* Augurs,
who taught the old *Romans* their
superstitious Divinations, Sacrifi-
ces, &c. Here the great *Gali-*
leo resided, and made his *Astro-*
nomical Observations from the
Top of the Towers thereof.

(d) *Valdarno*; *Ital.* from the
Lat. i. e. *The Valley on the River*
Arno. It is a fruitful Vale on
the River *Arno*, which runs
through *Tuscany* and by *Florence*
into the *Tuscan* Sea.

(e) *Vallobrosa*; *Ital.* *Lat.*

i. e. *A shady Valley*; a fruitful
and pleasant Valley in *Tuscany*,
full of Shades and fruitful Trees.

(f) *Orion*; *Lat.* from the
Gr. i. e. *Urine* or *Tempest*. An
Affron. T. It is a Southern Con-
stellation of 30 Stars, rising on
the 9th of *March*, and setting
in *November*; and bringeth
Storms and Rain with it. See
Job 9. 9. *Amos* 5. 8. Some
call *Orion* the God of the
Winds.

(g) *Red-Sea*; *Heb.* It is so
called from *Esau* or *Edom*, be-
cause of the red-colour'd Pot-
tage which he purchas'd of *Ja-*
cob; for his Dominions lay along
that Sea, and from him the
Country was called *Idumea*, i. e.
Red: And so the old *Egyptians*
call'd

whose Waves overthrew BUSIRIS (*b*) and his MEMPHIAN (*i*) Horsemen and Chariots, while with treacherous Hatred they pursu'd the ISRAELITES, who from the safe Shore beheld their Carcases floating, and their broken Chariot Wheels; so thick lay these, abject and lost, in a Manner covering the Flood, and in the utmost Consternation and Amazement at their hideous and unhappy Change.

call'd it *Rybra*, i. e. *Red*, which the *Greeks* turned into *Erybra* or *Erybras*, and the *Latins* into *Mars Erybraeum*, i. e. *The Red Sea*. But in the *Hebrew* it is call'd *Syph*, i. e. *The Sea of Sedge or Weeds*, which grow and float upon it in Abundance. This Sea parts *Egypt* from *Arabia*, and therefore it is call'd also the *Arabian Gulf*.

(*b*) *Busiris*; *Lat.* from the *Gr.* i. e. *A Manager of Oxen*; because he butcher'd Men like Oxen. A cruel Tyrant of *Egypt* in the Time of *Moses*, who under a Pretence of intreating Strangers, sacrific'd them upon his Altars. He built the famous City of *Zoen* or *Tanais*, and made it the Seat of his Kingdom. This Fable signifies that *Pharaoh*, who put the *Israelites* to a very hard Slavery like Oxen; for which *Hercules*, the true *Moses*, destroy'd him and all his Attendants in the *Red-Sea*. Some call him *Ancrophis*, but others *Cenchres*.

(*i*) *Memphian*; of or belonging to *Memphis*; *Heb.* i. e. *A populous Country or great City*. In *Heb.* it's call'd *Meph* and *Neph*, which the *Greeks* turned into *Memphis*. This great City was built, as some say, a little before the Flood; and being afterwards repair'd and enlarg'd, it became the Royal City of *Egypt*, 'till the Time of the *Ptolemies*, who resid'd at *Alexandria*; because it was built by *Alexander the Great*. It was a great City, seven Leagues in Circuit; because in Length of Time four Cities became one; and stood on the West Side of the *Nile*. It was destroy'd by the *Arabs*, as the Prophets foretold; and out of its Ruins they built another on the other Side of the River, call'd *Aicair*, *Heb.* i. e. *The City*; which the *French* call *Grand Cairo*, i. e. *The Great City*. Here it is taken for the whole People of *Egypt*, in the Days of *Busiris*.

C H A P. II.

Satan awakens all his Legions, who lay 'till then confounded; they rise. Their Numbers, Array of Battle. Their chief Leaders nam'd, according to the Idols known in Canaan and the Countries adjoining.

SATAN call'd so loud, that his Voice reſounded through all the hollow Deep of Hell.

PRINCES, (*k*) Potentates, (*l*) Warriors, chief Powers of Heaven, which once was yours, but now is loſt; if ſuch an Aſtoniſhment as this can ſeize eternal Spirits, or rather have you choſe this Place to reſoſe your weary'd Virtue in, after the Fatigues of the Battle, for the Eaſe you find to ſlumber here, as if it were in the bleſſed Manſions of Heaven; or have ye ſworn in this abject Manner to worſhip the Conqueror, who even this Minute beholds Cherubim and Seraphim rowling in the Flood, with their Banners and Enſigns ſcatter'd, 'till perhaps e'er long, thoſe who purſu'd us out of Heaven diſcern the Advantage, and deſcending from above, thus drooping as we are, tread us down; or with Thunder-bolts link'd together, tranſfix us to the very Bottom of this Gulph: Therefore awake, ariſe now, or elſe be for ever fallen!

C 2

THEY

(*k*) *Princes*; *Fr. Ital. Span. Dut. Lat.* i. e. thoſe who take the firſt Place; Governors, Chiefs, Ring-leaders, principal or moſt excellent Perſons in a Kingdom. Sovereign Angels, who have the Superintendance over Princes upon Earth, *Dan.*

10. 21. Here, the Chiefs among the Devils, *Dan.* 10. 19. 20.

(*l*) *Potentates*; *Fr. Ital. Lat.* i. e. *Mighty ones*; Governors, Rulers of Nations. Here, ſome Grandees among them.

THEY heard him and were aſham'd, and ſprung up upon the Wing; as when Men who are uſ'd to watch on Duty are found ſleeping, by thoſe of whom they ſtand in Dread, get up in Surprize, and begin to ſtir about before they are well awake. Not that they did not ſee the evil Condition which they were in, or feel the fierce Pain, yet they ſoon obey'd their General's Voice, and appear'd innumerable; as when the potent Rod of MOSES, in the evil Day of EGYPT, (m) was ſtretch'd forth over the Land, and call'd up a black

(m) *Egypt*; Lat. from the Gr. i. e. The Land of the *Ægyptii*, *Copti*, and *Copti*, from *Coptus* the Metropolis of *Thebais*, a City mentioned by *Strabo* and *Plutarch*; or from *Cobtim*, the People and firſt King that ſettled in that Country, and of the Poſterity of *Ham*; or from *Ægyptus*, the Brother of *Danaus*, and an antient King of it. This Monarchy laſted 1300 Years 'till *Alexander the Great*. In the Old Teſtament 'tis call'd the Land of *Ham* and *Mizraim*. (*Mizraim* ſignifies Afflictions, and is a Prediction of the Tribulations the People of God were afterwards to ſuffer there.) The *Greeks* call it *Egyptos*, q. *Ge Coptoon*, and *Chamia* or *Chemia*, i. e. the Land of the *Copti* and of *Cham*; the *Turks* and *Arabs* call it *Mizri* and *Miſr*. to this Day. An antient and fertile Kingdom of *Africa*; having *Ethiopia* on the South, the *Red Sea* and *Iſthmus of Suex* on the Eaſt, the *Mediterranean Sea* on the North, and the Deſerts of

Lybia on the Weſt. It is about 650 Miles in Length, and 310 Miles in Breadth. It was peopled ſoon after the Deluge, had Kings in the Days of *Abraham*, Gen. 12. 10. celebrated for the great Skill of the People in polite Literature. *Nebuchadnezzar* vanquiſh'd it, *Cambyſes* brought it into the Power of the *Perſians*, A. M. 3479. Then it fell into the Hands of the *Grecians* for 300 Years. The *Romans* reduc'd it into a Province, and call'd it *Auguſta*, who held it for 313 Years. The *Saracens*, then the *Mamelucs*, and at laſt the *Turks* became Maſters of it. There is little Rain, but the Overflowing of the *Nile* yearly renders it very fertile: So that it was always a Granary to *Canaan*, *Arabia*, *Greece* and *Rome*, and is now to *Conſtantinople*; though ſometimes there have been Famines there. The Harvest is in our *March* and *April*. The evil Day of *Egypt* was under the ten Plagues mentioned *Exod.* 7, 8, 9, 10, and 11.

black Cloud of Locust, (*n*) brought on by the Eastern Wind, that over the Kingdom of wicked PHARAOH (*o*) hung like Night, and darkned all the Land of NILUS; (*p*) as numberless were seen those bad Angels moving:

C 3

(*n*) *Locusts*; *Ital. Lat. q. Locustæ*. i. e. *Burning or laying Places waste*. They are mischievous Flies, like Grasshoppers, that destroy the Grass, Corn, and Fruits, wherever they go; very common in *Egypt, Africa*, and other hot Countries; they live about five Months only: But these were extraordinary, both for their Number and the End for which they were sent. The 9th Plague of *Egypt* sent by God to humble that proud Tyrant. *Pliny* reckons 30 Sorts of them; some are three Feet long, which the *Jews, Arabs, Africans*, and *Americans* do eat, See *Mat. 3. 4. Cockburn's Journey*, p. 58. And says a whole City in *Africa* was laid waste by them; they destroy'd Part of *Germany*, A. D. 852. To those *Milton* resembles the Fallen Angels for the vast Multitudes of them; for they come in Clouds, about 18 Miles in Length, and 12 Miles in Breadth, which eclipse the Sun, darken the Air, cover the Earth, make a sad Stench when they die, and are exactly described, *Exod. 10. 4. Prov. 30. 27. and Joel 2. 2, 12.*

(*o*) *Pharaoh*; Old *Egyptian*, i. e. A *Crocodile*; for the People worshipp'd that Creature out of Fear. *Josephus* translates it a King. *Pharaoh* was the common Name of their Kings from the Beginning to the Conquest of

Alexander the Great, for 1660 Years, under 47 Kings; as that of *Abimelech*, *Heb. i. e. my Father the King*, among the *Philistines*; *Augustus* and *Cæsar* was among the *Romans*; yet many of them had proper Names, as *Sesoftris, So, Neco, Oproa, &c.* After *Alexander* 12 Princes reigned, who were called *Ptolomy*, *Gr. i. e. Wartlike*, for 300 Years; and *Cleopatra*, *Gr. i. e. The Glory of the Country*. She was vanquish'd by *Julius Cæsar*, A. M. 3974. And then *Egypt* fell into the Hands of the *Romans*. This King's proper Name was *Ramases Miamum*; who came to the Crown 58 Years after the Death of *Joseph*; and *Bufris* by the *Greeks*.

(*p*) *Nile*; O. *Egypt*. or contracted from *Nabal*, *Heb. i. e. The River*; for that Language came near to the *Heb.* and in the Old Test. it is called *Nabal Mixxam*, i. e. *The River of the Egyptians*; because it is the chief and only River there; from which the *Greeks* and the *Targum* call it *Nilos*. It is usual in many Countries to call their chief River so. Thus the *Ganges* in *India*, thus *Mesphacabe* (which the *French* call *Mississippé*) from *Cabe*, i. e. *The River*; and *Mescha*, i. e. *The great*; the *Great River*. The *Nile* is also called *Sebor*, *Josh. 13. 3.* from thence the *Ethiopians* named it *Shicri, Shibri,*

moving slowly on the Wing, under the Concavity or hollow Canopy of Hell, between Fires that were above, below, and on all Sides, 'till the Spear of SATAN their great Commander was lifted up, as a Signal given to direct their Course: They alighted down in exact Order on the firm Brimstone, a Multitude greater than ever the populous North, GOTHs, VANDALS, HUNS, or other barbarous Nations, pour'd from her frozen Climes of NORWAY, SWEDEN, or DENMARK,

Sibiri, and *Siris*, 'till it passes into the Confines of *Egypt* and the last Cataract; these Words are of the same Signification in the *Ethiopic*, and signify *Black*; because the Waters of it are black and turbid. It is the noblest River in all *Africa*, rising in and running through *Ethiopia* from South to North; it divides *Egypt* in the Middle, waters it all over once a-year, viz. *June, July, August*, and Part of *September*; and discharges itself into the *Mediterranean Sea*, at seven Mouths formerly, See *Isa.* 11. 15. But only two of them are navigable at this Time, one at *Damietta*, and another at *Rosetta*; the other five being small ones, fill'd up with Sands or artificial Canals; after a long Course of 1000 *German Miles*, and 4000 *English*. The Spring of it was unknown to the Ancients, even to a Proverb.—*Alexander* the Great consulted the Oracle of *Jupiter Ammon* to find it; *Sesostris* and *Ptolemy*, Kings of *Egypt*, sought for it in vain; and *Julius Caesar* said he would give over the Pursuit of the Civil Wars, if he was sure to find it. But now it is known to be in a

Plain at the Foot of a Mountain in *Abyssinia*, surrounded with high Mountains, from two Fountains about the Wideness of a Cart Wheel, 30 Paces distant, whose Bottoms are 16 or 17 Foot deep. These Sources the *Ethiopians* call *Abain* and *Saccabela*, i. e. *The Father of the Waters*. The old Inhabitants worshipped the *Nile*, *Pharaoh* paid his Devotions to it every Morning; and there *Moses* address'd him so frequently during the ten Plagues; they dedicated a magnificent Temple to it in *Mempbis*, with many Priests and Rites, because they thought it was the sole Cause of all their Plenty. But *Constantine* demolish'd it, and dispers'd the Priests; whereat the poor Infidels made grievous Lamentations, saying, the River would desert them for ever. It overflows some Parts of *Ethiopia*, and all *Egypt* every Year, which is caused by vast Snow and Rains falling upon these Mountains of *Ethiopia*, which being melted by the Heat of the Sun, render the adjacent Countries most fruitful; other Rivers do the like.

DENMARK, to pass the RHINE (q) or the DANUBE, (r) when her barbarous Sons came like a Deluge into the South, and spread beneath GIBRALTAR, (s) as far as the utmost Limits of AFRICK.

FORTHWITH the Heads and Leaders from every Squadron and every Band hast where their great Commander stood, godlike Shapes and Forms, much surpassing the Beauty and Perfections of MAN; princely Dignities

C 4

(q) *Rheus*, or *Rhine*; *Teut.* i. e. *Pure*, because of the Clearness of the Waters; or *Gr.* i. e. the *Blood or River*; because it is a vast one. A large River in *Germany*, rising in the *Alps*, parts *France* and *Germany*, and after a long Course of 1000 Miles, throws itself into the *German Ocean*, in two large Mouths near the *Briel*; therefore *Virgil* calls it *Bicornis*, i. e. Having two Horns or Passages.

(r) *Danaw*, *Danow*, *Danube*, and by the Natives, *Tonaw*, *Teut.* i. e. *Thunder*; because of the thundering Noise of its rapid Current and three grand Cataracts. Or *Danubius*, *Lat.* q. *Danivius*, i. e. *Snowy*, from the Abundance of Snow that falls upon the adjacent Mountains, and swells the River; or from *Danai*, an ancient People that are said to have dwelt thereabouts. A grand River in *Europe*; it riseth in *Suaben*, runs thro' *Germany*, *Bavaria*, *Austria*, *Hungary*, *Bulgaria*, &c. into the *Euxine Sea* in 6 or 7 Mouths, (but only two are navigable) after a Course of near 2000 Miles, wherein it receives 60 other Rivers, whereof 30 are navigable.

It is very broad, and 200 Feet deep in divers Places; and abounds with many large Islands and Villages. At the Confines of *Illyricum* it changes its Name, and for 400 Miles is called the *Ister*, q. *Esster*, contracted from *Esstion*, i. e. The *Blood*, or *River*, as I think, for I cannot find the original Derivation in any Author. *Dionysius* calls it the Sacred *Ister*. The Country thereabout is called *Istria*, and the People *Istri*.

(s) *Gibraltar*; *Arab.* *Jibil Tbarsk*, i. e. The Mountain of *Tbarsk* Captain of the *Moors*, A. D. 718. when from *Africa* they invaded *Spain*, and pitched first upon that Promontory, which is upon the Mouth of the Straights between *Spain* and *Africa*. These Straights were formerly called the Straights of *Hercules* and of *Gades*. From that Time the *Moors* possessed *Spain* 760 Years, 'till 900,000 of them were expelled by *Ferdinand* and *Isabella*, A. D. 1492. But the *Moorish* is still spoken in some Parts of it, and many of their Customs and savage Dispositions continue in the Blood of the *Spaniards* to this Day.

Dignities and Powers, that once in Heaven had sat upon Thrones, though now in the Records of Heaven there be not the least Memorial of their Names, by their Rebellion blotted out from the Books of Life: Nor had they yet got themselves new Names among Mankind, 'till after a Time wandering o'er the Earth, through GOD's high Sufferance, and for the Trial of MAN, they corrupted the greatest Part of MANKIND, to forsake their GOD and Creator, and to transform the invisible Glory of him who made them, oftentimes to the Image of a Brute; which they adorn'd with gay Ceremonies, and Rites that were full of Pomp, and Gold; and sometimes worshipp'd the Devils themselves for Deities, who were then known to MEN by various Names, and figur'd under various Images and Idols thro' the Heathen World.

THEIR Names then being known, it is not difficult to say who was the first, who last, that rouz'd from their Astonishment and the Gulph of Hell, at the Call of their great Emperor; who next in Worth came singly where he stood, on the Brink of the Gulph, while the inferior Multitude of the fallen Angels, promiscuous and assembled in Disorder, stand far distant from him. The Chief who approach'd near him were those, who roaming from the Pit of Hell to seek what Prey they could devour on Earth, durst (though long after this) fix their Seats next the Seat of GOD, and their Altars by his Altar; (t) adored as Gods among the Nations, and

(t) *Altar*; *Tut. Dut. Fr. Lat. i. e. high*; because it was raised high above the Ground: Or *to burn*; because Sacrifices were offered upon Altars. From the *Heb. Arar*, i. e. to *pray* or

imprecate; or of *El*, God, and *Tar*, a Place appointed for the Worship of God. A Place raised up with Stones and Earth, whereon Men sacrificed their Oblations to the true God. Altars were

and durst abide the LORD thundering out of STON, thron'd between the Cherubim: Nay, they often plac'd their abominable Shrines (u) within his Sanctuary, (x) and profaned his solemn Feasts and holy Rites with accursed Things, daring to affront his Light with their Darknes.

FIRST of all MOLOCH, (y) that horrid King, wet with the Blood of human Sacrifices, and with the Tears

were us'd for the Worship of God by *Adam*, *Noah*, and all the Patriarchs from the Beginning of the World, and long before Temples, *Gen.* 4. 4, 5, 8, 22, 23, 29, 9, 10. *Exod.* xx. 24. And from thence the Heathen took the Use of Altars, whereof they had three Sorts. 1. Those to the Celestial Gods, which were as high as a Man of a middle Size might use, and erected upon Hills, Groves, the High-ways: That of the *Olympian Jupiter* was 22 Feet high. 2. Those to the Infernal, which were placed upon a little Trench below the Ground. And 3. for the Terrestrial Deities, which were erected upon the Ground; but low, flagged with Sod, and covered with sacred Vervaine. Altars were esteem'd most sacred; for upon them they made their most solemn Vows and Oaths, by laying their Hands upon them in a very solemn Manner, as we find in the Practice of *Hannibal*, &c. See *Corn. Nepos*, *Cicero* pro *Flac. Tit. Liv.* &c. They never permitted Whores and Murderers to approach them.

(u) Shrines; *Fr. Sax. Lat.* i. e. *Desks*, *Cabinets*, or *Closets*.

The *Saxons* meant thereby Closets or Temples, like the Lares among the old *Romans*; wherein they kept the Reliques of their Saints, and the latter their Gods. In these they made their Prayers. Shrines were the Altars or Temples of those Idols, where these Devils were worshipp'd. Here, the Temple of the true God was made a Repository for those Idols; for so *Solomon*, *Manasse*, and other wicked Kings of *Judab* did.

(x) Sanctuary; *Fr.* from the *Lat.* i. e. A holy and sanctify'd Place. The most holy Part of the Tabernacle, within the Veil, and in the West End of *Solomon's* Temple, adorn'd with two Cherubim, the Ark of the Covenant, and the extraordinary Presence of God. It was unlawful for any Man to enter into it, but the High-Priest only, and that but once in the Year, on the great Day of Atonement, which answered to the First of our *September*. The most sacred Place was call'd the Holy of Holies, i. e. The most Holy Place, *Levit.* xvi. 23.

(y) Molech, Molech, *Milcom*, and *Melcom*; *Heb.* i. e. A King.

Tears of Parents, tho' for the Noise of loud Drums and Timbrels, the Cries of their Children, who pass'd thro' the Fire to his cruel Idol, are scarcely heard; the AMMONITES (z) worshipp'd him in RABBA, (a) and the watry Plains about that City; in ARGOB, (b) and in BASAN,

An Idol of the *Ammonites* strictly forbidden the *Jews*, *Levit.* 18. 21. 20. 2. The Prophets denounc'd and God executed grievous Judgments upon all the Worshippers of it; and no Wonder, for it was a most infamous Idol. 1st, in his assuming the Name of a King, and robbing God of his Sovereignty and Glory. 2dly, in the Inhumanity of the Worship paid him. *Moloch* was a hollow Statue of Brass, with the Head of an Ox and the Hands of a Man, with seven Chapels. It was made red hot, then the Priests throw the Sacrifices into its Arms, where they were burnt to Death in a dreadful Manner. The *Carthaginians* offer'd 200 Children of their Nobility to it at one Time, and 300 at another; which made *Darius* send Ambassadors to *Carthage*, with an Edict to forbid them that Inhumanity. See *Juslin.* Hist. L. xix. Cap. 1. 400 Years before *Jesus Christ*. The *Americans* 5 or 6000 Children every Year; and one of their Kings sacrific'd 64080 Men in the Space of four Days, A. D. 1486. He that offer'd his Son, kiss'd the Idol, *Hos.* v. 2. It was the *Saturn* of the old *Romans*. This devilish Abomination was laid aside in Europe by the Decree of *Constantine I.* A blessed Effect of the Christian Re-

ligion; therefore our Author calls it justly horrid, dreadful King. It was the Sun, and the seven Chapels signify'd the seven Planets, whereof he is the chief. See *Macrob.* 1. 2. *Curt. L.* iv. *Diod. Siculus*.

(z) *Ammonites*; The Posterity of *Ben-Ammi*, *Heb.* i. e. The Son of my People. The Son of *Lot* by his youngest Daughter, *Gen.* 19. 38. A mighty Nation in *Arabia Felix*, bordering upon *Canaan*; but miserable Idolaters, and always mortal Enemies to the People of God; for which Crimes God cut them off the Face of the Earth. They dwelt beyond Mount *Gilead* about 96 Miles from *Jerusalem* North Eastward, and were infamous Worshippers of this Idol. *1 Kings* 11. 7.

(a) *Rabba* or *Rabbath*; *Heb.* i. e. Great. The chief City of the *Ammonites* on the North-East Side of *Jordan* and the River *Arnon*. It was well water'd by the Springs of Mount *Arnon* and Mount *Gilead*; therefore it was call'd the City of Waters, *2 Sam.* 12. *David* took and plunder'd it, and made all the Inhabitants Slaves. There the brave *Uriah* lost his Life, *2 Sam.* 12. 26.

(b) *Argob*; *Heb.* i. e. A Lump of Earth or Gravel. A large, very fruitful, and populous Country, lying on the East of

Chap. II. PARADISE LOST. 27

BASAN, (*c*) as far as the Extent of the River **ARNON**; (*d*) and not contented with so near an Approach, he led by Fraud the Heart of wise **SOLOMON**, (*e*) to build him a Temple over against the Temple of **GOD**, on a Hill just without **JERUSALEM**, and made his Grove in the pleasant Valley of **HINNOM**, (*f*) by that Reason sometimes called **T O-**

P H E T,

of *Jordan* among the Mountains, and belong'd to *Og King of Basan*, near Mount *Gilead*, *Dent.* iii. 13, 14. Afterwards it was call'd *Trachonitis*, *Gr.* i. e. *Rocky* or *Stony*. See *Luke* 3. 1.

(*c*) *Basan*, or *Basban*; *Heb.* i. e. *in Ivory* or *Tooth*, because it lay between two Ranges of Mountains, like the Tooth of an Elephant. It was also call'd *Pe-raa*, *Gr.* i. e. *beyond*, because it lay beyond *Jordan*, Northward from *Jerusalem*. A fine fruitful Country beyond *Jordan*, from the River *Arnon* to Mount *Herman*.

(*d*) *Arnon*; *Heb.* i. e. *A wild Ash*; because these Trees grew upon the Banks of it in Abundance. It is a small River of the *Moabites* on the East Side of *Jordan*, rising in Mount *Gilead*, watereth these Countries, and runs into the *Dead Sea*, 20 Miles from *Jerusalem* Eastward. It was the uttermost Boundary between the *Moabites* and *Ammonites*. *Num.* 21. 13.

(*e*) *Solomon*, *Salomon*, or *Seb-lamob*; *Heb.* i. e. *Peace* or *Peaceable*, because he was a peaceable Prince, not like his Father. The Son of *David* by *Bathsheba*, (*Heb.* i. e. The Daughter of the Oath) the third King of *Is-*

rael, and the wisest of all Mortals, since the Fall of *Adam*, 1 *Kings* 4. 29. Yet he fell into this abominable Idolatry, and built a Temple to this Devil, near that which he himself had erected to the living and true God, to gratify his idolatrous Wives, 1 *Kings* 10. 5. *Ahan*, *Manasse*, and other inapious Successors follow'd his shameful Example, which brought divine Vengeance upon them. He was born in the Year of the World 2971, before *Jesus Christ* 1029. Built, besides other Edifices, a famous Academy upon Mount *Sion*, where he taught Philosophy, *Prov.* 9. 1. And from him *Pythagoras*, *Socrates*, *Plato*, *Aristotle*, *Trismegistus*, &c. borrow'd their Principles of Philosophy. He reign'd 40 Years, liv'd 60, and was the saddest Instance of human Frailty extant; yet he repented, was pardoned, and sav'd.

(*f*) *Hinnom*; *Heb.* i. e. *Gracious*. This was the Name of the Possessor of the Valley, which is call'd also the Valley of *Ben-Hinnom*, *Heb.* i. e. of the Son of *Hinnom*. It lies at the Foot of Mount *Moriah* and Mount *Olivet*, Southward. There stood the Grove of *Moloch*, wherein

PHET, (*g*) and black GEHENNA, (*b*) and liken'd to Hell. Next came CHEMOS, (*i*) an obscene Idol, of which the MOABITES stood in great Dread, who inhabited from AROAR (*k*) to NEBO, (*l*) and to the Souther-

wherein they offered Children and other Sacrifices to this cruel Idol. It was also call'd the Valley of *Tophet*, and our Saviour liken'd it to Hell. The Valley of *Jebosaphat* runs a-croſs the Mouth of it, which is ſo call'd, becauſe there that pious King was buried.

(*g*) *Tophet*; *Heb.* i. e. A Drum, becauſe Idolaters beat Drums, &c. to drown the Cries of miſerable Creatures; which were broil'd to Death in that Pit of Fire. A Cruelty; which God never commanded, always abhorr'd, ſtrictly prohibited, and ſeverely puniſh'd. *Jerem.* 7. 31. 19. 5.

(*b*) *Gebenna*; *Gr.* from the *Heb.* i. e. The Land of *Hinnom*; for *Hinnom* was the Lord of it; and *Tophet*; becauſe Idolaters beat Drums in the Grove of *Molech* which ſtood there. But our Saviour and others mean the Place of the Damn'd thereby. *Mat.* 18. 9. becauſe of the dreadful Torments there.

(*i*) *Chemus* or *Kenos*; *II. Heb.* i. e. *Swift* or *Speedy*, from the Swiftneſs of the Sun, which this Idol repreſented. Others ſay hid and concealed; becauſe of the ſhameful Proſtitutions and Rites of this Idolatry. Some take it to be the filthy *Priapus* of the *Greeks* and *Romans*. The Idol of the *Moabites* and *Midianites*. It is frequently mentioned in holy Writ, and the Wor-

ſhip of it is very ſtrictly forbidden, threatned and puniſh'd. *Solomon* built a Temple or High-place for it alſo, 1 *Kings* 11. 7. But pious *Jofias* deſtroys'd it, 2 *Kings* 23. 13. *Chemus* ſhall go into Captivity with her Priests and Princes; and *Moab* ſhall be aſham'd of *Chemus*. *Jer.* 28. 7. 13.

(*h*) *Aroar* or *Aroer*; *Heb.* i. e. Heat or deſtroys'd and rooted out; becauſe *Jephtha* won a memorable Battle near it, *Judg.* 11. A City of the *Moabites* on the Banks of the River *Arnon* in the Land of *Gilead*, 2; Miles from *Jeruſalem* Eaſtward, *Joſh.* 12. 2. It fell to the Tribe of *Gad*, who repair'd and fortified it and other Cities; but called them by other Names, that there might be no Remains of Idolatry left among them, according to the Law, *Numb.* 32. 24. There was another City of this Name near *Damaſcus* in *Syria*, *Iſ.* 7.

(*m*) *Nebo*; *Heb.* i. e. A Pro-*phety*. A City and Mountain of the *Moabites*, near to Mount *Pisgab*, 20 Miles from *Jeruſalem* Eaſtward, on the Eaſt Side of the *Dead Sea*, belonging to *Sibon* or *Og*, very good for Paſture and Cattle, being a mountainous Country. Upon this Mountain *Moſes* had a fair View of *Canaan*, died, and was bury'd, *Deut.* 34. 1. And there *Jeremy* hid the

Chap. II. PARADISE LOST. 29

Southermost Mountains of ABARIM, (*n*) in HESHBON (*o*) and HORONAIM, (*p*) the Kingdom of SEON, (*q*) beyond the flowery Valley of SIBMAH, which is cover'd with Vines, and ELEALE, (*r*) as far as the Pool ASPHALTUS. (*s*) Another of these fallen Angels,

the Tabernacle, Ark, and Altar of Incense, in a hollow Cave, 2 *Maccab.* 2. 5. †† OBS. *Nebo, Hesbbon, Sibmah, Elealeb, &c.* were rebuilt by the *Reubenites*, at the Permission of *Moses*; who gave them new Names, to destroy all Relicks of Idolatry. See *Numb.* 32. 37. as they were commanded, *Deut.* 12. 2, 3.

(*n*) *Abarim*; *Heb.* i. e. *Bridges or Passages*; because of divers Fords over *Jordan* near to these Mountains. A Ridge of Mountains lying along the East of the *Dead Sea*, belonging to *Moab*; which part the Kingdoms of the *Moabites, Edomites, and Ammonites. Nebo, Pisgab, and Peor* were several Mountains in this Tract. *Num.* 33. 47. *Deut.* 30. 49.

(*o*) *Hesbbon* for *Hesbbon*, *Heb.* i. e. *numbering, thinking or instructing*; because there was an Academy or School. The Royal City of *Sibon* or *Sebon*, King of the *Amorites*, therefore *Sibon* is called King of *Hesbbon*, *Deut.* 1. 4. It was 20 Miles from *Jordan* on the East. He had taken it from the King of *Moab*, but *Moses* subdued him, and divided all his Country to the Tribe of *Reuben*. This Country was well water'd and fruitful; for it lay between the River *Arnon* and *Jabbock* upon the Borders of the *Ammonites. Num.* 21. 26.

(*p*) *Horonaim*; *Heb.* i. e. *The Mountains or Furies*; and in the *Syriac, Liberties*. Two Cities of the *Moabites*, one was called the Upper, and the other Inferior or Lower, *Is.* 15. 5. These *Sanballat*, the bitter Enemy of *Nebemiah*, was born, *Nebemiah* 2. 10.

(*q*) *Seon* or *Sibon*, *Heb.* i. e. *Rooting up or destroying utterly*; because he was a cruel Oppressor of his Neighbours. A King of the *Amorites*, who refus'd the *Israelites* a Passage thro' his Dominions into *Canaan*, which occasion'd a bloody War; but they vanquish'd him, and possess'd all his Country, *Num.* 21. 21, 32. He had taken *Horonaim* from the *Moabites*; therefore *Milton* judiciously calls these Cities the Realm of *Seon*.

(*r*) *Eleale* or *Elealeb*; *Heb.* i. e. *The Ascension or Burnt-Offering of God*. A Town 6 Miles from *Hesbbon*, belonging to *Sibon*, beyond *Jordan* to the East, and 36 Miles from *Jerusalem*. It fell to the Tribe of *Reuben* after the Conquest of these Countries, *Num.* 32. 37. It abounded with Vines and other good Fruits, and was a strong City in the Days of *St. Jerome*; he flourish'd in the 4th Century, and died 420.

(*s*) *Asphaltos* or *Asphaltus*, *Lat.* from the *Gr.* i. e. *yielding Bitumen or Sulphur*. A Lake of sulphureous,

gels was BAAL-PEOR, (*t*) an abominable Idol, who entic'd the Children of ISRAEL in SITTIM, (*u*) on their March

phureous, salt and bitter Water in *Judea*, where *Sodom* and *Gomorrab* flood, 35 Miles from *Jerusalem* to the East; about 24 Leagues long, and six or seven broad. On the East and South it is enclos'd with exceeding high Mountains, viz. *Abarim*, *Nebo*, *Pisgab*, *Peor*; on the North with the Plains of *Jericho*; and on the West with the Land belonging to the Tribe of *Judah*, *Jerusalem*, &c. It is called the *Dead Sea*, because no Fish live in it; or from the heavy stagnated Nature of its Waters: The *Salt Sea*, because it is of a brackish Taste; the *Sea of the Plain*, the *East Sea*, because it was easterly from *Jerusalem*. See *Josel* 3. 20. And the *Sea of Sodom*. It is a Pool or Lake of standing Water; for tho' *Jordan*, *Arnon*, *Jabbock*, *Dibon*, *Zered*, and *Cedron* run into it, yet it hath no visible Discharge. Iron, Lead, or any other weighty Matter doth swim upon the Top of it. *Vespasian* threw some condemn'd Criminals into the deepest Place of it, and manacled; yet they rose up with such Violence as if a Storm had sent them up. If Men or Beasts drink of it mix'd with Water, it makes them exceeding sick; and Birds that fly over it, fall down dead. This Pitch resembleth Bulls without Heads, and is good for pitching Ships, Cables, and Medicines. Besides *Moses*, *Strabo*, *Tacitus* *Pliny*, *Diodorus Siculus*, and other antient Historians have left

Accounts of it, and mostly from him. See *Gen.* 19.

(*t*) *Peor*, *Baal-Peor*, and *Baal-Pbeor*; III. *Heb.* i. e. *A naked God or Lord*, or, he that sheweth his Nakedness publicly. An Idol of the *Moabites* and *Midianites*, the same as *Chemos*, the beastly and obscene *Priapus* of the *Greeks* and *Romans*. An abominable Idol, frequently mention'd in holy Writ with the utmost Abhorrence, as it well deserv'd. *Jeremiab* calls it so by Way of Disgrace, *Ch.* xl. 7. This Name is more usual than the other *Chemos*. The *Heathens* took this Idolatry from the History of *Neab*, when he lay expos'd, *Gen.* ix. 21. A sad Original, but a worse Copy. A Mountain that bears his Name belong'd to the *Moabites* on the East of *Jordan*; because there was *Beth Peor*, i. e. The Temple of *Peor* upon Mount *Peor*, wherein he was worshipp'd. The *Moabites* entic'd the *Israelites* to worship him, which brought a sad Plague upon them; *Numb.* xxv. 1.

(*u*) *Sittim* or *Sbittim*; i. e. *Scourges* or *Tberns*. A Place in the Plains of *Moab*, sixty Furlongs, or eight Miles from *Jordan*, where the *Israelites* encamp'd last under the Conduct of *Moses*; and where they were tempted by the wicked Counsel of *Baalam* to commit Fornication with the Women of *Moab*, and to sacrifice to this Devil; which provok'd God to destroy

Chap. II. PARADISE LOST. 31

March from EGYPT, to do him wanton Rites, which cost them Abundance of Woe; yet from thence he extended his lustful Festivals, even to that scandalous Hill, which was by the Grove of murderous MOLOCH; so fixing Lust hard by Hate, 'till the good King JOSIAS (*) drove them both thence back again to Hell. Along with these came they who were worshipp'd from the great River EUPHRATES, (y) to the Brook that parts EGYPT from SYRIA, and had the general Names of BAALIM (z) and ASHTAROTH, (a)

24,000 of them. Here grew that Wood whereof the Ark of the Covenant was made, *Exod.* 25. 10. 37. 1.

(*) *Josiah*; *Heb.* i. e. *The Fire or Zeal of the Lord*. The 18th King of *Judah*, the pious Son of a very wicked Father and Grandfather. He was a great Reformer of Religion. He destroyed all those Idol-Temples and Groves, as it was foretold of him by Name 360 Years before he was born, 1 *Kings* 13. 2. 2 *Kings* 23. 10. He began his Reign when he was eight Years of Age, *A. M.* 3363. Before *Jesus Christ* 637. and reigned thirty-one Years; being kill'd in a Battle at *Megiddo* against *Necho* King of *Egypt*. *Jeremy* lamented his Death in a Divine Poem, 2 *Chron.* 35. 25.

(y) *Euphrates*; *Lat. Gr.* from the *Heb. Pbrath* or *Parab*, i. e. *Fruitful*; because it renders those Countries very fruitful, which it overfloweth at a certain Season yearly. The principal of the four Rivers of Paradise, *Gen.* 2. 14. It is the largest in *Asia*, and the most

famous River upon Earth; rising in the Mountains of *Armenia*, the *Tygris* and many more join it; it waters *Mesopotamia*, passeth by and thro' *Babylon*, renders many Countries very fruitful; and after a Course of 2000 Miles discharges itself into the *Persian* Ocean. In sacred Scripture it is call'd the River, the Great River, by way of Eminence. It still retaineth the old Name by a Contraction, *Aferat* and *Frat*: The Water of it is very foul; if it stands in a Vessel but two Hours, the Dirt and Mud will be two Inches thick on the Bottom of it. The Poet calls it *Old*, because it is one of the first Rivers mention'd by *Moses*, the first and oldest Historian in the World. So, *Old Kishon*. *Judges* 5. 21.

(z) *Baalim*, and *Baal*; *IV. Heb.* i. e. *Lords* and *Lord*. This was the first Idol in the World, erected at *Babylon* in Memory of *Belus* or *Nimrod*, whom *Ninus* his Son and Successor deified after his Death; and was worshipp'd all the World over, tho' under different Names, viz. *Baal*

(a) meaning Male and Female; for Spirits when they please can assume either Sex, or both, their pure Essence is so soft and uncompounded, not confin'd to material Joints and Limbs, nor depending on the frail Strength of Bones, as Flesh is; but in what Shape they choose, extended or contracted, obscure or bright, can perform their spiritual Purposes, and do Works either of Love or Enmity. For those the JEWS often forsook the living GOD, and left his righteous Altar unfrequented, bowing down lowly before Idols, even in the Form of Beasts; for which their Heads were bow'd down as low in Battle, and they fell by the Spears of despicable Enemies.

IN the same Troop with these came ASTORETH, whom the PHOENICIANS (b) call ASTARTE, (c) the Queen

Baal-Berith, Baal-Gad, Baal-Moon, Baal-Peor, Baal-Semen, Baal-zabab, Baal-zaphan, &c. by the Greeks, *Zeus*; by the Romans, *Jupiter*; by the Gauls, he was call'd *Belenus*; by the Saxons, *Tbor*: from whence comes our *Thursday*. He was the Sun, who is Lord of Heaven, and most useful to all the inferior World, worshipp'd with magnificent Temples, Altars, Invocations, Bowings, Kisses, Sacrifices, &c.

(a) *Astareth*, or *Astoreth*; *V. Heb. Plur. i. e. Flocks and Herds*; because Sheep, Goats, &c. were offered to her. A Goddess of the *Affrians, Syrians, Phœnicians, Sidonians, Carthaginians, Jews, Greeks, Romans, &c.* but under different Names. The Queen of Heaven, *Jer. 7. 18.* All meant the Moon, as the Sun was the

Lord of Heaven: These were the first and principal Deities among all Nations. She is *Juno* and *Venus* of the Romans, *Easter* of the Saxons, &c. Because her grand Festival was in *April*, the old Saxons called it *Easter-Monath*: from whence we call our's, *Easter*, which happens in *March* or *April*, as the Jewish Passover did; according to the Course of the Moon. *Baal* presides over Men and all Male Animals, as being stronger; and *Astareth* over Women and the Female Sex, which are more weak and feeble.

(b) *Phœnicians*; *Heb. q. Ben-Aanak*; i. e. *The Sons of Anak*, a gigantic Man, who with his Race inhabited that Country. The People of *Phœnicia, Palestine, or Canaan*, call'd the *Philistines*.

(c) *Astarte, VI. Heb. i. e.*

Queen of Heaven, and figure her with a Crescent, to whose bright Image the Virgins of SIDON (*d*) every Night sung by Moon-light, and paid their Vows; which also was often done in SION, where her Temple stood, on the offensive Mountain of Olives, built by that uxorious King SOLOMON; whose Heart, though it was large, beguil'd by fair Women from among the Heathen, fell to foul Idolatry.

NEXT came THAMMUZ, (*e*) whose annual Wound in LEBANON (*f*) allur'd the Damsels of SYRIA, to
 D lament

A Flock; from *Astoret*, according to the *Phœnician* Dialect; and one of their Goddesses. *Astarte* is *Sebora*, the Wife of *Moses*, and the *Moon*.

(*d*) *Sidon*; *Heb. i. e.* A Fish: because of the great Plenty and Riches, which the Inhabitants got by the Trade of Fish: or of *Sidon* the first Son of *Canaan*, who first built it. *Gen. 10. 15. i. e.* A Hunter. A Sea Port Town, the Metropolis of *Phœnicia*, older than *Tyre*, *Carthage* or other Cities, which the old *Phœnicians* built upon the *Mediterranean* Sea. It was taken by the King of *Ascalon*, a Year before the Destruction of *Troy*, and 240 Years before the Building of *Solomon's* Temple; then they that escap'd built *Tyre*, which is 16 Miles from it to the South, and 36 Miles from *Jerusalem* to the North-West. By their great Trade and Wealth, the *Sidonians* became very proud, idolatrous and abominable to God: therefore he frequently punished them; now it is very much decayed; as the

Prophets had foretold. *Sidon* was famous for Purple and other fine Dyes, as well as *Tyre*.

(*e*) *Thammuz*; *VI. Egypt*, from the *Heb. i. e.* Hidden or Death; because of the secret, infamous, and obscene Rites perform'd to this Idol, which was Death to utter. Or from *Thammuz*, *Heb. i. e.* June; because these Feasts were kept in June. This Goddess was *Thammuz* among the *Egyptians*, *Carthaginians* and *Jews*, but *Adonis* among the *Romans*, &c.

(*f*) *Lebanon*; *Heb. from Lebanon, i. e.* white; because the Top of it appears white with Snow: Or *Frankincense*; because it abounds upon it. A very long, large, and high Mountain in *Syria*, about 200 Miles in Length, from *Damascus* to the *Mediterranean* Sea Westward, and the Boundary of *Canaan* to the North, about 120 Miles from *Jerusalem*. It is famous for Cedar Trees, which grow only there and in some Woods of *America*. Some of these Trees are 20 Yards round, very tall and spreading

lament his Fate in Love-Songs a whole Summer's Day, while the smooth River ADONIS (*g*) ran coloured with Purple to the Sea, suppos'd to be with the Blood of THAMMUZ wounded every Year; the Love-Tale corrupted the Daughters of JERUSALEM, and warm'd them with like Heat; whose wanton Passions EZEKIEL (*b*) saw in the sacred Porch, when being led by a Vision, he saw the dark Idolatries of the alienated Children of JUDAH.

NEXT

spreading. *Solomon* built his Temple of them chiefly; but now they are much decay'd. Mr. *Thevenot* reckon'd no more than 23, great and small, and Mr. *Maunderel* only 7. On the Top of it stood a Temple of *Venus*, wherein lewd Men and Women debauch'd and prostituted themselves most infamously; for which *Constantine* the Great demolish'd it. There is now *Canobine*, a Convent of the *Maronites*, about the same Spot of Ground. The Head of it calls himself the Patriarch of *Antioch*.

(*g*) *Adonis*; VII. *Heb.* i. e. *Lord*. An *Affyrian* Idol, the same as *Thammuz*. The Tale is, this *Adonis* was a fine Youth, the Son of *Cynra* King of *Cyprus* by his Daughter *Myrrha*, belov'd of *Venus* and *Proserpina*, kill'd by a wild Boar upon Mount *Lebanon* while he was hunting, and much lamented by these Goddesses. These Women kept a solemn Feast at that Time, weeping, lamenting, and beating themselves for his Death; afterwards they rejoic'd at his Return to Life. The Festival of *Adonia* was celebrated through *Greece*, in Honour of *Venus* and *Adonis*,

for two Days. See *Potter's Antiq. of Greece*, Vol. 1. P. 328. *Adonis* is the Sun, for 6 Months he is in the lower Hemisphere, as in Hell with *Proserpina*; and for the other 6 Months in the upper; at which they rejoic'd mightily, as they were sorry for his declining from them. Here, the Name of a River which runs down Mount *Lebanon*, and at that Time of the Year his Waters are red, which the Heathens ascrib'd to a mysterious Sympathy in it, for the Death of *Adonis*; which is indeed and only caus'd by the Rains, that make it to swell and run over the Banks, and to wash away some red Earth; as Mr. *Maunderel* testifies; and gave Occasion to this Fable and Idolatry.

(*b*) *Ezekiel* or *Jechezakel*; *Heb.* i. e. *The Strength of God*. The third of the four greater Prophets, carried a Captive to *Babylon* with *Jechonia*, when he was young: The Son of *Bux*, a very learned Priest. Some mistake him for *Pythagoras*, the antient Heathen Philosopher; but he was contemporary with him, and learn'd much from him also. He saw in a Vision

NEXT him came one, who mourned in Earnest, when the captive Ark dismember'd his brutal Image ; his Head and Hands being lopt off in his own Temple, where he fell flat by the Side of the Door, and sham'd his Worshippers; his Name was DAGON, (i) a Sea Monster, like a Man upward, and downward like a Fish; yet he had his Temple rais'd high in ASHDOD, (k) and was dreaded through the Coast of PALESTINE, in GATH, (l) and ASCALON,

D 2

(m)

son the corrupted Women of *Israel* worshipping this Devil, in a Porch of the holy Temple of God at *Jerusalem*, when he was a Captive at *Babylon*. A lamentable Sight indeed to him. Ch. 8. 14. He wrote very mystically, that the Heathens might not understand his Meaning. But reproving the *Jews* so boldly for their Idolatry, they put him to a most cruel Death at *Babylon*, about A. M. 3380.

(i) *Dagon*. VIII. *Heb. i. e. A Fish*. A God of the *Syrians* and *Philistines*, who got vast Riches by Fish; which they ascrib'd to this Idol. It was half a Fish and half a Man. It was the *Neptune* and *Saturn* of the *Greeks* and *Romans*, whom they worshipping'd in this Form; because they got Riches from both Sea and Land.

(k) *Ashdod* or *Alhdod*; *Heb. i. e. Laying waste*; because it was a strong and victorious City; or of *Esß*, *Heb. i. e. a Fire*, and *Dod*, *i. e. The Fire of Love*. A Sea-Port Town in *Palestine* between *Joppa* and *Ascalon*, 22 Miles from *Jerusalem* to the West, and one of the five chief Governments of the old *Phili-*

stines. This City was so strong, that it held out a Siege against *Psamniticus* King of *Egypt*, in the Time of *Manasses*, King of *Judab*, for 29 Years; and so did also the City of *Messina* in *Sicily* for 30 Years against the *Lacedemonians*: These are the longest Sieges mention'd in History. *Judas Maccabeus* was slain upon M. *Avotus*, by *Bacchides* the General of *Demetrius*, King of *Syria*, 1 *Mac. 9. 18*. It was a fair and rich City, but is now a poor ruinous Place; the *Turks* call it *Alzette*, *i. e. The Village*.

(l) *Gath*; *Heb. i. e. A Wine Press*; because much Wine was made there, *Is. 63. 2*. One of the chief Cities of the *Philistines* upon the Sea, very rich and powerful, distant from *Jerusalem* about 34 Miles to the West, and famous for the Birth-Place of that Giant *Goliath*, and others of his huge, terrible Family, which were all cut off by the valiant King *David*, 1 *Sam. 16*. It was call'd also *Metbeg-Ammah*, *i. e. The Bridle of Bondage*; because it kept the adjacent Country in Subjection, 2 *Sam. 8. 1*.

(m) and EKRON, (n) and the Frontiers and Bounds of GAZA. (o)

RIMMON follow'd him, whose pleasant Seat was fair

(m) *Ascalon*; Heb. i. e. An ignominious Fire; or from *Ascalus* a Lydian, who is said to have founded it. Another of the chief Cities of the *Philistines*, on the same Sea, 30 Miles from *Jerusalem* to the West. It was famous for a celebrated Temple of the Idol *Dagon* there. The *Scythians* or *Tartars* in an Expedition, about 640 Years before the Incarnation, demolish'd an ancient and stately Temple of *Venus*, and some of them settled in it; therefore it is call'd *Scythopolis*, Gr. i. e. the City of the *Scythians*, *Judith* 3. 10. *Holofernes* laid it in Ruins, and so did *Saladin* in the Holy War. But *Ricbard I.* King of *England* repair'd it, and *Joppa*, *Cesarea*, &c. A. D. 1192. The *Turks* call it *Scalona*, by a Corruption of the Word.

(n) *Accaron* or *Ecron*; Heb. i. e. *Barrenness*; because it was rear'd in an unfruitful Soil. A City on the South of *Gath*, about 36 Miles from *Jerusalem* to the West. It was once a Place of great Wealth and Power, so that it held out a long Time against the victorious *Jews*, *Judg.* 1. But now it is a poor despicable Village.

(o) *Gaza* now *Gazra*; *Perf.* i. e. The Place of *Treasure*; because thither *Cambyfes* of *Persia* sent those *Treasures*, which he had prepar'd for the *Egyptian* War. But it was call'd so many

Ages before, *Gen.* 10. 19. or rather Heb. i. e. A strong Tower; being a very strong and rich Place; and also *Constantia*, because *Constantine* the Great gave it to his Sister *Constantia*. It stands about two Miles from the Sea on the River *Bexor*, near *Egypt*; therefore our Author here calls it the Frontier Bounds of those Countries; 40 Miles from *Jerusalem* towards the South-West, and was one of the best Cities the old *Philistines* possessed. Here they had a very magnificent Temple to their God *Dagon*, call'd *Beth-Dagon*, Heb. i. e. The House or Temple of *Dagon*, capacious to receive 5000 People at once, and stood upon two main Columns, so artfully contriv'd, that *Samson* could grasp them in his two Hands, and pull the whole Fabrick upon them and himself, *Judg.* 16. 21. *Beth-Dagon* stood about 2000 Years, 'till *Jonathan* the Brother of *Judas Maccabeus* set the City on Fire, and burnt that Temple, with all those his Enemies, who fled thither for Sanctuary, 1 *Mac.* 10. 34. 11. 4. And so long did a patient Deity wink at that Wickedness, before he punish'd them. *Alexander* the Great took this City in two Months, but it cost *Alexander* the third Son of *Hycanus* a whole Year, before he became Master of it, 1 *Maccab.* 13. 61, 62.

fair DAMASCUS, (*p*) on the fruitful Banks of ABBANA (*q*) and PHARPHAR, (*r*) two Rivers of DAMASCUS, whose Waters are very pure and clear; he also was very bold against the House of GOD, once he lost a Leper, (*s*) and once he gain'd a King; AHAZ, (*t*) his foolish Conqueror, whom he drew to despise GOD'S Altar, and displace it, for one made like those of SYRIA; whereon he might burn his abominable Offerings, and adore the Gods that he had conquer'd.

D 3

AFTER

(*p*) *Damascus*; Heb. i. e. *Drinking Blood*; because there *Cain* slew his Brother; or the Habitation of *Sem*, because he dwelt thereabout; as also *Adam* and *Eve*, when they were expelled Paradise, as it is reported: Or from *Eliker* of *Damascus*, *Abraham's* chief Servant, *Gen.* 15. 2. whom others take to be the Founder of it. The Metropolis of all *Syria*, 160 Miles from *Jerusalem* to the North, very beautiful, pleasant, fertile, and well water'd by seven Rivulets. It is the oldest City upon Earth, built soon after the Flood, and was in the early Days of *Abraham*; but now it is sorely decay'd, and call'd *Damas* by the *Turks*, by a Contraction of the old Name.

(*q*) *Abbana* or *Abana*; Heb. i. e. *Stony*; because it runs down Mount *Libanus* among many Rocks and Stones, is very rapid, broad, and turbid. The chief River that runs by the West and South Sides of *Damascus* and thro' it, into a great Lake hard by. The Fish in it are unwholesome. It is mention'd, 2 *Kings* 5. 12. and is the *Orentes* in *Latin*, now *Orens*, from the Name

of him who built the first Bridge over it.

(*r*) *Pharphar*, or *Parpar*, Heb. i. e. *Frustrifying*. Another of the Rivers of *Damascus*, or rather one of the three Arms of the *Abbana*, now the *Farfara* and *Cbrysarrhoes*, Gr. i. e. *Running with Gold*, because Gold is found in the Sands of that River. Some say these are but two Branches of the *Barraday*.

(*s*) *Leper*; Fr. *Ital. Span. Lat.* from the Gr. i. e. A *Leprous Man*, full of Scabs or Scales; one that is infected with the Leprosy, Gr. i. e. A burning or very hot Disease. Here, *Naaman* the *Syrian*. This whole History is recorded 2 *Kings* 5. 1.

(*t*) *Abaz*; Heb. i. e. *Taking Possession*. An idolatrous King of *Judah*, and the Father of good *Hereshiab*. He was the XIVth King, about A. M. 3205, 762 Years before *Jesus Christ*, and reign'd 16 Years. He caused *Uriah* the chief Priest to set up an Idolatrous Altar, close by the Altar of God, whereof he took the Patena from that at *Damascus*, which was strictly forbidden by the divine Law. See 2 *Kings* 16. 10.

AFTER these there appear'd a Crew, who under renowned Names of old, such as OSIRIS, (u) ISIS, (x) and ORUS, (y) and their Train; with monstrous Shapes and Sorceries, abus'd the fanatick EGYPTIANS and their Priests, inducing them to seek their Gods wandering in Disguise in the Forms of Brutes, rather than human; nor did the Children of ISRAEL escape the Infection, when the Gold, that they had borrow'd of the EGYPTIANS, was made into the Likeness of a Calf in OREB; and JEROBOAM, that Rebel King, doubled that Sin in DAN

(u) *Ofris*. X. An Egyptian Word, i. e. A great Eye; because of his vast Wisdom and Knowledge. A King and Philosopher of Egypt, about A. M. 2500, who first taught the Egyptians Husbandry, Tillage, &c. for which they built him a Temple at Memphis, and worshipp'd him under the Form of an Ox. Some think this was *Mixraim* their Father and Founder. He is the same as *Bacchus* among the Greeks and Romans; and *Adan*, wrapt up in a Fable.

(x) *Isis*. XI. Egypt, from the Heb. i. e. The Woman. The Wife of *Ofris*, and Queen of Egypt, which were both deify'd after Death. They consecrated Cows, and the Females of all Cattle to her. She was the same as *Ceres* and *Cybele*, viz. the Earth or Nature itself, and was worshipp'd every where; because they thought she had invented the Use of Corn, Wine, &c. Some think they were the Sun and the Moon. She was full of Dogs, to signify the Benefits that Man do receive from the happy Influence of the Moon.

From these the *Israelites* made their Golden Calf, and *Jeroboam* his two Idols. She was a Memorial of *Eve*. *Tiberius* order'd her Temple at Rome to be demolish'd, and her Image to be cast into the *Tyber*, because her Priests were very lewd; as *Josephus* relates. Her Temple at Paris was destroy'd, when Christianity prevail'd there; but her Statue was preserv'd in the Abby of St. *Germain des Prez*, to the Year 1514.

(y) *Orus*. XII. Egypt, from the Heb. i. e. Light. The Son of *Isis*, another King of Egypt, deify'd after his Death. He represented the Sun, presid'd over the Hours, and was the God of Time: Therefore in the old Egyptian Language he was call'd *Horns*, from whence came the Word *Hora*, i. e. an Hour, in the Greek, Latin, and English. The Greeks call'd him *Apollo*, i. e. A Destroyer; because he destroy'd many Things by the excessive Heat of his Rays, or dispers'd Darknes and Clouds by his Light.

DAN (z) and in BETHEL, (a) likening JEHOVAH, (b) his Maker, to an Ox that feeds on Grass; JEHOVAH, who in one Night; when he pass'd from EGYPT, cut off both Men and Beasts (which were the bleating Gods that they worshipp'd) with one Blow.

LAST came BELIAL, a more lewd Spirit than whom did not fall from Heaven, or one more gross to love Vice meerly for itself; to him no Temple was built, nor did any Altar smoke; yet who is oftner than he at Temples and Altars? when Priests turn Atheists, as ELI's (c) Sons did, who fill'd the House

D 4

of

(z) *Dan*; *Heb. i. e. A Judge.* A City in the North of *Canaan*, at the Foot of Mount *Libanus*, and 104 Miles from *Jerusalem*. It was first call'd *Lebhem* or *Lais*, *Heb. i. e. A roaring Lion*; because many Lions abounded thereabout. When the *Danites* took and demolish'd it, they call'd it *Dan*, in Memory of their Father, *Judg. 18. 29.* And the *Canaanites* *Lebhem-Dan*. This idolatrous King plac'd the other Calf there, on the other Extremity of his new Kingdom, to keep the People more attach'd to himself.

(a) *Bethel*; *Heb. i. e. The House of God.* A City in the Tribe of *Benjamin*, eight Miles North from *Jerusalem*. At first it was call'd *Luz*, *Heb. i. e. A Nut Tree*, because many of them grew thereabout. But *Jacob* call'd it *Bethel*, in Memory of God's glorious Appearance to him there, *Gen. 28. 19.* In regard to that religious and antient Esteem of the Place, *Jeroboam* erected one of his Monuments of

Idoltry there. The Prophet 780 Years afterwards call'd it by Way of Contempt, *Beth-aven*, *Heb. i. e. The House of Iniquity or Vanity*, *Hos. 4. 15.* and *Am.* calls it *Aven*, i. e. *Vanity*, *Ch. 1. 5.* It was call'd *Bethel* in the Days of *Abraham*, *Gen. 12. 8.* Therewas an Academy or School of the Prophets, *2 Kings 2. 3.*

(b) *Jehovah*. It denotes the Effence of God, is the peculiar and an ineffable and most mysterious Name of the Deity, and can hardly be translated into any Language. Ten Names are attrib'd to him in the *Hebrew*, but this is the chief and most expressive of his infinite Nature, if it could be express'd. See *Psalms* 83, 18. A Name that the *Jews* never pronounc'd, (lest it should be profan'd) we translate it *Lord*. *Hippocrat.* files it *Enormous*, the great Mover of all Things.

(c) *Eli*, or *Heli*; *Heb. i. e. Offering or lifting up.* A Judge and High-Priest of *Israel*, about A. M. 1840. He was a good Man, but too indulgent to his Sons,

of GOD with Lust and Violence? He reigns also in Palaces, and Courts, and luxurious Cities; where the Noise of Injury, Outrage, and Riot, ascend above their highest Towers; and when Night darkens the Streets, then the Sons of BELIAL wander out, flush'd with Insolence and Wine; witness the Streets of SODOM, (d) and that Night in GIBEON, (e) when a Matron was expos'd to prevent a more heinous Iniquity.

THESE were the chief in Power, and in Order; it would be too tedious to name the rest, though some of them were far renown'd; the Gods of GREECE, the Descendants of JAVAN, (f) esteem'd as Gods, tho' confess'd to be younger than Heaven and Earth, which they boast to be their Parents. TITAN, (g) the First-born of Heaven, with his Brood of Giants, whose

Sons, *Hophni* and *Phineas*, which was their Destruction, 1 *Sam.* 2. 22, 23. He judged *Israel* forty Years, and died suddenly, being Ninety-eight Years old, 1 *Sam.* 4. 15. 18.

(d) *Sodom*, or *Sedom*; *Heb.* i. e. A plain Field. The Capital of several Cities in the Plains of *Jordan*, which God destroyed by Fire and Brimstone from Heaven, as a just Vengeance upon their Idolatry, Luxury, and such Wickedness as the Laws of God made to be punished with the most ignominious Death, *Gen.* 19. † *Obs.* That Plain was called *Pentapolis*. *Gr.* i. e. five Cities: because there were so many Cities in it, *viz.* *Sodom*, *Gomorrhah*, *Admah*, *Zebaim* and *Zoar*.

(e) *Gibeab*, or *Gibeon*; *Heb.* i. e. A Hill. A Metropolitan City of the Tribe of *Benjamin*,

situated upon a Mountain four Miles from *Jerusalem* towards the North. The Citizens were Sons of *Belial*, most abominable and wicked Wretches, without the least Fear of God. This was the Birth-Place of *Saul* the first King of *Israel*.

(f) *Javan*; *Heb.* i. e. *Making sad*. He was the fourth Son of *Japhet*, and the Grandson of *Noah*. He and his Posterity first peopled that Part of *Greece*, which was called *Ionis* from him. So *Alexander the Great* is called the King of *Javan*, *Dan.* 8. 21. See *Gen.* 10. 2. And the *Tartars* call *Greece*, *Javan* from hence.

(g) *Titan*; *XIV. Heb.* i. e. *Born of the Earth*: Because he and all these other Gods were said to be born of Heaven and Earth. This Fable signifies the Sun.

whose Birth-right was said to be seiz'd by his younger Brother SATURN; (b) and he found like Measure from mightier JOVE, who was his Son by his Sister RHEA; (i) so the usurping JUPITER reign'd.

THESE Idols werę first known in CRETE, (k) and
IDA,

(b) Saturn; XV. Heb. i. e. *Hid. Lat. i. e. A Sower or full of Years, i. e. Old*: The most antient of all the Heathen Gods, the youngest Son of Heaven and Earth, whom the Poets made the Grand-father of all the Gods, and Father of Jupiter. In the Greek, *Kronos, i. e. The God of Time. Titan* was his elder Brother; therefore Milton here calls him, *younger Saturn*, and in another Place, *Old Saturn*, because he was the *God of Time*; which was the oldest of them all. Saturn was a wise Prince, but unfortunate; for his Son Jupiter expelled him the Kingdom of Crete, from whence he fled into Italy, and taught those People Husbandry, Flowing, Sowing and the using of the Scythe. Saturn is Adam, who hid himself from God, Gen. 3. 8. or Noab, who was the Father of Men, the Inventor of Husbandry, Wine, Architecture, Navigation, &c.

(i) Rhea; XVI. Gr. i. e. *Flowing*. The Daughter of Heaven and Earth, the Wife and Sister of Saturn, and Mother of Jupiter: She is called also, *Sylvia* and *Iliä*. This Fable represents Eve and the Earth, which floweth with the Abundance of all good Things, for the Use and

Comfort of Mankind. For the old Heathens worshipped and feared Things according as they were good and useful, or terrible to themselves, as the Sun, Moon, Crocodile; and some adored the Devil, that he might not destroy them? which the wild Americans do still.

(k) Crete; Heb. i. e. *An Archer*: Because these People were excellent Archers. At first it was called *Curte*. from the *Curates*, Gr. i. e. *Sborn*; because they cut off all the Hair of their Heads; they came from *Palestine*. The Greeks called it *Hekatompolis, i. e. The Island with 100 Cities*. It is one of the largest Islands in the *Mediterranean Sea*, in the Mouth of the *Archipelago*, between *Greece* and *Africa*, 240 Miles from East to West, 80 from South to North; about 600 Miles in Compass; and about 600 Miles from *Jerusalem* to the West, 600 from *Constantinople*, and 300 Miles from *Cyprus*. It is now called *Candia, i. e. An Intrenchment*, from the chief Town, built by the *Saracens*, A. D. 823. The *Venetians* bought it from the *Marquis of Montserrat*, A. D. 1204. But the *Turks* took it from them, A. D. 1669. There Jupiter is said to be both born, brought

IDA, (l) and thence upon the Top of OLYMPUS, (m) cover'd with Snow; they rul'd the middle Air, which was their highest Heaven; or on the Cliff of DELPHOS, (n) or in DODONA, (o) where Oracles were;
of

brought up, and buried. The old *Cretians* were famous for Lying, See *Titus* 1. 12. which *St. Paul* quoted from *Epimenides*.

(l) *Ida*; *Lat.* from the *Gr.* i. e. A Prospect: Because upon it one had a fair View of the whole Island of *Crete*, the adjacent Countries and Seas. A famous Mountain in that Island, where *Jupiter* was nursed in a Cave. It is now called *Pfisoriti*, *Gr.* i. e. The Little Hill: And from it *Jupiter* is called *Idæus* by the old Poets.

(m) *Olympus*; *Lat.* from the *Gr.* i. e. All shining, clear and serene. It is the Name of several Mountains; but here, of that between *Thessaly* and *Macedon*: So high, that no Clouds or Darkness appeared upon it, and was covered with Snow; therefore it is called Cold: The Poets used it for Heaven; and said that *Jupiter* reigned there, therefore he is called *Jupiter Olympius*. *Anaxagoras* found it but one Mile and a Quarter in perpendicular Height, as *Plutarch* relates. It extends from East to West, and the Top of it extended a great Length all of a Height; yet some Part of the *Alps* is much higher, Clouds are seen sometimes upon it, neither is it always covered with Snow, as the Antients reported.

(n) *Delphian*, of *Delphi*, from *Adelphoi*, *Gr.* i. e. Brothers; because *Apollo* and *Bacchus*, both

Sons of *Jupiter*, were worshipped there. Or from *Delphos*, the Founder of it. It was very ancient, and flourished 100 Years before the *Trojan War*; the first, most magnificent and richest of all the Oracles of *Apollo*, and of all the other Gods. An ancient City in *Boeotia*, at the Foot of *Parnassus*, built upon a steep Rock, without any other Walls; now *Delpho*. There was a magnificent and famous Temple and Oracle of *Apollo*, whether all Nations resorted for Answers in all dubious Affairs; and enriched with the most valuable Gifts; therefore he was called *Apollo Delphicus*. It had its Original from a Flock of Goats, that resorted there, and from an enthusiastical Girl. In it was kept a perpetual Fire; which Custom they borrowed from *Moses*.

(o) *Dodona*; *Lat.* from the *Gr.* i. e. Sounding Day and Night: Or because it was built by *Dodon* the Son of *Javan*, and Grandson of *Japhet*, the Captain of a Colony, which first inhabited that Part of *Epirus*, *Gen.* 10. 4. A famous and ancient Town in *Chaonia*, e. i. the West Side of *Epirus*; famous for the Vocal Forest and Oracle of *Jupiter*, where the Oaks consecrated to him, gave Answers; from thence he was called *Dodonæus*. *Hesiod* says, it was the most ancient of all the Oracles of *Greece*.

Chap. III. PARADISE LOST. 43

or were dispers'd through GREECE, with all those who with old SATURN fled over the ADRIATICK, (p) Sea into the West, and roam'd over the Kingdoms and Islands of the Earth.

C H A P. III.

Satan, though sensible of the Diminution of his Glory, directs his Speech to the Fallen Angels, and comforts them with Hope yet of regaining Heaven. Then tells them of a new World, and a new Kind of Creature to be created, according to an antient Prophecy, or Report in Heaven; and threatens the Deity: Which the rebellious Angels all assent to.

ALL these and many more appear'd in Multitudes, but with down-cast Eyes, and full of Shame; yet not so but that there appear'd such Looks, wherein some Glimpse of Joy faintly was seen; to have found their chief Captain not in Despair, and to have found themselves not utterly annihilated; which was alike evident from his doubtful Countenance: But SATAN soon recollecting his usual Pride, with lofty Words, which had a Resemblance of Worth but not the Reality, gently rais'd their fainting Courage, and for a little Time put off their Fears. Then immediately he commanded, that at the warlike Sound of loud Trumpets, and of Clarions,

(p) The Adriatic Sea, now, the Gulf of Venice or Illyria; which separates Greece and Illyricum from Italy. Saturn pass'd over it when he fled into Italy; where he propagated the Phœnician and Grecian Idolatry, Arts and Sciences; for which he

was entertained by Janus the King of it, and deified after his Death. These Institutions made Men so happy, that the Poets called that Time, the Golden Age. Saturn is Adam; and that Age, the State of Innocence, before his Fall.

ons, his mighty Standard should be set up: A ZAZAZEL, (*q*) a powerful Cherub, claim'd that proud Honour as his Right; who forthwith from the glittering Staff spread out the Imperial Ensign; which lifted up high, shone like a Comet streaming to and fro in the Wind, adorn'd with rich Workmanship and golden Lustre, being Seraphic Trophies and Arms; mean Time the warlike Musick of SATAN, was blowing with such Sounds as stir up to Battle; at which the whole Army sent up a Shout that shook Hell, and pierc'd farther to the great Space. In a Moment Ten Thousand Banners were seen to rise thro' the Gloom into the Air, waving with Colours such as are seen in the Sun at his Rising; and with them were lifted up a vast Number of Spears, and Helmets, and Shields, joined together in Order of Battle, of extream great Depth. Soon after they begin to move in exact Order, not unlike the GREEKS to the Sound of Flutes and Pipes, such as rais'd the Spirits of the Heroes (*r*) of old to noblest Heights, and breath'd deliberate, firm, and unmov'd Valour, instead of Rage, with less Dread of Death, than of Flight, or Cowardice: Nor did such Musick want Power to mitigate and assuage, with solemn and grave Sounds, troubled Thoughts; and to drive away Anguish, Doubts, Fears, Pain, or Sorrow, from the Mind of Mortals or Immortals.

THUS,

(*q*) *Azazel*, or *Gnazazel*; *Heb.* i. e. A Goat going away, or sent away. The *Scape Goat*, which bore all the Sins of the People into the Wilderness, and died there, *Levit.* 16. 7. A Type of Christ. But others take it for a Devil, therefore *Milton* very properly makes him to be Satan's Standard-Bearer in chief.

(*r*) *Heroes*; *Lat. Gr. i. e.* Great and illustrious Men, renowned for their Valour, Wisdom or virtuous Deeds; for which they were deified and highly celebrated after Death: As *Jason*, *Achilles*, *Hercules*, &c.

THUS they, united with all their Force, and fix'd in Thought, march'd on in Silence, to soft Pipes, that in some Measure eas'd their painful Steps over the burnt Soil: And now they stand advanc'd in Sight, a terrible Front, dreadful in Length, and in dazzling Armour, after the Manner of old Warriors, with Spear and Shield, waiting what Commands their mighty Chief had to give out; he casts his experienced Eye thro' the armed Files, and crosses the whole Battalion, by which Means he observed their due Order, their Countenances, and Statures, shewing them like Gods; at last he numbers them.

AND now his Heart swells with Pride, and valuing himself upon his Strength he glories; for never since did ever any created Man meet such Force, not in the most numerous and powerful Armies, which if nam'd with these, could only deserve to be compar'd to a small People in INDIA, known to us by the Name of Pigmies; tho' all the Brood of Giants that are said to have made War against the Gods, were join'd with the Race of Heroes, who fought at THEBES (p) and TROY, (q) with auxiliary Deities mix'd on each Side; and

(p) *Thebes*, Lat. Gr. from the Phœn. i. e. *Dirt* or *Mud*; because it was covered with Water, Snow and Dirt in the Winter Time. A famous City of *Bœotia* in *Greece*, built by *Cadmus*, or at least the Citadel of it, which was called *Cadmea*, from him. There *Cadmus* with his Heroes fought: There also *Es-tacles* and *Polynices*, Sons of *Oedipus*, fought one against another; and there *Hercules* the Giant was born, who slew the *Centaur*, the *Nemean* Lion, the Monster

Hydra, and the wild Boar of *Erymanthus*, near *Thebes*, &c.

(q) *Troy*, *Ilium*, *Ilion* and *Ilios*; Lat. from the Gr. from *Ilus* the fourth King of *Troy*, who enlarged it, and gave it that Name. It is called also *Troy*, from *Tros*, the second King; founded by *Erythronius*, about A. M. 2574. The City of *Troy* in *Phrygia*, in the *Lesser Asia*, three Miles from the *Ægean* Sea, upon the River *Xanthus*, near Mount *Ida*. What Heroes fought there on both Sides, while the *Greeks* besieged

and what makes a great Noise in Fable or Romance, of King ARTHUR (*u*) attended by BRITISH (*x*) Knights, and all those who since that, either Christian or Infidel, have distinguish'd themselves at Jousts (*y*) and Tournaments, in ASPRAMONT (*z*) or MONTALBAN, (*a*) DAMASCUS, (*b*) or MOROCCO, (*c*) or TRE-

it ten Years, and then ran'd it, 432 Years before the Building of Rome, is well known to all, who have read Homer, Virgil, Ovid and other Poets.

(*u*) King Arthur, Brit. i. e. A strong Man, King Arthur was crowned, A. D. 516, and was a famous Hero in old British History. They say, he fought 12 Battles with the Saxons, with vast Valour and Success. He combated also with many foreign Knights and Champions, died in the 90th Year of his Age, and 34th Year of his Reign.

(*x*) British, of Britain, Heb. and Phœn. i. e. The Land of Tin: or Brit. i. e. painted, because the old Phœnicians dug Tin out of Cornwall, &c. and the old Britons painted themselves with Wood, &c. to make themselves appear more terrible in War, as the Pi&is in Scotland, and the wild Americans do to this Day.

(*y*) Jousts, which was a very ancient Diversion, when the Combatants mounted on Horseback, armed, adorned with Feathers and Lances in their Hands, run at one another a full Gallop, one on one Side, and the other on the other Side of a low Rail. This Sort of Exercise (called Jousts and Tournaments in the Old French) was first introduced

into Germany, at Magdeburg, A. D. 835, by Henry called the Fowler, a Saxon Prince, who was elected Emperor of Germany, some time after Charles the Great, by Manuel Comnenus, Emperor of Constantinople, about A. D. 1114. by K. Henry IV. in Smithfield, before the English Nobility, A. D. 1469. But was used among the old Saxons, as a Trial of Manhood and Innocence; and called by them *Kamp-Fight*, now by us a *Duel* and *Combat*. Lat. Fr. i. e. A Fight between two Men.

(*z*) Aspramont; Lat. i. e. A rough, rocky Mountain; a feigned Name in old Romances.

(*a*) Montalban; Lat. i. e. A white Mountain. A Mountain distant 12 Miles from Rome in Italy; whereon the decisive Combat was fought between the three Horatii on the Side of the Romans, and the three Curiatii, on that of the Albans. Some take it also for *Montaubain*, in France, and others, for a feigned Name in Romances.

(*b*) Damascus; For therein it is said that Cain and Abel the first Heroes fought for Life and Death, Gen. 4. 8.

(*c*) Morocco; Heb. i. e. West, or Arab, i. e. A Government, Gr. i. e. Black; because it is West

Chap. III. PARADISE LOST. 47

TREBISOND; (*d*) or those who were sent from the Shores of AFRICK, (*e*) when the Powers of (*f*) CHAR-
LEMAIN,

West from *Canaan*, and the People are Black. The *Romans* called it *Mauritania*, i. e. The Country of the *Mauri*, whom we call *Moors* and *Blacks*. A large, pleasant and fruitful Kingdom in *Africa*, upon the *Atlantic* Ocean. It is 300 Miles long, and 180 Miles broad; and is divided into seven Provinces. *Morocco* is very large and was the capital City of it; but now *Fex* enjoys the Honour. This Country contains many *Romans* Antiquities still. Here King *Juba* acted the Hero with *Pompey*, *Curio*, *Scipio*, *Cæsar*, &c.

(*d*) *Trebisond*, or *Trabisond*; by the *Greeks*, *Trapeza*, i. e. a four-footed Stool, because it resembles that. The capital City of *Cappadocia*, and the Seat of a *Turkish* Governor, near the *Euxine* Sea. This Country is said to have been the Land of the *Amazons*, afterwards the Seat of the *Parthian* Empire. *Alexis Comnenus* founded this Empire, when the *Turks* took *Constantinople* from him, A. D. 1204. *Mubammed the Great* took it from the *Greeks*, A. D. 1461, so it has continued in their Possession. The *Greeks* now call it *Romania*, through a Mistake.

(*e*) *Afric*, for *African*, from *Africa*, *Arab*. i. e. An Ear of Corn, because it is very fruitful in Corn in the Vallies; or from *Isrifski* or *Isrifskish*, an *Arabian* Prince. The *Tartars* and *Indians* call it *Magrib* and *Al-Grib*, i. e. The *West*, on Account of

its Situation in Respect to them. Its ancient Names were *Olympia*, *Oceana*, *Eschatia*, *Coryphe*, *Hesperia*, *Æria*, *Ortygia*, *Ammonia*, *Æthiopia*, *Oppiusa*, *Cæphenia*, *Cyrene*, *Lybia*. *Africa* is the largest Peninsula in this Part of the World, encompass'd with the Sea, except the Isthmus of *Suez*, which is 18 Leagues or 64 Miles long. It is one of the four grand Parts of the Earth, larger than *Europe*, much less than *Asia*, extending from N. to S. about 4800 Miles, and from E. to W. 4800 Miles. It lies almost under the *Torrid Zone*, is excessively hot, barren and sandy, very imperfectly known to the Antients, who thought it was not habitable, and even to us this Day, in the inland Regions. It was peopled by the Posterity of *Ham*, who bear his Curse to this Day, for they have been always Slaves to other Nations, Gen. 9. 25. Christianity flourish'd there in the first Ages, *Tertullian*, *St. Augustin*, *St. Cyprian*, were glorious Lights therein; but alas! now they are almost all Heathens and *Mubammedans*. Christianity was weakened by the Invasion of the *Goths* and *Saracens*, and lastly of the *Mubammedans*, A. D. 722.

(*f*) *Charlemain*; *Fr*. i. e. *Charles the Great*. In the *Teut.* and *Sax.* it signifies *strong*, *stout*, *valiant*. A mighty Hero, a valiant and pious Prince, born A. D. 742. He was King of *France*, and made Emperor of *Germany*,

LEMAIN fell by FONTARABIA. (g) Thus far were these beyond the Comparison of any mortal Valour, yet they observ'd their dread Commander; he, in Shape and Gesture proudly eminent, stood like a Tower; for his Form had not lost all her first Brightness, nor did he appear less than an Archangel ruin'd, and a great Excess of Glory obscur'd: As when the Sun newly risen looks thro' the misty Air, which hinders his Beams from piercing through; or when from behind the Moon in dim Eclipse, he sheds a bad Influence on half the Nations, and perplexes Monarchs with Fear of Change; so darkned was the Archangel, yet he shone above them all, but deep Scars of Thunder had mark'd his Face, and Care was visible on his faded Cheeks, but under Brows of dauntless Courage and considerate Pride, that watch'd for Revenge. His Eye was cruel, but cast Signs of Remorse and Compassion, to behold his Companions, or rather those

Germany, A. D. 800. Crown'd at Rome by Pope Leo III. with the Title of *Cæsar Augustus* and the two-headed Eagle, to make the Roman and German Empire, which he possess'd in great Part. A victorious, learned, liberal, just and pious Prince; therefore he was dignify'd with the Title of most Christian King, which the French Kings have enjoy'd ever since. He dy'd peaceably at *Aix la Chaple*, Jan. 28, A. D. 814, of his Age 72, Reign 45, and was buried there. *Frederick I.* took his Body out of the Sepulchre, out of which were taken a great Number of Reliques and Rarities, which he had collected in his Life-Time; but not like the Riches found in King *David's*.

(g) *Fontarabia; Span. from*

the *Lat. i. e. A rapid Stream.* A very strong Fort and City on the Frontiers of Spain in *Biscay*, on the Mouth of the River *Riddossa*, near *St. Sebastian*, and well fortify'd on the Borders of France, which hath frequently besieg'd it, but in vain. † *Obs.* This Expedition and Fall of *Charles the Great*, with his Nobles at *Fontarabia*, related by *Mr. John Turpin*, is entirely false and fabulous. But Poets do not regard Exactness of History nor Chronology, provided a Fiction may help them out, and please their Readers. For *Aeneas* was 300 Years after *Queen Dido*, tho' *Virgil* makes them contemporary, as *St. Austin* proves in his Book, *Of the City of God*, and *G. Hornius* in his *Arca Noë*, P. 358.

those who had follow'd him in his Crime, (whom he had beheld far otherwise once in Bliss) condemn'd now to have their Lot in Pain for ever; Millions of Spirits for his Fault depriv'd of Heaven, and for his Apostacy flung from eternal Splendors; yet how faithful they stood, tho' their Glory was wither'd! As when Lightning hath scorch'd the Oaks, though their Tops be sing'd and bare, their stately Trunks still stand upon the blasted Heath. SATAN now prepares to speak, whereon they bend their doubled Ranks from Wing to Wing, and so half enclose him about with all his Peers. They all kept mute, thro' Attention; and thrice he attempted to speak, and as many Times, in Spite of all his Scorn, Tears, such as Angels may be said to weep, burst forth; but at last, mixing his Words with a great many Sighs, he said:

YE Numbers of immortal Spirits! Powers, matchless except with the ALMIGHTY! and even that Strife was not inglorious, tho' the Event was fatal, as this Place testifies, and this sad Change, hateful to utter; but what Power of Mind, foreseeing or foretelling, from the Depth of past or present Knowledge, could have fear'd how such united Force of so many Gods, and such as stood like these, could ever be defeated? For who can yet believe, tho' after some Loss, that all these powerful Legions, whose Expulsion hath almost empty'd Heaven, shall fail to ascend up thither again, by the Power of their own Strength, and again take Possession of their native Seat? Bear witness against me, all the Host of Heaven, if different Counsels, or any Danger shunn'd by me, have lost our Hopes: But he who reigns now the Monarch in Heaven, 'till then sat on his Throne, as one secure, upheld by old Repute, by Custom, or Consent, and his Royalty and State put forth at full; but always conceal'd his Strength, which encourag'd us in our Attempt,

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tempt, and occasion'd our Fall. Henceforward we know his Might and our own, so as neither to provoke him to new War, or very much to fear War, being provok'd. Our better Part remains, we are still able by close Design, by Fraud, or Guile, to bring to pass what we could not effect by Force; so that he at length may come to learn from us, that he who overcomes by Force, has overcome but Half his Foe. Time may produce new Worlds, of which there went a common Report in Heaven, that before it was long he intended to create one, and therein fix a Generation, whom his choice Regard should favour equal with the Angels in Heaven: Thither, if it be but to pry, shall perhaps be our first Sally; thither, or elsewhere, for this infernal Pit shall never hold celestial Spirits in Slavery, nor the Abyss cover us long under Darkness: But a full Council, and a good Deliberation among us, must bring these Thoughts to Perfection: Peace is despair'd of, for who can think of submitting? War then, either proclaim'd or design'd, must be resolv'd on.

SATAN finish'd his Speech, and in Approbation of his Words were drawn Millions of flaming Swords, from the Thighs of mighty Cherubim. The sudden Blaze made a Light in Hell: They rag'd highly against the HIGHEST, and grasping their sounding Shields fiercely in their Arms, beat an Alarm for War, hurling them with Defiance towards Heaven.

C H A P. IV.

*The Associates of Satan build Pandæmonium, and
the infernal Peers sit there in Council.*

NOT far off there was a Mountain, from whose Top rolling Smoak and Fire proceeded; the other Parts of it firm and the Surface of it shone with a bright Gloss; (an undoubted Sign that in it was contain'd mineral Ore, ripen'd by Sulphur) thither, with Speed, repair'd a Multitude of the Devils; just as Bands of Pioneers (b) march before a Royal Camp, arm'd with Spades and Pickaxes, to trench a Field or cast a Rampart. MAMMON (i) led them on; he was the vilest and darkeſt Spirit that fell from Heaven, for even in Heaven his Looks and Thoughts were always inclin'd downward, admiring more the Riches of Heaven's Pavement, (k) which

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(b) *Pioneers or Pioniers*; Fr. a Milit. T. Labourers going before an Army, to dig up Trenches, to level Ways, undermine Castles, &c.

(i) *Mammon*; Phœn. *Carthag.* from the Heb. i. e. *Riches*. The God of Plenty and Wealth among the Phœnicians, Hebrews, &c. The Pluto of the Greeks and Romans. He is beautifully painted here, and his Name is repeated, to add the greatest Force to the Sense.

(k) *Pavement*; Ital. *Sp. Lat.* i. e. *Beaten or tread on*; a paved Floor, a Causeway, a Ground-Room in a House. Here, the Floor of Heaven, represented by St. John to be paved with pure Gold, which Mammon lik'd

best. See *Revel.* And the Building of the Wall of it was of Jasper; and the City was pure Gold, like unto clear Glass. And the Foundations of the Wall of the City were garnish'd with all Manner of precious Stones. The first Foundation was Jasper, the second a Sapphire, the third a Chalcedony, the fourth an Emerald. The fifth Sardonyx, the sixth Sardius, the seventh Chrysolite, the eighth Beryl, the ninth a Topaz, the tenth a Chrysoloprasus, the eleventh a Jacinth, the twelfth an Amethyst. And the twelfth Gates were twelve Pearls; every several Gate was of one Pearl; and the Street of the City was pure Gold, as it were transparent Glass.

which was pure Gold, than any Thing spiritual, or belonging to GOD, or to be enjoy'd in beatific Vision: First taught by his Suggestion, MAN also examin'd, and with wicked Hands rifled the Bowels of the Earth, to find out Gold and other Riches, which had better have lain there still. The Crew of MAMMON had soon open'd into the Mountain a large Passage, and digg'd out Gold; (let No-body admire that Riches grew in Hell, since that Soil may best suit with the Root of all Evil) and here let those who boast in mortal Things, and talk with Wonder about BABEL (*l*) BABYLON, and the Pyramids of EGYPT, (*m*) learn how their greatest Pieces of Architecture, built for Fame with Strength and Art, are easily outdone by reprobate Spirits; who can perform in one Hour, what they in an Age, with continual Labour and innumerable Hands, scarcely can.

A SECOND Multitude, not far off on the Plain, in many Pits, that underneath them had Streams of melted Fire issuing from the Lake, with wonderful Art produc'd the massy Ore, seperating each Kind, and scumming the Dross. A third Party, at the same Time, form'd within the Ground various Moulds, and by a strange Conveyance from the boiling Pits, fill'd every hollow Place; as in an Organ (*n*) from
one

(*l*) *Babel*; *Heb.* i. e. *Confusion*; because God there confounded the Language of those impious Builders of that Tower, *Gen.* xi. 1. 10. From thence comes *Babble*, i. e. to speak Nonsense, or Words that are not understood by other Men.

(*m*) The Walls of *Babylon*, and the Pyramids of *Egypt* near *M Memphis*, which are two of the seven Wonders of the World; lasting and mighty Monuments of

human Art and Power; but in nothing comparable to those of the Fallen Angels, as appears from their Infernal Hall in Hell.

(*n*) *Organ*; *Lat.* from the *Gr.* i. e. *The Instrument*. A Music. T. a Musical Instrument; so call'd, because it is esteem'd the chiefest and principal of all Musical Instruments: In *Heb.* the Name of it signifies Lovely and delightful. It was one of the first in the World, invented by *Tubal*,
Gen.

one Blast of Wind, the Sound-Board breathes to a great many Rows of Pipes. Presently a very large, and mighty Building rose out of the Earth, like an Exhalation, at the Sound of pleasant Symphonies and sweet Voices: It was built like a Temple, where Pilasters (*o*) were set round, and DORIC (*p*) Pillars overlaid with golden Architrave: (*q*) The Roof was fretted (*r*) Gold, nor was there any Want of Cornice, (*s*) or Freeze, (*t*) engrav'd with bossy (*u*) Ornaments: BABYLON (*x*) nor GRAND CAIRO.
 E 3 (y) never

Gen. 4. 21. and very much us'd by the Ancients, Job 21. 12. Psalm 150. 4.

(*o*) *Pilasters*; Fr. Ital. from the Lat. i. e. *Little Pillars*. A T. of Archit. A Kind of square Pillar made to jut out of the Wall of any curious Fabrick.

(*p*) *Doric*; Fr. Lat. Gr. i. e. of or belonging to the *Dores*. A Term of Archit. It is one of the five Orders of Architecture, from *Dorus* King of the *Dorians* in *Achaia*, who built a magnificent Temple to *Juno* at *Argi*, which was the first Model of this Order.

(*q*) *Architrave*; Fr. Gr. i. e. The chief Head of a Pillar. A T. of Archit. It is a Moulding next above the Chapter or Head of a Column or Pillar.

(*r*) *Fretted*; Ital. Fr. from the Lat. A T. of Archit. An Ornament of two Lists interwoven and at an equal Distance, with several Breaks and Indentures, i. e. All this Workmanship was of pure solid Gold.

(*s*) *Cornice* or *Cornish*; Fr. Lat. from the Gr. A Horn. A T. of Archit. It is the third or highest Part of the Freeze, ex-

tending out like an Horn or Point in Building.

(*t*) *Freeze* or *Frieze*; Fr. i. e. A Ruff or Fringe. A T. of Archit. It is the round and broad Band of a Pillar, between the Architrave and the Cornice.

(*u*) *Bossy*; Fr. belonging to a Boss, i. e. A Knob or Stub swelling out. Another Term of Architecture.

(*x*) *Babylon*; Heb. from *Babel*, i. e. *Confusion*. A very noble and ancient City in *Chaldea*, upon a vast Plain, built near the old Tower upon the *Euphrates*: It was founded by *Nimrod* before the Separation and Confusion of Languages, Gen. 10. 10. therefore that Country is called the Land of *Nimrod*, Micah 5. 6. But was augmented, beautified, and fortified by *Ninus*, *Semiramis*, *Nebuchadnezzar*, &c. and that's the Reason why several Historians ascribe the Foundation of it to different Princes. It was the Metropolis of *Assyria*, 'till *Selencia* eclips'd the Glory of it, and the first Seat of Monarchy in the World. The Walls of it were 60 Miles in Circuit, 50 Cubits high, and 87 Foot thick,

(y) never equal'd in all their Glory such Magnificence, tho' to enshrine BELUS (z) or SERAPIS, (a) which were their Gods; or whether it were Seats for their Kings, when EGYPT strove with ASSYRIA (b) in Wealth, Superfluity, and Luxury. The infernal Palace, which the Devils had built, was of a pompous Height, and presently the Doors opening their brazen Folds, discover'd

thick, so that several Coaches might pass upon them, and esteem'd one of the seven Wonders of the World. This was the oldest, largest, most magnificent, and famous City upon Earth, 'till it was ruin'd by Cyrus, Darius, Seleucus, Orodes, and Alexander the Great; he took it, found immense Treasures therein, staid a whole Year, and dy'd there. It is above 40 Miles South-East from Bagdat, which is upon the Tigris, and is often mistak'n for the old Babylon; and about 680 Miles from Jerusalem Eastward. It hath been ruinous Heaps, and Dens of wild, savage Beasts, Serpents, and other venomous Creatures, for many Ages past, so that Travellers dare not approach it, as Jeremiab and other Prophets foretold; because of the Idolatry, Cruelty, Oppression, Pride, and other heinous Crimes of its Inhabitants.

(y) Grand Cairo, Alcaire, or Alcabera; Arab. i. e. victorious or triumphant; because Muazzus founded it in the Ascendant of Mars, who conquers the World. Others from Al, the, and Kor, City, i. e. The City, by Way of Eminence. The French call it Grand Cairo, i. e. The great Ci-

ty. It is the chief City of Egypt now, built out of the Ruins of the old Memphis, on the East Side of the Nile, but Memphis stood on the West Side and a little below it, above the first Division of that River. Old Cairo was upon the Bank of the River, but new Cairo is about three Miles from it.

(z) Belus; Heb. i. e. Lord. The Son of Nimrod, the second King of Babylon, and the first Man that was deify'd after Death. He began to reign A. M. 1879, and died A. M. 1914.

(a) Serapis; Heb. i. e. A Prince or Ox. The same as Apis, in the old Egyptian Language, from Ab, Heb. i. e. A Father: For Joseph said, I am a Father to Pharaoh, Gen. 45, 8. An antient King and God of Egypt, thought to be Joseph in Fable; being represented with the Figure of an Ox, with the Sun and Moon, and as a Youth with a Bushel and a Cup. All this agrees exactly to the Character and Station of that worthy Deliverer of their Nation, and provident Statesman. Herodot. Lib. 3. C. 28. Diader. Sicul. 1.

(b) Assyria; Heb. i. e. Blessed, from Assur the Son of Sem, Gen.

cover'd within many Rows of shining Lamps and blazing Lights, fed with NAPHTHA (c) and ASPHALTUS, (d) which from the arched Roof hung over the smooth Pavement; they were hung by subtle Magic, and sent forth a Light as from a Sky. The hasty Multitude enter'd admiring; some prais'd the Work, and some the Architect; his Art was known in Heaven, by many a high Tower, where dignify'd Spirits held their Residence, and sat as Princes; whom GOD had exalted to such Power, and given to rule the bright Orders, each in his sacred Hierarchy. (e) Nor was he without a Name or Adoration in antient

E 4

GREECE,

10. 11, 12. A large and fertile Country in *Asia*, joining to *Chaldea*, *Mesopotamia*, *Armenia*, &c. where the first grand Monarchy was founded about 115 Years after the Flood, and continu'd for 1300 or 1400 Years. Then it fell into the Hands of the *Babylonians*, *Ninivites*, *Medes*, *Persians*, *Greeks*, *Romans*, and now of the *Turks* successively.

(c) *Naphta* or *Naptha*; *Lat. Gr.* from the *Chald.* i. e. *Dropping*; a Kind of fat, chalky, and bituminous Clay, of a dark Colour, that takes Fire sooner than Brimstone; it will draw Fire to it from afar, and is not soon quenched. Famous Springs of it are at *Baku* in *Persia*; they use it instead of Lamp Oil, and in their Fire-works. It yields a great Revenue to the Emperor of *Persia*.

(d) *Asphaltus*; *Lat. Gr.* i. e. *Unextinguishable*. A Kind of fat burning Clay, like Pitch, found in *Pits*, and abounding near *Sodom* and *Babylon*. It was used instead of Mortar, in build-

ing the Tower and Walls of *Babylon*, *Gen.* 11. 3. From thence the Lake of *Sodom* is called *Asphaltus*.

(e) *Hierarchy*; *Fr. Lat.* from the *Gr.* i. e. *A sacred Government*. A Theolog. Term. Here, the most glorious Government of the Holy Angels in Heaven. It consists, as some say, of nine Orders, which are divided into the highest, middle, and lowest, viz. 1. Seraphims, Cherubims, and Thrones. 2. Dominions, Principalities, and Powers. 3. Virtues, Angels, and Arch-Angels. The Holy Scriptures, especially *St. Paul*, *Coloss.* 1. 16. mention those Degrees of holy Angels: But *Dionysius the Areopagite*, and the Schoolmen explain and rank them as distinctly as if they had been in Heaven and seen them. And doubtless there is as much Variety in the Angels, as there is among Men, Animals, Plants, and Flowers, whereof there are not two of a Kind, in every Respect alike; which is a lively Demon-

Demon-

GREECE; (f) and in ITALY Men call'd him MULCIBER (g) and feign'd how he fell from Heaven, thrown down by angry Jove, quite over the Bounds of Heaven; that he fell from Morning to Noon, and from Noon to Evening, a whole Summer's Day, and as the Sun set dropt directly down like a Falling Star (b) upon LEMNOS. (i) Thus they erroneously relate it, for he fell long before with these rebellious Angels; nor was it of any Advantage to him now, that he had built many Towers in Heaven, neither did he escape by all his Engines and Contrivances, but was sent headlong, with all his Associates, to build in Hell.

IN

Demonstration of the infinite Wisdom and Power of the Maker.

(f) Greece, Lat. from the Gr. from *Græcus*, Son of *Cærops*, who was one of the first Kings of it. An antient and noble Country in Europe, upon the Mediterranean and *Ægean* Seas, and highly celebrated in History.

(g) *Mulciber*; Lat. i. e. A Melter or Softener of Iron. *Vulcan*, *Jupiter's* Son and Founder, and God of the Smiths. *Vulcan* is *Tubal-Cain*, Gen. 4. 22. His falling from Heaven is nothing else, than the History of the Fallen Angels, dress'd up in a poetical Fable, which they had by long Tradition from *Noah*, *Moses*, &c. and from thence it spread over all the World. *Vulcan* was a famous Master Smith of *Lemnos*. But here, he is taken for some grand Devil, whom *Milton* feigns to be the Architect, or Head-Workman of the Infernal Palace.

(b) *Falling-Star*; Sax. Gr. A Philosph. T. It is a fiery Meteor, gender'd in the Air, which appears like a Sky-Rocket, and fieth about; but when the sulphureous Spirits of it are consumed, it falleth, flashing like a real Star; therefore the Vulgar fancy it to be one, which is really impossible in Nature.

(i) *Lemnos*; Lat. Gr. i. e. *Well fix'd and abiding*. A large Island in the *Archipelago*, 600 Miles round, opposite to Mount *Athos*, dedicated to *Vulcan*; because in his Fall, the Poets say, he pitched there, continu'd in it, wrought at the Trade, and made *Jupiter's* Darts. Here he had a Temple, and was adored as a God. The Fire that breaks out of a scorched Mountain, that burns up the Ground, so that no Grass nor Plant grows up to Perfection, but withereth, and makes a hideous Noise thereabout, gave Birth to this Fable. It is now call'd *Stalimine* corruptly by the *Turks*.

IN the mean Time some of the fallen Angels, by Command of SATAN, and with the Sound of Trumpets, with majestic Formality, proclaim throughout all the Host, a solemn Council to be held at PANDÆMONIUM, (*k*) the high Capital of SATAN and his Peers. Their Summons call'd those, who either by Place or Choice were the worthiest from every Band; they came attended with Hundreds and with Thousands; all the Entrances were crowded, the Gates and wide Porches, but chiefly the spacious Hall, (though it was for Largeness like a Field, where Champions are accusom'd to ride in arm'd, and defy their Enemy to push with the Lance, or to mortal Combat) for the Hall was full, both on the Ground and in the Air, which was crowded with rustling Wings: As Bees in the Spring-Time pour forth their numerous Young in Swarms about the Hive, who fly to and fro among fresh Dews, and among fresh Flowers, by the Sides of their Hive, which is new rubb'd with Baulm, and is as the Suburb of their Straw-built City, where they expatiate and confer about their State and Labour: So thick those miserable Angels crowded about the Palace, but were streighten'd for Room, 'till the Signal was given; when there happen'd a Miracle; for they who but a little while since seem'd to exceed the biggest of Giants, (*l*) now throng'd without Number,

lels

(*k*) *Pandemonium*; *Milt.* from the *Gr.* i. e. *All-Devils-Hall*. The Infernal Court or Palace of all the Dæmons or Devils. † *Obs.* *Milton's* pregnant Imagination, Wit, Elocution, and Learning, in the Composition and Description of this Court, have far outdone *Ovid's* in his Description of the Palace of the Sun, and of all other antient Po-

ets; so that nothing extant among them comes up to this.

(*l*) *Giants*; *Lat. Gr.* i. e. *Earth-born*; because the Poets feign'd they were the Sons of *Titan* and the Earth, after the Deluge, who made War with the Gods. Men of extraordinary Stature. That there were such before the Flood and since, is evident, from *Gen.* 6. 4. *Nunc.*

less than the smallest Dwarfs, (*m*) and in very little Compass; small as Pigmies, (*n*) who live beyond the Mountains of INDIA; or than Fairy (*o*) Elves, (*p*) whose Midnight Dancings by the Side of a Fountain or Forest, some belated Peasant sees, or at least dreams so; while the Moon shining bright, wheels her Course nearer to the Earth; they seeming to him intent on their Mirth and Dancing, charm his Ear with pleasant Musick, and his Heart beats at once with Joy and with Fear. Thus these Spirits being incorporeal, reduc'd their immense Shapes to Forms that were exceeding small, and were at large, though still without Number, amidst the Hall of that infernal Court; but far within, like themselves, and in their own proper Shapes, sat in Privacy and secret Council the Chiefs of the Seraphim and Cherubim, more than a
 Thousand

13. 33. *Dent.* 3. 11. from ancient History, and from modern Experience; for most huge Bones of Men have been found in diverse Places. *Goliath* was six Cubits and a Span; *Sam.* 17. 4. i. e. somewhat above 11 Feet English; besides many other Instances.

(*m*) *Dwarfs*; *Sax. Dent.* *Yent.* i. e. *Crooked, bunched*; Persons of a most low Stature, little and small People. Such are the *Laplanders*, and some little Men and Women in all Places.

(*n*) *Pigmies*; *Gr.* from the *Heb. Gamed.* i. e. *A Cubit*, or Palm of the Hand; because they did not exceed a Cubit or a Foot and a half at most in Height. A little People said to live on the Mountains of *India* or *Africa*, who had Children at 5 Years of Age, died about eight,

that hid themselves in Caves for Fear of the Cranes, which swallow'd them up whole, and had every Thing in Proportion to their Stature and Length of Days. Some think they were a Sort of Apes or Chimpanzees, and not human Creatures; others fancy the *Pigmies* dwelt in *Lapland*, because the *Laplanders* are all of a low Stature: The *Muskete Indians* do not exceed four Feet at most, and many of them are much shorter. See *Cockburn's Journey*, p. 240.

(*o*) *Fairy*; *Sax. O. E.* from the *Gr.* Of Fairies or little Devils, which haunt the Woods like Satyrs; feign'd to go about dancing in the Woods, in great Companies in the Night-Time. Devils.

(*p*) *Elves*; from *Elf, Sax. O. E. Hobgoblin*, mischievous and

Chap. IV. PARADISE LOST. 59

Thousand Demi-Gods, (*q*) upon Seats of Gold. The Council was compleat and full, when after a short Silence, and the Summons being read, the grand Consultation began. (*r*)

and fantastical Spirits, haunting the Woods and desolate Places, of whom old Women tell strange Fables.

(*q*) *Demi-Gods*; *Sax. Lat. Semones*, *q. Semi-hominis*, *i. e.* Half-Men or inferior Gods among the *Romans*, *i. e.* Half-Gods. † *Oss.* Among the Heathens the Sun was the supreme God, their first and chief Worship was paid to him and other heavenly Orbs, because they were so beneficial to them. But as Men degenerated, they deified and adored Demons, or their mightiest Kings and Heroes after Death, with an inferior Veneration, such as *Belus*, *Hercules*, *Saturn*, *Ceres*, &c. These they called *Demi-Gods*. Here, the Chiefs or Captains among the

Fallen Angels, met in this infernal Council.

(*r*) This Book contains more of the *Hebrew*, *Arabic*, *Phœnician*, and other Oriental Languages; more Antiquity, History, both divine and human, Mythology or Fables of the Poets; more antient Geography, &c. than any of the following Books: Although the whole Poem is filled with more Learning of every Sort, than is contain'd in any one Volume extant; in the most sublime, elegant, well connected and short Compass. The Characters and Speeches of the Devils are wonderful and astonishing, most proper and masterly. But his Description of the Pandæmonium transcends all human Learning.

The End of the FIRST BOOK.







T H E
S E C O N D B O O K
O F
P A R A D I S E L O S T .

The ARGUMENT.

THE Consultation began, Satan debates whether another Battle be to be bazarred for the Recovery of Heaven: Some advise it, others dissuade. A third Proposal is preferr'd, mention'd before by Satan, to search the Truth of that Prophecy or Tradition in Heaven, concerning another World, and another Kind of Creature, equal or not much inferior to themselves, about this Time to be created. Their Doubt who shall be sent on this difficult Search. Satan, their Chief undertakes the Voyage alone; is honour'd and applauded. The Council thus ended, the rest betake them several Ways, and to several Employments, as their Inclinations lead them, to entertain the Time 'till Satan return. He passes on his Journey to Hell Gates, finds them shut, and
who

~~And the~~ ~~there~~ ~~to~~ ~~guard~~ ~~them~~; ~~by~~ ~~whom~~ ~~at~~ ~~length~~ ~~they~~ ~~are~~ ~~open'd~~, and discover to him the great Gulf between Hell and Heaven: With what Difficulty he passes through, directed by Chaos, the Power of that Place, to the Sight of this new World which he sought.

C H A P. I.

The Consultation begun, Satan debates concerning another Battle; in order to recover Heaven: Proposes to search the Truth of that Prophecy in Heaven, concerning another World and new Creature. Their Doubt who shall be sent on this difficult Search. Satan, their Chief undertakes alone the difficult Task; is honour'd and applauded.



ATAN sat high exalted on a Throne of Royal State, which by far outshone the Wealth of ORMUS, (a) or of INDEA, (b) or where the sumptuous East yields to her Kings rich Pearls and Gold: He was by Merit rais'd to that had Dignity; and from Despair thus high lifted up beyond Hope, aspires higher still, ambitious to carry
ON

(a) Ormuz, Ormuz, or Herma; from Armasa, a Town of Cermanica in Persia near it, Pers. i. e. Credfy. It was first call'd Orgis then Gern. A rocky Island in the Mouth of the Persian Gulph, 12 Miles from the nearest Shore of Persia, 15 Miles round, producing nothing

but some Wood and Salt, and hath not a Drop of fresh Water in it. It was formerly a Kingdom, and had a large Territory in Kirman. The Portuguese took it, A. D. 1501, built a strong City and Castle upon it; Then it became the Glory of Islands, and one of the richest upon

on a vain War against GOD, and not yet enough taught by Events, in this Manner express'd his proud Thoughts and Imaginations.

Ye Powers, and other Inhabitants of Heaven! for such you still by Right are call'd, since no Deep can hold within its Gulph immortal Vigour, tho' it may be oppress'd and fallen: Therefore I give not Heaven for lost; celestial Virtues rising from this Descent; will appear more glorious and more terrible, than from no Fall, and have a Certainty in themselves to prevent their fearing any second. Though my
just

upon Earth, from their vast Traffick with *India, Persia, Arabia, &c.* But through their Avarice and Pride, *Shah Abbas*, King of *Persia*, i. e. King and Father, strik'd with the *English*, took it from them, with the Loss of seven Millions of Money and much Blood, April 25, A. D. 1622. They rais'd it, and transfer'd all the Trade of it to *Comoro*, and four Canoes were carry'd from thence to *Spahan*; now it is a very poor Place.

(b) *India*; from the great River *Indus*, call'd *Scind* by the Natives, *Tartars*, and others, which divides it from *Persia* on the West; or from *Haderan* the 5th Son of *Jektan*, who first peopled it, *Gen.* 10. 27. Therefore in Scripture it is call'd *Hadu*, *Havilah*, and *Cbus*, i. e. Beautiful and worthy of Praise; because it is an exceeding fine, rich Country: By the *Arabs*, *Hind*; by the Natives, *Persians*, &c. *Hindostan*, i. e. The Country of the Blacks, or swarthy People; but by us, the Empire

of the Great *Mogul*, and the *East Indies*. It is the largest (except *China*) and the richest Empire upon Earth, about 1680 Miles in Length, and 1600 Miles in Breadth. It lies between *China* on the East, and *Persia* on the West, and upon the *Indian* Ocean, and contains 37 Kingdoms besides innumerable Islands. The *East India* was always esteem'd the richest Part of the World, in Gold, Silver, Jewels, Spices, &c. and we have a signal Proof of it lately, in those immense Treasures, which *Thomas Kouli Kan* took from the Emperor and others, when he invaded that Empire, A. D. 1740. *Nadir Shah* collect'd to the Value of 87,500,000 *l.* while he continu'd there: He carried away 25,000,000 *l.* He took from his Officers and Soldiers 12,500,000 *l.* from the *Omras* or Princes 3,750,000 *l.* The Jewels were worth about 2,000,000 *l.* The Imperial Throne set with Diamonds, &c. 2250,000,000 *l.* In Contributi-

just Right, the fix'd Laws of Heaven, and next your free Choicedid first create me your Leader, with whatever hath been atchiev'd of Merit, either in Council or in Battle; yet this Loss (so far at least recover'd) hath establish'd me much more, in a safe and unenvy'd Throne, yielded me with full Consent. The happier State, which in Heaven follows Dignity, might draw Envy from those of inferior Rank; but who will envy here him, who being in the highest Place, is expos'd to stand foremost against the Thunder of GODS; and to be to you as a Bulwark, condemn'd at the same Time to bear the greatest Share of Misery without End? Where then there is no Good to strive for, there can no Strife arise from Faction; for none sure will claim Precedence in Hell, nor is there any whose Share of present Pain is so small, that he with ambitious Mind will covet more! With these Advantages then, thus leagu'd in firm Faith and Accord, more than there can be in Heaven, we now return, to claim our ancient and just Inheritance; being more sure to prosper, than past Prosperity could have assur'd us; But which may be the best Way to obtain our End, whether open War or conceal'd Stratagem, is the Subject of our present Debate; whoever can advise, let him speak.

HERE SATAN remain'd silent; and next him MOLOCH, who assum'd a Name of Royalty, stood up; he was the strongest and fiercest Spirit that fought in Heaven, and was now grown fiercer thro' Despair; his Aim was to have been deem'd equal in Strength with the ALMIGHTY, and rather than be less than that,

ous from the People 25,000,000 l. Besides vast Sums from petty Kings and Cities, with the Lives of 200,000 Inhabitants. See Mr. Frazer's History of Kouli Kan, who gives a more exact Account of all: But that from

Afracan mentioned in the publick Papers, Sept. 23, 1740, surmounts all Credibility. *East India* was first discover'd to the Europeans by the Portuguese, when *Vasques de Gama* arrived at Calicut, May 4, A. D. 1498.

Chap. I. PARADISE LOST. 65

that, chose not to be at all; but having lost that Hope he lost all Fear: He made no Account of GOD, or Hell, or worse, and spoke as follows :

My Sentence is altogether for open War; I boast not of Stratagems, for in them I am not skilful; let those contrive them who have no better Means to use, and when there may be Occasion for them, not now: For while they sit inventing, shall the rest, so many Millions that stand in Arms and impatiently wait the Signal to ascend, sit lingering here; Heaven's Fugitives, and accept for their Dwelling-Place this dark and shameful Pit, which is the Prison of his Tyranny, who reigns only by our Delay? No, let us chuse rather, arm'd with Fury and Hell Flames, all at once to force resiftless Way over the high Towers of Heaven, turning our Tortures into horrible Arms against him who tortures us; when he shall hear, to meet the Noise of his almighty Thunder, infernal Thunder, and for Lightning, see black Fire and Horror shot with as great Rage among His Angels; and see His Throne itself, mix'd with burning Sulphur and strange Fire, Torments which He himself invented.

-----But, perhaps, the Way seems hard and steep, to scale upward upon the Wing, against a Foe above us.-----If the sleepy Drench of that Lake does not still stupify, let such bethink them, that we ascend in our proper Motion, up to our native Seats; Descent and Sinking is contrary to our celestial Natures. Who were there of late, when our fierce Foe pursu'd us closely thro' the Deep, but felt with what Compulsion and Labour we sunk thus low? The Ascent then is easy, but the Event is fear'd: It is objected, that if we should again provoke HIM, who is stronger than us, His Wrath may find some worse Way to our Destruction; as if those who are already in Hell could fear to be worse destroy'd. What can be worse

than to dwell here, driven out from Blis, and condemn'd in this abhorr'd Prison to utter Woe; where Pain of unquencheable Fire must torment us, without any Hope of End? We are the Objects of His eternal Wrath, whenever His unmerciful Scourge and the Hour of Torture calls us to Punishment: If we were to be more destroy'd than this, we should be quite annihilated and expire. What do we fear then? What Doubts do we raise, to inflame His utmost Rage? which rais'd to the Height, will either consume us quite, and reduce these Essences of ours to nothing; (which is happier far, than to be miserable and have eternal Being) or if our Natures be indeed immortal, and we cannot cease to be, then, at worst, we are on this Side nothing; and we feel by Proof, that our Power is sufficient to disturb His Heaven, and with continual Assaults to allarm His fatal Throne, altho' it may be inaccessible; which, if it is not Victory, it is nevertheless Revenge.

HE concluded frowning, and his Look threaten'd desperate Revenge and dangerous Battle, to any who were less than Gods. On the other Side BELIAL rose up, more graceful and humane in his Carriage; a fairer Person did not lose Heaven; he seem'd compos'd for Dignity, and for high Exploits; but all was false and hollow; tho' his Tongue was eloquent, and could make the worse Reason appear the better, to perplex and confound the wisest Councils: For his Thoughts were low, industrious to Vice, but timorous and slothful to nobler Deeds; yet he pleas'd the Ear, and with moving and persuasive Oratory began thus:

I SHOULD, O Peers! be very much for open War, (as not the least behind in Hate) if what was the main Reason insisted upon to persuade me to it, did not dissuade me from it, and seem to cast an ill-boding Conjecture upon the Success of the whole; when he,
 who

who excells most in valiant Deeds, suspicious of the Event, builds his Courage upon Despair, and considers utter Diffolution as the Scope of all his Aim, after some fatal Revenge. First, what Revenge? The Towers of Heaven are always fill'd with armed Watch, which takes off the Possibility of all Access: Nay, the Legions of the holy Angels do often encamp upon the bordering Deep, or with darken'd Wings scout far and wide into the Regions of Night, and scorn all Surprise. Or could we by Force break our Way, and all Hell should rise at our Heels with blackest Rebellion, to confound Heaven's pure Light, yet our great Enemy would remain unpolluted and incorruptible on his Throne, and the heavenly Substance not subject to any Blot or Stain, would soon expel all Mischiefe, and victoriously purge off all our ineffectual Fires. Thus repuls'd, our final Hope would indeed be flat Despair; we should thus exasperate the Almighty Conqueror to spend all his Rage upon us, and that must end us; that at last must be our Cure, to be no more.-----A sad Cure! for who, tho' full of Pain, would lose this wise and understanding Nature of ours; these Thoughts, that can wander thro' Eternity; and rather chuse to perish, to be swallow'd up, and lost in everlasting Darkness, without Sense and Motion? And supposing this to be a Good, and to be chose before our present Pain, who knows whether our angry Foe can give it, or ever will? How he can is quite doubtful, but that he never will is very sure. Will he, who is so very wise, at once let loose his Anger; belike through Want of Power to curb his Passions, or at unawares, to give his Enemies their Wish, and put an End to them in his Anger, whom his Anger saves only to punish for ever?-----Wherefore then say they who counsel War, why do we cease? We are predestinated, reserv'd, and destin'd to eternal Misery; let us do what we will, what can we suffer more, what can we suffer

worfe? Is this then worft, thus in Arms, fitting and confulting? What! when we fled fwiftly, and the afflicting Thunder of Heaven purfu'd and struck us, and we befought the Deep to shelter us? This Hell, fcorching as it is, then feem'd a Refuge from thofe Wounds. Or when we lay chain'd upon the burning Lake? That furely was worfe. What if the fame Breath that kindled thofe Fires, again provok'd, fould blow them feven Times hotter, and plunge us in the Flames; or if from above the God of Vengeance, who has abated for a little Space, fould arm again his incens'd Right-Hand to plague us; what if all Heaven were open'd, and this Firmament of Hell fould fpout out its Cataracts (c) of Fire? Impending Horrors! threatning hideous Fall upon our Heads: While we, perhaps, defigning or confulting glorious War, fhall be caught in a fiery Tempeft, and each of us be tranfix'd on fome Rock, the Sport and Prey of continual and racking Whirlwinds; to converse there with everlafting Groans, without any Intermiffion, unpitied and unrepriev'd, and this for Ages without End? This would be worfe, therefore I declare againft War, either open or conceal'd: For what can Force or Fraud do againft him? Or who can pretend to deceive his Mind, who views all Things at one View? HE from high Heaven fees and derides all

(c) *Cataracts*; *Ital. Span. Fr. Lat.* from the *Gr.* i. e. Falling down with Force, ruſhing violently downwards. Water-Falls in Rivers from high Rocks, as thofe of the *Danube* and *Nile*, which makes the Inhabitants deaf for three Leagues, through the hideous Noife of their Fall. Many ſuch are in the great River *Tornea* in *Lapland*, and in moſt Rivers that deſcend from high rocky Mountains. But the

Cataract of Niagara near *New-York* in *North America*, is the greateſt in the World, being heard above thirty Miles off; for the Fall of it is ſeveral hundred Feet deep. *Mr. Cockburn* ſaw one in *South America* 600 Feet high, and heard the Noife of it two Days before they came to it, *Journey*, P. 224. Here the Sluices of Hell Fire let out upon the Fallen Angels.

all these our vain Motions: Nor is he more almighty to resist us, than he is wise to frustrate all our Plots and Stratagems. But it will be said, shall we then live here thus vile, who are the Race of Heaven, thus trampled on, thus expell'd, to suffer Chains and these Torments? By my Advice, better these than worse, since inevitable Fate subdues us, and an omnipotent Decree; which is the Will of our Conqueror. Our Strength is equal to suffer, or to act, nor is the Law unjust that ordains it so; thus, if we were wise, we resolv'd at first, contending against so great an Enemy, and being so uncertain what might happen. I laugh, when those who are bold and adventuresous at the Spear, if that fail them, shrink, and are afraid of what they knew must follow; that is, to undergo Banishment, Ignominy, or Bonds, or Pain; if the Victor pass such Sentence upon them. This is now what we are doom'd to! which if we can support and sustain, our supreme Foe may in Time abate of his Anger; and perhaps now we are thus far remov'd, not mind us, if we offend no more, but be satisfy'd with what is punish'd; and then these raging Fires will slacken, if his Breath does not blow up their Flames: Our pure Essence will at length overcome their noxious Vapour, or else being long inur'd to it, at last we shall not feel it; or chang'd and conform'd to the Place, in Temper and in Nature, we shall receive the fierce Heat familiar, and without Pain: What seems horrid now will grow mild, and this Darkness grow more like Light; besides what Hope the never-ending Course of future Time may bring, what Chance, what Change worth waiting for; since our present Lot, thinking of Happiness is but ill, yet though ill, not worst of all, except we become our own Enemies, and bring more Misery upon ourselves.

THUS BELIAL, in Words which appear'd to flow from Reason, counsell'd dishonourable Ease and

Sloth, not true Peace; and after him thus spoke
MAMMON.

IF War be best, we war, either to disenthrone the King of Heaven, or to recover our own lost Right: We may hope to unthrone him, then, when everlasting Fate shall yield to Chance, and Chaos judge the Strife between him and us; to hope the former is vain, and that argues as vain, the latter, for what Place can there be for us in Heaven, unless we overpower him, who is the supreme Lord there? Suppose he should relent, extend his Mercy, and publish Grace and Pardon to us all, upon Promise made of new Subjection; with what Eyes could we stand humble in his Presence, and receive strict and severe Laws impos'd, to celebrate his Throne with Hymns, and sing to his Godhead forc'd Hallelujahs? (d) while he our envy'd Sovereign sits lordly, and his Altar breaths sweet Odours and ambrosial Flowers, which were our servile Offerings: This must be our Task in Heaven, nay, this must be our Delight. How wearisome would be an Eternity so spent, in paying Worship to one we hate! Let us not then pursue that which to do by Force is impossible, and if by Leave obtain'd, displeasing; for though it were in Heaven it would be but a State of splendid Vassalage: Let us seek our own Good from ourselves, and live to ourselves, though it be in this Distance from Bliss, yet we may be free, and accountable to none, preferring hard Liberty before the easy Yoke of servile

(d) *Hallelujahs*, from *Hallelujah*, Heb. i. e. *Praise ye the Lord*. Songs of Praise to God; rather an Invitation to do so. This Word is much used in the Psalms, and other Books of the Old and New Testament, in the

Jewish, Grecian, and other Liturgies. It is the incessant Exercise of Angels of the Presence, and will be that of all the Redeemed for ever and ever in Heaven. See *Rev.* 19. 1. The *Greeks* write it *Alleluiah*.

Chap. I. PARADISE LOST. 71

vile Pomp; our Greatness will appear the most conspicuous, when we can produce great Things from small, useful from hurtful, and prosperous from what is adverse; and in what Place soever we are, thrive under Evil, and out of Pain work Ease, thro' Labour and Patience. Do we dread this deep World of Darknes? How often does GOD chuse to reside amongst thick Clouds and Darknes, (which by no Means obscures his Glory) and with its Majesty covers his Throne, from whence loud Thunders proceed, raging and roaring so that Heaven resembles Hell? As he imitates our Darknes, cannot we too when we please imitate his Light? This desert Soil is not without hidden Lustre, precious Stones, and Gold; neither do we want Skill from whence to raise Magnificence; and what more is to be seen in Heaven? In Length of Time also our Torments may become our Elements, and these piercing Fires be as soft as they are now sharp and severe; our Temper may be chang'd into their Temper, which must needs remove the Sensibility of Pain. All Things invite to peaceable Counsel, and the settled State of Order, how we may best in Safety compose our present Evils, having Regard to what we are, and where we are, at the same Time dismissing all Thoughts of War. --- Which is the Sum of what I have to advise.

HE had scarcely ended, when a Murmur fill'd the Assembly, such as when hollow Rocks enclose the Sound of Winds, which all Night long had blown upon the Sea, and now lull'd to sleep seafaring Men, whose Bark by Chance anchors in a rocky Bay, after the Tempest: Such an Applause was heard when MAMMON finish'd, and his Sentence that advis'd Peace pleas'd: For they dreaded such another Fight worse than Hell; the Fear of Thunder, and the

Sword of MICHAEL, (e) had still such Power over them, and they had no less Desire to establish the Government of Hell, which might rise by Policy, Prudence, and a long continu'd Course of Time, to have an Emulation, and be set in Opposition to Heaven; which when BEELZEBUB perceiv'd, (than whom none sat higher except SATAN) he rose with a compos'd Aspect, and in his Rising seem'd a Pillar of State: Deliberation was mark'd deep upon his Forehead, and Princely Counsel, and Care for the Publick yet shone in his Face, shewing him majestick, though in Ruin; he stood like ATLAS, (f) fit to bear the Weight of mightiest Monarchies; his Looks drew Audience and commanded Attention, as still as Night, or as the Summer's Air at Noon, while he express'd himself thus:

THRONES! (g) Imperial Powers! Ethereal Virtues! (b) the Offspring of Heaven! or must we renounce

(e) *Michael*, *Lat. Gr.* from the *Heb.* i. e. *Who is like God*. One of the Arch-Angels frequently mention'd in holy Scripture, for his good Services to the Church; the Guardian Angel of the *Jewish*, *Dan.* 10. 13. and Christian Church, *Jud.* 9. *Rev.* 12. 7. He is supposed here to be chief Captain of the Celestial Army, against the Fallen Angels. † *Obs.* The Names of the good Angels are derived from the *Hebrew* Names of God; because they are his Attendants, they wear his Name and Livery, i. e. Holiness.

(f) *Atlas*; *Lat. Gr.* i. e. *A Supporter*. A Mountain of *Mauritania* in *Africa*, so high that

the Top of it reach'd the Clouds, and the Poets said, that it supported the Heavens. It took the Name from *Atlas*, a King of that Nation, who was a great Astronomer, contemporary with *Moses*, and frequently resorted thither to view the Stars. This gave Occasion to the Fable.

(g) *Thrones*; *Fr. Ital. Span. Teut. Lat. Gr.* i. e. *To sit*. The third Order of Holy Angels, such as have Royal Seats and Dignities above others; they are also called Chief Princes, *Dan.* 10. 13.

(b) *Virtues*; *Fr. Lat.* The seventh Order of the Holy Angels

nounce these Titles now, and changing our Stile, be call'd Princes of Hell? For so the popular Voice seems to incline; to continue here, and here to build up a growing Empire, about which we only dream, not knowing that the King of Heaven hath ordain'd this Place to be our Dungeon, and not a secure Retreat, out of the Reach of his powerful Arm, to live exempt from Heaven's high Authority, and make new Leagues against his Throne: But here we are to remain in strictest Bondage, though thus far remov'd from him; under his invincible Power, reserv'd his captivated Multitude: For be assur'd, that he in Height or Depth will always reign sole King, and lose no Part of his Kingdom by our Revolt; but extend his Empire over Hell, and rule us here with an Iron Scepter, as with his Golden one he does those in Heaven. What do we then sit here for, projecting War and Peace? War hath already determin'd us, and we are overcome with irrecoverable Loss; Peace has not been offer'd us, nor have we sought it: For what Peace will be given to us, who are already enslav'd; what but severe Imprisonment, and Stripes, and arbitrary Punishment inflicted on us? And what Peace can we return, but Enmity and Hate to the utmost of our Power, an untam'd Opposition and Revenge; ever plotting (though we may move but slowly) how the Conqueror may reap the least Benefit of his Conquest, and least rejoice in doing what we most feel in Suffering; nor will there want Opportunities, nor shall we need with hazardous Attempt to invade Heaven, whose high Walls are out of Danger of all Siege, or Assault, or Ambuscade (i) from Hell:

What

gels, such as have an excellent Valour and Might, to execute the Decrees and Orders of God upon Earth; and in the other Worlds. Here, such Chiefs a-

mong the Devils, who had that Royal Dignity conferr'd upon them at their Creation, but lost it by Sin.

(i) *Ambuscade*; *Fr. Ital. Sp.*
from

What if we should find out some Enterprize that is easier? There is a Place, another World, (if ancient Prophecy and Report in Heaven be true) the happy Habitation of some new Race, call'd M A N; (*k*) a Being much like us, though less in Power and Excellence, to be created about this Time, and to be more favour'd than the Angels by him who rules above; so he pronounc'd his Will among the Powers of Heaven, and confirm'd it by an Oath, that shook its Circumference. Let us bend all our Thoughts thither, to learn what Creatures inhabit there, of what Make and Substance, what Qualities they are endu'd with, what their Power is, and where their Weakness; and whether their Ruin may be best attempted by Force, or Subtilty. Though Heaven is shut, and the great Arbitrator of it sits secure in his own Strength, this Place, perhaps, being the utmost Border of his Kingdom, may lie expos'd, and be left to their Defence who hold it: Here, possibly, some advantagious Act may be perform'd, either by sudden Onset with Hell-Fire to waste his whole Creation; or else possess it all as
our

from the *Gr.* i. e. *Lying about the Bush or Wood.* A Military Term. A Body of Men hid in a Wood, ready to rush out upon an Enemy unawares. This Stratagem in War was first directed by God himself. See *Job.* 8. 2.

(*k*) *Man*; *Yent. Dut. Sax.* from *Man*, or *Manno*, the Son of *Tuisen*, who was the Founder, antient King, and God of the old *Germans* and *Gauls*; the same as *Noah*: For they came from *Gomer*, the eldest Son of *Japhet*, *Gen.* 10. 2. *Man* denotes that Creature, which in the *Hebrew* is called *Adam*, from his Formation out of the Earth;

in the *Greek*, *Anthropos*, from his erect Countenance: And in the *Latin*, *Vir*, from his great Strength, and other Perfections of Body and Mind; being endued with Understanding, Will, Reason, Memory, and other spiritual Faculties: The Lord of the Creation, the King of Animals, and Supreme in the Animal World, next in Perfection to the Holy Angels, so far as we know. *Plato* calls Man the Miracle of God, being the most perfect of the whole inferior Creation, an Epitome of the World, and the Image of God, *Gen.* 1. 26.

Chap. I. PARADISE LOST. 75

our own, and drive out the puny (*l*) Inhabitants, as we are driven; or if not drive them out, seduce them to our Party, that their GOD may prove their Enemy, and with a repenting Hand destroy his own Works: This would be an Action surpassing common Revenge, and interrupt the Joy he has in our Confusion, as well as raise up our Joy in his Disturbance; when his Favourite Creatures hurl'd headlong to partake with us our Damnation, shall curse their frail Original, and faded Blifs; faded so soon. Think well, if this be worth attempting, or whether it be better to fit here in Darkness, contriving vain Empires.

THUS BEELZEBUB spoke his devilish Counsel, which was first devis'd, and had been in Part proposed by SATAN; for from whence, but from the Author of all Evil, could spring so deadly a Malice; to confound the Race of Mankind in the first Root, and mingle and involve Earth with Hell; done all to spite the great Creator? But their Spite still serves to advance his Honour and Glory.

THE bold Design highly pleas'd those Infernal States, and Joy shone visible in all their Eyes: They voted with free Assent to what he had propos'd; whereupon he renew'd his Speech.

SYNOD of Gods! well have ye judg'd, and like to what ye are have resolv'd great Things, and ended long Debate: This from the lowest Deep (in Spite of Fate) will lift us up once more, nearer our antient Seat, perhaps in View of the bright Confines of Heaven, from whence by some advantagious Excursion we may chance to re-enter Heaven; or else in some
mild

(*l*) *Puny*; Fr. *Lat.* i. e. tempt and Derision, because Born after others; little, mean, infirm, younger. Here *Man* is so called by *Beelzebub*, in Con-

mild Zone, (*m*) or Place of less Torment dwell secure, not unvisited by its fair Light, and at the brightening Beams of the East purge off this Gloom: The soft delightful Air shall breath Balm, to heal the Scorplings of these corrosive Fires.-----But first let us consider whom we shall send in Search of this new World, whom shall we find sufficient to attempt, with wandering Feet, the dark, infinite, and bottomless Abyss? That can find out his uncouth Way, thro' gross and palpable Darkness, or take his Flight, born upward with indefatigable Wings over the pathless Space, before he arrives at the happy World where MAN is placed? What Strength or Art can be enough, or what Evasion can ever bear him safe, thro' the strict Centuries and thick Stations of Angels, that doubtless are watching round it? Here he had Need of the greatest Circumspection, and we need no less now in the Choice of whom we are to send; for on him our last Hope and the Weight of all relies.

HAVING said thus, he sat down, and look'd expecting who would second him, or undertake this dangerous Enterprize: But they all sat mute, with deep Thoughts considering the Danger; and each of them, in the Countenance of others, might have seen how himself look'd dismay'd; all were astonish'd; none among the choice and chiefest of those Champions, who had warr'd in Heaven, could be found so hardy, as to proffer, or consent alone to undertake, the dreadful Journey; 'till at last SATAN, whom now transcendant Glory rais'd above his Companions, with Regal Pride, as conscious of highest Worth, spoke thus:
OH!

(*m*) *Zone*; *Lat. Gr.* i. e. A *Belt* or *Girdle*: because it girds the World. An Astronomical Term. Astronomers divide the Heavens into five Zones; one is extreme hot, between the two

Tropics; two are temperate, between the two Tropics and the Polar Circles; and two are extreme cold, between the two Polar Circles and the two Poles.

OH! Progeny of Heaven! where perhaps ye still have Thrones, with Reason deep Silence and Demur have seiz'd us, tho' we are undismay'd: The Way that leads up to Light, out of Hell, is long and hard; our Prison is strong; this huge Convex of Fire, the immense Vault of Hell, outrageous to devour, surrounds us on all Sides, and Gates of burning Adamant barr'd over us, hinder all Passage out. After these are past, (if that be by any one possible) the void and bottomless Depth of Hell and Night gaping wide, receives him next who makes the Attempt, and plung'd in that abortive Gulph, he is threaten'd with utter Loss of Being. If he escape thence, in whatever World or unknown Region it may be, what less remains for him than unknown Dangers, and Perils difficult to go through? But I should very ill become this Throne, and this Imperial Sovereignty, adorn'd as I am with Splendor and arm'd with Power, if any Thing could be proposed, judg'd to be of publick Moment, that in the Shape of Difficulty or Danger, I could be deterr'd from attempting. Wherefore do I assume these Royalties? Why do I not refuse to reign, if I refuse to accept as great a Share of Hazard as I do of Honour? Since to him who reigns they are alike due, and so much the more of Hazard due to him, as he sits high honour'd above the rest? Therefore, ye mighty Powers, the Terror of Heaven, (though fallen) go and consult at Home, (while here shall be our Home) what may best give Ease to present Misery, and render Hell more tolerable; if there be Cure or Charm to respite, deceive, or mitigate the Pain of this ill Mansion. Neglect no Watch against so wakeful a Foe, while I far off, through all the untrod Paths of dark Destruction, seek a Deliverance for us all: None shall partake this Enterprize with me.

THUS

THUS saying, SATAN arose, and prudently prevented all Reply; lest others among the Chiefs, their Spirits rais'd from his Resolution, and certain to be refus'd, might offer now what they before fear'd; and so might stand in Opinion his Rivals, cheaply winning the high Reputation, which he had to acquire thro' extream great Hazard. But they did not dread the Adventure more than his forbidding Voice; with him they rose all at once, and their Rising was as the Sound of distant Thunder: They bend towards him, and bow with awful Reverence, extolling him as a God, and equal to the highest in Heaven: Nor did they fail to express their Praise, that he despis'd his own, for the general Safety: (For neither do the damned Spirits lose all their Virtue; lest bad Men should boast their specious Deeds upon Earth, to which they are excited only by Glory, or close Ambition, varnished over with Zeal) Thus they ended their doubtful and dark Consultations, greatly rejoicing in their General, whom they esteem'd matchless: As when after a Storm, if the Sun extends his warm Beams, the Fields revive, the Birds renew their Songs, and the Herds bleat, and with their Joy make the Hills and the Vallies ring. What Shame to MEN! Devil with Devil damn'd holds firm Concord; of rational Creatures, MEN only disagree; though they are under Hope of heavenly Grace, and tho' GOD proclaims Peace, yet live in Hatred, Strife, and Envy, among themselves, levying cruel Wars, and wasting the Earth, to destroy each other: As if (which Consideration itself might induce us to Unity) MAN had not hellish Foes enough besides, that Day and Night wait for his Destruction.

C H A P. II.

The Council thus ended, the rest betake them several Ways, and to several Employments, as their Inclinations lead them, 'till Satan returns.

THUS the Infernal Council broke up, and the great Peers of it came forth in Order ; in the Midst came SATAN their Sovereign, and seem'd of himself alone strong enough to be an Opposition to Heaven ; nothing less than Hell's dread Emperor, with supreme Pomp and State, imitating GOD : Around him a Company of fiery Seraphim, who enclos'd him with shining and dreadful Ensigns and Arms. Then they order'd the great Result of their Councils to be proclaim'd with the Sound of Trumpets : Four swift Cherubim founding towards the four Winds, the Meaning of which was explain'd by the Voice of a Herald, which sounded far and wide, and all the Host of Hell shouted out aloud for Joy.

FROM thence their Minds grew more at Ease, and being somewhat encourag'd by false and ill-grounded Hope, the ranged Bands disperse, and each wanders his several Way, as Inclination or sad Choice perplexedly leads him, where he may likeliest find some Ease to his restless Thoughts, and pass the painful Hours 'till his great Chief should return.

PART of them on the Plain, Part hovering in the Air, others contending in swift Race, as in the (n)
OLYMPIAN

(n) *Olympian*, of *Olympus*. celebrated near the City *Olympia* in *Peloponnesus*, in Honour of *Jupiter Olympus's* Father, on the

80 PARADISE LOST. . Book II.

OLYMPIAN or PYTHIAN (o) Games; others curb fiery Steeds, or draw up Chariots and Troops in Form of Battle: As when, to give Warning to proud Cities, there appears War in the troubled Sky, and Armies rush to Battle in the Clouds, before the Van the airy Knights spur on and level their Spears, 'till thick Legions close; and the Firmament seems to be on Fire with warlike Apparitions.

OTHERS of the Fallen Spirits; with Rage like that of TYPHON, and more fierce, tear up the Roeks and Hills, and ride the Air in Whirlwinds, so that
Hell

the second Month after the 4th Year, every fifth Year, or every fiftieth Year monthly for five Days together; because the *Dactyli* were five Brothers, who settled in *Elis*, and instituted the Solemnity. In these the valiant Youths exercised themselves, at Running, Whirlbating, Quoiting, Jumping, and Wrestling; for high Rewards: but Women were not suffer'd to be at them. They were very famous, and more manly (abating the Immodesty of the Players, who were all naked) than the cruel Divisions of the *Romans*, who pleased themselves with tearing Men and Beasts into Pieces, upon their Theatres; and became their Epochs or Date of Time. The Olympiads were the first certain Periods of Chronology among the *Greeks*. The first Olympiad began in the 35th Year of *Uxziab*, King of *Judab*, on the 11th of our *June*, A. M. 3174 or 3228. After the Deluge, 1518 Years, 400 after the Destruction of *Troy*; 30 Years before the Building of *Rome*; 730

before the Incarnation; and continued in Use to the Reign of *Constantine*; soon after the Christian *Æra* took Place.

(o) *Pythian*, of *Pytho*; *Heb. Petban*, i. e. An *Asp* or *Cockatrice*, *Gr. i. e. Corruption*. These Games were instituted in Honour of *Apollo*, who shot a huge Serpent called *Python*: (Others say, it was some cruel Tyrant whom he slew,) because it was generated of the impure Mud of the Earth after the Deluge, by the River *Cephisus*, near *Parnassus*: therefore he was called *Pythius*, these Games *Pythici*, the City of *Delphi* (where his Oracle was kept) *Pythia*; the Priestesses, *Pythiæ* or *Pythoniæ*. They were celebrated every 9th Year at first, but afterward on every 5th Year, according to the Number of the five Nymphs, that went to congratulate *Apollo* on his Victory over the *Python*; and the Conquerors were rewarded with Fruits consecrated to him. *Apollo* is the Sun, who by his scorching Rays destroyed this dreadful Monster,

Hell scarce holds the wild Uproar: As when HERCULES, (p) crown'd with Conquest from THESSALY, (q) after he had put on the poison'd Robe, through Pain tore up Pines by the Roots, and threw LICHAS (r) from OETA (s) into the Black Sea. Others more mild retreated into a silent Valley, and sung to Harps in Angelical Notes their own heroick Deeds and unhappy Fall, by Chance of War, and complain that Fate should enslave free Virtue: Their Song was partial, but the Melody suspended the Pains of Hell, and gave a great Delight to the thronging Audience; what less could be, seeing that they were immortal Spirits that sung?

G

IN

(p) *Hercules*, the Son of *Jupiter* and *Alcmena*, and Grandson of *Alcarns*. After many mighty Deeds, called his twelve Labours, he ran mad, by putting on a poisoned Vest, stained with the Blood of *Nessus* the *Centaurs*, whom he had kill'd with a poison'd Arrow, for a foul Affront offer'd to his Wife: *Nessus* in Revenge persuaded her to put it upon *Hercules*, as an Antidote to the Love of other Women: When he put it on he ran mad, burnt himself to Death, and was afterwards deified.

(q) *Thessaly*; *Lat. Gr. i. e. Situated upon the Sea*; or from *Thessalus*, one of the antient Kings; and *Pelasgia*, when the *Pelasgi* settled there. A Country of *Greece*, having *Achaia* on the South, *Epirus* on the West, and a Part of *Macedonia*; very woody and fruitful. The People were given to Horsemanship and the Knowledge of poisonous Herbs, which abounded in it.

(r) *Lichas*; *Lat. Gr. i. e. A Man of Lycibia*; i. e. A *Stature*: Because it was the Country of the Giants, Men of a large Stature. He was the Servant of *Hercules*, by whom *Dejanira* sent him that poison'd Garment, which made him so outrageous, that he threw *Lichas* headlong into the Sea, where he perished.

(s) *Oeta*: *Lat. from the Gr. i. e. Destruction*: From *Oetus*, a Giant, who dwelt on it, and destroyed all before him; a very high Mountain, dividing *Thessaly* from *Macedonia*, whereon *Hercules* burnt himself to Death: Hence the Poets call him *Oetaeus*, and from which he threw *Lychas* into the Sea, tho' many Miles distant from it; now *Bannia*. Near it are the famous *Straits*, call'd *Thermopylae*, 25 Foot broad.

IN Discourse still more sweet (for Eloquence charms the Soul, and Song only the Sense) others sat apart retir'd upon a Hill, in Thoughts more elevated, and they reason'd high of PROVIDENCE, of FORE-KNOWLEDGE, WILL, and FATE; FIX'D FATE, FREE WILL, and ABSOLUTE FORE-KNOWLEDGE; and in these perplexing Contemplations were lost in wandering Mazes, and found no End: Then they argu'd much about Good and Evil, of Happiness, and of eternal Misery, of the Passions, of Apathy, and Glory, and Shame; all which was vain Wisdom, and false Philosophy; yet with a pleasing Sorcery it could charm Pain and Sorrow of Mind for a Time, and raise deceitful Hope, or arm the harden'd Heart with stubborn Patience, as it were with Steel.

ANOTHER Part bend their flying March four Ways in Squadrons and great Bands, upon a bold Adventure, to make fresh Discoveries in that dismal World, if peradventure any Part of it might yield them a happier Habitation: Their Way was along the Banks of the four Rivers of Hell, that discharge their deadly Streams into the burning Lake; abhorred STYX, (t) the River of Hatred; sad ACHERON; (u) COCYTUS, (x) the River of Lamentation; and fierce PHLEGETON,

(t) *Styx*; I. *Lat. Gr. i. e. Hatred and Horror*. The Poets feign'd four Rivers in Hell, to whom they gave Names from such horrible poisonous and deadly Springs as were known to them, to set forth the Dreadfulness of future Torments. They say, this River ran nine Times round Hell.

(u) *Acheron, or Acherys*; II. *Lat. Gr. i. e. Sad, sorrowful, and comfortless*; *Heb. i. e. Out-*

most. A poisonous Spring in *Peloponnesus*. This Fable implies Death, the King of Terrors.

(x) *Cocytus*; III. *Lat. Gr. i. e. Lamentation, Weeping*; for it is said to have swell'd with the Tears of the Tormented. *Homer* places it in *Cimmeria* (which is *Scythia, now Tartary*) and makes Hell to be there; because of the Blackness and Darkness of that Country.

PHLEGETON, (y) whose Waves boil with raging Fire. Not far from these runs a slow and silent Stream in a watry Labyrinth, (z) call'd LETHE, (a) the River of Oblivion, whereof whoever drinks forgets all his former State and Being, both Joy and Grief, Pleasure and Pain. Beyond this Flood lies a frozen Continent, dark and wild, beat with continual Storms of Whirlwind and Hail, which not thawing on the firm Land, gathers to a Heap, and seems like the Ruins of some old Building, all besides being deep Snow and Ice; a Gulph as deep as that SERBONIAN (b) Bog, betwixt

G 2

DAMIATA

(y) *Phlegeton, or Phlegethon*; IV. *Lat. Gr. i. e. Burning*; for the Waters of it are said to boil for ever. This is the last of the Rivers of Hell, as the Poets represented it.

(z) *Labyrinth*; *Test. Dut. Fr. Lat. from the Gr. i. e. Not having a Door, receiving or deavouring*. A Building full of Turnings and Windings, so that it was very difficult for one to get out of it. A Maze. *Pliny* reckons four of them. The first and greatest was built in *Egypt* by *Menis*, an antient King, to be a Funeral Monument for himself, consisting of 12 Palaces, 1500 Rooms, and 12 Halls. The second in *Crete*, made by *Dædalus*, by the Order of *Minos*, from a Model of that, and for the same End, or rather for a Prison. The third in *Lemnos*, having 150 Pillars of Marble: It is under the whole Concavity of Mount *Ida*, and still to be seen. The fourth in *Italy*, by the Order of *Perseus*, King of *Tuscany*.

(a) *Lethe*; *Lat. Gr. i. e. For-*

getfulness. A River of *Africa*, which after a long Course hides itself under Ground, and appears again; wherefore Antiquity feigned that all the Dead drank a Draught of its Waters before they enter'd Hell, which made them forget all their past Sorrows. The Fable is Death, when all the Pleasures and Pains are quite forgotten.

(b) *Serbonian*; of *Serbon*, or *Sirbon*: *Strabo* calls it *Serbonis*; *Ptolemy* and *Pliny*, *Sirbonis*. *Arab. i. e. The Lake*; tho' *Strabo* ignorantly takes this for the Lake of *Sodom*. A Bog or Lake upon the utmost Borders of *Palesine* and *Egypt*, fifty Miles from *Arabia*; now *Lagos di Teveso*, by the *Italians*, *Bayrathrum* by the *Natives*, and *Barathrum*, by the *Latins*, i. e. a deep Gulph. It was Fifty-two Miles in Length, one Thousand Furlongs in Compass, narrow and very deep, surrounded with Hills of loose Sands, which thickened and discoloured the Waters; that Passengers did not discern them from the dry Sands,

and

DAMIATA (c) and Mount CASIUS, (d) where whole Armies have sunk : The parching Air burns in Frost, and Cold performs the Effect of Fire : Thither at certain Revolutions all the Damn'd are dragg'd by their Tormentors, and by Turns feel the bitter Change of fierce Extreame, which by Change are made more fierce ; their soft ethereal Warmth forc'd from Beds of raging Fire, to starve in Ice, there to pine immoveable, fix'd in and frozen round for Periods of Time, and from thence be hurried back to Fire. They pass over this River LETHE, both to and fro, to heighten their Sorrow, and wish and struggle as they pass to reach the much desir'd Stream ; with one Drop of its Water, to lose in sweet Forgetfulness all Sorrow and Pain in one Moment, being so near the Brink : But Fate opposes, and Spirits of Horror, like MEDUSA, (e) with GORGONIAN (f) Terror guard the

and so were swallowed up therein and lost. Indeed that large Tract of Land abounds with Quick sands, Mountains and Heaps of Sands, wherein many Travellers have been buried alive, as *Cambyfes* lost 50,000 Men in the Sands of *Lybia*. This Lake has been filled up long ago, and is not to be found now.

(c) *Damiata*, or *Damieta* ; *Heb. i. e. Dirt or Mud*. A Town in *Egypt* upon the Mouth of the *Mediterranean* Sea, and the most Easterly Bank of the *Nile*, near Old *Pelusium*, which signifies also *Dirt* ; because both are situated in a dirty, Clay Soil. These Cities were the Key and Bulwark of *Egypt*. *Damiata* was founded by *Isis*, and destroyed by the *Saracens*, in the Holy War ; but is now a Place of great Trade.

(d) *Casius*, or *Cassius* ; *Syr. i. e. A Boundary* ; because it parts *Egypt* and *Palesine* : A sandy Mountain on the farther Side of *Pelusium*, near the *Serbonian* Bog, between the *Red Sea* and the *Mediterranean* Sea, extending Southward to *Arabia Petraea* : At the Foot of it stood once a Town called *Casium*, famous for the Temple of *Jupiter Casius*, wherein stood a Statue of him in full Proportion, stretching out his Right Hand with a Pomegranate, the Emblem of his being the Terminal God, defending the Borders of that Nation.

(e) *Medusa* ; *Lat. Gr. i. e. An imperious Queen*, the Daughter of *Ceto Phoreas*, a King of *Corfica* and *Sardinia* ; very beautiful, having golden Hair ; of which she was exceeding proud, and

the Ford, and the Water of itself flies from the Taste of all living Creatures, as once it fell from the Lip of TANTALUS. (g) Thus the Fallen Spirits roving on in confus'd March, forlorn and pale, with shuddering Horror, and with ghastly Eyes first view'd their lamentable Lot, and found no Rest: They pass'd along through many a dark and dreary Vale, and many a dismal Region, over many a frozen and many a fiery ALP; (b) Rocks, Caves, Lakes, Fenns, Bogs, Dens, and Shades of Death; a Universe of Death! which GOD created Evil by a Curse; Good only for Evil, where all Life dies, where Death lives; and Nature breeds perversely all monstrous and prodigious Things, abominable and beyond all Expression; and worse than ever Fables yet have feign'd, or Fear conceiv'd,

G 3

and contend'd with *Minerva*, for which the Goddess turned it into Snakes; which were so terrible, that they turned all that beheld them into Stones. *Persus* cut off her Head, that it might not destroy the whole Country; and as he carried it thro' *Africa*, the Drops of Blood became Serpents: Hence they say, it is infested with swarms of Serpents and other venomous Creatures, above other Parts of the World.

(f) *Gorgonian*, of the *Gorgons*; *Lat. Gr. i. e. Cruelty*. The *Gorgons* were so called from *Gorgon*, a venomous Beast in *Africa*; they were the three Daughters of *Phæcus*, viz. *Medusa*, *Steno*, and *Euryale*: So called from their Savageness; because they killed at the very Sight.

(g) *Tantalus*; *Gr. Lat. i. e. most miserable*. The Son of *Jupiter* and *Plota*. He killed and

dressed up his Son *Pelops* to the Gods, at a Feast: for which they condemned him to Hell; where he was set in Water to the Chin, with Apples bobbing at his Lips; yet could taste of neither.

(b) *Alp* for *Alps*; by a *Fig. of Rhet. Lat. i. e. white*: because they are always White with Snow, or high; a long Range of lofty and steep Mountains, which parts *Italy* and *Germany* and *France*: It cost *Hannibal* the *Carthaginian* General, nine Days before he got to the Top of them; and 15 in marching over them; wherein he lost vast Numbers both of Men and Beasts, tho' he mollified the Rocks with Vinegar, and cut them down with Iron Tools: But *Polybius* and *Livy* say, that the *Italians*, *Gauls*, and others past and repast them, long before this famous Expedition of *Hannibal*.

ceiv'd, of dire CHIMERAS, (i) HYDRAS, (k) and GORGONS.

CH A P. III.

Satan passes on his Journey to Hell Gates; finds them shut, and who sat there to guard them, by whom at length they are open'd, and discover to him the great Gulph between Hell and Heaven.

IN the mean while SATAN, the Adversary of GOD and MAN, with Thoughts inflam'd with highest Designs puts on swift Wings, and takes his solitary Flight towards the Gates of Hell: Sometimes he scours the Right-Hand Course, sometimes the Left; now flies over the Deep with steady Wings, then soars up, mounting as high as the fiery Concave: As when a Fleet discover'd at Sea, hangs as in the Clouds by Equinoctial (m) Winds, sailing close from (n) BENGAL,

(i) *Chimeras; Lat. Gr. i. e. Goats.* A Chimera was a fabulous Monster, said to have had the Head of a Lion, the Belly of a Goat; and the Tail of a Serpent. It was only a Mountain of Lycia, a Branch of the M. Taurus in Asia; whose Top did cast out Flames, and abounded with Lions, in the Middle there was good Pasture for Goats; and at the Bottom of it were many Serpents:

(k) *Hydras; Lat. Gr. i. e. Waters.* Hydra is a monstrous

and excessive Water Serpent; feigned with 50 Heads. It is said, that Hercules tamed this Monster in the Lake Lerna, between Argi and Mycene.

(m) *Equinoctial, of the Equinox; Lat. i. e. Equal Night and Days.* An Astron. T. Here, the Trade Winds, that blow in September and March; when the Days and Nights are of equal Length.

(n) *Bengal, Indian.* The antient Name was Beng, i. e. Water; for as the Waters overflow some

GAL, or the Islands of TERNATE, (o) or TIDORE, (p) from whence Merchants bring their Spices, they on the trading Flood ply to the CAPE, (q) through the ETHIOPIAN (r) Sea; just so afar off
 G 4 seem'd

some Parts of that Country, the People made their Fields into Beds of 15 Yards square, and two Yards high; which they called *Ala*; hence, came *Bengala*, i. e. an overflow'd Country. A large Kingdom in the East-Indies, belonging to the Great Mogul, extending upon the Gulf of Bengal, about 160 Leagues in Length, and more in Breadth. One of the most fruitful and pleasant Countries of the World; for all Sorts of Commodities; therefore it is called the Storehouse of Asia; well-watered, and abounds in Canals; thro' it the great River *Ganges* runs, and discharges itself into the Bay of Bengal. The Rivers abound with Crocodiles, &c. the Inlands with Elephants, &c. The Europeans have a vast Trade there. This Gulf is 800 Leagues over, thro' it the Europeans sail to and from India.

(o) Ternate; Ind. The Chief of the five Malacca or Molucco Islands in the East Indian Sea, by which the Europeans sail to and from the East Indies, viz. Ternate, Tidore, Macbian, Moties and Bacbian. They lie near the Line, and abound with Spices. The Arabs first began to trade there, then the Mohammedans; now they belong to the Hollanders, since they expelled the Portuguese and Spaniards, A. D. 1641. The Natives are mostly Heathen Idolaters.

(p) Tidore, or Tidor; Ind. Another of the Malacca Islands, near to Ternate, separated only from it by a narrow Channel.

(q) Cape; Fr. from the Lat. i. e. A Head, a Geogr. T. An high Mountain or Head Land running into the Sea; Here the Cape of Good Hope, upon the Point of Africa to the South, whither the Old Phœnicians and others past it or no, is uncertain; but it was first discover'd to the Moderns by Bartholomew Dias, a Portuguese, A. D. 1454. Vasco de Gama arrived at Calicut, May 20. A. D. 1498. It is called by them Cabo de Bona Speranza: Because they had good Hope of a Passage to the East Indies by doubling that Cape, as afterwards it did appear. The Dutch purchas'd it of their Kings, founded a strong Fort there, A. D. 1651, and held it ever since. Some call it the Cape of Tempests; because they are very common thereabouts.

(r) Ethiopian, of Ethiopia, Lat. Gr. i. e. Burnt in the Face. Heb. Cbus. i. e. Black, from Cbus, the Son of Cham, who first peopled it. Ethiopia is a large hot Kingdom of Africa, in the Torrid Zone, therefore the People are Sun-burnt, tawny and black; about 3600 Miles in Length, and 2180 in Breadth. It is about one half of all Africa. Here, the Southern Ocean, which washeth

seem'd the flying Fiend. At last the Bounds of Hell appear, reaching high up to the Roof, and the Gates were three Times threefold; three Folds were of Brass; three of Iron, and three of Adamantine Rock; impenetrable, surrounded with circling Fire, and yet not consumed.

BEFORE the Gates there sat on each Side a dreadful Shape, one of which seem'd a Woman to the Waist, and fair, but she ended in scaly Folds like a Serpent, voluminous and vast, arm'd with a mortal Sting; round about her Middle a Cry of Hell-Hounds bark'd without ceasing, and rung a hideous Peal, with loud and wide CERBERIAN (*s*) Mouths; yet when they would, if any Thing disturb'd their Noise, crept into her Womb, and kennell'd there, and when not seen, still bark'd and howl'd within: Less abhorred than these were those that vex'd SCYLLA, (*t*) bating in the Sea that parts CALABRIA (*u*) from SICILY,

washeth it, and thro' which the European Merchants pass, as they go to and come from the East-Indies, China and Japan, &c.

(*s*) *Cerberian*; Belonging to *Cerberus*; *Lat. Gr. i. e. A Devourer of Flesh*, i. e. As wide as those of *Cerberus* the Dog, that kept the Gates of Hell, who had three, some say fifty, and *Horace* says 100 Heads; signifying his greedy and devouring Nature. The Fable represents Time, which devours all Things; the three Heads, Time past, Present, and to come.

(*t*) *Scylla*; *Lat. from the Gr. i. e. Vexation and Disturbance*. *Scylla* was a frightful Rock in the Sea between *Italy* and *Sicily*, so

called from *Scyllio*, a Castle on the *Italian Shore*, upon which the Waves made a Noise, like the Barking of Dogs, which terrify'd Sailors: Or *Scylla* the Daughter of *Phorcus*, who was poisoned by *Circe*, and changed from the Waist down into strange and frightful Monsters; wherefore she threw herself into the Sea.

(*u*) *Calabria*; *Lat. from the Gr. i. e. Good and fruitful*. A very fine fruitful Country on the outmost Part of *Italy*, facing *Sicily*, and divided from it by a narrow Strait: It is almost an Island, yields Fruit twice in the Year, and is about 60 Miles wide, called now *Terra de Labori*, i. e. The Land of *Calabria*,
by

CILY, (x) nor do uglier follow the Night-Hag, who, when call'd in secret, comes riding through the Air, drawn by the Smell of Infant's Blood, to dance with LAPLAND (y) Witches, while the labouring Moon is eclips'd by their Charms.

THE other Shape (if it might be call'd so, that had none distinguishable, in Joint, Limb, or Member, or that might be call'd Substance, that seem'd Shadow, for each seem'd either) stood as black as Night, as fierce as ten Furies, (z) as terrible as Hell, and shook a dreadful Dart; what seem'd his Head, had the Likeness of a kingly Crown on it. SATAN was now near at Hand, and the Monster moving from his Seat, came onward as fast with horrid Strides, so that Hell trembled: SATAN undaunted admir'd what this

by an Abbreviation of the old Name.

(x) *Sicily*. It was so called from the *Sicani* and *Siculi*, who were the antient Inhabitants. *Sicily* is the largest and noblest Isle in the *Mediterranean* Sea, facing *Italy*; and, as *Thucydides* says, 20 Furlongs from it; therefore it has been a Bone of Contention between the *Carthaginians*, *Greeks*, *Romans*, and other adjacent Nations, in all Ages to this Time.

(y) *Lapland*; from the antient *Lapiones*, or *Loppi*; i. e. *Silly*, *stupid*, and *rude*. The Natives call it *Lapmark*; the *Germans*, *Laplandi*; the *Muscovites*, *Lappi*; for they are an illiterate People, void of all Arts and Sciences, gross Heathens. A cold Northern Country in *Europe*, belonging partly to *Sweden*, partly to *Norway*, and partly to *Muscovy*; very barren

and barbarous: For their dreadful Ignorance, Superstition and Malice, the People are branded with Witchcraft and other Diabolical Practices.

(z) *Furies*; *Fr. Ital. Sp. Lat. i. e. Madness* and *Rage*; or *Heb. Farar*; i. e. *Revenge*. The three Furies of Hell were imagined to be the Tormentors of the Damned, and painted with Snakes about their Heads, with Eyes sparkling with Fire, with burning Torches in their Hands; tormenting the Souls of the Wicked in Hell: And their Names imply'd Dread and Terror. *Aleto*; *Gr. i. e. Incessant*, without Rest, never ceasing to torment: *Megara*, *Gr. i. e. Envied*, hated: *Tesphone*, *Gr. i. e. A Revenger* of Murder and *Ebnyides*; i. e. *Discord* and *Revenge*.

this might be, but without Fear; for he neither valu'd nor shunn'd any Thing that was created, nor fear'd any Thing, GOD and his SON excepted, and thus with a disdainful Look begun first:

THOU execrable Shape! whence and what art thou? That dar'st, though grim and terrible, to advance thy miscreant Form athwart my Way to yonder Gates? Be assur'd that I mean to pass through them, without asking any Leave of thee: Give Way, or feel the Effects of thy Folly; and learn by Proof, Hell-born! not to contend with Spirits of Heaven.

To whom full of Wrath, the Phantom reply'd, art thou that Traitor Angel? Art thou he, who first didst break Peace in Heaven, and Faith, which 'till then had never been broken, and in proud rebellious Arms, drew after him a third Part of the Sons of Heaven, covenanted against the HIGHEST; for which both thou and they are here condemn'd, outcast from GOD, to pass Eternity in Woe and Misery? And dost thou reckon thyself with Spirits of Heaven? Hell-doom'd! dost thou breath Scorn and Defiance here, where I reign King? (and more to enrage thee, thy King, and Lord) Back; thou Fugitive, to thy Punishment, and add Wings to thy Speed; lest I pursue thy lingering Steps with a Whip of SCORPIONS; (a) or at one Stroke of this Dart strange Horror shall seize thee, and such Pangs as thou hast never felt before.

THE hideous Shadow spoke thus; and so speaking and threatening, grew in Shape ten Times more dreadful and deform'd. On the other Side, SATAN stood unterrify'd, and incens'd with Rage, and burn'd like

(a) *Scorpion*; Gr. Lat. i. e. *Throwing out Poison*. A Scorpion is a black, short, and very

Head like a Craw-fish, and a long Tail with six or seven Knots, wherewith it kills Men and Beasts.

like a Comet, that fires the Length of OPHIUCUS (*b*) in the ARTIC (*c*) Sky, and from his horrid Hair is believ'd to shake War and Pestilence. Each at the others Head levell'd his mortal Aim, their fatal Hands intending no second Stroke; and they cast such a Frown at one another, as when two black Clouds full of Thunder, come rattling on over the CASPIAN (*d*) Sea, then stand Front to Front, hovering for a Space, 'till the Winds blow a Signal for them to join their dark Encounter in the Midst of the Air; so these mighty Combatants frown'd, insomuch that Hell grew darker; so match'd they stood: For never but once more was either of them ever like to meet so great a Foe. And now great Deeds had been performed, of which all Hell would have rung, had not the other Snaky Form, that sat close by Hell Gate, and who kept the fatal Key, risen up, and rush'd between with hideous Outcry.

SEN cry'd, Oh Father! what does thy Hand design against thy onely Son? Oh Son! what Fury posses-

sesses

(*b*) *Ophiucus*; *Lat.* from the *Gr.* i. e. *A Serpent-Bearer*. An *Astron. T.* A Northern Constellation, called also the Serpent, representing a Man holding a Serpent in his Hand; and consists of 29 Stars, according to *Ptolemy*. The Fable is taken from *Hercules*, who squeezed two Serpents to Death in his Cradle.

(*a*) *Arctic*; *Lat. Gr.* An *Astron. T.* The Northern Circle, where there are two Stars that go by this Name, near the North Pole; the Great Bear and the Little Bear. The opposite Pole is called *Antarctic*, or the Southern Pole.

(*b*) *Caspian*; *Scyth.* from the

Caspian, an antient People, who dwelt upon the South Side of it. the *Caspian Sea* is not a Sea properly so called, nor a Bay of the Northern Ocean, as the Antients thought; but a Lake; and the greatest in the World. It lies between *Perfia*, *Tartary*, *Georgia*, and *Muscovy*: about 3000 Miles in Compass; for tho' the *Volga* (which alone discharges more Water in a Year, than all the other Rivers in *Europe*) and 100 Rivers besides, run into it; yet it hath no visible Outlet. Therefore some think it riseth up in the *Persian Gulf*, after running under Ground above 2000 Miles.

sest thee, to bend that mortal Dart against the Head of thy Father? And knowest for whom too; for him who sits above, and only laughs at thee, who art ordain'd his Drudge, to execute whatever his Wrath commands, which he calls Justice; his Wrath, which sometime or other will destroy ye both.

THUS she spoke, and at her Bidding the hellish Phantom forbore, and SATAN made Answer to her.

THY Outcry, and thy Words, which thou hast interpos'd, are so strange, that my Hand has been prevented by them, from letting thee know by Deeds what I intend; 'till I know first of thee what thou art, thus double form'd, and why on first meeting me on this infernal Vale thou hast called me Father, and that horrid Shape my Son: I know thee not, nor ever 'till now saw a Sight more detestable than thee and him.

To whom the Portress of the Gate of Hell made Answer,

HAST thou forgot me then? And do I seem so very foul in thine Eye now, who was once esteem'd so fair in Heaven, when at the Assembly, and in Sight of all the Seraphim, who combin'd with thee in bold Conspiracy against the great King of Heaven, all on a sudden a miserable Pain seiz'd on thee, thy Eyes grew dim, and swam in Darknes, while thy Head threw forth Flames thick and fast, 'till it open'd on the Left Side; from whence I sprung, a Goddess arm'd, most like to thyself in Shape and Brightness of Countenance, then shining heavenly fair: All the Host of Heaven were seiz'd with Amazement; they started back, being at first afraid, and called me SIN, and held me for an unlucky Omen; but grown more familiar, I pleas'd, and with attracting Graces, won those who before were most averse, and thee chief of all,

all, who viewing in me a perfect Image of thyself, becamest enamour'd of me, and such Joy didst often take with me in Secret, that my Womb conceiv'd a growing Burthen: Mean while War arose in Heaven, and Battles were fought, whereon remain'd (for what else could) to our ALMIGHTY Foe a compleat Victory; to our Part Loss and Defeat through all Heaven; down they fell, driven headlong from the Skies, into this Deep, and in the general Fall I fell also; at which Time this powerful Key was given into my Hand, with Charge to keep the Gates shut for ever, which none can pass without my opening. Here I sat, pensive and alone; but not long, before my Womb, made pregnant by thee and now grown excessively, felt prodigious Motion, and Pains of Child-birth; at last this odious Offspring, whom thou seest here, thine own Begotten, violently breaking his Way, tore through my Entrails; so that distorted with Fear and Pain, my nether Parts grew thus transform'd: But he, my inbred Enemy, issu'd forth, terribly shaking his fatal Dart made to destroy: I fled away, and cry'd out, DEATH! at that hideous Name Hell trembled, and sigh'd from all her Caves, and resounded back, DEATH! I fled, but he pursu'd, (though more inflamed, it seems, with Lust, than with Rage) and being far swifter, overtook me his Mother, quite overcome with Fear; and in forcible Embraces, and foul engendering with me in that Rape, begot these yelling Monsters, that as thou sawest surround me with ceaseless Cry; with infinite Sorrow to me hourly conceiv'd, and hourly born; for when they list they return into the Womb that bred them, and howl and gnaw all my Bowels for their Food; then bursting forth, put me to fresh and terrible Pain, so that I neither find Rest or Intermision. Directly opposite and before my Eyes sits grim DEATH, my Son and Foe, who sets them on; and full soon would even devour me, his Parent, but that he well knows that his End

is involv'd with mine; he knows that I should prove a bitter Morfel and his Bane, whenever that shall happen; so was it pronounc'd by Fate. But I forewarn thee, my Father! do thou shun his deadly Arrow; neither vainly have Hope to be invulnerable in those bright Arms of thine, tho' they were made in Heaven, for that mortal Stroke there's none can resist, excepting HE who reigns above.

SHE finish'd here, and the subtle Fiend soon learn'd what was best for him to do; so that now grown milder, he answer'd thus smoothly:

DEAR Daughter! since thou claimest me to be thy Father, and shewest me my fair Son here, (the dear Pledge of Dalliance which I had with thee in Heaven, Joys then sweet, now sad to mention, thro' the fatal Change that has befallen us, quite unthought of and unforeseen) I come not here as an Enemy, but to set free from out this dismal and dark House of Pain, both him and thee, and all the Host of heavenly Spirits, that arm'd in our just Pretences fell with us from on high; I now go from them alone, so has it been my Choice, on this uncouth Errand, and expose myself, one for all, to tread with lonely Steps the fathomless Deep, and thro' Immensity search with wandering Enquiry a Place, which was foretold should be created; and if we may judge by concurring Signs it is now created; a large Globe, a Place of Bliss, on the Borders of Heaven, and already therein is plac'd a Race of upstart Creatures, to supply, it may be, our vacant Room, tho' remov'd farther off, lest Heaven being over-stock'd with too powerful a Multitude, new Broils might happen: Whether this be, or any Thing more secret now design'd, I am hastening to know; and this once known, I shall soon return, and conduct ye to the Place, where thou and DEATH shall dwell at Ease, and silently and unseen pass to
and

Chap. III. PARADISE LOST. 93

and fro; there shall ye both be fed; and fill'd immeasureably, for all Things shall be your Prey.

HE ceas'd here, for they both seem'd highly pleas'd, and DEATH grinn'd horrible a ghastly Smile, at hearing that his Hunger should be satisfy'd, and blest his Maw, that was destin'd to so good an Hour; his bad Mother did not rejoice less, who thus spake to her Father SATAN:

BY the Command of Heaven's all-powerful King, and by due Right, I keep the Key of this infernal Pit; forbidden by him to unlock these Adamantine Gates; DEATH stands ready to interpose his Dart against all Force, not fearing to be over-match'd by any Thing created: But what do I owe to his Commands above, who hates me, and hath thrust me down hither into this Gloom of profound Hell, to sit here employ'd in this hateful Office, once an Inhabitant of Heaven and heavenly-born, yet has doom'd me to remain here in perpetual Agony and Pain, encompass'd round with the Terrors and Clamours of my own Brood, that feed themselves with my Bowels? Thou art my Father, my Author, thou gavest me Being; whom should I obey and follow but thee? Thou wilt soon lead me to that new World of Light and Happiness, where among the Gods who live at Ease, I shall reign voluptuously at thy Right-Hand, Time without End.

As she said this, she took from her Side the fatal Key, the sad Instrument of all our Woe, and rolling her snaky Train towards the Gate, forthwith drew up the great Portcullice; which, excepting herself, not all the combin'd Powers of Hell could once have mov'd; then turns the intricate Wards in the Key-hole, and with Ease unfastens every Bolt and Bar, tho' of massy Iron, or of solid Rock: Upon a sudden

den the infernal Doors fly open; with a most violent Rebound, and grating Noise of the Hinges, and jarring Sound like harsh Thunder, that the lowest Bottom of Hell's Caverns shook.

THUS she open'd the Gates, but to shut them again was beyond her Power; they stood so wide open, that an Army with all its Body and Wings extended, marching under spread Ensigns, might pass through, with all their Horses and Chariots, tho' rank'd but in loose Order: So wide they stood, and cast forth a vast Smoak and red Flame, like the Mouth of a Furnace. Before their Eyes there suddenly appear'd the Secrets of the raging Deep; a dark infinite Ocean, without Dimension or Bound whatsoever; where Length, Breadth, Height, and Time, and Place are lost; where eldest NIGHT and CHAOS, the first Ancestors of Nature, hold continual Anarchy, amongst the Noise of endless Strife, and keep their Station by Confusion: For Hot, Cold, Moist, and Dry, four fierce Champions, strive here for Mastery, and bring to Battle the imperfect Particles of the first Matter; and they swarm populous, each by Nature tending to their own Factions, in their several Clans, whether light, heavy, sharp, smooth, swift, or slow, being numberless as the Sands of BARCA, (e) or the scorched Soil of CYRENE, (f) which is lifted up with warring

(c) *Barca*; *Carthag.* i. e. *A Desert*; or from *Amilcar Barca*, the Father of *Hannibal*, who is said to have founded it. A large, sandy, barren and dry Country in *Africa*; so called from the capital City of it, lying on the West of *Egypt*, on the *Mediterranean Sea*, between *Egypt* and *Tripoli*, 600 Miles from East to West, and 120 Miles from South

to North: Others call it the *Sandy Lybia*: The chief City is 550 Miles from *Alexandria* in *Egypt*. *Barca* separates *Egypt* from *Cyrene*.

(d) *Cyrene*; *Carthag.* from *Cyreno*; i. e. a *Fountain*, which springs from a Mountain of the same Name there; a very barren sandy Province of *Lybia*, upwards the Great *Syrtis*, lying upon

warring Winds, and driven about the Air. What these most adhere to, rules for a Moment; CHAOS sits Umpire, and by his Decision embroils the Fray the more, by which he reigns; next him the high Arbitrer CHANCE governs all: Such was this wild Abyss, the deep Womb of Nature, and not unlikely but it shall be her Grave, made up of neither Sea, nor Shore, nor Air, nor Fire, but all these mix'd confusedly in their pregnant Causes, and which must for ever fight thus, unless the ALMIGHTY Maker ordain them, his dark Materials to create, and form new Worlds.

C H A P. IV.

With what Difficulty Satan passes the Gulph; directed by Chaos, the Power of that Place, to the Sight of this new World which he sought.

THE wary Fiend stood upon the Brink of Hell, and look'd for a while into this wild Abyss; for now he had no narrow Sea to cross, nor was his Ear less deafen'd with loud and ruinous Noises, than (to compare great Things with small) when BELLONA, (e) bent to destroy some capital

upon the *Mediterranean* Sea near *Egypt*. *Cyrene* was built by *Battus* the *Lacedemonian*, from whom the Inhabitants were called *Battidae*, and gave the Name to the whole Country. It strove once with *Carthage* for some Privileges. In the most Southern Part of it stood the famous Temple of *Jupiter Ammon*; and was the Birth-place of *Simon*, who

carried our Saviour's Cross to Mount *Calvary*, Mat. 27. 32. *Cyrene* was also called *Pentapolis*; *Gr.* because it contained five fine Cities of old.

(e) *Bellona*; *Lat. i. e. The Goddess of War*. A Deity among the old *Romans*; the Mother, Sister, and Wife of *Mars*. She had many Temples, Priests, Sacrifices, Statues and Honours paid

pital City, storms it with all her battering Engines; or as if this Frame of Heaven were falling, and these Elements in Uproar; had torn the stedfast Earth from her Axle. (f)

AT last SATAN spread his wide Wings, like Sails, for Flight, and lifted up in the rising Smoak, spurns the Ground; thence ascending, rides intrepidly many a League, as it were in a cloudy Chair; but that Seat soon failing, he meets nothing but the vast empty Space: At unawares, fluttering his usefess Wings, directly down he drops ten Thousand Fathom deep, and to this Hour he had been falling, had not the strong Rebuff of a flying Cloud, kindled with Fire and Nitre, hurry'd him up as many Miles aloft: That Fury over; he lights on a sinking Quick-sand, and nigh founder'd, makes his Way over what was neither Sea nor good dry Land, treading the crude Substante of the Abyfs half on Foot and half flying, that it was requisite for him now to use both Oar and Sail: As when a Griffin (g) with winged Course, over Hill, thro' Wilderness, or moorish Vales, pursues the ARIMASPIAN, (b) who by Stealth had taken from his

paid her; and was painted with a furious Countenance, holding a Trumpet, a Whip, and sometimes a lighted Torch; to shew the dismal Effects of War. In Time of Peace, her Temple was shut up.

(f) Axle; Sax. Lat. Gr. i. e. Going round; A Geog. T. An Axle-Tree. Here, an imaginary Line drawn thro' the Center of the Earth, from the North to the South Pole; upon which the Earth is supposed to move, in its Diurnal Motion from East to West.

(g) Griffin or Griffon; Lat. Gr. i. e. To gripe fast or squeeze. A fabulous, terrible and rapacious Bird, said to be partly like an Eagle, partly like a Lion; Guardians of hidden Gold, and dedicated to Apollo, the God and Maker of Gold, i. e. The Sun with the Heat of his Rays.

(b) Arimaspians; Scyth. from Ari, i. e. One and Maspos, i. e. An Eye, One-ey'd; a People of Scythia or Little Tartary in Europe, said to have had one Eye. The Truth is, they were expert Archers,

his watchful Custody the Gold that he had guarded; so eagerly the Fiend pursues his Way over Bog or steep Hill, thro' strait, rough, solid Land, or Water, with Head, Hands, and Wings or Feet; and as he can best, makes his Way; either swims, or sinks, or wades, or creeps, or flies. At length his Ear is assaulted with a universal Uproar of stunning Sounds, and Voices all in Confusion, which were born through the hollow Darknes; undaunted he bends his Way thither, to meet there whatever Power, or Spirit of the lowermost Abyfs might reside there, of whom he might enquire, which Way the nearest Coast of Darknes lay, that border'd upon Light; when strait appears the Throne of CHAOS, and his dark Pavillion spread wide upon the wasteful Deep; enthron'd with him sat dark and sable-habited NIGHT, the eldest of Things, and Consort of his Reign; and by them stood ORCUS, (i) and HADES, (k) and the dreaded Name of DEMOGORGON: (l) Next RUMOUR, and CHANCE, and CONFUSION, and TUMULT, and DISCORD, with a thousand various Mouths, all these in continual Mutiny; to whom SATAN boldly turning, said thus:

YE Powers, and Spirits of this lowermost Abyfs, CHAOS, and antient NIGHT! I come not hither as a Spy, with Purpose to pry into, or disturb the Secrets

H 2

of

Archers, who shut *one Eye*, that they might with the more Exactness hit the Mark: *Alexander* the Great subdu'd them.

(i) *Orcus*; *Lat.* from the *Gr.* i. e. *An Oath*: because the Supernal Gods made their Oaths by *Orcus*, as well as by *Styx*, another Name of Hell.

(k) *Hades*; *Gr. Lat.* i. e. A dark, hidden and invisible Place; the same as *Orcus* or *Hell*; in

Holy Writ and sacred Authors. It is esteem'd to be the general Receptacle of all Souls departed this Life, in a State of Expectation, till the Day of Judgment.

(l) *Demogorgon*; *Lat.* from the *Gr.* i. e. *Beholding the Gorgon*, which none could do but He; for she turn'd all Things that look'd on her into Stones.

of your Kingdom, but wander this darksome Desert by Constraint, as my Way up to Light lies thro' your spacious Empire; I seek which is the readiest Path that leads where your dark Bounds join to those of Heaven; or if the celestial King possesses some other Place lately won from your Dominion, I travel this dangerous Path to go thither; do you direct my Course, which if you do, it will bring no mean Recompence to your Advantage; if that Region be lost, and I can (expelling thence all Usurpation) reduce it to original Darknes, and your Sway, (which is the Intent of my present Journey) and once more establish there the Government of antient NIGHT; let yours be all the Advantage, and only mine the Revenge!

THUS spoke SATAN, and thus old CHAOS answer'd him, with a Visage uncompos'd, and faultering in his Speech:

STRANGER, I know thee, who thou art, that mighty leading Angel, who lately made Opposition against the King of Heaven, though overthrown; I saw and heard; for such a numerous Army did not fly in Silence thro' the affrighted Deep, with Ruin upon Ruin, and Rout upon Rout, Confusion worse confounded; and the Gates of Heaven pour'd her victorious Bands in Pursuit, out by Millions. I upon my Borders here keep Residence, if all I can do will serve, I shall not be wanting to strive to defend that Little which is yet left me, being continually encroach'd on thro' our intestine Wars, which weaken the Power of old NIGHT: First was Hell, your Dungeon, stretching far and wide below; and now lately Heaven and Earth, another World, hung o'er my Kingdom, link'd in a golden Chain, and is on that Side of Heaven from whence your Legions fell: If that be the Way you would go, you have not very far: (so much the nearer are you to Danger) Go, and Succeeds be
with

Chap. IV. PARADISE LOST. 101

with you, for all Havock, Spoil, and Ruin are my Gain.

HE said no more, and SATAN did not stay to make him a Reply, but glad that he was like to find a Shore to this Sea, with fresh Chearfulness and renew'd Force, he springs upwards like a Pyramid (m) of Fire into the wide Firmament, and forces his Way thro' the Shock of Elements, fighting on all Sides round him; in more Danger and harder beset, than when the ARGO (n) pass'd thro' the BOSPHORUS, (o)

H 3

betwixt

(m) *Pyramid*; Gr. i. e. A *Fire*, a Geometrical Term. A Pyramid is a Heap of square Stones, rising up like a Flame of Fire in four Squares. There are about 80 Pyramids near *Grand Cairo* in *Egypt*, the Wonder of the World to this Day, tho' they have stood 4000 Years, and may continue as long again; three of them are very large, besides many small ones. The *Arabs* call them *Dzebel Pharaon*, and the *Turks* *Pharaon Deglary*, i. e. *Pharaoh's Hills*. Mr. *Lucas* saw above 20,000 Pyramids near *Cæsarea* in *Lesser Asia*.

(n) *Argo*; Lat. Gr. i. e. *Swift*; because of her swift sailing; being rowed with 50 Oars, which was a new Invention of *Jason*; or from the Builder of it; and *Cicero* derives it from the *Argives* or *Greeks*, who sail'd in it. The Ship wherein *Jason* and other valiant *Greeks* made a famous Expedition to *Colchos*, now *Mingrelia*, *Georgia* and *Iberia*, upon the *Pentus*, to bring from thence

the golden Fleece into *Greece*. The Expedition of the *Argonauts*, celebrated in antient History, was in the Reign of *Ægeus*, King of *Athens*, about A. M. 2714. Before *Christ* 1284. It was no more than a bold and new Voyage to bring home fine Wool, the valuable Commodity of that Country, as the *British* Wool is now; or carrying off the Treasure of the King of *Colchis*, which consisted of Gold, gathered out of the Rivers, by the Help of a Ram's Fleece; because *Gaza*, *Heb.* signifies a Treasure and a Fleece: The two Bulls and a Dragon were the two Walls round the Castle, and a Brass Gate. For *Saur*, *Heb.* signifies both a Bull and a Gate; Brass and a Dragon.

(o) *Bosphorus*, *Bosporus*, or *Bosperus*; Lat. from the Gr. i. e. *The Passage of an Ox*, as we say *Oxford*. A Passage into the *Euxine* Sea, by *Constantinople*, thro' which *Jason* pass'd with much Difficulty and Danger in this Voyage. It is so strait and narrow, that Cattle swim

betwixt the crowded Rocks; or when ULYSSES (*p*) fhunn'd CHARYBDIS (*q*) on the Larboard Side, and steer'd by the Whirpool of SCYLLA: So did SATAN move on, and pass with great Difficulty and very hard Labour; but he having once pass'd, soon after when MAN fell, was a strange Alteration; for SIN and DEATH quickly following his Path, (such was the Will of Heaven) pav'd after him a very broad and beaten Way over the dark Gulph, and built thereon a Bridge of wondrous Length, continu'd from Hell, and reaching to the outmost Orb of this frail World; over which the perverse and fallen Spirits pass and repass with an easy Intercourse, to punish Mortals, or lead them into Temptation, excepting such, who by more especial Grace, are guarded by GOD and good Angels.

BUT now at last appears the sacred Influence of Light, and far into the Bosom of dim NIGHT shoots a glimmering Dawn from the Walls of Heaven; NATURE first begins here her farthest Bounds, and CHAOS retires from her outmost Works like a broken Foe, with less Tumult and less hostile Noise; so that
SATAN

swim over it, and they hear the Cocks crowing and Dogs barking from one Side to another. Now *Stretti di Constantinopoli*, *Ital.* i. e. The Straits of Constantinople.

(*p*) *Ulysses*; *Lat. Gr.* i. e. *All Strength, robust*; or contracted from his original Name, *Odusseus*, *Gr.* i. e. *The publick Road*: because his Mother, overtaken in a violent Rain, was deliver'd of him on the Highway. The Son of *Laertes*, Prince of *Ithaca* and *Dulichia*, Islands in the *Aegean Sea*; an

eloquent, cunning *Greek*, celebrated by *Homer*, *Virgil*, *Ovid*, &c. After the Siege of *Troy*, he is said to have suffer'd divers Hardships for Ten Years more in his Return Home, particularly passing by *Sicily*.

(*q*) *Charybdis*; *Heb.* i. e. *A Gulf of Perdition*; *Lat.* from the *Gr.* i. e. *Gaping and sucking in*. A very dangerous Part of the Sea of *Sicily*, between *Messina* and *Italy*, where divers Ships have been suck'd in; and *Ulysses* had much ado to escape Drowning.

Chap. IV. PARADISE LOST. 103

SATAN with little Toil, (and presently with Ease) passes on calm Waves, assisted by some small Degree of Light; and like a weather-beaten Vessel is glad to find Harbour, tho' her Shrouds and Tackling be all damag'd and torn; or else in the emptier Waste something resembling the Air, lies on his spread Wings to behold at Leisure the distant empyreal Heaven, in Circuit extended wide, but its Form and Limits not determin'd; with Towers of precious Stones and Battlements of living Sapphires, (*r*) once the native Seat of SATAN; and just by was this pendent World, hanging in a golden Chain, in Bigness about the Size of one of the smallest Stars, and close by the Moon. Thither accursed, and in an accursed Hour he hastens, quite fill'd with Malice and mischievous Revenge.

(*r*) *Sapphir*; *Lat. Gr.* from the *Heb.* i. e. *Numbered*; because one must pay down very dear for it. A very clear, hard, and precious Stone, of the Colour of the Sky, with Sparkles

of Gold, and the hardest next to a Diamond: It was put into the Breast-plate of the High-Priest; *Exod.* 28. 18. *Rev.* 21. 19.

The End of the SECOND BOOK.





T H E
T H I R D B O O K
O F
P A R A D I S E L O S T.

The ARGUMENT.

GOD sitting on his Throne sees Satan flying towards this World, then newly created; shews him to the SON who sat at his Right Hand; foretells the Success of Satan in perverting Mankind; clears his own Justice and Wisdom from all Imputation having created Man free and able enough to have withstood his Tempter; yet declares his Purpose of Grace towards him, in regard he fell not of his own Malice, as Satan did, but by him seduc'd. The SON of GOD renders Praises to his Father for the Manifestation of his gracious Purpose towards Man; but GOD again declares that Grace cannot be extended towards Man, without the Satisfaction of Divine Justice, Man hath offended the Majesty of
GOD

GOD by aspiring to Godhead; and therefore with all his Progeny devoted to Death, must die, unless some one can be found sufficient to answer for his Offence, and undergo his Punishment. The SON of GOD freely offers himself a Ransom for Man: The Father accepts him, ordains his Incarnation; pronounces his Exaltation above all Names in Heaven and Earth; commands all the Angels to adore him; they obey and singing to their Harps in full Choir celebrate the FATHER and the SON. Satan lights upon the bare Convex of the World's outermost Orb, where he first finds a Place since call'd the Limbo of Vanity; what Persons and Things fly up thither. Satan comes to the Gates of Heaven, describ'd ascending by Stairs, and the Waters above the Firmament that flow about it: His Passage thence to the Orb of the Sun: He finds there Uriel the Regent of that Orb; but first changes himself into the Shape of a meaner Angel, inquires after the Habitation of Man and is directed; alights first on the Mount Niphates.

C H A P. I.

GOD sees Satan flying towards this World, foretells his Success in perverting Mankind; and declares his Purpose of Grace thereupon.



HAIL holy Light! (who if not from Everlasting with the Deity, art the first Offspring of Heaven), may I express thee without Blame? since God himself is Light, and dwelling in Light from Eternity has always been unapproachable, always dwelt in Thee, Thou bright Effluence

Effluence of the bright uncreated Being; or shall I rather call Thee a pure heavenly Stream, whose Fountain is GOD. Thou wert before the Sun and the Heavens, and at the Voice of GOD didst adorn the rising World, which before was dark, and but just risen from the CHAOS, without Form and infinitely void. Now I visit Thee again with fresh Courage, having long been treating of Darknefs, and Hell, and the Shades of Obscurity; having been taught by the heavenly Spirit to venture down the dark Descent, and to ascend up again to speak of Thee. Thee I now safely revisit, and feel thy soveraign quickning Lamp; but Thou revisit'st not these Eyes, that in vain rowl to find Thy piercing Ray; so thick a Darknefs and Suffusion hath veil'd them and extinguish'd, that they never find a Dawn! Yet do I not for that Reason cease to wander among clear Springs, or shady Groves, or sunny Hills, where the Muses haunt; the Love of sacred Song always delighting me. But chiefly SION, Thee I visit nightly, and the flowry Brooks that wash thy hallow'd Foot, flowing sweetly; nor do I forget sometimes those other two inspired Writers, whom Fate made equal with me, and to whom I wish I were equal in Fame, blind THAMYRIS, (a) and blind MÆONIDES, (b) and TIRE-

SIAS,

(a) *Thamyris, Lat. Gr. i. e. Wonderful. A Poet of Thrace, who had the Vanity to contend with the Muses in Singing, but lost it; therefore they put out his Eyes, and took away his Harp. This Fable teaches us the Danger and Vanity of mocking God, of Self-sufficiency and Pride.*

(b) *Mæonides; Lat. Gr. i. e. The Son of Mæon, for Homer, Gr. i. e. One that doth not see:*

because he despis'd the Vanities of the World, not that he was really depriv'd of his Eyesight; others say, that his Blindness came by an Accident. But his proper Name was *Melisigenus*, from the River *Mæles*, where he was born. He was so poor, that he begg'd his Bread; yet when he was dead, seven Cities contended for the Honour of his Nativity; *Smyrna, Rhodes, Colophon, Salamis, Cbios, Argos,*

SIAS, (c) and PHINEUS, (d) who were Prophets of old. Then I feed on Thoughts, that naturally move to Harmony; as the wakeful Nightingale in the dark, and hid in the thickest Shade, sings her sweet Song by Night. Thus the Seasons return with the Year, but neither Day, nor the sweet Approach of Evening or Morning, or Sight of Blossoms in the Spring, or Summer's Rose, or Flocks, or Herds, or Face of MAN, the Image of his Maker, return to me; but instead of that a Cloud and ever-during Darkness surrounds me, cut off from the cheerful Ways of MEN, and for the Book of fair Knowledge presented with a universal Blot of Nature's Works, which are to me all expung'd and craz'd, and Wisdom at the great Entrance of Sight quite shut out: So much the rather do

gos, Athenæ. He was born according to the best Account, A. M. 3120, 340 Years after the Destruction of Troy, and 884 before the Incarnation. An antient and most celebrated Poet among the Greeks, the wittiest Man that ever liv'd, who had none to imitate, (except Moses, from whom he took his best Thoughts) was never matched by any that came after him, except now by Milton, and a Pattern to all Poets, Philosophers and Historians to this Day. He wrote the Wars of Troy in twenty-four Books, called the *Iliads*, and the dangerous Voyages of Ulysses, in the *Odyssey*, in as many. The greatest Veneration has been paid to his Name in all Ages: And Milton modestly wishes he might be equalled to him therein, though in many Respects he hath exceeded Homer himself, and Virgil also in Epic Poem, both in

the Grandeur of his Subject, in his Learning, Characters, and every Thing else.

(c) *Tiresias*; Lat. Gr. i. e. *A Star*: because he foretold some Things by the Knowledge of Astrology. A blind Poet and Soothsayer of Thebes; long before Homer: the Son of *Eurtrus* and *Chariclo*. He was struck blind either for peeping too curiously upon *Minerva* in the Fountain *Hypocrene*; or for deciding the Cause between *Jupiter* and *Juno* to her Dissatisfaction: for which *Jupiter* gave him the Faculty of Divination or Soothsaying.

(d) *Phineus*; Lat. Gr. i. e. *Shining, illustrious*. A King and Prophet of *Arcadia*, who for putting out the Eyes of his Children, and for revealing the Secrets of the Gods to Men, was punished with Blindness.

do Thou celestial Light shine inward, and enlighten my Mind thro' all her Powers; there plant Eyes, purge and disperse all Ignorance from thence, that I may see and tell of Things which to mortal Sight are invisible.

NOW the ALMIGHTY Father had bent down his Eye from above, from the pure Heaven, where he sits high thron'd above all Height, to view at once his own Works and their Works; about him the most pure and holy Angels of Heaven stood as thick as Stars, and from his Sight receiv'd unspeakable Happiness: On his Right-Hand sate his only SON, the bright Image of his Glory. He first beheld on Earth our two first Parents, ADAM and EVE, as yet the only two of Mankind, plac'd in the happy Garden of EDEN, (e) reaping immortal Fruits of unrivall'd Love and uninterrupted Joy in a happy Solitude. The eternal Father then saw Hell and the Gulph between, and SATAN there coasting the Wall of Heaven, high in the thick Air, and on this Side of NIGHT, ready to stoop with willing Feet and tired Wings upon the bare Outside of this World, that seem'd like Land encompass'd without Firmament; nor could SATAN, at that Distance, tell whether it was surrounded with Air or Water. GOD saw him from his high Prospect, wherein

(e) *Eden*; an *Hebrew* Word. It signifies Pleasure and Delight: because it was the most pleasant Place upon Earth, and Paradise was in it. *Eden* was a Country in *Chaldea*, thought by some to be the same as *Mesopotamia*, near *Babylon*, lying between the *Euphrates* and the *Tygris*, well watered with these and other Rivers, and most fruitful. But the learned *Hustius* proves, that *Eden* lay on the South of *Babylon*, and the Ter-

restrial Paradise on the East Side of *Eden*, between the first joining of the *Euphrates* and the *Tygris*, and there parting again, when they make the *Pyson* and the *Gibon*, which run into the *Persian* Gulph at different Mouths; as *Moses* has described these four Rivers, *Gen.* ii. 8—16. *De Situ Parad. Terrarum*. For these Properties it is highly commended in Holy Scripture, *Gen.* 2. 8. *Isa.* 31. 3. *Ezek.* 31. 8, 9, &c.

wherein he beholds all past, present, and future Things, and foreseeing what was afterwards to be, thus spoke to his only SON :

ONLY BEGOTTEN, dost thou behold what Rage transports our Adversary, whom no prescrib'd Bounds, nor Bars of Hell, nor all the Chains heap'd on him there, nor yet the vast Gulph now separated from the new Creation can hold? So eager he seems for desperate Revenge, which shall fall upon his own rebellious Head; now broke loose from his Confinement, he takes his Flight not far from Heaven, and upon the Borders of Light, directly towards the World newly created, and towards MAN plac'd there, with Purpose to try if he can destroy him by Force, or what is worse, by some Allurement pervert him; which last will be the Case; for MAN will give Ear to his flattering and deceitful Lies, and transgress the only Command which is the Pledge of his Obedience; so will he fall, and with him his faithless Progeny. Whose is the Fault? Whose but his own? Ungrateful, disobedient MAN! I made him just and right, with Power sufficient to have stood, yet left him free to fall; and so I created all the Powers and Spirits of Heaven, both them who stood and them who fall'd; freely they stood who stood, and they who fell had the same Freedom. Had they not been free, what sincere Proof could they have given of Allegiance, true Love, or constant Faith, where nothing would appear but what they needs must do, not what they would? What Praise could they receive, or what Pleasure I, from such an Obedience? When Will and Reason (for Reason also is Choice) stripp'd of their Freedom, both become useless and vain, and would serve Necessity, not me; they therefore as belong to Right, were so created; nor can they with Justice accuse me, their Maker, or their Making, nor blame their Fate, as if Predestination had over-rul'd their

Chap. I. PARADISE LOST. III

their Will, dispos'd by high Fore-knowledge and an absolute Decree: Their own Revolt they decreed themselves, and not I: If I did fore-know, my Fore-knowledge had not the least Influence over their Fault, which had I not fore-known, had prov'd no less certain: So without the least Enforcement or Imagination of Fate, or any Thing foreseen by me, which may hereafter happen, do they offend; Authors to themselves in every Thing, as well of what they judge, as of what they chuse; for I form'd them free, and so they must remain 'till they enslave themselves; else I must change their Nature, and abolish the high, unchangeable, and eternal Decree, which ordain'd their Freedom: It was they themselves ordain'd their Fall: The first Sort fell self-deprav'd, self-tempted, voluntarily, and by their own evil Thoughts: MAN falls too, but is first deceiv'd by the other: Therefore MAN shall find Grace, but the other none; so shall my Glory, both in Justice and Mercy, shine through Heaven and Earth; but that which first and last shall shine the brightest, shall be Mercy.

C H A P. II.

The SON of GOD on his Father's declaring that Divine Justice must be satisfied for Man's Sin, freely offers himself a Ransom for them; which the FATHER accepts.

WHILE GOD spake, a sweet Fragrance fill'd all Heaven, and diffus'd a fresh and unspeakable Pleasure in the bless'd and elect Angels. The SON of GOD was seen most glorious and beyond Compare; all his Father shone in him, express'd substantially, and in his Face appear'd visibly divine Compassion, Love without End, and Grace without

112 PARADISE LOST. Book III.

without Measure, which to his Father he thus gave Utterance :

OH Father! that Word was gracious which clos'd thy sovereign Sentence, and which promis'd that MAN should find Grace; for which both Heaven and Earth shall highly extol thy Praises, with the Sound of innumerable Hymns and holy Songs, which round about thy Throne shall proclaim Thee ever blest : For shall MAN, thy Creature late so belov'd, created since the Angels, be finally lost, and fall circumvented thus by Fraud, tho' join'd with his own Weakness ? Far be that from Thee, great Father! who art Judge of all created Things, and who alone judgest right. Or shall the Enemy thus obtain his Ends, and frustrate Thine ? Shall he fulfil his Wickedness, and render thy Goodness useless, or proudly return to Hell, (tho' to a heavier Doom, yet with his Revenge accomplish'd) and draw after him the whole Race of Mankind corrupted by him ? Or wilt Thou thyself unmake and abolish for him, what thou hast made for a Purpose of thy own Glory ? So should thy Goodness and thy Greatness both be call'd in Question, and be blasphem'd without Defence.

To whom the great Creator reply'd thus: My Son, in whom my Soul hath its chief Delight, Son of my Bosom, who art alone my Word, my Wisdom, and my effectual Power! all the Words that thou hast spoken are my Thoughts, and as my eternal Purpose hath already decreed: MAN shall not be quite lost, but who will shall be sav'd, yet not wholly of Will in him, but Grace in me, freely bestow'd on him; I will once more renew his impair'd Faculties, though forfeited, and dragg'd by Reason of Sin to foul and exorbitant Desires; yet once more upheld by me, he shall stand on even Ground against his mortal Foe, upheld by me; that he may fully know how frail his
fallen

Chap. II. PARADISE LOST. 113

fallen Condition is, and to me, and none but me, owe all his Deliverance. Some, out of my peculiar Grace, I have elected and chosen above the rest, such is my Will; the rest shall hear me call, and have frequent Warnings to leave their sinful State, and to appease betimes (while Grace is yet offer'd) an angry GOD; for I will sufficiently clear their dark Senses, and soften their stony Hearts, 'till they pray and repent, and bring due Obedience. To Prayer, Repentance, and due Obedience, mine Ear shall not be slow nor mine Eyes shut. And I will place within them, as a Guide, the great Witness, CONSCIENCE; whom if they will hear, they shall attain Light after Light, and persevering to the End, shall at last obtain eternal Happiness: They who neglect and scorn the Day of my Grace, and this my long Sufferance, shall never enter into my Rest, but being hard shall be the more harden'd, and being blind shall be the more blinded, that they may make the more Errors, and their Fall may be the greater; and none but such have I excluded from Mercy. But all is not yet done; MAN disloyally disobeying me, has broke my Commandment, and sins against the high Supremacy of Heaven, coveting to be a God, and losing all: To atone for his Treason there is nothing left, but he with his whole Posterity must die, devoted for Destruction; he must certainly die, or else Justice must; unless some other, both able and willing, pay for him the compleat Satisfaction. Speak, Powers of Heaven! where shall we find such Love? Which of ye will become mortal to redeem Mankind, and being just, be willing to die to save the Unjust? Dwells there in all Heaven so dear a Charity?

GOD ask'd the Question, but the Angels all were mute, and there was Silence in Heaven; there was none who so much as appear'd on the Behalf of MAN, either to defend him or intercede for him, much less that

that durst draw upon himself the deadly Penalty, or pay the Ransom requir'd. And now by the severe Sentence of the FATHER, all Mankind must have been lost, and condemn'd to Death and Hell without Redemption, had not the SON of GOD, in whom dwells the Fulness of divine Love, thus renew'd his dear Mediation:

FATHER! thy Word is past, that MAN shall find Grace, and shall not Grace find out Means, that finds her Way the speediest of all thy Messengers? That visits all thy Creatures, unsought for, unask'd for, and unmerited? Happy for MAN that so it comes, for he once lost and dead in Sin, can never seek her Assistance, and being indebted and undone, hath no Attonement or fit Sacrifice to bring for himself. Behold me then! I offer myself for him, my Life for his; let all thy Anger fall upon me; account me as MAN: For his Sake I will leave thy Bosom, and freely put off this Glory, which I possess next to Thee; and lastly with Pleasure die for him: Let DEATH execute all his Rage on me, I shall not lie long under his gloomy Power: Thou hast given me to possess Life in myself for ever, and by Thee I live; Though now I yield up and give to DEATH all of me that can die; yet that Debt once paid, Thou wilt not leave me, his Prey, in the loathsome Grave, nor suffer my unspotted Soul to dwell with Corruption there for ever; but I shall rise victorious, and overcome my Vanquisher, and rob him of his Spoils; DEATH shall then receive his last Wound, and disarmed of his mortal Sting, shall be destroy'd; I shall lead Hell captive in Triumph, spite of Hell, and shew all the Powers of Darkness bound; Thou at the Sight shalt look down pleas'd out of Heaven, while I supported by Thee ruin all my Foes; DEATH the last of all, and with his Carcase shall glut the Grave; then after long Absence shall return and enter Heaven,
with

Chap. II. PARADISE LOST. 115

with the Multitude of my Redeemed, to see thy Face, wherein no Cloud of Anger shall remain; but assur'd Peace and Reconcilement; thenceforward entire Joy shall be in thy Presence, and Wrath shall be no more.

HERE his Words ended; but his meek Aspect, tho' he was silent, spake, and breath'd immortal Love to Mankind; above which only shone filial Obedience; he attends the Will of his great FATHER, as a Sacrifice glad to be offer'd up. All Heaven was seiz'd with Admiration, what this might mean, and whither it would tend; but the ALMIGHTY soon reply'd:

My sole Delight! the only Peace in Heaven and Earth found out for Mankind, under Wrath; Thou knowest well how dear all my Works are to me, and it shows MAN not the least so, though the last created; seeing that for his Sake I spare Thee from my Bosom and Right-Hand, to save (by losing Thee for a Time) the whole Race that was lost: Do Thou, therefore, join thy Nature also to theirs, whom Thou alone canst redeem; and be Thyself a MAN upon Earth among MEN, and made Flesh, when the Fullness of Time shall be, of Virgin Seed, by a miraculous Birth: Be Thou in the Room of ADAM, (*f*) the Head of all Mankind, though one of his Sons; as in him all MEN perish, so as from a second Root, in Thee shall be restor'd as many as are restor'd, and without Thee none; His Crime makes all his Sons guilty; thy Merit accounted for theirs, shall absolve all those who renounce their own Deeds, both righteous and unrighteous, and live engrafted in Thee, and

I 2

receive

(*f*) *Adam*; *Heb.* i. e. *Red*. The Name of the first Man and first Woman: because they were formed of the Red Dust of the

Earth, *Gen.* 2. 7. 5. 2. As *Homo* in *Lat.* is from *Humus*, i. e. the *Ground*: which points at both our Original and End.

receive new Light from Thee: So (as is most just) MAN shall satisfy for MAN, be judg'd and die, and afterwards rise again, and with him raise his Brethren, ransom'd with his own dear Life: So hellish Hate shall be outdone by heavenly Love, giving itself to DEATH, and dying; so dearly redeem what hellish Hate destroy'd so easily, and still does destroy in all those, who when they may will not accept of Grace. Nor shalt Thou lessen or debase thy own Nature, by condescending to assume that of MAN; because, tho' enthron'd in highest Blifs, equal to GOD, and enjoying the same as the FATHER, Thou hast quitted all, to save a whole World from utter Loss, and hast been found the SON of GOD, by Merit more than by Birthright; form'd worthy to be so, by Reason of being good, far more than by being great or high; because Love hath abounded in Thee far beyond Glory: Therefore thy Humiliation shall with Thee exalt thy Manhood also to this Throne; here Thou shalt sit incarnate, and reign here, both GOD and MAN, the Son both of GOD and MAN, anointed the universal King; all Power I give unto Thee, do Thou reign for ever, and assume all Adoration as thy Merit; all the Angels of Heaven I put under thy Government; to Thee, as the supreme Head, every Knee shall bow, of Things in Heaven, and Things in Earth, and Things under the Earth; when Thou shalt appear in the Sky, attended gloriously from Heaven, and send from Thee Arch-Angels, with a Summons proclaiming thy dread Tribunal: Forthwith from all Corners of the Earth the Living shall hasten to the general Doom, and the cited Dead of all Ages; (for such a Peal shall rouse them from their Sleep) then all thy Saints being assembled, Thou shalt judge bad MEN and bad Angels, when they come to be arraign'd, they shall sink beneath thy Sentence, and Hell (the Number of the Damn'd being fill'd up) shall be thenceforward shut up for ever. Mean while the

Chap. III. PARADISE LOST. 117

the World shall burn, and there shall arise from her Ashes a new Heaven and a new Earth, wherein just MEN shall dwell; and after all their long Persecutions and Sufferings see happy Days, that shall bring forth nothing but Joy, Love triumphing, and fair Truth: After this Thou shalt lay thy regal Scepter by, for there shall then be no farther Use for it; but GOD shall be all in all. All ye Angels of Heaven, give Adoration to him, who to compass all this dies; adore him, who is my only SON, and honour him even as ye honour me.

No sooner had the ALMIGHTY pronounc'd this, than the Multitude of Angels gave a Shout, uttering Joy; loud as from Numbers which were not to be number'd, and sweet as from blest Voices; Heaven rung with Jubilee, (g) and loud HOSANNAS (b) fill'd the eternal Regions. Toward either Throne they bow lowly, reverent, and cast down to the Ground their Crowns, with solemn Adoration; Crowns that were adorn'd with Gold and immortal Amaranth, a Flower which once began to blow in PARADISE, just by the Tree of Life; but after MAN'S Fall was remov'd to Heaven, where it first grew, now grows, and with its never-fading Bloom

I 3

(g) *Jubilee*; Lat. Gr. Heb. i. e. A Ram and a Ram's Horn: because the Jews proclaim'd their Feasts with the Sound of Trumpets made of Rams Horns, Lev. 25. 8. The Word came first from *Jubal* the Son of *Lamech*, the Inventor of Musical Instruments, Gen. 4. 21.

(b) *Hosanna's*; Lat. Gr. Heb. i. e. *Save us beseech thee*, or *God bless the King*. Solemn Rejoicings among the Jews in the Feast of Tabernacles and Congratulations to their Kings.—
“ And the Disciples went, and

“ did as Jesus commanded them,
“ and brought the Asks, and the
“ Colt, and put on them their
“ Clothes, and they set him
“ thereon. And a very great
“ Multitude spread their Gar-
“ ments in the Way; others cut
“ down Branches from the Trees;
“ and strewed them in the Way.
“ And the Multitudes that went
“ before, and that followed;
“ cried, saying, Hosanna to the
“ Son of David: blessed is he
“ that cometh in the Name of
“ the Lord, Hosanna in the
“ Highest.

Bloom shades the Fountain of Life, and all along where the clear River of Bliss flows through the Midst of Heaven; with these immortal Flowers the elect Spirits bind their glorious Locks, wreath'd in with Beams of Light. Now the bright Pavement, that shone like a Sea of Jasper, made Purple with heavenly Roses, was cover'd with the Garlands which they had thrown off; afterwards taking their Crowns again, and their golden Harps that hung (always tun'd) like Quivers glittering by their Side, with sweet Preamble of charming Symphony, they usher in their most sacred Song and exalted Praises, no Voice being exempt; for such Concord there is in Heaven, that there was no Voice but could well join in such melodious Extasy.

To Thee, Oh! great GOD and FATHER of all! they sung first, almighty, unchangeable, immortal, infinite and eternal King! the Author of all Being, and the Fountain of Light, Thyself being invisible, and not to be approach'd amidst the glorious Brightness where Thou sit'st enthron'd; but then when Thou casts a Shadow over the full Blaze of thy Beams, thy Skirts appear, though drawn round about Thee, like a radiant Shrine; darkening with excessive Brightness, and dazzling Heaven, so that the brightest Seraphim cannot approach, 'till they have veil'd their Eyes with their Wings.

THEE, first of all Creation, Thee they sung next, Begotten SON! Divine Similitude! in whose Countenance, without a Cloud and made visible in the Flesh, the Almighty FATHER shines, whom no Creature else can behold: On Thee impress'd abides the Effulgence of his Glory, and on Thee rests his Spirit, pour'd out in Abundance and at full: By Thee he created the Heaven of Heavens, and all the Powers that are therein; and by Thee threw down such of those,

Chap. II. PARADISE LOST. 119

those, as through Pride and Ambition became rebellious : Then Thou didst not spare thy FATHER's dreadful Thunder, nor stop thy flaming Chariot Wheels, that shook the everlasting Frame of Heaven ; while Thou drov'st over the Neck of the warring Angels, routed and put to Flight : Returning back from that Pursuit, thy holy Angels celebrated Thee with loud Shouts, calling Thee SON of thy FATHER's Might, to execute fierce Vengeance on his Enemies : Not so on MAN ; but he thro' the Malice of Devils fallen, Thou FATHER of Mercy and Grace, didst not doom him so strictly, but much rather inclin'd to Pity : No sooner did thy dear and only SON perceive that Purpose, but he much more inclin'd to Pity ; to appease thy Wrath, and end the Contest perceivable in Thee, between thy Justice and thy Mercy, without Regard to the Throne of Bliss whereon he sat, and second to Thee, offer'd himself to die for the Offence and Disobedience of MAN. Oh Love ! without Example ; Love truly divine ! Hail the SON of GOD ; Hail Saviour of MEN ! henceforth thy Name shall be the great Subject of our Song, nor shall our Harps ever neglect thy Praises, or separate them from the Praises of GOD the eternal FATHER.

THUS happily the Angels spent their Time in Heaven above the starry Sphere, in singing Hymns of holy Praise and Songs of Joy.

C H A P. III.

Satan lights upon the bare Convex of the World's
outermost Orb, where he first finds a Place since
call'd the Limbo of Vanity,

MEAN while SATAN lighted and walk'd
upon that firm opacous Globe of this round
World, whose first Convex divides the infe-
rior Orbs that are under it, and encloses them from
CHAOS and NIGHT: Afar off it seem'd a Globe, but
now a boundless Continent, dark, waste, and wild,
under the Darknes of NIGHT, expos'd, starless, with
Storms of CHAOS always blustering round it, and an
inclement Sky; excepting on that Side, which, tho'
at great Distance from the Walls of Heaven, gains
some small Reflection of glimmering Air, less vex'd
with loud Tempest; here the Fiend walk'd at large; as
when a VULTURE (i) upon the Mountain IMAUS, (k)
(whose snowy Ridge bounds in the roving Inhabitants
of TARTARY) (l) having left a Country where there
was

(i) *Vulture*; Lat. i. e. of a
piercing sharp Sight. A very
voracious Bird, bigger than an
Eagle, of an excellent Sagacity
of Sight and Smelling above all
other Birds; so that it can per-
ceive the Savour of dead Car-
casses fifty Miles off; and appear
two or three Days before any
great Slaughter. They feed on-
ly upon Carcasses, but prey not
upon any living Creatures.

(k) *Imaus*; Lat. Gr. Tat. con-
tracted from *Mus Tag*, i. e. *The*
Mountain of Snow, as the *Tar-*
sars call it; being always cov-
ered therewith. A vast high

Mountain in *Asia*, a Part of
Mount *Taurus*, rising from it
near the *Caspian Sea*; and ex-
tending to the Spring of the
Ganges. It parts *Tartary* from
India, dividing it into two Parts,
i. e. *Tartary within*, and *Tar-*
cary without the Imaus. Now
Dalanguer.

(l) *Tartary*; Syr. i. e. *Dark*,
a Remnant; because they are
thought to be the Remainder of
the Ten Tribes of *Israel*. *Tar-*
tary, is a very large Country
between *Muscovy* and *India*, a-
bout 3000 Miles in Length, and
2250 Miles in Breadth; the
107,

Chap. III. PARADISE LOST. 121

was Scarcity of Prey, with Intent to devour the Flesh of Lambs and young Kids, flies towards the Springs of GANGES, (m) or HYDASPES, (n) (which are Rivers of INDIA) but in his Way lights on the barren Plains of SERICANA, (o) where the CHINESE (p) drive

third Part of *Asia*. The *Romans* called it *Scythia*, i. e. Wrathful and furious; or *Tent. Schieten*, i. e. Shooting; because the *Scythians* were excellent Shooters, or Marks-men. The *Persians* and *Chinese* call it *Tataria* and *Tata*, i. e. Invaders and Robbers, from *Tatar*, the eldest Son of *Alanna-Chan*, who was their Founder. The *Tatars* became better known in *Europe* about A. D. 1168, when they subdued Part of *Moscovy*, and became Masters of *China*; tho' it is not thoroughly known to this Day. The Epithet Roving is very proper; because they wander about in Companies, in Tents, feeding their Cattle, without any fixed Houses, or Habitations. See, the Genealogical History of the *Tatars*, translated from the *Tatar Manuscript*, A. D. 1730.

(m) *Ganges*; *Ind.* i. e. The River, or from a King of that Name. A famous River of *India*, larger than any in *Europe*, except the *Volga* and *Danube*, especially when it overflows; but noted for the Goodness and Lightness of its Water. The *Indians* say, it sanctifies them when they drink or wash themselves in it. Four or Five Hundred Thousand of them are seen about it, throwing Money into it, &c. which they think may

be useful to them when dead. The *Great Mogul* and all others drink the Waters of it; for it is carried far and near, and sold at a dear Price, because they foolishly fancy that it springs from Paradise. It rises on Mount *I-maus* in *Tatary*, divides the whole Empire into two Parts, after a Course of 300 *German Miles*, or 1300 *English*, discharges itself into the Bay of *Bengal* in five chief Mouths. In some Places it is five Leagues over: There are many large Islands in it beset with fine Trees, which give a delightful Prospect. It overflows at the usual Time of the Year, as the *Nile*, *Niger*, *Euphrates*, &c. from the same Cause. Now *Ganga*, by the Inhabitants there.

(n) *Hydaspes*; *Ind.* from a King of that Name. Another famous River of *India*, which runs by *Nysa*, *Labor*, and other great Cities, into the *Indian Ocean*.

(o) *Sericana*; *Arab.* i. e. The Country of *Seres*; the Posterity of *Joktan*, who from *Arabia Felix* peopled that Part of *India*, between *Indus* and *Hydaspes*, near to *China*, now called *Cathay*; *Tat.* i. e. A great Eastern Country. Those antient People were the Inventors and first Workers of *Silk*, from whence it is called *Sericum*. This and *China*

was

(p) drive their light cany Waggon with Wind and Sails: So the Fiend walk'd up and down, alone, upon this new Region, bent on his Prey; alone indeed, for in the Place where he now was, no other Creature might be found, living or dead; none as yet, but afterwards like airy Vapours flew up from the Earth great Store of all transitory and vain Things, when SIN had fill'd the Works of MEN with Vanity, and not only all vain Things, but all who in vain Things built their fond Hopes of Glory, or lasting Fame, or their Happiness, either in this or the other Life; all who have their Reward upon Earth, who go about only seeking to gain the praise of MEN, the Fruits of painful Superstition and blind Zeal; such find here a fit Retribution, as empty as their own Deeds: All the unfinish'd Works

was called the Silken Kingdom; for in one Province of *Cbina* (as *Le Comte* says) there seems to be Silk sufficient for all the World. See Pag. 138. † *Obs.* Silk was known in *Europe* first in *Justinian's* Time, about the Middle of the 5th Century, by two Monks, who came from *India*.

(p) *Chinese*; The People of *China*. The antient *Hebrews* called it *Sin*; the *Moderms*, *Zin*; the *Arabs*, *Essin*; the *Persians* and *Tatars*, *Yschin*; and the *Europeans*, *Sinarum Regio*, and *Cbina*, from the *Sina*, from one of its antient Monarchs, *Cina* or *Cbine*; or from *Chung*; i. e. *The Kingdom of the Middle*: Because the *Chinese* think it lies in the Middle of the Earth: Or, an Excellent Country: Or, from *Sem*, whose Posterity they are. *Cbina* is a most antient and large Empire in the East of *Asia*: It was founded soon after the Flood, and go-

verned by its own Emperors above 4000 Years, till the *Tatars* expell'd the last Emperor, called *Fahius* or *Fachir*; A. D. 1278, and was not known to the *Europeans* till the 12th Century. It is about 1380 Miles in Length, 1260 Miles in Breadth, and consists of 16 Provinces, most of which are as large, as any Kingdom in *Europe*. The People, for their Numbers, Learning, Laws, Customs, &c. differ from all others, because they had no Conversation with any. They are very cunning, conceited, industrious, almost all *Pagans* and *Grand Cheats*. The *Chinese* have above 60,000 Letters, yet not above 300 Words, and write from the Top to the Bottom of the Page. Their Country is so plain, that in many Places of it, they drive Waggonns made of a Sort of Cane, with Sails and Winds.

Works of Nature, all that are abortive, monstrous, or not mix'd according to Kind, being dissolv'd upon Earth fly hither, and wander vainly here 'till final Dissolution; not in the neighbouring Moon, as ARIOSTO and some others have dream'd, (that bright Planet may more likely be suppos'd to be inhabited by translated Saints, or Spirits of a middle Nature, betwixt the angelical and human Kind) hither, to this Limbo of VANITY, came first those Giants, who were born when the Sons of GOD join'd themselves ill to the Daughters of those who were not of GOD: The next who came were the Builders of BABEL upon the Plain of SHINAR, (q) who still had they wherewithal would build new BABELS: Others came single, EMPEDOCLES, (r) who, that he might be thought a God, fondly leap'd into the Flames of the burning Mount ÆTNA; and CLEOMBROTUS, (s) who leap'd into the Sea,

(q) *Shinar*; Heb. i. e. *Scattering*: Because the People were scattered over all the Earth: Or, striking out of a Tooth, from the Confusion of Languages, Gen. 10. A Part of *Chaldea*, where *Nimrod* built his Tower. For Countries were call'd from the Captains of those that first settled in them: But this is so called, to keep up the Memory of that sad Accident to future Ages.

(r) *Empedocles*; Lat. from the Gr. i. e. *Stable in Glory*: A vain-glorious Philosopher, Historian and Poet; and Disciple of *Pythagoras*; born at *Agriguntum* in *Sicily*, the Son of *Meton*, who once refused a Kingdom. He flourished in the 84th Olympiad, A. M. 3558, and before *Jesus Christ* 486. He

wrote a Book of Natural Philosophy in *Herote Verse*, and is supposed to be the first that had any Knowledge of Rhetoric, 'To be honour'd as a God after Death, he stole from his Company by Night, and threw himself into the Mouth of Mount *Ætna*, as if he had been translated into Heaven: But the Flames threw up his Brazen Sandals, and soon betray'd his Ambition. See *Horat. de Arte Poet.* But others say, that he fell into the Sea, and was drowned.

(s) *Cleombrotus*; Lat. Gr. i. e. *The Glory of Mortals*. A foolish young Greek of *Ambracia*, a City of *Epirus*, who was so much taken with *Plato's* Book of the Immortality of the Soul, that he leaped headlong from a Wall

Sea, to enjoy the Elysium of PLATO; (t) and many more too tedious to mention; Embrio's, Idiots, and Hermits; (u) Fryars, white, black, and grey, with all their foolish Trumpery: Hither PILGRIMS (x) roam, that have wander'd so far, to seek him dead in GOLGO-

Wall into the Sea, the sooner to be a Partaker of the Bliss in *Elysium*. Cicero. Two of that Name were Kings of *Sparta*, long before this Man.

(t) *Plato*; *Lat.* from the *Gr.* i. e. *Broad*: Because he was hunch-back'd and broad in his Forehead. His first Name was *Aristocles*, *Gr.* i. e. *The best Glory*; for the Name of his Grandfather; but he retained the latter. A famous Philosopher, born at *Athens* in the first Year of the 88th *Olympiad*, A. M. 3576, before *Jesus Christ* 482, and died in the first Year of the 88th *Olympiad*, before *Jesus Christ* 348, Aged 81, and upon the same Day he was born Being an Infant, and sleeping one Day under a Myrtle Tree, a Swarm of Bees settled upon his Lips, which was taken for an Omen, that he should be very Eloquent, which happened to be true; and therefore he was called the *Athenian Bee*, for the Sweetness of his Style. By his Travels into *Egypt*, *Chaldea*, *India*, and reading the Books of *Moses* and the Prophets, he attained great Knowledge of God, Religion, and Nature; therefore he is called the *Divine Plato*. He was Scholar to *Socrates*, *Euclid*, and the best Masters of the Age. He was a notable Rhetorician, Chief of the Academics, and produced

many eminent Scholars: Nay, the Primitive Christians embraced his System of Philosophy, as far nearer to the Holy Scriptures, than that of the *Epicureans*, *Stoics* and *Peripatetics*. He has left many Books, which are written in the Form of Dialogues, except only his Epistles. *Quintilian* says, that he seems not to speak the Language of Men, but of the Gods.

(u) *Hermits*; *Gr.* i. e. *Dwellers in the Wilderness*. At first, Holy Men for the Sake of Christ and their Lives, in hot Persecutions, hid themselves in Deserts, Dens and Caves; and gave themselves wholly to Fasting, Prayer, and great Austerities. *Paul the Theban*, about A. D. 260, lived about 100 Years in a Cave; *Anthony* instituted the Heremital Life in *Egypt*, and died A. D. 361. But the Church of *Rome* hath made many Innovations therein since.

(x) *Pilgrims*; *Fr.* from the *Lat.* i. e. *Strangers*; Men that travelled thro' foreign Countries, to pay their Devotions to Saints departed, Shrines, Relicks. The Christian Pilgrims went to *Jerusalem*, *Rome*, *St. Iago*, &c. and the *Turkish*, to *Mecca* in *Arabia*, every Year in solemn Processions, to visit the Tomb of *Muhammad*,

GOLGOTHA, (y) who lives in Heaven; and they, who to be certain of going to PARADISE, put on the Weeds of Saint DOMINIC (z) when they are dying, or think to slip in, disguis'd in the Habit of Saint FRANCIS: (a) They pass the seven Planets, (b) and the fix'd Stars, and all that is talk'd of, of Christaline Spheres and Primum Mobile: And now Saint PETER at the Entrance of Heaven seems to wait for them with his Keys, and now they lift their Feet as at the Ascent of Heaven, when a violent cross Wind from either Coast, blows them transverse through the pathless Air, ten Thousand Leagues awry: Then Cowles, Hoods, and Habits, with their Wearers, are flutter'd into Rags: Then Reliques, (c) Beads, (d) Indulgencies,

(y) *Golgotha*; *Heb. Syr. i. e. A Scull*: Because of the Skulls and other Bones of Criminals executed there. The Place where *Christ* was crucify'd on *Mount Moriah*, upon the North Side of *Jerusalem*, *Mat. 27. 34.* It was the same Spot where on *Isaac* was to be offered 2000 Years before, and was a lively Type of this.

(z) *Dominic*; *Sp. Ital. Fr. Lat. i. e. The Lord. Dominicus*, a Spaniard, was the Author of that Order, call'd *Dominican Friars*, instituted *A. D. 1205.* The Inquisitors are of this Order. Some ignorant Creatures put upon dying Persons a Priest's Robe of these Orders, to carry them safe through Purgatory.

(a) *St. Francis* was an Italian Merchant, first call'd *John*, who instituted the Order of *Franciscan Friars*, *A. D. 1192.*

(b) *Planets*; *Lat. Gr. i. e. Wandering Stars*; because of their various Motions. An A-

stron. T. They are seven in Number, *viz. Saturn, Jupiter, Mars, Sun, Venus, Mercury,* and the *Moon.*

(c) *Reliques, or Relicks, Fr. Ital. Sp. Lat. i. e. Remains or Fragments of the Bodies and Cloths of Saints, preserved by Roman Catholicks, with great Veneration, viz. A Finger, a Toe, a Tooth, a Girdle, &c. and all worshipped by them.*

(d) *Beads*; *Teut. Sax. Dut. i. e. Prayers*, round Balls made of Amber, Wax, Woods, Glass, Silver, Gold, commonly of 15 Tens, &c. which the *Romanists* count at Prayers, by reckoning of which they know how often they have repeated their *Pater-noster, Ave-mary, Credo, &c.* as they are enjoined by their Priests, even in the Streets and at Work; like the old *Pharisees, Turks,* and *Hypocrites.* The Heathens of *Malabar* use Beads made of the Bark of Trees, as powerful Antidotes against Satan, Sin and Dangers,

cies, (e) Dispensations, (f) Pardons, Bulls, (g) are all the Sport of Winds: All these whirl'd upwards, fly over the Backside of the World into a large and broad LIMBO, (h) since call'd the PARADISE OF FOOLS; which though now unpeopled and untrod, in Process of Time became unknown to few.

C H A P. IV.

Satan comes to the Gates of Heaven; his Passage thence to the Orb of the Sun, where he finds Uriel the Regent thereof, and upon Inquiry is directed to the Habitation of Man.

SATAN pass on and wander'd a great while, 'till at last a Gleam of Light caus'd him to direct his Steps towards it; far distant he discovers a high Structure, ascending by magnificent Degrees

Dangers, which are prepar'd by an holy Order of Men only, call'd Antigods; and the *Turks* use Beads also to perfume themselves.

(e) *Indulgences; Fr. Ital. Sp. Part. Lat. i. e.* Bearing or coaxing with one; Relaxations of Liberties, granted by the Popes, to dispense with some Duties, or removing the Infliction of some temporal Punishment; due for Sins past, or to come. Cardinal *Bellarmin* affirms, that Indulgences are granted for 25000 Years; but they are sold at a very high Price.

(f) *Dispenses, or Dispensations; Fr. Ital. Lat.* Sufferings or Permissions granted by the Popes, to do Things contrary to the Laws of God or Man, for

so much Money.

(g) *Bulls; Lat. Gr. i. e. Councils:* Because formerly they were granted by the Consent of a Council of State; or from *Lat. i. e. Ornaments*, hang about the Necks of Children, like a Seal; Briefs, Licences of Popes, to which Leaden or Golden Seals were affix'd; and purchas'd at a set Price from the Pope's Exchequer:

(h) *Limbo; Ital. Sp. Lat. i. e. The Border of a Garment; Vulg. Limbus Patrum.* A Place fancied by *Papists*, bordering upon Hell, where they say, the Souls of all the Patriarchs and other just Men, from the Beginnings were confin'd, till Christ at his Passion descended thither, and set them at Liberty.

Chap. IV. PARADISE LOST. 127

grees up to the Wall of Heaven, at the Top of which (but far more sumptuous) appear'd what seem'd to be a Royal Palace Gate, with a Front set off with Gold and Diamonds; the Portal shone thick with sparkling Jewels, impossible to be imitated upon Earth, either in Model or Picture. The Stairs were such as those were whereon JACOB (*i*) saw Angels ascending and descending, Bands of bright Guardians, when he fled from ESAU (*k*) as far as PADAN-ARAM, (*l*) and the Field of LUZ, (*m*) as he by Night lay dreaming under the open Air, and waking from his Sleep cry'd out, THIS IS THE GATE OF HEAVEN: Each Stair was mysteriously meant, nor always stood there, but sometimes was drawn up to Heaven out of Sight; and underneath there flow'd a bright

(*i*) *Jacob*; Heb. i. e. *Holding* *his Heel*; or tripping up his Brother's Heels; because he laid hold of his Brother's Heel in the Birth, as if he would deprive him of his Birthright at first, *Gen.* 25. 26. A Supplanter. or Deceiver, because he outwitted his Brother *Esau* more than once; *Gen.* 25. 27, 36. *Hos.* 12. 2. The second Son of *Isaac* and *Rebecca*, and Father of the twelve Patriarchs. He was born about *A. M.* 2130, and died in *Egypt*, 147 Years of Age. He was a grand Master of Astronomy, Astrology, &c. and also a Divine Prophet.

(*k*) *Esau*; Heb. i. e. *Wrought* or *Perfused*; because he was more complete at his Birth than other Children, being covered all over with Hairs, as one that is old, and of a stronger Constitution. *Gen.* 25. 25.

(*l*) *Padan-Aram*, Heb. i. e. *A Pair of Rivers*, viz. the *Euphrates* and the *Tygris*. It is called

Padan only, i. e. *A Pair*: Sometimes, *Aram*, i. e. *A River of Aramia or Syria*, sometimes *Nabarajim*, i. e. *Rivers*; and *Padan Aram*. By the *Greeks*; *Mesopotamias*, i. e. In the middle of Rivers. By the *Arabs*; *Al-Gauira*, i. e. *The Island*: By the *Latins*, *Interarmia*: Because it lies along the Banks of two Rivers: And by the modern *Arabians*, *Diarbea* or *Diarbeek*; i. e. *The Duke's Country*. To this Country *Jacob* was sent by his Mother, to avoid the Revenge of his Brother, and dwelt 21 Years.

(*m*) *Luz*; Heb. *Arab*. i. e. *A Nut Tree*, or rather the *Almond Tree*: because many of those Trees grow thereabout, an ancient City in *Canaan*: In Memory of the glorious Vision that *Jacob* had near to it, he called it *Bethel*, i. e. *The House of God*, which Name it kept for many Ages after.

bright Sea of Jasper, or of liquid Pearl, whereon whoever came after from the Earth, arriv'd sailing and wafted over by Angels, or else flew over the Lake, caught swiftly away, and drawn in a fiery Chariot by fiery Steeds, as ELIJAH the Prophet was. At that Time the Stairs were let down, whether it were to dare SATAN by the Easiness of the Ascent, or to make his Exclusion from the Gates of Happiness more grievous; directly against which from beneath, just over the happy Seat of PARADISE, there open'd a wide Passage down to the Earth, (wider by far than that of After-times over Mount SION, or than that, though it was large, which was over the promis'd Land so dear to GOD, by which his Angels pass'd frequently to and fro to perform his great Commands, to them whom he beheld with a choice Regard, being those who inhabited as far as from PANEAS, (n) said to be the Fountain of the River (o) JORDAN;

(n) *Panas*; Heb. from *Pans* and *im*, i. e. *The Mouth of the Waters*: because a vast Flood of Waters flow out of it. See *Gen.* 32. 30. And the Source of the Nile A Fountain in *Palesina*, near the old Town *Lais* or *Lissem*. Heb. i. e. A *roaring Lion*, and the *Panean Caves*; from which that Country was called *Panas*. It becomes a Rapid River, running thro' a fat Soil. *Pliny* and other Geographers of old thought it was the Source of *Jordan*, but later Travellers have discovered the contrary; for that is in Mount *Lebanon*, four Leagues above this. It is the outmost Bounds of the *Promised Land* to the North, as *Beerseba* is to the South.

(o) *Jordan* or *Jarden*; Heb. Compounded of *Jer.* i. e. *De-*

scending or *rapid*; or from *Jarahd*: Heb. i. e. *He descended*: because of its rapid Current from the Mountains. And *Dan*: because it ran by the old City, *Dan*, from *Dan* the *Patriarch*, i. e. A *Judge*. These two Fountains uniting there, make the River *Jordan*, so famous for many Miracles; as the *Tame* and *Ist* or *Ouse* uniting their Streams, a little below *Dorchester* in *Oxfordshire*, make the River *Thames*. It is the chief River of *Ganaan*, rising at the Foot of Mount *Lebanon*, runs by the Borders of it on the East, whence to the South in a Course of fifty Leagues, 'till it loofeth itself in the dead Sea. By the Way it makes two Lakes, 1st. The Lake of *Semecbow* or *Merom*, i. e. A *Harp*, and *Bitter*; because that

Chap. IV. PARADISE LOST. 129

DAN, quite to BEERSABA; (p) where the Holy Land borders upon EGYPT and the Coast of ARABIA, (q) so wide seem'd the Opening where Bounds were set to Darkneſs, ſuch as are ſet to the Waves of the Ocean, that they can go no farther.

SATAN now upon the lower Stair, that leads up by Steps of Gold to the Gates of Heaven; looks down with Wonder at the ſudden View of all this World at once; juſt as when a Scout has gone all Night in Danger through dark and deſart Ways, at laſt at the Break of chearful Day climbs up to the

K Top

that Lake represents a Harp, and the Waters are bitter; it is dry in the Summer, *Job. 11. 5. 2dly*, The Lake of *Genſafareth*, called the Sea of *Galilee*, or the Sea of *Tiberias*, *Job. 6. 1.* Forty-four Miles from *Jerusalem* Northward, four Miles broad and twelve Miles long. *Jordan* overflows the Banks in *March* and *April*, from the Snow and Rains that fall upon the Mountains, *Job. 3. 15.* Now it is not above twenty Yards at the broadest, and about three of four Yards deep, unless when it overflows, which *Mr. Maundrel* could not observe, tho' he was there at the proper Time, viz. in *March 30. A. D. 1697.* which he supposes to be either, because its Channel is deeper than it was of old; or because the Waters of it may be diverted some other Way. It is covered all along with Trees, which make a pleasant Sight, but a dangerous and difficult coming at it.

(p) *Beersaba*, or *Beerſeba*; *Heb. i. e. The Wall of the Oath or Covenant*; because there *Abram*

Dan and *Abimelech* made an Alliance upon Oath, *Gen. 21. 31.* A Town situated upon the utmost Bounds of the holy Land, forty Miles from *Jerusalem* Southward; and built upon that Account. It belonged to the *Edomites*, then to the *Simeonites*. It was a great Town in the Days of *St. Jerom*, the Christians in the holy War, fortified it against the *Turks* and *Arabs*; since that Time it belongeth to the *Turks*, and is much decayed. It is now called *Gallim* or *Giblim*.

(q) *Arabia*; *Heb. i. e. Black, mixed, a Robber*: because the Inhabitants of it are such: rather from *Ereb*, *Heb. i. e. the West*: because it lies on the West of *Judea*. A large Country in *Aſia*, between *Egypt* and *Judea*, the *Red Sea* and the *Persian Gulf*, divided into the *Stony*, the *Deſart*, and *Happy*. It was first peopled by *Jaktan* and his thirteen Sons; by *Ismail*, Founder of the *Hagarites* or *Saracens*; then by *Eſau*, and from him came twelve grand Princes, and as many Nations.

XV Top of some high Hill, which unawares discovers to his Sight the pleasant Prospect of some foreign Country he had never seen before, or some renown'd Metropolis, adorn'd with glittering Towers and Spires, which the rising Sun gilds with his Beams: Such Wonder seiz'd the malignant Spirit, though he had seen Heaven, but Envy seiz'd him much more at Sight of all this World, which he beheld so beautiful Round he surveys, (and well he might where he stood so high above the circling Canopy of the extended Shade of NIGHT) from East to West, and then from North to South he views in Breadth; and without any longer Pause throws himself downright into the World's first Region, and winds this Way and that Way through the clear Air, among numberless Stars, that at a Distance shone like nothing but what they appear to us, but nigh Hand they seem'd other Worlds, or happy Islands like those HESPERIAN (r) Gardens, so famous of old, plentiful Fields, pleasant Groves, and flowery Vales, thrice happy Habitations; but who dwelt happy there, SATAN staid not to enquire. Above them all the golden Sun, likest in Splendor to Heaven allur'd his Eye; thither he bends his Course through the calm Firmament; but 'tis hard to tell his Course thither, whether upwards or downwards, or in a direct Line; where the great Luminary, among the thick Constellations, that keep due Distance from him, dispenses Light from afar: They as they move turn their swift and various Motions, which compute Days, Months, and Years, towards his all-cheering Lamp; or else are turn'd by his attractive

(r) *Hesperian*; Lat. Gr. i. e. *Western*. The famous Gardens of *Hesperus* the Brother of *Atlas* (said to be in the western Islands of *Cape Verd* or the *Canaries*, which belong to *Africa*, and lye under the Evening Star, (which

the *Greeks* and *Latins* call *Hesperus* and *Vesperus*) wherein were Golden Apples, kept by a watchful Dragon. The Fable is taken from the Garden of *Eden*, and the glorious Fruits there.

Chap. IV. PARADISE LOST. 131

tractive Power that warms the Universe gently, and with kind Influence darts invisible Virtue, even to the Bottom of the Ocean; so marvellously was he sat in his bright Station: There landed SATAN, a Spot, like which perhaps no Astronomer in the Sun's shining Orb, though help'd by perspective Glasses, ever saw: He found the Place bright beyond all Expression, compared with any Thing on Earth, either Metal or Stone; not all the Parts alike, but all alike enlighten'd in all Parts; as red hot Iron is with Fire; if Metal, Part of it seem'd Gold, and Part clear Silver; if Stone, most Carbuncle, (s) or Chrysolite, (t) or Ruby, (u) or Topaz, (x) or the twelve that shone in the Breast-
K 2
Plate

(s) *Carbuncle; Dus. Tent. Ital. Span. Lat. i. e. A little burning Coal.* A precious Stone, resembling a burning Coal in its Lustre or Colour. In *Heb. Barcheth, i. e. Lightening.* In *Gr. Sanguiniferus, i. e. Light.* It was the third of the first Row of precious Stones in Aaron's Breast Plate, whereon the Name of *Levi* was engraved, to shew that Divine Knowledge should shine in the Priests of the Lord, to illuminate the Church, *Exod. 28. 17. Mat. 5. 14. 16.* It is an ancient but a vulgar Error, to say, a Carbuncle gives Light in the Dark.

(t) *Chrysolite; Lat. Gr. i. e. A Golden Stone:* because it shines like Gold. It was the first of the 4th Row, on which *Abir* was cut. It is of a *Songreen* Colour, which shewed that his Habitation should be near the Sea, *Exod. 28. 20. Job. 19. 24. Rev. 21. 20.*

(u) *Ruby, Lat. i. e. Red: A*

precious Stone of a glorious red Colour, as red as Blood. In *Heb. Achlama*, from which the *Greeks* call it *Amethyst, i. e.* Not to inebriate: for it is reported to be an Antidote to Drunkenness. It is found in the *East-Indies*, the *Stony Arabia*, *Armenia*, *Egypt*, *Cyprus*, &c. It was the last of the 3d Row, whereon *Gad* was inscribed; to teach him Watchfulness and Temperance; and was also a Sign of his Victories, which were predicted, *Gen. 49. 19. Exod. 28. 19.* and fulfilled *1 Chron. 5. 18. 19.*

(x) *Topaz; Heb. from which the Greeks formed Topasion, i. e. Golden.* A Stone of a golden and green Colour, found in *Ethiopia, Job. 29. 19.* And in the Island *Topazium*, which lies in the *Arabian Gulph*. It was the 2d of the first Row whereon the Name of *Simon* was engraved. *Exod. 28. 17. Rev. 21. 20.*

Plate of AARON, (y) or that, seen rather in Imagination than elsewhere, Alchymists have so long been in vain Search after, though by their powerful Art they bind Quicksilver, and change Matter into all Manner of Forms: What Wonder then if the Fields and Regions here breath forth pure Elixir, and Rivers run with liquid Gold; when with one powerful Touch the Sun, though so far remote from us, and 'mix'd with earthly Matter, here in the Dark produces so many precious Things, of Colour so glorious, and of so rare Effect? Here the Devil met new Matter to gaze at, nor was he dazled by so much Light; his Eye commands far and wide; for here was no Shade or Obstacle to Sight, for all was Sunshine; as at Noon; so now the Sun Beams shoot upward, still direct, whence no Way round can fall any Shadow from dark Bodies, and the Air sharpen'd the Eyes of SATAN, to Objects far distant, whereby he soon discover'd within Sight a glorious Angel stand within, the same whom St. JOHN (z) saw also in the Sun; his
Back

(y) Aaron; *Heb. i. e. A Mountain.* This Name was given him by Inspiration, predicting his high Advancement and Dignity, and his Death upon Mount *Har. Heb. i. e. A Mountain.* The eldest Son of *Anram*, older than *Moses* by three Years, yet named last; born in *Egypt*, about *A. M. 2460.* The first High-Priest of the *Jews* by divine Election. He died *A. M. 2583.* in the 123d Year of his Age, before *Jesus Christ* 1448. in the Land of *Edom.* *Justin* thro' a gross Mistake calls him *Arvas* and the Son of *Moses.*

(z) John; *Heb. Jebochanan; i. e. Gracious.* A proper Name of Men among the *Jews*, mentioned; *Cbron. 12. 12. Jer. 41. 11.*

John the Baptist, John the Apostle, John Mark, &c. Here, the Apostle and Author of the Book of the *Revelations*, who saw an Angel in the Sun. "And I saw an Angel standing in the Sun; and he cried with a loud Voice, saying to all the Fowls that fly in the midst of Heaven, Come and gather yourselves together unto the Supper of the great God. That ye may eat the Flesh of Kings, and the Flesh of Captains, and the Flesh of mighty Men, and the Flesh of Horses, and of them that sit on them, and the Flesh of all Men both free and bond, both small and great.

Chap. IV. PARADISE LOST. 133

Back was turn'd, but his Brightness was not hid; a golden Crown of the Beams of the Sun's Rays encircled his Head, nor less bright were his Locks that hung behind waving on his Shoulders, which were cover'd with Wings; he seem'd employ'd on some great and important Affair, or fix'd in very deep Contemplation.

THE impure Spirit was glad of this, as being now in Hope to find one who might direct his wandering Flight to PARADISE, the happy Seat of MAN, the propos'd End of his Journey, and the Beginning of our Woe: But first he considers how he might change his Shape, which else might bring him into Danger, or be the Cause of Delay; and now he appears like a youthful Cherub, not one of the chief, yet such as Youth smil'd heavenly in his Face, and to every Limb diffus'd suitable Grace; so well did he contrive to feign: Under a Coronet his flowing Hair play'd upon either Cheek in Curls; he wore Wings of many party-colour'd Feathers sprinkled with Gold; his Habit was girt about him, as fit for Travel, and he held in his Hand, to help his Steps, a silver Wand. SATAN did not draw nigh without being heard; the bright Angel in the Sun, admonish'd by his Ear of his Approach, turn'd his radiant Visage, and immediately was known by him, to be the Arch-Angel URIEL, (a) one of the seven who stand in the Presence of GOD, nearest to his Throne, ready at

K 3

Com-

(a) *Uriel*; *Heb.* i. e. *The Lights of God*. Milton, from the Sense of his Name very properly imagines this Angel to be the President of the Sun: For the Antients thought that all the Superior Orbs were governed by some Divine Intelligence, which moved them to worship those Orbs. One of the seven Arch-

Angels of the Presence; which seems to be taken from *Zech.* 4. 10, &c. not from *Tobit* 12. 15. For that Number mentioned there is an Apocryphal Story. However, this Name is not found in Holy Scripture, but in the Apocrypha, *2 Esdras*, Ch. 4. 1, 36.

Command, and are as his Eyes that run through all the Heavens, or bear his swift Errands down to the Earth, over Sea and Land; to him SATAN approaches, and thus addresses himself:

URIEL! for thou art wont to be the first of those seven Spirits, that stand in the Sight of GOD's high Throne, gloriously bright, to bring his great authentic Will through the highest Heaven, and to be the Interpreter of it; where all the other Angels attend to hear thy Embassy, and here art likeliest by supreme Decree to obtain like Honour, and as his Eye give frequent Visitation to this new created World: An unspeakable Desire to see and know all these his wonderful Works, but chiefly MAN, whom he delights in and favours so much, and for whom he hath ordained all these, hath brought me thus wandering alone from the Choirs of Cherubim: Tell me, brightest Seraph, in which of all these shining Orbs hath MAN his fix'd Seat? (or has he his Choice to dwell in which may please him best?) that I may find him out, gaze on him in secret, or openly admire, that I may behold him on whom the great Creator hath bestow'd Worlds, and on whom he hath pour'd all these Graces; that in him and all Things else, as is but meet, we may praise the Universal Maker, who justly hath driven out to deepest Hell his rebellious Foes; and to repair their Loss, created this new happy Race of MEN, to serve him better: Wisdom is in all his Ways!

So spoke the false Deceiver, without being perceiv'd; for neither MAN nor Angel can discover Hypocrisy, which is the only Evil that walks invisible through Heaven and Earth, except to GOD alone, left so by his permissive Will; and oftentimes though Wisdom keeps awake, Suspicion sleeps, and while Goodness thinks no Ill, where no Ill seems to be, to
Simplicity

Simplicity gives up the Charge : So Hypocrisy now for once beguil'd URIEL, though he was Regent of the Sun, and esteem'd to be the sharpest sighted Spirit in all Heaven; who to the foul and fraudulent Impostor, according to the Uprightness of his own Heart, thus return'd Answer :

FAIR Angel! thy Desire, which tends to the Knowledge of the Works of GOD, thereby to glorify the great Work-Master, does not lead to any Excess that deserves Blame, but the more it seems Excess, rather merits Praise, that led thee hither from thy heavenly Mansion thus alone, to witness with thine own Eyes, what many perhaps have only heard in Heaven, contented with a Report; for full of Wonder indeed all his Works are, pleasant to know, and always worthiest to be all had in Remembrance with Delight. But what created Mind can comprehend their Number, or the infinite Wisdom that brought them forth, but hid their Causes in a Depth not to be fathom'd? I saw when the formless Mass, the material Mold of this World, came to a Heap at his Word; CONFUSION heard his Voice, and WILD UPRORAR stood rul'd, and what had been thought vast in Finitude became confin'd; after which at his second Bidding the Darkness fled, Light shone, and Order sprung from Disorder; the Elements hasted swift to their several Quarters; Fire, Water, Earth, and Air, and the purest Æther flew upward, spirited with various Forms, which in their Motion became orbicular, and turn'd to numberless Stars, as thou seest, and how they move; each had its Course and Place appointed, and the rest surround and encompass this Universe. Look downward upon that Globe, whose hither Side shines from hence, though but with reflected Light; that Place is the Earth, and the Seat of MAN; that Light is his Day, which were it not for that, NIGHT (as she does the other Hemispheres) would cover; but

there the neighbouring Moon (call that opposite fair Star so) timely interposes her Aid, her monthly Round still ending and still renewing, thro' the Midst of Heaven; with borrow'd Light she fills her increasing and decreasing Face to enlighten the Earth, and checks the Night in her pale Dominion. That Spot to which I point now is PARADISE, the Abode of ADAM; those lofty Shades are his Bower; the Way thither thou canst not miss, that which requires me lies quite contrary.

WHEN he had said this, he turn'd; and SATAN bowing low, (as is usual to superior Spirits in Heaven, where none neglects due Honour and Reverence) took Leave, and toward the Coast of Earth, down from the ECLIPTICK, (b) hasten'd with the Hopes of Success, throws himself down in steep Flight, wheeling swiftly through the Air; nor did he make the least Stop, 'till he lighted upon the MOUNTAIN NIPHATES. (c)

(b) *Ecliptic, of Eclipse; Lat. Gr. A Defect of Light. An Astron. T.* A great wide Circle in the Heavens, extending between the two Tropics, cross the Equator; wherein the Sun moves thro' the 12 Signs of the Zodiac in his yearly Course; and there the Eclipses do happen.

(c) *Niphates; Lat. Gr. i. e. Snowy; because it is generally covered with Snow. It is a very high Mountain, part of Mount Taurus, between Armenia and Mesopotamia, not far from Paradise, and the Source of Euphrates and Tygris.*

The End of the THIRD BOOK.



T H E
F O U R T H B O O K
O F
P A R A D I S E L O S T.

The ARGUMENT.

SATAN, now in Prospect of Eden, and nigh the Place he must now attempt the bold Enterprize which he undertook alone against GOD and Man, falls into many Doubt, with himself, and many Passions, Fear, Envy, and Despair; but at length confirms himself in Evil, journies on to Paradise, whose outward Prospect and Situation is describ'd, Satan overleaps the Bounds, sits in the Shape of a Cormorant on the Tree of Life, as the highest in the Garden, to look about him. The Garden describ'd; Satan's first Sight of Adam and Eve; his Wonder at their excellent Form and happy State, but with Resolution to work their Fall; overhears their Discourse; from thence gathers that the Tree of Knowledge was forbidden them to eat of, under Penalty of Death; and thereon intends to sound his

his Temptation, by seducing them to transgress; then leaves them for some Time to know further of their State by some other Means. In the Interim Uriel, descending on a Sun-beam warns Gabriel, (who had in Charge the Gate of Paradise) that some evil Spirit had escaped the Deep; and past at Noon by his Sphere in the Shape of a good Angel down to Paradise, discover'd afterwards by his furious Gestures in the Mount: Gabriel promises to find him out e're Morning. Night coming on, Adam and Eve discourse of going to their Rest: Their Bower describ'd; their Evening-worship. Gabriel drawing forth his Bands of Night-watch to walk the Round of Paradise, appoints two strong Angels to Adam's Bower, lest the evil Spirit should be there doing some Harm to Adam and Eve, sleeping; there they find him at the Ear of Eve, tempting her in a Dream, and bring him, tho' unwilling to Gabriel; by whom question'd, he scornfully answers, prepares Resistance, but binder'd by a Sign from Heaven, flies out of Paradise.

C H A P. I.

Satan, in Prospect of Eden, falls into many Doubts with himself, yet journies on to Paradise, which is describ'd.



EVER was there more Need than now for that warning Voice, which Saint JOHN heard cry aloud in Heaven, when the Dragon, put a second Time to Rout, came furiously down to be reveng'd on Men, WOE TO THE INHABITANTS ON EARTH! that now while Time was, our first Parents had

had been given Notice of the Coming of their secret Enemy; and so perchance have escap'd his mortal Snare: For SATAN now inflam'd with Rage came, (the Tempter before he was the Accuser of Mankind) to revenge on frail innocent MAN his Loss of that first Battel, and his Flight to Hell. His Courage now began a little to fail him, though afar off he was bold and fearless; nor had he Cause to boast the fatal Attempt, the Execution of which being near its Birth, raises dark Thoughts in him, rowls and boils in his tumultuous Breast, and like a devilish Engine recoils back upon himself: Horror and Doubt distract his troubled Mind, and from the Bottom stir the Hell within him; for within him he brings Hell, and round about him; nor can fly one Step from Hell by Change of Place, no more than he can fly from himself: Now Conscience wakes Despair that slumber'd, wakes the bitter Remembrance of what he was, Consideration of what he is, and what must be, worse; for of worse Deeds worse Sufferings must be the Consequence. Sometimes he fixes his griev'd Look towards EDEN, which now lay pleasant in his View, and sometimes towards Heaven and the full blazing Sun, which was just now arriv'd to its Meridian Height; then revolving much within himself, he thus began sighing:

OH Thou! that crown'd with surpassing Glory,
 look'st from thy sole Dominion, like the God of this
 new World; at the Sight of whom all the Stars hide
 their diminish'd Heads; to Thee! I call, but with no
 friendly Voice, and add thy Name, O Sun! to tell
 Thee how much I hate thy Beams, that bring to my
 Remembrance from what State I fell: How glorious
 once did I sit, far above thy Sphere! 'till Pride and
 worse Ambition was the Cause of my being thrown
 down, for waging War in Heaven against its match-
 less King. Ah wherefore did I so! he deserv'd from
 me no such Return, whom he created what I was in
 that

that bright Eminence: He upbraided none with the good Gifts he gave; nor was it any Hardship to serve him: What could there be less than to afford him Praise, (which is the easiest Recompence) and pay him Thanks? How justly was all this due! yet all his Good prov'd Ill in me, and work'd nothing but Malice: for being lifted up so high I disdain'd Subjection, and thought that one Step higher would set me highest of all, and so in a Moment quit me of the immense Debt of endless Gratitude; so burthensome it is always to be paying, and still to owe; forgetful that from him I was still receiving; and did not consider, that a grateful Mind by acknowledging the Benefit, owes not, but so pays, at the same Time indebted and discharg'd: Where was the Hardship then? O had his powerful Destiny ordain'd and made me some inferior Angel! then I had stood happy; no unlimited Hope had rais'd Ambition in me! and yet why not? Some other Power as great as I might have aspir'd, and drawn me, though a Spirit of meaner Rank, to his Party: But other Powers as great did not fall, but stand now unshaken, arm'd against all Temptation, either from without or within. Hadst Thou the same free Will and Power to stand as they? Thou hadst! whom hast Thou then to accuse? or what? but Heaven's free Love equally dealt to all? Accurs'd be his Love then! since be it Love or Hate, it alike deals out to me eternal Misery: Nay, let me be accurs'd! since I chose freely against his Will what I now so justly repent. Miserable Wretch that I am! which Way shall I fly from infinite Wrath, and from infinite Despair? Which ever Way I fly is Hell; I myself am Hell, and in the lowest Depth; a lower Deep opens wide, always threatning to devour me, to which the present Hell I suffer seems to be a Heaven. O then relent at last! Is there no Place left for Repentance? Is there none left for Pardon? No, there is none left, but by Submission; and that Disdain forbids
me,

me, and the Fear that I have of Shame among the Spirits beneath, whom I seduc'd with far different Promises and other Vaunts than Submission, boasting, that I could overcome the Omnipotent. Ah me! little do they know how severely I suffer for that vain Boast; under what Torments I groan inwardly, while they adore me, high advanced on the Throne of Hell, and distinguish'd with Sceptre and Diadem: (a) So much the lower still I fall, only supreme in Misery; such Joy does Ambition find! But say that I could repent, and could by an Act of Grace retain my former State; how soon would Height recall high Thoughts? and how soon unsay what feign'd Submission had sworn! Ease would recant Vows that were made in Pain, as violent and void; (for never can there grow a true Reconcilement, where Wounds of so deadly Hate have pierc'd so deep) which would but lead me on to a worse Relapse, and a Fall still heavier; by which Means I should dearly purchase a short Intermision of my present Torments, bought at the Price of double Smart. My Punisher knows this, and therefore is as far from granting Peace, as I am from begging it. All Hope thus excluded, instead of us, now outcast and exil'd, behold his new Delight, MANKIND created, and this World for him: So farewell Hope! and with Hope farewell also Fear! farewell Remorse! all Good is lost to me; Evil be thou henceforth my Good! by thee at least I hold a divided Empire with the King of Heaven, and by thy Means perhaps will reign more than half; as MAN, before it is long, and this new World shall know.

WHILE

(a) *Diadem; Fr. Ital. Sp. Lat. from the Gr. i. e. Binding about.* What the Syrians call *Mitra*, the Greeks named *Diadema*, and the Latins *Vitta*, says *Scaliger*. A white Fillet or Scarf, like the *Turkish Turbant*; wherewith the ancient Princes of

Persia, and the Priests also, tied a Crown about their Heads: A King's Crown. *Alexander the Great* brought the Use of it first into *Europe*, as *Justin* reports, *Cæsar* and *Caligula* refused it; but *Aurilian* was the first *Roman* Emperor that wore a *Diadem*.

WHILE he was thus speaking, the Passions that mov'd him dimm'd his Face, and he chang'd Countenance thrice and grew pale, with Anger, Envy, and Despair, which alter'd his borrow'd Visage and betray'd him to be a Counterfeit, if any Eye beheld him; (for heavenly Minds are always clear from such Distempers) whereof he being soon aware, with an outward Calm smooth'd each Perturbation, Contriver of Fraud! and was the first that practis'd Falshood under a saintly Outside, to conceal deep Malice with Thoughts of deep Revenge: Yet had he not practis'd enough to deceive URIEL, whose Eye pursu'd him down the Way he went, and saw him on the Mountain NIPHATES, disfigur'd more than could befall Spirits of happy Kind: He mark'd his fierce Gestures and mad Demeanor, supposing himself to be then all alone, unobserv'd and unseen. So on SATAN journeys, and comes to the Border of EDEN, where delicious PARADISE crowns the champaign Head of a steep Wilderness with her green Inclosure, which makes a rural Fence; whose shrubby Sides overgrown with Thickets, wild and grotesque, deny'd all Manner of Access, and over Head grew an unfurmountable Height of loftiest Cedars, (b) Pines, Firs, and wide-spreading Palm, (c) and as the Ranks ascend
Shade

(b) Cedar; *Fr. Lat.* from the *Gr.* A very large, thick, and tall Tree, with small and slender Leaves. It is always green, never decays, and is detestable to Worms; because of its bitter Sap; the Antients anointed their Books with it, to keep them from being Worm-eaten; My Lord Bacon thinks the Wood of it lasts 1000 Years found. It grows chiefly on *M. Lebanon*, and in the Woods of *America*,

was much in esteem of Old, and highly celebrated in Scripture, but now is very much decreased.

(c) Palm; *Fr. Brit. Tent. Ital. Sp. Dut. Lat.* from the *Gr.* i. e. *The Hand expanded*; because its Leaves resembles the Palm of a Man's Hand. The Palm or Date Tree. It was used of old as a Sign of Victory and Victory itself; Because the more it is oppressed, the more it riseth and

Shade above Shade, made a pleasant Sylvan Scene, & woody Theatre, stately to the View: Yet higher than their Tops, the green Inclosure and Banks of PARADISE sprung up; which gave to ADAM a large Prospect into his lower Empire, neighbouring round the Mount of PARADISE: And higher than that Wall appear'd a circling Row of beautiful Trees, loaden at once with Blossoms and fairest Fruit of golden Hue, mix'd with gay enamell'd Colours, on which the Sun had left the Beauty of his Beams, more strongly painted than he does on a fair Evening Cloud, or on the Rainbow, when GOD has sent Rain upon the Earth: So lovely did that Landscape seem: And now purer Air still meets SATAN'S Approach, which to the Heart inspires vernal Delight and Joy, able to chase away all Sadness except Despair: Now gentle Gales dispense natural Perfumes, Sweets which they fetch from Flowers, and betray from whence they stole them: As when to them who sail beyond the CAPE OF GOOD

and spreadeth. The Palm was used in the Service of God. " And ye shall take you on the first Day the Boughs of goodly Trees, Branches of Palm-Trees, and the Boughs of thick Trees, and Willows of the Brook; and ye shall rejoyce before the Lord your God seven Days." And is said to be worn in Paradise itself. Rev. 7. 9. " After this I beheld, and lo, a great Multitude, which no Man could number, of all Nations, and Kindreds, and People, and Tongues, stood before the Throne, and before the Lamb, clothed with white Robes, and Palms in their Hands." It was also the Sign and Reward of Victo-

ry in all the Grecian Games. The Antients honoured victorious Princes with spreading of Palms and Flowers before them in their Triumphs. The Jews received Alexander the Great, and our Redeemer, and they of Cremona, Vitellius, in this Fashion.

(d) *Monambic, Monambica*, and the French call it *Monambique. Ethiop.* A little Island with a chief City built upon a River of the same Name, upon the East Coast of Africa, belonging to Zanguebar, 270 Miles from Madagascar to the West. It is barren and unhealthful, but populous: because of the great Trade with the Portuguese, who possess it now.

GOOD HOPE, and are got past MOZAMBIQ, (*d*) North East Winds blow SABEAN (*e*) Odours off at Sea, from the spicy Shore of ARABIA FELIX, well pleas'd with such Delay they slacken their Course, and the Ocean seems to smile, chear'd with the grateful Smell; so SATAN entertain'd these rich Perfumes, who came to be their Bane, though better pleas'd with them than ASMODEUS (*f*) was with the Smoak of the burnt Fish, that drove him (though he was so much enamour'd that he destroy'd seven of her Husbands) from the Wife of TOBIAS, and sent him from MEDIA (*g*) into the outmost Parts of EGYPT, where the Angel RAPHAEL bound him fast.

(*e*) *Sabeans*, of *Saba*; from *Saba* or *Saba*, the Son of *Cbus*, the 6th Son of *Cham*, Gen. 10. 7. *Saba* is the chief City of *Arabia* the Happy, now *Zibit*, where there is a great Store of Cinnamon, Cassia, Frankincense, Myrrh and other sweet Spices.

(*f*) *Asmodeus*; Heb. i. e. A Destroyer or Fire. A Prince of Devils among the *Rabbies*. An evil Spirit, who is said to have haunted the House of *Raguel*; to be in Love with his Daughter *Sarah*, and to have destroyed seven Husbands in the first Night

of their Marriage, *Tib.* 3. 8. 17.

(*g*) *Media*; Heb. from *Madai* the Son of *Japhet*, Gen. 10. 2. i. e. A Measure: because he was of a large Stature. A large Country and ancient Kingdom in *Asia*, on the North of *Persia*, near *Georgia*, and upon the *Caspian* Sea, having *Armenia* and *Affria* on the West. It was once Mistress of the Eastern Monarchy of the *Medes*, for 317 Years, but soon fell into the *Persians*; then became subject to the *Turks*. Now *Serwan* or *Sbirvan*.

C H A P. II.

Paradise describ'd, Satan's first Sight of Adam and Eve, at which he is greatly surpriz'd; overhears their Discourse, and from thence meditates their Destruction.

NOW SATAN had journied on, pensive and slow, to the Ascent of that steep and inaccessible Hill, but found no further Way; the Undergrowth of Shrubs and tangling Bushes had twisted themselves so into one Cluster, that they deny'd a Path to whatever might assay to pass that Way: There was only one Gate, and that look'd East on the other Side, which when SATAN saw, he disdain'd to enter properly, and in Contempt at once leap'd over all Bounds, of Hill or highest Wall, and quite within lights on his Feet: As when a prowling Wolf, driven by Hunger to seek new Haunts for his Prey, watching where the Shepherds pen their Flocks in the Sheep-Cotes at Evening, leaps over the Fence amidst the Field; and gets securely and with Ease into the Fold; or as a Thief with an Intention to rob some rich Merchant (whose substantial Doors, cross-barr'd and bolted fast, cannot be broke open) climbs in at the Window, or at the Top of the House: So did this first great Thief climb into GOD's Fold; (so do since lewd Hirelings climb into his Church) from thence he flew up, and upon the Middle Tree in PARADISE (which was the Tree of Life, and the highest that grew there) sat like a Cormorant; yet did not thereby regain true Life, but instead of that sat devising Death to them who liv'd; nor did he think of the Virtue of that Life-giving Plant, but only us'd to take a View of PARADISE, what well us'd had been the Pledge of Immortality. (So little does any but

GOD alone know to set a right Value on the Things before him, but either perverts the best Things to the worst of Abuses, or else to their meanest Use) With new Wonder now he views beneath him NATURE'S whole Wealth, expos'd in narrow Room; so all the Delight of human Sense; nay it was more; it was a Heaven on Earth; for the Garden was the happy PARADISE of GOD, by him planted in the East of EDEN; EDEN was stretch'd out from AURAN (b) Eastward, to the Royal Towers of great SELUCIA, (i) built by the Kings of GREECE; or where the Sons of EDEN dwelt in TELASSAR. (k) In this pleasant Soil had GOD ordain'd his far more pleasant Garden, and to grow out of the fertile Ground all Trees of the noblest Kind, whether for Sight, Smell, or Taste; and exactly in the Middle stood the Tree of Life highly eminent, bearing ambrosial Fruit, and Blossoms

(b) *Auran, Haran, or Charan*; Heb. i. e. *Wrath*. The chief City of *Mesopotamia*, whither *Abraham* fled from the Wrath of God: because of the Idolatry of the *Chaldeans*, and also dwelt for a Time, *Gen.* 11. 31. *Act.* 7. 4. *Jacob* went to it afterwards for fear of *Esau's* Wrath, *Gen.* 29. which giveth Name to a large Country upon the River *Tigris*. It is called also *Aram* and *Aramia*; from *Aram* the Son of *Sem*, i. e. *Mighty*; and is what we call *Syria*. This City is 440 Miles Northward from *Jerusalem*; now called *Ophea*. It is eleven Day's Journey from *Ninve*; populous, and hath a good Trade.

(i) *Selucia*; Lat. Gr. i. e. A Glaring Light. Another famous City of *Mesopotamia*, called al-

so *Calus* in the Land of *Sbinas*, *Gen.* 10. 10. *Coché*, then *Alexandria*; because it was rebuilt by *Alexander* the Great; afterwards repaired by *Antiochus* King of *Syria*, who called it *Selencia* in Memory of his Father *Selucus*, Gr. i. e. *Glorious*. It is forty Miles from *Old Babylon* upon the Confluence of the *Euphrates* and the *Tygris*; the *Turks* possess it now, and call it *Bachda* or *Bagdad*.

(k) *Telessar, and Elassar*, Heb. i. e. A Fort or Rampart of the *Assyrians*. A Country upon the Borders of *Assyria*, wherein the *Edenites* were garrisoned to guard *Babylon*, from the Incroachments of the *Assyrians*, *Isa.* 37. 12. *Exek.* 27. 23. Between these Places the true *Eden* and *Paradise* were situated. *Kid. Huet. de Situ Paradisi.*

Blossoms of vegetable Gold; and next to the Tree of Life grew our Death, the Tree of Knowledge; the Knowledge of Good, bought too dear through the Knowledge of Ill! Through EDEN Southward there went a large River, which never chang'd its Course; but underneath the stagggy Hill being ingulph'd pass'd through; for GOD had thrown that Mountain as his Garden Fence; high rais'd upon the rapid Current, which through Veins of the porous Earth drawn up with a kindly Thirst, rose a fresh Fountain, and water'd the Garden with many a Stream; thence united fell down the stop'd Shade, and met the lower Flood, which now appears from his darksome Passage, and now being divided into four main Streams runs different Ways, wandering through many a famous Realm and Country, whereof there needs no Account here; but rather to tell how (if Art could tell how) from that Saphire Fountain the curled Brooks rolling over bright Pearl and Sands of Gold, ran Nectar with many a winding Course under the spreading Shades, visiting each Plant and feeding the Flowers of PARADISE, which bountiful Nature and not nice Art had pour'd forth profusely, in Beds and curious Knots in Hill, Dale, and Plain, both where the Morning Sun first smote warmly the open Field, and where the unpierc'd Shade held the Bowers in pleasing Darkness, even at Noon.

THUS this Place was a happy rural Seat, with Variety of Prospect and Groves, some of whose rich Trees dropp'd Balm and sweet Gums; others, whose Fruit hung delightfully, streak'd as it were with burnish'd Gold, and of delicious Taste; what was fabled of the HESPERIAN Fruit true only here: Betwixt these Groves were Lawns, or level Downs, among which were dispers'd Flocks, grazing upon the tender Grass; or Hills of Palm, or else the flowry Edge of some well-water'd Valley spread its Store; Flowers of

every Hue, and Roses without Thorns. Another Side shady Grottos, and Caves of cool Rescess, over which the spreading Vine laid forth her purple Grapes, and gently crept with her increasing and wanton Branches; mean while the murmuring Waters fall dispersed down the slope Hills, or else unite their Streams in a Lake, that as it were holds a Mirror to the Bank grown over with sweet Myrtle. The Birds apply their Choir with vernal Airs, which breathing the Smell of the Fields and Groves, make Musick in the trembling Leaves, while Nature, attended by the Seasons and the Hours, led on a continual Spring: Not that fair Field of ENNA, (l) where PROSERPINE (m) gathering Flowers was ravish'd by PLUTO, which caus'd CERES all that Pain to seek her through the World; nor that sweet Grove of DAPHNE, by the River ORONTES, (n) and the inspir'd Spring of CASTALIA (o) might by any Means be compar'd to this
PARA:

(l) *Enna*; *Chal. Phoen. i. e.* A Garden and Fountain. *Enna* is the same as *Eden*, in the Language of the *Phoenicians*, which they borrowed from *Moses*, Gen. 2. 8. A most pleasant Field in the Heart of *Sicily*, abounding with Springs, Fruits and Flowers. There was a City, a Temple of *Ceres*, and a fine Grove: And out of it *Pluto* stole and carried off *Proserpine* into Hell.

(m) *Proserpine*; *Lat. i. e.* *Creeping out*. The Daughter of *Jupiter* and *Ceres*, ravished by *Pluto*. Her Mother *Ceres* went to Hell to get her released; but because she had tasted a *Pomegranate* in *Pluto's* Orchard, *Jupiter* could do no more, than give her Leave to accompany her six Months above; and *Plu-*

to fix other Months below. Of the Rape of *Proserpine*, See *Pindar. Ode I.* This Fable hath nothing else in it, than that the Corn, Fruits, &c. lie six Months in the Ground, then creep out of it, and flourish six Months above it; and *Ceres* was an Inventress or Improverer of Husbandry, &c. The Poets make her the Queen of Hell.

(n) *Orontes*; *Gr. Lat. i. e.* *Rapid*. The largest River in *Syria*, rising on *M. Lebanon*, washing many Cities in its Course; it runs by and thro' *Antioch* into the *Mediterranean* Sea.

(o) *Castalia*; *Arab. i. e.* A *gurgling Stream*. A fine Spring at the Root of *Parnassus*, sacred to the Muses: Because the pleasant

PARADISE of EDEN; nor that Island of NYSA, (p) surrounded by the River TRITON, (q) where CHAM, (r) the youngest Son of NOAH, (whom the Gentiles call AMMON (s) and LYBIAN JOVE) hid AMALTHEA (t) and her youthful Son BACCHUS, (u) from his Step-mother RHEA; nor could the Mountain AMARA (x) be compar'd to PARADISE, where

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great Sound of it gliding down that Hill, elevated the Imagination. Here is another of this Name by the Grove of *Daphne* at *Antioch*, which foretold *Hadrian's* Advancement to the Empire.

(p) *Nysa*; Heb. i. e. A *Banner* or *Refuge*. A City of *Arabia*, within the Isle of *Nysa*, upon the River *Triton*, where *Bacchus* was nursed, as they report. This Fable took its Original from that History related in *Exod.* 17. 15. where *Moses* built an Altar to *Jeboab Nissi*, Heb. i. e. *The Lord is my Banner*, upon the Victory over *Amalek*: For *Bacchus* is *Moses* among the Heathens. Hence *Bacchus* was called also *Dionysius*, i. e. *God of Nysa*, or the *Nysa of Bacchus*.

(q) *Triton*; Arab. i. e. A *Pasture*. A River in *Africa*, which issues out of the Lake *Triton* into the *Mediterranean Sea*, over-against the lesser *Syrtis*, and divides *Lybia* into two equal Parts. Now *Rio di Caps*.

(r) *Cham*, or *Ham*; Heb. i. e. *Heat* or *Blackness*; the 3d and youngest Son of *Noah*, *Gen.* 9. 24. And *Jupiter* among the Gentiles. In the first Division of the Earth, *Syria*, *Arabia*, *Egypt*, and all *Africa* fell to his Share.

(s) *Ammon*, or *Hammon*; Heb. i. e. *Heat*. Another Name of *Cham*, whom the Old *Egyptians* and *Grecians* worshipped under this Denomination. His Temple and famous Oracle stood in *Cyrene*, on the West Side of *Egypt* and the Desarts of *Lybia*.

(t) *Amalthea*; *Cbald.* i. e. A *Nurse*; *Gr.* i. e. *very rich* or *multiplying*; Daughter of *Meliffus*, King of *Crete*, a Mistress and Nurse of *Jupiter*, which fed him with Goat's Milk and Honey; and Mother of *Bacchus*. *Jupiter* gave her a Horn of Plenty, which supplied every Thing.

(u) *Bacchus*; Heb. *Barchus*, i. e. The Son of *Cbus*. The Natural Son of *Jupiter* by *Amalthea*, (others say) by *Semele*, which may be the same Woman, by a different Name. He first planted Vines and made Wine: Therefore he was esteemed the God of Wine.

(x) *Amara*, or *Ambara*, Heb. and *Ethiopic*; for the latter has a near Resemblance to the former Language; for Example, *Abinu* in the Heb. is *our Father*; *Abana* in the *Ethiopic* is the same; so they call their Archbishop. *Amara* is a Province under the *Equinoctial*, and one of the Kingdoms of *Abyssinia*, or

the Kings of ABASSINIA (y) guard their Children, (tho' by some suppos'd to be the very Place) under the Equinoctial Line, and by the Head of NILE, encompass'd with shining Rocks, a whole Day's Journey high; but in Reality far remote from this ASSYRIAN Garden, where SATAN without any Pleasure beheld all Delight, all Kind of living Creatures strange to him, and quite new to his Sight.

Two of Shape far more noble than the rest, upright and tall, erect like Gods, cloath'd with native Honour and in naked Majesty, seem'd Lords of all, and seem'd worthy to be so; for in their divine Looks shone the Image of their glorious Maker, Truth, Wisdom, and Sanctitude, pure and severe, (severe, but plac'd in true filial Freedom) whence comes true Authority in MEN; though they did not seem equal, as their Sex was not alike: He was form'd for Valour and Contemplation, she for Softness and sweet attracting Grace; he only for GOD, but she for GOD and him: His fair large Forehead and elevated Eye declar'd absolute Rule, and his brown Hair, round from his parted Forehead hung curling, but not beneath his

or Upper *Ethiopia*, almost in the Middle of it, on the South. There is a Mountain of the same Name, about 90 M. in Compass, a Day's Journey high, and encompass'd with Rocks, with only one Entrance to it. On the Top are many beautiful Palaces, wherein the Emperor's Children are educated, and the younger Sons kept 'till they die, that they may not disturb the Government.

(y) *Abassinia*: from *Abasseni*; Arab. A scattered People; an ancient People of Arabia, near *Sabaa*, of the Posterity of *Jok-*

tan) who settled afterwards in *Ethiopia Superior*; and there erected a vast Empire of 26 or 30 distinct Kingdoms. The *Portuguese* discovered this Empire to the *Europeans*, A. D. 1500. And the *Dutch* call it the Country of *Praester Joha*, from *Unchan Jahanuan*, one of the Emperors of it, about A. D. 1200. The upper *Ethiopia* upon the Red Sea and the *Persian Ocean*, on the East Side of *Africa*. The Inhabitants are all black, and for the most Part Christians.

his broad Shoulders: She wore her unadorn'd fair Hair, loose as a Veil, down to her slender Waist, but wav'd in wanton Ringlets as the Vine curls its Tendrils, which imply'd Subjection, but requir'd with gentle Government, and by him best receiv'd when yielded by her with coy Submission, a modest Pride, and a sweet, reluctant, yet amorous Delay: Nor were those mysterious Parts hid which MEN now conceal; then was not guilty and dishonest Shame of Nature's Works (the Name of Honour! but dishonourable) bred from Sin, how has it troubled all MAN-KIND with mere Shews of seeming pure, instead of being so? and banish'd from MAN the greatest Happiness of his Life, his native Simplicity and spotless Innocence? So they pass'd on naked; nor strove to shun the Sight of GOD or the Angels, for they thought no Evil: Hand in Hand they pass'd along; lovelier than any Pair that ever since met in the Embraces of Love; ADAM more excellent in Form than any of his Sons since born, and EVE fairer than any of her Daughters.

UNDER the Shade of a Bower that stood on a Green, the Trees whispering softly, by a fresh Fountain's Side, they sat them down, and after no more Toil of their sweet Gardening Labour, than serv'd to recommend the cool Air and make Ease more pleasant; and wholesome Thirst and Appetite more grateful, they began to eat of the Fruits of the Garden for Supper, delicious Fruits, which the loaded Boughs yielded them; as they sat leaning along the Side of the soft downy Bank, sprinkled with Flowers, they chew'd the savoury Pulp, and then in the Rind, as often as they were thirsty, scoop'd up the brimming Stream; nor was there wanting endearing Smiles, gentle Purpose, nor youthful Dalliance, as befits a fair Couple bound in the happy nuptial League, and alone as they were. About them all the Beasts of the

Earth play'd wantonly, (tho' since that grown wild)
 Beasts of all Chace, in Wood or Wilderness, Den or
 Forest; the Lion sporting about ramp'd up, and in
 his Paw dandled the Kid; Bears, Tygers, Ounces,
 and Leopards, play'd before them; the unweildy E-
 lephant us'd all his Might to make them Mirth, and
 twist'd about his limber Trunk; the sly, close, infi-
 nuating Serpent, twist'd his Train in many a Fold,
 and unobserv'd gave Proof of his fatal Subtilty; o-
 thers of the Beasts couch'd upon the Grass, and now
 fill'd with Pasture, sat gazing or lying down, and
 chewing the Cud; for the Sun was declin'd, and hast-
 ing with swift Career to the Ocean Islands, and on the
 other Side of Heaven the Stars that introduc'd the
 Evening' arose; when SATAN, who all this While
 stood gazing as at first, at length scarcely recover'd
 Power of Speech as follows:

Oh Hell! what do my Eyes with Sorrow and
 Grief behold! Creatures of another Mold advanc'd
 into our Room of Bliss; perhaps earth-born, and not
 Spirits, yet to bright heavenly Spirits little inferior;
 whom my Thoughts pursue with Wonder, and whom
 I could love, so lively the divine Resemblance shines
 in them, and such Grace the Hand that made them
 hath bestow'd upon their Form. Ah gentle Pair!
 little do you think how near your Change approaches,
 when all these Delights will vanish, and deliver you
 up to Misery; more Misery by as much as now your
 Taste of Joy is more; now happy, but that Happi-
 ness too ill secur'd to continue long, and this high
 Seat, your Heaven, too ill defended, to keep out
 such a Foe as is enter'd now; yet no purpos'd Foe to
 you, whom I could pity thus unguarded, though I
 myself am unpitied. I seek a League with you and
 mutual Amity, so close and strait, that henceforward
 I must dwell with you, or else you with me: Per-
 haps my Dwelling-Place may not delight your Senses
 like

Chap. II. PARADISE LOST. 153

like this fair PARADISE, yet such as it is accept it; your Maker's Work; HE gave it me, and I as freely give it: To entertain you two, Hell shall unfold her Gates the widest, and send forth all her Kings: There (not like these narrow Limits) will be Room to receive your numerous Offspring: If it is no better Place, thank him who puts me unwilling to take this Revenge on you who wrong me not, instead of him who wrongs me. And should I (as indeed I do) melt to Pity at your harmless Innocence; yet publick Reason, just Honour, and Revenge, and Empire, by conquering this new World, compel me now to do, what else (notwithstanding I am damn'd) I should abhor.

THUS spoke the Fiend, and with the Tyrant's Plea, Necessity, excus'd his devilish Deeds. Then from his lofty Stand upon the Tree of Life, he lights down among the sporting Herd of those four-footed Beasts, turning himself into the Form sometimes of one and sometimes of another, as their Shapes serv'd his End best, to view his Prey nearer, and unobserv'd to mark what by Words or Actions he might learn further of their State: Now he stalks round about them like a Lion, with a fierce Glare; then as a Tyger, who by Chance hath spy'd two gentle Fawns at Play in some Purlieu, strait couches down close, then rising, changes his cunning Watch as one who was chusing his Ground, from whence rushing out, he might surest seize them both, grip'd in each Paw; when ADAM, the first of all Men, turning himself to EVE, the first of Women, began this moving Speech, which turn'd SATAN all to Attention:

SOLE Partner, and dearest of all these Joys; dearer than all! that Power that made us, and for our Use and Comfort all this great World, must needs be infinitely good, and of his Good be as liberal and free

free as he is infinite; that rais'd us from the Dust, and then plac'd us here in all this Happiness, who have merited nothing from him, nor are able to perform any Thing of which he hath any Need; who requires no other Service from us, than to keep this one easy Charge, that of all the Trees in PARADISE, which bear such various and delicious Fruit, we are only forbid to taste that Tree of Knowledge, which is planted by the Tree of Life, so near is Death plac'd to Life! whatever Death be; no Doubt some very dreadful Thing; for thou knowest well GOD hath pronounc'd it Death to taste of that Tree: Among so many Signs of Power and Rule he has conferr'd upon us, and Dominion which he hath given us over all other Creatures that live on Earth, in Sea, or in the Air, this is the only Sign left of our Obedience: Then don't let us think one easy Prohibition hard, who enjoy so large and free a Liberty in all Things else, and have an unlimited Choice of manifold Delights; but let us praise him for ever, and extol his Bounty, following our pleasurable Task to prune these growing Plants, and tend upon these Flowers; which of itself were toilsome, yet with thee would seem sweet and pleasant.

To whom EVE reply'd thus; Oh thou! from whom and for whom I was form'd, Flesh of my Flesh, and without whom my Being would be to no Purpose, my Guide and Head! what thou hast said is just and right, for we indeed owe all Praises and daily Thanks to him; but I chiefly, who enjoy so much the happier Lot by enjoying thee, who art more noble and excellent by so much Odds; whilst thou canst find no where any Thing that is equal to thyself. I often remember that Day when I first waked from Sleep, and laid down under a Shade upon Flowers, wondering much where I was and what I was, from whence, and how I was brought thither: Not

Chap. II. PARADISE LOST, 155

a great Way from thence a Sound of murmuring Waters flow'd forth from a Cave, and spread into a liquid Plain, which then stood unmov'd and clear as the Sky; I went thither with unexperienc'd Thought, and laid me down upon the green Bank, to look into the smooth and pure Lake, that seem'd to me to be another Sky: As I bent myself down to look, just opposite appear'd a Shape in the Water, bending to look upon me; I started back, and that started back also; but I being pleas'd soon return'd, and that as soon return'd, and as pleas'd, with answering Looks of Sympathy and Love: There 'till now had I fix'd my Eyes, and pin'd away with vain Desire, had not a Voice thus warn'd me. "Fair Creature, what thou there seest is nothing but thyself, it came with thee, and with thee it goes away; but follow me, and I will bring thee where something more than a Shadow waits for thy coming, and for thy soft Embraces; 'tis he whose Image thou art, thou shalt enjoy him inseparably, to him shalt bear Multitude of Creatures like thyself, and thence shalt be call'd the Mother of human Kind." What could I do else but immediately follow, being led thus invisibly, 'till I saw thee under a Platan? (z) Fair indeed and tall, and yet methought less fair, less winning and soft, and less amiably mild than that other smooth watery Image: I turn'd back, thou cryedst aloud, following me, fair EVE return; from whom dost thou fly? whom thou fliest from, of him art thou made, his Flesh and Bone; to give thee thy Being I lent substantial Life, nearest

(z) *Platan* (in the lat. Edit. *Plantan*, which is wrong) *Gr. i. e. Broad*; because the Leaves of it are very broad and spreading wide, which make a cool, refreshing, and welcome Shade in hot Countries; the Planetree. It grows very large and

well spread in *Macedonia*; the Body of it is a clear green, smooth as Glass, very streight, and about 20 Feet high; the Leaves are eight or ten Foot long, and four Foot broad; and the Heart of it is a common Food in South *America*.

nearest my Heart and out of my Side, to have thee by my Side; henceforth an individual and dear Comfort, I seek thee as Part of my Soul, and lay Claim to thee who art my other Half! ---- With that thy gentle Hand took hold of mine; I yielded; and from that Time see how much Beauty is excell'd by manly Grace and Wisdom, besides which nothing is truly fair.

So spake our first and general Mother, and with Eyes of conjugal Attraction and meek Surrender, half embracing him, lean'd upon ADAM; Half her naked swelling Breast met his, hid under the flowing Tresses of her golden Hair: He, in Delight both of her Beauty and her submissive Charms, smil'd with superior Love, as Poets feign JUPITER to smile on JUNO, (a) when he makes the Clouds fruitful, that shed May-Flowers; and he press'd her Matron Lip with frequent and pure Kisses: ---- The Devil turn'd aside for Envy; yet with a jealous and malicious Look ey'd them, and thus complain'd to himself:

HATEFUL and tormenting Sight! thus these two in the Paradise of one another's Arms, (the happiest EDEN) shall enjoy their Fill of Bliss upon Bliss; while I am thrust to Hell, where there's neither Joy nor Love, but what among others is not the least of our Torments, fierce Desire pines with Pain of Longing, never satisfy'd nor quench'd. Yet don't let me forget what I have gain'd from their own Mouths; It seems all is not theirs; there stands one fatal Tree, call'd the Tree of Knowledge, forbidden them to taste: Knowledge forbidden? and why? that's suspicious

(a) *Juno*; *Lat. i. e. Help or Assistance*. An Heathen Goddess, the Sister and Wife of *Jupiter*; she goes under various Names among the antient Poets.

By this Fable they meant the Air and Earth, which came both out of one Womb, the *Chaos*.

cious and without Reason: Why should their Lord envy them that? Can it be any Sin to gain Knowledge? Can that deserve Death? And do they stand perfect only by their Ignorance? Is that their happy State? their Faith, and the Proof of their Obedience? What a fair Foundation is here laid, whereon to build their Ruin? For this Cause I will excite a greater Desire to know, and to reject envious Commands invented only with a Design to keep them low, whom this prohibited Knowledge might exalt and make equal with Gods: Perhaps aspiring to be such, they taste, and die, what can likelier be the Consequence! But first I must walk round this Garden with very narrow Search, and leave no Place undiscover'd; a Wonder if Chance may not lead me, where I may meet some wandering Spirit of Heaven, retir'd in some thick Shade, or near some Fountain, from whom I may learn what I want farther to know.---Ye happy Pair! live while ye may, and 'till I return enjoy short Pleasures, for the Woes are long which are to succeed. Having said this, he scornfully turn'd his proud Steps aside, and began to make his Search, tho' with Slyness and great Circumspection, through Woods and Plains, and over the Hills and Vallies.

C H A P. III.

Uriel warns Gabriel, that some evil Spirit had pass'd by his Sphere. Night comes on, Adam and Eve discourse going to their Rest: Their Bower describ'd and Evening Worship.

MEAN while the setting Sun descended slowly, and levell'd his Evening Rays directly against the Eastern Gate of PARADISE: It was a Rock of Alabaſter, pil'd up almost as high as the
the

the Clouds, so that it might be easily seen from far, accessible from the Earth only by one Entrance, with a winding Ascent; the rest was a craggy Cliff impossible to climb, that hung over still as it rose. Betwixt these rocky Pillars sat GABRIEL, (b) the chief of the Guard of Angels waiting for Night; about him the unarm'd Youth of Heaven exercis'd heroick Games, but nigh at Hand hung celestial Armory, Shields and Helmets, and Spears adorn'd with Diamonds and Gold. Thither came URIEL, gliding upon a Sun Beam, swift as a shooting Star that in Autumn falls in the Night, when fir'd Vapours impress the Air, and shews the Mariner from what Point of his Compass he may beware of impetuous Winds: URIEL in Haste thus spoke to GABRIEL:

GABRIEL! to thee it belongs, and it is thy Charge by Lot, to keep strict Watch, that to this happy Place no evil Thing may approach, much less enter in: This Day at high Noon there came to my Sphere a Spirit, seemingly zealous to know more of the Works of the ALMIGHTY, and chiefly of MAN, the latest Image of GOD; I directed him in his Way to PARADISE, whither he was bent in Haste, and I marked his airy Gate: But in the Mount that lies North from EDEN, where he lighted first, I soon discern'd by his Looks that he was an Alien from Heaven, and darken'd with foul Passions: My Eye pursu'd him further, but he hid himself in Darkness: I fear that one of the banish'd and outcast Angels hath ventur'd from the Deep to cause new Troubles; so that thy Care must be to find him out.

To

(b) Gabriel; Heb. i. e. The Strength or Might of God. The Arabs call him *Jibrail*, and the Tatars, *Sabriel*: thro' Ignorance of the Original, and Corruption of their different Tongues.

The Rabbits account him the Minister of God's Mercies; and Michael, of his Justice: therefore they call him Water; and the Latter, Fire.

Chap. III. PARADISE LOST. 159

To whom the warlike Angel GABRIEL gave this Answer; URIEL! it is no Wonder if thy perfect Sight see far and wide; where thou fittest amid the Sun's bright Circle: None pass by the Watch plac'd at this Gate, but such as come well known from Heaven, and from thence no Creature has enter'd since Noon; if Spirit of other Sort being so resolv'd, have leap'd over these earthly Bounds on Purpose, thou knowest how hard it is to exclude spiritual Substance with any Bars compounded but of Matter. But if within the Circuit of these Walks, he of whom thou speakest should lurk, let him be conceal'd in what Shape soever; I shall know before To-morrow Morning.

THUS promis'd GABRIEL; and URIEL return'd to his Charge, upon that bright Beam, whose Point now rais'd bore him slope downward to the Sun, that was now fallen beneath the AZORES; (c) whither the prime Orb incredibly swift had rowl'd thither diurnal, or this less voluble Earth, by a shorter Flight to the East, had left him there, adorning the Clouds that attended him to the West with reflected Purple and Gold. Now came on the still Evening, and the gray Twilight had began to cover all on Earth with Darkness; for the Beasts were retir'd to their grassy Beds, and the Birds to their Nests; all but the wakeful Nightingale, she sung all Night her sweet Love Song: Now the Firmament glow'd with Stars, the Evening Star that led on the rest shone brightest; 'till such Time

(c) *Azores*; *Port. Span.* i. e. *The Isles of Hawks*: because Multitudes of those Birds were found there, when the *Portuguese* first discovered them, *A. D.* 1449. These Islands are nine in Number, which lie in the *Atlantic* or *Western Ocean*, over-

against *Portugal*: They are called also the *Terceras*, from *Tercera*, i. e. *Third*: because it is the Third, which is found in sailing from *Portugal*, and the chiefest of them, i. e. The *Sun* was now setting in the West.

Time as the Moon shone in clouded Majesty, and unveiling her peerless Light, cast her silver Rays thro' the Night, of which she had the apparent Dominion; when ADAM thus address'd himself to EVE:

FAIR Consort! the Hour of Night and all Things now being retir'd to Rest, teach us to seek like Repose; since GOD hath set Labour and Rest to MAN successively, as Day and Night, and the seasonable Dew of Sleep, now falling with its soft Weight, inclines our Eyes to Slumber. Other Creatures rove idle all the Day long unemploy'd, and therefore need less Rest; but MAN hath his daily Work of Body or Mind appointed, which declares his Dignity, and that the Regard of Heaven is upon all his Ways: While other Animals range and rove at large, and GOD takes no Account of their Doings. To-morrow before the Break of Day, or at the first Approach of Light, we must be up, and at our pleasant Labour, to clear yonder flowry Arbours and green Alleys, where we are us'd to walk at Noon, which are overgrown so with Branches, that they are almost too much for us, and require more Hands than ours to lop their wanton Growth: Those Blossoms also, and those Gums that are dropt, and lie all strown about rough and unsightly, must be ridded away, if we think to tread with Ease; mean Time Nature requires, and Night calls us to Rest.

TO whom EVE, adorn'd with perfect Beauty, reply'd: My Author and Disposer! what thou bidst, I without Argument obey; for so GOD has ordain'd: GOD is thy Law, but thou art mine; to know no more is the happy Knowledge of a Woman and her Praise: When conversing with thee I forget all Time, the Seasons and their Change, for all please alike: The Breath of the Morning is sweet, with the Charm of Birds that sing at its earliest Appearance; the Sun is pleasant,

pleasant, when first he spreads his Eastern Beams upon this delightful Land, on the Herbs, Trees, and Fruits, and Flowers shining with Dew; the fertile Earth becomes fragrant after soft Rains, and the coming on of the grateful and mild Evening is sweet; and then the silent Night with her solemn Bird, and this fair Moon, and these the Gems of Heaven, the Stars that are in her Train; but neither the Breath of the Morning, the pleasant Sun, the fertile Earth, the mild Evening, the silent Night, nor Moon, nor Stars, are sweet without thee. But wherefore do these shine all Night long? And for whom is all this glorious Sight, when Sleep hath shut up all Eyes?

To whom our first Ancestor reply'd: Accomplish'd Eve! Daughter of GOD and of MAN! these have their Course to finish round the Earth by Tomorrow Evening, and they set and rise, administering prepar'd Light, in Order from Land to Land, tho' to Nations yet unpeopled; lest total Darkness should regain its old Possession, and extinguish Life and Nature in all Things; which these soft Fires not only enlighten, but also foment and warm, temper and nourish, with a kindly Heat of various Influence; or else in Part shed down their Virtue upon all Kinds that grow upon the Earth, hereby made fitter to receive Perfection from the Sun's more powerful Ray. These then, tho' not seen in the Dead of Night, do yet not shine in vain; nor let us think tho' there were no MEN, that Heaven would want Spectators, or GOD want Praise; for there are Millions of spiritual Creatures, that unseen walk the Earth, both when we are awake and when we sleep; all these with never-ceasing Praise behold his Works, both Day and Night: How often from the steep Hill that echoes, or from the Thickets, have we heard heavenly Voices in the Middle of the Night, singing alone, or answering one another's Song, singing their great Creator; often

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have

have we heard them in Bands, while they keep
 Watch, or take their nightly Walk; when with hea-
 venly Touch of Instruments join'd in full Harmony,
 their Songs have divided the Night, and lifted our
 Thoughts up to Heaven.

TALKING in this Manner, and join'd Hand in
 Hand, they pass'd on together to their happy Bower:
 It was a Place chosen by GOD himself, when he
 fram'd all Things to the delightful Use of MAN:
 The Roof was thick cover'd and shaded with Laurel
 and Myrtle, and what grew up higher were Trees,
 whose Leaves were substantial and sweet smelling; on
 either Side grew ACANTHUS, (d) and bushy Shrubs
 fenc'd up the green Wall; every beautiful Flower
 rais'd its full-blown Head in between, Iris of all Hues;
 and Roses, and Jessamin, looking like MOSAIC (e)
 Work; under Foot Violets, and Crocus, and Hya-
 cinth, richly beautify'd the Ground, and colour'd it
 finer than any Stone of costliest Emblem could do:
 No other Creature durst enter here, neither Beast,
 Bird, Insect, or Worm, such Awe did they stand in
 of MAN; PAN nor SYLVANUS (f) were never
 feign'd to have slept, nor Nymph nor Faun have
 haunted in a shady Bower more sacred and retired:
 Here in close Recefs EVE, after being espous'd to A-
 DAM, first deck'd her nuptial Bed with Flowers and
 Garlands, and sweet-smelling Herbs; and the heave-
 nly Choir sung the Marriage Song, what Day the
 friendly

(d) *Acanthus*; Lat. Gr. i. e.
 A Prickle or Thorn: Because
 many Thorns grow about it. A
 Tree or a Shrub with a long and
 a large Leaf turning in.

(e) *Mosaic*; Fr. Ita. Lat. Gr.
 A T. of Archit. A curious Work
 of many little Stones of different
 Colours, inlaid or joyned toge-
 ther upon a Bottom of Plaster.

of Paris, upon Walls or Floors,
 representing Flowers of divers
 Shapes, Chequer Work.

(f) *Sylvanus*; Lat. Gr. i. e.
 Woody: A God of the Woods,
 and Groves among the old Hea-
 thens. Pan, Faunus and Silva-
 nus are but the same Deity;
 their Feasts were called *Isoper-
 calia*.

friendly Angel brought her to him, adorn'd with naked Beauty more lovely than what is feign'd of PANDORA, (g) whom the Gods were said to have endow'd with all their Gifts, (and Oh too like in the sad Event!) when to the unwise Son of JAPHET, (b) being brought by HERMES, she ensnar'd Mankind with her fair Looks, to be aveng'd of him who had stole Fire from Heaven to animate a MAN.

THUS being arriv'd at their shady Lodge, both stood, and turn'd, and under the open Sky ador'd that GOD that made the Sky, and Air, and Earth, and Heaven, which they beheld; the Moon's resplendent Globe, and the Stars: Thou also, (they said) Oh Omnipotent MAKER, madest the Night and the Day, which we employ'd in our appointed Work have finish'd; in our mutual Help happy, and happy in our mutual Love, which is ordain'd by thee to be the Crown of all our Blifs; and happy in this delightful Place, too large for us, where thy Abundance wants more to partake of it, and Plenty falls uncropt to the Ground: But Thou hast promis'd, that from us two

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shall

(g) *Pandora*; *Lat. Gr. i. e. All Gifts*. The Wife of *Epimetheus*; *Pallas* gave her Wisdom; *Venus*, Beauty; *Mercury*, Eloquence; And so every God and Goddess gave her some Perfection. *Jupiter* sent her to *Epimetheus* with a Box, which he rashly opened; and all Diseases, Evils and Miseries flew out of it, and infected Mankind. She is described by *Hesiod*, L. 1. 60. *St. Eve* is this Woman, and the Fall of Man is couch'd under the Fable, which the Heathens had by a long Tradition.

(b) *Japhet*; *Heb. i. e. Persuaded*. The Poets call him *Japhetus*; and the *Tatars* call him

Japhis: He is said to be the Son of *Epimetheus*, *Lat. Gr. i. e. After Wit*: Because he smarted for his Curiosity, in opening the Box. The Brother of *Prometheus*, *Lat. Gr. i. e. Wit before Hand*: Forecast and Wisdom. He was said to have put Life and Soul into a Man, which he made of Clay; to quicken which, he stole Fire or Soul from Heaven. *Jupiter*, for his Presumption, sent *Pandora* to plague the Earth. These are Memorials of the Creation and Fall of *Adam*, from *Gen. 2. 7.* and oral Tradition, couch'd in Fables.

shall proceed a Race to fill the Earth, who shall with us extol thy infinite Goodness, both when we wake, and when as now we ask thy good Gift of Sleep.

THIS they said unanimously; and observing no other Ceremony, but pure Adoration, which GOD likes best; they went with joined Hands into the inmost Bower, and not needing to put off these troublesome Disguises which we now wear, they immediately lay down Side by Side: Nor do I suppose that ADAM turn'd away from his fair Spouse; nor EVE refus'd the mysterious Rites of connubial Love; whatever some Hypocrites may talk austerely of Purity, and Place, and Innocence, defaming that as an impure Thing, which GOD has declar'd pure, has commanded to some, and leaves free to all: Our Maker bids us increase, and who bids us abstain? Who, but our Destroyer? The Foe both of GOD and MAN? Hail wedded Love! great Mystery! true Source of human Offspring! sole Propriety in PARADISE! where all Things else are common; by thee it was that adulterous Lust was driven out from MEN to range among the Beasts, founded in Reason, just, loyal, and pure; by thee first were known the dear Relations, and all the Endearments of Father, Brother, and Son: Far be it from me that I should call thee a Sin, or blameable, or think thee unbefitting the holiest Places; thou perpetual Fountain of domestick Sweets! whose Bed is undefil'd, and pronounc'd chaste, present or past, as being so to Saints, and Patriarchs: Here are Love's true Darts felt; here Love's Lamp is constantly lighted; here Love reigns, plays and revels, not in the bought Smiles of Harlots, without Love, without Joy, without Endearment; meer casual Fruition! not in the Amours of Courts, mix'd, Dances, or wanton Masquerades, or midnight Balls, or Serenades, which the Lover sings in the cold Night to his proud Mistress, which deserves nothing from
her

her but Disdain. Instead of such Musick, these two were lull'd to Sleep by Nightingales, clasp'd in one another's Arms, and the flowry Roof shed Roses upon their naked Limbs, to repair which the Morning brought forth more. Blest Pair! sleep on as yet, happiest if ye seek for no happier State, and limit your Knowledge, so as to desire to know no more.

C H A P. IV.

Gabriel appoints two Angels to Adam's Bower; who find Satan at the Ear of Eve; they bring him to Gabriel; Satan's Behaviour thereon, and Flight out of Paradise.

DARKNESS and Night was now spread over the Garden of EDEN, and the Cherubim issuing forth at the accusom'd Hour to their Night Watches, stood arm'd in Readiness for their Duty; when GABRIEL to the Angel who was next him in Power spoke thus:

UZZIEL, (i) draw Half these off, and with strictest Watch coast the South: With these other I shall wheel the North: Our Circuit meets full West. They parted like Flame, Half wheeling to the Right-Hand toward the Spear, and Half to the Left-Hand toward the Shield. From these he call'd two subtle and strong Spirits that stood near him, and gave them this Charge:

ITHURIEL, (k) and ZEPHON, (l) with winged
M 3 Speed

(i) *Uzziel; Heb. i. e. The Strength of God; one of the supposed Guardians of Paradise.*

Light or Searcher of God. Another of those supposed Guardians.

(k) *Ithuriel; Heb. i. e. The*

(l) Zephon; Heb. i. e. The Spy

Speed go through this Garden, and leave no Corner of PARADISE unlearn'd; but chiefly where those two fair Creatures lodge, now perhaps laid asleep and apprehending no Danger. This Evening is arriv'd an Angel from the Sun, who tells of some infernal Spirit bent towards EDEN, (Who could have thought it possible?) escap'd the Bars of Hell, no Doubt come upon some bad Errand: Wherever ye find such, seize him fast, and bring him hither. Saying this, he led on his radiant Files, dazling the Moon, directly to the Bower in Search after what they sought; there they found him sitting squat in the Shape of a Toad, close at the Ear of EVE; trying by his devilish Art, to reach the Organs of her Fancy, and with them forge, just as he pleas'd, Illusions, Phantasms, and Dreams; or if breathing in Venom, he might taint the animal Spirits that rise from the pure Blood, like gentle Gales from Rivers; and from thence at least raise distemper'd and discontented Thoughts, vain Hopes, vain Aims, and inordinate Desires, blown up with high Conceits that ingender Pride. As SATAN sat thus intent, ITHURIEL touch'd him lightly with his Spear; up he starts, discover'd and surpriz'd; for no Falshood can endure the Touch of any Thing of celestial Nature, but of Force it returns to its own Likeness: As when a Spark of Fire lights upon a Heap of Gunpowder, laid ready to store some Magazine against an expected War, diffus'd with sudden Blaze inflames the Air; so in his own Shape started up the Fiend. Those two fair Angels step'd back, half amaz'd so on a sudden to behold the King of Hell; yet unmov'd with Fear soon accosted him:

WHICH

Spy or Watch of God. Another of those Guardians, to whom Gabriel gives these Orders. *Zaphon*, the Son of *God*, and Father of the *Zepbonites*, is menti-

oned, *Num.* 26. 15. But *Ithuriel* and *Zepbon* are not Scriptural Names of Angels, good or evil.

WHICH of those Rebel Spirits condemn'd to Hell art thou? That hast escap'd thy Prison; and why didst thou sit here transform'd, like an Enemy in wait, and watching at the Head of those here that sleep?

DON'T ye then know? answer'd SATAN; fill'd with Scorn, me do you not know? Ye knew me once, no Companion for you, sitting there where you durst not approach: Not to know me, proves that you yourselves are unknown, some of the lowest of your Throng; and if you do know; what do you ask for, and begin your Business in an idle and superfluous Speech, likely to end as much in vain?

TO whom ZEPHON made this Reply, answering Scorn with Scorn: Think not, revolted Spirit, that thy Brightness is not diminish'd, or to be known by the same Shape as when thou stoodst in Heaven, pure and upright: No; that Glory when thou wast no longer good departed from thee; and now thou resemblest thy Sin and Place of Doom, obscure and fofal: But come, for be assur'd thou shalt give an Account to him who sent us; whose Charge is, to keep this Place inviolable, and these two from Harm.

THUS spoke the Cherub; and his grave Rebuke, severely spoke in youthful Beauty, added invincible Grace: The Devil stood abash'd, and felt how awful Goodness is, and saw Virtue how lovely she was; he saw, and regretted his own Loss of it, but chiefly to find it observ'd here, that his Lustre was visibly impair'd; yet he seem'd undaunted: Said he, if I must contend, best to contend with the best; the Sender, and not the Sent; or all at once; more Glory will be won then, or less lost. Thy Fear, said bold ZEPHON, will save us the Trial what the least of us can do single against thee, wicked and thence weak.

SATAN made no Reply, but quite overcome with Rage went haughtily on, like a proud Steed under the Rein, champing his Iron Curb: He held it vain to fly, or to resist; for an Awe from above had quell'd his Heart, else he was not dismay'd. Now they drew nigh to the Western Point, where those half-rounding Guards just met, and stood closing in a join'd Squadron, waiting the next Command; to whom GABRIEL their Chief, from the Front call'd loudly: Friends! I hear the nimble Tread of Feet hastening this Way; and now by Glimpse through the Shade can discern ITHURIEL and ZEPHON, and with them there comes a third of regal Port, but of a faded Brightness, who by his Gate and his fierce Demourour seems to me to be the Prince of Hell; not likely to depart hence without a Contest: Stand firm; for Defiance and Opposition are in his Looks.

HE scarcely had ended, when ITHURIEL and ZEPHON approach'd, and briefly related whom they had brought, where they had found him, how he was busied, and what Form and Posture he was couch'd in; to whom, looking sternly at him, GABRIEL spake: SATAN, why hast thou broke the Bounds prescribed thee and thy Transgressions? And why hast thou disturb'd the Charge of others; who do not approve to transgress by thy Example; but have a Power and a Right to question, why thou hast boldly enter'd on this Place, employ'd as it seems to violate Sleep, and those whose Dwelling God has settled here in Happiness?

TO whom SATAN, with a contemptuous Look, made Answer: GABRIEL! in Heaven thou hadst the Estimation of being wise, and such indeed I thought thee, but thy asking this Question puts me in Doubt. Does there live any Body who loves his Pain? or who
would

Chap. IV. PARADISE LOST. 169

would riot, if he could find a Way, break loose from Hell, though he was doom'd thither? Thou thyself would'st, I make no Doubt, and boldly would'st venture to whatever Place thou could'st, to get farthest from Pain; where thou mightest hope to change Torment for Ease, and soonest recompence Sorrow with Delight; which is what I sought in this Place: This to thee is no Reason, because thou knowest nothing but Good, and hast not try'd Evil. Wilt thou object his Will, who bound us? Let him bar his Iron Gates surer, if he intends we shall stay in that dark Durance! Thus much was ask'd me. The rest is true; they did find me where they say, but that implies neither Harm nor Violence.

THUS he spoke in Scorn: The warlike Angel was mov'd, and half smiling, thus reply'd disdainfully: What Loss there is in Heaven for one to judge of Wisdom, since SATAN fell, whose Folly overthrew him! and now returns him escap'd from his Prison, very gravely in Doubt, whether he should hold them wise or not, who ask what Boldness brought him hither from his Bounds prescrib'd in Hell, without Leave granted him: However, he judges it wise to fly from Pain, and to escape his Punishment; so judge thou still, presumptuous Rebel, 'till that Wrath, which thou incur'st by flying, meet thy Flight, and with sevenfold Vengeance scourge that Wisdom back to Hell again; which yet taught thee no better, that could not teach thee that no Pain can equal infinite Anger provok'd. But wherefore art thou alone? Wherefore did not all Hell come with thee, broke loose? Is Pain to them less Pain, or less to be fled? Or art thou less hardy to endure than they? A courageous Chief! the very first in Flight from Pain! Hadst thou alledg'd this Cause to thy deserted Host, surely thou hadst not come away the sole Fugitive.

To which, frowning sternly, the Fiend answer'd: Insulting Angel, not that I can endure less, or shrink from Pain; thou knowest well: I stood thy fiercest, when the blasting vollied Thunder made all Speed in the Battle to thy Assistance, and seconded thy Spear, which else was not dreaded; but still thy Words, as they were before, are at Random, and argue thy Want of Experience, as to what behoves a faithful Leader, (from hard Trials and ill Successes past) not to hazard all, through Ways of Danger which he had never try'd; therefore I alone undertook first to pass over the desolate Abyss, and spy out this new created World, whereof Fame is not silent in Hell; hoping to find here a better Abode, and settle here upon Earth, or else in the Air; my afflicted Powers; tho' against our taking Possession, we try once more what thou and thy gay Legions can do, whose easier Business is, to serve their Lord with Songs, and practice distant Cringes, not to fight.

To whom the Warrior Angel made speedy Reply: To say, and then immediately to unsay, pretending first to be wise and to fly Pain, next professing to be a Spy, argues no Leader, but a trac'd Liar, SATAN! and could'st thou add faithful? Oh Profanation of the sacred Name of Faithfulness! Faithful to whom? To thy rebellious Crew, an Army of Devils? A fit Body to such a Head! Was this your Discipline, your Faith engag'd, and your military Obedience, to dissolve Allegiance to the acknowledg'd supreme Power? And thou, sly Hypocrite, who now would'st seem Patron of Liberty, who once fawn'd and cring'd more than thou, and servilely ador'd the awful King of Heaven? Wherefore? but in Hopes to dispossess him, and reign thyself? But mark what I pronounce thee now; Avaunt! fly back again from whence thou art fled! for if from this Hour thou dar'st but to appear

pear within these hallow'd Limits, I'll drag thee back chain'd to the infernal Pit, and seal thee so, that thou shalt not henceforth scorn the easy Gates of Hell, as barr'd too slightly.

So he threaten'd; but SATAN heeded no Threats, but growing still more enrag'd, reply'd: Proud liminary Cherub! when I am thy Captive, then begin to talk about Chains, but 'till then expect to feel a far heavier Load from my powerful Arm; though the King of Heaven ride upon thy Wings, and thou with thy Fellow Slaves, us'd to the Yoke, drawest his triumphal Car, in Progress through the star-pav'd Road of Heaven.

WHILE he spoke thus, the angelical Squadron turn'd fiery red, sharpening their Phalanx into Half Moons, and began to enclose him round with presented Spears; as thick as Ears of Corn, ripe for the Harvest bend to the Wind; on the other Side, SATAN being alarm'd and collecting all his Might, stood fixed and enlarg'd like Mount TENERIF, (m) or ATLAS: His Stature reach'd the Sky, and on his Crest sat Horror for a Plume; nor did he want in his Grasp what seem'd both Spear and Shield. Now ve-

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(m) *Teneriffe, Tenerif, or Tenerife; Portug. i. e. Holding up on High.* It is the Chief of the *Canary Islands*, which are seven in Number, in the Western Ocean, and about thirty Leagues from the *Continent*. It is over-against *Morocco* in *Africa*, about 48 *Spanish Leagues* round, *Ptolomy* reckoned the Longitude from them: because the Antients esteem'd them the remotest Part of the Ocean; and some modern Geographers follow him still. The Pike of *Teneriffe* is one of the

highest Mountains upon our Globe; a Mass of Rocks heaped confusedly together, like a rough *Pyramid*; computed to be between three or at most four Miles perpendicular above the Sea; and about fifteen Miles to them that ascend it. It may be seen 120 *English Miles* off at Sea, in clear Weather. There is a *Vulcano* on the Top of it, and it is also covered with Snow; therefore some call it *Nivaria, Lat. i. e. A Snowy Rock.*

ry dreadful Deeds might have ensu'd, not only PARADISE, had gone to wreck in this Commotion, but perhaps the starry Cope of Heaven, all the Elements had been disturb'd and torn with the Violence of this great Conflict, had not GOD to prevent such horrid Fray, hung forth his golden Scales in Heaven, which are yet seen between ASTREA (*o*) and the Sign SCORPIO, (wherein he first weigh'd all Things created, the pendulous round Earth, and counterpoiz'd it with ballanc'd Air, and now weighs in them all Events of Battles, and Realms) in these he put two Weights, one of them to show the Consequence of SATAN's retreating, and the other of his fighting; the latter Scale flew up quick and struck the Beam; which GABRIEL seeing thus spoke to the Fiend.

SATAN! I know thy Strength, and thou too, knowest mine, neither of them our own, but both given us: What Folly is it for us then to boast what Arms can do, since thine can do as much as Heaven permits, and mine can do no more, tho' my Strength be doubled now to trample thee: For a Proof look up in yonder celestial Sign where thou art weigh'd, and shewn how light and weak thou art, if thou shouldst resist.---The Fiend look'd up, and saw and knew his Scale mounted aloft; nor did he stay, but fled away murmuring, and with him likewise fled the Shade of the Night.

(*m*) *Astrea*; Lat. *i. e.* A *Star*. The Daughter of *Jupiter* and *Themis*, and Goddess of Justice. In the Golden Age or State of Innocency she lived among Men; but in the Iron Age, or after the Fall, she deserted the Earth, last

of all the Gods; because of the Wickedness of Men, and flew up to Heaven, where she became the Sign *Virgo*, next to *Libra*, *i. e.* A *Scale*. Justice's Balance, another of the twelve Signs.

The End of the FIFTH BOOK.



T H E
F I F T H B O O K
O F
P A R A D I S E L O S T.

The ARGUMENT.

THE Morning approaching Eve relates to Adam her troublesome Dream; he does not like it, yet comforts her; they come forth to their Day-Labour: Their Morning Hymn at the Door of the Bower. GOD to render MAN inexcusable, sends Raphael to admonish him of his Obedience, of his free Estate, of his Enemy near at Hand; who he is; and why his Enemy, and whatever else may avail Adam to know. Raphael comes down to Paradise; his Appearance describ'd, his Coming discern'd by Adam afar off, sitting at the Door of his Bower; he goes out to meet him, brings him to his Lodge, entertains him with the choicest Fruits of Paradise got together by Eve; their Discourse at Table: Raphael performs his Message, and puts Adam in mind of his

his State, and of his Enemy. Raphael at the Request of Adam, relates who his great Enemy is, and how he came to be so, beginning from his first Revolt in Heaven, and the Occasion thereof; how he drew his Legions after him to the Parts of the North, and therein incited them to rebel with him; persuading all, but only Abdiel, a Seraph, who in Argument dissuades and opposes him, then forsakes him.

C H A P. I.

Eve relates to Adam her Dream; they come forth to their Day-Labour: Their Morning Hymn.



NOW the Morning advancing with red Streaks in the East, cover'd the Earth with shining Drops of Dew, when ADAM awak'd, being so accustom'd; for his Sleep was light, bred from pure Digestion and temperate pleasing Fumes, which the bare Sound of Leaves, and running Streams and the shrill Morning Song of Birds on every Bough lightly dispers'd: His Wonder was so much the more to find EVE not yet awake; with her Hair discompos'd and her Cheeks glowing, as through unquiet Sleep: He on his Side half-rai'd and leaning, hung over her enamour'd with Looks of Cordial Love, and beheld Beauty, which whether asleep or awake cast forth peculiar Graces: Then with Voice as mild as when the gentlest Winds breath on the Flowers, softly touching her Hand, whisper'd thus: Awake, my Fairest! my Spouse! my last found Good! Heaven's last, best Gift! My ever-new Delight! Awake! for now the Morning shines, and the fresh Field calls for us; we loose the Prime to observe how our tender Plants
spring

Chap. I. PARADISE LOST. 175

spring, how the Citron Grove blows, what the Balm-tree and the Myrrh drop, how Nature paints her Colour, and how the Bee sits upon the Flowers extracting Honey. Such whispering awak'd her; but with startled Eyes, turn'd upon ADAM; to whom (embracing him) she spoke thus :

O THOU ! in whom alone my Thoughts find any Repose, my Perfection and my Glory ! Gladly I see thy Face and the Morning return'd ; for I this Night have dream'd, (if indeed it was a Dream, for such a Night till this I never pass'd before) not as I am often us'd about thee, the Work of the pass'd Day, or that next design'd for the Morrow ; but I have dream'd of Offence and Trouble, - which 'till this irksome Night my Mind never knew. Methought that one close at my Ear with a gentle Voice call'd me to walk, I thought it was thine : It said, EVE, why dost thou sleep ? Now is the pleasant, cool and silent Time, only where Silence yields to the Nightingale, that now awake tunes in the sweetest Notes, his love-labour'd Song : Now the Full Moon reigns, and with a pleasanter Light sets off the Face of Things, but all in vain if none regard it : Heaven wakes with all his Eyes, and who is it to behold but thee, who art the Desire of Nature ? in whose Sight all Things have Joy, attracted by thy Beauty, still to gaze with Rapture. I arose thinking it to be thy Call, but could not find thee, to which End I then directed my Walk ; and alone, methought, I pass'd on through Ways that brought me on a sudden to the forbidden Tree of Knowledge. It seem'd very fair, much fairer to my Fancy than it did by Day ; and as I look'd on it with Wonder, there stood by the Side of it, one shap'd and wing'd, like those that come from Heaven, which we often see ; his dewy Locks dropp'd Sweetness ; and he also gaz'd on that Tree : And O fair Plant, said he, overcharg'd with Fruit ! Does no
Body

Body vouchsafe to ease thy Load, and taste of thy Sweetness? Neither GOD nor MAN? Is Knowledge so much despis'd? Or is it Envy? Or what Reserve is it that forbids to taste of it? Let who will forbid it, none shall longer withhold from me thy offer'd Good: To what End else art thou set here? Having said this, he made no farther Pause, but with adventurous Arm he pluck'd off the Fruit, and tasted it: A damp Horror chill'd me, at such bold Words, confirm'd with such a bold Deed. But he overjoy'd, exclaim'd thus: Oh divine Fruit! sweet of thyself, but thus cropp'd much more sweet; forbidden here it would seem as only fit for Gods, and yet art able to make Gods of Men: And why not make Gods of Men, since Good the more it is communicated, grows more abundantly; the Author at the same Time not impair'd, but the more honour'd? Here thou happy Creature! fair angelical EVIL! do thou partake also; for tho' thou art happy, thou mayst still be happier, tho' thou canst not be worthier: Then taste this, and henceforth be amongst the Gods, thyself a Goddess; not confin'd to the Earth, but as we are, sometimes in the Air, sometimes ascend up to Heaven, (which is thine by Merit) and see there what Life the Gods live, and such a one live thou. Saying this, he drew nigh to me, and held even to my very Mouth, Part of that same Fruit which he had gather'd: The pleasant favoury Smell so quicken'd my Appetite, that, methought, I could not forbear tasting: Forthwith I flew with him up to the Clouds, and beheld the Earth stretch'd out immeasurably a wide and various Prospect far underneath me: While I was wondering at my Flight and my Change to this high Exaltation; on a sudden my Guide was gone, and I, methought, sunk down, and fell asleep: But oh, how glad I was when I wak'd to find this nothing but a Dream! Thus EVIL related what had pass'd in her Sleep in the Night, and ADAM, with much Sadness made this Answer.

THOU

THOU best Image of myself! and my dearer Half! The Trouble of thy Thoughts this Night in Sleep, equally affects me; nor can I by any Means like this strange Dream, which I fear to proceed from Evil. Yet whence Evil? None can harbour in thee, for thou wert created pure. But know, that there are many lesser Faculties in the Soul, which are subordinate to Reason: The Chief of these is Fancy; she forms Imaginations, and airy Shapes of all the external Things, which the five Senses represent, which (Reason either joyning or disjoyning) frame all what we affirm, or what we deny, and call our Knowledge or Opinion, and when Nature rests, then Reason retires into her private Cell, and rests also. Mimic Fancy, in her Absence often wakes to imitate her; but misjoining Shapes generally produces wild Work and mostly in Dreams; ill-matching of Words and Deeds long since past, or lately done. Methinks I find some such Resemblances of our Talk last Evening, in this thy Dream, but with very strange Addition: Yet be not sad; into the Mind of either GOD or MAN Evil may come, and go, and if un approv'd of, leave no Spot or Blame behind it: Which occasions me to hope, that what thou didst abhor to do in a Dream asleep, thou never wilt consent to do waking. Then don't be dishearten'd, nor let there be a Cloud upon that Face, that us'd to be more chearful and more serene, than when the fair Morning first opens on the World: And let us rise to our fresh Employments among the Groves, and among the Fountains and Flowers, that now open their choicest Smells, which have been shut up from the Night, and kept in Store for thee.

SO ADAM endeavour'd to cheer his fair Spouse, and she was cheer'd; but silently from either Eye, she let fall a gentle Tear, and wip'd them with her

Hair: Two other precious Tears that stood ready to drop ADAM kiss'd away, looking on them as gracious Signs of sweet Remorse, and a pious Awe that was afraid to have offended.

So all was clear'd, and they hasten'd forth to the Field: But first from under the shady Roof of the Arbour, as soon as they were come forth to the open Sight of Day and the Sun, (who scarce risen and yet hovering on the Ocean's Brim, shot parallel his dewy Rays to the Earth, discovering in a wide Landscape all the East of PARADISE, and the happy Plains of EDEN) they bow'd lowly in Adoration, and begun their Prayers, duely offer'd every Morning in various Stile; for neither did they want various Stile nor holy Rapture, to praise their Maker in proper Strains, either pronounc'd or sung unpremeditated; such ready Eloquence flow'd from their Lips, in Prose or harmonious Verse, too tuneable to want either Lute or Harp to add more Sweetness to them; and they began thus:

ALMIGHTY! Parent of Good! These glorious Works are thine, and thine this universal Frame, so wondrous beautiful! How much more wonderful art thou! Unspeakable! Who fittest above the Heavens, to us invisible, or seen dimly in these thy lowest Works: Yet these declare thy Goodness to be beyond Thought, and thy Power to be divine. Speak ye Sons of Light! Ye Angels! How wondrous the Creator is, for ye behold him, and with Songs and Symphonies, Day without Night, sing round about his Throne rejoicing in Choir; this do ye in Heaven! On Earth join all ye Creatures! To exalt, and praise him, first and last and for-ever without End! Thou fairest of Stars the last in the Train of Night! (if more properly thou belong not to the Dawn) the sure Pledge of Day, that beautifiest the smiling Morning with thy bright

bright Circle! Praise him in thy Sphere, while Day arises! Thou Sun! Both Soul and Eye of this great World, acknowledge him thy greater; in thy eternal Course found his Praise! Both when thou climb'st and when thou hast reach'd high Noon, and when thou sett'st. And thou, O Moon! and ye five other wand'ring Fires! that move in a Manner not to be comprehended, yet not without Harmony, resound his Praise who out of Darkness call'd forth Light. Air! and ye other Elements! the first Birth of Nature, that run a perpetual Circle taking various and numberless Forms, mixing with and nourishing all Things; let your ceaseless Change still vary new Praise to our Great Maker! Ye Mists and Exhalations! that now rise dusky or grey, from the Hills or steaming Lakes, (till such Times as the Sun-beams paint ye like Gold) rise ye, in Honour to the World's great Author! whether rising to deck the uncolour'd Sky with Clouds, or falling to wet the Earth with Showers of Rain, still advance ye, his Praise! breath soft, or loud his Praise, ye Winds! that blow from four Quarters! And ye Pine Trees wave your Tops! And every Plant, in Sign of Worship wave! Ye Fountains! and ye murmuring Streams! tune his Praise. Join Voices, all ye living Souls! ye Birds! that singing ascend up towards Heaven's Gate, upon your Wings and in your Notes bear his Praise. Ye Fishes that swim in the Waters! and ye Creatures that walk the Earth, treading or lowly creeping? Witness if I am silent Morning or Evening, to Hill, to Valley, to Fountain or fresh Shade made vocal by my Song, and taught his Praise! Hail, universal LORD! be thou still so bounteous to give us only good; and if the Night hath gather'd any Thing of Evil, do thou disperse it; even as the Morning Light now dispells the Darkness.

So they pray'd innocently, and to their Thoughts soon recover'd firm Peace and usual Calmness; on they hasted to their Morning's rural Work, among sweet Dews and Flowers, or where any Rows of Fruit Trees reach'd too far their overgrown Boughs, and wanted Hands to check them from fruitless Embraces, or else they led the Vine to wed the Elm, who twining her marriageable Arms about him brings with her, her Dower, the rich Clusters of Grapes to adorn his barren Leaves.

C H A P. II.

Raphael is sent to admonish Man of his Obedience, comes down to Paradise; his Appearance described: Adam discerns his Coming; goes to meet him, and brings him to his Bower; where Raphael performs his Message.

THE high King of Heaven with Pity beheld them thus employ'd, and call'd to him R A P H A E L, (a) the sociable Spirit, that condescended to travel with TOBIAS, and assisted him in his Marriage.

R A P H A E L! said he, thou hearest what a Stir SATAN (escap'd from Hell to Earth through the darksome Gulph) hath rais'd in PARADISE; how this Night he hath disturb'd the human Pair, and how he designs in them at once to bring on the Ruin of all Mankind: Therefore go, and Half this Day converse with

(a) *Rapbael; Heb. i. e. The- mentioned in sacred Scripture, Remedy or Physick of God. The only in Tob. Chap. 3. 17. 5. Name of an Arch-Angel, not 4. 8. 9. 1. 5. 12. 15.*

with ADAM, as one Friend with another, in what Bower or Shade thou mayst find him, retir'd from the Heat of the Noon, to give some Respite to his Day Labour with Repast or with Repose; and bring on such Discourse as may advise him of the happy State he is in, Happiness in his Power, left to his own free Will; his Will, though free yet mutable: Thence take Occasion to warn him, to beware he swerve not, by imagining himself too secure: Withal, tell him his Danger, and from whom; what Enemy lately fallen himself from Heaven, is now contriving the Fall of others from a like State of Happiness: Is this to be done by Violence? No; for that shall be withstood; but by Deceit and Lies: Let him know this, lest transgressing wilfully he should pretend Surprizal, and that he was unadmonish'd and unforewarn'd.

So spake the eternal FATHER, and so fulfill'd all Justice: Nor did the Angel make any Delay after he had receiv'd his Charge; but from among Thousands of bright and holy Angels, where he stood veil'd with his beautiful Wings, springing up lightly, he flew through the Midst of Heaven; the Choirs of the Angels parting on each Hand gave Way to his Speed, 'till he arriv'd at the Gate of Heaven, which open'd of its own Accord, turning on golden Hinges, as GOD the sovereign Architect had by divine Workmanship fram'd it. From hence no Star or Cloud interposing to obstruct his Sight, he saw (not unlike to the other shining Globes, though it appear'd to be very small) the Earth, and the Garden of GOD, with Cedars growing in it, above all Hills: As when by Night, through a Telescope, imagin'd Lands and Regions are observ'd in the Moon, or a Pilot from amidst the CYCLADES, (b) sees DELOS (c) or SA-

N 3

MOS

(b) *Cyclades*; Lat. Gr. i. e. cle, round about *Delos*, in the *Circles*, 53 Islands lying in a Cir- *Archipelago*.

MOS (*d*) first appearing to be only a cloudy Spot. He speeds down thither direct in Flight, and through the Sky flies between the Stars: Now with steady Wing upon the Polar Winds, (*e*) then with his Wings fans the yielding Air; 'till arriving where tow'ring Eagles could soar as high, to all the Fowls he seems a Phoenix, (*f*) gaz'd on by all as that Bird, when he flies to burn himself to Death in the Fire of the

(*c*) *Delos*; Lat. from the *Gr.* i. e. *Manifest* or *Appearing*: Because (as the *Fable* goes) it lay under Water or floated about, for a long Time, till *Neptune* at the Command of *Jupiter*, fixed it, that *Latona* might lie in of *Apollo* and *Diana* there. Rather from *Daal*, *Heb.* i. e. *Fear*: Because they were worshipped in this Island, and some Remains of the magnificent Temple of *Apollo*, as Marble Pillars, are visible there. And for that Reason it was esteemed so sacred, that the Inhabitants would not suffer a Dog, or any sick Person to live in it, or any Dead to be buried therein; whom they sent to a neighbouring Island, called *Rhene*. But the true Reason of this Name is this, because it appears to none of any to the Sailors. The common Treasures of *Greece* were deposited in it, for that Reason. It was first called *Ortygia*, *Gr.* i. e. *A Quail*; because these Birds abounded in that Island. The Island is small, not above five or six Miles in Compass; twice as long as broad, low, rocky, barren, now desolate, and called *Zdali*: And esteemed the first and chief of the *Cyclades*:

because *Apollo* and *Diana* were chiefly adored, and had a famous Oracle in it. The *Turks* possess it, and the *Venetians* reduced it, *A. D.* 1674.

(*d*) *Samos*, Lat. *Gr.* i. e. *High*: Because it is upon a high and lofty Ground; Another of these Isles over against *Ephesus*; about 90 Miles from *Jerusalem*. It is rendered famous for being the Birth-Place of the great Philosopher *Pythagoras*, about *A. M.* 3500.

(*e*) *Polar Winds*, i. e. The *Winds* that blow from the North and South Poles.

(*f*) *Phoenix*; Lat. from the *Gr.* i. e. *Red*, *Crimson* coloured. A very rare Bird, of a Purple Colour, like an Eagle. They say it breeds in *Arabia*, liveth 300, others say 500, some 660, and others 1469 Years; that it burns itself to Death in a Nest of sweet Spices, about *Thebes* in *Egypt*; out of these Ashes another springeth. It is an Emblem of the Resurrection of the Dead; and the Fathers urged it for a Proof thereof, against the Heathens, who believed it real; but most think it is a *Fable*.

the Sun, as far as the ÆGYPTIAN THEBES. (g) At once he lights upon the Eastern Cliff of PARADISE, and returns to the Shape he had, when GOD gave him the Charge, a winged Seraph: He wore six Wings to shade his divine Lineaments; the Pair that clad each broad Shoulder came mantling with regal Ornament over his Breast; the middle Pair girded his Waist like a Girdle of Stars, and cover'd round his Loins and Thighs with golden Feathers, and Colours that were dipp'd in Heaven; the third Pair shadow'd his Feet with Sky-colour'd Feathers, of heavenly Beauty: He stood like him the Poets feign to be the Son of MAIA, (b) and shook his Plumes so that heavenly Fragrance fill'd the wide Circuit. He was soon known to all the Bands of Angels, who were guarding under Watch, and they all rose up as he past, in Honour to his State and high Message; for upon such they guess'd him to be bound: He went by their glittering Tents, and now was come into PARADISE, through Groves of Myrrh, sweet Flowers, Cassia, (i) Spikenard, (k) and Balm, a Wilderness of Sweets; for Nature wanton'd here as in her Youth, and play'd

N 4

Virgin

(g) *Thebes*; several Cities are called so; this was in *Egypt*, called also *Heliopolis*, Gr. i. e. *The City of the Sun*: and the Country about it, *Thebais*, now *Thebes*.

(b) *Maia*; Lat. Gr. i. e. *A Nurse*. The Daughter of *Atlas*, of whom *Jupiter* begot *Mercury*.

(i) *Cassia*; Lat. Gr. Heb. *Ketfotb*, i. e. *A Scraping*. A sweet smelling Shrub in *Arabia*, *Egypt*, &c. for when the Bark of it is scraped, it sends out a most fragrant Smell, like *Cinnamon*. There are nine Species of it. About *Alexandria* and in the

West-Indies it grows to be a very large Tree.

(k) *Spikenard*; Heb. i. e. *Sweet Ointments*; another sweet smelling Shrub, growing in *Arabia*, *Syria*, and *India*, called *Nardos* by the *Greeks*, and *Spikenard* by us. See *Cant.* 1. 12. *Mark* 14. 3. *Job*. 12. 3. With Oil made of this and other sweet smelling Herbs, the Antients anointed themselves and their Guests, whilst they sat at Table. *Psalms* 23. 5. "Thou preparest a Table before me, in the Presence of mine Enemies: Thou anointest my Head with Oil, my Cup runneth over."

Virgin Fancies at Pleasure, pouring forth Sweets in great Abundance, wild above Rule and above Art, and full of every Thing that could bring Happiness. ADAM discern'd him coming onward through the Forest of Spices, as he sat at the Door of his cool Bower; while now the Meridian Sun shot his hot Rays directly downward, to warm the inmost Bowels of the Earth, (with more Warmth than was necessary for MAN) and EVE within at the accustom'd Hour prepar'd savoury Fruits for Dinner, of Taste to please a true Appetite, and not give a Disrelish to Draughts between, taken from the soft Stream, or press'd from Berries or Grapes; to whom ADAM call'd thus:

EVE, hasten hither, and behold what glorious Shape worthy thy Sight comes this Way, moving Eastward among those Trees, and seems another Morning risen at Noon-Day; perhaps he brings to us some great Message from Heaven, and will To-day vouchsafe to be our Guest; but do thou go with Speed, and bring forth what thy Stores contain, and pour forth Abundance, fit to receive and honour our heavenly Stranger; we may well afford our Givers their own Gifts, and largely bestow what is largely bestow'd on us, where Nature multiplies her plentiful Growth, and by disburthening herself, grows the more fruitful, which may serve for Instruction to us not to spare.

To whom EVE replied; ADAM, whom GOD made from the Earth, and breath'd Life into! a small Store will serve, where Abundance in all Seasons hangs ripe for Use on the Stalk, except what by frugal Keeping gains more Firmness and Matureness, making it more nourishing and consuming superfluous Moisture: But I will hasten, and from every Tree and Plant, and juiciest Ground, will pluck such choice Fruit to entertain our Guest the Angel, as,
when

when he beholds, he shall confess that GOD hath dispens'd his Bounties here on Earth, even as he has in Heaven.

SAYING this, with busy Looks and in Hastè she turns away, intent upon hospitable Thoughts, what Fruits to chuse that were most delicate; and in what Order to contrive not to mix Tastes, disagreeable to one another, and not elegant; but bring Taste after Taste, changing them so as they may still please. She stirs about, and gathers from each tender Stalk whatever the fruitful Earth yields; either in East or West INDIA, or the middle Shore in PONTUS, (l) or the PUNIC (m) Coast, or where ALCINOUS (n) reign'd; a large Tribute of Fruit of all Kinds, in rough Coat, smooth Rind, or bearded Husk, or Shell, and heaps them upon the Board with an unsparing Hand: For
 Drink

(l) *Pontus*; Lat. Gr. i. e. *The Sea*. It is called the *Euxine Sea*, the *Black Sea*, *Mare Maggiore* (by the *Italians*, i. e. The greater Sea, thro' Ignorance) and by other Names. *Pontus* is a small Sea in Lesser *Asia*, upon the North-East Side of *Constantinople*, runneth into the *White Sea*, and from thence into the *Mediterranean Sea*. A fine Country about it is also called *Pontus*, *As 2. 9. 1 Pet. 1. 1*. The ancient *Scythians* or *Tatars* bordered upon it. *Pontus* was made a Kingdom by *Darius* the Son of *Hystaspis*, A. M. 3490, in favour of *Artabanus*, a Son of one the Lords of *Persia*, who conspired against the *Magi*, who had usurped that Throne. After him, six of the Name of *Mithridates*, and other Kings reigned there. *Ovid* was banish'd thither by *Augustus*; and there

he died, after ten Years Confinement to a cold Climate and barbarous Inhabitants, where he wrote his *Tristia*.

(m) *Punic*. *Phœnician*. q. *Pœnic* from the *Pœni* or *Bene-Anak*. *Heb. i. e.* The Sons of *Anak*, a famous Giant: *Numb. 13. 22. 28*. The old Inhabitants of *Canaan*, in the Days of *Moses*.

(n) *Alcinous*; Lat. Gr. i. e. *Magnanimous*. An ancient King of *Cortyra* (now *Corfu*) in the Mouth of the Gulf of *Venice*; who had fair Orchards, it being an Apple Country. The Poets, in high Commendation of them, feigned they were Golden Apples, which *Homer* took from the Garden and Apples of *Paradise*. The latter Poets had this from him, and he from all Antiquity. He entertain'd *Ulysses*, when he was cast upon his Island, magnificently.

Drink the squeezes Grapes, and many Sorts of Berries, and makes new Wine; though new, yet not offensive: And pressing of sweet Kernels, prepares Creams of an agreeable Taste; nor did she want pure and fit Vessels to hold such Liquors: She then strews the Ground with Roses, and sweet Odours from the Shrubs: Mean while our first great Father walks forth to meet his Godlike Guest, accompanied by no other Train than his own compleat Perfections; all his State was in himself; much more solemn than the tedious Pomp that waits on Princes, when their rich and long Retinue of led Horses, and Grooms whose Habits shine with Gold, dazles and sets all the Crowd a gazing. ADAM coming nearer to the Angel, though he was not aw'd, yet approaching with Submission and meek Reverence, and bowing low, as to a superior Nature, spoke thus:

NATIVE of Heaven, (for no other Place can contain so glorious a Shape) since by descending down from the Thrones above, thou hast been pleas'd to leave those Places, and honour these with thy Presence, vouchsafe to remain a while with us in yonder shady Bower, as being as yet but two, who by the Gift of GOD possess this spacious Ground; please there to rest and taste the choicest Fruit the Garden bears, 'till this Noon Heat be over, and the Sun in his Decline grow more cool.

To whom the Angel RAPHAEL gave this mild Answer: ADAM! therefore I came; nor art thou created such, or dwell'st in such a Place, as may not often invite even the Spirits of Heaven to visit thee: Lead on, where thy Bower overshades, for all the Hours, 'till the Evening arise, I have Liberty to stay with thee.-----So they came to the sylvan Lodge, that look'd like the Arbour of POMONA, ornamented with Flowers, and fill'd with Variety of Fragrance; but
EVE,

EVE, without Ornament, except what was in herself, stood to entertain her Guest from Heaven; (more lovely than any Wood-Nymph, or the fairest of the three feign'd Goddesses, (o) that contended for the golden Prize upon Mount IDA) she needed no Veil, for she was Virtue proof; no impure Thought alter'd her Check. On whom the Angel bestow'd the holy Salutation, us'd long after to the blessed Virgin MARY, (o) who was the second EVE. "Hail! Mother of Mankind! whose fruitful Womb shall hereafter fill the World, more numerous with Sons than the Trees of GOD have heap'd this Table with these various Fruits."---Their Table was rais'd with Turfs of Grass, and had round it Seats of Moss; and on the Top of it, from Side to Side, was pil'd all the Fruits of Autumn, though Spring and Autumn were here at the same Time. They held Discourse a While before they eat, when thus ADAM began to speak:

HEAVENLY Stranger! be pleas'd to taste these Bounties, which he who nourishes us (and from whom all perfect Good comes without Measure to us, for Delight

(o) Three Goddesses; *Juno*, *Pallas*, and *Venus*, who strove for the Golden Apple, with this Motto, *Let it be given to the Fairest*. They chose *Paris* for their Umpire, and promised him great Rewards to bring him over to their Interest. *Venus* promised him *Helena* the fairest Woman in the World, &c. He gave it and the Preeminence of Beauty to her, which was the original Cause of the Destruction of *Troy*, himself and his Family.

(p) *Mari*, or *Mary*; *Heb. Mirjam*, *Lat.* and *Gr. Maria*,

i. e. *Bitter*, or very *sad*. *Miriam* the Sister of *Moses*, was the first of that Name; because she was born in the Time of a bitter Affliction and Slavery in *Egypt*. See *Exod.* 15. 23. and *Ruth* 1. 23. Here, the Blessed Virgin *Mary*, the Mother of our Lord, who had a real Salutation, from the Arch-Angel *Gabriel*, 4000 Years after this. "And the Angel came in unto her, and said, Hail, thou art highly favoured, the Lord is with thee; Blessed art thou among Women."

Delight and Food hath caus'd the Earth to yield, perhaps it may not be proper Food for spiritual Natures; however, this I know, that it is only one celestial Father that gives to all. To whom the Angel replied: Therefore what he (whose Praise be for ever sung!) gives to MAN in Part spiritual, may not be found disagreeable Food for purest Spirits; and these pure intelligential Substances require some Sort of Food, as well as doth your rational; and both contain within them every lower Faculty of Sense, by which they hear, see, smell, touch and taste; and tasting, concoct, digest, and turn corporeal to incorporeal: For know thou, that whatever was created, wants to be sustain'd and fed; of the Elements, the grosser feeds the purer, the Earth feeds the Sea, the Earth and Sea feed the Air, the Air feeds those ethereal Fires, and as lowest, first the Moon, whence are in her round Visage those Spots; being unpurg'd Vapours, not yet turn'd into her Substance: Nor is it so, that the Moon exhales no Nourishment from her moist Continent to higher Orbs. The Sun; that imparts Light to all, receives in Recompence his Nourishment from all, in moist Exhalations; and at Evening drinks of the Ocean. Though the Trees of Life in Heaven bear ambrosial Fruit, and the Vines yield Nectar, and though we brush Manna each Morning from off the Boughs, and find the Ground cover'd with finest Grain; yet GOD hath varied his Bounty here with such new Delight as may be compar'd with Heaven, and think not I shall be backward to taste. ---So down they sat, and began to eat; the Angel not seemingly, nor in a Mist, (the common Gloss of Theologists) but with keen Dispatch of real Hunger, and concocting Heat, to digest Food: What redounds transpires with Ease through Spirits; nor is it a Wonder, if it be true, that by Fire the Alchymist can turn, or holds it possible to turn, the basest and drossiest of Metals to Gold, perfect as from the Mine.

Mean

Chap. II. PARADISE LOST. 189

Mean while EVE serv'd naked at the Table, and fill'd their flowing Cups with pleasant Liquors. Oh Innocence, truly deserving of PARADISE! then, if ever, had the Sons of GOD (*q*) an Excuse to have been enamour'd at that Sight; but in those Hearts reign'd purest and chafteft Love, nor was Jealousy (the Hell of the injur'd Lover) understood.

THUS when they had suffic'd, not burthen'd Nature, with Meats and Drinks, a sudden Thought arose in the Mind of ADAM, not to let the Opportunity slip given him by this great Conference, to know something of Things that were above the World he was plac'd in, and of their Being who dwell in Heaven; whose Excellence he saw so far to transcend his own; the divine Effulgence of whose radiant Forms; and whose high Power so far exceeded human Nature; and thus he address'd his wary Speech to the Messenger from Heaven:

INHABITANT with GOD! now I perceive thy great Favour, in this Honour done to MAN, under whose lowly Roof thou hast not disdain'd to enter, nor to taste these earthly Fruits, which though not the Food of Angels, thou hast accepted in such a Manner, as that thou could'st not seem to have eat more willingly at the Feasts of Heaven; yet what Comparison can be made?

To whom the Angel made this Reply: Oh ADAM! there is but one ALMIGHTY, from whom all Things proceed, and to whom all Things return, if not deprav'd

(*q*) *The Sons of God*; i. e. The holy Angels, whom some thought to have Conversation with Women, from a false Sense put upon, *Gen. vi.* "And it came to pass when Men began to Multiply on the Face of the Earth,

"and Daughters were born unto them. That the Sons of God saw the Daughters of Men, that they were fair; and they took them Wives of all which they chose.

pray'd from good, all created such to Perfection, one
 first Matter cloath'd all with various Forms, various
 Degrees of Substance, and Life in Things that live;
 but as nearer plac'd to GOD, or nearer tending to
 him, more refin'd, spirituous, and pure, each assign'd
 in their severall active Spheres; 'till Body work up to
 Spirit, in the Bounds proportion'd to each Kind: So
 from the Root the green Stalk springs lighter, and
 from thence the Leaves more airy, last the bright and
 full-blown Flower breaths sweetest Perfumes; MAN'S
 Nourishment, Flowers and their Fruit, sublim'd by
 Degrees aspire to vital Spirits, and so to animal and
 intellectual; giving both Life, Sense, Fancy, and
 Understanding, whence the Soul receives Reason, and
 Reason discursive or intuitive is her Being; Dis-
 course is ofteneft yours, and Intuition mostly ours;
 differing but in Degree, and being of the same Kind.
 Make no Wonder then, that I don't refuse to eat
 what GOD saw good for you, but convert it as you
 do to proper Substance. The Time may come, when
 MEN may partake with Angels, and find no Incon-
 venience in the Diet, nor the Fare too light; and
 from these corporal Nutriments, improv'd by Length
 of Time, perhaps your Bodies at last may turn all to
 Spirit, and you may ascend with Wings to Heaven,
 like us, or dwell at your Choice here, or in heavenly
 PARADISES; if ye be found obedient, and unaltera-
 bly keep his Love firm and intire, whose Progeny
 you are. Mean while enjoy your Fill of what Hap-
 piness this happy State can afford, and know that you
 are incapable of more.

To whom the Father of MANKIND made An-
 swer: Favourable Spirit! my gentle and kind Guest!
 thou hast well taught the Way that might direct our
 Knowledge, and set before us the Compass of the
 whole Creation; whereby we may, in Contemplation
 of Things created, ascend to GOD. But tell me, I
 pray

Chap. II. PARADISE LOST. 191.

pray thee, what was the Meaning of that Caution, **IF YE BE FOUND OBEDIENT?** Can we then ever want Obedience to him, or is it possible we should forsake his Love, who form'd us out of the Dust, and plac'd us here in the Fulness and utmost Measure of Bliss, that can be apprehended or sought after by human Desires? To whom the Angel made Answer: Son of Heaven and Earth! to what I am about to say give great Attention! that thou art happy, owe it to **GOD**; that thou continuest happy, owe to thyself, that is owe it to thy Obedience; therein stand firm: This was that Caution given thee, therefore be advis'd: **GOD** made thee perfect, but not unchangeable, and he made thee good; but he left it in thy own Power to persevere or not; ordain'd thy Will free by Nature, not over-rul'd by inevitable Fate, or strict Necessity. He requires our voluntary, and not our necessitated Service; such with him finds no Acceptance, nor ever can find; for how can Hearts that are not free be tried, whether they serve willingly or no? who will do nothing but what they must by Destiny, and can chuse no other? I myself, and all the Host of Angels that stand in the Sight of the Throne of **GOD**, hold our happy State upon the same Condition as you do yours, **ONLY WHILE WE HOLD OUR OBEDIENCE**, and upon no other Surety: We serve freely, because we love freely; it being in our Will, either to love or not, and in this we either stand or fall: And some are already fallen, fallen to Disobedience, and from Heaven to deepest Hell: From what high State of Bliss into what Misery!

To whom, our great Ancestor replied. Divine Instructor! I have heard thy Words attentively, and with an Ear more delighted, than when the Songs of Cherubim, send heavenly Musick by Night from the neighbouring Hills. Nor was I ignorant, that I was both as to Will and Deed, created quite free: Yet that we never shall forget to love and obey our
MAKER,

MAKER, who has laid but one Command upon us so mild and so just, my constant Thoughts always assur'd me and assure me still; though what thou tellest me, hath pass'd in Heaven, hath mov'd some Doubt within me, but more hath it mov'd Desire to hear (so be it, thou consent) the Relation at full: Which must needs be very strange and worthy to be heard with sacred Silence: There yet remains great Part of the Day to come, for the Sun hath scarcely finish'd half his Journey, and began his other half in the great Zone of Heaven.

C H A P. III.

Raphael tells Adam who his great Enemy is, informs him of Satan's first Revolt, and what was the Occasion thereof. Abdiel forsakes Satan and his Party.

THUS ADAM made his Request; and RAPHAEL after a short Pause assenting, began thus:

FIRST of Men! What thou desirest of me, is no small Matter, for how shall I explain to human Sense the invisible Exploits of contending Spirits, or how relate without a Renewal of past Grief, the Ruin of so many, who once while they stood firm to their Obedience were so glorious and perfect? How lastly unfold the Secrets of another World, which perhaps may be improper to reveal, yet this is dispens'd with for thy Good: And what is out of thy Capacity, I shall so delineate by likening spiritual Things, to Things corporal, as best may make them understood: Though what if Earth be only the Shadow of Heaven; and the Things

Things that are in them, much like one another more than upon Earth they are imagin'd to be?

THIS World as yet was not created, and the wild Chaos reign'd where now the Heavens roll, and where the Earth rests pois'd upon her own Center; when upon a Day, (for Time apply'd to Motion measures all Things durable by past, present, and future, though it be in Eternity) upon such a Day, as Heaven's great Year brings forth, the heavenly Host of Angels, call'd by imperial Summons appear'd forthwith before the Throne of the ALMIGHTY, from all the Ends of Heaven, in bright Order under their Hierarchs: Ten Thousand, Thousand Ensigns advanc'd high, stream in the Air, Standards, and Banners, betwixt the Van and the Rear, and serve for Distinction of Hierarchies, of Orders and Degrees, or in their glittering Tissues bear express'd holy Memorials, Acts of Zeal and Love fairly recorded. Thus when they stood in Circles in Number inexpressible, Orb within Orb, the infinite Father, by whom sat the Son, in the Bosom of Bliss, amidst them, as from a flaming Mount, whose Top Brightness had made invisible, spake thus:

ALL ye Angels! Children of Light! Thrones! Dominations! Princedoms! Virtues! and Powers! hear this my Decree, which shall stand irrevocable. This Day, have I begot whom I declare my only Son, and annointed him upon this holy Hill, he it is whom ye now behold at my Right Hand; I appoint him to be your Head: And I have sworn by myself, that every Knee in Heaven shall bow to him, and confess him LORD. Under his great Vicegerency do you all remain united, as though all were but one individual Soul, and be for ever happy: Who disobey him, disobey me, breaks the Union, and that Day becomes cast out from GOD, and all Blessedness, and falls into

utter Darkness, deep into the lowest Gulph without any Redemption, and without End.

Thus spoke the ALMIGHTY, and all seem'd well pleas'd with his Words: Seem'd pleas'd, but all were not so in Reality. They spent that Day like other solemn Days in mystical Song and Dance about the sacred Hill, (which yonder starry Sphere of Planets, and of fix'd Stars, in all her Wheels resembles nearest; eccentric, intervolv'd, and yet most regular when they seem most irregular,) and in their Motions divine Harmony is express'd so smoothly in charming Airs, that GOD's own Ear listens delighted. The Evening approach'd now (for we have also our Evening and our Morning, not for Necessity, but for pleasant Variety) and from the Dance with one Consent, they turn'd themselves to sweet Repast, Tables are set all in Circles, as they stood, and all on a sudden were piled up with the Food of Angels and bright Nectar flows in Cups of Pearls and Diamonds, and massy Gold; the Produce of delicious Vines that were the Growth of Heaven.

Repos'd upon Banks of Flowers, and crown'd with rich Garlands, they eat, and drink, and in sweet Communion quaff Immortality, and Joy, before the all-bounteous KING, who gave with a copious Hand and rejoyc'd in their Joy. Now when the Night exhal'd with Clouds, from that high Mountain of God, whence Light and Shade both spring, had changed the full Brightness of Heaven to grateful Twilight; (for Night does not come there, in total Darkness) and sweet Dews had dispos'd all to Rest, except the unsleeping Eye of GOD; wide over all the Plain, and far wider than all this globose Earth, if it were spread out in Length (for such are the Courts of GOD) the Angels dispers'd in Bands, and Files, and extended their
Camp

Chap. III. PARADISE LOST. 195

Camp in numberless Pavilions by living Streams that run among the Trees of Life; and suddenly rais'd up celestial Tabernacles where they slept, refresh'd with the cool Wind, except those, who in their Turb fung melodious Hymns all Night long before the Throne of GOD. But SATAN (call him so now for his former Name is no more heard in Heaven) did not wake to any such Purpose; he, one of the first if not the very first Arch-Angel, very great in Power, in Favour, and Preeminence; yet being fill'd with Envy against the Son of GOD; (who was that Day honour'd by his great Father, proclaim'd MESSIAH (r) and anointed King) could not bear through Pride to see that Sight, and thought himself lessen'd and impair'd, conceiving thence Disdain and deep Malice, he resolv'd as soon as it was Midnight, and all were in Sleep, and Silence, to desert with all his Legions, and contemptuously to leave the supreme Throne unworship'd and unobey'd, and to him who was next in Degree under him, thus spoke in secret:

My dear Companion! dost thou sleep now? what Sleep can close thy Eyes, dost thou not remember the Decree of Yesterday, which hath pass'd the Lips of the Almighty KING of Heaven? Thou wast us'd to impart thy Thoughts to me, I mine to thee, waking we had but one Mind, how then is it, that thy Sleep makes us differ, thou see'st there are new Laws impos'd! New Laws made by him who reigns, may raise new Minds in us who serve, and new Counsels to debate what may hereafter happen: It is not safe to utter more in this Place.—Do thou assemble all those Angels of whom we lead the Chief; tell them that by Command before Morning, I, and all those who are under

O 2

(r) *Messiah*; Heb. *Messias*, and *Christos*; in Greek, i. e. The Anointed. Christians believe that Jesus born in Bethlehem, about

A. M. 4000, in the Reign of Augustus, is the true *Messias* or *Christ*.

der my Command are to hasten homeward with speedy March, where we possess the Quarters of the North; there to prepare a fit Entertainment to receive our KING, the great MESSIAH, and his new Commands, for that he intends very soon to pass triumphantly through all their Hierarchies, and give them Laws.

THUS spoke the false Arch-Angel and into the Breast of his unwary Associate infus'd bad Sentiments; who call'd together, or severally one by one, the regent Powers that govern'd under him, and told them as he was taught, that it was the Command of God. Now, before the Morning that the great hierarchal Standard was to move, tells the suggested Cause; throws in ambiguous Words between and Jealousies; either to sound or taint Integrity: But all obey'd the usual Signal and the superior Voice of their great Potentate: (for high indeed was his Degree and very great his Name in Heaven:) his Countenance that was like the Morning Star, allur'd them, and with Lies, he drew after him the third Part of the Host of Heaven.

MEAN while the Eye of GOD, (who discerns the most hidden Thoughts) from forth his holy Mountain, and from within the golden Lamps that burn all Night before him, saw, (without Help from their Light) Rebellion rising, saw in whom, how spread among the Sons of the Morning, and what Multitudes were leagu'd to oppose his high Decree; when to his only he said smiling:

SON, thou in whom I behold my own Glory in full Splendor, the Heir of all my Power! It nearly concerns us now to be sure of our Omnipotence; and with what Arms we mean to hold what we have claim'd from all Eternity of Godhead, or of Empire: for such

Chap. III. PARADISE LOST. 197.

∞ Foe is rising as intends to erect his Throne equal to our's, all through the spacious North; and not contented with this he has it in his Thoughts to try in Battle what our Power, or our Right is: Let us take Counsel, and to this Hazard draw up with Speed all the Power that is left us, and employ it in our Defence, least unawares, we should loose this our high Place, our Hill, and Sanctuary. To whom the Son with a calm and clear Countenance, that shone with Brightness unspeakable and divine, made Answer:

ALMIGHTY Father! Thou justly hast thy Foes in Derision, and in thy own Power secure, laugh'st at their vain Designs, and vain Tumults: Which to me is the Cause of Glory, whom their Hate shows more to Advantage, when they shall see all Power given me to quell their Pride; and find by the Event whether I am able to subdue those who rebel against thee, or be found the weakest in Heaven. Thus spoke the Son: But SATAN with great Speed was far advanc'd with his Powers, a Hosts innumerable as the Stars, of Night or Drops of Dew in the Morning. They pass'd many Regions, and mighty Regencies of Seraphim, Potentates and Thrones, in their several Degrees: (Regions to which, all thy Dominion ADAM is no more to be compar'd, than this Garden is to all the Earth, and all the Sea) which having pass'd, at length, they came into the Limits of the North, and SATAN to his Royal Seat high upon a Hill like a Mountain upon a Mountain with Pyramids and Towers hewn from Quarries of Diamonds and Rocks of Gold, the Palace of great LUCIFER, (s) (so call'd that Structure interpreted in the Dialect of MEN) which he not long after call'd the MOUNTAIN OF THE CONGREGATION IN I-

O 3

Imitation

(s) *Lucifer*; *Fr. Ital. Lat.* *gel* before his Fall: Because of his most excellent Light and first Name of this Arch-Angel.

Imitation of that Mountain whereon the MESSIAH was declar'd the only begotten Son in the Sight of Heaven; so that he affected all Equality with God: And thither assembled all his Train; pretending that he was commanded so to do, to consult about the great Reception of their King MESSIAH, who was to come thither: And with calumnious Art and counterfeited Truth thus address'd the Angels under his Command:

THRONES! Dominations! Princedoms! Virtues! and Powers! If these high Titles yet remain, or are not meerly titular, since another now has by Decree ingross'd all Power to himself, and eclips'd us under the Name of the ANOINTED KING; for whom we make all this Hasté of Midnight Match, and meet thus hurrying here, only to consult how we may best receive him, with what new Honours can be devis'd, he coming to receive from us a Knee-Tribute which we never yet paid: A vile Prostration! Too much to show to one, but double, how can it be endured! To one first, and now another, which he proclaims to be his Image. But what if better Counsels might influence our Minds, and teach how to cast off this Yoke? Will you submit your Necks? And do you chuse to bend your humble Knee? You will not, if I know or judge right of ye; or if ye know yourselves to be what ye are; the Natives, and Sons of Heaven; possess'd by none before ye; and if all are not equal yet all are free, equally free: For Orders and Degrees do not jar but consist well with Liberty. Who can then either in Reason, or Right pretend to assume Monarchy over such as by Right live his Equals, and if less in Power and Splendor are yet equal in Freedom? Or who can introduce a Law and Decree upon us, who being without Law cannot err? much less impose t his anointed King upon us to be our LORD, and look for Adoration, to the Abuse of our imperial Titles,
which

which first that we were ordained to govern, and not to serve.

THUS far his bold Discourse had Audience without any Controul, when ABDIEL, (i) one among the Seraphim, than whom there was none obey'd divine Commands more, or ador'd the Deity with more Ardency, stood up, and in a Flame of Zeal thus feverely oppos'd the Current of his Fury :

OH proud, false, and blasphemous Argument! Words! which no Ear ever expected to hear in Heaven, and least of all thou ungrateful Wretch from thee, who art thyself plac'd so high above others! Canst thou condemn with wicked Reproach the just Decree of GOD, which was pronounc'd and sworn, that to his only SON, by Right honour'd with the Royal Sceptre, every Soul in Heaven shall bow the Knee, and in that due Honour confess him to be rightful King? Thou say'st it is unjust, positively unjust, to bind those who are free with Laws, and to let Equal reign over Equals, and one over all, to whom none is to succeed.----Shalt thou give Laws to GOD? Shalt thou dispute the Points of Liberty with him, who made thee what thou now art, and form'd and circumscrib'd the Being of all the Powers of Heaven, just as he pleas'd? Yet taught by Experience, we know how good he is, and how careful of our Good and Dignity; how far from any Thought of making us less; rather bent, uniting us more near himself under one Head, to exalt our happy State. ---But suppose I were to grant thee, that it were unjust, that any Equal should reign as King over his Equals; thou (though very great and glorious) dost thou reckon thyself, or think all the angelical Nature
 O 4 join'd

(i) *Abdiel*, Heb. i. e. *The Servant of God*, the same as *Obadiab*.

join'd in one, equal with him who is the begotten SON? by whom (for he was the Word) the Almighty FATHER made all Things, even thee and all the other Spirits of Heaven, who were by him created in their bright Orders, crown'd with Glory, and given glorious Names, THRONES, DOMINATIONS, PRINCEDOMS, VIRTUES, and POWERS, real and essential POWERS, which are not obscur'd by his Reign, but made more illustrious; since he becoming our Head, becomes one of our Number, his Laws become our Laws, and all Honour done to him returns back again to us.-----Then cease this impious Fury, and tempt not these Angels to sin; but hasten to appease the Wrath of the incens'd FATHER, and the Wrath of the incens'd SON, and repent in Time while Pardon may be found.

THUS spoke ABDIEL, the faithful and fervent Seraph, but none seconded his Zeal, as judg'd rash and singular, and out of Season, at which SATAN rejoiced, and grown more haughty thus reply'd:

SAY'ST thou that we were made then? and the Work of secondary Hands, by a Task transferr'd from the FATHER to the SON? A strange and new Point of Doctrine! which we would know whence was learn'd: Who is it that saw when this Creation was? Dost thou remember any Thing about thy being made, while the Maker was giving thee Being? We know no Time when we were not, as we are now; we know of none before us, but were produc'd by a natural Course of Things, self-rais'd by our own quick'ning Power, the ripe Birth of this our native Heaven, of which we are the natural Sons: Our Power and Strength is our own, which shall teach us Deeds of the highest Importance, to try by Proof who is our Equal: Then thou shalt behold, whether we intend to address and surround the Almighty
Throne

Throne with Adoration, or with Defiance. Do thou go and carry this Report and these Tidings to the anointed King, and make Haste before something worse intercept thy Flight.

SATAN spoke thus, and a hoarse Murmur gave Applause to his Words through the infinite Host, like the Sound of deep Waters; nevertheless the flaming and undaunted Seraph ABDIEL, though surrounded by Foes and alone, thus answered boldly:

OH alienated from GOD, Spirit forsaken of all Good, and accurs'd! I see that thy Fall is determin'd, and thy unhappy Followers involv'd in this perfidious Evil; the Contagion being spread both of thy Crime and Punishment. Be not henceforth any more troubled, how to get rid of the Yoke of GOD'S MESSIAH; those indulgent Laws will not be now vouchsaf'd, but other Decrees not to be recall'd are gone forth against thee. That golden Sceptre which thou didst refuse to obey, is now chang'd to a Rod of Iron, to bruise and break thy Disobedience. Well didst thou advise me to fly these wicked and devoted Tents, yet not for thy Advice or Threats do I do it, but lest the Wrath that threatens, raging into a sudden Flame, should destroy all without Distinction; for expect soon to feel his Thunder on thy Head, a devouring Fire; then mourning, learn to know who is thy Creator, and who hath Power to uncreate and destroy thee.

THE Seraph ABDIEL spoke thus, who was found faithful among the Faithless, alone found faithful among innumerable false ones; he kept his Loyalty, Love, and Zeal unmov'd, unshaken, uneduc'd, and unterrified: Though he was single, neither their Number nor Example prevail'd with him to swerve
from

from the Truth, nor alter'd the Constancy of his Mind: He pass'd forth from amidst them, through hostile Scorns, which, being much superior to, he easily sustain'd, nor stood in Fear of any Violence, but returning their Scorn back again upon them, he turn'd his Face from those proud Towers, doom'd to swift Destruction.

The End of the FIFTH BOOK.





T H E
S I X T H B O O K
O F
P A R A D I S E L O S T.

The ARGUMENT.

RAPHAEL continues to relate how Michael and Gabriel went forth to Battle against Satan and his Angels; the first Fight describ'd. Satan and his Powers retire under Night: He calls a Council; invents devilish Engines, which in the second Day's Fight put Michael and his Angels to some Disorder, but they at length pulling up Mountains, overwhelm'd both the Force and Machines of Satan. The Tumult not ending, GOD on the third Day sends the Messiah his Son; for whom he had reserv'd the Glory of that Victory: He, in the Power of his Father coming to the Place, and causing all his Legions to stand still on either Side, with his Chariot
and

and Thunder, driving into the midst of his Enemies, pursues them, unable to resist, towards the Wall of Heaven; which opening they leap down with Horror and Confusion into the Place of Punishment prepar'd for them in the Deep: Messiah returns with Triumph to his Father.

C H A P. I.

Raphael relates how Michael and Gabriel went forth to Battle against Satan; the first Fight describ'd.



ABDIEL the dreadful Angel, held his Way all Night unpursu'd through the wide Plains of Heaven; till returning Morning brought on the Light. There is a Cave within the Mountain of God, and not far distant from his Throne, where by turns in a continual Round, Light, and Darkness, lodge and dislodge; which makes through Heaven an agreeable Change, like Day and Night: Light issues forth at one Door, and at the other obedient Darkness enters, till the Hour come for her to draw a Veil over the Heavens, (tho' what is call'd Darkness there, might seem Twilight here) and now went forth the Morning, such as it is in the highest Heavens, array'd in a celestial and golden Hue, and the Night went off when it approach'd shot through with bright Beams; when what first met the Sight of ABDIEL was Chariots and flaming Arms, and fiery Steeds, and thick bright Squadrons in Battle array that cover'd all the Plain, reflecting Blaze on Blaze. He perceiv'd War in Readiness, and found that to be already known, which he thought to have report-
ed

ed for News: He then gladly mix'd himself among those friendly Powers, who receiv'd him with loud Acclamations and Joy, that out of so great a Number fallen, yet there should one return not lost. They led him on, highly applauded to the sacred Hill, and presented him before the supreme Seat, from whence a Voice was heard thus mild from the midst of a golden Cloud :

WELL done, thou faithful Servant of God! Well hast thou fought the better Fight; who single against revolted Multitudes, hast maintain'd the Cause of Truth, mightier in Word than they can be in Arms, and for the Testimony of the Truth hast bore a general Reproach, far worse to bear than Violence; for all thy Care was to stand approv'd, in the Sight of God, though the vast Multitude of the apostate Angels, judg'd thee to be perverse. An easier Conquest now remains for thee, assisted by this Host of Friends, to return back upon thy Foes with greater Glory, than thou didst depart from them with Scorn; and to subdue them by Force who refuse right Reason for their Law; and MESSIAH for their King, who reigns by Right of Merit.

GO MICHAEL! Prince of the heavenly Armies! and thou GABRIEL! next in military Art and Power, go, and lead forth these my invincible Sons; lead forth my arm'd Saints by Millions (equal in Number to that ungodly rebellious Crew) and range them in Order for the Battle, assault them without Fear with hostile Arms and with Fire, and pursuing them to to the Borders of Heaven, drive them out from God and from Bliss, into their Place of Punishment; the Gulph of Hell, which has already open'd wide its fiery Region of Confusion to receive them in their Fall.

THUS spoke the Voice of GOD, and the Clouds
 began to darken all the Hill, and Smoak began to
 rowl in dusky and heavy Flames; a Sign that Wrath
 divine was awak'd; nor with less Terror began to
 sound from on high the loud ethereal Trumpet; at
 which Command the militant Powers, that stood firm
 for the Cause of Heaven, (join'd in vast Bodies of ir-
 resistable Union) mov'd on their bright Legions in
 Silence, to the Sound of musical Instruments, that
 breath'd into them an heroick Ardour to great and ad-
 vent'rous Deeds, under their godlike Leaders, in the
 Cause of the ALMIGHTY and his MESSIAH: On they
 move, so firm, that it was impossible for their Ranks
 to be divided by Hills, Vallies, Woods or Streams,
 for their March was high above the Ground, and the
 yielding Air bore up their nimble Tread; as when e-
 very Species of Birds came summon'd over EDEN,
 flying in orderly Array to receive their Names of
 Thee: So they march'd over many a Tract and wide
 Province of Heaven, tenfold the Length of this
 earthly Globe. At last, far in the Horizon of the
 North appear'd a fiery Region, that reach'd the whole
 Length and the utmost Depth, drawn up in Array of
 Battle; and on nearer View might be seen the bright
 Tops of innumerable Spears, a Throng of Helmets,
 and Shields with various Ornaments and boasting De-
 vices: These were the united Powers of SATAN, hast-
 ning on with furious Expedition; for they imagin'd
 that very Day, either by Conquest or by Surprize, to
 win the Mountain of GOD, and to set upon his
 Throne the proud Ufurper and Envier of his Power;
 but their Thoughts prov'd empty and vain in the
 Mid-way: Though at first it seem'd very strange to
 us, that Angels should make War against Angels,
 and meet in fierce Combat, who were us'd to meet so
 often unanimous in Festivals of Love and Joy, and as
 the Sons of one great Sire, praising the eternal FA-
 THER,

THE R. But now the Shout began for the Battle, and the rushing Sound of the Onset, which put an End to all milder Thoughts.

SATAN sat high in the Midst in his Sun-bright Chariot, exalted like a God, an Idol of divine Majesty, enclos'd with flaming Cherubim and with golden Shields; then lighted from his resplendent Throne, (for now betwixt the two Armies there was but small Distance left, and Front presented to Front stood in terrible Array, extending to a prodigious Length) and before the Ranks of the rebellious Spirits, just when the Armies were about to join, SATAN advancing with vast and haughty Strides, came swelling with imaginary Power, and arm'd in Adamant and Gold: The Seraph ABDIEL could not endure that Sight, where he stood among the Mightiest, bent on the Performance of greatest Actions; and thus he searches and considers his own undaunted Heart:

OH Heaven! that there should yet remain such a Resemblance of the Highest, where Faith and Truth remain no longer: Wherefore should not Strength and Might fail when destitute of Virtue, or prove weakest where it is most presumptuous? Though to Appearance he seems unconquerable, I mean (trusting in the Assistance of the ALMIGHTY) to try his Power; whose Reason I have already try'd, and found to be false and unfound: Nor is it any Thing but just, that he who hath got the better in the Debate of Truth, should do the same also in Arms, and become a Conqueror in both Disputes alike; though when Reason hath to deal with Force, the Contest is brutish and foul, yet it is most fit that Reason should overcome. Considering thus within himself, and stepping out from his armed Companions opposite to SATAN, his daring Foe, he met him half-way, who was more incens'd,

cens'd, to see him advance so boldly towards him, and to hear from him this Defiance :

PROUD Angel! art thou met? Thy Hope was to have reach'd the Height of thy Aspiring without Opposition, and to have found the Throne of GOD unguarded, and his Side abandon'd, at the Terror of thy Power and potent Voice: Thou Fool! not to consider, how vain it is to rise up in Arms against the ALMIGHTY; who out of the smallest Things could have rais'd Armies continually without End, to defeat thy Folly; or with his own Hand, which reaches beyond all Limit, without any other Assistance could have finish'd thee, and whelm'd all thy Legions under Darkness: But thou may'st see that all are not of thy Train; there be some holy Angels besides myself, who esteem Fidelity and Piety towards GOD, though not visible to thee, when I alone seem'd in thy World erroneously to dissent from all: Thou seest my Party, and now may'st learn too late, that when Thousands err, some few may be in the right. To whom SATAN, with malicious and scornful Eyes, gave Answer:

IN the wish'd-for Hour of my Revenge, but ill for thee, art thou return'd from Flight, whom I have been first seeking, seditious Angel! now art thou come to receive that Reward which thou hast merited, the first Tryal of this Right-Hand provok'd; since that Tongue inspir'd with Contradiction, first dar'd to oppose a third Part of the Gods, met in Council to assert their Godheads, who while they feel divine Vigour within themselves, neither can or will allow Omnipotence to be the Attribute of any. But well it is thou art come before thy Fellows, ambitious to win from me something to brag of, that thy Success may be an Example of Destruction to the rest; only I have
given

given thee this Pause between, (lest if I had not, thou should'st have boasted that I could not answer thee) to let thee know, that at first I thought that Liberty and Heaven had been the same Thing to heavenly Souls; but now I perceive that most are so slothful, that they had rather serve, be attending Spirits, and train'd up in Festivals and Songs; such are these thou hast arm'd, the singing Minstrelsy of Heaven, Slavery contending against Freedom, as the Comparison of this Day's Actions shall prove.

To whom in few Words **ABDIEL** reply'd sternly: Apostate Spirit! thou err'st still, and wilt find no End of erring, being out of the Path of Truth; unjustly thou brand'st the Service that **GOD** or Nature ordains with the Name of Servitude; **GOD** and Nature command the same Things, when he who rules is most worthy and most excellent above those he governs. It is Servitude to serve the Unwise, or who hath rebell'd against those that are worthier than himself, as thy Followers now serve thee, thou thyself not being free, but in Slavery even to thyself, yet impiously dar'st upbraid our Obedience. Do thou reign in Hell, thy Kingdom, and let me serve the ever-blessed **GOD** in Heaven, and obey his divine Commands, which are worthiest to be obey'd! yet do not thou expect Realms, but Chains in Hell, and Punishment; mean while receive from me (who just now thou said'st was return'd from Flight) this Greeting upon thy wicked Head. Saying this he lifted up his Arm to strike a Blow, which immediately with great Strength and Swiftnefs fell on **SATAN**'s proud Crest, that no Sight nor Motion of swift Thought could intercept such Ruin, much less could his Shield: He recoil'd back ten Paces; the tenth his massy Spear supported him upon his bended Knee; as if upon Earth subterranean Winds and Waters had forc'd their Way, and sidelong had push'd a Mountain from

its Seat, half sunk with all its Trees. The rebellious Angels were seiz'd with Amazement, but more with Rage, to see their great General thus foil'd; while our Powers were fill'd with Joy and Shouts, foretelling Victory and fierce Desire of Battle; whereat MICHAEL order'd the Arch-Angel Trumpet to be sounded through all the Heavens, and the faithful Armies rung with Hosanna to the Highest: Nor did the adverse Legions stand still to gaze, but with Sounds as hideous as ours were heavenly, join'd the horrid Shock. Now storming Fury arose, and a Clamour, such as 'till now was never heard in Heaven; Arms clashing upon Armour, made a harsh and terrible Discord, and the furious Wheels of brazen Chariots raged: The Noise of the Conflict was dreadful, the Hiss of fiery Darts flew in Vollies over Head, and as they flew cover'd either Army with Fire, under which they both rush'd to Battle, with ruinous Assault and Rage not to be extinguish'd: All Heaven resounded, and all Earth had it been then would have been shaken to its Centre: What Wonder? when Millions of encountering fierce Angels fought on each Side, the least of whom could move these Elements, and arm himself with all their Force: How much more Power had they, Army against Army, warring without Number, to raise dreadful Combustion, and disturb (though they had not Power to destroy) their native Seat! had not the Eternal and Almighty King, from the Seat of his Power, over-rul'd and set Limits to their Power: Though their Number was such, that each Legion might be thought a great Army, in Strength each armed Hand was as that of an entire Legion; they were led in Fight, yet each single Warrior seem'd like a Leader, and as in chief; expert, and knowing when to advance, when to stand or turn the Sway of Battle, when to open, and when to close the Ranks; they had no Thought of Flight or of Retreat, or any unbecoming Action that argued Fear;

Chap. I. PARADISE LOST. 211

Fear; each rely'd upon himself, as if only in his Arm lay the Balance of the Victory: Deeds were done of eternal Fame, for the War was spread wide and various; sometimes a standing Fight upon firm Ground, then mounting upon main Wing, all the Air was troubled; for all the Air seem'd then to be nothing but contending Fire; the Battle hung a long Time in even Scale, 'till SATAN (who that Day had shewn prodigious Power, and in Arms had met no Equal) ranging through the dreadful Attack of Seraphim, confusedly fighting, at length saw where the Sword of MICHAEL smote and fell'd whole Squadrons at once; his huge Weapon brandish'd aloft in both Hands, the horrid Edge came down, wasting far and near. SATAN hasted to withstand such Destruction, and opposed his ample Shield that was of vast Circumference, a rocky Orb of tenfold Adamant. MICHAEL, the great Arch-Angel, gave over fighting at his Approach, glad as hoping here to end intestine War in Heaven, by subduing SATAN, or dragging him Captive in Chains; but with a hostile Frown, and a Countenance all inflam'd, first spoke to him:

THOU Author of Evil! which 'till thy Revolt had no Name in Heaven, now as thou seest these Acts of hateful Strife are become plentiful; hateful to all, though by just Measure heaviest upon thyself and all thy Adherents: How hast thou disturb'd the blest'd Peace of Heaven, and brought Misery into Nature, which was not created 'till the Time of thy Rebellion? How hast thou instill'd thy Malice into Thousands, who were once upright and faithful, but now are prov'd false? But think not to trouble holy Rest here in Heaven; Heaven casts thee out from all her Confines; Heaven, which is the Seat of Bliss, suffers not Deeds of Violence and War to be done here: Hence then! and let Evil, which is thy Offspring, go along with thee to Hell, the Place of Evil: Hence

thou and thy wicked Crew! and there stir up Broils; before this my avenging Sword begin thy Doom, or some more sudden Vengeance, wing'd immediately from GOD, hurl thee down headlong with still additional Pain.

THUS spake MICHAEL, the Prince of the Angels; to whom the Adversary SATAN replied: Think not with empty and airy Threats to awe those, whom yet with Deeds thou canst not: Hast thou put the least of these to Flight? Or made fall, but that they rise again unvanquish'd? Dost thou think it easier to contend with me, that thou should'st hope, imperious Arch-Angel, with Threats to chase me hence? Mistake not so much, as to think that we shall end so that Strife which thou callest Evil, but we stile the Strife of Glory; which we intend to win, or else turn this Heaven itself into the Hell thou hast been telling Fables of; here intending however to dwell free, if not to reign: Mean while thy utmost Force (and call him who is nam'd ALMIGHTY to thy Assistance) I have not fled from; but instead of that, have fought thee far and near.

THEY ended talking, and both address'd themselves for Fight in a Manner not to be describ'd; for who can relate, tho' with the Tongue of Angels, or to what Things liken it that are seen upon Earth, that may lift the human Imagination to such a Height of godlike Power? For they seem'd likest Gods, whether they stood still or mov'd; in Arms, in Stature, and Motion, fit to decide the great Empire of Heaven: Now their fiery Swords wav'd, and made broad Circles in the Air; their Shields, like two broad Suns, blaz'd opposite each other, while either Side look'd on with Expectation and Horror: The Angelical Bands from each Hand where the Fight before was hottest retir'd with Speed, and left large Field for them to combat in;

it

it being unsafe to remain near such Commotion : Such (to set great Things forth by small) as if the Concord of Nature being broke, War was sprung among the Constellations, and two Planets rushing from a malign Aspect of fierce Opposition, should meet in the Middle of the Sky, and confound their jarring Spheres. Both together, with an Arm next to Almighty, lifted up imminent, aim'd one Stroke that might determine at once and not need Repetition, nor did there appear any Odds in Power, or in Swiftness, to prevent each other; but the Sword of MICHAEL, which he had from the Armoury of GOD, was given him temper'd so, that nothing either keen or solid might resist that Edge; it met the Sword of SATAN, descending with great Force to strike, and cut it quite in two, nor staid there, but wheeling swift revers'd, deeply entering, divided all his Right-Side. It was then that SATAN first knew Pain, and writh'd himself to and fro, rowling about with Anguish, so sorely the piercing Sword with separating Sharpness pass'd through him; but the heavenly Substance soon clos'd, which could not be long divided, and from the Gash flow'd Blood, such as celestial Spirits may bleed, and stain'd all his Armour, which before was so bright. Forthwith on every Side many strong Angels run to his Aid, who interpos'd in his Defence; while others bore him upon their Shields back to his Chariot, where it stood retir'd some Distance off the Files of War; there they laid him, gnashing his Teeth for Anguish, Shame, and Despise, to find himself not matchless, and have his Pride humbled by such a Rebuke, so far beneath the Confidence he had conceiv'd to have equal'd GOD in Power: Yet he heal'd soon; for Spirits that live throughout their whole Being, live wholly in every Part, (not like frail MAN, whose Life is in his Entrails, Heart, Head, Liver, or Reins) and cannot die but by Annihilation, nor receive any mortal Wound into their fine

and spiritual Compositions, no more than thin and fluid Air can: They live as if they were all Heart, all Head, all Eye, Ear, Intellect, and Sense; and as they please can form themselves, and assume what Size, Colour, or Shape pleases them best, whether it be less or more substantial.

MEAN while in other Parts where the Powers of GABRIEL fought, other like Deeds deserv'd to be remember'd; who fiercely pierc'd into the deep Array of the furious King MOLOCH; who defy'd him, and threaten'd to drag him bound at his Chariot Wheels, nor from the Holy-one of Heaven refrain'd his blasphemous Tongue; but soon by the Sword of GABRIEL being cloven down to the Waist, with shatter'd Arms, and Pain to which he was before a Stranger, fled bellowing away. On each Wing URIEL and RAPHAEL vanquish'd each his vaunting Foe, ADRAMELECH (a) and ASMODEUS, (though powerful and arm'd in a Rock of Diamond) two very great Angels, that disdain'd to be less than Gods; but in their Flight they learn'd to think a little meaner of themselves, being mangled with gashly Wounds, through their broad and plated Coats of Mail. Nor did ABDIEL stand unmindful to annoy all that was possible the Atheist Crew, but with redoubled Blows overthrew ARIEL and ARIOC, and the Violence of the scorch'd and blasted RAMIEL, a very haughty and aspiring Angel.

I MIGHT relate of Thousands, and make their Names immortal here upon Earth; but those elect Angels sufficiently contented with their Fame in Heaven,

(a) *Adramelech*; Heb. i. e. *A Magnificent King*. A God of *Sepharvaim* and *Assyrian* Countries, 2 Kings 17. 31. "And the *Acites* made *Nil'az*, and *Tar-*

"*tak*, and the *Sepharvites* burnt
" their Children in fire to *A-*
" *dramelech*, and *Anamelech*,
" the Gods of *Sepharvaim*.

ven, do not seek the Praise of MEN; and the fallen Angels, though wondrous in Might and in Acts of War, nor less eager of Renown, yet by Doom being blotted out of the Book of Heaven and all sacred Remembrance, let them dwell nameless in dark Oblivion: For Strength divided from Truth and Justice, is so far from being laudable, that it merits nothing but Dispraise and Ignominy; yet being vain-glorious aspires to Glory, and seeks Fame through Infamy: Therefore let their Doom be eternal Silence.

AND now their mightiest Chief being quell'd, the Battle began to be disorder'd and broken into, with Rout and Confusion; all the Ground was strew'd with shiver'd Armour, and upon a Heap lay overturn'd Chariot and Charioteer, and fiery foaming Steeds: Those who stood gave back; over-wearied, and scarcely through the faint Army of SATAN maintaining a defensive Fight, or surpriz'd with pale Fear and Sense of Pain, (being the first Fear and Pain they had ever known) fled shamefully, brought to such Evil by the Sin of Disobedience; 'till that Hour not having been liable to Fear, or Flight, or Pain. Far otherwise the holy Saints (standing firm in the Orders they were first drawn up) advanc'd intire, invulnerable, and in Armour that was impenetrable: Such high Advantages their Innocence, not to have sinn'd, not to have disobey'd, gave them above their Enemies! They stood unwearied in Fight, not liable to receive Pain from any Wound, though they might be remov'd from their Places by Violence.

C H A P. II.

Satan and his Powers retire under Night; he puts Michael and his Angels to some Disorder in the second Day's Fight, but they overwhelm both his Force and his Engines.

NOW Night began her Course, and bringing on Darkness over Heaven and Silence, there was a Truce made to the hateful Din of War, and both the Victor and the Vanquish'd, as soon as it was Night retir'd. MICHAEL and his Angels, who had the Advantage on their Side, encamping on the Field where the Battle had been fought, plac'd Cherubic waving Fires round their Watches in Guard: On the other Part, SATAN with his rebellious Angels disappear'd, and took their Stations far in the Dark, where finding it impossible to take any Rest, he call'd his Potentates to Council by Night, and standing up in the Midst of them, thus began to speak:

DEAR Companions! now tried in Danger, and in Arms found to be invincible, and not worthy of Liberty only, (the Thing we pretended to contend for) but of what we more affect, Honour, Empire, Glory, and Renown, who have sustain'd one Day (and if one Day, why not for ever?) in a doubtful Fight, what GOD with his greatest Power could send against us from about his Throne, and what he thought sufficient to subdue us to his Will. But it does not prove so.----Then it seems we may make a Judgment, that he is fallible as to the Knowledge of future Things, though 'till now he has been thought omniscient. 'Tis true, happening to be worse arm'd, we have sustain'd some Disadvantage, and experienc'd what Pain

is;

Chap. II. PARADISE LOST. 217

is; but we know withal, of how little Consequence it is and despise it, since we find that we cannot be destroy'd, and that our Wounds soon close, heal'd by our native Vigour. Of so small an Evil let us think the Remedy must be easy; perhaps when we meet next, better Arms may give us the Advantage, and destroy our Enemies, or at least make that equal between us, which before made the Odds, where there is none in Nature: If by any other hidden Cause they are indeed superior, while we can preserve our Minds unhurt, and our Understanding sound, we shall discover it by Consultation and proper Search.

HE sat down, and there stood up in the Assembly NISROC, (*b*) one of the chief of the Principalities; he look'd as one escap'd from the Slaughter of the Battle, fatigu'd and wearied out, his Armour shatter'd and cut to Pieces, and gloomy in his Aspect; he thus replied:

DELIVERER from new Lords! and Leader to the free Enjoyment of our Right, as we are Gods! yet it is hard for Gods, and we find it too much to fight in Pain, against those who feel none, and are incapable of suffering; from which Evil nothing but Ruin can ensue; for what signifies Valour or Strength, if accompanied with Pain, which subdues all Things, and makes weak the Hands of the most powerful? Perhaps we might be willing to be depriv'd of the Sense of Pleasure, and live without repining in Quiet and Content, which is the calmest Life; but Pain is perfect Misery, a real Evil, and if it be excessive, overturns all Patience. He therefore, who can invent
what

(*b*) *Nisroc*, or *Nisroch*; *Heb.* i. e. *A young Eagle*. A God of the *Assyrians*, worshipp'd at *Ninive*, by *Sinuacherib*, 2 *Kings* 19. 37. " And it came to pass,

" as he was worshipping in the
" House of *Nisroch* his God,
" that *Adramelch* and *Sbazar*
" ner his Sons smote him with
" the Sword:

what we may offend more forcibly our yet unwounded Enemies with, or how we shall arm ourselves with the same Defence they have, in my Opinion deserves no less, than what we already owe for our Deliverance.

WHERE TO SATAN, with a compos'd Look, replied: That which thou rightly believest so necessary to our Success, is not now to be invented, it being already in my Power. Which is there of us, who beholds the bright Surface of this celestial Mold upon which we stand, this spacious Continent of Heaven, adorn'd with such Diversity of Plants, Fruits, sweetest Flowers, Jewels, and Gold; whose Eye is it that surveys these Things so superficially, as not to observe from whence they grow deep under the Ground, made of dark and crude Materials, of spirituous and fiery Sulphur, 'till touch'd with the Ray of Heaven and temper'd, they shoot forth so beautifully up into Light? These the Deep shall yield us in their first Forms, pregnant with strange Fire, which being ramm'd into hollow Engines, long and round, and touch'd at the other End with Fire, dilated and put into a violent Motion, shall, with Noise like Thunder, send from far such Implements of Mischief among our Foes, as shall overwhelm and dash to Pieces whatever stands against them; so that they shall be afraid that we have disarm'd the Thunderer of his only dreaded Thunder-bolt: Nor shall our Labour be long, for yet before Break of Day what we wish shall be effected: Mean while cheer up, and abandon Fear; think nothing hard to Strength join'd with good Counsel, much less to be despair'd of.

HE finish'd his Speech, and his Words gave a little glimmering of Joy to their dejected Countenances, and reviv'd their languish'd Hope; all admir'd the Invention, and it seem'd so easy, once being found, (which being unfound most would have thought impossible)

possible) that every one wonder'd, how he mis'd to be the Inventor of it: Yet possibly, A D A M, some of thy Race in future Time, (if Malice should abound) intent on Mischiefe, or inspir'd with infernal Machination, may invent some such Instrument, to plague the Sons of M E N for Sin; bent on War and mutual Slaughter. Forthwith they rush'd out from the Council, to undertake this Work; no one delay'd the Time in Argument, but innumerable Hands were ready; they turn'd up the celestial Soil wide in a Moment, and saw beneath the Originals of Nature, in their unripe Conception they found and mingled sulphurous and nitrous Matter, and with subtle Art having digested and dry'd it, they reduc'd it to black Grain, and convey'd it into the Stores, and Part of them provide hidden Veins of Mineral and Stone digg'd up, (nor hath this Earth Entrails much unlike) whereof to form their Engines, and their Balls that being discharg'd might carry Ruin with them; Part provide Reeds, that being lighted, might with a Touch give Fire to their Engines. So under the Shadow of the Night, secretly and unespied they finish'd all, and with silent Circumspection set it in Order.

Now when the fair and shining Morning appear'd in Heaven, the victorious Angels rose up, and the Morning Trumpet sounded to Arms: They stood compleatly arm'd, in Armour of Gold, a shining Host, and were soon drawn up in Bands: Others look'd round from the Hills, and light-arm'd Scouts scour'd each Quarter, to discover the distant Foe, where lodg'd, or whether fled, or if halting, or in Motion for the Fight: They soon met him, moving near them under spread Ensigns, in a slow but firm Battalion: Z O P H I E L, (c) the swiftest among the Cherubim,

(c) Zophiel; Heb. i. e. The Spy or Watch of God.

220 PARADISE LOST. Book VI.

Cherubim, with his greatest Speed came flying, and thus in the Middle of the Air he cry'd out aloud :

ARM, Warriors, arm for the Fight, the Foe whom we thought fled is very near at Hand, and To-day will save us the Trouble of pursuing him far, there is no Fear of his Flight, he comes with so large a Body, and I see settled in his Face a presumptuous Resolution and Security. Let each gird his Armour well, fit well his Helmet, and hold his Shield with all his Strength, either born even or high; for this Day, if I conjecture right, will pour down no slight Shower of Darts and Arrows, but a rattling Storm of such as will be bearded with Fire.

THUS he warn'd them, who were themselves aware before, and soon they took the Alarm, and instantly, without any Impediment or Disturbance, mov'd onward in Order of Battle; when behold! not far distant the Foe approaching with heavy Pace, training his devilish Engines in such a Manner, that they were surrounded on every Side with thick Squadrons of his Angels, to hide the Fraud. Both Armies stood a while at the Interview, but suddenly SATAN appear'd at the Head of his, and was heard thus commanding aloud;

VANGUARD! open your foremost Ranks to the Right and Left, unfold the Front; that all who hate us may see how we seek Peace and Quietness, and stand ready with open Breast to receive them, if they like our Terms, and turn not their Backs upon us. But that I doubt of; however, let Heaven be Witness anon, while we freely discharge our Part: You, who stand appointed, do as you have receiv'd Orders, and touch what we propound briefly and loud, so that there may be Nobody but what may hear.

So speaking, in a scoffing Manner, and with Words of a double Meaning; he had scarcely ended, when the Front divided to the Right and Left, and retir'd to either Flank, which discover'd to our Eyes a new and strange Sight; we saw a threefold Row of mounted Pillars, which were fix'd upon Wheels; for they seem'd most like Pillars (or hollow'd Oak, or Fir, with their Branches lopt off) of Brasses, Iron, or other Material; but what convinc'd us they were not Pillars, was that they were hollow, and their Mouths with hideous Orifice gap'd wide on us: Behind each stood a Seraph, and in his Hand held a lighted Reed; while we stood in Suspence, abstracted and withdrawn into ourselves, but not long, for on a sudden they all at once put forth their Reeds, and with a nice Touch applied them to a narrow Vent; immediately (though it was soon darken'd with Smoke) all Heaven appear'd in a Flame, which was belch'd from those deep-throated Engines; whose Roar fill'd with outrageous Noise and tore all the Air, violently discharging their devilish Burthen, chain'd Thunder-bolts, and a prodigious Number of Balls of Iron, which they levell'd on the Armies of GOD with such impetuous Fury, that who-soever were smote by them, could not possibly stand on their Feet, though before they stood as firm as Rocks, but down they fell by Thousands, and Angel fell upon Arch-angel, the sooner because of their Armour, (for unarm'd as Spirits they might easily have evaded it, either by contracting their Substances or removing) But now follow'd the breaking of their Ranks, and a forced Rout; it was to no Purpose to open their Files, that stood close and as it were lock'd together. What could they do? If they rush'd on, a repeated Repulse and another indecent Overthrow would render them yet more despis'd, and a greater Subject of Laughter to their Foes; for another Row of Seraphim stood rank'd in
View,

View, in Posture ready to discharge their second Tire of Thunder; and yet to return back defeated they abhor'd worse. SATAN beheld their Condition, and thus in Derision call'd out to his Companions:

FRIENDS! what's the Matter these proud Conquerors don't come on? One while they seem'd to be coming fiercely, and when we (and what could we do more) propounded Terms of Composition, and to give them fair Entertainment with open Front and Breast, presently they chang'd their Minds, and fell into strange Agonies, as if they had a Mind to dance, and yet for a Dance they seem'd somewhat wild and extravagant; perhaps for Joy we offer'd them Peace: But I suppose if our Proposals were heard once again, we should compel them to a quick Resolution.

To whom thus in like frolicksome Manner spoke BELIAL: Leader! the Terms that we sent were Terms of very great Weight, the Contents were hard, full of Force, and urg'd home, such as we might easily perceive amus'd them all, nay and stumbled many; for who receives them right must not be weak, but not being understood, they have this Gift beside, they shew us when our Foes are not able to walk upright.

So they stood scoffing in a Judicrous Manner among themselves, and elevated in their Thoughts beyond all Doubt of Victory; so easily they presum'd to match the eternal Power of GOD with their Inventions: They made a Scorn of his Thunder, and derided all his Host, while they for a Time stood in Trouble: But they did not stand long so; at length Rage prompted them, and found them Arms, fit to make Opposition against such hellish Mischief: Forthwith (now observe what Excellence and Power GOD hath plac'd in his mighty Angels! they threw away
their

their Arms and flew to the Hills, (for Earth ſo far reſembles Heaven, that it hath this pleaſing Variety of Hill and Valley) and running as ſwift as Lightning, they tore the fix'd Hills, looſening them to and fro, from their Foundations, with all their Load of Rocks, Waters, and Woods, and liſting them up by the Tops, bore them in their Hands. Thou may'ſt be aſſur'd that Amazement and Terror ſeiz'd the Armies of SATAN, when they ſaw the dreadful Bottoms of Mountains turn'd upwards come towards them; and whelm'd over all the triple Row of thoſe curs'd Engines, and that in which they had put all their Confidence buried deep under the Weight of Mountains: They themſelves were next invaded, and there came upon their Heads, ſlung through the Air, main Promontories, oppreſſing whole Legions: Their Armour help'd to do them Miſchief, crush'd in and bruis'd into their Substance, which occaſion'd them great Pain and many a grievous Groan, ſtruggling long underneath their Bondage, before they could wind themſelves out of ſuch a Priſon, though they were Spirits of pureſt Light. (that is, they had been once the pureſt, but now by Reaſon of Sin were become groſſer) The reſt of the bad Angels which were not overwhelm'd, imitating the Angels of GOD, betook them to the ſame Sort of Arms, and tore up the neighbouring Hills; ſo that Hills in the Middle of the Air encounter'd Hills, hurl'd dreadfully to and fro, that they fought under Ground in diſmal Darkneſs; horrid Confuſion aroſe heap'd upon Confuſion; the Noiſe was as it were infernal, and War to this Uproar ſeem'd but a civil Game.

C H A P. III.

The Tumult not ending, GOD sends the Messiah his Son who alone overcomes his Enemies; drives them out of Heaven, and returns with Triumph to his Father.

NOW all Heaven had gone to Wreck, overspread with Ruin, had not the Almighty FATHER in his most holy Sanctuary, where he sits and beholds all Things and their Consequences, foreseen this Tumult, and permitted it all, not without Design; that so he might fulfill his great Purpose to honour his anointed SON, by making him aveng'd upon his Enemies, and by declaring all Power to be transferr'd to him: Whence to his SON, who sat by him upon his Throne, he spake thus:

BELOVED SON! the Brightness of my Glory! in whose Face is seen what is otherwise invisible, what I am by Deity, and by whose Hands I do what I decree, who art second Omnipotence! there are past two Days (that is two Days as we make Computation in Heaven) since MICHAEL and his Powers went forth to resist those disobedient Angels; their Fight hath been very sore, as it was likely it should be, when two such Foes meet in Arms: For I left them to themselves, and thou knowest they were form'd equal in their Creation, excepting what Sin hath impair'd, which as yet hath wrought insensibly, because I have suspended their Condemnation for a Time; for which Reason they must fight for ever, and no Determination be which shall overcome; War hath perform'd what War can do, is wearied out, and hath let loose the Reins to raging Disorder, arm'd with Mountains as with Weapons, which makes strange Work
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in Heaven, and might prove of dangerous Consequence. As two Days therefore are past, the third is mine; I have ordain'd it for thee, and have suffer'd thus far, that the Glory may be thine of putting an End to this great War, which none but thyself can. Into thee I have transfer'd such immense Virtue and Grace, that in Heaven and Hell all may know thy Power to be above Comparison; and this perverse Commotion thus govern'd, to make manifest that thou art worthiest to be the Heir of all Things, and to be King by holy Anointment, which is thy deserv'd Right. Go then, Thou most powerful, in the Might of thy Father! ascend my Chariot, and guide those Wheels that shake the Foundation of Heaven; bring forth all my Instruments of War, my Thunder and my Bow; gird on my all-powerful Arms, and take to Thee my Sword; pursue these Sons of Darkness, and drive them out from Heaven into the utter Deep; there let them learn at Leisure to despise GOD, and his anointed King the MESSIAH.

HE spoke thus, and shone fully with direct Rays upon his SON, who in an unspeakable Manner receiv'd all his FATHER into his Face, where his Power and Glory was express'd at full; and thus the SON made Answer:

OH FATHER! Supreme of all heavenly Powers! the first, the highest, holiest, and best! Thou always art seeking to glorify thy SON, and I always, as is most just, to glorify Thee: This I account my Glory, my Exaltation, and all my Delight, that Thou well pleas'd in me declarest thy Will to be fulfill'd, which to fulfill is all my Happiness. The Sceptre and Power which Thou hast given I assume, and shall more gladly resign, when at last Thou shalt be all in all, and I in Thee shall be for ever, and in me all those whom Thou lovest; but whom Thou hatest I hate,
and

and as I put thy Mildness on, so I can put on thy Terrors, being in all Things thy Image; and being arm'd with thy Might, shall soon rid Heaven of these rebellious Spirits; and drive them down to the ill Mansion prepar'd for them, to Chains of Darknes, and the Worm that never dies; who could revolt from their just Obedience to Thee, whom to obey is entire Happiness. Then shall thy Saints, being far separated from and unmix'd with the Impure, surrounding thy holy Mountain, sing to Thee (and I the chief among them) unfeign'd Hallelujahs, and Hymns of the highest Praise.

HAVING said thus, bowing over his Sceptre, he rose from the Right-Hand of GOD, where he sat, and the third holy Morning began to shine through Heaven. The Chariot of GOD the FATHER rush'd forth with a Sound like a Whirlwind, flashing thick Flames, having Wheels within Wheels, which needed not to be drawn, having in themselves the Power of Motion, but yet were led on by four Forms, like Cherubim, each of them having four wonderful Faces; and all their Bodies and their Wings were set with Eyes like Stars; the Wheels had Eyes of BERRIL, (d) and Fires went up and down between: Over their Heads there was Chrystal Firmament, where upon a Throne made of Saphire, (inlaid with pure Amber, and adorn'd with great Variety of Colours) the MESSIAH ascended, completely arm'd in heavenly

(d) *Beril* or *Beryl*; *Chald Beryl*; *Arab. Albor*; which the *Greeks* and *Latins* turned into *Beryllus*. But *Exod.* 28. 20. and *Ezek.* 1. 16. 10. 9. it is called *Turkish*; which is also the Name of the *Ocean*. *Pf.* 48. 8. because this Stone is of a Sea Colour. The *Syriac* translates it, *Chrysolite*; *Gr.* i. e. the gold-coloured

Stens. It is a precious Stone of a feint green Colour like the Water of the Sea. *Aser* was engraven upon it; predicting that his Habitations should be upon the Sea Coast, as it happened, *Job.* 19. 29. This Description of the Chariot of the Deity is taken from the Prophet *Ezekiel* and the *Revelation*.

heavenly Armour of radiant URIM (e) being all of divine Workmanship; at his Side was hung his Bow and Quiver, stor'd with three-bolted Thunder; and round about him roll'd fiercely Smoke, kindling Flame, and flying Sparks of Fire: He came onward, attended with ten thousand thousand Saints; shining at great Distance, and twenty thousand Chariots of GOD (for I heard their Number) were seen half on each Hand. He rode sublime on the bright Sky, upon the Wings of Cherubim, upon a Throne of Sapphire, conspicuous far and wide: But being first seen by his own Angels, they were surpriz'd with unexpected Joy, when they saw the great Ensign of the MESSIAH blaze; born up aloft by Angels, which is his Sign in Heaven; under whose Conduct MICHAEL soon reduc'd his Army; which were spread round about on either Wing, and made them all one Body under him their Head! Power divine prepar'd the Way before him, and the Hills that had been tore up by the Roots, at his Command went back to the Places from whence they had been taken; for they heard his Voice and obey'd it; the Face of Heaven was restor'd to what it was before, and the Hills and Vallies were again cover'd with fresh Flowers.

HIS unhappy Enemies saw all this, but stood obdurate; and rallied their Powers to rebellious Fight, Despair pushing them forward; thinking (insensible as they were) that they could not be worse: Is it possible such Perverseness could dwell in heavenly Spirits? But to convince the Proud; how little Signs or Wonders

Q 2

(e) *Urim*; *Heb. Plural*, i. e. *Lights*. This Word with *Thummim*, i. e. *Perfections*, was put in the High-Priest's Breast-Plate; to enquire and to receive Answers from God; which continued in that Church 'till the *Babylonish*

Captivity. *Ezra* 2. 63. *Neh.* 6. 65. And the *Tirshatha* said unto them, that they should not eat of the most holy Things, till there stood up a Priest with *Urim* and with *Thummim*.

ders avail to move the stubborn Heart to Repentance, they became harden'd the more, by that which ought to have most reclaim'd them; for grieving to see his Glory, they were seiz'd with Envy at the Sight, and aspiring to his Height stood ready to reingage in fierce Battle, trusting either by Force or Fraud to prosper, and to prevail against GOD and MESSIAH, or else at last to fall in universal Ruin: And now disdain'g Flight or Retreat, they drew up to final Battle, when the great SON of GOD to his Army on both Sides spoke thus:

STAND still in bright Array, ye Saints! and here stand ye arm'd Angels! rest this Day from Battle! your Warfare hath been faithful, fought without Fear in the righteous Cause of GOD, and is accepted by him, as ye have receiv'd great Power, so have ye acted invincibly: But the Punishment of this curs'd Crew belongs to other Hands, for Vengeance is GOD's, or those only whom he appoints. Number nor Multitude is not ordain'd to do this Day's Work: Stand only still, and behold the Indignation of GOD, pour'd by me on these impious Rebels, for it is me they have despis'd, me whom they envied, not you: All their Rage is against me; because the FATHER, to whom in Heaven appertains the supream Kingdom, Power, and Glory, according to his Good-will hath honour'd me: Therefore he hath assign'd to me to give them their Doom; that they may have their Wish, to try with me which proves the strongest in Battle, they all united, or I alone against them; since they measure every Thing by Strength, and strive not after, or care who outgoes them in Goodness and other divine Perfections.

THUS spoke the SON of GOD, and chang'd his Countenance into Terror, too severe to be beheld, and full of Wrath rush'd upon his Enemies. At once the

the four Cherubim spread out their Wings, that were full of Eyes, which touching one another made a dreadful Shadow, and the Wheels of his fierce Chariot roll'd, as with the Sound of many Waters, or the marching of a numerous Army: He drove directly onward upon his impious Foes, as gloomy as Night; the firm Heaven shook throughout under his burning Wheels, all except the Throne of God: He soon arriv'd among them, holding in his Right-Hand ten thousand Thunders, which he sent before him; and such they were as in their Souls fix'd many Plagues and Torments: They being quite astonish'd, lost all Power of Resistance, and all Courage, and down dropt their useles Weapons: He rode over Shields and Helmets, with the Heads that wore them, of mighty Powers and Seraphim now lying prostrate; who wish'd the Mountains might be thrown on them again, to shelter them from his Rage. On the other Side, his Arrows did not fall less tempestuous from the four Seraphim, who each had four Faces, thick set with Eyes, and from the living Wheels, which also were full of Eyes; one Spirit rul'd in them all, and every Eye blaz'd Lightning, and shot forth such hurtful Fire among the accurs'd Spirits, as wither'd all their Strength, and left them spiritless, afflicted, fallen, and drain'd them of all their usual Vigour. Yet did not the SON of GOD put forth half his Strength, but check'd his Thunder in the Midst of its Flight; for he did not mean to destroy them, but only to drive them out of Heaven: Those who were overthrown he rais'd up, and like a Herd of Goats or timorous Sheep that are flock'd together, drove them thunder-struck before him to the Bounds of Heaven, which opening wide roll'd inward, and discover'd a great Gap into the Deep: At that monstrous-Sight they were struck backward with Horror; but far worse Horror urg'd them behind, so that they threw themselves headlong down from the Borders of
 Q 3 Heaven,

Heaven, and eternal Wrath burnt after them to the bottomless Pit. Hell heard the intolerable Noise, and saw Heaven falling in Ruin from Heaven, and being affrighted would have fled, but Fate had bound her too fast, and cast her dark Foundations too deep. They were nine Days in their Fall, and the confus'd and roaring CHAOS was fill'd with tenfold Confusion as they fell, 'till Hell at last yawning receiv'd them all, and clos'd upon them; a fit Habitation for them, full of unquenchable Fire, the Dwelling-Place of Pain and Misery. Heaven being quit of the Burthen rejoic'd, and soon shut up the Breach through which the fallen Angels were driven out.

THE MESSIAH having alone obtain'd the Victory, turn'd his triumphal Chariot from the Expulsion of his Enemies; all his Saints advanc'd to meet him with great Rejoicing, who had stood silent to behold his Almighty Deeds, and as they went shaded with Branches of Palm, each bright Order sung Songs of Triumph, expressing him to be the victorious KING, the SON, HEIR, and LORD, and the Dominion was given to him, who was worthiest to reign. He rode, thus celebrated, triumphant through the Middle of Heaven, into the Courts and Temple of his mighty FATHER, who sits on the highest Throne, and who receiv'd him into Glory, where he now dwells at the Right-Hand of GOD.

THUS, ADAM, measuring as well as I could Things in Heaven by those on Earth, I have at thy Request (and that thou may'st take Heed by what is past) reveal'd to thee, what else perhaps might have been hid from the Race of MAN; the Discord and the War which befell in Heaven among the Angelical Powers, and the deep Fall of those too high aspiring Spirits, who rebell'd with SATAN: He who now envies thy State, and who is now contriving how he
may

may seduce thee also from thy Obedience, that thou bereav'd of Happiness may'st partake with him his Punishment, which is eternal Misery; this would be his greatest Delight and Revenge, as in Despite against the most HIGH, once to gain thee to be the Companion of his Woe. But do not thou listen to his Temptations; warn EVE, who in the Capacity of her Mind is weaker than thee: Let it be of Service to thee, to have heard by terrible Example, what the Reward of Disobedience is; they might have stood firm, and yet they fell: Do thou bear that in Mind, and fear to transgress the Command laid upon thee.

The End of the SIXTH BOOK.







T H E
SEVENTH BOOK
O F
PARADISE LOST.

The ARGUMENT.

RAPHAEL, at the Request of Adam, relates how and wherefore this World was first created; that GOD after the expelling of Satan and his Angels out of Heaven declared his Pleasure to create another World, and other Creatures to dwell therein. GOD sends his Son with Glory and Attendance of Angels to perform the Work of Creation in six Days: The Angels celebrate with Hymns the Performance thereof, and his Re-Ascension to Heaven.

C H A P. I.

Raphael tells Adam how and why the World was first created.



DESCEND from Heaven, Thou holy Spirit, by some call'd URANIA^(a) following whose divine Voice, I soar above the Flights feign'd of PEGASUS, ^(b) above the Top of OLYMPUS. I call upon the Meeping, and not the Name; for Thou art not one of the nine Muses, nor do'st Thou dwell on Mountains, but born in Heaven before either the Hills appear'd, or Fountains flow'd; Thou didst converse with eternal Wisdom thy Sister, and with her didst rejoice in the Presence of the Almighty FATHER, who was pleas'd with thy heavenly Song. Led up by Thee, I have presum'd to visit the Heaven of Heavens, though but an Earthly Guest, and breath'd celestial Air, temper'd by Thee to my Nature: Do Thou, guiding me down with like Safety, return me to my natural Element, lest I fall, (as once BELLEROPHON ^(c) did) dismounted on the

^(a) *Urania*; *Lat. Gr. i. e. Heavenly*; one of the nine *Muses*, the Goddess of *Astronomy*, and of all heavenly Things. She is represented crown'd with Stars, and a great Globe in her Hands; to shew, that she teaches the Way to Heaven.

^(b) *Pegasus*, *Gr. i. e. A Fountain*; the winged Horse of the Poets: Because it is said, He opened the Fountain, *Hippocrene*, *i. e. The Fountain of the Horse*, by a Kick of his Heels, and flew up to Heaven. This was a Well of *Bottia*, near *Helicon*, dedi-

cated to *Apollo* and the *Muses*.

^(c) *Bellerophon*; *Lat. Gr. i. e. A Mander of Beller*, his Brother. *Perseus* the Son of *Glancus* King of *Corinth* is so called. He was a noble Youth, and after many Exploits, being desirous of flying up to Heaven by the Help of his Horse, was cast down headlong by *Jupiter*; and by the Fall he was made blind. Then he lived a wandering Vagabond Life; like another *Cain*, and died with Hunger, about *A. M.* 2693.

the ALEIAN (*d*) Field, there to wander erroneous and forsaken: There yet remains Half unsung; but now I may sing more safely of narrower Bounds within the visible diurnal Sphere, standing upon the Earth, and not being carried away beyond this World; and though with mortal Voice, yet unchang'd to hoarse or mute; though fallen upon evil Days and among evil Tongues, in Darkness, and encompass'd round with Dangers and Solitude, yet am I not alone, while Thou visits my Slumbers nightly, or at earliest Break of Day: Do Thou great Spirit still direct and govern my Thoughts and Words, and though but a few, find for me a fit Audience. But drive far off the Revellers of BACCHUS, the Race of that wild Rout, that tore ORPHEUS (*e*) to Pieces, in Woods where they and Rocks (it was said) had Ears, and were charm'd, 'till the savage Clamour drown'd both Harp and Voice; nor could his Harmony defend him: So fail not Thou who now implores Thee, for Thou art heavenly, and his feign'd Muse only an empty Dream. Teach me to relate what follow'd, when RAPHAEL, the sociable Arch-Angel, had forewarn'd ADAM to beware of Apostacy, or Falling away from GOD into Sin, by a sad Example of what had befall in Heaven to those apostate Angels, lest the like should befall in PARADISE to him or to his Race, if they transgress'd and slighted that only Command, which was so easily obey'd; being only charg'd not to touch the forbidden Tree, amidst the Choice of all other Fruits to please their Appetite with all Variety.

ADAM

(*d*) *Aleian*, of *Aleia*; *Lat. Gr. i. e. Wandering*. A Field in *Cilicia*, where it is said, that *Perseus* wandered after his Fall from Heaven.

(*e*) *Orpheus*, was torn in Pieces by the *Ciconian* or *Thracian* Women, when they celebrated the Feasts of *Bacchus*.

ADAM and EVE heard the Story of RAPHAEL with great Attention, and were fill'd with the highest Admiration, to hear of Things so high and so strange, Things as had never enter'd into their Thought or Imagination, that there should be Hate in Heaven, and War with such Confusion so near the Peace of GOD in Happiness; but the Evil being soon driven back, fell upon those from whom it sprung, it being impossible for it to mix with Blessedness: So that ADAM soon recall'd the Doubts that rose in his Heart, and was led on, though without Sin, with a Desire to know Things that nearer might concern him, how this World, Heaven, and the visible Earth first began, when and of what it was created, and for what Cause; what was done within or without EDEN, before his Memory, about which he proceeded to ask his heavenly Guest:

GREAT Things, said he to the Angel, and full of Wonder, far differing from this World, thou hast reveal'd to us, thou divine Interpreter! by Favour sent down from Heaven, to forewarn us in Time of what, if it had been unknown, might have prov'd our Loss; it being what human Knowledge could not reach; for which we owe immortal Thanks to GOD, and receive his admonishing, with a solemn Purpose to observe his sovereign Will unchangeably, to which End it is that we are. But since thou hast condescended, gently to impart to us the Knowledge of Things above earthly Thoughts, which yet were such Things as seem'd to GOD to concern our knowing, vouchsafe now to descend lower, and relate to us (what perhaps may no less avail us to know) how this Heaven, which we behold so high distant, first began, adorn'd with innumerable moving Stars and the ambient Air flowing and floating between all Bodies, yielding to them or filling up all Space, and embracing the Earth
round :

round: What Cause mov'd the CREATOR, who existed in his holy Rest through all Eternity, to begin so late to create the World, and yet once begun, to finish it so soon; unfold this to us, if it is not forbidden thee, which we enquire after, not to pry into the Secrets of his eternal Power, but that the more we know, the more we may magnify his Works; and the Sun yet wants a considerable Time of his Setting, though he be declining, and could he hear thy powerful Voice, he would stand still to hear thee tell of his Creation, and the rising Birth of Nature, from Darkness and Confusion; or if the Moon and the Stars rise upon thy Discourse, Night will bring Silence, and we can gladly keep waking all the Night 'till thy Story be finish'd, and thou may'st depart yet before Morning.

THUS ADAM requested his Angelical Guest, and thus mildly the Angel answered: This Request of thine, which thou hast cautiously ask'd, obtain also; though what Words or Tongue of Seraph is capable of speaking, or what Heart of Man of comprehending the Works of the ALMIGHTY? Yet what thou canst attain to, and which may best serve to glorify thy MAKER, and make thee happier, shall not be withheld from thy hearing: Such Commission I have receiv'd from above, to answer all thy Desires of Knowledge, that are within Bounds; beyond those forbear to ask, nor hope that thy Inventions or Conjectures will discover Things which are not reveal'd, and which GOD, who alone knoweth all Things, hath hid, so that they may not be communicated either in Earth or Heaven; there is enough besides to search after and to learn: But Knowledge is like Food, and needs no less Temperance to govern the Appetite, to know in what Measure the Mind can well contain and digest, which intemperately taken oppresses with Surfeit; and Wisdom turns Folly, as too much Nourishment turns to Wind.

KNOW

KNOW then, that after LUCIFER (call him by that Name, for he was once brighter amidst the Host of Angels, than that bright Star is among the Stars) fell from Heaven with his flaming Legions through the Deep, into the Place prepar'd for him, and the great SON of GOD return'd victorious with his Saints, the Almighty and Eternal FATHER beheld their Multitude from his Throne, and thus spake to his SON.

AT least our envious Foe hath fail'd of his Purpose, who thought all rebellious like himself, by whose Aid he trusted to have dispossest us, and to have seiz'd this inaccessible high Strength, the Seat of supreme Deity, and into the same bad State drew many, who have no more Place in Heaven; yet I see the far greater Part have kept their Stations, and Heaven yet retains a sufficient Number to possess her Realms, and frequent this high Temple with due Services and solemn Rites; but lest he should be lifted up in his Heart for the Mischief he has already done in dispeopling Heaven, (which he vainly imagin'd a Damage done to me) I can repair that, and in a Moment will create another World, and out of one MAN an innumerable Race of MEN, to dwell there and not here; 'till at length rais'd by Degrees of Merit, they open to themselves the Way up hither, try'd under long Obedience; and Earth be chang'd to Heaven, and Heaven to Earth, becoming one Kingdom in Joy and Union without End. Mean while ye Powers of Heaven! possess the whole, and Thou my Word and my begotten SON! this I perform by Thee; do Thou speak and let it be done. I send along with Thee my overshadowing Spirit and my Power; ride forth, and bid the Deep within its appointed Bounds be Heaven and Earth: The Deep be boundless, because I myself fill Infinity, nor is the Space empty any where; and though I cannot be circumscrib'd, yet I can retire,
and

Chap. II. PARADISE LOST. 239

and do not put forth my Goodness by Constraint, which is free to act or not; I am not compell'd by Necessity or Chance, for what I will that is Fate.

THUS the ALMIGHTY spoke, and what he said, his Word, the filial Godhead, instantly perform'd. The Actions of GOD are immediate, swifter than Time or Motion, but cannot be told to human Ears, so as earthly Motion may receive any Idea without Process of Speech. When the Almighty Will was heard in such a Declaration, there was great Triumph and Rejoicing in Heaven: They sung Glory to the most HIGH! Good-will to future MEN! and Peace in their Dwellings! Glory to him, whose just avenging Wrath had driven out the Wicked from before his Sight, and from the Habitations of the Just: Glory be to him and Praise! whose Wisdom had ordain'd to create Good out of Evil; instead of malignant Spirits, to bring a better Race into their Room, and thence diffuse his Goodness to infinite Worlds and infinite Ages. Such Songs as these the blessed Angels sung to the Glory of GOD.

C H A P. II.

GOD sends his Son to perform the Work of Creation, which the Angels celebrate: His Re-ascension into Heaven.

MEAN while the SON of GOD appear'd on his great Expedition, having Almighty Power, and being crown'd with divine Majesty, Wisdom, and infinite Love, and all his FATHER shone in him: About his Chariot there throng'd innumerable Cherubim and Seraphim, Potentates, and Thrones, and Virtues; wing'd Spirits, and
and

and Chariots from the Armory of God with Wings, where Thousands stand lodg'd between two brazen Mountains, heavenly Equipage, and always ready harness'd against a solemn Day, and now came forth attendant upon their LORD of their own Accord, for Spirit liv'd within them; Heaven open'd her everlasting Gates wide, moving upon golden Hinges, to let forth the King of Glory, in his powerful Word and Spirit coming to create new Worlds. They stood upon the Ground of Heaven, and view'd from the Shore the vast and immeasurable Abyss, which was as outrageous as a Sea turn'd up from the Bottom by furious Winds; raising up the surging Waves like Mountains, which would seem wildly to assault the Height of Heaven, and mix the Centre with the Pole.

THE WORD, by whom all Things were made, call'd out and said: Ye troubled Waves be silent, and be at Peace Thou great Deep! be no longer at Strife. ----- This saying, he staid not, but lifted up upon the Wings of Cherubim in the Glory of his FATHER, rode far into CHAOS, and the unmade World; for the CHAOS had obey'd his Voice. All his Train follow'd him in bright Procession, to behold the Creation and the Wonders of his Power. Then stay'd the Motion of his Chariot Wheels, and took the golden Compasses into his Hand, which are prepar'd in the everlasting Stores of GOD, to circumscribe this Universe, and all Things that are created. One Foot of the Compasses he fix'd in the Centre, and turn'd the other round in the vast dark Depth, and said O World! let this be thy just Circumference, and thus far extend thy Bounds!

THUS GOD created the Heaven and the Earth, and the first Matter was without Form and void, and Darknes cover'd the Deep; but the Spirit of GOD mov'd

mov'd upon the Waters, and infus'd vital Warmth and Virtue through all the fluid Parts, but purg'd downward all the black, cold, and gross Dregs, that were Enemies to Life; then laid the Foundation of all Things, and gather'd together like Things to like, so that the Elements were separated in their several Places, and Earth hung self-balanc'd upon her own Centre.

GOD said let there be Light! and heavenly Light, the first of Things, pure Quintessence, sprung from the Deep, and began to pass from her native East through the gloomy Air, and being inclos'd in a bright Cloud, dwelt a while in a shadowy Tabernacle. (for as yet the Sun was not) GOD saw that the Light was good, and by the Hemisphere divided the Light from the Darknes; and GOD call'd the Light Day, and the Darknes he call'd Night, and the Evening and the Morning were the first Day: Nor did it pass uncelebrated or unsung by the Angels, when they beheld shining Light first exhaling from Darknes, in the Day that Heaven and Earth were made: They fill'd the Universe with Shouts of Joy, and play'd upon their golden Harps, praising GOD and his Works with Hymns; they sung his Praise both when the first Evening was and the first Morning.

AND GOD said, let there be a Firmament in the Midst of the Waters, and let it divide the Waters from the Waters. And GOD made the Firmament of expanded Air, liquid, pure, transparent, and elemental, diffus'd and extended to the uttermost Parts of this new Creation; which was a firm and sure Partition, dividing the Waters underneath from those above: For he built the World like the Earth floating in a calm, wide, pure Sky, far remov'd from the Mass of the mix'd Elements; lest fierce Extremes being too near, might damage the whole Frame; and

242 PARADISE LOST. Book VII.

he nam'd the Firmament Heaven; So the Evening
and the Morning wére the second Day.

THE Earth was now form'd, but involv'd as yet
in the great Mass of Water, and not yet thoroughly
prepar'd, did not appear: The main Ocean flow'd all
over the Earth, not without Virtue, but softening all
her Globe with warm prolifick Humour, fermented
the Earth, now full of kindly Moisture to conceive;
when GOD said, let the Waters be gather'd together,
and to one Place, and let the dry Land appear! im-
mediately the great Mountains appear'd, rising up a-
bove the Water, and lifted their Tops into the Clouds,
as high as the Hills rose, so low sunk down a hollow
Bottom, broad and deep, a proper Receptacle for the
Waters; thither they flow'd swiftly, Part rising in a
Chrystal Wall or direct Ridge for Haste; such Flight
the great Command had impress'd on the Floods: As
Armies at the Sound of the Trumpet (which, as thou
hast heard me speak of our Armies, thou under-
stand'st something of) make up to their Standard: So
the Waters Wave after Wave, wherever they found
Way; if steep, they flow'd with rapid Torrent; if
through Plains, ebbing softly; nor could Rock or
Hill withstand them; but they, either under Ground,
or in wide Circuit winding and wandering, at last ar-
rive at the Place design'd for them, and wore deep
Channels upon the washy and slimy Ooze; which was
very easy for them to do, before GOD had bid the
Ground be dry; (except within those Banks where the
Rivers now continually flow) And GOD called the
dry Land Earth, and the gathering together of the
Waters called he Seas; and GOD saw that it was
good. And GOD said, let the Earth bring forth
Grass, and the Herb yielding Seed, and the Fruit-
Tree yielding Fruit after her Kind, whose Seed is in
herself upon the Earth! ----- He had scarcely spoke,
when the Earth (which 'till then was bare, barren,
un-

Chap. II. PARADISE LOST. 243

unfightly, and without Beauty) brought forth the tender Grass, whose Verdure cover'd her all over with a pleasant Green: Then all Sorts of Herbs smelling sweet, and opening with Flowers of various Colours, suddenly appear'd: And before these were well blown, forth flourish'd the thick clustering Vine; forth crept all Kinds of smelling Gourds, Reeds, Bushes, and humble Shrubs; lastly arose the stately Trees, and spread their Branches hung with Plenty of Fruit, or else gave forth their beautiful Buds and Blossoms: The Hills were cover'd with high Woods, and the Vallies with green Turf, and each Fountain and River Side with Borders of Flowers; that now the Earth seem'd like Heaven, a Habitation where Gods might dwell, or love to wander in with Delight, and frequent such sacred Shades: Though GOD had not yet caus'd it to rain upon the Earth, and MAN was not as yet to till it, but there went up a Mist from the Earth, and water'd all the Ground and each Plant of the Field; which GOD made before it was in the Earth, and every Herb before it grew upon the green Stem; and GOD saw that it was good: So the Evening and the Morning were the third Day.

THE ALMIGHTY spoke again, and said, let there be Lights high in the Firmament of Heaven, to divide the Day from the Night; and let them be for Signs, for Seasons, and for Days, and for revolving Years; and let them be for Lights, as I ordain their Office in the Firmament; to give Light upon the Earth; and it was so. And GOD made two great Lights; (if not great with Regard to other Bodies; yet so for their Use to MAN) the greater to rule over the Day, and the lesser to rule the Night, and each by Turns divide Light from Darknes. GOD overlooking his great Work, saw that it was good; for of the celestial Bodies he first made the Sun, (a very

great Globe) which though of ethereal Matter was without any Light: Then made the Moon, another great Globe, and Stars of every Degree of Magnitude, with which he fill'd the Firmament, thick as Seeds are sown in the Field. He took the greater Part of Light, transplanting it from the Cloud, in which at its first Creation it was plac'd, and remov'd it into the Sun's Orb, being made porous to receive and take it in, and yet firm so as to retain its gather'd Beams, it being now the great Repository of Light: Hither the Stars repairing, as to a Fountain, draw additional Light, and from hence the Morning Star gathers more Brightness; and though seen with great Diminution, being so far remote from human Sight, they augment their own peculiar Light, either by Tincture or Reflection. The glorious Sun was first seen in the East, ruling the Day, and invested all the Horizon round with bright Rays, cheerfully seeming to run his Course through the high Course of Heaven; the Morning Star and other Constellations moving with him, shedding sweet Influence. The Moon was set opposite in the levell'd West, less bright than the Sun, as his Mirrour, with full Face, borrowing her Light from him; for in that Aspect she needed no other; and still keeps that Distance 'till Night; then she shines in the East, in her Turn, revolving on Heaven's great Axle, and holds her Reign, dividing it with Thousands of lesser Lights, a thousand Thousand Stars, that then appear'd shining in the Hemisphere, then first adorn'd with these bright Luminaries, that set and rose: And the Evening and the Morning were the fourth Day.

AND GOD said, let the Waters bring forth abundantly the moving Creature that hath Life, Reptils, with Spawn abundant, and let the Fowl fly above the Earth, with Wings in the open Firmament! And

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God created great Whales, (*f*) and every living Creature that moveth, which the Waters brought forth abundantly after their Kind, and every wing'd Fowl after his Kind: And GOD saw that it was good, and blest'd them, saying, be fruitful, multiply, and fill the Seas, Lakes, and running Streams! and let all Sorts of Fowls of the Air increase also. Forthwith the Seas, the Sounds, and every Creek and Bay swarm with innumerable Fry, and Shoals of Fish, that with their Fins and shining Scales swim under the Waves in Multitudes; large enough to make Banks in the Ocean: Part single, or with Mates, graze upon the Sea-weed, their Pasture; or sporting among Coral shew their beautiful Scales of various Colours, mix'd with Gold, to the Sun; or else lying at Ease in their pearly Shells, attend moist Nourishment; or under Rocks, cover'd with Shells like Armour, watch for their Food; the Dolphins (*g*) and Seales play upon the calm Seas, while other larger Fish wallowing unwieldy, and prodigious in their Motion, make a Tempest as they swim; there the LEVIATHAN, hugest of living Creatures, sleeps or swims on the Sea, stretch'd

R 3

like

(*f*) *Whales*; *Sax. O. E.* The hugest Creatures in the Sea, as *Elephants* are on the dry Land: They are mentioned in particular, *Gen. 1. 21.* "And God created great *Whales*, and every living Creature that moveth, which the Waters brought forth abundantly after their Kind."

(*g*) *Dolphins*, from *Delpbi*; *Lat.* from the *Gr.* because the People of *Delpbi* first discovered this Fish; or *Delpbax*, *Gr. i. e.* An *Hog*: Because it resembles one in its long Snout, Fatness, Ribs, Liver and Entrails. It is called the *Sea-Hog*, and the sa-

cred Fish; because it was consecrated to *Neptune*. A *Dolphin* is a large Fish, not unlike a *Porpoise*, very straight, and the swiftest of all Fishes or Birds; as swift as an Arrow; it will overtake a Ship in full Sail before the Wind; and continually in Motion. It doth live 20 or 30 Years, and three or four Days out of Water, as an *Eel* doth. *Dolphins* are said to be Lovers of Men, It is a certain Sign of a Tempest, when they sport on the Water. Their Flesh was of great Request among the Ancients. They have no Gall.

246 PARADISE LOST. Book VII.

like a Promontory, and seems a moving Land, drawing in and spouting out a Sea from his Gills. Mean while the warm Caves, and Fens, and Shores hatch their Brood as numerous, from all Kinds of Eggs, that bursting disclose their callow Young; but being soon feather'd and soaring the lofty Air, rise far above the Ground, making a great Noise with their Wings: There the Eagle and the Stork (*b*) build their Nests, on Cliffs and the Tops of Cedars; Part loosely flying, and Part more wise, led on by others, and rang'd in Order, and knowing the Seasons, set forth in large Flocks high over Seas and Lands, easing one another in their Flight; so the prudent Crane (*i*) steers yearly her Voyage) whilst the Air is fann'd with numberless Wings. The smaller Birds, flying from Branch to Branch, sung in the Woods 'till Evening; nor even then did the solemn Nightingale cease warbling, but tun'd her soft Song all the Night. Others bath'd their downy Breasts upon pure and clear Lakes and Rivers; the Swan with her arched Neck mantling proudly between her white Wings, rows herself along in State, her Feet serving for Oars; yet they often quit the Water, and rising on the Wing, take their Flight through the Air.

Others

(*b*) *Stork*; *Sax. Gr. Heb. Chabad*, i. e. *Kindness* or *Natural Affection*: Because that Bird hath a great Love to its Young; and they to the old ones. A *Fowl* bigger than a common *Heron*, with a white Head, Neck, Belly, Tail and fore Part; but black in the Back, with broad Claws, like the Nails of a Man.

(*i*) *Crane*; *Sax. O. E.* A Name formed from its Sound. A Bird of Passage, celebrated

by the Prophet, for her observing the fit Time of coming and going from one Country to another, *Jer.* 8. 7. "Yea, the Stork in the Heaven knoweth her appointed Times, and the Turtle, and the Crane, and the Swallow observe the Time of their coming." It is a Bird with a very long Bill, Neck and Legs; sometimes weighing 10 Pounds; and is a Water Fowl resorting in Fens.

Others walk'd firm upon the Ground, such as the crested Cock, whose Throat proclaims the Hours of the Night; and the Peacock, whose gay Train adorns him, ting'd with all the Colours of the Rainbow, and having his Tail fill'd with glittering Eyes like Stars. The Waters thus replenish'd with Fish, and the Air with Fowl, the Evening and the Morning were the fifth Day.

THE sixth and last Day of the Creation arose with Evening and Morning Song; when GOD said, let the Earth bring forth the living Creature after his Kind, Cattle, and creeping Things, and Beasts of the Earth, each in their Kind! the Earth obey'd, and strait opening her fruitful Womb, at one Birth brought forth living Creatures without Number, Forms perfectly limb'd and full grown; out of the Ground arose wild-Beasts, as from a Den, in Forest, Thicket, or Brake, where they had been us'd to shelter; they rose in Pairs among the Trees, and the Cattle walk'd in the Fields and green Meadows: The wild Beasts few in Number, and solitary; but the tame Cattle sprung up at once, pasturing in Flocks and great Herds. The grassy Clods brought forth, and now the tawny Lion appear'd half through the Earth, pawing to get his hinder Parts free; then springs, as if broke loose from Bonds, and rearing up on his hind Legs shakes his flowing Mane: The Leopard and the Tyger rising like the Mole, threw the crumbled Earth above them like Hillocks: The swift Stag bore up his branching Head from under Ground, and the Behemoth, or Elephant, (the greatest Creature of the Earth, as the Leviathan or Whale is of the Sea) with Difficulty heav'd up his vast Bulk from the Mold: The Flocks rose bleating, and with their Fleeces full grown, and compleat in all their Parts, just like Plants: Amphibious Creatures, such

as the Crocodile, (*k*) and all those of whom it is uncertain, whether they owe most of their Original to the Sea or Land. At once came forth Insect and Worm, whatever creeps the Ground; some of which have Wings, and though their Parts are so very small, they are as compleatly form'd and as exactly put together as those of larger Animals, deck'd in their Summer's Pride, being spotted with Gold, Purple, and all Manner of Colours; while the Worms drew their long Dimension like a Line, streaking the Ground as they pass along: Not all little or inconsiderable Creatures; but some of the Serpent Kind, of wonderful Length and Bigness, that besides their Power to creep and rowl along the Ground, had Wings to fly with. First crept the industrious and parsimonious Ant, being provident for the future, having a large Heart inclos'd in small Room: Next appear'd the Female Bee

(*k*) *Crocodile*; *Lat. Gr. i. e. Yellow*; because it is of a yellow Colour: or because it hateth the Smell and Taste of Saffron, which is yellow. A huge, voracious and very strong, but timorous Beast, in the *Nile*, *Ganges*, &c. living equally upon Land and Water; as our Geese, Ducks, Otters, &c. Its Jaws are wide enough to swallow a Man whole, full of Teeth. It is the only Beast that hath no Tongue, sixty Bones or Joints in the Back. The upper Skin is firm, hard and impenetrable with any Dart, Spear or Shot, no not with a loaded Cart; and therefore *Scaly* is a proper *Epithet*; but it may be wounded in the Belly. It swims with the Feet and Fins, which are upon the Tail; but is very slow in its Pace: Because the Feet are short.

The Tail is near as long as the whole Body. It lays its Eggs in the Sand or Earth, and brings forth its Young every Year. Its Eggs are as big as a Goose's, and it lays one every Day for sixty Days. It is thought that they live 100 Years, and are generally thirty Foot long. In *Panama* some of them are 100 Foot long. An Alligator, is only a young *Crocodile*. The Old *Egyptians* worshipp'd this Beast, out of Fear; or for the Benefit, which it did to them: For it defended their Country from the Incurfions of the wild *Arabs*, who durst not pass the *Red Sea* for fear of those voracious Beasts. They made it also a Symbol of Impudence in their *Hieroglyphics*. They are scarce now in the *Nile*, and the People of *Florida* have continual Wars with them.

Chap. II. PARADISE LOST. 249

Bee swarming, that feeds the Drone, (1) and builds her Cells of Wax stor'd with Honey. The rest are without Number, and thou knowest their Nature, for thou gavest them Names; which makes it needless to repeat them to thee. Nor are Serpents (some of which are very large, having bright shining Eyes and terrible Crests) unknown to thee; being (notwithstanding their Appearance, and that they are the subtlest Beasts of all the Field) unhurtful, and obedient to thy Call.

Now Heaven shin'd in full Glory, and roll'd in her Motions, as the first great Mover's Hands had directed their Course. Earth in her rich Attire was finish'd, and look'd lovely; the Air was flown by all Kinds of Fowl; the Water swum by all Kinds of Fish; the Earth walk'd by all Kinds of Beasts; and all was full, excepting what remain'd to be created this Day: The Master-piece was yet wanting, the very End for which all the rest was done; a Creature, who was not to look downward to the Earth like the other Creatures, but being indu'd with Reason shining in the human Soul, might know himself; erect his Stature, and with a serene and upright Face govern the rest, and thence conscious of his own Dignity exalt his Mind, and have his Conversation in Heaven; but yet be grateful to acknowledge from whence his Good descends, and thither, with Heart, Voice and Eyes, directed in Devotion, to adore and worship the supreme GOD of all, who made him the chief of all his Works: Therefore the Almighty and Eternal FATHER

(1) Drone; Sax. E. O. A Wasp or old Male Bee, without a Sting, who propagates the Species, but cannot gather Honey, for Want of it. Therefore he sits and hatches the Brood,

keeps the Eggs warm, while the Female Bees gather the Honey abroad; and does not stir from the Brood till they come home fraught with Honey, and so discharge him.

250 PARADISE LOST. Book VII,

THEY (for he was here, as he is every where, present) thus distinctly spoke to his SON:

Now let us make MANKIND, in our own Image, and after our Likeness; and let them have Dominion over the Fish of the Sea, and over the Fowl of the Air, and over the Cattle, and over every Beast of the Field, and all the Earth, and every creeping Thing that creeps upon the Earth!

HAVING said this, ADAM, he form'd thee, a MAN, out of the Dust of the Ground, and breath'd into thy Nostrils the Breath of Life: He created thee in his own Image, expressing it in thee; and thou becamest a living Soul: He created thee Male, and thy Consort EVE Female, that from you both might proceed the Race of MAN; then bless'd you, and said, be fruitful and multiply, and replenish the Earth, and subdue it; and have Dominion over the Fish of the Sea, and over the Fowl of the Air, and over every living Thing that moveth upon the Earth, wheresoever created; for no Place is yet distinguish'd by Name. From thence, as thou already knowest, he brought thee into this delicious and pleasant Garden, where are Trees, delightful both to behold and taste, of his own planting, and freely gave thee all their pleasant Fruits for Food; (for here is a Variety without End, all Sorts that the Earth yields) but of the Tree, which being tasted gives the Knowledge of Good and Evil, thou may'st not eat; for in the Day that thou eatest, thou diest; 'tis DEATH is the Punishment decreed: Beware! and govern thy Appetite well, lest SIN, and her sure Attendant DEATH, surprize thee.

HERE GOD finish'd Creation, and view'd all that he had made, and behold! all was entirely good; and the Evening and the Morning were the sixth Day.

GOD,

GOD, the Creator, desisting from his Work, though not wearied, return'd up to his high Abode the Heaven of Heavens, to behold from thence this new created World, being a new Addition to his Empire, how good and how fair it shew'd in Prospect from his Throne, answering his great Idea; he rode up, follow'd with Acclamations, the symphonious Sounds of ten thousand Harps, that tun'd Angelical Harmony: (thou may'st remember for thou heard'st) The Earth and the Air resounded, and Heaven and all the Constellations echoed to them; the Planets as it were stood list'ning, while GOD and the Angels ascended with Joy and great Pomp. They sung aloud, "Open ye everlasting Gates! open ye Heavens your living Doors! let in the great Creator, magnificently return'd from his Work of six Days, and that Work is a World: Open, and henceforth open often! for GOD will vouchsafe (being pleas'd with the Actions of just MEN) often to visit their Dwellings, and with frequent Intercourse will send thither his Angels, upon Messages of Grace."

THUS the glorious Angels sung, as they ascended with the CREATOR into Heaven: The SON of GOD led directly the Way through Heaven to the eternal Mansion of GOD. Now the seventh Evening arose in EREN, for the Sun was set, and Twilight fore-running the Night came on from the Earth; when he arriv'd at the holy Mount of Heaven, the Imperial Throne of GOD, which is fix'd firm for ever and sure, where he sat him down with his great FATHER: For he also went invisible, though he stay'd, (such Privilege hath Omnipresence) for he ordain'd the Work, being the Author and End of all Things; and now resting from his Work, he bless'd and hallow'd the seventh Day: But it was not kept in Silence; the Harp did not rest, the solemn Pipe and Dulcimer,

Dulcimer, all Sorts of Organs, and all string'd Instruments play'd soft Tunes, intermix'd with joyful Chorus, or Voice of single Song: Clouds of Incense, smoaking Censers of Gold hid the Mountain; and the Song which they sung was of the Creation, the Work of six Days.

Great are thy Works! they cried, O infinite JEHOVAH! and very great thy Power! what Thought can comprehend Thee, or what Tongue relate Thee! greater now in thy Return, than from the Expulsion of the rebelling Angels: That Day thy Thunders made Thee great; but to create is greater than to destroy that which is already created. Who can lessen Thee, Thou mighty King! or set Limits to thy Power? Thou hast easily repell'd the proud Attempt of the Apostate Spirits; while they impiously thought to diminish thy Glory, and draw from Thee the Number of thy Worshipers! Who endeavours to weaken Thee, serves against his own Purpose, the more to manifest thy Might: Thou makest Use of his Evil, from whence to create more Good, of which this new made World, which is like another Heaven, is Proof; not far from the Gates of Heaven, founded in the great Space, with numerous Stars, and every Star perhaps destin'd to be a habitable World; but Thou knowest their Seasons: Among these Earth circumfus'd with the Ocean, the Seat of MEN, and their pleasant Dwelling-place. Thrice happy MEN, and happy the Sons of MEN, whom GOD hath advanc'd thus! created in his Image to dwell there, and worship him, and given him as a Reward to rule over his Works on Earth, in Sea, or the Air, and to multiply a Race of Worshipers, that may be holy and just: Thrice happy they, if they will but persevere in Uprightness, and know their own Happiness!

THUS

THUS they fung, and all Heaven was full of HALLELUJAHS: Thus was that great Sabbath (*m*) kept. And now I have fulfill'd thy Request, that ask'd how this World and the Appearance of Things began, and what was done from the Beginning before thy Remembrance; that Posterity being inform'd by thee might also know. If thou desirest to know any Thing further, surpassing thy present Knowledge as a MAN, speak, and if it be permitted I shall inform thee.

(*m*) *Sabbath*; Heb. i. e. A instituted by God.
Rest. This was the first Sabbath

The End of the SEVENTH BOOK.



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T H E
EIGHTH BOOK
O F
PARADISE LOST.

The ARGUMENT.

ADAM inquires concerning celestial Motions; is doubtfully answer'd, and exhorted to search rather after Things more worthy of Knowledge. Adam assents to the Advice of Raphael, and being still desirous to detain him, relates to him what he remember'd since his own Creation; his being plac'd in Paradise, and talking with GOD concerning Solitude and fit Society. Adam relates his first Meeting and Nuptials with Eve; his Discourse with the Angel thereupon, who after repeated Admonitions departs.

C H A P.

C H A P. I.

Adam inquires concerning Celestial Motions; is doubtfully answer'd, and exhorted to search rather after Things more worthy of Knowledge.



THE Angel ended his Discourse, and his Voice remain'd still so charming in the Ear of ADAM, that he for a while thought him still speaking, and continued attentive to hear; then like one newly awaken'd from Sleep, made this grateful Answer:

DIVINE Historian! what Thanks or Recompence sufficient, or equal to thy Goodness, have I to render thee! who thus largely hath allay'd the Thirst I had of Knowledge, and vouchsaf'd in such friendly Condescension to relate Things, by me else unsearchable, and now heard with great Wonder, but great Delight; and (as is due) with Glory attributed to the high CREATOR. Yet I have some Doubts remaining, which can alone be clear'd up by thee.

WHEN I behold this fair Frame the World, consisting of Heaven and Earth, and compute their Magnitude; this Earth being but a Spot, a Grain of Sand, an Atom, compar'd with the Firmament, and the prodigious Number of Stars that are therein, that seem to rowl incomprehensible Spaces, (as their Distance argues, and their daily and swift Return witness) meerly to bring Light round this dark Earth, this little Spot, only to bring one Day and one Night in all their vast Survey, and be useleſs besides: When I reason, I often admire how wise and frugal Nature could act such Disproportions; to create superfluously
 so

so many nobler and much greater Bodies, to this one Use; (for any Thing which appears to the contrary) and impose upon their Orbs such restless Revolutions, repeated every Day; while the Earth remaining without Motion, (that might move better, and in far less Compass) being attended by Bodies more noble than herself, attains her End, and does not move at all, and receives as Tribute her Warmth and Light, brought to her from such great Distance, and with such incredible Swiftneſs, as is not to be describ'd.

OUR first Father spoke thus, and seem'd by his Countenance entering into abstruse and studious Thoughts; which when EVE perceiv'd, she rose from her Seat, where she sat at some Distance, though in Sight, and (with Lowlineſs; yet with such Dignity and Grace, as whoever saw could not but wish she would stay,) went forth among her Fruits and Flowers to see how they thrive; for they were her Nursery, budding and blooming under her Tendance and Care. Yet she did not go, as not being delighted with such Discourse, or that her Ear was not capable of hearing Arguments upon the highest Subjects, but she reserv'd such Pleasure when ADAM should relate it to her, when they should be by themselves; she preferr'd her Husband to be the Relater before the Angel, and chose rather to ask of him; she knew he would mix his Discourse with agreeable Digressions, and solve high Dispute with conjugal Careſſes; for it was not Words alone from his Lips that pleas'd her, (When meet now Pairs so join'd in Love and mutual Honour?) She went forth with a Demeanour like a Goddess, and not unattended, for a Pomp of winning Graces waited on her as a Queen, and created Desire in all Eyes, to wish to have her still in Sight. And RAPHAEL made this benevolent Reply to the Doubt propos'd by ADAM:

I DO not blame thee for enquiring or searching, for Heaven is as the Book of GOD set before thee, wherein thou may'st read his wond'rous Works, and learn his Seasons, Hours, Days, Months, or Years. To attain this, if thou judge aright, it signifies nothing to know whether Heaven moves, or the Earth; the rest the great Architect did wisely to conceal from MAN or Angel; and not divulge his Secrets to be canvass'd by them, who ought only to admire: Or if they have a Mind to conjecture, he hath left his Fabrick of the Heavens to their Disputes, perhaps to see the Weakness of their strange Opinions hereafter; when they come to model Heaven, and to compute the Motions, Distance, and Situation of the Stars, how they will govern the mighty Frame; how build, unbuild, and contrive to save Appearances; (a) how incumber the Sphere with Centric and Excentric, with Cycle (b) and Epicycle (c), Orb (d) within Orb: Thus I guess already by thy reasoning, who art to lead thy Offspring, and supposest, that bright and greater Bodies should not serve the lesser that are not bright, nor run such Journeys through Heaven, the Earth

(a) *Appearances*; Fr. Lat. An Astrolog. T. The Risings, Motions, Places and Influences of the Planets. Here is a strong and pleasant Confutation of Judiciary Astrology, with some of its absurd Terms, by way of a Digression.

(b) *Cycle*; Lat. Gr. i. e. A Circle. An Astrol. T. A continual Revolution of Planets, which goeth on from the first Number to the last without any Interruption; and then returns to the last, as the Cycle of the Sun, &c.

(c) *Epicycle*; Lat. Gr. i. e.

A Circle above a Circle. An Astrolog. T. A lesser Circle, whose Center is in the Circumference of the greater Circle, i. e. one Cycle within another, or Orb in Orb, as Planets, having their Center different from the Center of the Earth, &c.

(d) *Orb*; Fr. Lat. An Astron. T. An hollow Sphere or Globe, used by Astronomers and Astrologers to demonstrate the Motions, and Distances of Places. Globes or Spheres were first invented by *Archimedes*, an excellent Mathematician of *Sicily*, about *A. M.* 3730.

Earth all the while sitting still, and alone receiving the Benefit. First consider, that Greatness or Brightness does not imply Excellence: The Earth, though not glistering and being so small in Comparifon of Heaven, may contain more Plenty of folid Good than the Sun, that though it fhines is barren, whose Virtue works no Effect upon itfelf, but in the fruitful Earth; there his Beams, (which would be otherwife unactive) when they are receiv'd, firft find their Vigour. Yet it is not to the Earth that thofe bright Luminaries do their Office, but to thee, the Earth's Inhabitant: And for the wide Circuit of Heaven, let it fpeak the high Magnificence of the Maker, who built fo fpacioufly, and ftretch'd out his Line fo far, that MAN may know he dwells in an Edifice too large for him to fill; that he is lodg'd in a fmall Partition; and that the reft is ordain'd to Ufes beft known to his Lord. Attribute the Swiftnefs of thofe numberlefs Circles to his Omnipotence, that could add to material Subftances Speed almoft fpiritual. Me thou wilt not think flow, who fince the Morning fet out from Heaven, where GOD refides, and before Noon arriv'd in EDEN; a Diftance not to be exprefs'd by any Numbers that have Name; but this I urge, admitting Motion in the Heavens, to fhew that invalid which mov'd thee to doubt it; not that I affirm it to be fo, though it feems fo to thee, who haft thy Dwelling upon Earth. GOD being minded to remove his Ways from human Senfe, plac'd Heaven fo far from Earth, that if earthly Sight fhould pre-fume to pry, it might err in Things that are too high, and gain no Advantage. What if the Sun fhould be the Centre to the World, and other Stars, incited by their own and his attractive Virtue, move about him in various Circles? In fix of them thou feefth their wand'ring Courfe, fometimes high, fometimes low; then hid, then progreflive; then going backwards, or ftanding ftill; (that is, in Appearance) and what if

seventh to these, this Planet the Earth (seemingly so stedfast) hath three (e) different Motions insensibly? Which else thou must ascribe to several Spheres, mov'd contrarywise and with indirect Motions; or save the Sun his Labour, and that swift daily and night'y Revolution suppos'd invisible about the Stars; which has no Need of thy Belief, if the Earth moving towards the East bring the Day, and her other opposite Part turning from the Sun meet Night: What if Earth's Light, sent from the Earth through the wide transparent Air, be as a Star to the Moon, reciprocally enlightening her by Day, and her Inhabitants, (if Inhabitants are there) as she by Night does this Earth? Thou seest her Spots like Clouds, and Clouds may rain, and Rain may produce Fruits in her soften'd Soil, allotted there for some to eat; and perhaps thou or thy Posterity may discover other Suns communicating dazzling Lights, and other Moons communicating weaker Lights, each Orb perhaps fill'd with living Inhabitants: For it remains very open to Dispute, that such a vast Part of the Universe should be uninhabited by living Souls, and be desart and desolate, and serve only to shine; yet scarcely to contribute each Orb one Glimpse of Light, when convey'd down so far as this habitable Earth, which again returns Light back to them. But whether these Things are thus, or not; whether the Sun, above all, rise on the Earth, or Earth rise on the Sun; or whether he begin his Road from the East, or she advance her silent Course from the West, do not thou be anxious to know Things which are hid from thee; but leave them to GOD above, and serve and fear him: Let him dispose of other Creatures wherever he has plac'd them, as pleases him best; do thou enjoy what he hath given to thee, that is this PARADISE, and thy beautiful

(e) *Three, i. e. The Diurnal, the Annual and the Motion on her own Axis.*

beautiful EVE: Heaven is too high for thee to know what passes there; be humbly wise; think only of what concerns thee and thy Being; don't dream about other Worlds, what Creatures may live there, or if living there, what may be their State, Condition, or Degree: Rest contented, that thus much hath been reveal'd to thee, not only Things belonging to this Earth, but many concerning the highest Heaven.

C H A P. II.

Adam assents to the Advice of Raphael, and being still desirous to detain him, relates what he remember'd since his own Creation.

BY the Speech of the Angel, ADAM being clear'd of all Doubts, made this Reply:

SERENE Angel! pure Intelligence of Heaven! how fully hast thou satisfied, freed from Intricacies, and taught me to live the best and easiest Way! not to interrupt the Sweets of Life with perplexing Thoughts, which GOD hath bid to keep far off from us, and not molest us; unless we ourselves, with wandering Minds and vain Motions, seek them out: But the Soul or the Fancy is apt to rove uncheck'd, to which there is no Bound; 'till advis'd or taught by Experience, she learn, that not to know at large of obscure Things, full of Subtilty, and remote from Use, but to know that which lies before us in daily Life, is the first Wisdom; what is more is but a Vapour, Emptiness, or trifling, and renders us unpractis'd, unprepar'd, and still to seek in Things that most concern us. Therefore let us descend from these high Subjects to those of a lower Nature, and speak of Things which are near to us, and of Use; whence

262 PARADISE LOST. Book VIII.

Mention may perhaps be made of something, which by thy Permission and wonted Condescension may not be unseasonable to enquire about.

I HAVE heard thee relate what was done before my Remembrance: Now hear me relate my Story, which perhaps thou hast never yet heard, and the Day is not yet spent; 'till then thou seest how I contrive to detain thee, inviting thee to give Audience while I speak; which I can only excuse by saying, that I do it, only hoping to hear thy Reply. For I seem in Heaven while I sit with thee, and thy Discourse is sweeter to my Ear, than the Fruit of the Palm-Tree (at the Hour of sweet Repast) is to the Taste, though pleasant both to Hunger and Thirst; that satiates soon and fills, but thy Words, endu'd with divine Grace, bring no Surfeit with their Sweetness. To whom thus RAPHAEL answer'd, with heavenly Meekness:

FATHER of MANKIND! think not that thy Lips are incapable of speaking Things pleasant to hear, or that thy Tongue is without Eloquence; for God hath also pour'd his Gifts abundantly on thee, and made thee both inwardly and outwardly his own fair Image: All Comeliness and Grace attend thee, and form each Word or Motion; nor do we in Heaven think less of thee upon Earth, than of our own Fellow-Servant, and we gladly enquire into the Ways of GOD with MAN; for GOD we see hath honour'd thee, and set his Love upon MAN equal with the Angels: Therefore speak on, for on the Day of MAN'S Creation it befell that I was absent, bound upon an obscure and uncouth Voyage, out upon Excursion towards the Gates of Hell, with many Legions of Angels, (for we had such a Command) to see that none issu'd forth from thence, either as an Enemy or a Spy, while GOD was in his great Work; lest he (incens'd

if

if such bold Eruption had been made) might have mix'd Destruction with Creation: Not that they durst attempt any such Thing, without his Permission; but he sends us to execute his high Commands, (as being the Sovereign King) to exercise his Power, and inure us to ready Obedience: We found the dismal Gates fast shut, and strongly barricaded; but long before we approach'd them, we heard a Noise far different from the Voice of Joy, loud Lamentations and furious Rage, the Effect of Torment: We return'd gladly up to Heaven before the Evening of the Sabbath, for so we had in Charge to do. But now begin thy Relation, for I attend, as much pleas'd with thy Words as thou art with mine.

So spoke the Angel, and thus in Reply ADAM:
 It is hard for MAN to tell how human Life began;
 for who knew himself Beginning? But Desire still to
 converse longer with thee, first induc'd me to speak.
 ----- I found myself lying upon the Grass, as if new
 wak'd from sound Sleep, and in a gentle Sweat,
 which the Sun soon dry'd with his Beams. Strait I
 turn'd my wond'ring Eyes towards Heaven, and gaz-
 ed a-while at the spacious Sky; 'till rais'd by quick
 Motion, I sprung upward, (as naturally desirous, and
 endeavouring to go thither) and stood upright upon
 my Feet: Round about me I saw Hills, Dales, Woods,
 and running Streams, and by these, Creatures that
 liv'd and mov'd, and walk'd or else flew; Birds were
 singing on the Branches, all Things look'd pleasant
 and full of Sweetness, and my own Heart overflow'd
 with Joy. Then I consider'd myself, and survey'd
 me, Limb by Limb; sometimes I walk'd, some-
 times, as lively Vigour prompted me, I ran; but I
 knew not who I was, or where, or from what Cause:
 I try'd to speak, and immediately I spoke; my
 Tongue could readily name whatever I saw. Thou
 Sun, said I, fair Light! and Thou, the enlighten'd

Earth! so fresh and fine! ye Hills, and Vallies! ye Plains, Woods, and Rivers! and ye that live and move, all ye fair Creatures! tell me (if ye saw) how I came here? ---- Not of myself. ---- Then by some great Maker, pre-eminent in Goodness, and in Power: Tell me, how I may know him, how adore him, from whom I have this Power of Motion and this Life, and feel that I am happier than I yet know. While I call'd thus and wander'd, I did not know whither, from the Place where I first drew Breath, and first beheld this happy Light, and none returning Answer, I sat me down pensive on a green shady Bank, cover'd with Flowers; there gentle Sleep first came upon me, and with soft Oppression seiz'd my drowsy untroubled Senses, (though I then thought I was passing to my former State, that I was going to become again insensible, and forthwith be in a State of Dissolution) when suddenly there appear'd to me a Dream, which gently mov'd my Fancy to believe, that I yet had Being, and liv'd. Methought there came one of divine Shape, and said to me, "ADAM! thy Habitation wants thee; rise, first MAN, and ordain'd first Father of innumerable MEN! I come (call'd by thee) to be thy Guide to thy prepar'd Seat, which is the Garden of PARADISE." Saying this, he took and rais'd me by the Hand, and over Fields and Waters, in the Air, as it were wafting me along, without stopping, at last led me up to a woody Mountain, upon whose high Top was a Plain; a wide Circuit inclos'd, planted with all Manner of goodly Trees, having many Walks and Bowers, in Comparison of which what I saw upon Earth before scarcely seem'd pleasant: Every Tree was loaded with the fairest Fruit, that hung tempting to the Eye, and mov'd in me a certain Appetite to gather of it and eat; whereon I wak'd, and found all real before my Eyes, as the Dream had in a lively Manner represented to me. Here I had began to wander
again,

again, had not he, who was my Guide up hither, appear'd from among the Trees; it was GOD himself. --- Rejoicing, but with great Awe and Submission, I fell down in Adoration at his Feet: He rais'd me up gently, and mildly said; " Whom thou sought'st I am, the Author of all this thou see'st, above, or beneath, or round about thee. I give thee this PARADISE, account it thine, to till and keep it, and eat the Fruits of it with chearful Heart; eat freely of every Tree that grows in the Garden; fear no Scarcity here: But of the Tree, whose Operation brings the Knowledge of Good and Evil, which I have set as the Pledge of thy Faith and Obedience in the Middle of the Garden, and close by the Tree of Life, (remember what I warn thee!) shun to taste it, and shun the bitter Consequence; for know, the Day that thou eatest thereof, transgressing my sole Command, thou shalt assuredly die: From that Day take Mortality; lose this happy State; and be expell'd from hence into a World of Woe and Misery."-----He pronounc'd the severe Prohibition sternly, which yet resounds dreadfully in mine Ear, though it be in mine own Choice, not to incur the Penalty of Disobedience: But soon again clearing his Aspect, he thus renew'd his gracious Purpose, and said; " Not only this PARADISE, but to thee and thy Race I give all the Earth; possess it as Lords, and also all the Things that live therein, or in Sea, or Air: In Sign of which, behold every Bird and Beast after their Kinds: I bring them to thee, that they may from thee receive their Names, and pay thee Homage with low Subjection: Thou may'st understand the same of Fish, that reside in the Waters, and are not brought hither, seeing they cannot change their Element, nor live in the thin Air." As he spake thus, every Bird and Beast came towards me in Pairs; the Beasts creeping near the Ground and fawning, and the Birds flying low:

I nam'd them as they pass'd, and GOD endued my sudden Apprehension with such Knowledge, that I understood all their Natures; but in all these, methought, I did not find what I wanted; and thus I presum'd to speak to the divine Presence:

BY what Name, or how may I adore Thee; for Thou being above all these, above MANKIND, or any Thing higher than MANKIND, art far above any Name that I can give Thee, Great Author of this Universe, and all this Good to MAN? For whose well Being so fully and so liberally thou hast provided all Things. But I see none who partakes these Blessings with me: What Happiness is there in Solitude? Or what Enjoyment can there be alone? Or enjoying all Things what Contentment can be found?

THUS much I ventur'd to say; and GOD made me this Reply: What is it thou callest Solitude? Are not the Earth and Air full of various living Creatures, and all these ready at thy Command, to come and play before thee? Dost not thou understand their Language and their Ways? For they also know, and reason in a Manner not to be contemn'd. Thy Dominion is large, do thou be contented to govern, and pass thy Time away with Pleasure among the Creatures.

THUS spake the universal LORD of all, and seem'd in such Manner to give out his Order: When I, imploring Leave to speak, and humbly begging that I might not offend, made this Reply:

HEAVENLY Power! let not my Words make thee angry, let my MAKER be propitious while I speak! Hast Thou not created me here, and made me thy Substitute, and set these inferior Creatures far beneath me? What Harmony, what Society, or
true

true Delight, can subsist between Unequals? For all Happiness must be mutual, given and receiv'd in due Proportion; but where there is a Disparity, one affectionate and the other indifferent, the Society agrees not well with either, but soon grows tedious to both: I speak of Fellowship fit to partake in all rational Delights, which is that I seek, in which Brutes cannot be consoled with MAN; they can rejoice with each other, the Lion with the Lions, as being fitted to that End: But it is not so with Bird and Beast, nor Fish and Fowl with one another, as being of quite different Species; neither can the Bull so well converse with the Ape; (e) much worse then, and least of all, can MAN converse with Beast.

To which the ALMIGHTY, not displeas'd with my Words, answer'd: ADAM! I see thou propos'st to thyself a nice and refin'd Happiness, in the Choice of thy Associates, and though surrounded with Pleasure, wilt taste no Pleasure, as being without Companion. What then dost thou think of me, and of this my State? Do I seem to thee sufficiently possess'd of Happiness, or not, who am alone from all Eternity? For I know none, either second to me or like me; much less equal to me. How then have I any to hold Conversation with, except with the Creatures which I have made, and all those are infinite Degrees inferior to me, more than what the lowest of the other Creatures are to thee?

HERE he left off speaking, and I lowly and submissively reply'd: Supreme LORD of all! human Thoughts

(e) *Ape*; *Sax.* A Monkey; there are several Sorts of them; *Baboons* and *Monkeys* have Tails which the *Ape* wants. It is the Mimic of Mankind: The Antients believed this Creature came nearest to the human Species of all other Animals: But the *Chimpanzee* found lately in *Africa*, comes nearer by far to the Resemblance of Man and Woman.

Thoughts fall short to attain the Height and Depth of thy eternal Ways: In Thee is found no Deficiency, for Thou in thyself art perfect: But MAN is not so, only in Degree; which is the Cause that he desires by Conversation with his Like, to help his Defects, or give Comfort. There is no Need that Thou should'st propagate, who art already infinite; and though but ONE, art through all Numbers: But MAN is to beget Like of his Like, and multiply his Image, which requires collateral Love, and strictest Amity. Thou although alone, art best accompanied with Thyself in thy own Secrecy, and dost not seek social Communication, yet at thy own good Pleasure canst highly dignify thy Creatures, and raise them up to what Degree of Union or Communion Thou wilt. I by conversing with the Brutes, cannot elevate their Natures, nor find any Complacence in their Ways.

THUS I spoke, being by Permission embolden'd to use such Freedom; and found Acceptance; which from the gracious divine Voice obtain'd this Answer: ADAM! thus far I was pleas'd to try thee, and find thee knowing not only of Beasts, (to which thou hast given right Names according to their Natures) but of thyself; expressing well the free Spirit within thee, which is my Image, and not imparted to the Brutes; whose Fellowship therefore being improper for thee, there was good Reason that thou should'st freely dislike it; keep still in the same Mind: I, before thou spakest, knew well that it was not meet for MAN to be alone; and no such Company as thou then sawest, was intended for thy Conversation, but only brought for Trial, to see how thou could'st judge of what was meet and fit. What I bring thee next be assur'd shall please thee; for it shall be thy Likeness, thy fit Help, thy other Self, and exactly according to the Wish and Desire of thy Heart.

C H A P. III.

Adam relates his first Meeting and Nuptials with Eve; his Discourse with the Angel.

HE ended here, or else I heard him no longer; for now my earthly Being overpower'd by his heavenly Nature, which it had long stood under, strain'd to the Heighth in celestial and sublime Conference, sunk down, as dazled and spent with an Object too bright for human Sense; and I sought Relief from Sleep, which instantly fell upon me. Tho' my Eyes were clos'd, yet my Fancy kept waking, by which (being abstracted as in a Trance) methought though I was sleeping where I lay, I still saw the glorious Shape before whom I stood when I was awake, who stooping down, open'd my Left Side, and took out from thence a Rib, warm with cordial Spirits, and the Life-Blood fresh streaming: The Wound though it was wide, he suddenly fill'd up with Flesh and heal'd. He form'd and fashion'd the Rib with his Hands, and under his forming Hands there grew a Creature like M A N, but of different Sex; so lovely fair, that what seem'd fair in all the World now seem'd mean, or summ'd up and contain'd in her and her Looks; which from that Time infus'd Sweetness into my Heart never felt before, and into all Things inspir'd the Spirit and Delight of Love. She disappear'd, and left me! I wak'd to find her, or for ever to lament her Loss, and abjure all other Pleasures: When out of Hope to see her more, behold she appear'd not far off! just such as I had seen her in my Dream; adorn'd with every Thing that Heaven or Earth could bestow upon her, to make her amiable: On she came, led (though he was not visible) by her heavenly M A K E R, and guided by his Voice; not uninform'd of nuptial Sanctity, and the Rites of Marriage:

riage: Grace was in all her Steps, Beauty like the Stars of Heaven in her Eyes, and in every Gesture, Love and Dignity. I overjoy'd, could not help crying out aloud; "Bounteous and good Creator! Thou hast fulfill'd thy Words! Thou Giver of all Things fair, but this is the fairest of all thy Gifts! nor dost Thou envy the Happiness of thy Creatures. I now see myself before me, the Bone of my Bone, and the Flesh of my Flesh: Her Name is *WOMAN*, (*f*) extracted from *MAN*: For this Cause *MAN* shall leave his Father and Mother, and they shall be one Flesh, and one Heart, and one Soul."

SHE heard me speak thus; and though led on by GOD himself, yet her Virtue, Innocence, Virgin-Modesty, and the Consciousness of her own Worth, (that would be courted, and not be won unsought; not forward, but retiring back the more desirable) or, to say all, Nature herself (though she was quite free from Thought of Sin) wrought in her so, that seeing me she turn'd away: I follow'd her; she knew what was Honour, and with yielding Majesty approv'd the Pleading of my Reason.-----I led her blushing to the nuptial Bower: On that Hour all fortunate Stars shed their kindest Influence; the very Earth, and every Hill gave Signs of Joy; the Birds, the fresh Gales, and the gentle Winds carried it through the Woods, and as they flew scatter'd Odours from aromatic Shrubs, 'till the Nightingale begun to sing our Espousals, and the Evening Star appear'd for the Bridal Lamp.

THUS I have told thee all concerning my State, and continued my Story to the Sum of earthly Happiness

(*f*) *Woman*; *Sax. q. The* Misery she has brought upon
Womb of Man, or the *Woe of* Man.
Man; because of the Sin and

pineness which I enjoy; and I must confess to find indeed in every Thing else Delight; but such as, whether us'd or not, works no great Change, nor vehement Desire in the Mind; I mean these Delicacies of Taste, Sight, and Smell, such as Herbs, Fruits, and Flowers, pleasant Walks, and Melody of Birds; but far otherwise in Regard to EVE, on whom I look with Transport, and whom I with Transport touch: Here I first felt Passion, superior to all Enjoyments else, and am unmov'd, except by this strange Commotion; finding myself only weak here, and unable to stand against the powerful Charm of Beauty. Whether Nature fail'd in making me, and left some Part of me not Proof enough to sustain such an Object; or making of her out of my Side, perhaps took more than enough, and Part of my Strength from me; at least, bestow'd upon her too much Ornament, taking great Care to finish her as to the outward Show, but less exact as to her Mind; for I well understand in the first Design of Nature, that in the Abilities and Powers of the Mind, which excell all outward Forms, she is the inferior; in her outward Form also less resembling his Image who made both, and less expressing the Character of that Dominion given over other Creatures: Yet when I approach her Loveliness, she seems so absolutely compleat in herself, and so well to know her own proper Part, that whatever she wills to say or do, seems most virtuous, most discreet, wisest and best; all higher Knowledge loses its Value in her Presence, and Wisdom in Discourse with her, shews like Folly: Authority and Reason wait upon her, as one design'd first, and not made occasionally afterwards: And (to sum up all) Greatness of Mind and Nobleness appear lovely in her, and create an Awe about her, as if she was guarded by Angels. To whom the Angel, with a contracted Brow, made this Reply:

Do not thou presume to accuse Nature, she hath done her Part; do thou but thine: Be not diffident of Wisdom; Wisdom will not desert thee, if thou dost not dismiss her, when thou hast most Occasion to have her near thee; by attributing too much to Things less excellent. For what is it thou admirest so? What is it so transports thee? An Outside? Fair, no Doubt, and very well worthy thy cherishing, honouring, and loving; but not worthy thy Subjection. Consider her with thyself, then value both: Oftentimes nothing is more profitable than Self-esteem, grounded upon a just and well-manag'd Right: The more of that thou learnest to know, the more she will acknowledge thee to be her Head, and yield all her Appearances of Wisdom to Reality: She was made so beautiful for the Sake of thy Delight; so awful, that thou mightest with Honour love her, who, if thou foregoest thy Wisdom, will see and perhaps triumph over thy Weakness. But if that Sense of Touch, whereby MANKIND is propagated, seem to thee such a dear Delight beyond all other; think that the same is vouchsaf'd to Cattle, and every Beast; which would not be made common to them, if there were any Thing in the Enjoyment of it, to subdue the Soul of a MAN, or move him to Passion: What thou findest in the Society of EVE above this, that is attractive, human, and rational: Do thou still love; for in loving thou dost well, but not in subjecting thyself to Passion, wherein true Love does not subsist. Love refines the Thoughts, and enlarges the Heart, hath his Seat in Reason, and acts by Choice: Love is the Scale by which thou may'st ascend to Heaven, but not when sunk in carnal Pleasure; for which Reason there was no Companion found thee among the Brutes. To whom ADAM, half asham'd, made Answer:

NEITHER

NEITHER her Outside, which is form'd so fair, nor any Thing in Procreation, which is common to all Kinds, (though I think of the Marriage-Bed with a higher and more mysterious Reverence) delight me so much as those graceful Actions, those many Decencies, that daily result from all she does and says; mix'd with Love and sweet Compliance, which declare an unfeign'd Union of Mind, or that there is in us both but one Soul; which Harmony in a wedded Pair, is more grateful than Musick to the Ear. Yet these subject me not; I discover to thee what I feel inwardly from thence, but I am not therefore overcome: I meet with various Objects, variously represented through the Senses to the Mind; yet still being free, I approve the best, and follow what I approve. Thou blamest me not to love, for thou say'st that Love leads up to Heaven, that it is both the Way and the Guide; then bear with me, if what I ask is lawful: Do not the Spirits of Heaven love? How do they express it? Is it only by their Looks? Or do they mix their pure Emanations? Do they touch by Influence, or sensibly as we do one another?

To whom the Angel, with a Smile that glow'd rosy upon his Face, (the proper Hue of Love) made Answer: Let it suffice thee, that thou knowest that we are happy, and without Love there is no Happiness. Whatever thou enjoyest pure in the Body, (and thou wert created pure) we enjoy more eminently; and find no Obstacle, no exclusive Bars of Joint, Membrane, or Limb: If Spirits embrace, they mix totally; easier than Air with Air; Union and Commixture of pure with pure; alike kindled with Desire; nor need any of the restrain'd Conveyances of the Senses or Passions, as Flesh does with Flesh, or Soul with Soul. But I can now stay no longer; for the Sun is setting in the West, which is my Signal to
T
depart.

274 PARADISE LOST. Book VIII.

døpart. Be strong, live happy, and love! but first of all love him, whom to love rightly is to obey, and keep his great Commandment: Take Heed, lest Passion should sway thy Judgment to do any Thing, which else Free-will would not admit of. The Happiness or Unhappiness of thee and all thy Posterity is plac'd in thee: Beware! I, and all the Blest above, shall rejoice to see thee persevere in Obedience. Stand fast; it lies free in thy own Election, to stand or fall: Having Power sufficient within, seek no Help elsewhere, and repel every Temptation to transgress.

SAYING this, he arose; and ADAM thus follow'd him with Thanks: Since the Time of thy Departure is come, go, heavenly Messenger, and Guest sent from him whose sovereign Goodness I adore! Thy Condescension hath been very gentle and affable to me, and shall ever be honour'd with grateful Remembrance: Continue still to be good and friendly to MANKIND, and return hither often.

So they parted; the Angel flying up to Heaven, and ADAM to his Bower, to seek for EVE.

The End of the EIGHTH BOOK.

T H E



T H E
N I N T H B O O K
O F
P A R A D I S E L O S T.

The ARGUMENT.

SATAN having compass'd the Earth, with meditated Guile returns, as a Mist, by Night into Paradise, and enters into the Serpent sleeping. Adam and Eve in the Morning go forth to their Labours, which Eve proposes to divide in several Places, each labouring apart: Adam consents not, alledging the Danger, lest that Enemy, of whom they are forewarn'd, should attempt her alone: Eve loath to be thought not circumspect or firm enough, urges her going apart, the rather desirous to make Tryal of her Strength, and Adam at last yields. The Serpent finds Eve alone, approaches and speaks to her, with many Wiles and Arguments; induces her to taste the Tree of Knowledge forbidden: She resolves to impart thereof to Adam. Eve brings of the Fruit to Adam, he eats also, the Effects thereof on them both.

C H A P. I.

Satan *having compass'd the Earth, with meditated Guile returns by Night into Paradise, and enters into the Serpent sleeping.*



Henceforward I shall have no more to relate of GOD or Angel sitting an indulgent and familiar Guest with MAN, as with his Friend, partaking with him in his Repast, and permitting him the while to discourse innocently without Blame. Now I must change to mournful Subjects; foul Distrust, and disloyal Breach of Duty; Revolt and Disobedience on the Part of MAN, and on the Part of alienated Heaven, Distance, Dislike, Anger, just Rebuke, and Judgment pronounc'd, that brought into this World all our Woe; that brought in SIN and DEATH, and all those bitter Evils that bring DEATH on. This is a Theme of Sorrow; yet the Subject is great, and more heroic than the Anger of ACHILLES, (a) or Rage of TURNUS, (b) or that of NEPTUNE, (c) or JUNO, which so long perplex'd the

(a) *Achilles*; *Lat. Gr. i. e. Without a Lip*; which was burnt, when he was an Infant: Or, free from Pain: Because he was made invulnerable, by being dipt all over in the River *Styx*, except the Heel, by which his Mother held him. The Son of *Peleus*, King of *Thessaly*, and *Thetis*, Goddess of the Sea; the most valiant of all the *Grecian* Heroes, that went to the Siege of *Troy*. After many heroic Actions he was slain by *Paris*, being shot in the Heel.

(b) *Turnus*; *Rutil*. An antient King of the *Rutilians*, who were old Inhabitants of *Italy*, long before the *Latins*. He was a brave Champion; but at last engaging with *Aeneas*, for the Sake of *Lavinia*, was slain by him in a Duel; as *Livy*, *Florus*, *Justin*, and *Virgil* relate, which many learned Authors have confuted since.

(c) *Neptune*; *Lat. Gr. i. e. A Washer*; or from *Nephtin*; *Heb. and Egypt, i. e. Maritime*; Hence

the GREEKS and TROJANS; (*d*) though these Arguments employ'd the Pens of the two great Poets HOMER and VIRGIL: If I might but obtain of Heaven a Stile, answerable to what I have to treat of; or might be visited by that Spirit, that often dictates when I am slumbering, and inspires me unpremeditated on such high Matters; on which I have had long Intention to write, beginning late, and being long in Choice of a Subject; not taking Delight in writing of Wars, which have hitherto been the only Arguments held in Estimation; to relate tedious and feign'd Battles, fought by feign'd Knights; (at the same Time leaving unmention'd the better Fortitude of Patience and heroic Martyrdom) or to describe Races and Games, Tilting (*e*) Furniture, and Tinsel Trappings of gorgeous Knights at Joust and Tournament; (*f*) then describing Feasts, serv'd up in Voluptuousness and State;

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Hence *Naphtuchim*, a Colony of the *Egyptians* descended from *Misraim*, who settled upon the Coasts of the *Mediterranean Sea*, *Gen.* 10. 13. Whence the *Greeks* feigned this Fable of *Neptune*, the God of the Sea: And under this Fable is included *Japhet*, the eldest Son of *Noah*; because the Islands and Continent of *Europe*, lying upon the *Mediterranean Sea*, fell to his Share. ~~So~~ the Antients preserved the Memory of *Japhet*, under this and other Disguises.

(*d*) *Troy*; from *Tros*, one of its Kings, who enlarged it; an antient City of *Phrygia* in the lesser *Asia*, 3 Miles from the *Egean Sea*, on the River *Xanthus*, near *M. Ida*. It was founded by *Dardanus*, *A. M.* 2574. *Troy* had only seven Kings, *viz.* *Tencer*, *Dardanus*, *Eryabonius*, *Tros*, *Ilus*, *Laomedon*, and *Pria-*

mus, under whom it was burnt and razed by the *Grecians*, after a Siege of ten Years; about *A. M.* 2766, 432 Years before the Building of *Rome*, 317 Years after it's first Founding, and 1183 before *Christ*. There were no Monuments of it to be seen in *Strabo's* Time, and he lived in the Reign of *Tiberius* the Emperor. The *Trojans* made divers Colonies upon the *Mediterranean Sea*.

(*e*) *Tilting*; *Sax. O. E.* The Running of armed Men on Horseback, one against another, with Spears. A Diversion much practised among the Antients, and first used at the old *Nemæan Games* in *Greece*.

(*f*) *Tournament*, *Fr. Ital.* i. e. *A Turning Round*; a Concourse. *A Milit.* Diversion. Turning, jousting and fighting on Horseback.

State; which are Things too mean to merit the Name of heroic. Neither skill'd nor studious concerning such Things, I leave them for this higher Argument, which is of itself sufficient to lay Claim to that Name; unless the World be in its Decay, or Years, or Coldness of Climate hinder me from being rais'd high enough to treat of it properly; nor could I attempt it without the Assistance of the divine Spirit.

IT was now dark Night, when SATAN, who but lately fled out of EDEN before the Threats of the Angel GABRIEL, now, having meditated more Fraud and Malice, and being bent on the Destruction of MAN, (not regarding what might happen to fall heavier on himself) return'd again without Fear about Midnight from compassing the Earth; fearful of being discover'd, if he appear'd by Day, ever since URIEL the Angel who was Regent of the Sun, discover'd his Entrance, and forewarn'd the Cherubim that kept their Watch. When he was driven from thence full of Anguish, he kept in Darkness the Space of seven successive Nights; three Times he went round the Equinoctial Line; four Times he cross'd towards the Poles obliquely, still to avoid the Sun; in which Time he had travers'd the whole Globe: On the eighth Night he return'd to EDEN, and on the Side, where the Entrance seem'd most difficult and therefore was left unwatch'd, by Stealth found an unsuspected Way. There was a Place, which now is not, nor has been since the Fall of ADAM, where the River TIGRIS (*g*) shot into a Gulph under Ground to
the

(*g*) *Tigris*. A *Persian* and *Median* Word; from the *Heb.* i. e. An Arrow or Dart; because of the Rapidity of its Course. Therefore *Dionysius* calls it the most rapid of all Rivers in

the World; *Per.* 1. *Line* 778. It riseth in Mount *Ararat* or *Niphates* in *Armenia*, parts *Mesopotamia* and *Assyria*, runs by *Babylon*, and a little below *Bagdad* joins the *Euphrates*. In Holy Writ

the Foot of PARADISE, 'till Part of it rose a Fountain near the Tree of Life: SATAN threw himself into the River, and rose up (involv'd in a Mist) with the Fountain into PARADISE, then thought where to conceal himself: He had search'd Sea and Land, from EDEN over to PONTUS, and from MÆOTIS (*b*) up beyond the River OBY, (*i*) downward as far as the South Pole; and in Length West, from ORONTES to the Isthmus of DARIEN, (*k*) that stops the SOUTH-SEA, and joins the North and South AMERICA, and from thence he had journey'd as far as INDIA. Thus he roam'd over all the World, with strict Search and deep Inspection, considering every Creature, which of them might best serve his wily Pur-

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poses ;

Writ it is called *Hiddekel*, or *Cbiddekel*, which comes from *Cbadda*, i. e. *Sharp*, and *Cal*, i. e. *Swift*, because it flows from the high Mountains of *Armenia*; *Hab. i. e. Swiftness*, Gen. 2.24. *The great River Hiddekel*, Dan. 10. 4. Now *Tigrl* by the *Turks*, according to their corrupt Pronunciation.

(*b*) *Mæotis*; *Lat. Gr. i. e. The Mother or Nurse of the Sea*; because it is the Source or original Spring of the *Pontus*. It is a Lake on the Coast of *Crim-Tartary*, into which the River *Tanais* runneth, and parts *Europe* from *Asia*, on that Side. In the deepest Parts it is not above 18 Foot.

(*i*) *Oby*, by a Fig. of *Gram*. In *Lat. Obba*, or *Obius*; *Pers. Tatar. Extension, Wideness*; because it is a broad River. A vast River, which parts *Siberia* and *Tatary* from *Russia*. It rises from the Lake *Oseroy Telskoy*, or *Altan Nor*, bears at first the Name of *By*, and does not take that of

Oby, till after it has received the Waters of the River *Cbatus*, 20 Leagus from *Telskoy*; then it runs directly North, and empties itself about the 65th Degree of North Latit. into the Guba *Tassa Koya*, from thence into the *Icy Sea* in six Months, over-against *Nova Zembla*, after a Course of 500 German Leagues. The *Russians*, since they conquered *Siberia*, have built about 12 fine Towns or Forts upon it, to overawe the *Tatars*. About 150 Leagues from the Source it is half a League broad, and constantly increases in Depth and Breadth, and abounds with Plenty of all Manner of Fish.

(*k*) *Darien*; *American*. A Neck of Land 18 and in some Places no more than 12 Leagues over from East to West, upon the River *Darien*, between the Gulph of *Mexico* and the *South Sea*: Therefore the *Spaniards* attempted to cut it, but they could not perfect it. It joineth *North* and *South America*.

poses; and he found the Serpent to be the subtlest Beast of all the Field. After much Irresolution and Consideration, he at last chose him; thinking him a fit Instrument of Fraud, in whom he might enter, and hide his dark Designs from the most piercing Sight: For in the subtle Serpent, whatever appear'd might pass without Remark, and be thought to proceed from his natural Wit and Cunning; which observ'd in other Beasts, might raise a Suspicion of diabolical Power, acting within beyond the Sense of Brutes. Therefore he made this Resolution, but first stung with inward Grief, he burst out into this passionate Complaint:

O EARTH, how like art thou to Heaven! if not more justly preferr'd to it; a Seat worthier of Gods, as being built with second Thoughts, improving upon the old Plan! for what God would build worse than he had done before? 'Tis a terrestrial Heaven, attended on by other Heavens, that move round it and shine; yet bear their bright Lights above Lights for that alone, as seeming there to center the Influence of all their precious Beams: As GOD is Centre in Heaven, and yet extends to all; so that being as in the Centre, receives Virtue from all those Orbs; for here, and not in themselves, appear all their known Efficacy, productive of Herb, Plant, and the nobler Birth of Creatures, animated with vegetative, sensitive, and rational Life, which all are summ'd up and meet in MAN! With what Delight (if I could have Joy in any Thing) could I inhabit here? Where there is a sweet Change of Hill and Valley, Rivers, Woods, and Plains, with Land and Sea, and Forest, and Rocks, and Caves: But I can find no Place of Ease or Refuge in any of these; and the more I see of Pleasures about me, so much the more Torment I feel within me, that by Comparison makes Hell appear more intolerable: All Good to me becomes a Curse,
and

and my State would be still much worse, were I in Heaven. But I neither seek to dwell here, nor in Heaven, except I could overcome him, who is now supreme there: Nor have I any Hope to make myself less miserable by what I seek, but only to make others as I am, though worse should be multiply'd and heap'd upon me: For I find no Ease to my relentless Thoughts but in Destruction: If I can destroy him, or win him (for whom all this was made) to do what may cause his own Destruction, all this will follow with him of Course, as being link'd to him in Joy or Misery: In Misery be it then, that Destruction may spread over all. Among the Infernal Powers, Glory shall be given to me alone, to have marr'd what he, who is stil'd ALMIGHTY, continued six Days and Nights in making; and who knows how long before he had been contriving it? Though perhaps it has been since I in one Night, set almost half the Angels free from inglorious Servitude, and left the Throng of his Worshippers something thinner. He to be aveng'd, and to repair his Numbers, which I had thus lessen'd, determin'd to advance into our Room, a Creature form'd of the Earth, and endow him (though rais'd from such a base Original) with those heavenly Perfections, which once were ours: This he has done, either in greater Spite to us, advancing such low Creatures to such high Dignity; or else his Power, which he had of old, to create Angels is spent: (if at least he ever did create them, which who knows?) What he decreed, that he effected; he made MAN, and built for him this magnificent World, gave him the Earth for his Seat, and pronounc'd him Lord; and (Oh! what an Indignity was that!) subjected Angels to be his Servants, and to watch and tend upon an Earth-born Charge. I dread the Vigilance of those who keep Guard over them, and to avoid it, thus wrapp'd up in an obscure Mist of Midnight Vapours, I glide and pry in every Bush
and

and Bramble, where I may by Chance find the Serpent asleep; in whose Shape I may hide me, and the dark Design I bring with me. Oh foul Downfall indeed! that I, who once contended to sit the highest with Gods, am now forced into a Beast, and mix'd with bestial Slime to become incarnate, and inform the Body of a Brute, that before aspir'd to the Height of Deity! But what will not Ambition and Revenge descend to? They who aspire too high must stoop as low, and first or last lay themselves liable to the basest Things. Revenge, though sweet at first, soon becomes bitter, and recoils back upon itself: Let it; I care not, so it strikes him sure, who next to the King of Heaven provokes my Envy, this new Favourite, this Man of Clay, this Son of Despise, whom the more to spite us, his Maker has rais'd from the Dust: Then Spite is best paid with Spite.

So saying, creeping low like a black Mist through every Thicket, he held on his Midnight Search, where he hop'd soonest to find the Serpent: He soon discover'd him, fast asleep, rowl'd round and round, with his Head in the Middle, full of Subtilty; not yet in horrid Shades or a dismal Den, (for there were as yet no such Things) but he slept upon the Grass, without Fear or without being fear'd, for now no Creature was hurtful. The Devil enter'd in at his Mouth, and possessing his brutal Sense, soon inspir'd his Understanding with his own Spirit; but not disturbing his Sleep, lay close, waiting for Morning.

C H A P. II.

Adam and Eve in the Morning go forth to their Labours, which Eve proposes to divide in several Places, each labouring apart: Adam endeavours to dissuade Eve therefrom; but not prevailing, at length consents.

NOW when it began to be Morning in EDEN, and the Flowers open'd and breath'd their Morning Incense; when all Things that the Earth produces, proving the Wisdom of the great CREATOR, silently praise him; ADAM and EVE came forth, and join'd their vocal Worship: That done, they partake of all the Blessings with which they were surrounded, sweetest Scents, and freshest Air; then consult, how they may that Day do all the Work in the Garden, there was for them to do; (for their Work much outgrew the Dispatch of their two Labours) and EVE thus began to speak to her Husband:

ADAM! we may still labour on to dress this Garden, to tend the Plants, Herbs, and Flowers, which is the pleasant Task enjoin'd us, but 'till more Hands assist us, the Work grows under our Hands, and what we lop off by Day, as being over-grown, or prune, or prop, or bind up, in one Night or two springs forth again, and grows wild. Now therefore give thy Advice, or first hear what Thoughts present to my Mind: Let us divide our Labours; do thou go where thy own Choice leads thee, either to wind the Woodbine round about this Arbour, or direct the Ivy where it may be properest for it to climb; while I among yonder Roses, which are intermix'd with Myrtle, see what there is to set right 'till Noon: For while we
 chuse

chuse our Task thus, so near one another all the Day long, what Wonder is it if Looks and Smiles come between, and any new Object bring up accidental Discourse between us; which makes our Day's Work (so intermitted) to be brought to little, though we begin early, and Night comes before we are prepar'd for it.

To whom ADAM return'd this mild Answer:
 Fair EVE, my only Partner and Companion! dear to me beyond Comparison above all living Creatures! Thou hast employ'd thy Thoughts well, and hast well propos'd how we might best accomplish the Work, assign'd us here by GOD, nor shalt thou go unprais'd by me for it: (for nothing can be found more lovely in a Woman, than to study the Good of her Household, and to promote good Works in her Husband:) Yet our LORD hath not impos'd Labour on us so very strictly, as to debar us from taking (when we need) any Refreshment, whether Food, or Conversation, which is as Food to the Mind; nor does he forbid us this sweet Intercourse of Looks and Smiles, for Smiles flow from Reason, deny'd to the Brutes, and are the Food of Love, and Love is not the lowest End or Intention of human Life; for he did not make us to irksome and tiresome Toil, but to Delight, and to that Delight join'd Reason. Doubt not, but our joint Hands will be able, with Ease, to keep these Paths and Bowers from going into Wilderness, at least as wide as we need walk, and 'till younger Hands, before it is long, shall assist us. But if over-much of my Conversation perhaps may cloy thee, on that Account I could yield to a short Absence: (for sometimes Solitude is the best Society, and a short Separation causes Sweetness at Return) But another Doubt possesses me; lest when thou art separated from me, something ill should befall thee: Thou knowest what Warning hath been given us, what a malicious Foe, despair-

despairing of his own Happiness and envying ours, seeks by Contrivance to bring us to Shame and Misery; and watches, no Doubt, somewhere near at Hand, with a greedy Hope to find his Wish, and us asunder, when he might take an Advantage; for he can have no Hope to circumvent us thus join'd together, where each in a Time of Need, might speedily and easily give Help to the other. Whether his first Design be to draw us from our Duty to GOD, or whether he would disturb our conjugal Love; (than which perhaps no Happiness enjoy'd by us more excites his Envy) let it be this or worse, leave not the faithful Side, from whence thou hadst thy Being, and that still guards and protects thee: For where Danger or Dishonour lurks, a Wife is safest, and seemliest by the Side of her Husband, who defends her, or else endures the worst with her.

To whom EVE, with Virgin Modesty and yet majestick, as one who loves, and from whom he loves meets with some Unkindness, sweetly compos'd, and yet not without some Austerity, reply'd thus:

OFFSPRING of Heaven and Earth, and Lord of all the Earth! that we have such an Enemy, who seeks our Ruin, I have learnt, both by Information from thee, and from what I over-heard from the Angel as he was departing, where I stood behind in a shady Nook, being just then return'd, at the Shutting of the Flowers in the Evening. But that thou should'st doubt my Firmness to GOD or thee, because we have a Foe may happen to tempt it, I must confess I did not expect to hear: Thou art not afraid of his Violence, it being such (for he cannot destroy us, or put us to Pain) as we can either not receive, or else resist and repel it: It his Fraud then that thou art afraid of; which plainly infers thy Fear equal, that my firm Faith and Love, can be seduc'd or shaken by his
 Fraud:

Fraud: How could such Thought find any Harbour in thy Breast, such ungrounded Suspicion, ADAM, of her, that but just now thou said'st was so dear to thee?

To whom ADAM, with healing Words, made Answer: Immortal EVE! (form'd by GOD himself from MAN!) for such thou art, while free from Sin and Blame; that I persuade thee not to absent thyself from my Sight, is not because I am diffident of thee, but to avoid the Attempt itself, intended by our Enemy: For he who tempts, though it prove in vain, however asperges the Tempted with some Degree of Dishonour; for it supposes the Tempted not Proof against Temptation, but liable to be corrupted! Even thou thyself, were such a Wrong offer'd thee, would'st resent it with Scorn and Anger, though it prov'd ineffectual: Then think it not amiss, if I endeavour to prevent such an Affront being put upon thee alone, which the Enemy, though bold, will hardly dare to offer us both at once. Nor do thou think too lightly of his Fraud and Malice; he must needs be very subtle who could seduce Angels; nor do thou think the Assistance of another unnecessary or superfluous: I, from the Influence of thy Looks receive Increase of every Virtue; in thy Sight I am wiser, more watchful, (if Need were of outward Strength) stronger; for Shame, to be overcome or over-reach'd while thou look'd on, would raise new Vigour in me, and make me exert myself to the utmost: Why should'st not thou, when I am present, feel the like Sense within thee, and chuse the Trial along with me, who am the best Witness of thy tried Virtue?

In this domestick Manner, and in his matrimonial Care and Love, ADAM spoke; but EVE, who thought less was attributed to her dear Faith than was due, with soft Words made Answer:

How

How are we happy, if this is our Condition? Always to be in Fear of Harm, and always to dwell thus in narrow Bounds, straiten'd by a subtle or violent Enemy, and we meeting him single, not indued with Power to defend ourselves against him? Well, but Harm thou say'st does not come before Sin; only our Foe if he tempts us, he affronts us with his foul Opinion of our Integrity: ----- His foul Opinion fixes no Dishonour upon us, but turns fouler upon himself: Then wherefore should he be shunn'd or fear'd by us, who rather gain double Honour by the Event, from proving his Surmise false, and are favour'd from Heaven with a Witness of Peace within, that our Virtues have stood the Trial? And what is Faith, or Love, or Virtue, that has not been tried in its own Strength, and without other Assistance? Don't let us suspect, that our happy State is left so imperfect by the wise Creator, as not to be secure as well alone, as when in Company together; for otherwise our Happiness would be but frail, and EDEN (to speak the Truth) expos'd in this Manner, would be no PARADISE at all. To whom ADAM with some Fervency replied:

OH Woman! all Things are best, as the Will of GOD has ordain'd them: He created nothing imperfect, or left any Thing that he had created deficient; much less MAN, or any Thing that might secure to him his happy State. MAN is safe from outward Force, all the Danger lies within himself, and that in his own Power; for against his Will he can never receive Harm: But GOD has left the Will free; for what obeys Reason that is free, and Reason GOD made right: But let Reason beware, and keep strict Watch, lest surpriz'd by fair Appearances of Good, she dictate falsely, and so influence the Will to do that which GOD hath expressly forbid. It is not Mi-
strust

frust then, but tender Love, that urges me to mind thee often of thy Duty; and do thou often remind me! We subsist and remain firm, yet it is possible for us to swerve; since our Reason may meet some specious Temptation, made Use of by our Adversary to deceive us, and so not keeping Watch in the strictest Manner, as she was warn'd to do, Reason may inadvertently fall into the Deception. Then don't seek Temptation, which it were much better to avoid; which will be most likely, if thou separate thyself not from me: Trials in all Likelihood will come without seeking. Would'st thou give Proof of thy Constancy? Give Proof of thy Obedience: Who can be sure of thy Constancy or attest it, not seeing thee attempted? But, if thou thinkest another Time, when we are not so well warn'd, we may be found not so well prepar'd as thou seemest to think thyself. ---Go! ---for if thou stayest, not being free, thou art but the more absent: Go! in thy native Innocence! summon all thy Virtue to thy Assistance, and rely upon it! for GOD has done his Part towards thee, do thou do thine.

So spoke our first Father; but EVE, submissive though she persisted and spoke last, replied: Then thus forewarn'd, and with thy Permission, mov'd chiefly by the reasoning of thy own last Words, I go the more willingly; thinking, as thou say'st, our Trial might come, when least sought for or expected by us, and find us both perhaps far less prepar'd: Nor do I much expect that so proud a Foe will first seek the weakest; but should he be bent so to do, his Repulse should shame him the more.

C H A P. III.

The Serpent finds Eve alone ; approaches and speaks to her, with many Wiles and Arguments induces her to taste the Tree of Knowledge forbidden : She resolves to impart thereof to Adam.

SAYING this, EVE softly withdrew her Hand from her Husband's, and light, like what is feign'd of Wood-Nymphs, or of DIANA'S (l) Train, betook her to the Groves; but in her Gait and Goddess-like Deportment, she surpass'd all that has been fabled of DIANA'S Self; though not arm'd like her with Bow and Quiver, but only with such gardening Tools, as Art had rudely form'd without the Help of Fire, or the Angels had brought. A Picture of CERES in her Prime, or of POMONA when she fled from VERTUMNUS, (m) is what she seem'd likest, as she parted from ADAM. He, with Eyes full of Affection, for a great while look'd after her delighted; but yet he rather wish'd that she had staid. He often repeated his Charge to her to come back soon, and she as often promis'd him, that she would be return'd to the Bower by Noon, and have every Thing in the best Order, to invite Repast then, or Repose after Noon. Unfortunate EVE! much deceiv'd,

U much

(l) *Diana.* The Daughter of Jupiter and Latona, Goddess of the Woods, Hunting and Virginitiy. The Nymphs were her Attendants.

(m) *Vertumnus; Lat. i. e. The changing Year.* A God among the old Romans, who fell in Love with Pomona, and to obtain her, he turned himself into all Forms.

He was King of *Tuscany*, who taught Men the Art of Gardening; for which he was deified. This Fable signifies the different Seasons of the Year. His Feasts were celebrated at *Rome*, in the Autumn; wherein they thanked the God for preserving the Fruits to Maturity.

much failing of thy promis'd and presum'd Return! Fatal Event indeed! Thou from that Hour didst never more find in PARADISE either sweet Repast, or sound Repose! there was what waited in Ambush, among the Shades and sweet Flowers, with confirm'd and hellish Rancour, to intercept thy Way, or send thee back again divested of thy Innocence, thy Faith, and Bliss!----- For now, and ever since the first Break of Day, SATAN (a mere Serpent only in Appearance) was come forth, and upon his Search; where he might likeliest find his purpos'd Prey, the only two of MANKIND living, but in them the whole Race included. He sought in every Field and every Bower, where any Grove of Trees, or Piece of Garden-Plot lay pleasanter than the rest, that look'd like what was under daily Tendance, or had been planted for Pleasure by the shady Banks of Rivers, or the Side of Fountains. He sought for them both, but wish'd that it might be his Lot to find EVE separate; but could not hope to meet with what so seldom happened; when beyond his Hope, and agreeable to his Wish, he spy'd EVE alone; she stood but half discover'd, hid behind, and busied with Roses and other Flowers, that grew thick round about: She was half stooping to support such Flowers, whose Stalks were weak and slender, whose Blossoms, though gay, purple, red, or blue, or speckled with Gold, being too heavy for the Stem, hung drooping down: She ties them up gently with Bands of Myrtle; at the same Time not reflecting, that she herself was unsustain'd; so far from her best Prop, and the Storm so nigh. SATAN (in the Serpent) drew nearer, and cross'd many a Walk under Shade of Cedars, Pines, or Palma Trees; then rowling to and fro boldly; sometimes hid, sometimes seen, among the Arbours, and Flowers that grew upon the Borders of the Banks, and had been planted there by EVE; a more delightful Spot than the fabulous Gardens of ADONIS, or of famous

mious ALCINOUS, (*n*) who entertain'd ULYSSES; or that, which is no Fiction, made by SOLOMON, where he held Dalliance with his fair ÆGYPTIAN Queen, the Daughter of PHARAOH. The Place SATAN admir'd much, but more the Person of EVE: As one who has been long pent up in a great and populous City, where by Reason of the Number of Inhabitants, and Want of Room to breath more freely, the Air is become unhealthy, going out on a Summer's Morning, to breath among the neighbouring pleafant Villages and Farms, takes Delight in every Thing he meets with, the Smell of the fresh-mow'd Grass, Cattle, or Dairy, and every Sight and Sound that belongs to a Country Life; then if by Chance some fair Virgin pass gracefully along, what before seem'd pleafing, for her Sake now pleafes more, she most; and in her Look all Pleasure is summ'd up: Such Pleasure the Serpent took to behold this Bed of Flowers, the sweet Retirement of EVE, thus early and alone. The heavenly Form of EVE, angelical, (but only more soft and feminine) her graceful Innocence, her Air in every Gesture or least Action, when the Devil saw, it overaw'd his Malice, and was so charming, that it bereav'd him of the Fierceness and Cruelty of his Intention. That Moment he was absent, and abstracted from his evil Self, and for the Time became negatively and stupidly good; disarmed of his Enmity, Fraud, Hate, Envy, and Revenge. But the hot Hell, that always burns in him, (though he should be in the Midst of Heaven) soon ended his Pleasure, and tortures him now the more, the more that he sees of Pleasure not ordain'd for him: Then he soon recollected himself, gathers together all his fierce Envy and Hate, and thus rejoicing

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(*n*) *Alcinous* entertained *Ulysses* in his Disasters, as *Homer* relates.

in his Purpose, excites all his Thoughts of Mischief:

WHITHER, my Thoughts, have you led me! how sweetly carried me into such a Transport, as could make me forget what brought me hither! Love brought me not, but Hate; not the Hope to taste Pleasure here, and exchange PARADISE for Hell, but to destroy all Pleasure, excepting that which I take in Destruction; all other Joy is lost to me! then don't let me slip the Opportunity which now so favourably offers. Behold the Woman alone, liable to all Attempts! and her Husband (for I can see far round) not near her; whose better Understanding I rather shun, as well as his Strength, he being of a haughty Courage, though made of Earth, yet compos'd of Limbs heroic and not weak, and as I cannot wound him nor touch his Body, no inconsiderable Foe: It is not so with me, so much hath Hell debas'd, and Pain weaken'd me to what I was in Heaven, that I am liable to all: She is divinely fair, and fit Love for Gods, not terrible; though Terror be in Love and Beauty, unless it is approach'd by a Mind arm'd with Hate as mine is; a Hate the greater, as it is disguis'd under dissembled Love, which is the Way I propose to take to bring her Ruin to pass.

THUS spake the great Enemy of MANKIND, having possess'd the Serpent, and made his Way towards EVE; not prone and waving upon the Ground, as Serpents are now, but rising from his Tail in Circles one above another: He had upon his Head a Crest, which he bore aloft, and his Eyes resembled Carbuncles; his Neck a bright Grass green, finely touch'd up (as Painters express it) with Gold, rising up in circling Spires from his Body, which lay and floated about upon the Grass; his Shape was very
lovely

lovely and pleasing, never since of Serpent-kind was more beautiful; not those that HERMIONE (*o*) and CADMUS (*p*) were feign'd to be chang'd into, in ILLYRIA; or the God worshipp'd in EPIDAUROS; (*q*) nor those to which it was pretended JUPITER AM-

U 3

MON

(*o*) *Hermione*; *Lat. Gr.* from the *Heb.* i. e. *The East*; from *M. Hermon* in the East of *Canaan*, where she was born. She was the Daughter of *Mars* and *Penus*, and the Wife of *Cadmus*, of which the Poets made many Fables.

(*p*) *Cadmus*; *Lat. Gr. Heb.* i. e. *The East*: An ancient *Phœnician*, born at *Sidon*, said to be the Son, rather the General, of *Agenor*, King of *Phœnicia*, about *A. M.* 2660. But more likely he was a *Cadomite*, about *M. Hermon*. The *Cadomites* are mentioned, *Gen.* 15. 19. About the Time of *Joshua*, *Cadmus* fled from his victorious Arms, came into *Greece*, settled a Colony of the Old *Phœnicians* there, built *Thebes* in *Boetia*, taught the *Greeks* the Use of Letters, Steel, Copper, Brass and other Arts; for which he was highly celebrated. He married *Hermione*, slew a terrible Serpent that lay by the Well *Dirce*, which destroyed Man and Beast thereabout, and all his own Men, but five; and at last both his Wife and he were changed into Serpents: Because he killed one, that was sacred to *Mars*. The Truth is, *Cadmus* was an *Hivite*. *Heb.* i. e. a Serpent, the restoring his Men to Life is, to enlist them into his Army; the Spears of Brass were said to be the Teeth

of the Serpent, i. e. of *Cadmus* the *Hivite*, the Inventor of, or Worker in Brass; and the Hebrew Word, which signifies *V.* signifies also an armed Man.

(*q*) *Epidaurus*, or *Epitaurus*; as *Eustatius* and *Strabo* call it; *Lat.* from the *Gr.* i. e. *Near the Bull*. An ancient City of *Agria*, a small Region of the *Peloponnesus* or *Morea*, upon the *Egean Sea*, built by *Darius*, the Son of *Hystaspes*, according to *Pliny*, *Lib.* 6. c. 27. But by *Titon*, the Father of *Memnon*, who came to assist at the Siege of *Troy*, according to *Strabo*, about *A. M.* 2976. and so called in Memory of *Jupiter's* carrying *Europa* from *Phœnicia* into *Greece*, and landing there, about *A. M.* 2660. There *Æsculapius* was born, buried and worshipped; now called *Esculapio* after him; Thither the Sick resorted for Cures. The *Romans* were directed in a raging Plague, to fetch him, in the Year 461. The *Epidaurians* were unwilling to part with their God, in the mean time an huge Serpent swam into their Ship, and wound itself round in the Stern, which they took for the God, and carried him to *Rome*. There it quitted the Ship, and went into a little Isle in the River *Tiber*; the Pestilence abated; and therefore they erected a Temple to *Æsculapius* without the Walls;

MON (*r*) was transform'd, when he begot ALEXANDER the Great upon OLYMPIA; (*s*) or JUPITER CAPITOLINE, (*t*) when he assum'd such a Shape, to enjoy the Mother of SCIPIO, (*u*) the Glory of ROME. (*x*)
At

Walls; and worshipp'd him under that Form. The People of this Place are celebrated by *Virgil* for their useful Art of taming Horses. There is another City of this Name in *Dalmatia*, near the Gulph of *Venice*.

(*r*) *Jupiter Ammon*; *Ham*, the Son of *Noah*, who had *Africa* for his Share. In the sandy hot Desarts of *Lybia*, a famous Temple and Oracle were erected to his Memory, whom the *Greeks* called *Jupiter Hammon*.

(*s*) *Capitoline*; of the *Capitol*; *Lat.* i. e. the Head of *Tollus*, which was found buried there, when they dug for the Foundation of it. The *Capitol* is the grand Castle of *Rome*, where *Jupiter Capitolinus* was worshipp'd in a most stately and rich Temple, who under the Form of another Serpent is said to have conversed with the Mother of *Scipio Africanus*: This Temple was begun by *Tarquin I.* the fifth King of *Rome*, *A. M.* 3372. upon the Mount *Tarpeius*, and finish'd by his Nephew *Tarquin the Proud*. It was burnt under *Vitellius*, and rebuilt by *Vespasian*, again under *Titus*, and rebuilt by *Domitian*, with great Pomp.

(*t*) *Olympia*; *Lat.* from the *Gr.* i. e. *All Light*; her first

Name was *Myrtalis*; *Lat. Gr.* i. e. *A Myrtle-tree*. *Justin. Lib.* 9. 7. 13. the Wife of *Phisip*, King of *Macedon*, and Mother of *Alexander the Great*: She is said to have conceived him, not of her own Husband, but of another huge Serpent. Hence, the flattering *Greeks* persuad'd *Alexander*, that *Jupiter Hammon*, in the Form of a Serpent, was his real Father: Therefore he march'd through the vast Desart of *Lybia* to visit him, which the cunning Priest confirm'd, and call'd him, the Son of *Jupiter*. This is related by *Justin*, *Pliny*, *Quintus Curtius*, &c.

(*u*) *Scipio*; *Lat.* i. e. *A Staff*. This was *Publius Cornelius Scipio Africanus*, who conquer'd *Hannibal*, raz'd *Carthage*, added *Africa* to the *Roman Empire*, and advanced it to the Height of all its Glory: for which the Senate decreed that he should be fill'd, *The best Man*. But it was reported, that he was the Son of *Jupiter Capitolinus*, who conversed with his Mother in the Form of another Serpent also. *Liv. Decad.* 3. L. 6.

(*x*) *Rome*; *Hob.* i. e. *Hill*; being built on seven Hills; or *Gr.* i. e. *Strength and Power*. The chief City of *Italy* upon both Sides of the *Tyber*, ten both

At first like one who wanted Access, and yet was afraid to interrupt, he work'd his Way sidelong and winding about: Just as when a Ship brought on by some skilful Pilot, near to a River's Mouth or Foreland, where the Wind veers often, shifts Sail accordingly; so he varied his Motions, and made many a wanton Curl of his crooked Train in the Sight of EVE, in Hopes to allure her Eye. She being busy, though she heard the Sound of Leaves rustling, took no Notice, as being us'd often to have the Beasts sport before her through the Field, they all being obedient to her Call. He now grown bolder, though uncall'd, stood before her, but seem'd only gazing on her in Admiration: He often bow'd his Head, and his sleek shining Neck like Enamel; and fawning lick'd the Ground she trod upon: At length his gentle dumb Expression draw'd the Eye of EVE to take Notice of his Play: He glad that he had gain'd her Attention, making the Serpent's Tongue or Impulse of vocal Air an Instrument of Speech, thus began his fraudulent Temptation:

SOVEREIGN Mistress! (who alone art wonderful)
wonder not, much less arm thy mild Looks with Disdain,
nor be displeas'd that I approach thee thus,
U 4 and

Miles from the Sea, and 840 Miles from London; the Seat of the Roman Empire, and for a long Time, the Mistress of the World; having had the greatest Part of Europe, Asia and Africa under her. It was built by Romulus, at the End of the third Year of the sixth Olympiad, A. M. 3031; 431 after the Destruction of Troy; and 753 before the Incarnation, according to the most exact Account. Yet it was taken ten Times; 1st, by the Gauls;

2d, by Alaric King of the Goths; 3d, by Genseric King of Vandals; 4th, by Totila King of the Goths; 5th, by Odoacer King of the Heruli; 6th, by Theodoricus King of the Goths; 7th, by Gundebald King of the Burgundians; 8th, by the Moors; 9th, by Henry IV. Emperor of Germany; 10th, by Charles Duke of Bourbon, A. D. 1528.

and gaze on thee continually without thinking I can ever gaze enough; nor have I (thus singly) fear'd thy awful Brow, much more awful now retir'd. Fairest Resemblance of thy fair Maker! all Things living gaze on thee, being thine by Gift, and adore thy heavenly Beauty, which they behold with Transport! best to be beheld where it might be universally admir'd; but here among these Beasts, in this wild Inclosure, (who are but rude Beholders, and incapable of discerning Half what is fair in thee) except one MAN, who sees thee? And what is one, for thee, who should'ft be seen a Goddess among Gods, and be ador'd and serv'd by numberless Angels, and have them in thy daily Train.

So flatter'd the Tempter, and introduc'd himself: His Words made some Impression upon the Heart of EVE, though she marvell'd much at the Voice; at Length, not without Amazement, she replied:

WHAT can be the Meaning of this? Do I hear the Language of MAN and human Sense, express'd by the Tongue of a Brute? Language, at least I thought, had been denied to Beasts, whom GOD, on the Day of their Creation, created mute to all articulate Sound: That they may indeed have Understanding I debate within myself, for much Reason often appears both in their Looks and Actions. I knew thee to be the subtlest Beast of the Field, but did not know that Serpents were endued with human Voice. Do this Miracle once more, and say how thou becomest capable of Speech; and why thou art grown so friendly to me above the rest of the Beasts that are daily in Sight? This tell me! for the Relation of such a Wonder will demand due Attention.

To whom the deceitful Tempter replied thus: Resplendent EVE! Empress of this fair World! it is
easy

easy to me to tell all thou hast commanded me, and right it is that thou should'st be obey'd in every Thing. At first I was like the other Beasts that feed upon the trodden Grass; my Thoughts were abject, and as low as my Food, nor did I discern any Thing but that, or Difference of Sex, nor had I an Apprehension of any Thing great or high: 'Till one Day as I was roving in the Field, I chanc'd to behold, at a great Distance, a large Tree full of Fruit, of the fairest Colours, streak'd with red and Gold: I drew nearer to view it, when a savoury Odour was blown from the Boughs, grateful to the Appetite, and which pleas'd my Sense more than the Smell of sweetest Fennel, or the Teats of a Goat or Ewe, dropping with Milk at Evening, and yet unfuck'd by their Kids or Lambs: I resolv'd not to defer satisfying the sharp Desire I had of tasting those fair Apples; Hunger and Thirst (two powerful Perswaders) quicken'd at the Scent of that alluring Fruit, both at once urg'd me so keenly: I soon wound myself about the mossy Trunk of the Tree; (for the Branches are so high from the Ground, that they would require thy utmost Reach, or ADAM'S) about the Tree all other Beasts stood longing and envying with like Desire, but could not reach the Fruit. And now being got up into the Middle of the Tree, where such great Plenty hung so nigh, tempting to gather, and eat my Fill, I did not spare; for I never 'till that Hour in eating or drinking had such Pleasure. But at Length being satisfied, it was not long before I perceiv'd a strange Alteration in me, and my inward Powers changing to a Degree of Reason; and though I retain'd my present Form, yet it was not long before I had the Gift of Speech. From thence forward I turn'd my Thoughts to high or deep Speculations, and with capacious Mind consider'd every Thing visible in Earth or between; every Thing that was fair and good; but in the Rays of thy heavenly Beauty, and in thy di-
vine

vine Form, I behold every Thing that is fair and good united: There is nothing fair that can be brought equal or in Comparison with thee! which was the Cause that I came, (though too importunate perhaps) to gaze, and worship thee; who art rightly declar'd univ'ersal Mistres, and Sovereign of all Creatures.

So talk'd the cunning Serpent; and EVE, more amaz'd than before, replied unwarily: Serpent! thy over-praising me leaves the Virtue of that Fruit in Doubt, which thou hast first tasted. But tell me, where does this Tree grow? And how far is it from hence? For the Trees of GOD, that grow in PARADISE, are a great many, and various of them, which are yet unknown to us; and our Choice lies in such an Abundance, that we leave the greatest Part of the Fruits untouch'd, and still hanging without Decay, 'till more MEN grow up to be provided for, and help to consume the Gifts of Nature.

To whom the wily Serpent cheerfully answer'd: Empress! the Way is easy and not long; beyond a Row of Myrtle-Trees upon a Plain, just by a Fountain, first passing one small Thicket of flowing Myrrh and Balm; if thou pleasest to accept of me for a Guide, I can soon conduct thee thither. Lead on then, said EVE. He going before, rowl'd along swiftly, and made intricate seem strait; being swift to do Mischiefe: Hope and Joy elevated him, and brighten'd his Crest: As when an Ignis fatuus, (*) (which it is said some evil Spirit often attends) hovering and blazing with a deluding Light, misleads the Night Wanderer through Mires, or Pools; so the Serpent glitter'd, and led our credulous Mother EVE into Fraud;

(y) *Ignis Fatuus*, i. e. *A silly Fire*; and we call Jack in the Lanthorn, and Will with the Whip: Because it resembles

those Things. It is a compounded close united Body of oily and sulphurous Matter, and fired Vapours, exhaled from the Earth.

Chap. III. PARADISE LOST. 299

Fraud ; to the Tree which was prohibited by GOD, and was the Occasion of all our Misery : Which when she saw, she spoke thus to her Guide :

SERPENT! we might have spar'd ourselves the Trouble of coming hither ; this Fruit is not for me, though there be such an Abundance : Let the Credit of its Virtue remain still with thee ; wonderful indeed, if it be the Cause of such Effects ! but we neither may taste of this Tree, nor touch it : GOD commanded it so, and left that Command the only one of Obedience : As for the rest, we are a Law to ourselves ; our own Reason is our Law.

To whom the Tempter artfully replied : Indeed ! hath GOD declar'd ye Lords of all Things in Earth or Air, and yet said, that ye shall not eat of the Fruit of all the Trees in this Garden ? To whom EVE (yet without Sin) replied :

WE may eat of the Fruit of every Tree in the Garden ; but of this fair Tree in the Midst of it, GOD hath said, ye shall not eat thereof, neither shall ye touch it lest ye die. She had scarce said this, though but in few Words, when the Tempter, now grown bold, (though with Show of Zeal and Love to M.A.N, and Indignation at the Wrong he suffer'd) begins to put on a new Part ; and fluctuates about disturb'd, as one mov'd to Passion ; yet with Decency, and as about to begin to speak of some great Matter : As when of old some renown'd Orator in ATHENS, (x) or free ROME, where Eloquence once flourish'd, stood collected in himself, and before he spoke, with various Motions and Gestures won upon the Audience ;

(x) *Athens* ; Heb. i. e. *Wisdom*, Gr. i. e. *Oil* ; from *Atben*, another Name of *Minerva*, the

Goddeſs of *Wisdom* and Inventreſs of *Oil* ; which beſtowed her Name upon this City ; or from *Atbis*,

ence; sometimes beginning with a high Voice, and coming immediately to the Substance of the Argument, as through Zeal too hasty to introduce it gradually: So the Tempter moving, standing or rearing up, thus passionately exclaim'd:

O WISE, Wisdom-giving, and sacred Plant, Mother of Science! now I clearly feel thy Power within me; not only to discern Things in their first Causes, but to trace the Ways of the highest Agents, let them be thought never so wise. Queen of this Universe! don't believe those cruel Threats of Death; ye shall not die: How should ye die? By the Fruit? No; that gives ye Life to Knowledge: Shall ye die by him who threatens? Look on me, me! who have touch'd and tasted it, and not only live, but by venturing higher than my Lot, have attain'd to a Life and State more perfect than Fate meant me. Shall that be denied to MAN, which is free to Brutes? Or will GOD blow up his Anger for such a petty Trespass, and not rather praise your dauntless Virtue? Whom the Pain of threaten'd Death (whatever strange Thing Death may be) did not deter from achieving what led to happier Life, and the Knowledge of Good and Evil? Of Good how just is the Knowledge! and Evil, (if there be any such Thing as real Evil) why should not that

Athis the Daughter of *Cranus*, the second King of it, according to *Justin. Lib. 2. 6.* *Athens* was the famous City and University of Greece, on the Coast of *Attica*, the River of *Cephissus* upon the *Egean Sea*, and once the Universal School of Mankind; where Arts and Sciences had their first Advancement among the *Greeks*, under *Socrates*, *Plato*, and many other learned Masters. It was built by *Cecrops*, the *Egyptian*, the first King of

it, who lived in the Days of *Moses*, about *A. M. 2448*. Before *Jesus Christ* 1556 Years, 780 before the first *Olympiad*, 375 before the Siege of *Troy*: then it was called *Cecropia*, *Gr.* i. e. The City of *Cecrops*: and now *Setines* and *Athina*, corruptly by the *Turks*; as they do almost all antient Names of Men, Cities, Countries, &c. But now Learning is quite lost there. The *Venetians* took it from the *Turks*, *A. D.* 1687.

that be known, since it might be the easier shunn'd? GOD therefore, if he be just, cannot hurt you; if he did he would be not just, not GOD; not fear'd then, nor obey'd; nor is it Pain that you yourselves are afraid of, but Death. Why then was this forbid? Why, but to keep ye low, in Awe, and Ignorance, that so ye might always worship him: He knows, that in the Day that ye eat of that Fruit, your Eyes (that though they seem clear to you, are very dim) shall then be perfectly open'd and clear'd; and ye shall be like Gods, knowing both Good and Evil, in the same Manner as they do: Since I, by eating, am internally become rational as a Man; by like Comparison, ye shall be as Gods, rising to Deity from human Nature, as I from brutal to it. So it may be ye shall die, that is by putting off human Nature, to become Gods; if so, Death were to be wish'd for, no Matter how threaten'd, that brings no worse than this along with it: And what I pray are Gods, that MAN may not become, if he was to participate god-like Food with them? The Gods, as they happen'd to be first, take that Advantage to impose upon our Belief, that every Thing proceeds from them: Now I question it; for I see this fair Earth, as it is warm'd by the Sun, productive of every Kind; but I see them produce nothing: If they made all Things, who was it that put the Knowledge of Good and Evil into this Tree, that who-so eats of the Fruit, forthwith without their Leave, attains Knowledge and Wisdom? And wherein lies the Crime, that MAN should attain to Knowledge this Way? What Hurt can your Knowledge do him? Or what can this Tree impart against his Will, if every Thing is his? Or is it Envy? Then I ask again, can Envy dwell among Gods? ----- These, these, and many more Reasons, prove the Need you stand in of this fair Fruit; then human Goddess! gather it, and taste it freely.

HE ended; and his Words, full of Craft and Deceit, found a too easy Entrance into her Heart: She fix'd her Eyes upon the Fruit, and stood gazing, which only to see was strong Temptation; and the Sound of his persuasive Words yet was in her Ear, seeming to her full of Reason and Truth: Mean Time it drew near the Hour of Noon, which excited her Appetite, rais'd by the delicious and savoury Smell of that Fruit; which occasion'd her to look on it with longing Eyes, and at Length (being grown inclinable to touch or taste) with Desire: Yet pausing a While, she first said musing to herself:

DOUBTLESS thy Virtues are great, thou best of Fruits! and worthy to be held in Admiration, though denied to MAN; whose Taste at once gave Eloquence to the Mute, and taught the Tongue that was not made for Speech, to speak thy Praise. He also, who forbids us thy Use, does not conceal thy Praise from us, naming thee the Tree of Knowledge, both of Good and Evil: Then forbids us to taste! but his forbidding only commends thee the more, while it acknowledges the Good thou would'st communicate to us, and discovers to us, what we want and are debarr'd from: For the Good that we do not know, surely we have not; or if we have and don't know it, it is just the same Thing, as if we had it not at all. In plain Words then, what he forbids us is Knowledge; forbids us that which is good, forbids us to be wise? Such Prohibitions are not binding. ----- But, if DEATH should seize and bind us afterwards, what Profit shall we have from our inward Freedom? In the Day that we eat of this fair Fruit, our Doom is, THAT WE SHALL DIE. ----- How does the Serpent die? He has eat of it, and lives, and knows, and speaks, and reasons, and discerns; though he was irrational 'till then. Was DEATH invented then
only

only for us? Or was this intellectual Food prohibited us, to be preserv'd for the Beasts? Yes, for the Beasts it seems! yet that one Beast, which has tasted it first, he does not envy, but brings the Good befallen him, with Joy in a friendly Manner to MEN, without any Deceit or Guile. What am I afraid of then? Or rather, what do I know to fear under such Ignorance, of Good and Evil, of GOD or DEATH, of Law or Penalty? Here grows the Cure of all, this divine Fruit, beautiful to the Eye, inviting to the Taste, and whose Virtue is, to make those who eat it wiser. What hinders then, but that I gather of it, and at once feed both Body and Mind?

So saying, in an evil Hour reaching forth her Hand to the Fruit, she pluck'd and she eat. The whole Earth felt the Wound, and Nature sighing through all her Works, gave Signs of Woe that all was lost. The guilty Serpent slunk back again to the Thicket; which he might very easily do, without being observ'd by her, for she wholly intent upon her Taste, minded nothing else; it seem'd to her that she had never tasted Fruit with such Delight 'till then, whether it were true, or that she only fancied so, through her great Expectation of high Knowledge; nor was Godhead from her Thoughts and Hopes. She eat greedily without Restraint, and did not know that she was eating DEATH: At length satisfied, and her Spirits lifted up as with Wine, jocund, and gay, she thus pleasingly began to say to herself:

O SOVEREIGN, fullest of Virtue, and most precious of all the Trees in PARADISE! blest in the Power to operate Knowledge, 'till now kept in Obscurity, and unknown; and thy fair Fruit suffer'd to hang, as created for no Purpose: But henceforth (not without Song and due Praise every Morning) my early Care shall be to tend thee, and ease the fruitful Burthen of thy

thy full Branches, which are freely offer'd to all; 'till by feeding on thee I grow ripe in Knowledge, as the Gods who know all Things; though it appear by them, that others envy what they can't give; for if the Gift had been theirs, it had never grown here. Experience next to Knowledge I owe to thee, thou best Guide! for not following thee, I had remain'd in Ignorance: Thou openest the Way of Wisdom, and givest Access to her, though she may retire in secret: Perhaps I am in secret; Heaven is a great Way off, very high, and 'tis remote from thence to see distinctly every Thing upon Earth; and perhaps some other Care may have diverted our great Forbidder from his continual Watch, safe with all his Spies about him. ---- But in what Manner shall I appear to ADAM? Shall I as yet make my Change known to him, and let him partake full Happiness with me? Or rather not do it, but keep the Odds, of Knowledge in my own Power without an equal Partner? and so make an Addition of what is wanting in the Female Sex, to draw his Love the more, and render me more his Equal; and perhaps (which is a Thing very desirable) sometimes his Superior; for being inferior, who is free? This may do well.-----But what if GOD has seen me, and DEATH should follow? Then I shall be no more! and ADAM will be wedded to another EVE, and live enjoying all Happiness with her, when I am dead: O it is DEATH to think of that! then I am confirm'd in my Resolution, that ADAM shall share with me in Happiness or Misery: So dearly I love him, that I could endure all DEATH with him, nor would live any Life without him.

C H A P. IV.

*Eve brings of the Fruit to Adam, he eats also;
the Effects thereof on them both.*

SAYING this, EVE turn'd from the Tree, having first bow'd low to it, as in Reverence to the Power that dwelt within; who had infus'd into the Plant, what could communicate Knowledge, and fit to be partook of by Gods. Mean Time ADAM, waiting for and desiring her Return, had wove a Garland of the choicest Flowers to adorn her Hair, and crown her, after her rural Labour, as Reapers are accusom'd to do their Harvest Queen: He promis'd great Joy to himself, and new Delight at her Return, which was so long delay'd; yet his Heart foreboding something ill, often misgave him, and he felt it fail him; so that he went forth to meet her in the Way that she took that Morning, when they first parted. He could not pass any other Way, but by the Tree of Knowledge, and there he met her just returning from it; in her Hand she had a Bough of fairest Fruit with the Down on it, just gathered, of beautiful Appearance and delicious Frangency. She hasted to him, and in her Face seem'd to carry an Excuse, and an Apology for what was done; which with pleasing Words, that to her were never wanting, she thus address'd to ADAM:

HAST thou not wonder'd at my Stay? I have mis'd thee, and thought it long, depriv'd of thy Presence; I have had such Anxiety of Mind, such Agony of Love, which I never knew 'till now, nor ever will again; for I never more intend to try (what I now rashly have) what Pain there is in being absent from thee. But strange and wonderful to hear hath been the Cause: This Tree is not, as we have been

told, dangerous to taste of, nor opening the Way to any unknown Evil; but of divine Effect to open their Eyes, and make them Gods, who taste of it, and such it has been tasted. The wise Serpent, (either not forbid like us, or else not obeying) he hath eaten of the Fruit; and is not become dead, as we were threaten'd; but instead of that, indued with human Voice and Sense, reasoning to Admiration! and with such Perswasion hath so wrought and prevail'd with me, that I have tasted too, and have found the Effects to correspond too with me; my Eyes that were before dim, grown opener; my Spirits dilated, my Heart enlarg'd, and I growing up to Godhead: Which I chiefly sought for thee; and can despise without thee; for Happiness is only so to me, while thou hast Part; it would soon grow tedious and odious, if thou didst not share it with me: Therefore do thou taste too, that the same Lot may join us, equal Joy, and equal Love; lest, if thou taste not, Difference of Degree should separate us, and I too late should desire to renounce Deity for thy Sake, when Fate will not permit it.

THUS EVE told her Story with a chearful Countenance; but there was something like Diffimulation and Shame, flushing on her Cheek. ADAM, on the other Side, as soon as he heard of the fatal Trespas committed by EVE, stood astonish'd and confounded, while a cold Horror ran through all his Veins, and relax'd his Joints. The Garland he had wreath'd for EVE he let fall out of his Hand, and shed all the faded Roses; he remain'd speechless and pale, 'till at Length he first to himself broke inward Silence:

O FAIREST Part of Creation! the last and best of all GOD'S Works! a Creature who excell'd whatever can be form'd either to Sight or Thought, of holy, divine, good, amiable, or sweet! how art thou lost,
how

Chap. IV. PARADISE LOST. 307

how on a sudden defac'd and robb'd of Innocence, now devoted to DEATH! or rather, how hast thou yielded to transgress the strict Command, and to violate the sacred forbidden Fruit! Some curs'd Fraud yet unknown, of our Enemy hath beguil'd thee, and with thee hath ruin'd me: For certain my Resolution is to die with thee! How can I live without thee! how can I forego thy Conversation, sweeten'd and endear'd by Love, to live again forsorn and alone in these wild Woods! Should GOD create another EVE, and I for that End part with another Rib, yet the Loss of thee would ever remain at my Heart! No, no! I feel the Ties of Nature bind me; thou art Bone of my Bone, and Flesh of my Flesh, and from thy State mine shall never be parted, be it Happiness or Misery!

HAVING said this to himself, as one after some sad Dismay a little comforted, and submitting, after disturb'd Thoughts, to what seem'd without Remedy, in a calm, considerate, and melancholy Manner he turn'd himself to EVE.

ADVENTUROUS EVE! (said he) thou hast presumed to do a very bold Deed, and provok'd great Peril, who hast thus dar'd, had it been only coveting to look upon that Fruit, sacred to Abstinence; much more to taste it, or touch it without incurring the Penalty of a Curse. But who can recall what is past, or undo what is done? Not GOD Almighty, nor Fate! Yet so it is, that perhaps thou shalt not die; for perhaps the Fact is not so heinous now, the Fruit being tasted by the Serpent before, by him profan'd, made common, and unhallow'd; it is not found deadly yet on him, he yet lives, and as thou said'st has gain'd a higher Degree of Life, to live as MAN; a strong Inducement to us, as being likely on our tasting it, to find a proportionable Effect; which cannot be, except

308 PARADISE LOST. Book IX.

we become Gods, Angels, or Demi-Gods. Nor can I think that GOD, though he has threaten'd it, will in Earnest destroy us in such a Manner, who are the prime of all his Creatures, dignified so high, and set over all his Works; which as they were created for us, and made dependant on us, must needs fail in our Fall: So GOD shall uncreate his Creation, be frustrated in his Design, do and undo, and lose his Labour, which is not well conceiv'd of GOD; who (though he had Power to make a new Creation) yet he would be loth to abolish us, lest the Enemy should triumph and say, " Their State is very fickle that GOD favours most! Who can please him long? Me he ruin'd first, now MANKIND; whom will he ruin next." which is a Matter of Scorn not to be given to the Foe. However, I have fix'd my Lot, and resolve to undergo the same Fate as thee: If DEATH is to be thy Portion, then DEATH is to me as Life: I feel the Bond of Nature within my Heart, so forcibly draw me to my own Part in thee; for what thou art is mine, our State cannot be divided, we are one, one Flesh, and to lose thee were to lose myself

THUS spoke ADAM; and EVE made him this Reply: O exceeding great and glorious Tryal of Love, high Example and illustrious Evidence, engaging me to emulate! but how shall I, ADAM, being inferior in Nature, attain to thy Perfection? From whose dear Side I boast that I am sprung, and gladly hear thee speak of our Union, that we both have but one Heart and one Soul, of which this Day affords good Proof; declaring thee resolv'd, rather than DEATH, or any Thing more dreadful than DEATH shall separate us, (who are link'd together in such dear Love) to undergo with me one Guilt and one Crime (if it be any Crime) of tasting this fair Fruit, whose Virtue (which at least is some Good) hath presented this happy Trial of thy Love; which else had
never

never been known so eminently. If I thought DEATH would be the Consequence of this my Attempt, I would suffer the worst alone, and rather die forsaken of thee, than tie thee to me with an Action, that might afterward give thee Sorrow; chiefly having so remarkable and late an Assurance of thy true faithful, and unequal'd Love. But I feel the Event far otherwise; not DEATH, but additional Life, new Hopes, new Joys, and new Knowledge: So divine a Taste has touch'd my Sense, that every Thing that was sweet before, seems flat and harsh to this. Taste freely, ADAM, on my Experience, and deliver all Fear of DEATH to the Winds!

So saying, she embrac'd him, and wept tenderly for Joy; much mov'd that he had rais'd his Love to such a noble Height, as to incur divine Displeasure or DEATH for her Sake. In Recompence (for such a bad Compliance as his merited no better) she gave him with a plentiful Hand, from the Bough of that fair enticing Tree: He eat without Scruple against his better Knowledge; not deceiv'd in the least, but fondly overcome with Female-Charms and Enticements. The Earth trembled, as it had done before when EVE eat, and Nature gave a second Groan; the Sky lower'd, it thunder'd, and some Drops fell at the compleating of the mortal original Sin; (a)

X 3

while

(a) *Original Sin*, is that Guilt which Christians suppose to be deriv'd from *Adam* and *Eve* to all their Posterity. They endeavour to prove it from *Job* 14. 4. "Who can bring a clean Thing out of an unclean? not one." *Psal.* 51, 7. "Wherefore as by one Man Sin entered into the World, and Death by Sin; and so

"Death passed upon all Men, for that all have sinned." *Ephes.* 2. 3. "Among whom also we had our Conversation in times past, in the Lusts of our Flesh, fulfilling the Desires of the Flesh, and of the Mind; and were by Nature the Children of Wrath, even as others." From the Degeneracy and Corruption of all Nations,

while ADAM kept eating his Fill, and took no Thought; neither was EVE afraid to commit her former Crime again, the more to sooth him with her belov'd Society; that now both being intoxicated, as it were with new Wine, they become quite full of Mirth, and fancy that they feel Divinity within them, producing that which would make them scorn the Earth. But that false Fruit first shew'd a quite different Operation, enflaming them with carnal Desire; he began to cast lascivious Eyes upon EVE, which Glances she as wantonly repaid; 'till they burnt in the sinful Passion of Lust; and ADAM thus began to express it to EVE:

Now EVE, I see that thou art of an exact and elegant Taste, which is no small Part of Knowledge; since we apply and refer all different Savours to the Judgment of the Palate, which if nice, we say is judicious; so well hast thou made Provision for this Day, that I yield the Praise to thee. We have lost a great Deal of Pleasure, while we abstain'd from this delightful Fruit, nor 'till now have known the true Relish of Taste: If there be such a Pleasure in Things forbidden us, it might be wish'd that for this one Tree we had been forbidden ten. But come! now we are so well refresh'd, let us seek Pastime as cannot but be agreeable after such delicious Fare; for never since the Day I saw thee first, and wedded thee, adorn'd with all Perfection, did thy Beauty so inflame my Sense with Desire to enjoy thee: Thou seemest fairer to me now than ever; all which is owing to the Virtue of this Tree.

HE

Nations; the natural Proneness of all Men to Vice and Immorality; their Aversion to Piety and Virtue, and the Perfections and Happines of *Adam* and *Eve*, before they committed this Sin, compared with disor-

derly Passions, Fear, Guilt, Shame, Confusion, Misery, Mortality, Loss of God's Favour, Expulsion out of *Paradise*, &c. *St. Austin* first called it *Original Sin*.

HE said thus, and did not forbear Glances or wanton Motions of amorous Intent; which were now well understood by EVE, whose Eye darted the contagious Fire of Lust. He seiz'd her Hand, and led her (she being forward to go) to a shady Bank, cover'd thick over-head with thick Branches; their Bed was of various Flowers: There they took their Fill of Love and Play, the Seal of their mutual Guilt, and the Solace of their Sin; 'till Sleep oppress'd them, they being wearied with Dalliance and amorous Sport.

As soon as the Force of that fallacious Fruit was exhal'd, that with exhilarating Vapour had play'd about their Spirits, and led their inmost Powers into Error; and grosser Sleep, bred of unkindly Fumes, and incumber'd with conscious Dreams, had now left them; they rose up, not refresh'd, but weary as if they had not slept; and each viewing the other, soon found how their Eyes were open'd, and their Minds how darken'd! Innocence was gone, that like a Veil had shadow'd them from knowing Evil; just Confidence, native Righteousness, and Honour, were gone from about them, and they were left naked to guilty Shame. ADAM cover'd himself, but his Covering was still more Shame: So rose SAMSON (b) from the Lap of DALILAH, (c) that Harlot he had taken

X 4

from

(b) *Samsou, or Shimson, Heb. i. e. Hear the second Time:* because the Angel was intreated to come to his Parents, a second Time, to let them hear of his Conception, Manner of Life and mighty Deeds. He was the Twelfth and last of the Judges of *Israel*: Succeeded *Abdon*, judged that People twenty Years, and died *A. M.* 2887. before

Jesus Christ, about Eleven hundred and seventeen Years.

(c) *Dalilah; Heb. i. e. A Consumer.* *Josephus* calls her *Dalale*, and the *Greeks Dalida*, which doth not alter the Signification of the Word. A Woman that lived in the Valley of *Soreck*, which lies upon the Banks of the River *Soreck*, *Heb. i. e. A Myrtle Branch:* because mi-
ny

from among the PHILISTINES, and wak'd depriv'd of his Strength; so ADAM and EVE wak'd, destitute and bare of all their Virtue: They sat a long Time with their Countenances confus'd, as though they had been struck dumb; 'till ADAM, though no less abash'd than EVE, at length forc'd Utterance to these Words:

O EVIL! it was in an ill Hour that thou gavest Ear to that false Serpent, whoever taught him to counterfeit MAN's Voice; the Truth being that we are fallen, but our promis'd Rising false; since we find, that indeed our Eyes are open'd, and find that we know both Good and Evil!----- Good lost, and Evil got! ----- A very bad Fruit of Knowledge, if this be to know; this, which leaves us thus naked, void of Honour, Innocence, Faith, and Purity, our usual Ornaments, now all defil'd and stain'd! and evident in our Faces the Signs of foul Concupiscence; whence comes Store of Evil, even Shame, the utmost Evil; and be assur'd many lesser will attend.----- How shall I henceforth behold the Face of GOD, or any of the Angels, so often seen heretofore with Joy and Rapture? Those heavenly Shapes will now dazle me with the Blaze of their Brightness, which I am no longer able to bear. O! that I might live savage here in Solitude, hid in some thick Shade, not to be penetrated by the Light of the Sun or Stars; where highest Trees spread their broad Shades, and darken the Night! Cover me, ye Pines! Hide me, ye Cedars! with innumerable Boughs, where I may never see GOD or Angel more! ----- But now let us, in this bad Condition we are in, contrive what may best serve for the

ny Myrtles grew there. This Valley was about twelve Miles from Jerusalem, on the West, but belonged to the Philistines. Samson's Mistress and Betrayed, Judg. 16, 4. 5. S. Cbrystom,

Cassian, St. Ephrem, Pererius, Sulpitius, Severus, &c. think she was his Wife. But Josephus, St. Ambrose, St. Jerom, Serrarius, &c. believe otherways.

the present, to hide those Parts of ours each from the other, that are unseemliest and seem most obnoxious to Shame: Let us find some Tree, whose broad smooth Leaves join'd together, and girded upon our Loins, may cover all round those middle Parts; that this new Comer SHAME, may not continually reproach us as unclean.

ADAM counsell'd thus, and they both went together into the thickest Wood; there they soon chose the Fig-Tree; not that which is esteem'd for its Fruit, but such as at this Day (known to the INDIANS in MALABAR, (*d*) or DECAN, (*e*)) spreads branching so broad and long, that the bended Twigs take Root in the Ground, and grow round about the Body of the Tree, from whence they first shot forth; which makes a Shade like Rows of Pillars arch'd high over, and having Walks between; there the INDIAN Herdsmen often shunning the Heat shelter themselves, and tend their Herds as they feed, cutting a Passage through the thick Shade. The Leaves

(*d*) *Malabar*; Indian. A vast Country of *India*, lying along the West Coast of the *Peninsula* from Cape *Comarin*, over against the Island of *Ceylon*, to *Canara*, on this Side of the *Ganges*; in Length about 180 Leagues, or 324 Miles; but no where above 100 in Breadth; and the most fruitful, temperate and populous Region in the World. It contained formerly several Kingdoms, which in the Time of *Sarna Perimal*, about 730 Years ago, were all subject to one Sovereign: He embraced *Muhammedanism*, divided his Kingdom among his Relations, and went in Devotion to *Mecca*, and died there; but many of the People are *Pagans* still, and others have embraced *Christia-*

nity of late, by the Missionaries sent thither by the King of *Denmark* in 1706.

(*e*) *Decan*; *Ind. i. e. The South*. A Royal City of a Kingdom of the same Name in *India*, belonging to *Malabar*, in many Islands, on this Side of the *Ganges*. It has *Bengal* on the East, the *Indian Sea* on the West; *Bijnagar* on the South, and the *Mogul's* Country on the North. There, these broad-leav'd Fig Trees grow in Abundance, which *Milton* hints at here: the Leaves of the *Bonona* Tree in *Peru* are four or five Foot long, and about two Foot wide. Another grows there, which is about twelve Feet long and five broad, which the Natives use for a Table Cloth.

Leaves of those Trees they gather'd, which were very broad, and with what Skill they had sew'd them together, to gird their Waists. Vain Covering, if design'd to hide their Guilt, and the Shame that they dreaded! O how unlike to their first naked Glory! Just so COLUMBUS (*f*) found the AMERICANS, (*g*) only girt round with Feathers; who else were naked and wild among the Trees, on Islands, or by the Sea Shore. ADAM and EVE having made these Aprons, and as they thought in Part cover'd their Shame, were nevertheless not at Rest or Ease in their Minds

(*f*) *Columbus*; *Gr. Lat. i. e. A Dove. Christopher Columbus* or *Colon*, born in *Cugureo*, but others say at *Neray*, near *Genoa* in *Italy*. He from his own Knowledge in Geography, and from the Information of an old Sailor *Alphonfus Santrius*, (whom he saved in a Shipwreck) discovered *America*, under the Name and Aid of *Ferdinand King of Spain*, A. D. 1492. But it was first discovered about 300 Years before, A. D. 1170, by *Madoc* a valiant Prince and Son of *Owen Guinneth King of Wales*; as is related by *Lynwric Ap Grano*, *Galy Owen*, *Peter Martyr*, *Humphry Lloyd*, *David Powell*, *Sir John Price*, *Richard Hackluyt*, *Sir Thomas Herbert*, &c. which was farther confirmed by the Reverend Mr. *Morgan Jones*, Chaplain of *South Carolina*, who lived four Months with the *Doeg Indians*, and conversed with them in the Old *British* Language. Lastly, that Prince *Madoc* was buried in *Mexico*, appears by the Epitaph on his Monument lately found there. See the *Gloucester Journal* and *Daily Post*, &c. *March*

6, 1740. After all the Service done to *Spain*, *Columbus* was buried at *Sevil*, with Contempt.

(*g*) *Americans*; the People of *America*; so called from *Americus Vesputi* or *Vesputius*, a *Florentine*, who discovered this *New World*, A. D. 1497. and five Years after *Columbus*. *America* is surrounded with the Ocean on all Sides, and is not contiguous to *Asia*; as the *Russians* have lately discovered. It is as large as the three known *Quarters* of the World; for *Mexico* (or *North America*) is reckoned by some to be about 23000 Miles, and *Peru* (or *South America*) 17000 Miles in Compass: That is, if all the Land upon Gulphs, Promontories and Islands were duly measured. It contains from N. to S. about 8220 Miles, and from E. to W. 6540 M. *Plato*, *Aristotle*, *Diodorus Siculus*, and other Antients gave some dark Hints of *America*; and other Authors affirm that the old *Carthaginians* traded to it. But how could that be done without the Use of the Compass and other Helps of Navigation, not known to the Antients?

Chap. IV. PARADISE LOST. 315

Minds, but they fat them down to weep. Not only Tears fell from their Eyes, but high Storms began to rise within, high Passions, Anger, Hate, Mistrust, Suspicion, and Discord, which sorely shook the inward State of their Minds, that once were quite calm and full of Peace, now restless and turbulent; for the Understanding rul'd no longer, nor did the Will take it any longer for a Guide, but was in Subjection now to sensual Appetite, who usurping, claim'd a superior Sway over sovereign Reason. ADAM, from a Breast thus distemper'd, estrang'd in Look, and in a different Stile, again renew'd his Speech to EVE:

I WISH thou hadst hearken'd to what I said, and staid with me as I besought thee, when that strange Desire of wandering this unhappy Morning, I know not whence, possess'd thee! we had then remain'd happy still; not as we are now, dispoil'd of all our Good, sham'd, naked, and miserable. ----- Henceforth, let none seek needless Causes to prove the Faith they owe; but conclude, when they earnestly seek such Proof, that then they begin to fail in their Duty. To whom EVE, soon mov'd with ADAM's laying the Blame upon her, thus answer'd:

ADAM, what very severe Words have pass'd thy Lips? Wilt thou impute that to my Default, or Will of wandering, (as thou callest it) which, who knows, might have happen'd as ill if thou hadst been by, or perhaps have happen'd to thee, hadst thou been there, or had the Attempt been made here? Thou thyself could'st not have discern'd any Fraud in the Serpent, speaking as he spoke; there was no Ground of Enmity known between us, why should he mean me any Ill, or do me any Harm? What, was I never then to have parted from thy Side? As well I might have grown there still one of thy Ribs, and lifeless! Being as I am, and thou the Head, why didst not thou absolutely command me not to go, especially going into such Danger as thou said'st? But thou wert too
easy

easy then, and didst not much oppose me; nay, thou didst permit me to go, approve of my going, and dismiss'd me fairly: Hadst thou been firm and fix'd (as thou ought'st to have been) in with-holding me, then had not I transgress'd, nor thou with me.

To whom then ADAM (the first Time of his being angry) reply'd: Is this thy Love, and this the Recompence of mine to thee, which I prov'd unchangeable, ungrateful EVE! when thou wert lost, not I, who might have liv'd and enjoy'd immortal Happiness; yet willingly rather chose DEATH with thee: And am I now upbraided, as the Cause of thy Transgression?-----I was not, it seems, severe enough in my Restraint!----What could I do more? I warn'd thee, I counsel'd and admonish'd thee; told thee before-hand of the Danger, and the lurking Enemy that lay in wait: What I had done beyond this had been Force, and Force can have no Effect upon Free-will. But then Confidence bore thee on; thou thought'st thyself very secure, either to meet no Danger at all, or else to find Matter of Glory in the Tryal: And perhaps I was also in an Error, in admiring too much what seem'd in thee to be so very perfect, that I thought nothing evil durst make an Attempt upon thee; but I rue that Error now, which is become my Crime, and thou become my Accuser too!----- Thus shall it happen to MAN, who putting too much Confidence in the Worth of WOMAN, lets her Will rule: She won't bear to be restrain'd; and yet if she is left to herself, and any Evil ensue from thence, she'll first accuse his weak Indulgence of her.----- Thus they spent the Hours in mutual Accusation of each other; but neither of them would condemn themselves, and there appear'd no End to their vain and fruitless Contention.

The End of the NINTH BOOK.



T H E
T E N T H B O O K
O F
P A R A D I S E L O S T .

The ARGUMENT.

MAN's *Transgression known, the guardian Angels forsake Paradise, and returning up to Heaven are approv'd of, GOD declar'd that the Entrance of Satan could not be by them prevented. He sends his Son to judge the Transgressors; who descends, and gives Sentence accordingly; in Pity cloaths them both, and re-ascends. Sin and Death sitting till then at the Gates of Hell, by wondrous Sympathy, feeling the Success of Satan in this new World, and the Sin by Man there committed, resolv'd to sit no longer in Hell, but to follow Satan their Father up to the Place of Man: To make the Way easy from Hell to this World to and fro, they*
pave

pave a broad Highway or Bridge over Chaos, according to the Track that Satan first made; then preparing for Earth, they meet him, proud of Success returning to Hell: Their mutual Grätulation: Satan arrives at Pandæmonium in full Assembly relates with boasting his Success against Man; instead of Applause is entertain'd with a general His by all his Audience, transform'd, with him also, suddenly into Serpents, according to his Doom given in Paradise: Then deluded with a Show of the Forbidden Tree springing up before them, they greedily reaching to taste of the Fruit, chew Dust and bitter Ashes. The Proceedings of Sin and Death; God foretells the final Victory of his Son over them, and the renewing of all things; but, for the present commands his Angels to make several Alterations in the Heavens and Elements. Adam more and more perceiving his fallen Condition heavily bewails; rejects the Condolement of Eve; she persists, and at length appeases him; then to evade the Curse likely to fall on their Offspring proposes to Adam violent Ways, which he approves not; but, conceiving better Hope, puts her in Mind of the late Promise, that her Seed should be reveng'd on the Serpent; and exhorts her with him to seek Peace of the offended Deity, by Repentance and Supplication.

C H A P. I.

The Guardian Angels leave Paradise on Man's Transgression : GOD thereupon sends his Son to judge the Transgressors.



MEAN while the despiteful and heinous Action of SATAN, which he had done in PARADISE, was known in Heaven, and how he having possess'd the Serpent had perverted EVE, and she her Husband, to taste of the fatal forbidden Fruit: For what can escape the Eye of GOD, who sees every Thing, or deceive him who knows all Things? Who just and wise in all his Ways, did not hinder SATAN from attempting to corrupt the Mind of MAN, who was arm'd with Free-will and Strength, compleatly sufficient to have discover'd and repuls'd all Stratagems whatever, either of Foe or pretended Friend: For still they knew, and ought ever to have remember'd the high Injunction, not to taste of that Fruit whoever tempted them; which they not obeying, incurr'd (and what could they do less?) the Penalty; and having in that one Sin committed Rebellion, Disobedience, Pride, Sensuality, and Ingratitude, they deserv'd to fall.

THE Angels, whose Charge it was to guard PARADISE, ascended from thence in Haste up into Heaven, silent and sorrowful for MAN; for by this Time they knew his fallen State, much wondering how the subtle Fiend had found Entrance into PARADISE unseen. As soon as the unwelcome News arrived from Earth to the Gates of Heaven, all were displeas'd who heard it: That Time, dim Sadness did not spare

spare heavenly Faces; yet, as it was mix'd with Pity, it did not lessen their Blifs. The Angels crowded about those who were just arriv'd from Earth, to hear and know how every Thing befell: They made Haste towards the supreme Throne, to give the Account, and make appear with just Plea their utmost Diligence, which was well approv'd of; when the most high eternal FATHER utter'd his Voice thus in Thunder, from amidst his secret Cloud.

YE assembled Angels, and Powers return'd from your unsuccessful Charge! don't be dismay'd nor troubled at these bad Tidings from the Earth, which could not be prevented by your sincerest Care, you being lately foretold what would come to pass, when first SATAN cross'd the Gulph from Hell. I told ye then, that he should prevail, and succeed in his bad Purpose; that MAN should be seduc'd and flatter'd out of all, by reason of his believing Lies against his MAKER; no Decree of mine concurring to necessitate his Fall, or in the least have any Impulie upon his Free-will, which was left in even Balance to its own Inclination: But he is fallen; and now what remains, but that the mortal Sentence should pass on his Transgression? ----- DEATH was threaten'd to be inflicted on him the Day that he transgress'd, which he already presumes vain and void, because yet not inflicted (as he was afraid) by some immediate Stroke; but he soon shall find, before the Day is finish'd, that Forbearance is no Acquittance: Justice shall not return scorn'd, as Bounty has. But whom do I send to judge them? Whom but Thee, my SON and Vicegerent? To Thee I have made over all Judgment, whether in Heaven, or Earth, or Hell. It may easily be seen, that I intend Mercy to be Companion with Justice, when I send Thee, the Friend of
MAN,

Chap. I. PARADISE LOST. 321

MAN, his Mediator, (*a*) his design'd and voluntary Ransom and Redeemer, (who is to take upon himself the Nature of a MAN) to judge fallen MAN.

So spake the Almighty FATHER; and unfolding his bright Glory toward the Right-Hand, shone forth his whole Deity on his SON; in whom that Glory which in the FATHER was invisible, was express and manifest; and who divinely gave this mild Answer:

ETERNAL FATHER! It is Thou who art to make Decrees; it is my Part, both in Heaven and Earth, to obey thy supreme Will; that Thou in me, thy beloved SON, may'st always be well pleased. I go to judge those, who have transgress'd thy Law on Earth; but Thou knowest, whoever is judged, the worst must light upon me, in the Fullness of Time; for so I undertook before Thee, and now not repenting, obtain this of Right, that I may mitigate their Doom, which is to fall on me: Yet I shall so temper Justice with Mercy, as may shew them both to be fully satisfied, and appease Thee. There will be no Need of Attendance or Train, where none are to behold the Judgment, but those two who are to be judged: SATAN convicted by Flight, and Rebel to all Law, is best condemn'd when absent; for Conviction does not belong to the Serpent.

THUS saying, he rose from his radiant Seat of Glory, high and equal to the FATHER: THRONES and POWERS, PRINCEDOMS and DOMINATIONS ministering

(*a*) *Mediator*; *Fr. Ital. Sp.* from the *Lat.* i. e. One that is in the middle between two different Persons; a Manager between Persons at Variance; an Intercessor, a Peace Maker. Before Sin, *Adam* had free Ac-

cess to God; but it made him so abominable and odious to the infinite *Holiness* of the Deity, that he could not be acceptable, without an Advocate and Intercessor.

stering to him, accompanied him to the Gate of Heaven; from whence EDEN and all the Coast lay in Prospect: Strait he descended down: (the Speed of Gods can't be measur'd by Time, though it may be thought to move ever so swiftly.) Now the Sun was descending towards the West after Noon, and gentle Breezes, at their due Hour, rose to cool and refresh the Earth, and bring on the Evening; when he, his Wrath more asswag'd, came both the mild Judge and Intercessor, to pass Sentence upon MAN. ADAM and EVE heard the Voice of the Lord GOD, walking in the Garden in the Cool of the Day, brought to their Ears by soft Winds; they heard, and hid themselves from his Presence among the thickest Trees in the Garden, both Man and Wife; 'till GOD approaching, thus call'd aloud to ADAM:

ADAM! where art thou? thou wert us'd to meet my coming with Joy, and see me far off; I am not pleas'd that I miss thee here, and am entertain'd with Solitude, where (as it was obviously thy Duty) thou us'd to appear before me uncall'd for: Or do I come less conspicuous? Or what Change in thee causes thy Absence? Or what Chance detains thee? ----- Come forth!

AT that Call he came forth, and EVE with him, more unwilling than he, though she had been the first to offend; they were both in a State of Discomposure, and out of Countenance: There was no Love in their Looks, either to GOD or one another; but apparent Guilt, Shame, Perturbation, Despair, Anger, Obstinacy, Hate, and Guile; when ADAM, after fault'ring a great while, thus briefly answer'd:

I HEARD Thee in the Garden, and I was afraid, because I was naked, and hid myself. ----- To whom the gracious Judge, without Reproach, made Answer.-----

Chap. I. PARADISE LOST. 323

swer. ----- Thou hast often heard my Voice and hast not been afraid, but always rejoic'd; how is it become now so dreadful to thee? Who hath told thee that thou art naked? Hast thou eaten of the Tree, whereof I commanded thee that thou should'st not eat?

To whom ADAM, forely beset, replied: O Heaven! in sad Difficulty I stand this Day before my Judge; either to undergo the total Punishment of the Crime myself, or else to accuse my other Self, she who is the Partner of my Life; whose Failings, while she remains faithful to me, I should conceal, and not expose to Blame by my Complaint. But strict Necessity and calamitous Restraint overcome me, lest both Sin and Punishment, however insupportable they may be, fall wholly upon my Head; though should I be silent, thou would'st easily discover what I conceal'd. ----- This Woman, whom thou madest to be my Help, and gavest to me as thy perfect Gift, so good, so fit, so acceptable, so divine, that from her Hand I could not expect any Ill; and what she did, let it in itself be what it would, her very doing it seem'd to justify the Deed; she gave me of the Tree, ----- and I did eat!

To whom the sovereign Presence of the SON of GOD made this Reply: Was she thy God? Or was she made thy Guide or Superior? Nay, was she made equal to thee? that thou should'st resign thy Manhood to her, and the Place where GOD had set thee above her, who was made of thee and for thee: Thy Perfection far excell'd her's in all real Dignity: She indeed was adorn'd with much Beauty, and amiable to attract thy Love, not thy Subjection; and her Gifts were such as appear'd well under Government, but unseemly to bear Rule; which was thy Part, hadst thou known thyself as thou oughtest to have
Y 2 done.

done. Having said thus, he spoke to EVE in few Words, Say, Woman, what is this which thou hast done? To whom said EVE, almost overwhelm'd with Shame, soon confessing, yet not bold or talkative before her Judge, thus replied with downcast Looks:----- The Serpent beguil'd me, ----- and I did eat!

WHICH when the Lord GOD heard, he proceeded without Delay to give Judgment on the accus'd Serpent, who for Want of Understanding and Speech, was not able to transfer the Blame from himself to SATAN, who had made him an Instrument for Mischief, and polluted him from the End of his Creation; who was then justly accurs'd, as being vitiated in Nature. To know more did not concern MAN, nor alter his Offence; yet GOD at last applied his Doom to SATAN, though in mysterious Terms as he then judg'd best, and thus let his Curse fall upon the Serpent:

BECAUSE thou hast done this thou art accurs'd above all Cattle, and above every Beast of the Field; upon thy Belly shalt thou go, and Dust shalt thou eat all the Days of thy Life: I will put Enmity between thee and the WOMAN, and between thy Seed and her Seed; it shall bruise thy Head, and thou shalt bruise his Heel.

So spoke this Oracle, (b) which was verified and accomplish'd :

(b) Oracle; Fr. Ital. Span. Dut. Brit. Lat. i. e. An Answer from the Mouth; an Answer or Counsel concerning Things to come, given by God to his People of old, by Prophets, Inspiration, an audible Voice, Dreams, Visions, Ur. in,

and Thummim, &c. which were imitated in the Answers made in the Oracles of Delphi, Dodona, &c. making the blind Heathens believe that they were spoke by the Mouth of God.

Chap. I. PARADISE LOST. 325

accomplish'd, when JESUS, (c) the Son of MARY, (who is the second EVE) saw SATAN the Prince of the Air, fall down from Heaven like Lightning; then rising from his Grave, having spoil'd Principalities and Powers, he made a Show of them openly, triumphing over them, and with bright Ascension led Captivity Captive through the Air, the very Realm so long usurp'd by SATAN, whom he shall tread at last under our Feet; even he, who at this Time foretold his fatal Bruize; and to the WOMAN he gave Sentence thus:

I WILL greatly multiply thy Sorrow by thy Conception; in Sorrow shalt thou bring forth Children; unto thy Husband's Will thine shall submit, for he shall rule over thee.

LASTLY upon ADAM he thus pronounc'd Judgment: Because thou hast hearken'd to the Voice of thy Wife, and hast eaten of the Tree of which I commanded thee, saying, thou shalt not eat of it, curst be the Ground for thy Sake; in Sorrow shalt thou eat of it all the Days of thy Life; Thorns also and Thistles it shall bring forth to thee, and thou shalt eat of the Herb of the Field. In the Sweat of thy Face shalt thou eat Bread, 'till thou return unto the Ground, for thou wast taken out of the Ground; Dust thou art, and unto Dust thou shalt return again.

So he judg'd MAN, being sent both Judge and Saviour, and put far off the present Sentence of

Y 3

DEATH,

(c) *Jesus; Heb i e. A Saviour.*
A proper Name among the Jews; the first was *Jeshua* or *Jesus* the Son of *Nun*, the Successor of *Moses*, *Acts* 7. 45.
"Which also our Fathers that came after, brought in with

"*Jesus* into the Possession of the Gentiles, whom God drave out before the Face of our Fathers, unto the Days of *David*." And of many others; but here, *Jesus* the Son of the *Virgin Mary*.

DEATH, which was pronounc'd on that Day: Then pitying them, to see how they stood before him, expos'd to the naked Air; (that now was likewise about to suffer Change) he did not disdain, thenceforth, to assume the Form of a Servant: As when he wash'd his Servants Feet; so now, as the Father of his Family, he cover'd their Nakedness with the Skins of Beasts; which either had slain one another, (as since the Fall they began to do) or else were such as had been shed by Snakes, or such Creatures as change their old Skins for new ones, and did not think much to cloath his Enemies; nor did he only cloath their Nakedness with the Skins of Beasts, but arraying their inward Nakedness (which was much more shameful) with his Robe of Righteousness, cover'd it from the Sight of his FATHER. With swift Ascent he return'd up to him, into his blisful Bosom, sitting in Glory as of old; and to the omniscient FATHER, now appear'd, recounted all that had pass'd with MAN, mixing sweet Intercession.

C H A P. II.

Sin and Death make a Bridge over Chaos, and travel from Hell to Earth: Satan arrives at Pandæmonium, and in full Assembly relates his Success against Man.

MEAN while, before ADAM and EVE had sinn'd, and had Sentence pass'd on them on Earth, SIN and DEATH sat within the Gates of Hell on either Side, opposite to each other; the Gates since SATAN pass'd through had stood wide open, belching outrageous Flames into the CHAOS, SIN having open'd them; who now thus began to say to DEATH:

O SON! why do we sit here idly viewing each other, while our great Author SATAN thrives in other Worlds, and provides a happier Seat for us his dear Offspring? It can't be otherwise, than that Success attends him: Had he met with Misfortune, he had return'd before this Time, furiously driven by the Ministers of Vengeance; since no Place can be so fit for his Punishment or their Revenge, as this is. Methinks I feel new Strength rise within me, Wings growing, and large Dominion given me beyond this deep Hell; whatever it be that draws me on, or whether it be Sympathy, or the Force of some natural Power, to unite Things of like Nature at the greatest Distance, by secret Attraction and Conveyance. Thou who art my Shadow and inseparable from me, must go along with me, for there is no Power that can separate DEATH from SIN. But, lest perchance the Difficulty of passing back, keeps him from returning over this Gulph, through which there is no Passage, let us try (a difficult Piece of Work! yet not improper for thee and me, nor ill suited to our Power) to make a Path over the Abyfs from Hell to that new World, where SATAN has now got Footing; a Monument of high Merit to all the Infernal Host, making their Passage easy, backward and forward from hence, or for them to quit Hell once for all, which of these shall happen to be their Lot: Nor can I miss the Way, finding myself so strongly drawn by Instinct, and this new felt Attraction.

To whom the meagre Shadow, DEATH, soon gave Answer: Go, whither Fate and strong Inclination lead thee on; I shall not lag behind, nor miss the Way, thou being my Guide: I draw such a Scent of Mortality, Prey innumerable! and taste the Savour of DEATH from all Things that lie there: Nor shall I be wanting to the Work thou art taking in Hand,

but give all the Assistance that lies in my Power. And so saying, he snuff'd with great Delight the Smell of the mortal Change upon Earth: As when a Flock of ravenous Birds of Prey come flying, against the Day of Battle, where Armies lie encamp'd, though from the Distance of many a League, drawn by the Scent of living Carcasses, design'd for DEATH the next Day in bloody War; so the grim King of Terrors snuff'd and turn'd up his Nostrils into the tainted Air, smelling his Prey from afar. Then both he and SIN flew different Ways from out the Gates of Hell, into the waste, wild, and confus'd CHAOS, damp and dark; and with Power (for their Power was great) hovering upon the Waters, drove, crowded together, (as if it were toss'd up and down in a raging Sea) all that they met with, solid or slimy, driving it in Shoals on each Side, towards the Mouth of Hell: As when two Polar Winds, blowing adverse upon the CRO-
NIAN (i) Sea, drive together Mountains of Ice, that stop the imagin'd Way beyond PETSORA, (k) Eastward to the rich Coast of CATHAY (l). DEATH smote

(i) *Cronian*, of *Cronos* or *Cronus*; *Lat. Gr. i. e. Time*. A Name of *Saturn*, the God of Time and all cold Things. Here, the *Frozen Northern Ocean*, under the Influence of the Planet *Saturn*; which is a cold Planet, according to the Astrologers; being far from us.

(k) *Petsora* or *Petzorka*; *Russ.* A Province in the North of *Moscow*, under the *Arctic Circle* upon the *Icy Sea*, on the West Side of the River *Oby*; so called from the Capital City, which standeth in a Lake of the same Name; there is a River so called, which falleth into that Ocean, at the Mouth of the

Waygats. It borders upon *Siberia*. The *Russians* call a vast Range of Mountains near to it *Ziemno Lipias*, i. e. The *Belt or Girdle of the World*, which they imagine to be the Extremes of it.

(l) *Cathay* or *Catas*. A Province of *Tatary*, having the *Frozen Ocean* on the North, and *China* on the South. It is called *Cara Kitaia* and *Ava*, by the *Tatars*, i. e. *Black-China*: because the Inhabitants were Sun-burnt; whereas those of *China*, at least in the Northern Provinces, are White. It consisted of the six Northern Provinces of *China*, so called from the

smote what they had gather'd together with his petri-
fying Mace, and fix'd it as firm as DELOS now is
fix'd, which was said once to have floated; the rest
the Rigour of his Look bound: They fasten'd all
with Slime, broad as the Gate, and deep as the Bot-
tom of Hell, and built an immense and high-arch'd
Pile over the foaming Deep; a Bridge of prodigious
Length, joining to the Wall of this World, now de-
fenceless and forfeited to DEATH: From hence mak-
ing a broad, easy, inoffensive Passage down to Hell:
So (if great Things may be compar'd to small)
XERXES, (m) to bring under Subjection the Libery
of GREECE, came from the Royal Palace of SU-
SA (n) to the Sea, and making a Bridge over the
HELLE-

the antient *Cati* of *Tatary*, who conquered *Cbina*, and establish-
ed *Cathay* for the Seat of their
Empire; then *Pekin* or *Cambala*
became the Royal City, and
the whole Empire of *Cbina*
went under that Denomination
by the *Tatars*, who conquered
it; tho' it had been the most
antient Empire, and lasted the
longest of any upon Earth, *A.*
D. 1278. These Places and
Names were first made known
to the *Europeans* from the *Sara-*
cens; who began a long and
bloody War with the *Tatars*,
A. D. 1616. ended in the Con-
quest of *Cbina* and the Destruction
of the Family of the *Tai-*
minga, *A. D.* 1644. As *Father Paul*
of *Venice* relates, who
was in that War.

(m) *Xerxes*; *Perf.* i. e. The
grand Warrior.) The fourth
King of *Persia* and first of that
Name. He was second Son of
Darius, i. e. the *Avenger*;
(*Abasuerus* is his Scriptural

Name) i. e. One that defeats
the Schemes of another Man,
and Nephew of *Cyrus* the Great
(i. e. the Sun.) *Xerxes* reduc-
ed *Egypt*, and in the fifth Year
of his Reign, set out from *Susa*
with the most numerous and
formidable Army that ever the
World saw before or since, to
invade *Greece*: which amounted
to five Millions of Souls and a-
bove. *Herodot.* L. 7. c. 187.
A. M. 3470. But was shame-
fully defeated, and hardly es-
caped with his Life, in a little
Cock-boat. A just Chastise-
ment for his Insolence. He is
called *Abasuerus*, *Est.* 1.

(n) *Susa*; *Heb.* i. e. A *Lil-*
ly: because many *Lillies* grow
thereabout. So *Jericho* is cal-
led the City of *Palm Trees*,
Deut. 34. 3. And *Florence*, in
Italy, from Abundance of Flow-
ers there. It is called *Shushan*;
and there *Abasuerus* held his
Court, *Esther* 1. 2. And hence
the whole Country was called
Susiana,

HELLESPONT, (o) join'd EUROPE (p) to ASIA; (q) of whom it was said, that he scourg'd the Waves, because they broke down his Bridge.

Now

Sufana. The chief City of that Province of *Persia* between *Tygris* and *Persia*, and five Days Journey from the *Euphrates* towards the Frontiers of *Cbaldea*. It was built or repaired by *Darius Hyfaspis*, the Father of *Xerxes*, as *Pliny* reports; but *Strabo* ascribes it to *Tytbon* the Father of *Memnon*, about *A. M.* 2750, therefore, some call it *Memnonia*. It was the Seat of the *Persian* Emperors, during the Summer Season, for many Ages. There *Daniel* the Prophet was buried; and *Josephus* says that his famous Palace there was fresh and beautiful in his Days. *Alexander the Great* took it and found about 7 Millions in Gold, and 9,000,000 Pound Sterling in Silver, besides other immense Treasures there. Now *Souster*, *Thromot*. There *Alexander the Great* married *Statyra*, and made a Feast for 9000 Guests, and gave to each of them a Golden Cup.

(o) *Hellespont*; *Lat. Gr.* i. e. *The Sea of Helle*, Daughter of *Atbamas* King of *Thebes* in *Greece*; which flying with her Brother *Phryrus*, from the Indignation of her Mother in Law, perished there. It is a narrow Sea between the *Propontis* or white Sea, and the Head of the *Archipelago*, not above ten or twelve Leagues in Length, at the Mouth it is a large League and a half broad, and at the

narrowest about seven Furlongs over. It is the Entrance into *Constantinople* from the *Archipelago*, and divides *Europe* from *Asia*. Some call it the Streights of *Gallipoli*, from a City of that Name upon the West Side of it; and by the *Turks*, the *Dardanelis*, from *Dardane*, an antient City near it, in *Asia Minor*. It is defended by two new Castles, which *Mabomet IV.* 1659. and not from the old Castles of *Cestos* and *Abydos*, as some have thought. See *Monf. Tournesfort*. Over this Sea *Xerxes* laid a Bridge between *Cestos* and *Abydos*, by which he carried his immense Army in seven Days and Nights, into *Europe*.

(p) *Europe*; *Phæn.* i. e. *A white Face*, of a fair Countenance: because the People of it are whiter and fairer, than those of *Asia* and *Africa*. One of the four grand Quarters of the World; tho' it be least of all, yet it is most considerable now for all Manner of Arts, Sciences, Arms, Laws and Learning in the World, &c. It is about 3300 Miles in Length; and 2300 in Breadth. *Strabo* and other Geographers resemble it to the Shape of a Dragon; whereof the Head to *Spain*, the Neck to *France*, the main Body to *Germany*. *Europe* contains two Empires, and about thirty different Kingdoms. It is parted from

NOW DEATH and SIN had brought the Work (by wond'rous Art, superior to any we know) to the Outside of this round World; it was a Ridge of pendent Rock, which they had drawn over the CHAOS, following the Track of SATAN, to the self-same Place where he first lighted and landed: They made all fast with Pins and Chains of Adamant; too fast and too durable they made it! and now in little Space the Confines of Heaven and of this World met; and on the Left-Hand Hell interpos'd with a long Tract between; three several Ways in Sight led to these three Places. And now they had discover'd the Opening that led to the Earth, where SATAN had enter'd; and tending first their Way to PARADISE, they beheld him in the Likeness of a bright Angel, between the CENTAUR (r) and the SCORPION, steering upwards

from *Africa* by the *Mediterranean* Sea on the South, and from *Asia* by the *Archipelago*, *Hellepont*, *Propontis*, the *Bosphorus*, *Euxine* Sea, the *Mæotis*, and the great River *Volga* on the North East.

(q) *Asia*; *Phæn.* i. e. *The Middle*: because it (especially *Lesser Asia*) lies in the Middle of *Europe*, *Asia*, and *Africa* The third Quarter of the World, larger than the other two, and very famous for being the Original Seat of Man's Creation, Fall and Redemption; for the first and most renowned Transactions of Mankind, recorded in Sacred Writ, and all antient Histories. It is surrounded with Sea on the North, East and South, and parted from *Europe*, as is said above, on the West. *Asia* extends from the North to the

South, about 4400 Miles; and from East to West, 7500 Miles. Antiently it was divided into the Greater and Lesser *Asia*; afterwards into five large Empires, viz. I. That of the *Czar of Muscovy*. II. Of the great *Cham of Tatory*. III. Of the Great *Mogul*. IV. Of the *Sophy of Persia*. V. Of the *Sultan of the Turks*. To those may be added the Empire of *China*, which was not known to the Antients; but as large as any of those Empires:

(r) *Centaur*; *Lat.* from the *Gr.* i. e. *Pricking a Bull*. A fabulous Monster, half Man half Horse. This Fable rose from a People of *Thessaly*, who first broke Horses to War, and riding upon Horseback, drove their Cattle before them. Other Men seeing them at a Distance, thought they were but one Creature:

wards among innumerable Constellations, and the Sun rising in ARIES. He came in a Disguise, but SIN and DEATH soon discern'd their Parent through it. He, after he had seduc'd EVE, slunk without being taken Notice of into the neighbouring Wood; and changing his Shape, to observe the Sequel, saw his deceitful Act seconded by EVE, (though she knew nothing of the Mischief she was about) upon her Husband: He saw their Shame, and that they had sought vain Coverings to hide it; but when he saw the SON of GOD coming from Heaven to judge them, terrified at that, he fled; not hoping by that Means to escape, but only to shun the present Punishment; fearing (knowing himself to be guilty) what GOD's Wrath might inflict: That past, he return'd by Night, and list'ning, where the unhappy Couple sat in their sad Discourse and various Complaints thence gather'd the Knowledge of his own Doom; which understanding not instantly to be inflicted, but in future Time, he now return'd to Hell full of Joy, and fraught with good Tidings; and at the Brink of CHAOS, near the Foot of this new wonderful Bridge, he met, (not hoping nor expecting) his dear Offspring, who were come to meet him; there was great Joy at their Interview, and it increas'd at Sight of that stupendous Passage, which they had made. He stood long in Admiration, 'till SIN, his fair enchanting Daughter, thus broke the Silence:

O FATHER! these are thy great Deeds, these are thy Trophies! which thou viewest as if they were not thy own; thou art their Author and first Architect;
for

ture: And so the poor *Americans* thought of the *Spaniards*, when they first invaded them upon Horses. Here, an Astron. T. a Southern Constellation, consisting of 37 Stars, which is

called *Sagittarius*, Lat. i. e. An *Archer* or *Bowman*. It is so called, because of its vehement Cold when the Rays of it cast forth the piercing Winds in *November*.

for I no sooner divin'd in my Heart (which by a secret Harmony still moves with thine, join'd in a sweet Connection) that thou hadst prosper'd on Earth, which thy Looks now also bear Witness to, but strait I felt (though the Distance of Worlds was betwixt us) that I must follow thee, with this thy SON; for Fate, and the necessary Consequence of Things, will for ever unite us three: Hell could no longer hold us, nor this obscure, unpassable Gulph detain us from following thy illustrious Tract. Thou hast achiev'd our Liberty at last, though 'till now we have been confin'd within the Gates of Hell: Thou hast given us Power thus far to fortify the dark Abyss, and to lay over it this wond'rous and portentous Bridge. This World is now all thine; thy Virtue has won what thy Hands did not make: Thy Wisdom has gain'd, with Odds, what War had lost, and fully aveng'd us for the Loss that we sustain'd in Heaven: Here thou shalt reign Monarch; there thou didst not: There let him still bear Sway, the Conqueror, as Battle hath adjudg'd him; retiring from this new World, which is now alienated from him by his own Sentence: And let him henceforth only divide with thee the Monarchy of all Things, parted by the Bounds of Heaven, which is his Dominion, from this orbicular World, which is now thine; or let him try another Battle with thee, now grown more dangerous to his Throne.

To whom the Prince of Darknes made this glad Answer: Fair Daughter! and thou who art at the same Time my Son and Grandchild! you have given, high Proof that ye are of the Race of SATAN, (for I glory in the Name, which declares me the Antagonist of the Almighty King of Heaven) and merit great Praise from me, and all the Infernal Empire; that so near Heaven have, with this glorious Work and triumphal Act, met me come triumphal from my glorious Act, and have made this World and Hell
one

one Realm, (and made it ours) one Continent of easy Thoroughfare. Therefore while I with Ease descend through Darkness, over the Road which ye have made, to my associate Powers, to acquaint them with what hath happen'd, and to rejoice with them; do you two, this Way, among these numerous Orbs, (which are all yours) descend right down to PARADISE: Dwell there, and reign in Happiness, and thence exercise Dominion on the Earth and in the Air, but chiefly upon MAN, who has been declar'd Lord of all; make him first your Slave and Prisoner, and lastly kill him. I send ye my Substitutes, and create ye my Plenipotentiaries on Earth, having matchless and full Power issuing from me: All my Hold of this new Kingdom depends entirely upon your joint Strength; it lying, through my Craft and Management, now expos'd to DEATH through SIN. If your united Power does but prevail, the Affairs of Hell need Fear no Detriment; therefore go, and be strong in Evil.

SAYING this, he dismiss'd them, and they with Speed held their Course through the thickest of the Constellations, every where spreading their Bane: The blasted Stars look'd pale, and Planets under evil Influence then suffer'd real Eclipse. SATAN went the other Way, down the Causeway to the Gate of Hell: On either Side, GHAOS (over whose Realm SIN and DEATH had built the Bridge) beat with rebounding Surge against its Foundation, which it could not remove. SATAN pass'd through the Gate, that was wide open and unguarded, and found the Place deserted; for those who were appointed and us'd to sit there, had (as has been said) left their Charge, and flown to the upper World: The rest were all retir'd farther within, about the Walls of PANDÆMONIUM, the City and proud Seat of LUCIFER: (SATAN having been call'd so by Allusion; being,

ing compar'd to that bright Star) There the Legions kept their Watch, while the Chiefs sat in Council, solicitous what Accident might intercept the Return of their sent Emperor; for so when he departed he gave Command, and they observ'd it: As when the TARTAR retires from his Foe the RUSSIAN (s) by ASTRACAN, (t) over the snowy Plains; or the SOPHY (u) of PERSIA, retiring from the TURKS, leaves all waste beyond the Realm ALADULE (x),
in

(s) *Russian, of Russia; Heb. i. e. The Head: Or from Rofsi or Rusfi, which in their Tongue signifies a collected People, consisting of divers Nations joined together under one Head; or from Rusi, the Son of Japhet, the reputed Founder of that Monarchy. They settled about Mount Taurus, and afterwards in the North Parts of Asia and Europe; where they erected 12 different Dukedoms, which at last submitted to one Supreme, called Tzar, or Czar, Slav. i. e. A Prince or Sovereign: And Muscovites, since the Tzars established their Residence at Moscow, A. D. 1300. Muscovy is 4 Times as large as all Germany, but not half so populous; because of the vast Woods, Desarts and uninhabitable Parts of it.*

(t) *Astracan; Rus. from the Perf. Haißberk boum, i. e. 8 Pillars; being so founded at first. A large and wealthy City in one of the Islands of the River Volga, at 13 Leagues from the Mouth of it. The Russians call that Island Dolgi Ostrof, i. e. The Long-Isle: because it is ve-*

ry long. John Bazilovitz, (Rusf from the Gr. i. e. The King, and Wits, i. e. Illustrious) took it from the Tatars, A. D. 1554. It stands on a rising Ground, 47 Degrees Northern Latitude, encompassed with a double Wall, is well fortified. It gives Name to a large Kingdom of Tatory, upon the Caspian Sea; is one of the best Cities belonging to Russia, and grows more considerable, by the great Trade with the Persians, Tatars, Collmaks, Georgians and Russians.

(u) *Sopbi, or Sophy; Perf. from the Arab. Topb, i. e. Wood: Because a King of Persia took that Name, from a woollen Turban, or Vest which he wore. Pure and Sincere: Because he professed to be of the Race of Haly. This is a Title of the Emperors of Persia from Ishmael Sopbi the Son of Guine Sopbi, Chief the 7th Race of their Kings, who from a Shepherd (by his Courage and good Fortune) was raised to that Throne, about A. D. 1370.*

(x) *Aladule; Perf. is the greater Armenia with a Part of Cappadocia; and is so called by
the*

in his Retreat to TAURIS, (y) or CASBIN: (z) So these, the Host lately banish'd from Heaven, left the outermost Parts of Hell deserted many a dark League, being reduc'd in careful Watch round their Metropolis, and now in hourly Expectation of their great Adventurer, from the Search of foreign Worlds. He pass'd through the Midst of them unmark'd, appearing only as an inferior Angel of War of the lowest Order; and from the Door of the PANDÆMONIUM invisibly ascended his high Throne, which was plac'd in Regal Lustre at the upper End, under a Canopy of State most richly woven. He sat down a-while, and look'd round about him, he himself keeping unseen: At last, as from a Cloud appear'd his shining Head and Shape, bright like a Star: (or brighter; being clad with that permissive Glory or false Glitter, that was left him since his Fall.) The Throng of Infernal Spirits,

the *Turks*, from *Aladules*, the last King of it, whom *Selymus I.* slew, A. D. 1516. and subjected it to their Empire ever since. It was called *Turcomania*, in the Year 844. When a great Flood of bloody *Tartars* or *Turks* pass'd over the *Caspian* Mountains and settled there.

(y) *Tauris*, and *Tebris*; *Perf.* Some call it *Ecbatana*: because it was founded out of the Ruins of that ancient City (as old as *Babylon*, and called *Albmetba*, *Esd.* 6. 2. founded by *Arpaxad*, A. D. 786) *Tebris* belonged to the *Turks* till *Shah Abbas* King of *Perfia* retook it. A. D. 1603. It is one of the richest Cities of *Perfia*, and of the greatest Trade in *Asia*. There is a *Medresba* or Academy in it; a vast Number of *Armenian* Christians, and their *Patriarch's* Seat.

(z) *Casbin*, *Caswin*, or *Karwin*: A large and beautiful City of *Perfia*, and formerly of *Parthia*; situate in a delightful Plain, 6 Miles in Circumference; in the Province of *Ayrach*, between the *Caspian* Sea and *Isphahan*. Some take *Casbin* for *Tauris* the *Ecbatana* of *Media*, but it is 65 *German* Miles from *Tauris*. Here the *Perfian* Monarchs resided after the Loss of *Tauris*, till *Shah Abbas* removed to *Isphahan*; since then it has declined, but there they are all inaugurated still. The Inhabitants are *Mubammedans*, except some Christians and *Jews*, that are considerable Merchants. There is also a *Medresba* or Academy for *Perfian* Learning.

Chap. II. PARADISE LOST. 337

Spirits, all amaz'd at such a sudden Blaze; turn'd their Eyes that Way, beholding him they were wishing to see; and their Acclamations were loud and many. The great Peers that were sitting in Council, rush'd out from their dark Divan, (a) and with like congratulating Joy approach'd him; who, making a Motion with his Hand, made Silence, and with these Words gain'd Attention:

THRONES, DOMINATIONS, PRINCEDOMS, VIRTUES, and POWERS! for such I declare ye now and call ye, not only in Right, but in actual Possession; seeing I am return'd successful beyond Hope, to lead ye forth out of this infernal; abominable Pit; accur'd Place, the House of Woe, the Dungeon of our great Tyrant! Now ye shall possess as Lords a spacious World, little inferior to our native Heaven, achiev'd by me with Hardship and great Peril. It would be long to tell what I have done; what I have suffer'd; with what Pain I made my Voyage through the vast, unbounded, and deep Abyss of horrible Confusion; over which, now, a broad Way is pav'd by SIN and DEATH; to facilitate your glorious March: But I labour'd through my untrodden Path, plung'd in the Midst of Darkness and wild CHAOS, who fiercely oppos'd my strange Journey with clamorous Uproar, declaring that Fate was against me: Afterwards how I found the new created World, which Fame in Heaven had long foretold; a wonderful Fabrick! of absolute Perfection! and therein found MAN, plac'd in a PARADISE, made happy by our Banishment. Him I have seduc'd by Fraud to disobey his CREATOR; and (what may increase your Wonder the more) only with an Apple. He, at that offended, ('tis a Subject well worth laughing at) hath given up both his belov'd MAN, and all his World, a Prey to SIN and

Z

DEATH,

(a) *Divan*. The most solemn Council among the *Turks* is call'd so.

DEATH, and consequently to us, without our Hazard, Labour, or Contention; to range in, and to dwell in, and to rule over MAN, just as he should have reign'd over all other Things. 'Tis true, he has judg'd me too, or rather not me, but the brute Serpent, in whose Shape I deceiv'd MAN; that Part that belongs to me is Enmity, which he says he'll put between me and MANKIND; I am to bruise his Heel, and his Seed (but he does not say when) shall bruise my Head. Who would not purchase a whole World with a Bruise or Pain much more grievous? And now you have heard the Account of my Performance; what remains speak ye, who are all Gods, but that we mount up, and instantly enter into full Blifs?

HAVING said this, he stood a-while, expecting that high Applause and an universal Shout would fill his Ear; when, on the contrary, he hears on all Sides, from Tongues without Number, a dismal and universal Hiss, the Sound of publick Contempt! He wonder'd at it, but he had not Leisure to do so long, now wondering much more at himself: He felt his Visage drawn sharp; his Arms clung to his Ribs; his Legs twining round each other, 'till no longer supported by them, he fell down with Reluctance, a monstrous Serpent prone upon his Belly; his Reluctance was vain, for now a greater Power rul'd him, and punish'd him in the Shape he sinned, according to the Sentence that was pass'd on him. He would have spoke, but instead of that return'd Hiss for Hiss, with forked Tongue to forked Tongue; for now they were all alike transform'd to Serpents, as having been all accessary to the bold Evil which he had committed: The Din of hissing was very dreadful all through the Hall, that was now swarming thick with compleat Mon-

Monsters, Head and Tail; Scorpion, and Asp, (*b*) CERASTES (*c*) the horned Serpent, dumb ELLOPS, (*d*) and dreadful DIPSAS, (*e*) and all Kinds of Serpents: Such prodigious Numbers as never were seen in OPHIUSA; (*f*) or other Place more infested with them: But still SATAN amidst them was the largest of all, being now grown a Dragon, larger than that the Sun was feign'd to have engender'd in the PYTHIAN Vale on Slime, and was call'd huge PYTHON; and he seem'd still to retain his Power above the rest. They all follow'd him rushing forth to the open Field, where the rest of that revolted-Rout that were fallen from Heaven stood in their Station, drawn up in Array, exalted in their Expectation, when they should

Z 2

(*b*) *Asp*; *Lat.* from the *Gr.* Poison; or not extending; because they lay round commonly. A very venomous Serpent, whose Poison kills speedily. It is small like a Land-Snake, but of a broader Back, having red and inflamed Eyes, hard and dry Scales. Some are above a Foot and half long; others three, four and six Foot. The shortest kill soonest. They abound in *Africa*, kill instantly and without any Remedy. See *ABs* 28. 6. And even in *Britain* their Bite is mortal, but not so speedy; but in *Egypt* they are tame and abide in the Houses.

(*c*) *Cerastes*; *Gr.* i. e. *Horned*. q. The horned Serpent: For it hath four Pair of Horns, others say only two.

(*d*) *Ellops*; *Gr.* i. e. *Without a Voice*. A dumb and silent Serpent, that gives no Notice of his Approach, as others do by Hissing, Rattles, &c. So no Creature can avoid it.

(*e*) *Dipsas*; *Lat.* *Gr.* i. e. *Thirst*. And also *Causan*; *Gr.* i. e. *Burning*. A Serpent with a great Neck and black Back, less than a Viper, but more venomous and quicker in killing. It is in *Lybia*, *Syria*, and other hot Regions. The Poison of it is vastly hot, dries up the Blood, and infects every Creature which it stings, with a most vehement Heat and Thirst, unquenchable and incurable, whereof they die quickly.

(*f*) *Ophiusa*; *Gr.* and *Colubraria*, *Lat.* i. e. The Serpentine Island; because it is much infested with Serpents, of which there are three most remarkable, viz. Two in the *Mediterranean* Sea, and one in the *Propontis*, near *Constantinople*, which the Inhabitants quitted for Fear of these Vermin. Some say *Cyprus* was one of the two.

should see their glorious Chief come forth in Triumph. They saw (but 'twas a Sight quite different) a Crowd of ugly Serpents: Horror at once fell on them, and horrid Sympathy; for what they saw they felt themselves now changing; down fell their Arms, Spear and Shield, and they as fast; and renew'd the dire Hiss, and catch'd the dire Form by Contagion; alike in Punishment, as in their Crime. Thus the Applause they meant was turn'd to an exploding Hiss, and their design'd Triumph to Shame, cast upon themselves from their own Mouths.

HARD by there stood a Grove, which sprung up at the Time of their Transformation, (such was the Will of him who reigns in Heaven!) to aggravate their Patience, which was laden with Fruit like that which grew in PARADISE, and was the Bait the Tempter had us'd to catch EVE: On that strange Prospect they earnestly fix'd their Eyes, imagining, that for one forbidden Tree there was now risen a Multitude, to work them further Misery or Shame: Yet, parch'd with burning Thirst and fierce Hunger, could not abstain, though they were sent only to delude them; but on they rowl'd in Heaps, and climbing up the Trees, fat thicker than those, which are feign'd to dress the Heads of the FURIES: They greedily pluck'd the Fruit, fair to the Sight, like that which grew near the Sea of SODOM; (g) though this more delusive, did not deceive the Touch but the Taste: They fondly thinking to allay their Appetite with a good Gust, instead of Fruit chew'd only bitter Ashes, which the offended Taste rejected with Dislike; often they tried, Hunger and Thirst constraining them, and were as often tormented with the hateful Disrelish, writhing their Jaws about that were fill'd with
Soot

(g) The Sea of Sodom. *Josephus* says, the Apples of Sodom were very fair and pleasant to the Sight; but when touch'd they flew into Smoak and Ashes.

Soot and Cinders. Thus they often fell into the same Illusion; not as MAN, whom they triumph'd over, who fell but once; thus were they plagu'd and worn with Famine, and with long and continual Hissing. 'till by Permission they resum'd their lost Shape: Yet some say, that every Year for a certain Number of Days, they are enjoin'd to undergo this Humbling, to dash their Pride and Joy for seducing MAN. However, they dispers'd some Tradition among the Heathen, of the Purchase they had got; and fabled how the Serpent, whom they call'd OPHION, (*b*) with EURYNOME, (*i*) (who encroach'd on her Husband, and ruin'd his Posterity) had first the Rule of high OLYMPUS; that they were driven thence by SATURN and OPS, (*k*) before the DICTEAN (*l*) JOVE was yet born.

Z 3

C H A P.

(*b*) *Opbion*; *Lat.* from the *Gr.* i. e. *A Serpent*. One of the Companions of *Cadmus*, who sprung out of the Teeth of that Serpent, which *Cadmus* slew. Others make him to have been one of the *Titanes*, the Husband of *Eurynome*, possess'd of the Government of all Things; the antientest of all the Gods, who reign'd on *Olympus*, long before *Saturn* and *Jupiter* dethroned him and his Wife.

(*i*) *Eurynome*; *Lat.* from the *Gr.* i. e. *Raling wide, encroaching*. The Daughter of *Oceanus*, and Wife of *Opbion*, which encroach'd on her Husband, and ruin'd her Posterity. Under this Fable the Heathens couch'd *Adam* and *Eve*, and their Expulsion out of *Paradise*.

(*k*) *Ops*; *Lat.* from the *Gr.* i. e. *Riches*. The Daughter of

Heaven and Earth, the Sister and Wife of *Saturn*. The *Greeks* call'd her also *Rhea*, i. e. Flowing with Wealth. *Ops* is the Earth, out of which all Riches are produc'd. Or *Eve*, the Sister and Wife of *Adam*, the *Saturn* of the Heathens; for she came out of the same Womb, i. e. the Earth, and was expell'd *Paradise*.

(*l*) *Diæcan*, of *Diæca*, *Lat.* *Gr.* i. e. *A Place of Nets and Fishermen*. A City and Mountain in *Crete*, between *Gnossus* and *Samois*, now called *Cassiti*; where *Jupiter* was nursed. It was so called from *Diæymna*, one of *Diana's* Companions in hunting, which first found out Fishing Nets, and was worshipp'd there; and from the Fishermen who lived there.

C H A P. III.

The Proceedings of Sin and Death; God foretells the final Victory over them, and the renewing of all Things; but for the present commands several Alterations to be made in the Elements.

MEAN while the hellish Offspring of SATAN arriv'd too soon in PARADISE; SIN, who was there potentially before the Fall, (there being a Possibility of it, and actually when the Transgression was) but now appears in Person to dwell and take Possession: Behind her came DEATH, (*m*) following close, Step for Step, not yet mounted on his pale Horse: To whom SIN began to speak thus;

ALL-CONQUERING DEATH! and the second that sprung from SATAN! what dost thou now think of our Empire? Though obtain'd with Difficulty, is not it far better than still to have sat watching at Hell's dark Threshold? To be neither nam'd nor fear'd, and thou to remain half-starv'd?

To whom the Monster, that SIN brought into the World, soon answer'd: Alike to me, who pine with eternal Hunger, is Hell, or PARADISE, or Heaven; that Place is best for me, where I may meet with most Prey; which here, though plentiful, seems all too little to stuff this Maw, this vast Corps, which has been so long kept hungry, and has Room for all.

T o

(*m*) *Death* is so described *Rev.*
6. 8. " And I looked, and
" behold a pale Horse; and his
" Name that sat on him was
" *Death*; and *Hell* followed
" with him: And Power was

" given unto them, over the
" fourth Part of the Earth,
" to kill with Sword, and with
" Hunger, and with Death,
" and with the Beasts of the
" Earth."

TO whom SIN, his incestuous Mother, thus reply'd: Do thou therefore feed first upon these Herbs, and Fruits, and Flowers; next upon every Beast, and Fish, and Fowl; (and sure these are no coarse Morfels!) and then devour unspar'd whatever the Scythe of TIME mows down; 'till I, residing in MAN, quite through the Race, infect all his Thoughts, Looks, Words, and Actions, and season him for thy last and sweetest Prey.

HAVING said this, they each betook them their several Way, both bent to destroy, or render Things of all Kinds perishable or liable to Mortality; and sooner or later ripen them for Destruction: Which the ALMIGHTY seeing from his bright Throne among the Saints, thus to those bright Orders utter'd his Voice:

SEE! with what Fury these Dogs of Hell advance, to destroy and ruin yonder World; which I created so fair and good, and had still kept in that State, had not MAN's Folly let in these wasteful Furies, who impute Folly to me: So does SATAN, the Prince of Hell, and his Adherents, that I suffer them to enter with so much Ease, and possess so heavenly a Place; and conniving, seem to gratify my scornful Enemies, that laugh as if I (transported with some Fit of Passion) had quitted at Random, and yielded up all to their Mismanagement; and don't know that I call'd and drew them thither, only as my Hell-Hounds, to lick up the Dregs and Filth, which the Pollution of MAN's Sin had shed with a Taint upon what was pure; 'till cramm'd and gorg'd, and ready to burst, at one Stroke of thy victorious Arm, O my Son, in whom I am well pleas'd! SIN and DEATH at last being flung to the Mouth of Hell, shall stop its Mouth for ever and ever, and seal up its ravenous

Jaws. Then Heaven and Earth being renew'd, shall be purify'd to such a Degree of Sanctity, as shall be incapable of Impurity; 'till then the Curse pronounced on SIN and DEATH shall lead them on.

HE ended, and the heavenly Audience sung aloud HALLELUJAH, loud as the Sound of Seas, by Reason of the Multitude that sung. "Just are thy Ways, and thy Decrees are righteous on all thy Works; who can diminish thee? Next to the SON, the destin'd Restorer of MANKIND, be Glory; by whom the new Heaven and Earth shall be renew'd out of the old, or else descend down from Heaven," Such was their Song, while He, the great CREATOR, calling forth his mighty Angels by Name, gave them their several Charges, as suited best with the present State of Things. The Sun had first his Command to move so, and so to shine, as might affect the Earth with Heat and Cold scarcely tolerable, to call decipit Winter from the North, and from the South to bring Solstitial (n) Summer's Heat. To the pale Moon they prescrib'd her Office: To the other five Planets (o), their Motions in their several Orbs and Aspects, in Sextile, (p) Square, (q) and Trine, (r) and

(n) *Solstitial*, of the Solstice; *Lat. i. e. The Standing of the Sun.* An Astron. Term. The Summer Solstice falls on the 21th of *June*, and the Winter Solstice on the 11th of *December*; to which two Points of the Tropicks when the Sun comes, there is no sensible Increase or Decrease of the Day and Night for a little Time; it seems to be at a Stand. Here the first is meant.

(o) *Planets*; *Gr. i. e. Wandering.* Here, moving in their several Orbs. Here se-

veral Terms of Astrology and Astronomy occur, in a continued Digression; according to Astrologers, the Planets make several Angles or Aspects, in their Motions through the 12 Signs; the chief are, *Conjunction*, mark'd ζ ; *Sextile*, *; *Quadrant*, \square ; *Trine*, Δ ; *Opposite*, 8.

(p) *Sextile*; *Lat. An Astron. T. i. e. Of the Sixsb.* An Aspect, when two Planets are distant 60 Degrees, or one sixth Part of the *Zodiac*.

and Opposite, (*s*) of hurtful and unbenign Influence; and the Angels likewise by GOD'S Command, taught the fix'd Stars when to shower their Malignancy; which of them falling or rising with the Sun should prove tempestuous. They set the Corners to the Winds, and taught them when with Blustering to confound the Sea, Land, and Air; and the Thunder where to rowl with Terror through the dark Clouds. Some say, GOD bid his Angels turn the Poles of the Earth more than twenty Degrees from the Sun's Road; and that they with Labour push'd the Earth, fix'd on her Center, out of her first Place. Some say, the Sun was bid to turn from the Equinoctial Road, a like distant Breadth to TAURUS, with the seven Stars that are call'd Sisters, (which are the PLEIADES) and GEMINI, (*t*) up to the Tropick of
CAN-

(*g*) *Square*; *Lat.* An Astrol. T. i. e. *Four-corner'd*. An Aspect between two Planets, which are distant 90 Degrees from one another, i. e. one fourth Part of the *Zodiac*. It is counted an unfortunate Conjunction by the Astrologers.

(*r*) *Trine*; *Lat.* An Astrol. T. i. e. *A Third*. An Aspect, when two Planets are distant from one another 120 Degrees, which is a third Part of the *Zodiac*.

(*s*) *Opposite*; *Lat.* An Astrolog. Term. i. e. *Over-against*; *facing*. An Aspect, when two Planets are distant 180 Degrees, diametrically opposite, or directly facing one another, which is one half Part of the *Zodiac*. This Astrologers call a bad Aspect; which forebodes Evil to those that are born under it. Two heavenly Bodies are said to be in Conjunction with one another, when they are in the same

Semi-Circle of Latitude, and to be in Opposition, as they are in opposite Semi-Circles of Latitude; the Circles being divided into Semi-Circles of Latitude, by the Axis of the great *Ecliptick*.

(*t*) *Gemini, Twins*; *Sax.* Two Children born at one Birth. Here, *Castor* and *Pollux*, Sons of *Tindaurus* and *Leda*, King of *Sparta*; born there, and at the same Time. *Castor* and *Pollux*, i. e. *Adorned* and *Shining*, were the 11th King of it after their Father, and reign'd cotemporary. They are feign'd to be the Sign *Gemini*, by fabulous Antiquity, and were much in Veneration among the Heathens. See *ABs* 28. 11. They are Stars of the second Magnitude, which form the two Heads of *Gemini*, the third of the twelve Signs of the *Zodiac*.

CANCER; (*n*) thence down again by LEO, (*x*) VIRGO, (*y*) and LIBRA, (*z*) as low as CAPRICORN, (*a*) to bring in Change of Seasons to each Climate; else the Spring had smil'd perpetually upon the Earth, with continual blooming Flowers, equal in Days and Nights, except to those beyond the Polar Circles; to them Day had shone without Night, while the low Sun, to make Amends for his being at so great a Distance, had always gone round the Horizon in their Sight, and not known East or West; which had forbid the Snow from cold ESTOTILAND, (*b*) and South as far beneath MAGELLAN (*c*).

A T

(*n*) *Cancer*; because the Sun moves back the same Way as the Crab doth; or because it consists of nine Stars in the Shape of a Crab; the fourth of the twelve Signs; the Sun enters into this Sign on the 10th of *June*. Here, the Tropic of *Cancer*, or the Northern Tropic.

(*x*) *Leo*; *Lat.* from the *Gr.* *The Lion*. Here, An *Astron. T.* The 5th of the 12 Signs, into which the Sun enters in the 10th of *July*. This Constellation hath 27 Stars about it.

(*y*) *Virgo, Virgin*; *Lat. i. e.* *Strong*; a chaste Maid, a Maiden in her Bloom and Strength. Here an *Astron. T.* The 6th of the 12 Signs. It consists of 26 Stars; the Sun enters into it in the 12th of *August* yearly. This is *Astræa* the Goddess of Justice, who left the Earth because of the Wickedness of Men after the Fall, and flew up to Heaven; where she

weighs, considers, and examines all Actions of Men and Things, as the Poets feign'd.

(*z*) *Libra*; *i. e.* *A Balance, or Pair of Scales*. Here an *Astron. T.* The 7th of the 12 Signs, into which the Sun enters in the 13th of *September*. It is the first of the six Southern Signs of the *Zodiac*.

(*a*) *Capricorn*; *Lat. i. e.* *An horned Goat*; because then the Sun at this Point climbs upward again in its annual Course, like that climbing Creature the Goat. An *Astron. T.* The 10th of the 12 Signs. It consists of 21 Stars; the Sun enters into it in the 11th of *December*, and makes the Winter Solstice. It is the Southern Tropic.

(*b*) *Estotiland*; *Swed. i. e.* *Another Land*. It was called so by some Fishermen of *Friesland*, who first discover'd it, long before *Columbus*. It was afterwards discovered by *Nicolas* and *Andrew Zeni, Venetians*;

AT the Taste of the forbidden Fruit, (as it is said he did from the bloody Banquet of THYESTES (*d*)) the Sun chang'd his first Course; else how had the World, that would have been inhabited all over as well as EDEN, (though they had been without SIN) have more than now avoided pinching Cold and scorching Heat? These Changes in Heaven produc'd, (though slowly) like Change upon Sea and Land, Star-blast, Vapour, Mist, and hot corrupt and pestilent Exhalation! Now the Winds from the North,

B O R E -

as; by the *Portuguese*, and called *Terrade Labrador*, i. e. The Land of the Labourer; because it required much Pains to cultivate it; by the *Spaniards*, *Terra de Cortereal*; because *Gaspar Cortereal* discovered it; and now *New Britain* by the *French* and *Britains*. This is the most Northern Country of *America*, extending towards the East and *Hudson's Bay*; extremely cold, mountainous, over-run with Forests and wild Beasts. The Inhabitants go naked, notwithstanding the extreme Cold, and are Idolaters for the most Part. *Sebastian Cabot*, a *Venetian*, A. D. 1497, by Commission from *Hen. VII. of England*, furnish'd two Ships with 300 Men in *England*, at his own Expence; and discovered all the North Coast, from 28 to 56 Degrees of Northern Latitude, 20 Years before any other *Europeans*.

(c) *Magellan*; *Portug.* A vast Country in *South America*,

extending towards the South Pole, not yet well discovered nor inhabited by the *Europeans*. This, with the Streights, which part it from the Continent of *South America*, took their Names from *Ferdinand Magellan* or *Maglianes*, a *Portuguese*, who discovered them A. D. 1519 and 1520, by the Order and Assistance of the Emperor *Charles V.* But he was poisoned in the *Island de los Ladrones*, i. e. *The Isle of Robbers*; or died in the *Island of Maran*, A. D. 1520.

(d) *Thyestes*; *Gr. i. e. A Murderer.* The Son of *Pelops*, and Brother of *Atreus*. *Thyestes* committed Adultery with his Brother's Wife; to revenge it *Atreus* slew the Son that was born of her, and serv'd him up to his own Brother at a Feast. At this horrid Wickedness, it is said, the Sun turn'd back his Course for a Time, lest he should be polluted. Such an Abhorrence the blind Heathens had of those heinous Crimes.

BOREAS, (*e*) CÆCIAS, (*f*) ARGESTES, (*g*) and THRASCIAS, (*b*) bursting their brazen Dungeon from NORUMBEQUE, (*i*) and the Shore of SAMOED, (*k*) arm'd with Ice, Snow, Hail, and Storms, rend up the Woods, and turn up the Seas: NOTUS, (*l*) and AFER, (*m*) black with Thunder-Clouds from SERRALIONA, (*n*) turn them up with adverse Blast from the South: Across these forth rush with equal Fierceness, the LEVANT (*o*) and Ponent (*p*) Winds,
E U-

(*e*) *Boreas*; *Lat.* from the *Gr. i. e.* *A roaring violent Sound.* The North Wind so called from the Sound and Force of it.

(*f*) *Cæcias*; *Lat. Gr.* from *Caycus*, *i. e.* *Drawing Evil.* It is a River of *Myfia* in *Lesser Asia* near the *Hellefpont*, from which this Wind blows upon *Greece*; and gathers Clouds together by a strong attractive Power. The North - West Wind.

(*g*) *Argestes*; *Lat. Gr. i. e.* *Whits as Silver*; because it clears the Sky, making it clear as Silver. The North - East Wind.

(*b*) *Thrascias*; *Lat. Gr. i. e.* Blowing from *Thrace*, now *Romania* in *Europe*, upon *Greece*, from the North. The North Wind.

(*i*) *Norumbegue*; from the *French, Americ.* A large Country of *North America*, having *Nova Scotia* on the South - West, *New - England* on the North - West, and the Ocean on the South; from the Capital City of the same Name.

(*k*) *Samoad*, or *Samoeda*; *Russ. i. e.* *Cannibals* or *Men-*

Eaters. A Province in the North East of *Moscovy*, upon the *Icy Sea*, on both Sides of the River *Ob*; and joining to *Siberia.* The People are very rude and savage, Idolaters to this Day. *Stephen Burroughs*, an *Englishman*, first discovered this Country, A. D. 1556.

(*l*) *Notus*; *Lat.* from the *Gr. i. e.* *moist and wet.* Hence *Ovid* calls it watery. The South Wind.

(*m*) *Afer*; *Gr. i. e.* Blowing from *Africa.* The South - West Wind, which lies South from *Greece.*

(*n*) *Serraliona*, in the late Edit. *Sierra Liona*, *Span. i. e.* *The Lion Mountains*; vulgo *Cap' di Sierra Liona*; so called from a Chain of Mountains, that reach to the *Atlantic Ocean*, which beats upon these Rocks, and makes a Noise like the Roaring of a Lion. Anciently *Theoon Ocbema*, *Gr. i. e.* *The Chariot of the Gods.* It is the most Western Point of *Africa*, on the Frontiers of *Nigritia* and *Guinea*, and within a few Leagues of *Cape Verd.*

(*o*) *Levant*; *Fr.* from the *Lat. i. e.* *Rising.* The East, or Eastern

EURUS, (*q*) and ZEPHYR; with their Side-Winds SIROCCO, (*s*) and LIBECCHIO. (*t*) Thus Outrage began from Things without Life: But DISCORD (the Daughter of SIN) first introduc'd DEATH among the irrational Creatures, through fierce Antipathy: Beast now began to fight with Beast, Fowl with Fowl, and Fish with Fish, all leaving to graze upon the Grass devoured one another; nor did they stand much in Awe of MAN, but fled from him, or passing by him, glar'd on him with a grim Countenance.

CH A P. IV.

Adam bewails his fallen Condition; Eve endeavours to appease him, but does not succeed. He exhorts her to seek Peace by Repentance.

THESSE were the growing Miseries from without, which ADAM in Part already saw, though hid in the gloomiest Shade, and abandon'd to Sorrow: But within himself he felt worse Misery, and his Mind was tofs'd and thrown up and down in a troubled Sea of disorder'd Passions; which

Eastern Countries, especially those on the *Mediterranean Sea*, where the Sun riseth. The East Wind.

(*p*) *Ponent*; *Lat. Fr. Mil.* i. e. *Laying down*; because there the Sun sets down to our Appearance. *Fr. Vent du Ponant*, i. e. The West Wind, i. e. The Winds rising and setting; the East and West Winds.

(*q*) *Eurus*; *Lat. Gr.* i. e.

Belonging to the East. The East Wind

(*r*) *Sirocco*; *Ital. Span. Lat. Jappx*, i. e. *Blowing from Syria*. The South-East Wind; because *Syria* lies South-East from *Italy* and *Spain*.

(*s*) *Libeccio*; *Span. Ital.* i. e. *Blowing from Lybia*. The South-West Wind; because *Lybia* lies South-West from *Italy* and *Spain*.

which he endeavour'd thus to disburthen with sad
Complaint:

How miserable am I become, who was once so
happy! Is this the End of this new glorious World,
and of me, so lately the Glory of that Glory, who
from being blest'd am now become accurs'd? Hide
me from the Face of GOD, whom to behold was once
the Height of my Happiness! ---- Yet if the Misery
would end here, it were well; I deserv'd it, and
would bear my own Deservings: But this will not
serve! all that I eat or drink, or shall beget, is pro-
pagating and prolonging the Curse. O Voice heard
once with so much Delight, INCREASE AND MULTI-
PLY; now it is DEATH to hear it! for what can I
increase and multiply, except it be Curses on my own
Head? Who will there be of all succeeding Ages,
but, feeling the Evil brought upon him by me, will
curse my Head? He will cry, may our impure Ance-
stor fare ill! for this we may thank ADAM! but
these his Thanks shall be the Execration! So, besides
my own Curse that abides upon me, all from me shall
rebound fiercely back on me, and tend to me as their
natural Center; there being light, as having reach'd
that Center, and lost their Gravity, which in other
Places they had! O fleeting Joys of PARADISE,
dearly bought with lasting Misery! Did I request
Thee, O Thou who mad'st me, to make me a MAN,
when I was nothing but Clay? Did I solicit Thee to
take me forth out of Darkness? Or to place me here
in this delicious Garden? As my Will did not concur
to my Being, it were but right and just to reduce me
to what I was before, that is to Dust; being desirous
to resign, and give back again all I have receiv'd;
seeing I have been unable to perform thy too hard
Terms, by which I was to hold the Good that I had
not fought. To the Loss of that Good, (which is
sufficient Penalty!) why hast thou added the Sense of
endless

endless Woes? In this, thy Justice does not seem to appear. ----- Yet, to say the Truth, I contest thus when it is too late; these Terms, whatever they might be, should then have been refus'd, when they were propos'd. I may be answer'd thus; thou didst accept them, wilt thou enjoy the Good, and then cavil at the Conditions? And, though GOD did make thee without thy Leave, what if thy Son prove disobedient, and being reprov'd, should answer and object to thee, wherefore didst thou beget me? I sought it not, nor desir'd it of thee! would'st thou admit of that proud Excuse of his Contempt of thee? And yet it was not thy Election, but natural Necessity that begot him. GOD made thee of Choice, his own, and of his own to serve him; thy Reward was of his Grace, then thy Punishment, for certain, is justly at his Will. Then be it so! for I submit; his Doom is righteous, that I am Dust and to Dust I shall return again. O welcome Hour, come whenever it will! why does his Hand delay to execute, what his Decree fix'd upon this Day? Why do I live over it? Why am I mock'd with DEATH, and yet preserv'd and prolong'd to deathless Pain? How gladly would I meet the Mortality that I was sentenc'd to, and become insensible Earth! How gladly would I lay me down, as in my Mother's Lap! There I should rest, there I should sleep securely: His dreadful Voice would no more thunder in my Ears: I should not be tormented with Fears of worse to me and my Offspring, which now torment me with cruel Expectation! ----- Yet there is one Doubt pursues me still, lest I cannot wholly die; lest that pure Breath of Life, the Spirit of MAN, which GOD breath'd into him, cannot perish together with this corporal Clay: Then who knows but in the Grave, or some other dismal Place, I shall die a living Death? O horrid Thought, if it be true! Yet why should it be so? It was but Breath of Life that sinn'd; and what dies but what
had

had Life and Sin? The Body, properly speaking; hath neither. Then all of me shall die: Let this quiet the Doubt, since human Understanding knows no further. For though the LORD of all be indeed infinite, is his Wrath so too? Suppose it! MAN is not so, but declar'd and doom'd mortal. Then how can he exercise Wrath without End upon MAN, whom DEATH must end? Can he make deathless DEATH? That were to make a strange Contradiction, which is held impossible to GOD himself; as it would be an Argument of Weakness, not of Power. Will he, for Anger's Sake, draw out finite to infinite in punish'd MAN, to satisfy his Anger, which never will be satisfy'd? That were to extend his Sentence beyond Dust, and the Law of Nature; by which all Causes else act, according to the Matter they have to work upon, and not to the Extent of their own Power. But say that DEATH be not, as I suppos'd, one Stroke, bereaving the Senses, but endless Misery from this Day forward; which I feel begun both within me and without me, and so it is to last perpetually. ---- Ah me! that Fear comes thundering back dreadfully on my defenceless Head: DEATH, as well as I, is found eternal, and both incorporated. Nor I single on my Part; in me all Posterity stands curs'd! Ah my Sons! this is a fair Patrimony that I must leave you! O! that I were able to waste it all myself, and leave you none! Being so disinherited, how would you then bless me, who am now your Curse! Ah! why should all MANKIND be thus, without Guilt, condemn'd for one MAN's Fault? MANKIND! and guiltless, can that be? For what can proceed from me but what is all corrupt, deprav'd both Mind and Will; not to do only, but to will the same as me? How then can they stand acquitted in the Sight of GOD? After all Disputes, I am forc'd to absolve him: All my vain Reasonings and Evasions, tho' through many Mazes, lead still but to my own Conviction:

First

Chap. IV. PARADISE LOST. 353

First and last all the Blame justly lights on me; and me only, as the Source and Spring of all Corruption: All the Blame! so might the Wrath fall on me! Fond Wish! Could'st thou support that Burthen, heavier to bear than the Earth; much heavier than all the World, though divided with that bad WOMAN? Thus what thou desirest and what thou fearest; equally destroys all Hope of Refuge, and concludes thee miserable, beyond all past and future Example; and like to nothing but SATAN; both in Crime and Doom. O CONSCIENCE! into what an Abyss of Fears and Horrors hast thou driven me? Out of which I can find no Way, but go plunging deeper and deeper!

THUS ADAM made loud Lamentation in the Stillness of the Night; which was not wholesome, cool, and mild, as it was before MAN fell; but accompanied with black Air, with dreadful Gloom and Dampness; which represented every Thing to his evil Conscience with double Terror. He lay out-stretch'd upon the cold Ground! and often curs'd his Creation: DEATH he accus'd as often, tardy of Execution, since it was threaten'd to be on the Day that he offended. Why (said he) does not DEATH come, with one thrice-welcomed Stroke to end me? Shall Truth fail to keep her Word? Why does not divine Justice hasten to be just? But DEATH does not come at all, divine Justice not the quicker for Prayers or Cries! O Woods! O Fountains, Hills, Valleys, and Bowers! lately I taught your Shades to answer with Echoes not like these, and to resound a Song far different! ----- When sad EVE, desolate where she sat, beheld ADAM thus afflicted; approaching near, she tried with soft Words to allay the Fierceness of his Passion: But ADAM, with an angry Look, thus check'd and repell'd her:

GET out of my Sight, thou Serpent!-----That Name is fittest for thee, who art leagu'd with him; thyself as false as he, and as hateful! there's nothing wanting, but that thy Shape and serpentine Colour, like his may show thy inward Fraud; to warn all Creatures henceforth to avoid thee, lest that too heavenly Form, held to Sight to hide hellish Falshood, ensnare them!---- Had it not been for thee, I had persisted happy; had not thy Pride and wand'ring Vanity, when it was least safe, rejected my Forewarning, and disdain'd to be thought not fit to be trusted alone; longing to be seen, though it were by the Devil himself; vainly thinking to over-reach him: But meeting with the Serpent, art fool'd and beguil'd; thou by him, and I by thee, to trust thee from my Side; imagining thee to be wise, constant, considerate, and Proof against all Assaults; and did not understand that all was but a Show, rather than solid Virtue; all nothing but a Rib, crooked by Nature, best thrown out, as found supernumerary to my just Number!-----O why did GOD, the wise CREATOR! that peopled the highest Heaven with masculine Spirits, at last create this Novelty upon Earth, this fair Defect of Nature? And not fill the World at once with MEN, as Heaven with Angels, without any Female? Or find out some other Way to generate MANKIND? Then this Mischief had not happen'd, and more that shall happen; numberless Disturbances upon Earth, through the Snares of Women, and a strait Conjunction with this Sex! for either a MAN shall never find out a fit Mate, but such as some Mistake or Misfortune brings him; or her, he wishes for most, and loves best, through her Perverseness shall seldom gain, but shall see her gain'd by a far worse than himself; or if she love him, with-held by Parents; or shall meet her, who would be his happiest Choice, already bound in Wedlock to another, perhaps his Enemy,

ONE

Chap. IV. PARADISE LOST. 355

one that is his Hate or Shame; which shall cause infinite Calamities to human Life, and confound domestick Peace!

HE said no more, and turn'd from her. ----- But EVE, not repuls'd so, with Tears that flow'd continually, and dishevell'd Hair, fell humbly at his Feet; and embracing them, entreated him to be at Peace, and proceeded thus in her Complaint:

ADAM! do not abandon me thus; witness Heaven, what sincere Love and Reverence in my Heart I bear thee, and have offended not knowingly; but being unhappily deceiv'd! with humblest Supplication I beg to be forgiven, and clasp thy Knees. ----- Do not bereave me of that, on which I live, thy gentle Looks, thy kind Assistance and Counsel in this uttermost Distress, my only Strength and Support! Forsaken of thee, whither shall I betake me? ----- Where shall I subsist? While we yet live (which perhaps may be scarce one short Hour) let there be Peace between us two! both joining in one Enmity (as join'd in Injuries) against a Foe, expressly assign'd us by Fate, that cruel Serpent! ----- Do not exercise thy Hatred on me for this Misery which is befallen us; upon me, who am already lost! me, more miserable than thyself! We both have sinn'd! but thou only against GOD; I, both against GOD and thee; and will return to the Place of Judgment, there to importune Heaven with my Cries, that all the Sentence remov'd from thy Head may light upon me, who am the sole Cause of all this Woe to thee: Yes! it is I alone, that am the just Object of his Wrath!

SHE ended weeping, and kept immoveable in her humble Posture; 'till having obtain'd Peace from her Fault acknowledg'd, and repented, she wrought Commiseration in ADAM: His Heart soon relented to-

wards her, to see her, who so lately was his only Delight, and dear to him as Life, now in such Distress, submissive at his Feet! to see so fair a Creature seeking his Reconciliation whom she had displeas'd, and suing for his Counsel and Assistance! Disarm'd at once, he lost all his Anger, and thus with peaceful Words he soon rais'd her up from the Ground:

UNWARY EVE! and too desirous (now as thou wert before) of what thou knowest not, who desirest, that the Punishment of both our Crimes may all light upon thyself! Alas! bear thy own Part first; thou art ill able to sustain his full Wrath, of which as yet thou feel'st but the least Part, and see'st how ill thou can'st bear even my Displeasure. If Prayers could alter the Decrees of Heaven, I would speed to the Place of Judgment before thee; and be heard louder requesting that upon my Head all might be visited, and thy Frailty and infirmer Sex be forgiven; which was committed to my Care, and through my Permission expos'd to Hazard. But rise!----- Let us contend no more, nor blame each other; we are blam'd enough elsewhere! but let us strive in Offices of Love, how we may make each others Burthen lighter in our Share of Misery; since DEATH threaten'd us this Day, (if I judge right) will prove a slow-pac'd and not a sudden Evil; a long Day's dying, in Augmentation of our Pain; and be entail'd (Oh Misery to think on!) upon our Posterity.

To whom EVE, taking fresh Courage, replied thus; ADAM! I know by sad Experiment, how little Weight my Words ought to have with thee, having been found so erroneous; thence (as is the just Event of Error) found so unfortunate: Nevertheless, being restor'd by thee to a Place of new Acceptance, (vile as I am!) I am hopeful yet to regain thy Love, which is the only Contentment of my Heart, either living
or

Chap. IV. PARADISE LOST. 357

or dying; so that I will not hide from thee what Thoughts are risen in my unquiet Breast, tending either to end our extreme Sorrow, or give some Relief to it; which Means, though sharp and sad, yet are better to be chose, and more tolerable than our present Evils. If the Care of those who are to descend from us, be what perplexes us most, as they must be born to certain Misery, and be at last devour'd by DEATH. (and it is a miserable Thing, to be the Cause of Misery to others, and those our own Begotten; out of our own Loins, to bring into this curs'd World a miserable Race, that, after bearing wretched Life, must be at last Food for so foul a Monster!) It lies yet in thy Power, before Conception, to prevent the unblest Race, to prevent being what is yet unbegot. Thou art yet childless, childless remain still: So DEATH shall be deceiv'd of his Glut, and be forc'd to satisfy his ravenous Maw with us two only. But if thou judge it difficult and too hard, conversing together, looking upon and loving one another, to abstain from sweet nuptial Embraces, the Rites due to Love; and without Hope to languish with Desire, before the Object that languishes with like Desire; (which would be a Misery and Torment as great as any that we dread) then, to free both ourselves and Seed at once from what we fear for both, let us make short Work, ----- let us seek DEATH; ----- or if he is not to be found, let us ourselves with our own Hands supply his Office. Why do we stand any longer shivering under Fears, that show no End but DEATH; and yet have the Power of many Ways to die? Why not chusing the shortest prevent the Destruction of our Posterity, by destroying ourselves?

SHE ended here; or else vehement Despair broke off the rest she had to say: Her Thoughts had entertain'd so much of DEATH, as made her Cheek quite pale: But ADAM, nothing sway'd by such Counsel,

had rais'd his labouring and more attentive Mind to better Hopes; and thus he reply'd to EVE:

EVE! thy Contempt of Life and Pleasure, seems to argue something in thee more sublime and excellent, than that which thy Mind contemns. But, therefore seeking Self-Destruction refutes that Excellence, thought to be in thee; and implies not thy Contempt of Life, but Anguish and Regret for the Loss of it, and Pleasure over-lov'd. Or if thou covet'st DEATH, as the utmost End of all Misery, so thinking to evade the Penalty pronounc'd; doubt not but GOD hath more wisely arm'd his angry Vengeance, than to be fore-stall'd and disappointed so: I am much more afraid, lest DEATH, if we should so snatch it, will not exempt us from the Pain, which we are by Doom to pay. Rather such Acts of Contumacy will provoke GOD to make DEATH live in us! Then let us seek some safer Resolution, which methinks I have in my View; with Heed calling to Mind that Part of our Sentence, that THY SEED SHALL BRUISE THE SERPENT'S HEAD; a poor Amends! unless (which as I conjecture) our great Enemy SATAN be meant; who, in the Serpent, hath contriv'd this Deceit against us. To crush his Head would be Revenge indeed! which will be lost, if we were to bring DEATH upon ourselves; or resolve, as thou hast propos'd, to live childless: So our Foe shall escape the Punishment ordain'd him, and we, instead of that, shall double ours upon our own Heads. Then don't let any more be mention'd of Violence upon ourselves, or willful Barrenness, that cuts us off from Hope, and only favours of Rancour, Pride, Impatience, and Despight, and Reluctance against GOD, and his just Yoke laid upon our Necks. Let us remember, with what mild and gracious Temper he both heard and judg'd us; without Anger, and without Reproaches. We expected immediate Dissoluti-
on,

on, which we imagin'd was meant by DEATH THAT DAY: When, Lo! to thee were only foretold Pains in bearing and bringing forth Children; which will be soon recompenc'd with Joy, the Fruit of thy Womb. The Curse not so directly pronounc'd on me, glanc'd on the Ground; I must earn my Bread with Labour: What Harm is that? Idleness had been worse; my Labour will sustain me: And lest Cold or Heat should do us Injury, he has, without being sought to, with timely Care provided us Cloaths, (unworthy as we are) with his own Hands; pitying, even while he judg'd us. How much more then, if we pray to him, will his Ear be open, and his Heart inclin'd to pity us? And teach us further, how to shun the Inclemency of the Seasons, Rain, Ice, Hail, and Snow; which now the Sky begins to show us in this Mountain; while the Winds blow moist and keen; shattering the Leaves of these fair spreading Trees: Which bids us seek some better Covering, to cherish our numb'd Limbs; before the Sun leave the Night cold, how we may foment his Beams, gather'd together by some warm or combustible Matter; or by striking two hard Bodies together, move the heated Air into Fire, as lately the Clouds, justling or forced with Winds, in their rude Shock flash'd the slant Lightning, the Flame of which driven down, kindles the gummy Part of Fir or Pine, and sends out from a Distance a comfortable Heat, which might supply the Want of that of the Sun. He will instruct us, if we pray to him, and beseech Grace of him, to use such Fire, and what else may be a Cure to these Evils, which our own Misdeeds have brought on us: So as we need not fear to pass this Life commodiously, sustain'd by him with many Comforts; 'till such Time as we end in Dust, our final Rest and native Home! What can we do better, than repair to the Place where he judg'd us? Fall reverently prostrate before him, and there humbly confess our Faults, and beg

Pardon; watering the Ground with our Tears, and filling the Air with our Sighs, sent from contrite Hearts, in Sign of unfeign'd Sorrow and meek Humiliation? He will undoubtedly relent, and turn away from his Displeasure; in whose serene Look, when he seem'd most angry and most severe, what else shone but Favour, Grace, and Mercy?

So spoke our first Father, in true Penitence: nor did EVE feel less Remorse: They forthwith repair'd to the Place where GOD judg'd them, fell reverently prostrate before him; and there humbly confess'd their Faults, and begg'd Pardon; watering the Ground with their Tears, and filling the Air with their Sighs, sent from contrite Hearts, in Sign of unfeign'd Sorrow and meek Humiliation.

The End of the Tenth Book,



C H A P.



T H E
ELEVENTH BOOK
O F
PARADISE LOST.

The ARGUMENT.

THE Son of GOD presents to his Father the Prayers of our first Parents, now repenting, and interceeds for them: GOD accepts them, but declares that they must no longer abide in Paradise: Sends Michael, with a Band of Cherubim, to dispossess them; but first to reveal to Adam future Things: Michael's coming down.

C H A P. I.

The Son of GOD presents to his Father the Prayers of Adam and Eve. Michael is sent to put them out of Paradise, and reveal future Things to Adam.



THUS prostrate in the lowest State of Humility, they remain'd penitent and praying; for, even before that, Grace descending from the Mercy-Seat (a) above, had soften'd the Stonyness of their Hearts, and in the Room made new Flesh to grow; so that they breath'd unutterable Sighs and Groans; which were inspir'd with the Spirit of Prayer, and could sooner find the Way to Heaven than the loudest Oratory: Yet were they not mean Supplicants, nor did their Petition seem less important, than when the antient Pair, according to the Fables of old, DEUCALION (b) and chaste PYR-
R H A,

(a) *Mercy-Seat.* It was a Covering of pure solid Gold, made exactly to fit the Dimensions of the Ark, to which the two Cherubims of Gold also were fixed, and spread their Wings over it; placed in the Tabernacle and in Solomon's Temple under the two Cherubim. It was two Cubits and an half in Length, and a Cubit and an half in Breadth, *Exod.* 25. 17. 18. 21. "And thou shalt make a *Mercy-seat* of pure Gold: "Two Cubits and a half shall be the Length thereof, and a Cubit and a half the Breadth thereof. And thou shalt make two Cherubim of Gold: Of

"beaten Work shalt thou make
"them in the two Ends of the
" *Mercy-seat.* And thou shalt
"put the *Mercy-seat* above up-
"on the Ark, and in the Ark
"thou shalt put the Testimony
"that I shall give thee." It
was called *Propitiatory* or *Covering Mercy-seat*. Therefore
God is said to sit between the
Cherubim. Thither the pious
Jews did always turn their Faces,
in what Part of the World
they were, when they prayed,
1 *Kings* 8. 48. *Pf.* 99. 1. *Dan.*
6. *Jon.* 2. 5. *Heb.* 4. 16.

(b) *Deucalion*; *Lat. Gr.* i. e. *Calling upon God.* An antient King of *Thessaly* the Son of
Pro-

RHA, (c) stood before the Shrine of THEMIS, (d) to restore the Race of MANKIND, destroy'd by the Deluge. Their Prayers ascended up to Heaven without Obstruction, and there found easy Entrance; then clad with Incense, came in Sight before the FATHER'S Throne, where the golden Altar smok'd, close by their great Intercessor; and the SON gladly presenting them, thus began to intercede:

BEHOLD, O FATHER! what are the first Fruits, which on Earth are sprung up in MAN, from thy Grace implanted in him! they are these Sighs and Prayers, which I thy Priest bring before thee, mix'd with Incense in this golden Censer: These are Fruits of more pleasing Savour, produc'd from thy Seed, sown with Contrition in his Heart, than those which all the Trees in PARADISE could have produc'd, manur'd by his Hand before he was fallen from Innocence. Now, therefore, incline thine Ear to his Supplication; hear his Sighs, though his Tongue be mute! He knows not with what Words to pray, let me interpret for him, who am his Advocate and Propitiation; impute all his Deeds good or evil to me; my Merit shall make the good perfect, and for the evil

Prometheus, cotemporary with *Cecrops* King of *Athens*, about *A. M.* 2437. in whose Reign a great Inundation happened in *Greece*. He with his Wife only were saved in a little Boat upon Mount *Parnassus*, till the Waters abated.

(c) *Pyrrha*; *Lat. Gr. i. e.* *Fire*: Because of her singular Piety, Zeal for the Gods, and Chastity. She was the Wife of *Deucalion*. These Names were very suitable to the Character given to *Noah* and his Wife.—*Deucalion*, they say, was the first that erected a Temple to

the Worship of the Gods; so *Noah* built the first Altar, we read of in the World, *Gen. 8. 20. 21.*—And *Berosus* calls *Pyrrha* *Tytea* and *Vesta*. *Heb. i. e. Earth-born.*

(d) *Themis*; *Lat. Gr. i. e. Just or Right*: Because she taught Men to petition the Gods for those Things that were right and fit; or *Heb.* from *Tbam* or *Tbammim*, *i. e. Perfect*, upright. A Goddess, that had an Oracle upon Mount *Parnassus*; thither those two addressed themselves for Counsel, how the lost Race of Mankind might be restored.

evil my Death shall pay. Accept of me; and in me, from these Prayers and Sighs, receive Motive to grant Peace to MANKIND: Let him live reconcil'd before thee, though he live in Sorrow, (at least the Number of his Days) 'till DEATH (which being his Doom I plead not to reverse, but to mitigate) shall yield him to a better Life; where all my Redeem'd may dwell with me in Bliss and Joy; and as I am one with thee, so they may be made one with me.

To whom the FATHER graciously replied: My accepted SON! all that Thou hast requested for MAN, obtain, for all thy Request was my Decree. But the Law which I gave to Nature, forbids him to dwell any longer in that PARADISE: Those pure and immortal Elements, that know no gross nor foul discordant Mixture, eject him, as he is now tainted; and purge him off, as a gross Distemper, to fouler Air and mortal Food, such as may best fit him for the Dissolution wrought by SIN, that first distemper'd and corrupted all Things. I, when I first created him, endow'd him with two fair Gifts, Happiness and Immortality; Happiness once lost, Immortality serv'd only to make Misery eternal, 'till such Time as I provided DEATH; so DEATH becomes his final Remedy, and resigns him up to a second Life, when Heaven and Earth shall be renew'd, after a Life try'd in sharp Tribulation, and refin'd by Faith and faithful Works; when he shall be wak'd in the Renovation of the Just. But let us call together all the Blest through the wide Bounds of Heaven: I will not hide my Judgments from them, and how I proceed with MANKIND, as they saw lately how I did with the offending Angels; and though they stood firm in their State before, yet afterwards they were still more confirm'd.

THE FATHER concluded thus; and the SON gave high Signal to the bright Minister that kept Watch:
He

Chap. I. PARADISE LOST. 365

He blew his Trumpet, that which was since heard in OREB, (e) when GOD descended, and perhaps the same that will sound at the Day of Judgment. The Sound of the Trumpet, which the Angel sounded, was heard through all Heaven: The Angelical Sons of Light, hasted from their blissful Bowers of shady Amaranths, or from Fountains or Springs by the Waters of Life, wherever they sat in Fellowship of Joy, resorting, according as their high Summons call'd them; where they took their Seats; 'till the ALMIGHTY from his supreme Throne, thus pronoun'd his soveraign Will:

O Sons of Heaven! MAN is become like unto one of us to know both Good and Evil, since he has tasted of the forbidden Fruit: But let him boast his Knowledge, which is of Good lost and Evil got; happiet had it been for him, had he thought it sufficient to have known Good by itself, and not have known Evil at all. Now he repents, is sorrowful, and prays with a contrite Heart; all these are my Motions in him; and longer than they move, supposing him left to himself, I know his Heart how variable and vain it is. Therefore, lest now his bolder Hand reach also of the Tree of Life, and eat of that, and so live for ever, (at least dream to live for ever) I decree to remove him, and send him out of the Garden to till the Ground, whence he was taken; which is a Soil much fitter for him.

MICHAEL! do thou take this Command of mine in Charge: Take to thee from among the Cherubim thy

(e) *Oreb*; i. e. When God descended with the Sound of a Trumpet, *Exod.* 19. 6. "And it came to pass on the third Day in the Morning, that there were Thunders and

"Lightnings, and a thick Cloud upon the Mount, and the Voice of the Trumpet exceeding loud; so that all the People that were in the Camp trembled."

thy Choice of flaming Warriors; lest the Fiend raise some new Trouble, either in the Behalf of MAN, or else to invade vacant Possession. Make Haste, and without Remorse drive out the sinful Pair from the PARADISE of GOD; drive out the Unholy from that holy Ground, and denounce to them and their Posterity perpetual Banishment from thence. Yet, lest they faint at the sad Sentence, urg'd too rigorously, hide all Terror; for I behold them soften'd, and bewailing their Transgression with Tears. If they patiently submit and obey with Resignation, do not dismiss them disconsolate; but mix with my Commands Speech of my Covenant renew'd in the Seed of the WOMAN: So send them forth, though in Sorrow, yet in Peace. And on the East Side of the Garden place a Watch of Cherubim, and the wide waving Flame of a Sword; (where the Entrance up from EDEN is the easiest to PARADISE) to deter all Approach, and guard all Passage to the Tree of Life; lest PARADISE prove a Receptacle for foul Spirits, and all my Trees should become their Prey; with whose stolen Fruit they might once more endeavour to delude MAN.

He ceas'd here, and the Arch-Angel prepar'd for swift Descent, with him the bright Company of watchful Cherubim: Each of them had four Faces, like a double JANUS; (f) their Bodies were all over spangled

(f) *Janus*; Heb. i. e. *Wine*. The first King of *Italy*, who first dressed the Vine and drank Wine: Therefore his Posterity were called *Oenotrii*, Gr. i. e. *Wine-Bibbers*. He was therefore deified and honoured with a famous Temple at *Rome*, pictured with two Faces; in Memory of him Money was coined with a *Janus* on one Side, and a Ship on the Reverse; and the Month of *January* was dedicated to him. This Description

of Angels is taken from *Ezekiel* 10. 12. 14. " And their whole
" Body, and their Backs, and
" their Hands, and their Wings,
" and the Wheels were full of
" Eyes round about, even the
" Wheels that they four had.
" And every one had four Faces: The first Face was the
" Face of a Cherub, and the
" second Face was the Face of
" a Man, and the third the
" Face of a Lion, and the
" fourth the Face of an Eagle."

spangled with Eyes, more in Number than those feign'd of ARGUS, (g) and more wakeful than to sleep, charm'd with the ARCADIAN (b) Pipe of MERCURY, or to be lull'd with the Touch of his sleepy Rod. Mean while the Day broke. and fresh Dew fell upon the Earth, when ADAM and our first Mother EVE had now ended their Prayers, and found new Strength added from above; new Hope to spring out of Despair, and Joy that was yet mix'd with Fear; so that he renew'd his Speech to EVE in these welcome Words:

EVE! Faith may easily admit, that all the Good which we enjoy descends from Heaven; but that any Thing from us should ascend up there, so prevalent as to concern the Mind of the high blest GOD, or to incline his Will, may seem hard to believe; yet Prayer will do this, nay one short Sigh of human Breath, born up even to the very Seat of GOD. For, since I sought to appease the offended Deity by Prayer; since I kneel'd, and humbled all my Heart before him, methought I saw him placable, and mildly bending his Ear:

(g) *Argus*; *Lat. Gr. i. e. Aëivæ and Nimble*. A Shepherd, said to have had 100 Eyes. *Juno* retain'd him in her Service, to watch and relate the Pranks of *Jupiter*. *Jupiter* was displeas'd with such a Spy, and set *Mercury* to work. He, with his Pipe, lull'd him fast asleep, and cut off his Head; which *Juno*, in Reward of his faithful Service, turn'd into a stately Peacock, whose Tail is adorn'd with many golden Circles; therefore this Bird was dedicated to her.

(b) *Arcadian*; *Belonging to Arcadia*; from *Arcas*, *Gr. i. e. A Bear*. The Son of *Jupiter*

and *Calisto*, (whom *Jupiter* turn'd into a Bear) Father of the *Arcadians*, and King of *Arcadia*. The *Arcadians*, ignorant of their true Original, boasted that they were before the Moon. It was called also *Pelasgia* and *Thessaly*, and the People *Pelasgi*; who came out of *Asia*, settled in *Greece*, and fixed in *Italy*, after the *Oenotrians*. It is a Country in the Middle of *Peloponesus*, abounding with good Pasture, Flocks, and Shepherds, who made Pipes of the Reeds and Stalks of Corn. The People worshipp'd *Pan*, as their tutelar God.

Ear: Perswasion grew in me, that I was heard with Favour; Peace return'd home again to my Breast, and that Promise came to my Memory, THAT OUR SEED SHOULD BRUISE OUR FOE; which not minded, as then I was in great Dismay, yet now it assures me that the Bitterness of DEATH is past; and we shall live. Whence I am bold to say, hail to thee! EVE, rightly so call'd, the Mother of all MANKIND, the Mother of all Things living; since by thee MAN is to live, and all Things live for him!

To whom EVE, with an humble and sorrowful Countenance, made Answer: I am not worthy that such a Title should belong to me, who am a Transgressor! who being ordain'd for a Help, became a Snare to thee: To me rather belongs Reproach, Suspicion, and all Dispraise! but my Judge was infinite in his Mercy, that I, who first brought DEATH upon all, have the Grace conferr'd on me to be the Source of Life: Next thou art greatly favourable to me, who hast vouchsaf'd to give me this high Title; I deserve a far other Name! But the Field calls us to Labour now; Labour, which is impos'd on us with Sweat of our Brow; though we have not slept all Night: For see the Morning, taking no Notice of our Want of Rest, begins her usual Progress: Let us go forth; I never henceforward offering to stray from thee, wherever our Day's Work may lie; though now enjoin'd us, that we labour 'till the Day decline: What can be very toilsome in these pleasant Walks, while we dwell here? Let us live here contented, though we are in a fallen State!

So EVE spoke, and so wish'd with great Humility; but Fate did not consent: First of all Nature gave Signs, mark'd on Birds, Beasts, and the Elements; Light eclips'd suddenly, after a short Appearance of the Morning; the Eagle flying from on high, drove

two of the finest Birds before him; the Lyon, then, the first Hunter that ever was, pursued a Hart and a Hind, the goodliest of all the Forest, down from a Hill; and their Flight was bent directly to the Eastern Gate of PARADISE. ADAM observ'd it, and fixing his Eyes upon the Chace, with some Emotion spoke thus to EVE:

O EVE! some further Change for us is near at Hand, which Heaven shows by these mute Signs in Nature; the Fore-runners of his Purpose, either to warn us, who may be too presuming and too secure of our Discharge from Penalty, because we have been releas'd some Days from DEATH: How long and what our Life will be 'till then, who knows? Or is it more than this, perhaps to warn us that we are Dust, and that we must return thither and be no more? Why else this double Object in our Sight, of Flight and Pursuit in the Air and over the Ground, one Way in the self-same Hour? Why is Darknes in the East before Noon? And why is the Morning Light brighter in yon Western Cloud, that draws a shining Whiteness along before the Sky, descending slowly, and bearing in it some of the Blest from Heaven.

C H A P. II.

Michael denounces their Departure; Eve's Lamentation. Adam pleads, but submits.

ADAM did not mistake in his Conjecture, for by this Time the heavenly Bands of Angels were lighted down in PARADISE from the serene Sky, and took their Stand upon a Hill: A glorious Appearance! had not Doubts and carnal Fear that

B b

Day

Day made the Eyes of ADAM dim: That was not more glorious, when the Angels met JACOB in MABANAIM, (i) where he saw the Field cover'd with bright Angels: Nor was that more glorious, which appear'd on the flaming Mountain DOTBAN, (k) cover'd with Chariots and Horses of Fire, against BENHADAD, the King of SYRIA; who, to surprize the Prophet ELISHA, (l) like an Assassin had levied War unproclaim'd. MICHAEL, the princely Arch-

(i) *Mabanaim*; Heb. i. e. *Two Hosts* or *Camps*. So Jacob called the Place, where he saw Armies of Holy Angels protecting him from the Fear of Esau, Gen. 32. 1. 2. A City was built there in Memory of this glorious Vision, in the Tribe of Gad in the Land of Gilsad beyond Jordan for the Priests, near *Ramatb*, Josh. 21. 38. It is 41 Miles from Jerusalem to the East. David fled to it, as a sacred Place of Refuge, in his Exile under Absalom's Usurpation. *Abinidab* a Priest was the Governor of it, under King Solomon; and so it was always esteemed a sacred Place from that Occasion.

(k) *Dotban*; Heb. i. e. *Commandment*. A City about two Miles from *Sichem*, six from *Tiberias*, twelve to the North of *Samaria*, forty-four Miles from *Jerusalem* towards the North. A Place of good Pasture; for there *Joséph* found his Brethren with their Flocks, and was cast into a Pit, Gen. 37. 17. There *Elisha* the Prophet liv'd, and struck the Syrian Army with Blindness; having a glorious Guard of Angels, with Chariots and flaming Fire about him, 2 Kings, 6. 13, 14, 15, 16, 17.

“ And he said, Go, and spy
“ where he is, that I may send
“ and fetch him; and it was
“ told him, saying, Behold he
“ is in *Dotban*. Therefore sent
“ he thither Horses and Chariots,
“ and a great Host; and
“ they came by Night, and
“ compassed the City about.
“ And when the Servant of the
“ Man of God was risen early
“ and gone forth, behold, an
“ Host compassed the City,
“ both with Horses and Chariots;
“ and his Servant said unto
“ him, alas, my Master, how
“ shall we do? And he answered,
“ fear not; for they that
“ be with us, are more than
“ they that be with them. And
“ *Elisha* pray'd, and said, Lord,
“ I pray thee open his Eyes,
“ that he may see. And the
“ Lord opened the Eyes of the
“ young Man, and he saw; and
“ behold the Mountain was full
“ of Horses, and Chariots of
“ Fire round about *Elisha*.”
And there *Holofernes* was slain
by *Juith*.

(l) *Elisha* the Prophet, who discover'd the private Councils of the King of Syria to the King of Israel.

Chap. II. PARADISE LOST. 371

Arch-Angel, left his Powers there in their bright Stand, to take Possession of the Garden; and he alone took his Way, to find where ADAM had shelter'd himself; who perceiving him at a Distance, as he made his Approach towards him, spoke to EVE in this Manner:

EVE! Now is the Time to expect to know some great Matter, which perhaps will very soon determine what relates to us; or, perhaps, for us to receive new Laws to observe: For I discover, from yonder blazing Cloud that covers the Top of the Hill, one of the Host of Heaven; and, by his Port, none of the meanest; some great Potentate, one of those who sit upon Thrones above, such Majesty appears about him as he comes along! yet not terrible, that I should fear him; nor sociably mild as RAPHAEL was, that I should venture to use much Freedom with him; but he seems solemn and sublime; whom not to offend I must meet with Reverence, and do thou retire.

HE said thus; and the Arch-Angel soon drew near; not in his heavenly Shape, but clad like a MAN to meet with MAN: He wore a military Vest of Purple, (m) of a brighter Colour and richer Dye, than ever was known in MELIBÆA, (n) or
 B b 2 TYRE,

(m) Purple; Sax. Fr. Ital. Span. Lat. from the Gr. A Colour between Red and Violet, taken from a Sea-Fish, which is call'd *Purpura*, i. e. *The Colour of Firs*. The Purple Colour was first found out at Tyre, by an Accident; for an hungry Dog broke one of those Shells upon the Sea-Side, and eat the Fish, which colour'd his Mouth and Chaps, to the Admiration of all

Beholders. Hence the Tyrians became the most famous Masters of that Art, in all Antiquity. Purple became as valuable as Gold, and was the distinguishing Mark of Emperors, Kings, Consuls, Senators, Dictators, and Triumphers; so that a Pound of it was sold at Rome for 1000 Denarii, i. e. about 41 l. 13 s. 4 d. English Money.

(n) Melibæa; Lat. from the Gr.

TYRE, (*o*) though that was worn by Kings and Heroes of old, in Time of Truce; the Rainbow (*p*) had given its Colours before it was wove: His Helmet, that was unbuckled and shone like a Star, shew'd him just at that Degree of Manhood, where Youth ended: His Sword, the Dread of SATAN, hung by his Side, fasten'd to a shining Belt; and in his Hand he bore a Spear. ADAM bow'd down low: MICHAEL, who was to keep up his Royalty and State, did not bow in Return, but thus declar'd the Reason of his coming:

ADAM!

Gr. i. e. Having the Care of Oxen. A City of *Thessaly* upon the Sea Shore, famous of old for the Art of dying the noblest Purple, by the Help of a Shell-Fish called *Purpura* and *Ostrum*, which they caught in the Sea thereabout.

(*o*) *Tyre*, now *Sour*, was a very antient and rich Sea-Port, and Capital City of *Phœnicia*, built by *Agenor* the Father of *Cadmus*, *Isa.* 23, 12. about A. M. 2499. or about the Time of *Gideon*, a Judge of *Israel*, fifty-five Years before the Destruction of *Troy*, and 240 before the Building of *Solomon's* Temple. It was a fortified City in the Days of *Josua*, *c.* 19. 29. When *Sidon* was taken by the *Philistines* of *Ascalon*, many of the Citizens escaped in Ships, and founded *Tyre* upon a Rock in an Island, half a Mile from the Land. But *Josephus* says later, in 2733. A flourishing City in the Days of King *David* and *Solomon*; famous of old for the vast Trade, *Ezek.* 26. 27. which made her so proud and

wicked, that the divine Judgments were denounc'd against, and executed upon her, *Ezek.* 28. and for the *Tyrian Purple*, made from the Blood of a Fish caught in that Sea— This City resisted *Nebuchadnezzar* thirteen Years; but *Alexander* the Great took it in seven Months, with incredible Pains and Loss of Men; and *Antigenus* after a Siege of fifteen Months, *A. M.* 3691. before *Christ*, 313. Now it is a miserable Place, inhabited with a few poor Fishermen without any Houses.

(*p*) *The Rainbow.* It is a natural Meteor in the Clouds, caused by the Reflection of the Rays of the Sun upon them; therefore it appears only in rainy Weather. If there was any Rain before the Deluge, there must have been a Rainbow: But after that, God made it a Sign of his Covenant with *Noah*, that the Earth should never be drowned again, *Gen.* 9, 12, 13, *Eccel.* 43. 11, 12. The Purple, Blue, and Saffron Colours appear most lively in it.

ADAM! there is no Need to make any Preamble to the Command of Heaven, let it be sufficient that thy Prayers are heard, and DEATH (which was due by Sentence, at the Time of thy Transgression) not permitted to make the Seizure for yet many Days; which are given thee through Grace, wherein thou may'st repent, and with many Deeds well done, cover and blot out one bad Act: It is possible GOD, upon thy Repentance, (being pleas'd) may not only defer but quite remit the mortal Sentence, and redeem thee from the rapacious Claim of DEATH. But he does not permit thee to dwell longer in this PARADISE: I am come to remove thee, and send thee out of the Garden to till the Ground, whence thou wast taken, which is a Soil much fitter for thee.

THE Arch-Angel said no more; for ADAM was struck to the very Heart with such Sorrow, as suspended all his Senses; and EVE, who though unseen, had overheard all, with loud Lamentation soon discover'd the Place where she had conceal'd herself:

O UNEXPECTED Stroke, much worse than DEATH! PARADISE! must I leave thee thus? Thus leave thee, dear native Soil! these pleasant Shades and happy Walks, worthy to be visited by Gods? Where I had Hope to spend quiet, though sad, the Time that Heaven had granted us, 'till the Day come that must be mortal to us both! O Flowers! that never will grow in any other Climate; that were my early Visitation in the Morning, and my last in the Evening; which I bred up with tender Hand, from the very first opening Bud, and gave ye all Names! Who now shall raise ye up to the Sun, or range in your several Classes, and water ye from the living Springs? And lastly, O nuptial Bower! adorn'd by me with every Thing that was sweet, either to the Smell or Sight!

How shall I part with thee, and whither wander down into a lower World; wild, darksome, and desolate, in Comparison of this? How shall we breath in other Air less pure than this, or feed on grosser Food, being accustom'd to immortal Fruits?

WHOM the Angel thus mildly interrupted: EVE! don't lament, but resign with Patience that, which with the greatest Justice is taken from thee: Nor thus over-fondly set thy Heart upon that, which is not thine. Thou dost not leave PARADISE alone; thy Husband goes along with thee, and thou art bound to follow him: Wherever he abides, do thou look the same upon that Place, as if it were thy native Soil.

ADAM, by this Time recovering from the sudden cold Damp which had seiz'd him, and his scatter'd Spirits being return'd; thus, with great Humility, address'd himself to MICHAEL:

CELESTIAL Being! whether among the THRONES of Heaven, or perhaps of them one of the highest Names; for a Prince of Princes may have such an Appearance! thou hast gently deliver'd thy Message, which might else, in telling, have wounded us, and in performing have ended us: But, bating the Mildness with which thou hast temper'd them, thy Tidings bring as much of Sorrow, Dejection, and Despair, as the Frailty of our Nature can sustain: We must depart from this happy Place, our sweet Recess, and the only Consolation left us; which is familiar to our Eyes! and all other Places appear inhospitable and desolate; not knowing us, nor being known to us: And if by incessant Prayer I could hope to alter the Will of him who can do all Things, I would not cease to weary him with my continual Cries: But, Prayers avail no more against his absolute Decree, than Breath does against the Wind; blown stifling

fling back upon him that breaths it forth: Therefore I submit myself entirely to his great Command! What most afflicts me is, that when I depart from hence I shall be, as it were, hid from his Face, deprived of the bless'd Light of his Countenance! Here I could frequent, with Worship and Adoration, every Place, where he had vouchsaf'd to appear to me in his divine Presence; and could relate to my Sons, " Upon this Mountain he appear'd to me; under this Tree, he stood visible; among these Pines I heard his Voice; here at this Fountain did I talk with him." So many grateful Altars I would raise up of grassy Turf, and pile up every bright Stone from the Brook, in Remembrance, or to be a Monument to future Generations: And upon these Altars would I offer sweet-smelling Gums, and Fruits, and Flowers. In yonder lower World where shall I seek his bright Appearances, or trace his Footsteps? For though I fled from him, when he was angry; yet being recall'd to prolong'd Life, and promis'd Offspring, I now gladly behold though but the utmost Skirts of Glory, and afar off adore his Steps.

To whom MICHAEL, with great Benignity, thus answered: ADAM! thou knowest, that Heaven and all the Earth are his; not only this Rock, but his Omnipresence fills Land, Sea, and Air, and every Kind that lives, warm'd and cherish'd by his quickning and sustaining Power. He gave thee the whole Earth to possess, and rule; nor was it a despicable Gift! do not surmise then, or think that his Presence is confined to these narrow Bounds of PARADISE, or to EDEN: This, perhaps, had been thy capital Seat, from whence all Generations might have spread; and hither might have come from all the Ends of the Earth, to celebrate and reverence thee, their great Progenitor. But thou hast lost this Pre-eminence; being now brought down to dwell upon lower Ground,

and even with thy Sons. Yet don't doubt, but in the Valley and in the Plain, GOD is, even as he is here; and will be found alike present; still following thee with many a Sign of his Presence, still compassing thee round with Goodness and paternal Love; he will not hide his Face from thee, and thou shalt see the Tract of his divine Steps. Which that thou may'st believe, and be fully confirm'd in before thou depart from hence; know, that I am sent to shew thee what shall come to pass hereafter, to thee and to thy Posterity: Expect to hear bad mix'd with good, Grace from above contending with the Sinfulness of MEN; and thereby endeavour to learn true Patience, and to temper thy greatest Joy with Fear and holy Sorrow; to be equally inur'd by Moderation, to bear either the prosperous or adverse State: So shalt thou lead thy Life in greater Safety, and be best prepar'd to endure thy mortal Passage when it comes. ----- Ascend this Hill; let EVE (for I have clos'd her Eyes) sleep here below; whilst thou awakest to Foresight, as once thou slept'st while she was form'd to Life:

To whom ADAM replied in this grateful Manner: Ascend, safe Guide! I follow thee, the Path thou leadest me; and entirely submit to the Hand of Heaven, however it may chasten me! willingly offering myself to bear the Evil; arming myself to overcome by Suffering, and to obtain Rest through Labour; if it may be permitted so to be.

C H A P. III.

The Angel sets before Adam in a Vision, what shall happen, 'till the Flood.

SO, both the Arch-Angel MICHAEL and ADAM ascended in the Visions of GOD. It was the highest Hill of PARADISE, which they went up; from whose Top the Hemisphere of the Earth, on the clearest View, lay stretch'd out to the largest Prospect of ADAM's Reach. Nor was that Hill higher nor wider looking round, whereon (for a different Cause) the Devil set our second ADAM, CHRIST JESUS, in the Wilderness; to show him all the Kingdoms of the Earth, and the Glory of them. The Eye of ADAM might there command, wherever stood City of antient or modern Fame; the Seats of the mightiest Empires: From what was to be in future, the Walls of CAMBALU, (q) the Seat of CATHIAN CHAM; (r) and SAMARCAND, (s) by OXUS,

(q) *Cambalu, Campbala, or Cambala, Tat. i. e. The City of the Great Lord.* A vast City in the North of *Tatary*, the Capital of *Catbai* or *Cbina*, and the same as *Pekin*; the Residence of the Emperors of *Cbina*, since A. D. 1404. It is about 25 or 28 Miles in Compass, very populous, containing (as they report) 2,000,000 Souls, rich and of a vast Trade; so that 1000 Waggon, loaded with Silk only, are imported every Day. It hath 12 Gates, divers Royal Palaces and stately Temples. Geographers turn their Face to the North, to find the Elevation of the Pole; and begin at the Nor-

thern Countries; when they describe the Earth: Therefore *Milton* turns to the North, and begins with *Cbina* on the Right-Hand; so comes to the West, and ends in *Europe*, in this Survey of our Hemisphere.

(r) *Cham, or Chan, Tat. i. e. The Great Lord or Emperor.* It is an antient Title of Honour given to the Emperor of *Tatary* and *Cbina*.

(s) *Samarcand, Mamarcand, or Samarcant; Tatar. antiently Shamarcand, Perf. i. e. Razed or demolished by Shamare; having been once destroyed by one of that Name, in his Expediti-*

Oxus, (t) TEMIR'S (u) Kingdom; to PEKIN, (x) the Seat of the Emperor of CHINA; and thence to AGRA,

on to China; others woody, being seated in a Wood. It is the Capital of *Zagathy* or *Sogdiana*, a Southern Province of *Tatary*, and the Metropolis of all *Tatary* for many Ages. *Bessus*, General of the *Bactrians*, who murder'd *Darius*, was seiz'd there, and deliver'd to *Alexander* the Great, who put him to Death on the same Spot of Ground, where he committed the Fact. It was the chief Seat and Sepulchre of the great *Tamerlain*, who made it a magnificent and wealthy City; besides the vast Riches from other Nations, he sent 8000 Camels laden with the Spoils of *Damascus* at one Time into it. A large and populous City; some Houses are built of Stone in a most pleasant Valley, with an Academy for *Mubammedan* Learning. Here the best Silk and Paper in all *Asia* are made: The *Chan's* Castle is built of Marble, but now it is in Decay.

(t) *Oxus*; *Lat. Gr.* i. e. *Swift*, like the *Tygris*, because it falls from very high Mountains, and has a rapid Stream. A great River of *Tatary*, rising in Mount *Taurus*; it parts *Sogdiana* and *Margiana*, and runs into the *Caspian Sea* on the East Side. The *Tatars* call it *Amu*, which signifies the same; and the *Arabians* call it *Gibon*, i. e. *Force*; because the Source of it bursteth out of the Earth with vast Violence. There *Cyrus* was defeated by *Tomyris* Queen

of the *Scythians* or *Tatars*, about *A. M.* 3420. and *Sabacham* of *Zagathian* *Tatary*, by *Ismael* *Sophy* of *Persia*, *A. D.* 1514.

(u) *Temir*, or *Timur-Lenc*, by the *Arabians*, and *Temir-Casbi* by the *Tatars*; *Tatar.* i. e. *Happy* or *fortunate Iron*; because of his victorious Sword; and *Tamerlain* by us. A most victorious Prince of the Posterity of *Zingis Chan*, born April 6, *A. D.* 1336. in the City of *Keish* or *Skebrjobz*, i. e. *The green City*; about thirty Miles from *Samarcand*. He began to reign *A. D.* 1370; and, like *Alexander* the Great, in 35 Years subdued more Kingdoms, than the old *Romans* did in 300 Years, viz. *Babylon*, *Mesopotamia*, *Syria*, *Persia*, *Partbia*, *Egypt*, *India*, *China*; and boasted that he had three Parts of the World under his Power. He defeated the proud *Bejaxet*, (*Turk.* i. e. *Lightning*; for the Expedition of his Conquests) and all the *Turkish* Army, in that great Battle near Mount *Stella* in the Plains of *Angoria* in *Galatia*, July 28, *A. D.* 1402. He was cruel, but a vast Encourager of the *Christians*, though a *Mubammedan* by Profession; and died three Years after that grand Victory, Feb. 8, 1405. at a Village called *Atrar* and *Otrar*, distant from *Samarcand* about 304 Miles; lived 70 Years, 11 Months, and 22 Days; and was buried in a magnificent Tomb erected by himself for that Purpose

AGRA, (y) and LAHOR, (z) Imperial Cities of the GREAT

pose at *Samarcand*: But his Sons lost all his Conquests; of him the present *Moguls* are descended. He and *Agesilaus*, the 6th King of *Sparta*, were both lame of one Foot, yet very valiant and successful Generals. He was call'd the Wrath of God, and the Destroyer of the Earth; and *Aleric* the King of the *Goths*, who plunder'd *Rome*, *A. D.* 410, and conquered the *Roman* Empire, the Scourge of God; for their Cruelty.

(x) *Paquin*, *Pekin*, or *Pecbeli*; *Chinese*, i. e. *The Northern Court*; because it is the North of *China*, as *Nankin*, i. e. *The Southern Court*, for the same Reason. The Capital City of the Province of *Pekin*, and the Metropolis of that vast Empire, since the Years 1404, 30 Leagues from the famous Wall, (which is 1200 Miles long, 6 Fathom high, built in 27 Years by 70,050,000 Men, to keep out the *Tartars*, about *A. M.* 3728, and 200 before *Jesus Christ*) in a fertile Plain, in the Form of a vast Square; each Side being 12 *Chinese* Lys or Furlongs in Length, i. e. 3600 Paces, with 12 Gates, stately Palaces and Temples, wherein are Idols of massy Gold, as big as the Life. The Streets are very strait, and at the longest 120 Feet, but very dirty. It is the largest and most beautiful City on the Face of the Earth. There is a most prodigious Bell, weighing 120,000 Pounds; it is 11 Foot Diameter, 12 Foot high.

(y) *Agra*; *Indian*. The Capital City of the Province of *Agra*, larger than *Debli*, (*Mog.* i. e. A vast Extent) and a great City in *India*; being 9 Miles, in the Form of an Half Moon, with a mighty and admirable Castle. It stands upon the River *Gemu* or *Gemini*, on this Side the *Ganges*, and is the Metropolis of the *Moghol's* Empire; but the Houses are low, mean, and made up of Straw, at a good Distance and encompass'd with high Walls, that their Women may not be seen. It lies in 22 Degrees and an half Northern Latitude, 210 Leagues from *Serat*, 150 from *Labor*, and 35 from *Debli*. Some reckon 25000 *Christian* Families there, besides Heathens; but the *Muhammédans* are most in Number. *Agra* was made the Imperial City by *Moghol Akbar*, *A. D.* 1566, who called it *Akbarabad*, i. e. The Habitation of *Akbar*. *Shah Jehan* (*Perf.* i. e. King *John*) removed from *Agra* to *Debli*, *March* 29, *A. D.* 1647, and called it *Shah Jehanabad*, i. e. The Habitation of King *John*. *Debli* pays 3,125,000 *l.* of yearly Revenues to the Emperor.

(z) *Labor*, or *Lbor*; *Perf.* from the *Heb.* i. e. *Light*. The Capital City of the Kingdom or Province of *Labor*, which contains several Kingdoms. It is three Leagues in Length, yields 37 Millions *per Ann.* to the *Moghol*, and there the Emperors kept their Court, from *A. D.* 1155, 'till they removed to *Agra*;

GREAT MOGUL; (a) down to the GOLDEN CHERSONESE: (b) Or where the Emperor of PERSIA (c) fat

gra; since it is very much diminish'd. There is a noble Walk of tall Trees on both Sides of the Road from it to *Agra*, which is 150 Miles distant. The Province of *Labor* is called also *Pengab, Pers.* i. e. The City of five Waters; because it is water'd by five Rivers, viz. *Bawry, Babat, Obcham, Wibi,* and *Sindar*. Many will have this Country to be the Kingdom of King *Perus*, who so valiantly oppos'd *Alexander* the Great; and *Labor* to be the *Bucephalia*, which he founded in the Memory of his famous charging Horse, called *Bucephalus, Gr.* i. e. *The Ox-Head*, who died there not of his Wounds, but of old Age: For he was the next Conqueror after *Bacchus*, who opened a Communication to the *Indies*, as far as *China*, 330 Years before the Incarnation, which facilitated the Propagation of the Gospel to *St. Thomas, Bartholomew, Pantanus*, and other zealous Preachers; and *Tamerlane* was the next, *Labor* is 360 Miles from *Agra* to the South, and 180 Miles East of *Multan*.

(a) *Mogbul*, or *Mogbol; Tatar.* i. e. *White*; because they descended from the *Mogbol Tatars*, or some white Men, who invaded *India* under a Captain or King call'd *Mogor* or *Mogol*; and erected a Kingdom in *Bengal*, &c. about *A. D.* 1187. In the *Tatarian Mung Lang* signifies Melancholy; because *Mogul* or *Mungal* the Son of *Alanza*

Chan, the first Monarch, was a Man of a melancholy Disposition: Their Country, which lies in *Turcestan Tatory*, is called still *Mogbelstan*. The present *Moguls* are the Race of the famous *Tamerlane*, who conquered *India*, *A. D.* 1400. Now the *Moguls* are Emperors of all *India*, extending from *Persia* on the West, *Tatory* on the North, *China* on the East, and the *Indian* Ocean on the South; they are the richest Monarchs upon Earth, and their Dominions are of the vastest Extent, being divided into 35 different Kingdoms. He and some of his Subjects are *Mubammedans*; the rest are Idolaters, except some *Europeans*, who trade there.

(b) *Cberfonsese, Lat. Gr.* i. e. *A Peninsula*. A Geographical Term; because it is a Piece of Land surrounded with Sea, but at one Place, which unites it to the Continent or Main Land; an Isthmus. Many Places are so called, but this is a vast Tract of Land, comprehending the large Peninsula of *Ganges*, the most Southern Part of the East *Indies*, between *Sumatra* and *Borneo*, call'd by the Ancients the *Golden Cberfonsese*; because it abounded with Gold: Now the Promontory of *Malaca*, from *Malaca* the chief City of it.

(c) Emperor of *Persia*, whose Royal Seat was *Ecbatan*. *Persia* in sacred Scripture is call'd *Cush, Heb.* i. e. *Lurking* or *hiding*;

fat in ECBATAN, (d) or since in ISPAHAN: (e)
Or

den; also *Elam*, and the People *Elamites*; from *Elam* the Son of *Sem*, who first settled there with his Posterity. In the Reign of *Cyrus*, about A. M. 3419, before *Christ* 531, it began first to be call'd *Persia*, *Heb.* i. e. Horsemen or Troopers; because he taught those People the Use of War and Horses. The *Persians* and *Tatars* call it *Iris* or *Iran*, from *Irige*, eldest Son of *Fraydun*, 7th King of the first Race of their Monarchs. It is the most antient and renowned Empire in both divine and human History. It is about 1440 Miles in Length, and 1260 in Breadth, in the Middle of *Asia*; having *Tatary* and the *Caspian* Sea on the North, the *River Indus* on the East, the *Indian* Ocean on the South; *Euphrates*, *Tygris*, and the *Persian* Gulph on the West; and consists of eleven vast Provinces, besides other Acquisitions. Now the Inhabitants call it *Farsitan*, and the Empire of the *Sophy*.

(d) *Ecbatan*, or *Ecbatana*; *Arab* i. e. Of divers Colours; because the Walls and Towers were built of seven different colour'd Stones, which did cast a glorious Splendor. It is called *Achemetba*, *Esdr.* 6. 2. and by the Inhabitants *Tebriis*, *Casbin*, now *Tauris*. It was built by *Seleucus*, according to *Pliny*; repaired and enlarged by *Arbaxad*, whom some call *Dejoces*. See *Judith* 1. 1, 2, 3, 4. about A. M. 3400, according to *Herodotus*. It was the first Capital of

Media, then of *Persia*; was the richest City in the World, and consisted of many stately Palaces, Courts, Sepulchres of their Emperors, and of their whole Treasures. There *Daniel* the Prophet erected an admirable Palace. The Emperors of *Persia* had four noble Palaces; they resided at *Ecbatana* in the Winter, at *Susa* in the Summer, at *Persepolis* in the Autumn, and *Babylon* in the rest of the Year. The *Turks* sacked it often, but the *Persians* have kept Possession of it since A. D. 1603.

(e) *Ispahan*, by some *Hagifan*, by the *Armenians* *Spubun*, and now *Iffaban*, *Pers.* i. e. The happy City, or The City of the Whites. The Metropolis of all *Persia*, in the Province of *Israca* or *Erach*, the antient *Parthia*; it is 70 Miles South from *Casbin*, 80 North from *Ormus*. *Scach Abbas* the Emperor of *Persia*, fixed his Royal Seat there, beautified, enlarged, and enriched it; and there his Successors have kept their Courts these 200 Years past. It is thought to be the antient *Aspadama* or *Spada*, and was called *Hecatompolis*, *Gr.* i. e. Having 100 Gates, but now 7. It is one of the greatest Cities upon Earth, walled round with Earthen Walls, which is a singular Thing in *Persia*, about 30 Miles round, in a very fruitful Plain, and washed by the *River Zenderu*, which is as broad and deep as the *River Thames* is at *London*; very rich, of a vast Trade from all Places, and populous;

Or where the CZAR (*f*) of RUSSIA sat in MOSCOW; (*g*) or the TURKISH SULTAN (*b*) in BYZANTIUM.

pulous; they reckon a Million of Souls in it; having 162 Mosques, 48 Colleges, 1802 Inns, 273 Baths, 12 large Burying Places, which are without the City, as they are over all *Persia*; and so they were over all the Earth, 'till about 1000 Years ago; but some Houles take up 20 Acres of Ground. The *Armenians* have an Archbishop and 20 Churches in it. It is about 2000 Miles from *Constantinople* to the South-East, and 2600 from *London*. There is also the first Madresha or Academy of all the nine that are in *Persia*.

(*f*) *Czar*; or *Tzar*, i. e. *King*; or *Slavon. The Emperor*. A Title of the Emperors of *Muscovy* or *Russia*. It was first assumed by *Iwan Wasilowitz*, when he conquered the City of *Cuscan*, and was crowned there, A. D. 1552.

(*g*) *Moscow*, or *Moskova*; *Hab.* from the *Moschi* or *Mosci*, an antient People, who descended from *Mesech*, the Son of *Japhet*, *Gen.* 10. 2. *Exe.* 7. 27. 13. 38. 3. and first inhabited the Country of *Colchis*. It is the chief City of *Muscovy*, upon the Banks of the River *Moscow*, and gives the Name to that vast Empire in the North of *Europe*. This City is old, large, populous, and rich; built of Wood, ill contrived, not paved, and was founded A. D. 1334. The chief Church called *Jerusalem*, was founded by *John*

Basilides I. But he put out the Eyes of the Architect, that he might never contrive nor build such another. The *Tatars* burnt 80,000 Houses of it, A. D. 1571. The *Poles* 41,000; and destroyed about 200,000 Souls, A. D. 1611. It was again laid in Ashes, A. D. 1699, 1701. It is about 16 Miles in Compass, and contains about 700,000 Inhabitants. It abounds with Merchants out of all Nations, and was made the Royal Seat of the Empire by *John Duke of Russia* about 300 Years ago. It stands in the Middle of the Country, fenced with Lakes and three strong Walls. It is about 750 Miles from *Stockholm* to the East, 750 from *Warsaw* to the North, 1000 Miles from *Constantinople* to the North-East, and 1500 Miles distant from *Paris* and *London*. The Empire is vast and large, in Length about 1699, and about 1100 Miles in Breadth. See B. X. N. 431. The *Moscovites* were rude and barbarous Heathens, 'till they embraced Christianity from the *Grecians*, A. D. 986, Printing, A. D. 1560; and now they are trained up in all polite Literature, Arts and Sciences by *Peter* the Great: Their Alphabet consists of 42 Letters, which very much resemble the *Greek* ones. The History of the *Moscovites* doth not rise above 200 Years past.

(*b*) *Turkish Sultan*; because the

ZANTIUM (*i*), Eye could also discover the Empire of NEGUS, (*k*) to its utmost Port EROCO; (*l*) and

the *Turks* settled there first, and afterwards broke through the *Caspian Straights*, and settled in *Armenia*, about A. D. 844. At that Time the *Caspian Sea* was froze over 13 Foot deep, and Men walk'd 100 Miles on the Ice of it. A Kingdom or Province of *Zagathaiian Tatar*, lying between *Great Tatar* and the Empire of the *Great Mogul*, on the East of *Catbay* or *Catba*, having *Tataria Propria* on the North; and *Indostan* on the South, and on the East Side of the *Caspian Sea*. Some take it to be the Kingdom of *Thebet*, in the said *Tatar*. Here, the Emperors of the *Turks*, who are descended from the antient *Turks* of *Tatar*.

(*i*) *Bizantium*; from *Bizas*, the Captain of the *Megarean Fleet*, the first Founder of it: It was first called *Lygus*, from its Founder; afterwards repaired by *Pausanias* King of *Sparta*, about A. M. 3307. And antient City of *Thracia*, and the last in *Europe* on the *Bosphorus Thracius* (See B. II. 1018.) It was destroyed by *Sept. Severus*, after a Siege of three Years, and turned into a Village, about A. D. 196, to punish the Citizens for revolting; but rebuilt, enlarged and beautified by *Constantine* the Great, who made it the Royal Seat of the *Roman Empire*, which proved the Ruin of it, and commanded it to be called *New Rome*, A. D. 300. But it is commonly called after him *Constantinople*, i. e. The City of

Constantine. It was also called *Partbenopolis*, Gr. i. e. The City of the Virgin; because it was dedicated to the *Virgin Mary*. The *Turks* call it *Stamboul*; which they say signifieth Fair, Peace, and Plenty. It answers to these Properties indeed; but *Stamboul* or *Istambol* is corrupted for *Eisten polin*, Gr. i. e. Into the City, and commonly the *Port*; because it is the greatest and finest *Port* they have, or perhaps is in the World; being frequented by Merchants from all Parts of *Europe*, *Asia*, and *Africa* continually. *Mubammed II.* took it from the *Greeks* A. D. 1453, and since it has been the grand Seat of the *Turkish Empire*: It yields the fairest Prospect without of any City, but the meanest within: It is 900 Miles from *Rome*, 1460 off *Paris*, 1570 from *London*, 1850 from *Madrid*, and 1000 from *Moscow*.

(*k*) *Negus*, or *Neguz*; *Ethiop.* i. e. Emperor. The Emperor of *Abissinia* in Upper *Ethiopia*; a Title which the *Abissines* bestow upon their Prince.

(*l*) *Erroco*, *Erquico*, *Arquien*, and by others *Erroco*; *Ethiop.* It is a Sea-port Town of *Ethiopia* on the *Red Sea*, near the *Persian Ocean*, with a fine Harbour and a very good Trade, and was the outmost Boundary of the vast *Abissinian Empire*, to the North East of *Africa*.

and the less maritime Kingdoms of MOMBAXA, (*m*) and QUILOA, (*n*) and MELIND, (*o*) and SOFALA, (*p*) (which

(*m*) *Mombaxa, Monbaxa, or Mombaxxa; Arab.* For this, and several Cities on that Coast, were built by a Colony of the *Arabs*, who about A. D. 930, settled a Trade there. A very large and wealthy City, having a good Trade, and is the Capital of a small Kingdom of the same Name, in a little Island, 12 Miles in Compass; 70 Miles from *Melind*, 150 Leagues from *Quiloa*, near the Line, in the Eastern Ocean; subject to the Emperor of *Ethiopia* in *Zanguebar*, but very fruitful and populous: It was once possess'd by the *Portuguese*, but now subject to the King of *Mombasa*, who calls himself Emperor of the World. *Zanguebar* and *Zingebbar, Ind.* comes from *Bar*; i. e. The Coast of the *Zinges* or *Nigros*, who first traded there with the *Arabs*, about A. D. 930.

(*n*) *Quiloa, or Kiloa; Ethiopick.* A capital, rich, and pleasant City, upon a River, and in an Island of the same Name, between *Mosambique* and *Melind*, on the East Shore of *Africa*, near *Zanguebar*, in *Ethiopia Inferior*. This Kingdom extended 250 Leagues along the Coast, 'till *Francis de Almeida* burnt the City, and made the Kingdom tributary to *Portugal*, A. D. 1505. But the Natives rebuilt it, and pay a yearly Tribute to the King of *Portugal*. They speak the *Arabic*, and are *Mubammedans*. The Kings of *Quiloa* were Mat-

ters of *Mombaxa, Melinda*, and other Islands thereabout. The *Arabs* traded first there, then the *Mubammedans*, and at last the *Portuguese*.

(*o*) *Melind, or Melinda; Ethiop.* The Capital of a small Kingdom on the Coast of *Zanguebar*, between *Mombaxa* and *Pata*, belonging to *Ethiopia Superior*, near the Lake *Calice*.

The Town is near the Sea, with a convenient Port: The King of it made a League with *Emanuel* King of *Portugal*, A. D. 1500. The City is very rich, and abounds with great Plenty; their Sheep are so fat, that the Tail of them of them often weighs 30 Pounds, and some more. The King of *Melinda* is serv'd in great State and Splendor, is a *Mubammedan*, as are most of his Subjects; the rest are Heathens.

(*p*) *Sofala, Sepbala, or Zepbala; Ethiop.* A petty Kingdom in Lower *Ethiopia*, between the River *Magnice* on the South, and the River *Cuama* on the North; so called from *Sofala*, the Capital of it, which is situated in a little Island upon the *Ethiopick* Ocean. It is supposed by some to be the *Opir*; (*Heb. Rich*; because it is abound with Gold, Pearls, Ivory, Peacocks, &c. See 2 *Cbron.* 8. 18) to which King *Salomon* sent his Fleet; from the Abundance of Gold, and other rich Commodities of it. There the Merchants of *Arabia Felix*, afterwards

(which is thought to be OPHIR, (q)) to the Realm of CONGO, (r) and ANGOLA, (s) farthest South:

C c Or

wards the *Mubammedans*, establish'd their Religion, and settled a great Trade there; and the *Portuguese* since. Milton follows this Opinion here. All this vast Tract on the Sea-Coast is called *Cassaria*, and the People *Casseri*, i. e. *Infidels*, who have no Religion. There being a different People within 10 or 12 Miles of one another, they have continual Wars among themselves.

(q) *Ophir*; *Heb. Arab.* i. e. *Abounding in Riches*; being a Place where the purest Gold abounded; about which there are many Conjectures among the Learned: Or from *Ophir*, the Son of *Joktan*, the Son of *Sem*, who first settled there. There is one of that Name in *Arabia*, whence King *David* brought much Gold; another in the *East Indies*, from which King *Solomon* and *Hiram* King of *Tyre* fetch'd Gold and many other valuable Commodities; which some now take to be the Island of *Ceylon*, where there is an Haven called *Hippor*, and the *Pharisi*, *Ophir*; others *Pegu*; some *Sumatra*, *Japan*, *Taprobana*, *Sofala*, &c.

(r) *Congo*; *Ethiop.* It is a vast Country, called by some *Lower Guinea*, which has Part of *Negroland* on the North, *Ethiopia* on the East, *Cassaria* on the South, the Ocean and *Guinea* on the West, and lies on the Western Shore of *Africa* in the

Lower Ethiopia; so called from the capital City. Others call it *Manicongo*, i. e. The Province of *Congo*. It is very fruitful, well water'd, abounds with all Sorts of very good Fruits, Plants, Herbs, Beasts, Crocodiles, and Serpents; some of these Serpents are so large, that they devour a whole Stag at once. *Congo* is divided into six Provinces, viz. *Bamba*, *Songo*, *Sunda*, *Pango*, *Patta* and *Pemba*. The Inhabitants were converted to the *Christian* Faith by the *Portuguese*, A. D. 1490; but forsook it, because the Plurality of Wives was denied them, as Sir *Walter Raleigh* says.

(s) *Angola*; *Ethiop.* The ancient and true Name of it was *Ambonde*, and the People were called *Ambondes*; 'till one of their Princes, called *Mani-Angola*, i. e. The Governor of *Angola*, about 360 Years ago, with the Assistance of the *Portuguese*, subdued many petty neighbouring Kings, and made himself sole Monarch of them. He, for his mighty Acts, was called in their Language *Inens*, i. e. *The Great*; and from his Name this Kingdom was called *Angola*. This Kingdom is situated between *Malaman* on the South, *Malemba* on the East, and *Proper Congo* on the West, near the Line; is well water'd, very fruitful, and populous; so that the King can raise an Army of 100,000 Men. The People on the Sea-Coast are *Chri-*

Or thence, from the Flood of NIGER, (t) to Mount ATLAS, the Kingdoms of ALMANZOR; (u) FEZ, (x) and

Christians, but those in the inland Regions are Heathens.

(t) *Niger*, or *Nigir*; *Lat. i. e. Black*; because it runs thro' a Soil all covered over with Dust, that is black and scorched with the Sun. It is the greatest River on that Side of *Africa*, rising out of a Lake of the same Name in the Country of *Medra*, of *Upper Ethiopia*, divides *Nigritia* (*Lat. i. e. The Land of the Blacks*) into two Parts, East and West, makes a Lake called *Borno*, passes by *Congo*, there it makes another Lake call'd *Guarda*; and after a Course of 750 *German Miles* Westward, falls into the *Atlantic Ocean* by six great Streams, near *Cape Verd*. It overflows its Banks, as the *Nile* and many other Rivers do, for eight Days in the Month of *June*, and from the same natural Cause. The People of *Nigritia* are all Pagans.

(u) *Almanzor*, rather *Almanzor*; *Arab. i. e. The Victor*; as *Seleucus* King of *Syria* was siled *Nicator*, *Gr. i. e. A Victor*. *Joseph Almanzor I.* was King of *Morocco*, who invaded *Spain* with 60,000 Horse, and 100,000 Foot, A. D. 1158. He usurped the Territories of the *Spanish Moors*, who invited him over, was beaten by the *Christians*, and slain with an Arrow at the Siege of *Santaren* in *Portugal*.

(x) *Fez*, rather *Fests* and *Fesfa*; *Arab. i. e. Sprinkled with*

Dust: spread out or large: Or from *Phaz* or *Pax*, *Heb. i. e. Fine Gold*; because Gold abounded thereabout. A large wide Kingdom on the West of *Barbary*, having the *Mediterranean Sea* on the North, the *Atlantic Ocean* on the West, the River *Mulwia* on the East, Mount *Atlas* and the River *Ommirati* on the South, which part it from *Morocco*. The Country is mountainous and desart; but in some Places it produces all Manner of Grain, Almonds, Figs, very large Grapes, Cattle, Leopards, the best Horses in all *Barbary*, and the fiercest Lions in all *Africa*. It belongs to the Emperor of *Morocco*, is divided into seven Provinces, and is so called from *Fex* the capital City, which was so called from *Pbut* or *Pbut*, the Son of *Ham*: For there is the River *Phbutib* near a River of the same Name, and another called *Sebon*. It is about 12 Miles round, and contains many Gardens, Palaces, Mosques, and about 300,000 People; of whom there are about 500 Jews, and many rich Merchants. The chief Mosque in *Fez* is a Mile and an half in Compass, the Roof is 150 Yards long and 80 broad; it hath 30 large Gates, and above 300 Cisterns to wash in. By other Writers this Country is called *Lybia*.

and SUSA, (y) MOROCCO and ALGIERS, (z) and TREMISEN: (a) From thence he saw EUROPE, and where ROME was to bear Dominion over the rest of the World. Perhaps he also saw in the Spirit, rich MEXICO, (b) the Seat of MON-

C c 2

TEZUME;

(y) *Susa*; from *Sus*, the principal City, and a River of the same Name; *Arab. i. e. A Lily*. Another Kingdom of *Morocco*, containing seven Provinces, not well known as yet. It hath *Morocco* on the North, the Kingdom of *Taflet* on the East, the *Atlantic Ocean* on the West, and is not far from Mount *Atlas*.

(z) *Algiers*, *Arab. i. e. The Island*; on account of a small Island opposite to the Mole. The largest Kingdom in *Barbary*, about 6000 Miles from East to West, and 250 from North to South, upon the *Mediterranean Sea*, over-against *Minorca*, and 100 Miles from *Sallee*. It was the Capital of *Mauritania*, in the Days of King *Juba*, and has been subject to the *Romans*, *Goths*, *Arabians*, &c. The present Inhabitants are *Moors*, who settled there after their Expulsion out of *Spain*, A. D. 1492. It is now very rich, and the most noted Pirates in *Africa* abound there. The *English* burnt their Ships in 1655 and 1670. The *French* bombarded their City in 1688. The City is one of the finest, largest, strongest, richest, and most populous in all *Africa*: The City is a League about. The *Africans* call it *Muzgunna*, from the *Bene Muzgunna*, i. e. The Sons of *Muzgunna*, who first founded

it, long before the *Romans*: The *Arabs* call it *Al-Jezairat*; the *Moors*, *Izair*; the *Turks*, *Jezair*; and the *Europeans*, *Alger*, *Algiers*, *Algier*, &c. It lies in a spacious Bay close by the Sea, at the Bottom of a steep Hill. The Mole was begun by *Heyradin Barbarossa*, i. e. *Red-Beard*, a Pyrate, A. D. 1531.

(a) *Tremisen*, *Tremizen*, *Tremissen*, properly *Flemizen*; *Arab. The Arabs* call it *Marsa*, i. e. *A Port*; and *Al-kibir*, i. e. *The Great*; being the *Portus magnus* of the Ancients; the finest, safest, and largest Harbour in all *Africa*; but now it is a poor Remnant of a vast Kingdom. A Kingdom of *Barbary*, West of *Algiers*, about 300 Miles from *Tremissa*, the capital City, which is very large, populous, and noble. It hath *Fex* on the West, *Tunis* on the East, and the *Mediterranean Sea* on the North. The *Romans* called it *Cæsarea Mauritania*. Some say this City was the Royal Seat of King *Juba*, and called *Julia*. This Kingdom is about 380 Miles long, but not above 25 Miles broad.

(b) *Mexico*; *American*, i. e. *A Spring* or *Fountain*, which rises out of a little Hill, called *Chapultepes*, three Miles from the City, but convey'd in two Pipes upon Arches of Stone and Brick;

TEZUME; (c) and CUSCO, (d) in PERU, (e) the richer

Brick: Or from *Mexiti*, the first Founder of it under *Mexi* their Captain, about A. D. 720: Or from *Mexitili*, their grand Idol. The first Name of it was *Tenuchitan*, i. e. A Fruit out of a Stone; because it was first founded near a great Stone, and Tree bearing sweet Fruit, called *Nucheli*; and by the Spaniards, *Tunas*; wherefore *Mexico* beareth for its Arms, a Tree springing out of a Stone. It standeth in the Middle of two Lakes, like *Venice* in the *Adriatick* Sea, and *Mantua* a fine City of *Italy*, in a Lake 5 Miles long; one is fresh, standing Water, and full of Fish; the other is saltish, bitter, ebbeth and floweth, but hath no Kind of Fish: One of them is 15 Miles long, and as much broad; the other is 45 Miles in Circuit: It was taken, plunder'd and burnt by the cruel *Hernando Cortez*, Aug. 13. A. D. 1521, in the 140th Year from the Foundation of the Royal Seat there; who murder'd above 1,000,000 of miserable Souls. God punish'd them by this cruel Scourge, for their abominable Idolatry: For they had 2000 Gods, to whom they offer'd human Sacrifices; one Time 5000: They sacrific'd 20,000 Men a-year; so that in the great Temple, human Blood dash'd upon the Walls lay congeal'd above a Foot thick. This City giveth Name to the vast Kingdom of *Mexico* in *North America*, and to the whole Northern Continent of it, which is about 23,000

Miles round. It suffered much by an Inundation of the Lake, A. D. 1629, whereby 40,000 People perish'd, and by another in 1634. But now it is the richest, noblest, and most populous City in all *North America*, consisting of 70,000 Houses, besides stately Churches, Courts of Judicature, Colleges, Palaces, &c. The People are of the Communion of the Church of *Rome*, the rest Pagans.

(c) *Montezume*, *Motexume*, *Molecuma*, or *Moleucama*; *American*, i. e. A *farly Prince*; the 2d of that Name, and 9th King of *Mexico*; one of the mightiest Emperors upon Earth; he had 2000 tributary Kings; his *Topac*, i. e. Palace, was most magnificent and immensely rich, his Attendance and Grandeur incredibly noble; 'till *Ferdinand Cortez* with 9000 Spaniards, assisted with the People of *Tbasala*, (*Amer.* i. e. A Land of Bread, or A Lady of Bread, from *Tecal*, i. e. a Lady, and *Tefcal*, i. e. a Cake or Bread) vanquish'd his Army, consisting of 350,000 Men, from A. D. 1518 to 1521, and have possess'd *Mexico* ever since.

(d) *Cusco*, or *Cusco*; *Amer.* A vast Country of *South America*, from the capital and Royal City of their *Inca* or *Yucas*, i. e. Kings. The City stands in a Plain among Hills, in a fine Air, a pleasant and fruitful Land, and is as beautiful as any City in *Europe*: The Walls were built of four-square Stone with wonderful

richer Seat of ATABALIPA; (f) and GUIANA, (g)
 C c 3 not

ful Art and Labour; tho' they had not an Iron Tool, but grind- ed them upon others, and covered them with Plates of solid Gold and Silver. It was divided into *Hanan Casco*, i. e. the *Higher Casco*; and *Harin Casco*, i. e. the *Lower Casco*; and so vastly rich, that *Francis Pizar- dus*, who sack'd it, got such incredible Treasures, that the 5th Part, which fell to the King of *Spain*, came to 400,000 Florins; for all the Gold and Silver of *Peru* was carried thither; but since then it is very much impaired in every Respect. It was ruined by an Earthquake, A. D. 1650.

(e) *Peru* or *Peron*; *Amer. i. e.* a *Fisberman* or *Seaman*; because the *Spaniards* asked one of the Natives the Name of the Country, who answered *Peron*, which signifies so much in their Language. All the South of *America*, from the Streights of *Magellan* to the Isthmus of *Darien* or *Panama*, about 4000 Miles in Length, and 17,000 in Compass, is called *Peru*; which is a large Peninsula, like *Africa*. Here, a particular Kingdom of it, the best of them all, and vastly rich in Gold, Silver, and Diamonds. This is bounded on the North with *Terra Firma*, on the East with the Country of the *Amazons*, and *Rio de la Plata*; on the South with *Chili*, and on the West with the *South Sea*; 1400 Miles in Length, and a-

bout 400 in Breadth. It was discovered by *Columbus*, A. D. 1496. By *Alansa*, by *Vespucius*; and conquered by *Francis Pizarro*, A. D. 1525. But since that Time it is very much decay'd and ruinous.

(f) *Atabalipa*, or *Atabaliba*; *Amer.* The last and one of the most magnificent and peaceable Emperors of *Peru*. *Francis Pizarro*, with 150 Foot and a few Horse, conquered him with 25,000 Men, and many Millions of miserable People; but after the Prince had given him a House full of refined Gold and Silver, valued at 15 Millions, to save his Life, the cruel Villain strangled him, contrary to his Faith and Promise, A. D. 1533. The Seat of the *Peruvian* Emperors had been at *Cusco* for 400 Years; therefore all these immense Riches were amassed therein; so that the Royal Palace, the Temple of the Sun, the Walls and Houses were covered with Gold and Silver; their Pots and other Utensils were of the same Metal; which *Milton* takes Notice of here.

(g) *Guiana*, *Gujana*, or *Guaiana*; *Amer.* A large Country of *South America*, under the Line, well watered, and the most fruitful and beautiful Place in the World; they have an everlasting Spring; and count a Man dies young, if he does not live

not yet plunder'd and enslav'd; whose great City the Sons of GERYON (*b*) call EL DORADO (*i*). BUT MICHAEL

live above 100 Years. It is called so from the River *Wia* or *Wiana*; and by our Sailors the *North Cape*; because it is the most remarkable Land on the North Coast of *Peru*. It is bounded on the North and East with the *Atlantic Ocean*, on the South with the River of the *Amazons*, and on the West with the River *Oreouoko*: It is about 400 Miles in Length, and 150 in Breadth. The Inhabitants are still *Cannibals*, *Lat. i. e. Men-Eaters*, like Dogs, and very savage Pagans. It was discovered A. D. 1541, by the *Spaniards*. When *Milton* wrote this, the Country had not been robbed and enslaved by them, as others of *Mexico* and *Peru* had been; but now it is inhabited by the *English*, *French*, *Dutch*, and other *Europeans*. The River *Amazons* is certainly the greatest, richest, and most fertile River upon the Face of the Earth; (if we may except *Rio de la Plata*, which is navigable for the greatest Ships, above 200 Leagues, and sixty Leagues wide at the Mouth.) It is about 1276, some say 1800 *Spanish* Leagues, *i. e.* about 5408 *English* Miles in Length. It runs from the West of *Peru*, to the *Eastern Ocean*, 84 Leagues broad at the Mouth, and is replenish'd with 1000 other Rivers thro' its Course, washing many rich Countries. The old Name of it was *Pajan quiris*, *i. e.* *The great River*; and *Habio*, *i. e.*

The fair River: But the *Europeans* called it and the Country so, at their first discovering of it; because they saw many warlike Women upon the Banks of it, opposing their Landing and Conquest, resembling the ancient *Amazons*. B. IX. N. 1110. See a Survey of it, performed at the Order of the King of *Spain*, by *M. Christ. d'Acugna*, translated into *English*, 1699.

(*b*) *Geryon*; *Gr. i. e. a Bravoler*. A King of *Catalonia* in *Spain*, who founded *Granada*, a City of *Catalonia*, and called it by his own Name. The Poets say he had three Bodies, *i. e.* he was a gigantick Tyrant, and King of three Kingdoms, *viz. Majorca, Minorca, and Ebusa*; though he was rather a King of *Epirus*, as the learned *Bochart* proves; but *Hercules* slew him for his Cruelty. By *Geryon's* Sons *Milton* means the *Spaniards*.

(*i*) *El Dorado*, or *Elderado*, *The golden City*; from *Eldorado*, *i. e. a Gilder*; *Sp.* from the *Lat. Aurum, Gold*, as *Babylon* is called the *Golden City*, because of the vast Treasure therein, *Isa. 14. 4. Manoa* or *Manboa*, the capital and Royal City of *Guiana*: The greatest of *South America*, and perhaps on Earth; for *Diego Ordaz*, one of *Cortex's* Companions, enter'd it at Noon and travell'd 'till Night, before he came to the King's Palace; and there he saw so much Gold in Coin, Plate, Ar-

MICHAEL for nobler Sight's remov'd the Film from the Eyes of ADAM, which that false Fruit had occasion'd, that had promis'd to give them clearer Sight; then the Angel purged the visual Nerve with Eye-bright and Rue, (for he had much to see) and dropt three Drops of Water into his Eyes from the Well of Life. So great Power these Ingredients had over ADAM, that they pierc'd even to the utmost Seat of his Mind; and he, not being longer able to refrain from closing his Eyes, sunk down, and all his Spirits became entranc'd; but the Angel soon rais'd him up gently by the Hand, and thus recall'd his Attention:

ADAM! now open thy Eyes; and first behold the Effects, which thy Original Sin hath wrought on some, who are to spring from thee; who never touch'd the forbidden Fruit, nor conspir'd with the Serpent; nor committed Sin; yet from that Crime of thine deriv'd Corruption, to bring forth more violent Deeds.

ADAM open'd his Eyes, and beheld a Field, Part arable, and that had been till'd, whereon there lay Sheaves of Corn newly reap'd; the other Part of the Field was Sheep-Walks and Sheep-Folds, and in the Midst there stood a plain Altar of green Turf, which was as a Land-mark between: Thither, after a while, a sweaty Reaper brought from his Tillage first Fruits; the green Ear, and the yellow Sheaf, unchosen, as they came to Hand: Next came a Shepherd, with meeker Looks, bringing the Firflings (*k*) of his
 C c 4 Flock,

Armour, and other Utensils, that the *Spaniards* called it by this new Name: It stands upon the West Shore of the great Lake of *Parima*. The *Spaniards* say, the *Peruvians* built it, when they fled from their Cruelty and Tyranny. Others, it is

a Chimera, and the Philosopher's Stone of the *Spaniards*; for many have attempted to find it, but in vain.

(*k*) *Firflings*; *Sax. O. E.* from *Firß*: The Young of Cattle, which were first brought forth. Here the first Fruits of every

Flock, the choicest and the best; then sacrificing, laid the Entrails and the Fat of the Lambs, strew'd with Incense, upon Wood that he had hewn, and perform'd all due Rites: His Offering was soon consumed by Fire from Heaven; but the Offering of the former not, for his was not sincere: Whereat he inwardly raged, and as they talk'd, he rose up against him and slew him; striking him into the Midriff with a Stone: He fell down, and growing deadly pale, he groan'd out his Soul with an Effusion of gushing Blood. ADAM, much dismay'd in his Heart at the Sight, in Haste cry'd out to the Angel:

O TEACHER! some great Mischief hath happen'd to that meek Man, who had sacrific'd with a pure Heart: Is Piety and true Devotion rewarded after this Manner?

To whom MICHAEL answer'd thus: (he being himself also mov'd) These, ADAM, are two Brethren, and are to descend immediately from thee: The unjust hath for Envy slain the just, because his Brother's Offering found Acceptance from Heaven, and his not; but the bloody Deed will be aveng'd, though here thou hast seen him die, rowling in Dust and Blood.

To which our first Father made Answer: Alas! both for the Deed, and that which is the Cause of it! But, is this that I have now seen DEATH? Is this the Way that I must return again to my native Dust?
O Sight

every Thing the Earth and the Flocks yielded, which were offered to God, as a Sacrifice of Thankfulness. This Custom was handed down among all Nations by Tradition. It was made a Law in *Israel*, 2000 Years after this, that none might

eat young Lambs, Corn, Bread, or any Fruits, 'till they brought an Offering to God first, *Levit.* 23. 14. And such Laws were made long after that, among the *Greeks*, *Latins*, and other Nations.

O Sight of Terror! foul and ugly only to see, horrid to think of; then alas, how horrible must it be to feel?

To whom MICHAEL reply'd: Thou hast seen DEATH in his first Shape, exerting his Power over MAN: But there are many Ways of Dying, and entering into that dark State: All of them are very dismal; and yet to the Senses are more terrible at the Entrance, than they are within. Some (as thou hast just now seen) shall die by the Stroke of Violence; and some by Fire, Flood, or Famine; but more by Intemperance in Meats and Drinks, which shall bring dire Diseases upon the Earth: Of which there shall appear a monstrous Crew before thee; that thou may'st know what Misery the Eating of the forbidden Fruit shall bring on MEN.

IMMEDIATELY there appear'd a Place before his Eyes, sad, noisome, and dark; it seem'd a Lazar-House, wherein were laid Numbers of People, sick of all Manner of Diseases: All Maladies of ghastly CRAMPS and DISTORTIONS, FAINT SICKNESS, AGONY AT HEART; all Kinds of FEVERS, CONVULSIONS, FALLING-SICKNESS, CATARRHS, THE STONE, ULCERS, CHOLIC-PANGS, RAVING-MADNESS, MOAPING-MELANCHOLY, LUNACY, PINING-CONSUMPTION, HECTICKS, PESTILENCE, DROPSIES, and ASTHMAS, and RHEUMATISMS. It was very dreadful, to see the Sick tossing and throwing themselves about! and to hear their deep Groans! every Bed or Couch having one on it, despairing of Life; and DEATH seem'd to be ready at Hand to triumph over them; but yet delay'd his Stroke, though so often call'd upon as their chiefest Good, and last and only Hope. Who, unless his Heart were as hard as Stone, could behold with dry Eyes a Sight so full of Sorrow and Deformity? ADAM was not able, but wept, though he was not born of WOMAN: Com-
passion

passion overcame all the Strength of his Nature as a MAN, and he wept a considerable Space of Time; 'till Consideration and firmer Thought put a Restraint upon the Excess of his Tears, and scarcely able to utter his Words for Sorrow, he renew'd his Complaint:

O MISERABLE MANKIND! to what a Fall degraded! and to what a wretched State reserv'd! it were better to end here, and never be born! Why is Life given, to be snatch'd in this Manner from us? Rather, why is it forc'd thus upon us? Who, if we knew what we were to receive, would either not accept Life when offer'd us; or having once accepted of it, beg to lay it down, and be glad to be so dismiss'd in Peace? Can the Image of GOD in MAN (created once so goodly and so erect, though since fallen into Guilt) thus be debas'd to such unfighly Sufferings, under such inhuman Pains? Why should not MAN, who still in Part retains the Likeness and Image of GOD, be free and exempt from such Deformities, in Consideration that his MAKER'S Image is stamp'd upon him?

THEIR MAKER'S Image forsook them, answered the Arch-Angel, then, when they sunk, and less'n'd themselves so, that they broke his Command to serve un govern'd Appetite, and took upon them his Image, whom they then serv'd; following the Vice of a Brute, in eating the Fruit of the forbidden Tree; for by the Serpent's eating, EVE was induct'd to sin. Therefore their Punishment by Distemper, is as abject; not disfiguring GOD'S Likeness, but their's: Or, if it be the Likeness of GOD, it is defac'd by themselves, while they pervert the pure healthful Rules of NATURE to loathsome Sickness; and it is just it should have this Effect, since they did not reverence the Image of GOD in themselves.

I GRANT,

I GRANT, said ADAM, that all this is just, and I submit: But is there not yet another Way, besides these painful Passages, how we may suffer DEATH, and mix with the Earth out of which we were made?

THERE is, reply'd MICHAEL, another Way not painful, if thou observe the Rule well, of taking nothing to Excess; but be careful to observe Temperance in eating and drinking; seeking from thence, not to satisfy a gluttonous Desire, but only due Nourishment: So may'st thou live, 'till many Years pass over thy Head; 'till thou drop like ripe Fruit, down to thy Mother Earth; or being quite ripened for DEATH, be gather'd with Ease, and not pluck'd harshly. This is old Age; but then thou must outlive thy Youth, and all thy Strength and Beauty; all which will change, and thou be wither'd, weak, and grey-hair'd: Thy Senses then will become unactive, nor have any Relish of Pleasure, like what thou hast now; and, for the Air of Youth, (cheerful and full of Hope and Joy) a melancholy Damp of Coldness will reign in thy Blood, oppress and weigh down thy Spirits; and lastly, consume the Balm, and extinguish the Lamp of Life.

To whom our first Ancestor replied: Henceforward, I will not fly from DEATH, nor would I much prolong Life; but rather be glad to know, how I might best and easiest get rid of this Load which I must keep, 'till the Day appointed for me to render it up, and attend with Patience the Time of my Dissolution!

To this MICHAEL replied: Neither love nor hate Life; but all the Time thou livest, live well; whether for few or many Days, leave that to the Will
of

of GOD; and now prepare thyself to see another Sight.

ADAM look'd, and saw a spacious Plain, upon which there were Tents (1) of different Size and Colours: By some there were Cattle grazing; from others might be heard the melodious Sound of Instruments; the Harp, and Organ; and he was seen, who mov'd their Stops and Chords, his nimble Fingers going through all Proportions, low and high, corresponded in all the Parts. In another Part stood One, (m) labouring at a Forge, who had melted two massy Pieces of Iron and Brass, (whether found where accidental Fire had destroy'd the Woods, upon some Mountain or Valley, down to the Veins of the Earth; thence flowing hot to some Cave's Mouth: Or whether wash'd by Streams from under Ground) he drain'd the liquid Ore into Molds fitly prepar'd; from which he first form'd the Tools he was to work with; and then what else might be wrought or cast in Metal. After these, on the hither Side of the Plain, a different Sort of People descended from the high neighbouring Hills, which was their Habitation: By their Appearance they seem'd just Men, and the whole Purpose of their Study to worship GOD rightly, and to know his Works, which are not hidden; nor to know those Things last, which might preserve Free-

(1) *Tents; Fr. from the Lat. i. e. Holding or containing; because therein Men and their Household-Stuff were contained: Or from Nata, Heb. i. e. Stretched out; because they were moveable Habitations, extended upon the Ground. A military Term. Tabernacles, Booths, or Pavilions, with Coverings made of Canvas, to shelter Men from the Injuries of the Air;*

for Soldiers, when they are in the Field; then four or five of them lie in one Tent, &c. In the first Ages of the World Men liv'd in Tents only; and so they do to this Day in many Parts of *Asia* and *Africa*; but through *Europe* they are only used for Soldiers.

(m) *One; i. e. Tubal-Cain, the first Master of Smiths, Gen. 4. 22.*

Freedom and Peace to MEN: They had not walk'd long upon the Plain, when behold a Company of fair Women issued forth from the Tents, wantonly and gayly dress'd, and adorn'd with Jewels; they sung soft amorous Songs to Instruments of Musick, and came on, dancing: The Men, though they were grave, ey'd them as they pass'd, and let their Eyes rove without Restraint; 'till drawn by strong Passion and Inclination, they began to like them, and each chose her he lik'd: And now they began to talk of Love, and let the Day pass on in nothing else; then grown warm, they light the nuptial Torch, and invoke H Y M E N, then first invoc'd, to give a Sanction to Marriage Rites: All the Tents resound with Festival and Musick. Such happy Interview and Intercourse, the fair Consequence of Love and Youth not lost, Songs, Garlands, Flowers, and charming Symphonies touch'd the Heart of ADAM with Pleasure, who was soon inclin'd to admit of Delight; (which is indeed too much the Bent of Nature!) and he thus express'd it:

BLEST Angel! and one of the chief of Heaven! true Opener of my Eyes! this Vision seems much better than those two pass'd, and foretells more Hope of peaceful Days: Those were full of Hate and DEATH, or Pains and Diseases much worse; here NATURE seems to have all her Ends answer'd:

To whom MICHAEL spoke in this Manner: Never judge of what is best by Pleasure, though it may seem conformable to NATURE; seeing thou art created to a nobler End, holy and pure, and in Conformity with GOD! Those Tents thou sawest, which appear'd so pleasant, they were the Tents of Wickedness; in which his Race shall dwell, who slew his Brother; they appear studious of Arts, that polish and adorn Life; and are Inventors of rare and curious Things;

Things; unmindful of their MAKER; though his Spirit taught them, but they acknowledge none of his Gifts: Yet they shall beget a beauteous Offspring; for that fair female Troop thou sawest there, they that seem'd like Goddesses, so blyth, so smooth, and gay; are yet destitute of all Good, wherein consists the domestick Honour and chief Praise of a Woman; but these are bred up only and accomplish'd to the Taste of sinful Desire, and learn to dance, and dress, and lisp, and glance with their Eyes. That sober Race of Men (whose religious Lives make them be call'd the Sons of GOD) shall ignobly yield up all their Virtue, and all their Fame, to the Arts and Smiles of these fair Atheists; and now swim in Joy and laugh, though Judgment is near at Hand, and all their Laughing to be turn'd into Tears!

To whom ADAM made Answer, convinc'd of the Falseness of his Joy on the Sight of Pleasure: O what a Pity and Shame! that they who live good Lives, and begin so well, should turn aside to tread indirect Paths, or faint by the Way! But still I see the Tenor of MAN's Misery holds on the same, and is to begin from WOMAN,

IT begins, said the Angel, from the effeminate Slackness of MAN, who by Wisdom, and the superior Gifts he hath receiv'd, should hold his Place better: But now prepare thyself for another Sight.

ADAM look'd, and saw a wide Territory spread before him; Towns, and large Countries between them; Cities with lofty Gates and Towers, full of Inhabitants arm'd and gather'd together, with fierce Faces threatening War: They were great Giants, and fit for bold Enterprizes; Part wielded their Arms, and Part curb'd the War-horses; for there was both Horse and Foot, in a good Rank and Order of Battle;

tle: One Way a select Band drove a Herd of fair Cattle from foraging in a fat Meadow Ground, or else a Flock of Sheep and Lambs over the Plain, which they had taken as their Booty: The Shepherds scarcely can escape with their Lives; but when fled they call Assistance, which makes a bloody Fray. The Squadrons join in Battle; and now where the Cattle lately graz'd, the bloody and deserted Field lies scatter'd with Carcasses and Arms. Others encamp'd lay Siege to a strong City, assaulting it by Battery, Scaling, and Mining: Others defend it from the Walls with Darts, Javelins, Stones, and sulphurous Fire; Slaughter and War raging on every Side. In the other Part, the Heralds call to Council at the Gates of the City; and presently assemble grey-headed and grave Men mix'd with Warriors; and they make Harangues: But Faction soon makes Opposition; 'till at last one ENOCH (*n*) rising up, of middle Age, distinguish'd from the rest by his wife Deportment, spoke much of Right and Wrong, of Justice, Religion, Truth, Peace, and Judgment from above; both young and old exploded him, and had laid violent Hands upon him, had not a Cloud descended, and amidst the Throng snatch'd him thence unseen: So Violence and Oppression, and Sword-law proceeded through all the Plain, and there was no Refuge to be found. ADAM was all in Tears to see it, and full of sad Lamentation said thus to his Guide:

O! WHAT are these? These are DEATH's Ministers, not MEN! who thus inhumanly deal DEATH to MEN, and ten-thousand-fold multiply the Sin of him

(*n*) *Enoch*, or *Hanoch*; *Heb.* i. e. *Dedicated*. The Son of *Jared*, and the seventh Patriarch from *Adam*, born A. M. 622. He liv'd 365 Years in the middle Age of the World, between

the Creation to the Flood; and the middle Age of Men in those Days; and was translated into *Paradise*, without tasting of Death and Mortality.

him who slew his Brother; for of whom do they make such general Slaughter, but of their Brethren; MEN of MEN? But who was that just MAN, whom, had not Heaven rescued him, had been lost in and for his Righteousness?

To whom MICHAEL replied thus: These are the Product of those ill-mated Marriages which thou sawest; where the Good are match'd with the Bad; who of themselves abhor to join; and being imprudently mix'd, produce prodigious Births of Body or Mind. Such these Giants shall be; Men of exceeding high Renown; for in those Days, Power only shall be admir'd, and call'd Valour and heroick Virtue; It shall be held the highest Pitch of human Glory to overcome in Battle, and subdue Nations, and bring home Spoils with infinite Manlaughter; and this done only for the Glory of Triumph, to be stil'd great Conquerors and Patrons of MANKIND, and be called Gods and Sons of Gods; when they much more properly might be called Destroyers and the Plagues of MEN. Thus Fame and Renown shall be achiev'd upon Earth; and that which most deserves Fame, shall be hid in Silence. But he, the seventh from thee, whom thou beheld'st the only righteous one in a perverse World; and therefore hated; therefore so surrounded with Foes, for daring singly to be just, and utter disagreeable Truth, "That GOD " would come to judge them with his Saints." Him, the most HIGH did, as thou sawest, take up to Heaven; for he was carried suddenly away, to walk with GOD, high in Salvation and the Regions of Bliss, being exempted from DEATH; to shew thee what Reward attends the Good, and to the Evil what Punishment; which now cast thy Eyes forward, and thou shalt soon see:

ADAM look'd, and he saw the Appearance of Things quite chang'd: The Trumpets, that sounded so

Chap. III. PARADISE LOST. 401

so loud in the Battle, ceas'd; all was now turn'd to Game and Jollity, to Luxury, Riot, Feast, and Dance, marrying or prostituting, just as it happened; committing Adultery, or even Rapes, where any Degree of Beauty allur'd them: To these Vices they added Drunkenness, and contentious Broils. At length there came a reverend Sire among them, and declar'd great Dislike of their wicked Actions, testifying against their Ways; he often frequented their Assemblies, going wheresoever they met, whether at Triumphs or Festivals; and preach'd to them Conversion and Repentance, as to Souls that were in Bondage to Sin, and under imminent Judgment; but it was all in vain: Which when he saw, he left off contending, and remov'd his Tents far off from theirs: Then hewing tall Trees on the Mountains, he began to build a Vessel of large Bulk, measur'd by Cubits, Length, Breadth, and Height; smear'd round with Pitch; and in the Side he contriv'd a Door, and laid in a large Store of Provision, both for Man and Beast: When behold a strange Wonder! there came every Beast, and Bird; and little Insect, by Sevens and Pairs, and enter'd in, as taught their Order; last the reverend Sire and his Wife, and his three Sons with their Wives enter'd in also; and God shut them in. Mean while the South-Wind arose, and blowing fiercely, drove together all the Clouds from under Heaven; the Hills sent up to fill them Vapours and moist Exhalations: And now the thicken'd Sky was all overcast; the impetuous Rain rush'd down, and it continued raining 'till the Earth was seen no more: The floating Ark (e) swam upon the Water, and se-
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curely

(e) The Ark of *Noah*. It was the first Ship in the World; God gave the Form and Measures, and *Noah* was the Master-Builder of it; and from it Men

took the Hist of Navigation. It was made of Cedar or Cyprus, which hath a bitter Sap in it, therefore no Worms touch it, and it doth not rot; for this ve-

curely floated over the Waves: All other Dwellings the Flood overwhelm'd, and with them rowl'd all their Pomp deep under the Water, one Wave following upon another: The Sea was without Shore; and the Palaces, where Luxury reign'd lately, became the Habitation of Sea-Monsters; all that was left of MANKIND, lately so numerous, embark'd in one small Bottom. How then, ADAM, didst thou grieve, to behold the End of all thy Offspring, and so sad an universal Dispeopling of the World! another Flood of Tears and Sorrow drown'd thee also, and sunk thee like thy Sons; 'till gently rais'd up by the Angel, thou at last stood'st upon thy Feet, though comfortless; as when a Father mourns for his Children, which are destroy'd all at once in his Sight. He had scarce Power to utter to the Angel this Complaint:

WHAT

ry End, that it might be a lasting Monument to future Generations, both of their Sin, Punishment, and miraculous Deliverance. *Josephus* and *Epiaphanius* affirm, that the Remains of it were to be seen in their Times, and that was about 3000 Years after the Building of it. In it *Noah* continued a whole Year and 11 Days. "In the six hundredth Year of *Noah's* Life, in the second Month, the seventeenth D.y of the Month, the same Day were all the Fountains of the great Deep broken up, and the Windows of Heaven were opened. And the Rain was upon the Earth forty Days and forty Nights. And in the second Month, on the seven and twentieth Day of the Month, was the Earth dried." The clean Beasts, or those that were appointed for Sa-

crifices, went into the Ark by Sevens; that *Noah* might have wherewith to atone the Deity for his miraculous Deliverance, which he did, *Gen.* 8 20. "And *Noah* builded an Altar unto the Lord, and took of every clean Beast, and of every clean Fowl, and offered Burnt-offerings on the Altar." Of the unclean Sort there were only two, the Male and the Female, to preserve and propagate every Species afterwards: For he made no Use of the Flesh of any of these; that was not granted 'till the Flood was over, *Gen.* 9. 3, 4. "Every moving Thing that liveth shall be Meat for you; even as the green Herb have I given you all Things: But Flesh with the Life thereof, which is the Blood thereof, shall you not eat."

WHAT Visions of Ill do I foresee! How much better had it been for me, to have liv'd ignorant of what was to happen hereafter! So I had born only my own Part of Evil, that of each Day being sufficient for the Day; now all those that were distributed and divided, to be the Burthen of many Ages, by my Fore-knowledge light at once upon me; gaining an untimely Birth to torment me, before their Being, with the Thoughts that they must be. Henceforward, let no MAN desire to be foretold what shall befall him or his Children; for he may be assur'd before-hand, that it will be Evil; which his Fore-knowing can in no wise prevent; and as for the future Evil, he shall feel it, not only actually, but full as much in Apprehension; how grievous is that to bear! But that Care is past now, there are no MEN to give Warning to; those few who have escap'd Famine and Anguish, will at last be lost, wandering upon the barren Waters. I had conceiv'd Hope, that when Violence and War would have ceas'd upon Earth, that then all would have gone well; that Peace would have crown'd the Race of MAN with Length of happy Days: But I find, that I was greatly deceiv'd! for, now I perceive that Peace corrupts as much as War wastes. Unfold to me, thou who art a Guide from Heaven! how comes it, that these Things are so? And tell me, whether the Race of MANKIND will end here?

TO whom MICHAEL made Answer thus: Those, whom thou sawest last in Triumph and luxurious Wealth, are they who will first be seen in Acts of eminent Valour and great Exploits, but will be destitute of true Virtue; who having spilt much Blood, and made a great Devastation in subduing Nations, and having thereby obtain'd in the World Fame, high Titles, and rich Prey; shall change the Course of their Lives to Pleasure, Ease, Surfeit, and Lust;

'till Wantonness and Pride, even in Time of Peace, and among Friends, shall cause Strife, and hostile Deeds. Those also, who are conquer'd, and enslav'd by War, shall with their Freedom lose all their Virtue, and all Fear of GOD; from whom (as they had but a pretended Piety) they found no Assistance in the sharp Contest of Battle against Invaders; therefore grown cool in their Zeal, they shall thenceforward practice how to live secure, either in a worldly or dissolute Manner, upon what their Lords and Conquerors shall leave them to enjoy: (for the Earth shall bear much more than enough, for the Trial of Temperance) So, all shall turn degenerate, all shall be deprav'd, and Justice, Temperance, Truth, and Faith be forgot; excepting NOAH, (*p*) who shall be the only Son of Light in that dark Age; he will be good against all bad Example, against all Allurements, Customs, and an offended World: Not standing in Fear of Reproach, Scorn, or Violence, he shall admonish them of their Ways, and set before them the Paths of Righteousness, shewing how much more safe they are, and full of Peace; threatening Wrath to come, if they should remain impenitent; and for this teaching he shall be derided by them. But the only just MAN alive, being observ'd by GOD, shall by his Command build a wondrous Ark, (as thou hast beheld) to save himself and his Household, from a World devoted to universal Ruin. No sooner shall he, with those of MANKIND, and all living Creatures selected to preserve the Kind, be lodg'd in the Ark, and shut in fast; but all the Cataracts of Heaven shall be

(*p*) *Noah, or Neach; Heb. i. c. 4 Ref.* Names were given Men in those Days, by divine Inspiration: His Name was a Prophecy of *Lamech's*, that that Child should give Rest and Comfort to the new World, and re-

concile God to Man. *Noah* (whom the *Tatars* call *Nui*) was born A. M. 1056, and lived 950 Years. *Noah* is the *Ogyges*, *Deucalion*, and *Saturis* of the Heathens.

Chap. III. PARADISE LOST. 405.

be set open, and pour Rain Day and Night upon the Earth; all the Fountains of the Deep shall be broke up, and heave the Ocean beyond all its former Bounds; 'till an Inundation rise above the highest Hills. Then this Mount of PARADISE, by the Power of the Waves shall be mov'd out of its Place, by the Violence of the raging Flood, with all its Verdures spoil'd, and all its Trees adrift down the great River to the main Ocean; and there take Root, and be a bare and salt Island, be the Haunt of Fish, and be fill'd with the Noise of Water-Fowls; to teach thee, that GOD attributes no Holiness to Place, if none be brought thither by MEN, who frequent or dwell in it. And now behold what there is further to come to pass,

ADAM look'd and saw the Ark floating to and fro upon the Flood, which was now abated; for the Clouds were fled away, driven by a keen North-Wind, that blowing hard and dry, began to lessen the Bulk of the Waters, and the clear Sun shone hot upon the wide watery Deluge, (q) and drew up considerably from the Waves; which made their Flowing shrink, and they ebb'd softly towards the Deep; whose Sluices were now stopp'd, and the Windows of Heaven shut also. The Ark now floats no longer, but seems on Ground, fix'd fast on the Top of some high Mountain: (r) Now the Tops of the Hills began

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(q) *Deluge*; Lat. i. e. *Washing or sweeping away*; an Inundation or Overflowing of the Earth with Water. There have been several Deluges in different Countries: This was the first, an universal one, and the most famous in History: It was in the 600th Year of Noah, A. M. 1656. The second was that of Ogyges King of Thebes, which

laid all *Attica* under Water, A. M. 2185, or 2208, 1020 Years before the first Olympiad, and in the Days of *Jacob*. The 3d was that of *Deucalion*, about 15 Years before the Children of *Israel* departed out of *Egypt*. There was a violent one at *Pekin*, A. D. 1688.

(r) *Mountain*. This is call'd *Ararat* in *Armenia*, Gen. 8. 4.

Some

to appear, like Rocks; from whence the rapid Currents drove their furious Tide, with great Noise and Violence, towards the retreating Sea. Forthwith a Raven (*s*) flies out of the Ark, and after him (what prov'd a surer Messenger) a Dove, sent forth twice, to see if she could find green Tree or Ground, whereon to set her Foot; returning the second Time, she brings an Olive-leaf pluck'd off in her Mouth, which was a Sign of Peace between GOD and NOAH. After a while the dry Ground appears, and the antient just Man descends from his Ark with all his Train: Then, with Hands lifted up, and with devout Eyes grateful to Heaven, behold over his Head a dewy Cloud, and in the Cloud the distinct Appearance of a Bow, of three Colours variously intermix'd, betokening Peace with GOD, and a new Covenant made with MAN; whereat the Heart of ADAM, which before had been so sad, rejoic'd greatly, and thus he joyfully cried out:

HEAVENLY Instructor! who canst represent future Things, as clear as if they were present; this last Sight revives me, seeing that it assures me, that MAN with all the Creatures shall live, and preserve their Seed. I don't lament now for one whole World of wicked Sons being destroy'd, so much as I rejoice to see one MAN so perfect and so just, that GOD vouchsafes from him to raise another World, and to forget all

Some call it *Lubar*, others *Barris*; some the *Cardyeen*, *Gerdyean*, *Godochian*, and others the *Carduchian* Mountains.

(*s*) *Raven*. A rapacious and unclean Bird, *Deut.* 14. 14. She was sent out first on the 17th Day of *August*, and on the first Day of the Week, and forty Days after the Tops of the Mountains appeared, but did

not return; because she is a ravenous Creature, and settles upon Carcasses, or any dirty Grounds, which the Dove doth not; and therefore she went away upon Prey, but this returned to the Ark: She was sent out of the Ark on the 24th of *August*, and the first Day of the Week.

all his Anger. But tell me, what mean those colour'd Streaks, that are stretch'd out in Heaven, and look like the Brow of GOD appeas'd? Or, do they serve as a flowery Edge, to bind the fluid Skirts of that same watery Cloud, lest it should dissolve and shower down upon the Earth?

To whom the Arch-Angel made Answer: What thou hast guess'd, is very near to the Purpose; so willingly doth GOD remit his Anger, though so lately he repented that he had made MAN, seeing he was become so much deprav'd; being griev'd at his Heart, when looking down he saw the whole Earth fill'd with Violence, and all Flesh corrupt in the Imagination of their Thoughts: Yet those once remov'd, one just MAN shall find such Grace in his Sight, that he relents, and determines not to blot out MAN-KIND, and makes a Covenant, that the Waters shall never become a Flood, to destroy the Earth again, nor ever to let the Sea surpass its Bounds, nor Rain to fall so as to drown the World, with MAN or Beast therein: But, when he brings a Cloud over the Earth, he will set his Bow in the Clouds, and it shall be for a Token of a Covenant between GOD and the Earth; Day and Night, Heat and Cold, Seed-time and Harvest, shall hold their Course, and not cease; 'till the general Conflagration purge and purify both Heaven and Earth, wherein thenceforward the Just shall dwell for ever.

The End of the ELEVENTH BOOK.





T H E
 TWELFTH BOOK
 O F
 PARADISE LOST.

The ARGUMENT.

THE Angel Michael continues from the Flood to relate what shall succeed; then, in the Mention of Abraham, comes by Degrees to explain, who that Seed of the Woman shall be, which was promis'd Adam and Eve in the Fall: His Incarnation, Death, Resurrection, and Ascension: The State of the Church 'till his second Coming. Adam, greatly satisfied and recomforted by those Relations and Promises, descends the Hill with Michael; wakens Eve, who all this while had slept, but with gentle Dreams compos'd to Quietness of Mind and Submission. Michael in either Hand leads them out of Paradise, the fiery Sword waving behind them, and the Cherubim taking their Stations to guard the Place.

C H A P.

C H A P. I.

The Angel relates what shall happen after the Flood, and foretells the Coming of Christ.



AS a Traveller upon a Journey takes some Rest at Noon, though he be intent on Expedition; so here the Arch-Angel MICHAEL made a Pause, betwixt the World destroy'd and the World restored, to see whether or no ADAM might not have some Questions to interpose; then going forward in his Narration, he began again to speak.

THUS, ADAM, thou hast seen the Beginning and End of one World, and MAN proceeding as from a second Stock: There yet remains a great deal more for thee to see; but I perceive that thy mortal Sight begins to fail thee; nor can it be otherwise, for divine Objects must needs impair and weary the human Senses: So that what is to come henceforward, I shall only relate to thee; do thou therefore be attentive, and give proper Audience to what I shall say!

THIS new Race of MEN, before they arrive to large Numbers, and while the Dread of past Judgment remains fresh in their Minds, shall lead their Lives in the Fear of GOD, with some Regard to Justice and what is right; and they shall multiply apace, manuring and sowing the Earth, and reaping plentiful Crops of Corn, Wine, and Oil; and often from the Herds or Flocks making Sacrifices of Bulls, Lambs, or Kids, with large Offerings of Wine pour'd out, shall spend their Days in Joy and sacred Festival, unblam'd; and dwell for a long Time in Peace, by Families and Tribes, under paternal Rule; 'till one call'd

call'd NIMROD (*a*) shall arise, of proud and ambitious Heart; who, not content with a fair and equal Share, will assume an undeferv'd Dominion over the rest of his Brethren, and quite dispossess Concord and the Law of Nature from the Earth; hunting wild Beasts, and not only Beasts, but MEN also; subduing with War, and laying hostile Snares for such as refuse Subjection to his tyrannical Usurpation: For that Reason he shall be call'd a mighty Hunter before the LORD; meaning either in despite of Heaven, or else claiming from Heaven the second Sovereignty; and though he shall accuse others of Rebellion, yet from Rebellion he shall derive his Name, for such is the Meaning of the Word NIMROD. He, with a Crew, join'd to him by like Ambition, or Design of tyrannizing under him, marching from EDEN towards the West; shall find the Plains, in which a black bituminous Slime boils out from under the Ground, as it were the Mouth of Hell. Of that Stuff, and Bricks, they contrive to build a City, and a Tower whose Top may reach to Heaven; thinking thereby to get themselves a Name; lest, being dispers'd far away in foreign Lands, the Memory of them should be lost; not regarding, whether the Fame they acquired was good or evil. But GOD, who oftentimes descends unseen to visit MEN, and passes among their Habitations to take Notice of their Actions, soon beholding

(*a*) *Nimrod or Belus, Noab's Great-Grandson, the Father of Ninus, who first usurp'd over the Patriarchs, and first took up Arms against the wild Beasts, which were then very numerous, powerful, and mischievous; then he made himself the Head of his Companions; then the King over all the rest, about A. M. 1720. Nimrod; Heb. i. e. A Rebel: For he rebell'd against*

God, in building the Tower of *Babel*; and against Men, is usurping Monarchical Government, and overturning the Patriarchal. He is *Belus* among the Heathens, the Founder of the *Assyrian Monarchy*, the first Instance of Idolatry; and was the *Bel* or *Baal* (*Heb. i. e. Lord*) of the *Assyrians, Babylonians, and all the World.*

beholding them, comes down to see their City, long before the Tower reach'd up to Heaven; and, in Derision, confounded their native Language, the HEBREW, (b) and instead thereof, gave them only Power to make a jangling Noise of Words, not understood by one another. Forthwith a loud and confus'd Talking rises among the Builders, each calls to the other, and no Body understands; 'till hoarse and all in a Rage, they storm, thinking themselves mock'd by each other: The Angels in Heaven looking down, held them in great Derision, to see the strange Hubbub, and hear the Din. Thus this ridiculous Building, which they foolishly thought might possibly reach Heaven, was left; and the Work call'd BABEL; which being interpreted signifies Confusion.

WHERE TO ADAM, displeas'd at what he saw his Offspring do, exclaim'd thus: O execrable Son! to aspire so above his Brethren; assuming to himself a usurp'd Authority, not given him from GOD: He only gave us an absolute Dominion over Beast, Fish, and Fowl; that Right we hold by his Donation: But he never made MAN Lord over MEN; that Title he hath reserv'd to himself only; for GOD left human Race free from human Dominion. But, this Tyrant and Usurper stops not his ambitious Usurpation upon MAN only; he also intended his new Tower, to be a Siege against the GOD of Heaven. Wretched and mistaken MAN! What Food will he convey up thither, to sustain himself and his rash Army? Where the thin Air above the Clouds will consume his gross Entrails;

(b) *Hebrew*, the natural Speech of Mankind, from the Creation for 1757 Years; seeing all Languages derive many Words from that, but it from none of them; the Names of Men and Things plainly confirm

it, and the Learned agree in it. After the Confusion of Tongues it remain'd in *Heber's* Family, and so descended to the *Jews*, among whom it continued pure to the *Babylonish* Captivity; in all about 3400 Years.

Chap. I. PARADISE LOST. 413

trails; and if he were provided with Bread, he must die, it being too fine for him to breath in?

To whom MICHAEL reply'd thus: Thou hast a just Abhorrence of that Son, who brought such great Trouble upon the quiet State of MAN, affecting to subdue reasonable Liberty; yet learn at the same Time, that since true Liberty is lost, by reason of original Sin, (and Liberty always is pair'd with right Reason, and divided from it can have no Being) Reason in MAN being obscur'd, or not obey'd, immediately inordinate Desires and sudden Passions catch the Government from it, and reduce the whole MAN to Servitude, who 'till then was free. Therefore, since he permits unworthy Powers to reign over Freedom within himself; GOD, in just Judgment, subjects it from without to violent Lords, who oftentimes as undeservedly enthrall his outward Freedom. So that there must be such a Thing as Tyranny; though that cannot serve for any Excuse to him who is a Tyrant: Yet, sometimes Nations will decline so low from Virtue, (which too is Reason) that no Wrongs, but Justice and some fatal Curse, deprives them of their outward Liberty, their inward being lost by themselves; witness HAM, (c) the irreverent Son of NOAH, who built the Ark; who, for the Shame done to his Father, had this heavy Curse pronounc'd on him and his vicious Race; "A SERVANT OF SERVANTS SHALL HE BE UNTO HIS BRETHREN." Thus will this latter World, as the former did, go on from bad to worse; 'till at last GOD, wearied with their Iniquities, will draw his Presence from among them, and turn his Holiness away from them; from thenceforth resolv'd, to leave them to their own polluted

(c) Ham, the youngest Son of Noah, who was cursed for his Disrespect and Contempt of his Father, Gen. 9. 24, 25. The old Carthaginians, Grecians, and Romans, and all the Nations of Europe, made Slaves of the Africans.

red Ways, and to select one peculiar Nation from all the rest to be ador'd by; a Nation to spring from one faithful MAN; that is to say, from ABRAHAM, (*d*) yet residing on this Side the River EU-PHRATES, and bred up to worship Idols.-----Canst thou believe it possible? O that MEN should be grown so stupid and senseless, while yet the Patriarch NOAH liv'd, who escap'd the Flood, as to forsake the living GOD, and fall down to worship their own Works in Wood and Stone, and call them Gods! yet the most high GOD vouchsafes to call him by Vision from his Father's House, and from his Kindred and false Gods, into a Land which he will shew him; and from him will raise a mighty Nation, and upon him shower his Benediction so, that in his Seed all Nations shall be bless'd: He strait obey's GOD's Call and Promises; firmly believing in them, though he did not know to what Land he was to go. I see him, (but I know thou canst not) with what Faith he leaves his Gods, all his Friends, and native Country, which is UR (*e*) of CHALDÆA; (*f*) now passing the
River

(*d*) *Abraham*. God called him from among the idolatrous *Chaldeans*, about the Year of the World 2083.

(*e*) *Ur*; *Heb. i. e. Light*; because the *Chaldeans* worshipp'd the Sun or Fire. A City of *Chaldea*, where *Abraham* was born, about 624 Miles from *Jerusalem* Eastward; now *Orche* and *Horra*. This was the first Sort of Idolatry, call'd *Sebaism*, *Gr.* from the *Heb. i. e. Worshipping the Hosts of Heaven*; for *Dæmonolatry*, *Gr. i. e. Worshipping Demons, Heroes, Beasts, Images, &c.* came in long afterwards.

(*f*) *Chaldea*; *Gr.* from the

Heb. i. e. Like Demons, Destroyers, Robbers: In Scripture it is called *Chafed*, and the People *Châsdin*, from *Kesed*, the Son of *Nabor*, which the *Greeks* turned into *Chaldea*. Also *Shtinar*, *Heb. i. e. Scattered*; because the Builders of that Tower were scattered over the whole Earth, *Gen. 10. 10. 11. 29.* and now *Chaldar* and *Curâistan*. *Chaldea* is a large Country of *Asia*, bordering upon *Assyria*, *Mesopotamia* between the *Euphrates* and *Tigris*, whereof *Babylon* was the Metropolis for many Ages; therefore that Country was called *Babylonia*.

River EUPHRATES TO HARAN; (g) and after him a numerous Train of Herds and Flocks, and Abundance of Servants; not wandering poorly without his Substance, but trusting all his Wealth with GOD, who call'd him to an unknown Land. Now he comes to CANAAN; (b) I see his Tents pitch'd all about SICHEM, (i) and the neighbouring Plain MOREH (k). There he receives a Promise, that all that
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(g) *Haran*, or *Charran*; *Heb.* i. e. *Anger* or *Wrath*; from *Haran*, the Father of *Lot*. It is a Country and chief City of *Mesopotamia*, upon a River of the same Name, and not far from *Ux*, 440 Miles from *Jerusalem* North-Eastward. There *Abraham* liv'd some Years; the *Turks* pay a great Veneration to it on that Account, and now call it *Heren* or *Charron*, *Acts* 7. 4. There the great *Crassus*, the Roman General and Consul, with his Army of 3000 Men, was overthrown by the *Partians*, who took it: Afterwards the *Persians* took it, now the *Turks* possess it. It is eleven Day's Journey, or 232 Miles Westward from *Niniveh*, now well inhabited, has a good Trade, and is also called *Opra*. There is a Well of very clear Water, at which *Rebecca* gave Drink to *Eleazar*, *Abraham's* Servant, *Gen.* 24. 19. They call it *Abraham's* Well. But *Mesopotamia* is now render'd very desart and ruinous by the *Turks*.

(b) *Canaan*; *Heb.* i. e. *A Merchant*, from *Canaan* the Son of *Ham*, by whom it was first peopled, *Gen.* 11. 18. because it lies along the *Mediterranean* Sea, and gave the Inhabitants an Opportunity of Trade, Mer-

chandise, and Navigation, over the whole Earth. Such were the old *Phœnicians*, *Tyrrians*, *Sidonians*, *Cartbaginians*, &c.

(i) *Sichem*; *Heb.* i. e. *A Shoulder* or *Back*; because it standeth out like one; or from *Sichem*, the Father of *Hamor* or *Emmor*, *Gen.* 34. 2. *Acts* 7. 16. Also *Sychar*; *Heb.* i. e. *Hired* or *Wages*, *John* 4. 5. and afterwards *Scythopolis*; See *Judith* 3. 14. *Gr.* i. e. The City of the *Scythians* or *Tatars*; because some of them settled there. An ancient City of *Samaria* in *Palestine*, between Mount *Garizim* and Mount *Ebal*, belonging to *Samaria*, 36 Miles from *Jerusalem* Northward. There *Joseph* was buried, *Joshua* 24. 32. *Abimelech* razed it, *Judges* 9. 45. But *Jeroboam* rebuilt it, *1 Kings* 12. Now it is called *Naplofa*, *Gr.* i. e. *The new Town*; but it is in a very low Condition at this Time.

(k) *Moreh*; *Heb.* i. e. *The Lordship of the Lord*: Or from *Moreh*, one of the old *Amorites*, who possess'd it, *Gen.* 13. 18. 14. 13. A Piece of Ground near *Sichem*, where *Abraham* first settled in *Canaan*, which *Jacob* bought of *Hamor* for 100 Pieces of Money, and gave to *Joseph*, *Gen.* 33. 19. 48. 22. *John* 4. 5.

Land should be given to his Posterity, Northward from HAMATH, (l) to the Desert South of ARABIA; (I call Things by their Names, though as yet they are not nam'd) and East from HERMON (m) to the MEDITERRANEAN Sea; Mount HERMON that lies there! and yonder Sea! (look at each Place in Prospect, as I point to them) Upon the Shore there is Mount CARMEL; (n) here the River JORDAN, springing from two Fountains, is the Boundary of
 CANAAN

(l) *Hamath, Hemath, or Chatham*; Heb. i. e. *Heat or Auger*; from *Hamath* the Son of *Canaan*, who built it. A City in the North of *Canaan* belonging to *Syria*, between two Hills, near the River *Orontes*, at the Foot of *Anti-Libanus*, 280 Miles from *Jerusalem*; the utmost Bounds of the Holy Land on the North, and one of the grand Passes of it, called also *Zin*, *Numbers* 34. 8. *Josua* 13. 5. Now the *Turks* call it *Hems*. There is a great *Hamath* and a little *Hamath*, *Amos* 6. 2. Some take it to be the ancient *Apamea*; others on better Grounds, for *Epiphania* or *Antiochia*. In the *Targum* it is called *Antiochia*, from *Antiochus* King of *Syria*. *Toi* was King of it in the Reign of King *David*, 2 *Sam.* 8. 9. In the 13th Century it had Princes of its own, which were of the Race of *Ayub* or *Job*, from whom descended *Saladin*, a Sultan of the *Turks*, who conquered *Palestine*, *Egypt*, *Syria*, &c. A. D. 1180. *Hamath* was a City of great Trade, but is now very much decayed.

(m) *Hermon, or Cherman*; Heb. i. e. *Snow*. An high and

fertile Mountain in the North of *Canaan*, near Mount *Lebanon*, beyond *Jordan* to the North-East, 122 Miles from *Jerusalem*, and frequently cover'd with Snow, because it is very high. It is called *Sbirjen* by the *Sidonians*, *Psalms* 29. 6. *Sbenix*, by the *Amorites*, *Deut.* 3. 9. Also *Sion* (not *Tzion* at *Jerusalem*) *Deut.* 4. 48. and also *Baal-Hermon*, Heb. i. e. *Hermon the Great*; to distinguish it from a lesser of that Name, near Mount *Gilboa* and Mount *Taber*, in the Tribe of *Manasse*, 44 Miles from *Jerusalem* towards the North. At the Foot of it stood the City *Nain*, Heb. i. e. *Pleasant*; because it stood most pleasantly on the Banks of the River *Chisou*. Upon this Mountain grew many goodly Trees; wild Beasts also abounded upon it, *Ezek.* 27. 5.

(n) *Carmel*; Heb. i. e. *A Vineyard*; because there are many Vineyards upon it. Another very high Mountain in the Holy Land, upon the *Mediterranean* Sea, to the South of *Ptolemais*, 50 Miles North-West from *Jerusalem*, in the Tribe of *Issachar*. Here the Prophet *Elijah* began his Reformation of Religion.

CANAAN on the East Side; but ABRAHAM'S Sons shall dwell as far as SEIR, (o) which is all that long Ridge of Hills! Now consider this well, that all the Nations of the Earth shall be blest'd in his Seed: By that Seed, thy GREAT DELIVERER is meant, who shall bruise the Head of the Serpent; about which, before I depart, I shall reveal more to thee. This blest Patriarch (who, by Reason of his Obedience, shall be call'd faithful ABRAHAM (p)) leaves a Son, call'd

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gion, in the Days of *Abab*, a very idolatrous and impious King of *Israel*, 1 *Kings* 18. Here *Samuel*, *Elijab*, *Eliſba*, and other Prophets, and also *Pythagoras*, the Heathen Philosopher, long afterwards resorted; for the Sake of Devotion, Contemplation, and Retirement. The antient River *Kyſon* cuts its Way close by the West Side of it, through the Plains of *Eſdraelon* into the Sea at a Place called *Gaypha*. Upon this Mountain is a Convent of bare-footed Friars, call'd *Carmelites*, a little Mosque, with several Gardens and Vineyards.

(o) *Seir*, *Senir*, or *Saner*; *Heb.* i. e. *Rough*. A long and large Ridge of Mountains with many Tracts of fertile Lands, which made the Kingdom of the *Edomites*, on the South Side of the Dead Sea and *Canaan*, about 46 Miles from *Jerusalem*. It is a rocky Country; therefore it is called *Tracbonites*, *Syr.* *Chald.* i. e. *Rocky, rough*; *Ituraea*, *Heb.* i. e. *Mountainous*, from *Jetur*, a Son of *Ismael*; *Petraea*, *Syr.* i. e. *Rocky*; and *Idumea*, *Heb.* i. e. *Red*, from *Eſau* or *Edam*; because he and his Sons did settle

in it: But it was called *Seir* long before that.

(p) *Abraham*; his first Name was *Abram*, *Heb.* i. e. *An excellent or mighty Father*; but when God renew'd his Covenant, he chang'd that into *Abraham*, i. e. *An excellent or mighty Father* of many People. *Abraham* was the Founder of the *Jewiſh* Nation and Church, esteem'd a mighty Prince among the *Canaanites*, a great Prophet at *Pharaab's* Court. The Kings of *Egypt*, *Paleſtine*, &c. courted his Friendship, made Leagues with him, and paid him Homage. *Nicol. Damascenus*, *Justin*, &c. say, that he was King of *Damascus*; his Name was had in Veneration among both *Jews*, *Gentiles*, *Mubammedans*, and *Christians*, in all Ages: They made religious Pilgrimages to his Oak at *Mauve*, 'till *Constantine* the Great order'd it to be deſtroy'd; and which is more, he was call'd the Father of the Faithful, and the Friend of God; a Title of Honour never beſtow'd on any Man before. He carried the Knowledge of *Aſtronomy*, *Arithmetick*, and other Sciences, from *Chaldea*

call'd ISAAC; and of him a Grandchild, call'd JACOB, (*q*) very much like him in Faith, Wisdom, and Renown. The Grandchild, having twelve Sons, departs from CANAAN to a Land, which will afterwards be call'd EGYPT, divided by the River NILE: See there where it flows, disgorging itself at seven Mouths into the Sea! He comes to live in that Land, being thither invited by a younger Son in a Time of Famine; (call him JOSEPH) a Son, whose worthy Deeds raise him to be the next in Dignity to PHARAOH in that Kingdom: There he dies, and leaves his Race growing into a Nation; and being thought too powerful, by another King who succeeded to the Throne of that Kingdom, some Years after the Death of JOSEPH, he sought to stop the Growth of their Numbers, looking upon them as too numerous a People to share the Land with them: Whence he, inhospitably, of Guests made them Slaves; and ordered the Midwives of EGYPT, to kill all the HEBREW male Infants; 'till by two Brethren, (call those two Brethren MOSES (*r*) and AARON) who shall be sent

into Egypt, as *Josephus* relates: But Geometry was first found out in Egypt, from the Overflowing of the Nile. He was born A. M. 1948, and liv'd 175 Years.

(*q*) *Jacob* increased wonderfully; for of 70 Souls which went with him into Egypt, in the Space of 215 Years they increased to 600,000 armed Men, besides Women, Children, and old Men unfit for War. At the first numbering of them, in the first Year after they went out of Egypt, they were 603,550. *Exodus* 30. 11, 12. 38. 25, 26. In the second Year their Number was the same, although the Tribe of *Levi* was not included,

Numb. 1. 46, 47. In *David's* Time *Joab* muster'd a thousand thousand, and a hundred thousand Men of *Israel*; and four hundred thousand threescore and ten thousand Men of *Judab*, that were Soldiers, 1 *Chron.* 21. 5. And *Josephus* reckons three Millions of Men at *Jerusalem*, assembled at the Passover.

(*r*) *Moses*, *Mosheh*, and *Moyse*, *Heb.* i. e. Drawn out of the Water: See *Exod.* 2. 10. *Josephus* makes it an Egyptian Word from *Moy*, i. e. The Water: But we know not what Name his Parents gave him at his Circumcision, unless we give into the Fables of the Jews, who

sent from GOD; to demand his People to be deliver'd from Bondage: They return back again to their promis'd Land, with Glory and Spoils. But first the lawless Tyrant (who denies to know any Thing of their GOD; or give any Regard to their Message) must be compell'd to let them go, by Signs and great Plagues: The Rivers, and Ponds, and Pools of Water, must all be turn'd to Blood; his Palace must be fill'd at different Times with Frogs; and Lice; and Flies, which will be loathsomely scatter'd all over the Land: There must be a grievous Murtain; his Cattle must die of the Rot, and Blotches and Blains must disfigure all his Flesh, and the Flesh of all his People: Then Thunder; and Hail; and Fire, running along upon the Ground very grievous, such as there was none like it in EGYPT since it became a Nation; and it smote both MAN and Beast; and every Herb of the Field, and broke every Tree. What that does not devour; either Herb; or Fruit; or Grain; a darksome Cloud of Locusts (such as had never been before; nor never will be again) must eat; and leave nothing green upon the Ground: A thick Darknes must overshadow all his Kingdom; such Darknes as may be felt; and endure for three Days; so that they neither saw one-another; nor any rose from their Place: And lastly; with one Stroke at Midnight, all the First-born of EGYPT; from the King to the meanest

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who say it was *Joachim, Jacobiel, Chabar, &c.* Vide *Huet. Dem. Evang.* p. 120. *Moses* was the youngest Son of *Amram* and *Jockeyed*, of the Tribe of *Levi*, born in *Egypt*, A. M. 2373. The grand Prophet and Law-giver of the *Jews*, and celebrated by the wisest and best of the antient Heathens, as being the first and greatest Philosopher, Poet; and Lawgiver in the

World; for he was 500 Years before *Homer*, 800 before *Thales*, 900 before *Pythagoras*, 1100 before *Socrates*, *Plato*, and *Aristotle*; and from him they extracted all the best Parts of their Philosophy, Policy, History, Religion, and Laws. He died on *Mount Nebo* in the Land of *Misab*, at 120 Years of Age, upon the 7th Day of the Month, on which he was born, A. M. 2493.

meanest Servant, must be laid dead; and even the First-born of Beasts. Thus PHARAOH, the King of EGYPT, at length tamed with these ten Plagues, submits to let the Children of ISRAEL depart; and often humbles his stubborn Heart; but still it was like Ice, that will freeze the harder after it has been thaw'd: 'Till pursuing in his Rage those he had so lately dismiss'd, the Sea swallows him up, with all his Army; but lets the Children of ISRAEL pass as upon dry Land; and the Waters were a Wall unto them, on their Right-Hand and on their Left, which stood so divided on MOSES's stretching his Rod over the Sea; 'till such Time as those he had to rescue were got on Shore, (s) through the RED SEA. Such wondrous Power GOD will lend to holy MOSES, though his Angel will be there in Presence; who shall go before the Camp of ISRAEL, in a Cloud and a Pillar of Fire; and remove and go behind them, by Day a Cloud, and by Night a Pillar of Fire, to guide them in their Journey, while PHARAOH pursues them. He will pursue them all Night, but GOD will interpose Darkness between him and them 'till Morning; then looking through the fiery Pillar and the Cloud, GOD will trouble the Army of the EGYPTIANS, and render all their Chariots unfit for Use: When MOSES, by Command, extends his powerful Rod once more over the

(s) *Shore*; *Sax. Dut.* A Geographical Term. This Shore was on the *Egyptian* Ground. The People did not go directly cross the *Red Sea* from Shore to Shore, according to the vulgar Opinion; but took a circular Compass in that Sea, and came out on the same Side: The Sea there is about seven Leagues over. The *Israelites* went out of the Wilderness of *Etham* in *Egypt*, and came out of it upon

the very same Side; they travelled three Days in the same Wilderness: Then they march'd Northward to the Isthmus of *Sues*, a Tract of dry Land between the *Red Sea* and the *Mediterranean Sea*, which is eighteen Leagues broad; and there they travel'd out of *Egypt*, as others do, into the Wilderness of *Arabia*; where they abode forty Years.

Chap. I. PARADISE LOST. 421

the Sea; the Sea obeys his Rod, the Waves return to their Place that stood divided, and over-whelm'd all the Host of PHARAOH: The chosen People of GOD advance on, through the wild Desert, towards CANAAN; not the nearest Way, lest entering on the Country of the CANAANITES, it might alarm them, and they be oblig'd to enter into War, being quite undisciplin'd, and Fear might make them return back to EGYPT, chusing inglorious Life with Slavery, rather than Death: (for Life is more sweet to the noblest Minds, spent in Peace, than in War; except, where Rashness pushes forwards.) This also they shall gain by their Stay in the Wilderness; that there they shall lay the Foundations of their Government, and chuse their great Senate, (t) through the twelve Tribes, to rule according to the Laws which GOD ordained. GOD, descending from the Mountain of SINAI, (which shall tremble at his Presence) will himself ordain them Laws, with Thunder, Lightning, and the loud Sound of a Trumpet: Part, such as appertain to civil Justice; Part, religious Rites of Sacrifice; teaching them, by Types and Shadows of that Seed which was decreed to bruize the Serpent, by what Means he shall bring the Deliverance of MANKIND to pass. But the Voice of GOD is dreadful to the Ears of MEN; they beseech, that MOSES

E e 3

might

(t) *Senate; Fr. Ital Span. Lat.* A Council of old Men. The *Lacedaemonians* called them *Gerontes*, *Gr. i. e. Old Men* or *Senators*; they were always chosen for this Office, because of their greater Experience and Prudence. We find them mentioned in the early Days of *Job*. Such only were elected in the *Arcopagus* or grand Council of *Athens*, *Sparta*, *Rome*, and all other polite Nations. The *Jewish* Council was first instituted by

the Advice of *Jethro*, *Moses's* Father-in-law, *Exodus* 18. 25, 26; and afterwards erected into the Number of 72 Elders, i. e. 6 Men out of every Tribe, by divine Institution; and *Moses* was the Prince or Head of them, *Numb.* 11. 16. It was called *Beth-dan*, i. e. *The House of Judgment*, and *Sanbedrim* or *Sanbedrin*, contracted from the *Greek Synedrium*, i. e. A Synod or Assembly.

might report his Will to them, and that Terror might cease: He grants them their Desire; they being instructed, that there is no Access to GOD without a Mediator, whose high Office now MOSES bears in a figurative Sense, to introduce one greater, of whose Day he shall foretell, and all the Prophets in their Age shall prophecy of the Times of the great MESSIAH. Thus Laws and Rights being establish'd, GOD takes such Delight in MEN, obedient to his Will, that he vouchsafes to set up his Tabernacle among them, and (though the holy and everlasting GOD) to dwell with mortal MEN. By his Ordinance is built a Sanctuary of Cedar, overlaid with Gold; and in that an Ark, or little Chest; and in that his Testimony, the Records of his Covenant with his People: Over these a Mercy-Seat of Gold, between the Wings of two bright Cherubim: Before him burn seven Lamps, as in a Zodiack, whose Number is to represent the seven Planets: Over the Tent a Cloud shall rest by Day, and a Gleam of Fire by Night, except when they travel; for then the Cloud shall be taken up from over the Tabernacle; 'till at length they come, conducted by the Angel of GOD, to the Land promis'd to ABRAHAM and his Seed. ----- The rest were long to tell, how many Battles fought, how many Kings destroy'd and how many Kingdoms won; or how the Sun shall stand still in the Midst of Heaven a whole Day, and put off the due Course of the Night, at the Command and Voice of a MAN; " Sun! stand thou still upon GIBEON, (u) " and thou Moon! in the Valley of AJALON, (x) " 'till

(u) *Gibeon*; Heb. i. e. *An Hill*; because it stood on an Eminence. The chief City of the *Gibeonites*, two Leagues North-West from *Jerusalem*, *Joshua* 10. 2. After the Conquest, it was given to the Priests.

(x) *Ajalon*, or *Helion*; Heb. i. e. *An Oak*, an *Hind*, or

Strength; because It was a strong City. It belong'd to the *Philistines*, in the Tribe of *Dan*, four Miles from *Jerusalem* to the South-East; Near it this Miracle was wrought by *Joshua*. It was given to the *Levites*. See *Joshua* 10. 12.

“ ’till ISRAEL overcome:” So call ISAAC’s (y) Son, the third from ABRAHAM; and from him his whole Descent, who thus shall win CANAAN, shall be called ISRAEL, OF ISRAELITES.

HERE ADAM interpos’d, and said to the Arch-Angel: Gracious Things thou hast reveal’d to me, thou Enlightener of my Darkness, who art sent from Heaven! and chiefly hast inform’d me of those, which concern just ABRAHAM and his Seed: Now I first find my Eyes truly opening, and my Heart a great deal eas’d, which was once much perplex’d with Thoughts of what would become of me and all MANKIND: But now I see his Day, in whom all the Nations of the Earth shall be blefs’d; a Favour unmerited by me, who, by forbidden Means, sought after forbidden Knowledge: Yet this I cannot comprehend, why to those, among whom GOD will deign to dwell here upon Earth, are given so many and various Laws; for so many Laws argue, that there are so many Sins among them; How can GOD reside with such?

To whom MICHAEL made this Reply: Doubt not, but that Sin will find Place among them, as being begotten of thee; and therefore was Law given them, to make their natural Depravity appear, by stirring up Sin to fight against Law; that when they

E c 4

see

(y) *Haac*; Heb. i. e. *Laughter*; because his Father and Mother laugh’d at the Strangeness of the Promise of a Son, when his Father was 100, and she was 90 Years of Age, *Gen.* 18. 12, 15. He was the only Son of *Abraham* by *Sarah*, and Heir of the divine Promise. God commanded him to offer him in a Burnt-Offering, but an Angel rescued him, and he offered a

Ram in his Stead, &c. *Isaac* was born A. M. 2048, died A. M. 2228, being 180 Years old. Seven Men were predicted and called by their Names, before they were born, viz. *Ishmael*, *Isaac*, *Sampson*, *Josiah*, *Cyrus*, *John the Baptist*, and *Jesus Christ*. To these *St. Jerom* adds *Solomon*, from 1 *Chron.* 22. 8, 9.

see that Law can discover Sin, but not remove it, (except by those shadowy and weak Expiations, the Blood of Bulls and Goats) they may conclude, that some Blood more precious must be paid for MAN; the Just for the Unjust: That in such Righteousness, imputed to them by Faith, they may find Justification towards GOD, and Peace of Conscience; which the Law by Ceremonies cannot appease, nor MAN perform the moral Part; and not performing it, cannot live: So that Law appears imperfect, and is only given, with a Purpose to resign them, in the Fullness of Time, up to a better Covenant; being led from the Shadow of Types to Truth: from Flesh to Spirit; from the Imposition of strict Laws, to free Acceptance of large Grace; from servile Fear, to filial Fear; from Works of Law, to Works of Faith. And therefore MOSES, though highly belov'd of GOD, shall not (being but the Minister of Law) lead his People into the Land of CANAAN; but JOSHUA, (z) whom the GENTILES call JESUS, bearing his Name and Office; who shall quell the Adversary Serpent, and bring back MAN through the World's

(z) *Joshua*, or *Jehoshua*; *Heb. i. e. A Saviour of the Lord*. He was first called *Hoshea* and *Jesus*, but all from the same Hebrew Root. The Son of *Nun*, and Successor of *Moses*, and grand General of *Israel*: He vanquished the *Canaanites*, and distributed their Land among the twelve Tribes. He was born in *Egypt*, A. M. 2404, 92 Years after the Death of *Joseph*; was their General about 18 Years, conquered 31 Kings, put the *Israelites* in peaceable Possession, in six Years Time, and died aged 110 Years. The *Phœnicians* called him *Hercules*, i. e. The Glory of Heroes; because of

his many wonderful Victories over them. The *Jews*, from the first Entrance into *Canaan* under *Joshua* to the *Babylonish* Captivity, liv'd in *Canaan* about 855 Years. After the Restoration, to the Destruction of their Temple, City, and Nation by the *Romans*, in the 2d Year of *Vespasian*, and 73d of *Jesus Christ*, about 639 Years more; in all 1494 Years. But their total and final Expulsion out of that Land was not 'till 60 Years after that. But the Kingdom of *Israel*, from its Separation from *Judab* to the End of it by *Salmanaſer*, lasted but 250 Years.

World's Wilderness, who had wander'd long there, safe to an eternal Paradise of Rest. Mean while, they, plac'd in their earthly CANAAN, shall dwell a long Time, and prosper; but when national Sins interrupt their publick Peace, provoking GOD to raise them up Enemies, from whom, upon their being penitent, he as often saves them; first by Judges, (a) then under Kings; of whom the second (renown'd both for Piety and warlike Deeds) shall receive an irrevocable Promise, that his regal Throne shall endure for ever: All the Prophets shall prophecy the like; that of the Royal Stock of DAVID (b) (for so I name this King) shall rise a Son, which is the Seed of the WOMAN, which has been foretold to thee; and which, as I have already inform'd thee, shall be foretold to ABRAHAM, as one in whom all Nations shall put their Trust; he shall be foretold to Kings, and himself shall be the last of Kings; for of his Reign there shall be no End. But, first there must ensue a long
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(a) *Judges*; *Lat.* The Hebrews call them *Sophehim*; from whence the *Cartbaginians*, *Athenians*, and others, called their civil Magistrates *Suffetes*. Those Judges were Men of extraordinary Piety, Virtue, and Valour, raised up upon extraordinary Occasions, for the Deliverance and Defence of the People. They were 22 in Number, (but others reckon only 12, beginning with *Othniel*, *Judg.* 3. 9.) and continued, from *Moses* to *Saul*, their first King, about the Space of 426 Years. After them there were 22 Kings of *Judab*, in the Space of 500 Years, to the *Babylonish* Captivity.

(b) *David*; *Heb.* i. e. *Beloved*; because he was pious, upright, and beloved of God. He

was the Son of *Jesse* of *Bethlehem*, a Shepherd; the 2d King of *Israel*, anointed King about 15 Years of Age, A. M. 2881. and after many Troubles came to the Throne, being 30 Years old; he reigned 40 Years and 6 Months. He died in the 70th Year of his Age; and was buried most magnificently by King *Solomon*. *Hircanus*, the High Priest, found 3000 Talents in his Sepulchre, 300 Years afterwards, and *Herod* found a vast Treasure in it, many Ages after that. Three thousand Talents were worth 5073 *l.* 15 *s.* 7 *d.* But his vast Treasure amounted to 547,500,000 *l.* Sterling; and in Silver to above 342,000,000 *l.* See 1 *Chron.* 22. 14.

Succession; and his next Son, fam'd for Wealth and Wisdom, shall enshrine the Ark of GOD in a glorious Temple; 'till then resting under the Cloud, or wandering in Tents. Such Kings follow him, as Part shall be chronicled bad, Part good; but mostly bad; whose foul Idolatries, and other Faults added to the Sins of the People, will so incense GOD, that he will leave them, and expose their Land, their City, his Temple, and his holy Ark, with all his sacred Things, a Prey and a Scorn to that proud City, whose high Walls thou sawest left in Confusion; thence call'd BABYLON. There he lets them live in Captivity the Space of seventy Years; then brings them back again; remembering Mercy, and his Covenant sworn to DAVID. Being return'd from BABYLON, by the Leave of Kings who were their Lords, whose Hearts GOD dispos'd, they first rebuild the House of GOD, and live for a while moderate, in mean Estate; 'till grown rich and populous, they grow factious. But the Dissention first springs among the Priests; MEN who attend upon the Altar, and who mostly should endeavour to keep Peace: Their Strife brings Pollution upon the Temple itself; at last they seize upon the Scepter, and pay no Regard to the House of DAVID: Then they lose it to a Stranger, to HEROD, (c) that the true anointed King, the MESSIAH, might be born, debarr'd of his Right: Yet a Star appearing at his Birth, which had never before been seen in Heaven, proclaims him come; and guides the wise MEN of the East to him, who enquire the Place where he was, to offer Incense, Myrrh, and Gold: A solemn Angel tells the Place of his Birth to the simple Shepherds, as they kept watch by Night; they gladly haste thither, and there was a Multi-

(c) Here Herod the Great, an *Ascalonite* or *Idumæan*. He was the first foreign Prince that ever reign'd in *Judæa*, deputed there-

in by the *Romans*, who had subdued the *Jews*; for then the Scepter actually departed from the House of King *David*.

Chap. I. PARADISE LOST. 427

Multitude of the Host of Heaven, praising GOD, and singing Songs of Joy. A Virgin shall be his Mother, but he shall be begot by the Power of the most HIGH! He shall ascend his hereditary Throne, and the Bounds of his Kingdom shall be that of the whole Earth; but his Glory shall extend to the utmost Heavens.

MICHAEL left speaking; perceiving ADAM so full of Joy, that if he had not vented it with Words, it would, like Grief, have occasion'd him to burst out into Tears; so he address'd these to the Angel:

O PROPHE! foretelling Gladness and future Good, to the utmost that can be desir'd or hop'd for; now I understand clearly, what with all the Power of my Thoughts I have often search'd in vain; why the great REDEEMER that we expect, should be call'd the Seed of WOMAN: Hail Virgin Mother, high in the Love of Heaven! yet thou shalt proceed from my Loins, and from thy Womb shall proceed the SON of the most high GOD; so GOD unites with MAN. Now is the Time for the Serpent to expect his final Defeat, with mortal and everlasting Pain. When, and where, will their Fight be? And tell me, I pray thee, what Stroke shall bruise the Heel of the Conqueror?

To whom MICHAEL made this Answer: Do not imagine, that they are to fight as it were in a Duel, or that there will be real Wounds given or received, in such Places as the Head or Heel: The SON of GOD does not join Manhood to the Godhead, that so he may overthrow thy Enemy with more Strength: Nor is SATAN so to be overcome, whose Fall from Heaven (which was a deadlier Bruise) did not disable him from giving thee thy Death's Wound; which he, who comes to be thy SAVIOUR, shall

shall cure again; not by destroying SATAN, but by destroying his Works in thee, and in thy Seed. Nor can this be, but by fulfilling that (which in thee was wanting) Obedience to the Law of GOD, impos'd on Penalty of DEATH; and by suffering DEATH, which is the Penalty due to thy Transgression, and due to all them that shall proceed from thee: It is by this only, that high Justice can be fully satisfied. He shall exactly fulfill the Law of GOD, both by Obedience and by Love; though Love alone is the fulfilling of the Law: He shall undergo thy Punishment, by coming in the Flesh to a reproachful Life, and to a cursed Death; proclaiming Life to all those, who shall believe in his Redemption; and that his Obedience is imputed to them, becoming theirs by Faith, that they are sav'd by his Merits, and not their own Works, though they may keep the moral Law. For this he shall live hated, be blasphem'd, seiz'd on by Force, have Judgment pass'd on him, and be condemn'd to a shameful and ignominious DEATH; be nail'd to a Cross by his own Nation, and slain for having been so gracious as to bring Life: But with him are crucified thy Enemies, that is, the Law that is against thee, and the Sins of all MANKIND; which never more shall do them Hurt, who righteously put their Trust in this his Satisfaction. So he dies, but soon rises again from the Dead: He shall not remain long under the Power of DEATH; before the Morning of the third Day, he shall be seen to rise out of his Grave, bright as the Light of Day; having paid the Ransom which redeems MANKIND from DEATH; his Death for MAN, to as many as don't neglect the Offer of Life, and will embrace the Benefit of Faith accompanied by Works. This godlike Act repeals thy Doom, the Death thou should'st have died; having through Sin, lost and forfeited Life for ever: This Act shall bruise the Head of SATAN, crush his Strength, by defeating SIN and DEATH, the two
main

main Instruments of his Power; and fix their Stings far deeper into his Head, than temporal DEATH shall bruise the Conqueror's Heel, or theirs whom he redeems: How little will that be to suffer? A Death like Sleep! a gentle and safe Passage to a glorious and immortal Life! Nor will the REDEEMER after his Resurrection stay longer upon Earth, than to appear certain Times to his Disciples; MEN, who in his Life-time continued to follow him: To them he shall leave in charge, to teach all Nations what they had learnt of him and his Salvation; baptizing all them who shall believe, with Water, to be as a Sign of washing them from the Guilt of Sin to pure Life, and prepare their Minds for Death; even such Death (if it should so happen) as the REDEEMER himself had died. They shall teach all Nations; for, from that Day forward, Salvation shall not be preach'd only to the Sons of ABRAHAM, but to the Sons of ABRAHAM'S Faith, wherever they may be dispers'd throughout the whole World; so, in his Seed shall all Nations be blessed: Then he shall ascend with Victory up to the Heaven of Heavens, triumphing through the Air over his Foes and thine: There he shall surprize the Serpent, the Prince of the Power of the Air; drag him in Chains through all his Region, and leave him there confounded: Then enter into Glory, and take his Seat again at the Right-hand of GOD, honour'd and exalted above all Names in Heaven; and thence, when the Time shall be for the Dissolution of the World, he shall come with Glory and Power to judge both the Quick and the Dead; to condemn the Unfaithful, but to reward the Faithful, and receive them into Bliss, whether in Heaven or Earth; for then the Earth shall be all a PARADISE, a far happier Place than this of EDEN, and where there shall be far happier Days.

C H A P. II.

Adam recomforted; descends the Hill with Michael.

THUS spoke the Arch-Angel MICHAEL; then paus'd; as at the great Period of the World; and our first Father ADAM, quite full of Joy and Wonder; reply'd thus :

O INFINITE; and immense Goodness! that shall produce all this Good out of Evil, and turn Evil to Good! more wonderful than that Power, which by Creation first brought Light out of Darkness! I stand full of Doubt; whether I should now repent of the Sin done and occasion'd by me; or much rather; if I should not rejoice; that thereof shall spring much more Good; more Glory to GOD; more Good-will to MEN from GOD; and Grace shall abound and overcome Wrath. But tell me; if our REDEEMER ascends again up into Heaven; what will become of his few faithful ones, left among the unfaithful Crowd; who are the Enemies of Truth? Who shall then guide his People? Who shall defend them? Will they not deal worse with his Followers; than they did with him?

THAT (said the Angel) they will certainly do; but he will send from Heaven, to those who are his; another Comforter, as was promis'd by the FATHER; who shall dwell in Spirit within them, and write upon their Hearts the Laws of Faith working through Love, to guide them in all Truth; and also arm them with spiritual Armour, able to resist the Assaults of SATAN, and to quench his fiery Darts; making them not afraid of what MAN can do against them; though it should be Persecution to Death; being re-
compens'd

compens'd for suffering such Cruelties, with inward Consolation, and oftentimes shall be supported so, as will amaze their proudest Persecutors; for the SPIRIT, which first he will pour forth upon his Apostles, (whom he sends with the glad Tidings of the Gospel to all Nations, and then upon all those who are baptiz'd) shall endue them with wondrous Gifts; to speak all Tongues, and do Miracles, as their LORD had done before them. Thus they gain over great Numbers of each Nation, joyfully to receive the News of Salvation brought from Heaven: At length, they having perform'd their Ministry well, and run well the Race that was set before them, writing their Doctrines and the Actions that they did, to serve for Edification, they shall in Time die: But in their Room; as they themselves forewarn, grievous Wolves (*d*) shall succeed for Teachers, who shall turn all the sacred Mysteries of Heaven to their own vile Advantages of Lucre and Ambition, and taint the Truth (which, though left pure in those written Records, is not to be understood but by the SPIRIT) with Superstition and Traditions. Then they shall seek to aggrandize themselves with Names, Places, and Titles; and with these to join secular Power, though still feigning to act by spiritual; assuming to themselves only the Spirit of GOD, which is promised and given alike to all Believers: And, from that Pretence, shall force upon every Conscience spiritual Laws, by carnal Power; Laws! which none shall find in the written Law of GOD, nor engrav'd by his Spirit within upon the Heart. What will they do, then,

(*d*) *Wolves*; *Sax. Dut. Teut.* *Gr. i. e. Pernicious, lying hid, or white*; because Wolves are fierce, ravenous Beasts of Prey, that soon grow white; from the *Heb. Lakach*, i. e. 'To ravish, or snatch away violently. Here, false Christs, false Apostles,

which soon appeared, even in the Days of the Apostles; did then, and have done much Mischief since to the Church in all Ages; by devouring the Souls, Bodies, and Substance of Men, by their pernicious Cruelties; as Wolves destroy their Prey.

then, but force the Spirit of Grace itself, and bind up Liberty, which is inseparable from it? What, but destroy GOD's living Temples by Martyrdom, built to stand by Faith; that is, by their own Faith, and not another's? (for who can we admit to be infallible upon Earth, against our own Faith and Conscience?) Yet many will take upon them, and presume to give Law to others Faith; whence heavy Persecutions (*e*) shall arise upon all, who persevere in the Worship of GOD in Spirit and in Truth: The rest, which will be far the greater Part, will think Religion satisfied, in the Performance of outward Ceremonies and specious Forms: Truth shall retire, struck with Reproach and many Slanders, and Works of Faith be very seldom found among MEN. So shall the World go on, groaning under its Burthen, and good MEN shall be oppress'd and persecuted, while bad MEN flourish; 'till the Day come, when just MEN shall rest from their Labours and Sufferings, and the Wicked shall be awak'd to Vengeance; at the Return of HIM, who is to be the Seed of the WOMAN, so lately promis'd to be given to thy Assistance; then foretold obscurely, but now more fully known to be thy SAVIOUR and thy LORD; who at last shall come down from Heaven, in the Glory of the FATHER, to dissolve the perverted World, and totally to subdue the Devil: Then, after the Conflagration, the whole
Mans

(*e*) *Persecutions*; i. e. *A Pursuit*; Affliction, an unjust and cruel Oppression of Men to Death. There have been ten Persecutions for the Cause of *Christianity*: *Nero* began the first, *A. D.* 67; *Domitian* the second, *A. D.* 92; *Trajan* continued the third, *A. D.* 99; *Hadrian* continued the fourth, *A. D.* 124; *Antonine* began the fifth, *A. D.* 178; *Severus* the sixth,

A. D. 203; *Maximus* the seventh, *A. D.* 226; *Decius* the eighth, *A. D.* 249; *Valerius* the ninth, *A. D.* 257; and *Dioclesian* the tenth, *A. D.* 303. This held ten Years, and after his Death it was continued by his Successor, 'till *Constantine*, the first *Christian* Emperor, established the *Christian* Faith over the World.

Temperance, and Love, hereafter to be call'd Charity, which is the Soul of all the rest; then thou wilt not be loth to leave this PARADISE, but shalt possess within thyself a PARADISE far happier! ----- Therefore now let us descend from this Hill, from whence I have been shewing thee and foretelling future Things; for this is exactly the Time that we must depart from hence: And see! the Guards, which I have encamp'd upon yonder Hill, expect Orders for moving; before whom a flaming Sword waves fiercely round in Signal, that it is Time for me to go. We may stay no longer here; do thou go and wake EVE; I have calm'd her Spirit with gentle Dreams, foreboding Good, and have compos'd all her Spirits to meek Submission. At a fit Season, do thou inform her of what thou hast heard, chiefly what may concern her Faith to know; make her sensible of the great Deliverance which is to come, by her Seed, on all MANKIND; (for so GOD pronounc'd it, THE SEED OF THE WOMAN) that so ye may live all your Days (which will be many) both unanimous in one Faith, though, with Reason, sorrowful for past Evils; yet much more joyful in Meditation on the happy End.

C H A P. III.

Michael leads Adam and Eve out of Paradise; the fiery Sword waving behind them, and the Cherubim taking their Station to guard the Place

MICHAEL, after this, spoke no more to ADAM, but they both descended the Hill; ADAM ran before the Angel to the Bower where they had left EVE sleeping, intending to wake her, as the Angel had bid him; but he found her already
ready

ready risen from Sleep, and with chearful Words she thus receiv'd him :

I KNOW whither thou went'st with the Angel, and from whence thou art return'd; for GOD is also with us whilst we sleep, and can communicate Knowledge in Dreams, which he hath to me, propitiously presaging some great Good, since I fell asleep, wearied with Sorrow and Distress of Heart; but now I am chear'd; lead on! I shall not desire to make any Delay; to go with thee, makes it as happy as to stay here; to stay here without thee, as unhappy as to go hence unwillingly: Thou art all Things under Heaven to me, and canst make all Places alike to me; who art banish'd hence, on account of my wilful Transgression. Yet this farther Consolation I carry with me, that though all is lost by me, such Favour is vouchsaf'd me, unworthy as I am! that by me the promis'd Seed shall restore all.

So spoke our first Mother EVE, and ADAM heard her, well pleas'd, but made no Answer; for now the Angel was come up to him, and stood too near; and from the other Hill the Cherubim all descended in bright Array, to take their fix'd Station, gliding as an Evening Mist does over marshy Ground. High advanc'd in the Front, blaz'd before them the flaming Sword of GOD, as fierce as a Comet; which with sultry Heat and Vapours began to parch that temperate Climate: At which the Angel, in either Hand, took our lingering Parents, and led them directly to the Eastern Gate; and then, as fast down the Cliff, to the Plain beneath; after which he immediately disappear'd from them. They, looking back, beheld all the Eastern Side of PARADISE, which had been their happy Seat so lately, and saw the flaming Sword waving over it; the Gate crouded with Angels dread-

436 PARADISE LOST. Book XII.

fully arm'd with Fire, and forbidding Entrance. They shed some natural Tears, but soon wip'd them away: The whole World was before them, where to chuse the Place of their Residence, PROVIDENCE was their Guide: And they, Hand in Hand, with slow and wandering Steps, took their solitary Way through EDEN.

T H E E N D.



I N D E X.

		Page
A		
A	<p><i>ARON</i> and <i>Moses</i>, their Mission to <i>Egypt</i> 418</p> <p><i>Abdiel</i> (a Seraph) opposes <i>Satan</i> promoting the Angels Revolt, &c. 199</p> <p>Reply to his Answer 201</p> <p>His Fidelity, &c. celebrated 201</p> <p>Retreat from <i>Satan's</i> Party 204</p> <p>Soliloquy on view of him at their Head 207</p> <p>Speech to him thereon 208</p> <p>Reply to his Answer 209</p> <p>Encounters him in the Battle 209</p> <p>Vanquishes <i>Ariel</i>, <i>Arioc</i>, and <i>Ramiel</i> (fallen Angels) 214</p> <p><i>Abel</i> and <i>Cain</i>, their Story related 391</p> <p><i>Abraham's</i> and the Patriarchs 414</p> <p>All Nations his Sons by Faith 429</p> <p><i>Acheron</i>, a River of Hell 82</p> <p><i>Adam</i> and <i>Eve</i> describ'd generally 150</p> <p>Describ'd particularly 151</p> <p>Their State of Innocence 151, 156, 164, 180, 184, 270</p> <p style="padding-left: 2em;">Vide <i>Innocence</i>.</p> <p>Night Oraison 192</p> <p>Morning Oraison 178</p>	
	<p>Preparations to entertain the Angel <i>Raphael</i> 184</p> <p>The Table and Entertainment describ'd 187</p> <p>Their nuptial Bed 162</p> <p>Nuptials celebrated 270</p> <p>Parting preceding the Temptation 289</p> <p>Behaviour after their Fall 319</p> <p>Find themselves naked 311</p> <p>Make themselves Coverings of Fig-leaves 313</p> <p>Recriminate on, and reproach each other 316</p> <p>Hide themselves from God (the Son) 322</p> <p>Appearance before him 322</p> <p>Repentance 360</p> <p>Expulsion from Paradise 435</p> <p style="padding-left: 2em;">Vide <i>Similes</i></p> <p><i>Adam</i>, his Discourse with <i>Eve</i> on the Prohibition of the Tree of Knowledge 153</p> <p>To her at Night 160</p> <p>Answer to her Question about the nightly Luminaries 161</p> <p>Viewing her sleeping 174</p> <p>Answer to her relating her Dream (the Subject of <i>Satan's</i> first illusive Temptation) 177</p> <p>To her weeping 177</p> <p>Invites the Angel <i>Raphael</i> to his Bower, &c 186</p> <p>Discourse with him 189</p> <p style="padding-left: 2em;"><i>Adam's</i></p>	

I N D E X.

	Page	Page
<i>Satan's</i> Discourse continu'd on various Subjects	274	Reply to him, accuses <i>Eve</i>
Vide <i>Rapbael</i> .		The Sentence pronounc'd on him
His Creation and Dominion, &c. over the Creatures,	295, 250	Soliloquy thereon
Prohibited the Tree of Knowledge	265	continued
Account of himself, and the Objects about him, &c. on his Creation	263	Wishes for his Dissolution
Of his first View of the Divine Presence in Station in Paradise, &c.	265	287, 351
Speech to God thereon, and on his Solitude there	266	Reflection on the Immortality of the Soul, &c.
Reply to God's Answer	266	Repulory Speech to <i>Eve</i> attempting to console him
Sleep on the Formation of <i>Eve</i> describ'd	267	354
His first View of her	269	Relents towards her
Passion for her	271	Reply to her, accusing herself as the first in Transgression,
Valediction to <i>Rapbael</i>	274	356
Discourse with <i>Eve</i> preceding the Temptation, on <i>Satan's</i> Subtily and the Means to resist it, &c.	285, 288	Answer, to her Reply advising to die by their own Hands,
Care and Fears for her in her Absence	305	358
Meets her returning with the forbidden Fruit	305	Resolves the contrary. Submission to God's Will and Repentance
Soliloquy, lamenting her Transgression	306	359
Resolves to die with her	307	Speech to <i>Eve</i> , on the Efficacy of Prayer, &c.
Speech to her thereon	307	Hails her the Mother of Mankind
Eats the forbidden Fruit	309	368
Incites her to carnal Fruition (the first Effects of it)	310	Speech to her on the Omens preceding their Expulsion from Paradise
The Place, &c. described	311	369
After-speech to her on their Fall and Nakedness	312	On the View of <i>Michael</i> approaching
Another, charging her as the Aggressor	315	371
Reply to her Answer, recriminates her affected Self-sufficiency, &c.	316	Behaviour on receiving the Message
Answer to God (the Son) calling him to Judgment	322	373
		Speech to <i>Michael</i> thereon
		374
		Resignation
		376
		Discourse to <i>Michael</i> , discovering to him in Vision what should happen in the World 'till the Flood
		from 392 to 406
		Discourse with him, relating what should happen to the general Resurrection
		from 410 to 429
		General Reply to him, Resolutions of future Obedience,
		Depen-

I N D E X.

Page	Page
Dependance on God's Providence, &c.	21, 197
Vide <i>Eve</i> , Vide <i>Michael</i> , Vide <i>Raphael</i> , Vide <i>Similes</i> .	25
<i>Adonis</i> , or <i>Thammuz</i> , a fallen Angel	79
<i>Adramelec</i> and <i>Asmadai</i> , fallen Angels, wounded and put to Flight	134
Air first clouded on <i>Adam's</i> Fall	206
Allusions, Vide <i>Similes</i> .	210
<i>Amaranth</i> , a Flower transplanted from Paradise to Heaven	215
117	219
Ambition censured	228
A Cause of <i>Satan's</i> Fall	228 to 230
<i>Angels</i> , celestial, obey God of Choice, not Necessity	230
Imbattel'd against <i>Satan</i> and the fallen Angels	328
Their Signal and March	328
Signal to engage, and Engagement	340
Prevail	341
Disposition to re-engage	341
Retreat	341
Rally again and renew the Fight	341
Their Song on the Creation	341
239, 241, 251, 252	341
On its Dissolution and Renovation	344
Guardians of Paradise, their Parade, Watches, &c.	344
165, 168, 171, 183	344
Re-ascend to Heaven on <i>Adam's</i> Fall	344
Appointed to expel <i>Adam</i> , &c, from Paradise	365
March possessing it, and expelling him, &c.	435
Vide <i>God the Father</i> and <i>Son</i> , Vide <i>Similes</i> .	435
Guardians of Mankind	281
<i>Angels</i> , fallen, their After-state	6, 21
Numbers	21, 197
Names	25
Various Pursuits, &c.	79
Loss supply'd by Man's Creation	134
Imbattel'd against the Angels celestial	206
Engagement	210
Defeat	215
Disposition to re-engage	219
Their Artillery, Cannon, &c.	228
Prevail	ibid.
Entire Defeat, and Expulsion from Heaven	228 to 230
from 228 to 230	230
Transformed into Serpents	328
Farther punished with an Illusion of the forbidden Fruits	340
340	341
Both annually continued	341
Vide <i>Satan</i> . Vide <i>Similes</i> .	341
<i>Apostles</i> , their Mission, &c.	429
Gift of the Holy Ghost	431
Successors, Wolves, false Teachers, &c. described	432
Argument of the Poem	1, 276
<i>Ariel</i> , <i>Arioc</i> , and <i>Ramsil</i> , fallen Angels, vanquished	214
Ark, its Building by <i>Noah</i> described	404
Vide <i>Noah</i> .	404
Ark of the Covenant described	422
422	31
<i>Abimelech</i> and <i>Baalim</i> , fallen Angels	31
<i>Aphrodite</i> or <i>Astarte</i> , a fallen Angel	32
Author's Hymn on conjugal Love	164
To Light	106
Invocations 2, 108, 194, 363	363
Reflection, in Prospect of <i>Adam's</i> , &c. Fall	75
On <i>Satan's</i> premeditated Attempt	139
139	139
Author's	139

I N D E X

Page	Page
Author's Reflection on <i>Eve's</i> parting with <i>Adam</i> preceding it 290	Bridge from Hell-gates to the World over <i>Chaos</i> , the Work, &c. described 328
On their Nakedness after the Fall 313	
On his own Blindness, &c. 107	
<i>Asazel</i> , a fallen Angel, <i>Satan's</i> Standard-bearer. 44	

B

B <i>Aalim</i> and <i>Astaroob</i> , fallen Angels 31
<i>Babel</i> , the City and Tower built by <i>Nimrod</i> , &c. 411
The Confusion of Languages there describ'd 412
Baptism, what the Sign of 429
Baptiz'd, the Holy Ghost given primitively to all such 431
Battle, &c. between the celestial and fallen Angels, God the Son concluding it, described 210
Vide <i>Angel celestial</i> and <i>fallen</i> .
Beasts, Part of the sixth Day's Creation, described 247
<i>Belzebub</i> , a fallen Angel, 7
Described 72
His Answer to <i>Satan's</i> first Speech after their Fall 9
To his second 16
Speech in Council, call'd by <i>Satan</i> thereon 72
Promotes an Attempt on the World 74
<i>Belial</i> , a fallen Angel, 39
Describ'd 66
His Speech in Council <i>ibid.</i>
To <i>Satan</i> , on their Advan- tage gain'd in the Re-en- gagement with the celestial Angels 222
Birds, Part of the fifth Day's Creation, described 244
Blasts, an Effect of <i>Adam's</i> Fall 348

C

C <i>A I N</i> and <i>Abel</i> , their Story related 391
<i>Cham's</i> Story 149
<i>Chance</i> , the common Notion of it exploded 97
<i>Chaos</i> described 96, 240
Its Court 99
Answer to <i>Satan's</i> Speech there 100
Bounds since the Angels Fall, the Creation, &c, <i>ibid.</i>
State before it 193
A Bridge made over it from Hell-gates to the World at <i>Adam's</i> Fall 328
Vide <i>Similes</i> .
<i>Charity</i> , its Praises, &c. 434
<i>Chemos</i> , or <i>Peor</i> , a fallen Angel 28
<i>Cherubim</i> Vide <i>Angels celestial</i> , &c. Vide <i>Similes</i>
Church, Hirelings in it, compa- red to the Devil in Paradise 145
<i>Cocytus</i> , a River of Hell 82
Comparisons Vide <i>Similes</i>
Conjugal Love, the Praises, &c. of it 164
Distinguish'd from an Amour <i>ibid.</i>
Consists in Reason, not Passion 272
Defined <i>ibid.</i>
Express'd, on the Woman's Part, in Practice 273
In Words 435
A reciprocal Duty of it 286
Conjugal Obedience, Woman's Happiness, &c. 160
Conjugal Union, the Reasons and Obligations of it 270, 308
Conci-

I N D E X.

	Page
Conscience, God's Umpire in Man	113
The Terrors of it	139, 353
Laws to force it censured	432
No Infallibility against it <i>ibid.</i>	
Constellations, their Appearances, Motion, &c.	130
Creation, the universal, described	135, 240
Creatures animal in Paradise described	152
Have Degrees of Knowledge and Reason	266
Their Discord, an Effect of <i>Adam's Fall</i>	349
Entry of <i>Noah's Ark</i>	401
D	
D AGON, a fallen Angel,	35
Damn'd, the Vicissitude of their Torments describ'd	84
David, his Throne why eternal	427
Day and Night in Heaven, described	204
Death and Sin, their Station at Hell-gates before <i>Adam's Fall</i>	88
Their Union	327
Make a Bridge from thence over <i>Chaos</i> to the World after it	328
Meet <i>Satan</i> in his Return to Hell from thence	331
Their Journey thither, and Influences described	334
Arrival at Paradise	342
After-conduct in the World	343
<i>Vide Similes.</i>	
Death described	89
Answer to <i>Satan</i> at Hell-gates	90
The Son of <i>Satan</i> and <i>Sin</i>	91
Its Birth	93
Answer to <i>Sin</i> on <i>Adam's Fall</i>	327
To <i>Sin's</i> Speech in Paradise	342
<i>Vide Similes.</i>	
Death, natural, the Causes and Variety of it described	from 393 to 394
More terrible in View than Reality	393
Of the Faithful, a Sleep to Immortality	428
The Gate of Life	433
Death, eternal, considered	351
Deluge universal <i>Vide Noab.</i>	
Despair, the Degrees and Colours of it	141
Devils, why eternally excluded from Grace	111
Discord censured	78
Dominion, absolute in Man, over Men, an Usurpation	412
Dreams illusive, &c. their Source	166
Natural	177
Divine	435
E	
E AGLE, a Bird of Prey, an Effect of <i>Adam's Fall</i>	368
Earth and Heaven	<i>Vide Heaven and Earth.</i>
Earth, its general Creation described	135, 240
The Shadow of Heaven	192
Separated from the Waters, Part of the third Day's Creation, described	242
The Fruits of it, &c.	243
Its Motion, or of the Heavens, Speculations thereon censured	259
Its Praises	280
The Centre of the Creation	<i>ibid.</i>
Earth	81
G	

I N D E X.

	Page		Page
Earth Destruction of, by <i>Noah's</i>	401	ing her to eat the forbidden	302
Flood, described	406	Fruit, continued	302
Restitution after it	406	Soliloquy before her eating it	ibid.
An universal Paradise, at the	429		ibid.
<i>Messiah's</i> coming to Judgment	429	Plucks and eats	303
<i>Vide World.</i>		Soliloquy after it	ibid.
<i>Eden</i> , the Country bounded	146	Resolution to tempt <i>Adam</i>	304
<i>Eden</i> , the Garden of it	146	Speech to him thereon	305
<i>Vide Paradise.</i>		Reply to his Answer, resolving	308
<i>Egypt</i> , the Plagues of it described	419	to die with her	308
Election asserted	113	Behaviour thereon	309
<i>Enoch</i> , his Story and Translation	399, 400	Gives him the Fruit	ibid.
<i>Eve</i> and <i>Adam</i> <i>Vide Adam</i> and		Repeats the Transgression with	310
<i>Eve</i> , <i>Vide Innocence</i> , <i>Vide</i>		him	310
<i>Similes.</i>		Is incited by him to carnal	311
<i>Eve</i> particularly describ'd, cha-	162, 186, 269,	Fruition, the first Effect of	310, 311
acteriz'd, &c. 162, 186, 269,	270, 271, 273, 289, 290,	The Place, &c. described	311
270, 271, 273, 289, 290,	292, 295, 298, 306	Answer to him, accusing her	315
Answer to <i>Adam's</i> Discourse		as the Aggressor, imputes	315
on the Prohibition of the	154	it to his Indulgence	315
Tree of Knowledge	154	Answer to God, the Son, call-	324
Recounts her first View of the	155	ling her to Judgment, ac-	324
Creation, <i>Adam</i> , &c.	155	cuses the Serpent	324
Answer to him at Night	160	The Sentence pronounced on	325
To him waking her, relates	160	her	325
her Dream, the Subject of	175	Behaviour and Speech to <i>A-</i>	325
<i>Satan's</i> first illusive Temptation	175	<i>dam's</i> Repulse of her, and	355
Weeping describ'd	177	her Offers of Consolation,	355
Attending the Entertainment	187	accuses herself	355
of <i>Raphael</i>	187	After-behaviour thereon	ibid.
Her Formation from <i>Adam</i>	269	Reply to his Answer, advises	356
Behaviour on View of him,	270	to die by their own Hands	356
&c.	270	To him hailing her the Mo-	268
Discourse with him preceding	270	ther of Mankind	268
the Temptation, the pre-	270	Soliloquy, lamenting the	273
vailing, on her own Sufficiency,	270	threatned Expulsion from	273
and his Fondness	270	Paradise	273
<i>from 283 to 288</i>		Speech to him on quitting it,	435
Answer to <i>Satan</i> , in the Ser-	296	Affection, conjugal Resolu-	435
pent	296	tions, and Consolation on	435
The Discourse, <i>Satan</i> tempt-	296	the Promise of the <i>Messiah</i>	435
		<i>Vide Adam. Vide Similes.</i>	435
		Evening describ'd	159

I N D E X.

	Page
Evil — in Thought unapproved	
— blameless	177
Experience, a Guide to Wisdom	304

F

F AITH, unnecessary Endeavours to approve it suspicious	315
Faith in <i>Christ</i> , with Works, eternal Life	429
Laws to force it censur'd	431
No Infallibility against it	432
Fancy, a Faculty of the Soul, its Office	177
The Eye of the Soul	269
Fame, or Glory, the common Notion of it censur'd	400
Fate, the Will of God	239
Fig-tree, of which <i>Adam</i> , <i>Eve</i> , &c. made Aprons, described	313
Firmament, the second Day's Creation, described	241
Fish, Part of the fifth Day's Creation, described	245
Flaming-Sword in Paradise on <i>Adam's</i> , &c. Expulsion thence described	435
Vide <i>Similes</i> .	
Flood universal, Vide <i>Noab</i> .	
Freedom with the Loss of it, Virtue, &c. degenerates	404
Free-grace asserted	112
Defined	114
Free-will asserted	110, 181, 191, 274, 287, 319
Reason the same	110, 287
The Image of God	268
Fruition, carnal, the Passion of it censured	272

G

G *Abriel*, the Arch-Angel, chief of the guardian An-

gels of Paradise, his Station, &c. described	158
Inform'd by <i>Uriel</i> of <i>Satan's</i> Descent there	ibid.
Undertakes to detect him	159
His Charge to <i>Uxzuel</i> , <i>Isburriel</i> , and <i>Zepbon</i> , three other of the Guardian Angels thereon	165
Speech to them, &c. on their taking, and return with him	168
To <i>Satan</i> thereon	ibid.
Reply to his Answer	169
To another	170
To another	172
Appointed one of the Chiefs of the celestial Army against the revolted Angels	205
His Prowess, &c. in the Battle	214
Glory, or Fame, the common Notion of it censured	400
G OD the Father contemplating his Works, &c.	109
Speech to God the Son, on <i>Satan's</i> Design on the Creation, Man, &c.	110
Reply to his Answer	112
Proposes the Manner, &c. of fallen Man's Redemption	113
Answer to the Son undertaking it	115
Decrees his bodily Resurrection, as God and Man	116
His, the Father's Attributes, &c.	118
Visibly seen in the Son	118, 224
Charge to <i>Raphael</i> to warn <i>Adam</i> against his Fall	180
Speech to the whole celestial Hierarchy, conven'd at the Inauguration of God the Son	193
G g 2	God

I N D E X.

Page	Page
God the Father's Speech to the Son, on <i>Satan's</i> , &c. Revolt thereon 196 Army against the Revolters described 204 Speech to <i>Abdiel</i> on his quitting their Party 205 Appoints <i>Michael</i> and <i>Gabriel</i> Chiefs of the celestial Army. <i>ibid.</i> Battle, &c. between them and the Revolters described <i>from 210 to 223</i> Appoints God the Son to end it 224 Chariot, the Father's, described 226 Speech to the Son, resolving the Creation of the World 238 Commits the Work to him <i>ibid.</i> His, the Father's, Omnipresence 238, 251 Goodness, free 239 Will, Fate <i>ibid.</i> Institution of the Sabbath, by God the Father and Son, the seventh after the six Days of the Creation 251 The Solemnity of it described 252 Speech, the Father's, on the Guardian Angels Return from <i>Paradise</i> upon <i>Adam's</i> , &c. Fall 320 Appoints the Son Judge of it <i>ibid.</i> Speech to the Coelestials on <i>Sin</i> and <i>Death's</i> Entrance into the World thereby 343 Promise of their Dissolution, and Renovation of Heaven and Earth 344 Charge to the Angels touching the Changes in the Creation on the Fall <i>ibid.</i>	Answer to the Son's Intercession on <i>Adam's</i> Repentance 364 Speech to the Coelestials, convened at his decreeing his Expulsion from <i>Paradise</i> 365 To <i>Michael</i> thereon <i>ibid.</i> GOD the Son at the Right Hand of the Father 109 His, the Father's Essence, &c. 111 His Word, &c. 112, 238 Answer to him on <i>Satan's</i> Design on the Creation, Man, &c. 112 On his proposing the Manner, &c. of Man's Redemption 114 Undertakes it <i>ibid.</i> Love to Man, and filial Obedience 115 The second <i>Adam</i> <i>ibid.</i> His Merits alone imputative to Man 116, 449 His Resurrection, as God and Man decreed 116 Equal to the Father <i>ibid.</i> His, the Son's, Attributes 118 Answer to the Father on <i>Satan's</i> , &c. Revolt 225 The Image of the Father 118, 224, 226, The Messiah, 226, 230 Answer to the Father, appointing him to end the Battle between the celestial and revolted Angels 225 Undertakes it 226 His Armour, Equipage, &c. described 227 Speech to the celestial Army 228 Solely attacks the Revolters 229 Intirely defeats them <i>ibid.</i>

I N D E X.

	Page		Page
The Action and Defeat described <i>from 222 to 230</i>	230	penitance	363
Returns in Triumph	230	<i>Vide Messias.</i>	
His Person, Equipage, &c. in the Work of the Creation described	239	G O D, Purity of Adoration more acceptable to him than ritual	164
Re-ascend to Heaven after it	251	All Good proceeds from and returns to him	189
Institution of the Sabbath (by God the Father and Son) the seventh after the six Days Creation	ibid.	To be contemplated in the Works of the Creation	190
The Solemnity of it describ'd	253	Acts immediate	239
Answer (the Son's) to Adam, on his Solitude in Paradise	266	The Centre of Heaven	280
To his Reply	267	His absolute Decrees	374
To another, promises him a Consort	268	Omnipresence, Goodness, &c.	376
Appointed by the Father Judge of Adam's Transgression, Fall,	320	The Fear of him, &c. with Loss of Freedom, degenerates	404
All Judgment committed to him	ibid.	Particular Presence	411
The Mercy of it	ibid.	To obey, love, depend on his Providence, &c. the Sum of Knowledge	433
Answer to the Father thereon	321	And Wisdom	434
Descent to <i>Eden</i>	322	Gospel how to be understood	431
Call to Adam there	ibid.	Grace of God, Man its Object, and Devils eternally excluded from it, why	111
Reply to his Answer, accusing <i>Eve</i>	323	Man's long Resistance of it alone exclusive	113
To his Reply	ibid.	Repentance a Fruit of it	363
To <i>Eve</i> (accusing the Serpent)	324	The Spirits of it, and: Liberty, comforts	431
Sentence pronounced by him on the Serpent	324	Gratitude exerted, a Discharge of its Debt	140
Explained	325	Gunpowder, Guns, &c. the original Invention ascribed to the Devil	218
On <i>Eve</i>	ibid.	Discharge described	221
On Adam	ibid.		
Clothes them with Skins, &c.	326	H	
Re-ascend to the Father, and Intercession for them	ibid.	H E A V E N and Earth, their final Renovation by Fire.	407, 468
The Justice of his Sentence	353	After-happiness therein	429
His Intercession on their Re-	Re-	Heaven, the joys of it, &c. described	117
		Heaven,	

I N D E X.

	Page		Page
Heaven, its Gate	127, 181	Immortality of the Soul dis-	351
Passage from thence to the		cuss'd	351
World	128	Innocence, the State of it de-	
Visible, the Study of it how		scribed	151, 156, 164, 180,
necessary	258	184, 189, 257, 270	
Speculations of its Motions,		Intellectual Beings, a Faculty of	
or the Earth's, censur'd	ibid.	them	67
How situated, respecting the		Invocations, the Author's	2,
World, and Hell	331	109, 234	
Hell described	6, 14, 83, 85	<i>Jove</i> , a fallen Angel	41
Its Gates	88	<i>Israelites</i> , the Story of their	
First opened by <i>Sin</i>	95	Bondage, and Deliverance	
How situated, respecting Hea-		from <i>Egypt</i> related	418
ven and the World	331	Of the Settlement of their ci-	
Vide <i>Similes</i>		vil and sacred Oeconomy in	
Hierarchies of Heaven before		the Wilderness	422
the Revolt of the fallen An-		Establishment in <i>Canaan</i> <i>ibid.</i>	
gels described	193	Reason, Use, &c. of their ri-	
<i>Hiinnom</i> , the Valley of, whence		tual Laws	424
called <i>Tophet</i> and <i>Gebenna</i>	27	Government by Judges and	
Holy Ghost, its Descent, &c. on		Kings	425
the Apostles, and on all bap-		Captivity in <i>Babylon</i>	426
tized	431	Return from thence, after Dis-	
Promised and given alike to		sentions, &c. to the Birth	
all Believers	ibid.	of the <i>Messiah</i> , &c.	426
Hospitality, an Incitation to it		<i>Isis</i> , a fallen Angel	38
184		<i>Ithuriel</i> , a Guardian Angel of	
Hymn to Light	106	Paradise	165
To God the Father and Son		Detects <i>Satan's</i> first Attempt	
118		on <i>Eve</i> there	166
On conjugal Love	164		
On the Creation	239, 241,	K	
251, 252		K Knowledge of Good and E-	
Hypocrisy visible to God alone	134	vil, the Tree of it, how	
Hypocrites, <i>Satan</i> the first	142	situated	147, 298
Pretenders to supernatural Pu-		Described	297
rity, &c.	164	Forbidden to <i>Adam</i>	250, 265
I		<i>Satan's</i> Encomium of it	300
I Dolatry, the original Rise of		<i>Eve's</i>	303, 306
of it assign'd	24	Knowledge, or Opinion, the Re-	
Of the post-diluvian World		sult of Reason and Fancy	177
414		Without Restraint, Folly	237,
Jealousy, the Lover's Hell	189	261, 433	
		Of Things necessary, Wil-	
		dom	261
		Know-	

I N D E X.

Knowledge of future Events, the Desire of it reprehended	Page 403
Its Sum, the Love, Fear, &c. of God	433
In animal Creatures asserted	266

Vide Similes.

L

L <i>ETHE</i> , a River of Hell described	83
<i>Medusa</i> the Guard of it	84
<i>Leviathan</i> described	12
Liberty, with the Loss of it, Virtue, &c. degenerates	404
<i>Adam's</i> Fall the first Cause of it	413
Liberty, the same with Reason	ibid.
Life, the Tree of it described	147
Where situated	278
Life, long by Temperance	395
The great Rule of it respect- ing itself	ibid.
Light, Hymn to it	106
The first Day's Creation, de- scribed	241
Lightning, how produced	359
<i>Limbo</i> , or Fool's Paradise, where	126
Lion a Beast of Prey, an Effect of <i>Adam's</i> Fall	369
Love, conjugal, its Praise	164
Distinguish'd from that of an Amour	ibid.
Love consists in Reason, not Pas- sion	272
Defined	ibid.
In Spirits celestial, the Ex- pression of it, what and how	273
Smiles, the Food of Love	284
Founded in Reason, one End of human Life	ibid.

<i>Lucifer, Satan</i> why so called	Page 334
<i>Vide Satan.</i>	
Lust carnal, the first Effect of <i>Adam's</i> , &c: Fall	310
The Solace of it	311

M

M <i>AMMON</i> , a fallen An- gel	52
His Speech in the Council cal- led by <i>Satan</i> after their Fall	70
Man fallen the Object of Grace, why	111
His long Resistance of it alone exclusive	113
Redemption proposed by God the Father	ibid.
Undertaken by God the Son	114
The Son's Merits alone impu- tative to him, towards it, how	116
Man created to repair the Loss of the fallen Angels 134, 281	
His Creation (Part of the sixth Day's) described	250
Dominion over the rest	ibid.
Love to Woman, how confi- sistent with his Superiority	272
The whole Creation in little	280
Angels his Guardians	281
His Superiority over the Wo- man given him by God	323, 325
Pursuing his Appetites, disfi- gures not God's Image, but his own	394
Conformity to the divine Will, the true End of his Crea- tion	397
Absolute Dominion over his Brethren, Men, an Usurpa- tion	413
<i>Given</i>	

I N D E X.

	Page		Page
Given him by God only over the Creatures	412	The Story of <i>Cain</i> and <i>Abel</i>	391
Matches conjugal, the modern censured	257	Death with its Causes and Variety	393
Respecting the Woman particularly	354	The State of the anti-diluvian World, in common	396
<i>Medusa</i> , the Guard of <i>Lethe</i>	84	The State of it, civil or in Propriety	398
Mercy, God's first and last Attribute	111	The Story of <i>Noah</i>	399
<i>Messiah</i> promised	324	Of <i>Noah</i>	401
The Promise explained	324, 427	The Flood	402
His Birth, &c. and Kingdom described	426	God's Covenant to destroy the World no more by Water	407
Why called the Seed of the Woman	427	Discovers to him, relatively, what should happen from the Flood to the general Resurrection from 410 to 433	433
Life and Passion	428	The Patriarchal Government	410
Resurrection and Mission of the Apostles	429	<i>Nimrod's</i> Tyranny	411
Ascension, &c.	ibid.	The Building and Confusion at <i>Babel</i>	412
Coming to Judgment, &c.	429, 432	The Story of <i>Cham</i>	413
<i>Michael</i> , the Arch-Angel, appointed one of the Chiefs of the celestial Army against the revolted Angels	205	Of <i>Abraham</i> and the Patriarchs	414
His Prowess, &c. in the Battle	211	Of the <i>Israelites</i> Bondage in <i>Egypt</i> , and Deliverance thence	419
Speech to <i>Satan</i> encountering him	ibid.	Of the Settlement of their civil and sacred Oeconomy in the Wilderness, and Establishment in <i>Canaan</i>	423
The Combat described	212	Of their various ritual Laws, their Reason, Use, &c.	423
Wounds <i>Satan</i>	213	Of their Government by Judges and Kings	425
The Revolters defeated, encamps on the Field of Battle	216	Of their Captivity in <i>Babylon</i>	426
Prepares to expel <i>Adam</i> , &c. from Paradise	366	Of their Return from thence, after Dissentions, the Birth and Kingdom of the <i>Messiah</i> from 426 to 427	427
His Appearance, &c. there described	371	Of his Life, Passion, Resurrection, Mission of the Apostles, &c.	from 427 to 429
Speech to <i>Adam</i> thereon	373		Of
Reply to <i>Eve</i> , lamenting the threatened Expulsion	374		
To <i>Adam</i> on the same Subject	375		
Discovers to him, in vision, what should happen to the Time of the Flood	from 391 to 406		

I N D E X.

Page	Page
<p>Of the Mission of the Holy Ghost, Gift of Tongues, and Miracles, &c. <i>from 430 to 431</i></p> <p>Of the Apostles Successors, (false Teachers, &c.) their Ambition, Innovations, &c. the Effects of them, and the <i>Messiah's</i> coming to Judgment <i>from 431 to 432</i></p> <p>His Answer to <i>Adam's</i> Resolution of future Obedience, &c. commends, advises him, and warns him to quit Paradise 433</p> <p>Leads him and <i>Eve</i> out 435</p> <p style="text-align: center;"><i>Vide Similes.</i></p> <p>Mind, the Force of it 15</p> <p>Discourse, its Food 284</p> <p><i>Moloch</i>, a fallen Angel 25</p> <p>His Speech in the Council called by <i>Satan</i> after their Fall 65</p> <p>Defies <i>Gabriel</i> in the Battle between the celestial and revolted Angels 214</p> <p>Is wounded by him and flies <i>ibid.</i></p> <p>Moon, supposed inhabited by translated Saints and middle Spirits 123</p> <p>Its Office 136</p> <p>Rising described 160</p> <p>The Spots in it, Vapours not yet consolidated with its Body 188</p> <p>Part of the fourth Day's Creation 244</p> <p>Receives its Light from the Sun <i>ibid.</i></p> <p>Motion, Aspects <i>ibid.</i></p> <p>Moon and Stars, their Courses, Influences, &c. 161</p> <p>Moon and Planets, their noxious Motion, Aspects, &c. an Effect of <i>Adam's</i> Fall 346</p> <p>Morning in Heaven describ'd 204</p>	<p>Morning, natural, described 174, 367, 368</p> <p><i>Moses</i> and <i>Aaron</i>, their Mission to <i>Egypt</i> 418</p> <p><i>Mulciber</i>, a fallen Angel 56</p> <p style="text-align: center;">N</p> <p>NIGHT in Heaven described 194</p> <p>Night and Day in Heaven described 204</p> <p>Night, natural, described 160, 165, 175, 278</p> <p>At <i>Adam's</i> Fall 353</p> <p><i>Nimrod</i>, the first Monarch, his Tyranny described, and ceas'd 411</p> <p><i>Nifroc</i>, a fallen Angel 217</p> <p>His Answer to <i>Satan</i> in Council, after their Defeat by the celestial Angels <i>ibid.</i></p> <p><i>Noah</i>, his Reprehension of the anti-diluvian World 401, 404</p> <p>Building the Ark, &c. 401</p> <p>Entering it, with his Family, the Creatures, &c. <i>ibid.</i></p> <p>The Flood described 401, 402</p> <p>Its Abatement, the Ark's resting, &c. 405</p> <p>His Descent from it, the Appearance of the Rainbow, &c. 407</p> <p>Noon described 184</p> <p style="text-align: center;">O</p> <p>Obedience, conjugal, Woman's Happiness, &c. 160</p> <p>Of Will, not Necessity, only acceptable to God 191</p> <p>Old Age described 395</p> <p>Omens of <i>Adam's</i> Expulsion from Paradise 369</p> <p>Opinion, or Knowledge <i>Vide Knowledge</i> or <i>Opinion.</i></p> <p>Orbs celestial and terrestrial, H h Notu-</p>

I N D E X.

	Page
<p>Notions about their Motions, Appearance, &c. doubtful, and not necessary to the Improvement of Happiness, &c. <i>from 258 to 261</i></p> <p>Orus, a fallen Angel 38</p> <p>Ofris, another <i>ibid.</i></p> <p style="text-align: center;">P</p> <p>P <i>Andemonium</i>, the Court of Hell, described 53</p> <p style="padding-left: 2em;"><i>Vide Similes.</i></p> <p><i>Paradise</i>, or the Garden of <i>Eden</i>, described 145, 146, 183, 250, 264, 290</p> <p>The Eastern Gate of it 1:8</p> <p>Guarded by <i>Gabriel</i> <i>ibid.</i></p> <p>The Bower of <i>Adam</i> and <i>Eve</i> there 162</p> <p>The Parade, Watches, &c. of the Guardian Angels in <i>Paradise</i> 165, 168, 171</p> <p>The Hill there, from whence <i>Michael</i> discovers to <i>Adam</i>, in Vision, what should happen to the Time of the Flood 377</p> <p><i>Adam</i> and <i>Eve</i>'s Expulsion from <i>Paradise</i> described 435</p> <p>The flaming Sword, &c. guarding the East Gate of it <i>ibid.</i></p> <p>The Seat of it destroy'd by <i>Noah</i>'s Flood 405</p> <p style="padding-left: 2em;"><i>Vide Similes.</i></p> <p>Passions inordinate, an Effect of <i>Adam</i>'s Fall 315</p> <p>Patriarchal Government, from the Flood to <i>Nimrod</i>'s Tyranny 410</p> <p>Patriarchs, <i>Abraham</i>'s, &c. their Story related 414</p> <p>Peace, the Corruptions of it equal to the Wastes of War 403</p> <p><i>Peor</i>, or <i>Cheemos</i>, a fallen Angel 30</p>	<p>Persecution in Matters spiritual, the Rise of it <i>from 431 to 432</i></p> <p>Its Effects 432</p> <p><i>Phlegeton</i>, a River of Hell 83</p> <p>Plagues of <i>Egypt</i> described 418</p> <p>Planets and Moon, their noxious Motion, Aspects, &c. an Effect of <i>Adam</i>'s Fall 346</p> <p>Pleasure sensual, censured 319</p> <p>Poles, North and South, perpetual Day under both, but for <i>Adam</i>'s Fall 345, 346</p> <p>Prayer, the Efficacy of its Spirit 362, 367</p> <p>Unavailable against God's absolute Decrees 374</p> <p>Predestination defined 110</p> <p>Priests occasion the first Dissension in the <i>Jewish</i> Church and State 426</p> <p><i>Profopopæia</i>, on <i>Eve</i>'s eating the forbidden Fruit 303</p> <p>On <i>Adam</i>'s 309</p> <p style="text-align: center;">R</p> <p>RAINBOW, its first Appearance after <i>Noah</i>'s Flood 407</p> <p>Sign of God's Covenant to destroy the World no more by Water <i>ibid.</i></p> <p><i>Ramiel</i>, <i>Ariel</i>, and <i>Arioch</i>, fallen Angels, vanquished 214</p> <p><i>Raphael</i>, the Angel, his Descent to <i>Paradise</i>, to warn <i>Adam</i> against his Fall 181</p> <p>His Person described 183</p> <p>Answer to <i>Adam</i>'s Invitation to his Bower, and Entertainment there 186, 188</p> <p>Salutation of <i>Eve</i> 187</p> <p>Discourse with <i>Adam</i> on various Subjects <i>from 189 to 274</i></p> <p>On the Perfection, Variety, and gradual Oeconomy of the Creation 189, 190</p> <p style="text-align: right;">On</p>

I N D E X.

Page	Page
<p>On Obedience, as a Duty of Choice, not Necessity 191</p> <p>On the Revolt and Defeat of the fallen Angels <i>from 193 to 230</i></p> <p>Thence warns him against <i>Satan's</i> Temptations 230</p> <p>Vanquishes <i>Asmodeus</i>, and puts him to Flight 237</p> <p>On the Creation, &c. <i>from 237 to 253</i></p> <p>On the Motion, Appearances, and Influences of the celestial and terrestrial Bodies <i>from 256 to 261</i></p> <p>Reply to <i>Adam's</i> Account of himself on his Creation, &c. 272</p> <p>Reply to his Question concerning Love, and the Expression of it in Spirits celestial 273</p> <p>Advice to <i>Adam</i> at parting, and Re-ascend to Heaven 274</p> <p style="text-align: center;"><i>Vide Similes.</i></p> <p>Reason and Free-will, the same 140, 287</p> <p>The chief Faculty of the Soul 177</p> <p>The Being of the Soul, discursive of Men, intuitive of Angels 190</p> <p>In animal Creatures 266</p> <p>The Law of Nature 299</p> <p>Correlative with Liberty 413 with Virtue <i>ibid.</i></p> <p>Redemption of Man proposed by God the Father 113</p> <p>Undertaken by God the Son <i>ibid.</i></p> <p>Repentance, the Grace of God 112</p> <p>Sincere Endeavours towards it, acceptable 113</p> <p>An Act of it 359</p> <p>Its Efficacy 363</p>	<p>Reprobation, the State of it 113</p> <p>Reptiles, Part of the sixth Day's Creation, described 248</p> <p>Revolt and Defeat of the fallen Angels <i>from 193 to 230</i></p> <p><i>Rimmon</i>, a fallen Angel 36</p> <p style="text-align: center;">S</p> <p>SABBATH, its Institution, the seventh after the six Days Creation 253</p> <p>The Solemnity of it described <i>ibid.</i></p> <p>Salvation, not only to the Sons of <i>Abraham's</i> Loins, but his Faith 429</p> <p><i>Satan</i>, the Prince of the fallen Angels, his Fall from Heaven 7</p> <p>Why so called 7, 195</p> <p>Speech to <i>Belzebub</i>, after their Fall 7</p> <p>Reply to <i>Belzebub's</i> Answer 10</p> <p>Ascend from Hell 11</p> <p>His Stature, Looks, &c. described 11, 171, 196</p> <p>Speech to <i>Belzebub</i> thereon 15</p> <p>His Shield described 16</p> <p>His Spear 17</p> <p>Speech to the other fallen Angels 19</p> <p>His Standard described 44</p> <p>Speech to the fallen Angels re-imbattel'd 49</p> <p>Calls a Council 57</p> <p>Speech to them in Council 63</p> <p>Undertakes an Attempt on the World 77</p> <p>The Result of it 78</p> <p>Ascend to the Gates of Hell 86</p> <p>Speech to <i>Death</i> there 90</p> <p>The Father of <i>Sin</i> and <i>Death</i> 91</p> <p>Answer to <i>Sin's</i> Speech 92</p> <p style="text-align: center;">H h 2 <i>Satan,</i></p>

I N D E X.

	Page	Page
<i>Catan</i> , his Answer to <i>Sin</i> 's Reply	94	166
Flight into <i>Chaos</i>	97	
Arrival at the Court of <i>Chaos</i>	99	
Speech there	ibid.	
Brought <i>Sin</i> and <i>Death</i> first into the World	102	
Ascent to Light, &c.	103	
Alights on the Convex of the World's outermost Orb	120	
View of the World, from the first Step to Heaven's Gate	129	
Descent to it described	130	
Stops at the Sun	131	
Discovers <i>Uriel</i> , the Angel of it, there	133	
Transforms himself to a Cherub	ibid.	
Speech to <i>Uriel</i>	134	
Deceives him	ibid.	
Is directed by him to the World	135	
And Paradise	136	
Alights on Mount <i>Niphates</i>	ibid.	
Soliloquy, contemplating the Sun	139	
The first Hypocrite	142	
Arrives at Paradise	ibid.	
Sits on the Tree of Life	145	
Soliloquy on View of <i>Adam</i> and <i>Eve</i> in Paradise	152	
Descends from the Tree of Life, and assumes several animal Shapes	153	
Listens to <i>Adam</i> 's Discourse with <i>Eve</i> , on God's Prohibition of the Tree of Knowledge	ibid.	
Soliloquy on the Subject of it	156	
Resolves thence to tempt them to Disobedience	157	
First Attempt in the assumed Shape of a Toad, on <i>Eve</i>		
asleep		168
Answer to <i>Ithuriel</i> and <i>Zaphon</i> , reprehending him thereon		167
Reply to their Answer	ibid.	
Answer to <i>Gabriel</i>	168	
Reply to his Answer	170	
To another	171	
The Inauguration of God the Son, the Occasion of his Revolt	195	
Speech to the next subordinate Angel of his Party thereon	ibid.	
The Seat of his Hierarchy before the Fall, described	197	
Speech to the Angels of his Hierarchy thereon	198	
Reply to <i>Abdiel</i> 's Answer, on his Speech to the Hierarchs of his Party	200	
His Army described	206	
His Post, and Post there	207	
Answer to <i>Abdiel</i> 's Reply	208	
Battle between his and the celestial Army, described		from 210 to 215
His Prowess in the Battle	218	
Encounters <i>Michael</i>	ibid.	
Answer to <i>Michael</i> 's Speech thereon	212	
The Combat described	ibid.	
Wounded by him	213	
Carried off	ibid.	
His Army defeated	215	
Retreats, and calls a Council	216	
Speech in Council	ibid.	
Reply to <i>Nisroc</i> there	218	
Gives the Word for renewing the Battle	220	
Renew'd by his Army, and the second Battle described	221	
Speech on the celestial Army's Retreat	222	
His Army's entire Defeat and Expul-		Expul-

I N D E X.

Page	Page
Expulsion from Heaven described <i>from 229 to 230</i>	at his coming to Judgment 429
Returns from compassing the Earth to Paradise by Night in a Mist, in order to his Temptation 278	<i>Vide Similes.</i>
His Circuit, &c. described 279	<i>Satan</i> , a fallen Angel 41
Soliloquy thereon 280	Scriptures, how to be understood 431
Enters the Serpent 281	Seasons, their Changes, respecting each Clime, an Effect of <i>Adam's</i> Fall 344
View, in that Shape, of <i>Eve</i> 290	Serpent, described 282
Soliloquy thereon 292	After enter'd by <i>Satan</i> 292
Behaviour to her 295	His Sentence, formally, pronounc'd by God the Son, as the assum'd Tempter of <i>Eve</i> 324
Speech to her <i>ibid.</i>	<i>Vide Similes.</i>
Reply to her Answer 298	Sideral Blasts, &c. an Effect of <i>Adam's</i> Fall 348
The Discourse, his Temptation of <i>Eve</i> to eat the forbidden Fruit continued 302	<i>Sin</i> and <i>Death</i>
Leaves her, after eating it 303	<i>Vide Death</i> and <i>Sin.</i>
His Sentence thereon, virtually pronounc'd by God the Son 324	<i>Sin</i> described 88
Returns to Hell, to avoid his Presence in Paradise 332	Her Speech to <i>Satan</i> and <i>Death</i> , at Hell-gates 91
Meets <i>Sin</i> and <i>Death</i> upon their Journey to the World, on <i>Adam's</i> , &c. Fall <i>ibid.</i>	Reply to <i>Satan</i> . 92
Answer to <i>Sin's</i> Speech 333	Her Birth <i>ibid.</i>
Parts with them 334	Reply to his Answer 95
Ascends his Throne at <i>Pandemonium</i> 337	Opens Hell-gates to him 96
Speech to the fallen Angels assembled there <i>ibid.</i>	Speech to <i>Death</i> on <i>Adam's</i> Fall 327
Applauded with an Hiss 338	To <i>Satan</i> , meeting him returning to Hell, on her and <i>Death's</i> Journey to the World after it 332
He and they transformed to Serpents 339	To <i>Death</i> , on their Arrival at Paradise 342
Further punish'd with an Illusion of the forbidden Fruit 340	Reply to <i>Death's</i> Answer 343
Both annually continued 341	<i>Vide Similes.</i>
Himself, the Serpent, dragg'd in Chains at the Ascension of the <i>Messiah</i> 429	<i>Sin</i> original, Lust carnal, the first Effect of it 310
Dissolution, with the World,	Its Solace 311
	Slavery, Original of it the Inordinancy of the Passions 413
	The Justice of it as consequential on deviating from Virtue, &c. <i>ibid.</i>
	Soul, its Faculties 177
	Its Immortality discuss'd 352
	Spi-

I N D E X.

	Page	Page
<p>Spirits their Effence and Power 32, 58 Their invifible Exiftence on Earth 161 The Elect, their Hymn to God the Father and Son 118 Material, &c. Faculties in Spirits 188 Vital, animal, and intellectual Spirits progressive from material Nutrition 190 Their Exiftence in Life, Intellect, Shape, &c. defined 213 Spring perpetual within the Tropics, but for Adam's Fall 346 Stars, their Places, Appearances, &c. 130 Fed by the Air 188 Part of the fourth Day's Creation 244 Receive their Light from the Sun <i>ibid.</i> <i>Vide Similes.</i> Stars, and Moon, their Courses, Influences, &c. 161 Storms, &c. an Effect of Adam's Fall 348 Styx, a River of Hell 82 Sun, its Appearance, Place and Power 130 Brightness described 131 Orb fed by Exhalations from the groffer 188 Part of the fourth Day's Creation 243 The Fountain of Light 244 Setting described 152, 157 159, 273, 322 Its annual Courfe, producing intense Heat and Cold, an Effect of Adam's Fall 345 Its oblique Motion from the Equinoctial from the fame Cause <i>ibid.</i> <i>Vide Similes.</i></p>	<p style="text-align: center;">T</p> <p>Teachers, falfe, of the Chriftian Religion described 431 Temperance, the Effect of it long Life 395 Thammuz or Adonis, a fallen Angel 34 Thunder, an Effect of Adam's Fall 348 Time, refpe&ting Eternity, defined 193 Titan, a fallen Angel 40 Tradition censured 431 Tree of Life <i>Vide Life.</i> <i>Of Knowledge</i> <i>Vide Knowledge.</i> Truth, fuffering for it Fortitude, &c. 432 Tyranny, Nimrod's, defcrib'd and cenfur'd 411 Origin of it, the Inordinancy of the Paflions 413 No Excufe of the Tyrant, though juft in Confequence on the Subject <i>ibid.</i> Tyrants, their Plea for Conqueft, &c. compar'd with Satan's firft Attempt on Man 153 Twilight defcrib'd 159</p>	<p style="text-align: center;">V</p> <p>Vacuity, God's Omniprefence an Argument againft it 238 Valour, or heroic Virtue, the common Notion of it cenfured 400 Virtue, &c. with Lofs of Freedom degenerates 404 Reason, and Virtue, the fame 413 Union conjugal, <i>Vide Conjugal Union.</i> <i>Uriel,</i></p>

I N D E X.

	Page
<i>Uriel</i> , the Angel of the Sun	132
His Answer to <i>Satan</i>	135
Directs him to the World	136
And Paradise	ibid.
Descends thither himself, and informs <i>Gabriel</i> of <i>Satan's</i> Pre-descent	158
Encounters <i>Adramelec</i> , a fallen Angel, wounds and puts him to Flight	214
Vide <i>Similes</i> .	
<i>Uzziel</i> , a Guardian Angel of Paradise	165

W

W AR, Property the Original of it	398
The Corruptions of Peace equal to its Wastes	403
Waters separated from the Earth, Part of the third Day's Creation	242
Vide <i>Similes</i> .	
Wife, her Duty in Danger, Distress, &c.	285, 374
Wind, the tempestuous Power of it, an Effect of <i>Adam's</i> Fall	345, 348
Wisdom, the Sum of it, the Love, &c, of God	433
Wolves, or false Teachers, the Apostles Successors, described	431
Woman, conjugal Obedience her Happiness, &c.	160
Man's Love towards her, how consistent with his Superiority	272

Two of her loveliest Qualities	284
The Effect of leaving her to her own Will	316
His Superiority over her given him by God	323, 325
A Novelty, Defect of Nature, &c. sarcastically	354
Page	
The Advantage of her social, over her artificial Accomplishments	398
Every Way the Cause of Man's Misery, sarcastically	398

Works, with Faith in Christ, eternal Life	428
World, the Convex of its outermost Orb described	120
By whom possessed, sarcastically	122, 123
The Creation of the World, committed by God the Father to God the Son	238
Described	240
Situation of it, respecting Heaven and Hell	331
Vide <i>Earth</i> .	

Z

Z EPHON, a Guardian Angel of Paradise	165
Reprehends <i>Satan's</i> first Attempt on <i>Eve</i> there	167
Reply to his Answer	ibid.
<i>Zophiel</i> , a Cherub	219
Alarms the celestial Army, on the Approach of <i>Satan's</i> , to renew the Battle	220

S I M I L E S.

SIMILES.

	Page		Page
A <i>DAM</i> and <i>Eve</i> , after their Fall, compared to the <i>Americans</i> , as first seen by <i>Columbus</i>	314	the Angels appearing to <i>Jacob</i> in <i>Mahanaim</i>	370
Their Repentance, to <i>Deucalion</i> and <i>Pyrrha's</i> Address to restore human Race after their Flood	362	To those in <i>Dothan</i> against the King of <i>Affria</i>	370
<i>Adam</i> caressing <i>Eve</i> , to <i>Jupiter</i> with <i>Juno</i> , <i>May-showers</i>	156	Their Motion, to an Evening Mist	435
Bower, to <i>Pomona's</i> Arbour	186	Angels fallen, or infernal, to autumnal Leaves	17
<i>Adam</i> awak'd after carnal Fruition, the first Effect of his Fall, compared to <i>Sampson</i> shorn by <i>Dalilab</i>	311	To floating Sea-sedge after a Storm	ibid.
Sorrow on the Vision of <i>Noah's</i> Flood, to a Father's mourning his Children all destroy'd in his View at once	402	Rousing at <i>Satan's</i> Command, to Centinels waking from Sleep on Duty	20
Angels celestial, the Spears of the Guardians of Paradise, to Ears of Corn ripe for reaping	171	Imbatteling to the <i>Egyptian</i> Plague of Locusts	21
Their March against <i>Satan's</i> Army, to that of the Birds in Paradise to receive their Names from <i>Adam</i>	206	To the Irruptions of the Northern Barbarians	22
Their Hallelujahs, to the Sound of Seas	344	Their Disposition to engage, to that of the Heroes of Antiquity	44
Appointed to expel <i>Adam</i> , &c. from Paradise, their Faces to a double <i>Janus</i> , four	366	With them, the greatest Armies in all Ages since the Creation, <i>Pigmies</i>	45
Their Eyes, to those of <i>Argus</i>	ibid.	Themselves, to Oaks or Pines blasted	49
Their Appearance there, to		Their Searching, &c. for the Materials of <i>Pandemonium</i> , to Pioneers intrenching, &c.	51
		Their Manner of raising it, to the Wind of an Organ	52
		Assembling thereat, to Bees	57
		To <i>Pigmies</i>	58
		To Fairies	ibid.
		Their Applause of <i>Mammon's</i> Speech in Council, to the hollow	

I N D E X.

Page	Page
<p>hollow Wind after a Storm 71</p> <p>Their Rising from Council, to Thunder afar off 78</p> <p>Their Pleasure on the Result, to the Evening Sun after a foul Day <i>ibid.</i></p> <p>Their after various Pursuits, Passions, &c. to the <i>Olympic</i> or <i>Pysbian</i> Games 79</p> <p>To the Phenomena of Armies in the Clouds 80</p> <p>To <i>Hercules</i> on <i>Ossa</i> 81</p> <p>Their Numbers composing <i>Satan's</i> Army against the celestial, to the Stars 197</p> <p>To the Dew-drops <i>ibid.</i></p> <p>Their Applause of <i>Satan's</i> Reply to <i>Abdiel</i>, to the Sound of deep Waters 201</p> <p>Throng'd together, after their ignominious Defeat by God the Son, to a Herd of Goats 229</p> <p>Their Retreat to <i>Pandemonium</i> from the Frontiers of Hell during <i>Satan's</i> Expedition to the World, to the <i>Tartar's</i> Flight before the <i>Russ</i>, and the <i>Persian</i> from the <i>Turk</i>, waiving the intermediate Country 335</p> <p>Their Appearance on the Tree illusive of the forbidden Fruit, to the Furies 340</p> <p>The Fruit to the Apples of <i>Sodom</i> <i>ibid.</i></p> <p><i>Chaos</i>, Atoms; their Motion, to the <i>Libyan</i> Quick sands 96</p> <p>Confusion there, to storming a Town 97</p> <p>To Heaven and Earth, supposed falling, &c. 98</p> <p><i>Death</i> and <i>Sin</i>, their making a Bridge over <i>Chaos</i> to the World, to polar Winds, dri-</p>	<p>ving the Ice together, in the (suppos'd) North-East Passage 328</p> <p>The Work, to the Isle of <i>Delos</i> 329</p> <p>To <i>Xerxes</i> making a Bridge over the <i>Hellepont</i> <i>ibid.</i></p> <p><i>Death's</i> Instinct of <i>Adam's</i> Fall, to the Flight of Birds of Prey to a Field of Battle 328</p> <p>His and <i>Satan's</i> Frowns on each other, to two Thunder-clouds meeting 91</p> <p><i>Eve</i>, her Hair, to the Vine's Tendrils 151</p> <p>Her Looks, to the first Blush of Morning 177</p> <p>Herself, to <i>Pandora</i> 163</p> <p>To a Wood-Nymph 187</p> <p>To <i>Diana</i> 289</p> <p>To <i>Pamona</i> <i>ibid.</i></p> <p>To <i>Ceres</i> <i>ibid.</i></p> <p>Her Temptation by <i>Satan</i>, alluded to by the Story of <i>Opinion</i> and <i>Eurynome</i> 341</p> <p>Flaming Sword in Paradise on <i>Adam</i> and <i>Eve's</i> Expulsion thence, to a Comet 435</p> <p>Hell, to Mount <i>Etna</i> in <i>Sicily</i> 14</p> <p>To the Bog or Lake <i>Serbonis</i>, in <i>Palestine</i> 83</p> <p><i>Michael</i>, his Combat with <i>Satan</i>, to two Planets (the Frame of Nature suppos'd dissolv'd) rushing in Opposition to each other 213</p> <p>Appearance to expel <i>Adam</i>, &c. from Paradise, to a Man in a military Vest, &c. 371</p> <p><i>Pandemonium</i>, or the Court of Hell, its sudden Rise, to an Exhalation 53</p> <p><i>Paradise</i>, the Air of it, to the Effluvia from <i>Arabia Felix</i>, at Sea 144</p> <p style="text-align: center;">I i</p> <p style="text-align: right;">Itself</p>

I N D E X.

Page	Page
<p>Itself, to the Field of <i>Enna</i> in <i>Sicily</i> 148</p> <p>To the Grove of <i>Daphne</i>, &c. in <i>Thessaly</i> <i>ibid.</i></p> <p>To the Isle of <i>Nyssa</i>, where <i>Bacchus</i> was brought up 149</p> <p>To Mount <i>Amara</i>, in <i>E-</i> <i>thiopia</i> <i>ibid.</i></p> <p>To the Gardens of <i>Adonis</i> 290</p> <p style="padding-left: 40px;">Of <i>Alcinous</i> 291</p> <p style="padding-left: 40px;">Of <i>Solomon</i> <i>ibid.</i></p> <p><i>Raphael</i>, his View of the World in his Descent from Heaven to Paradise, to that of the Moon through an optic Glass 187</p> <p style="padding-left: 40px;">Of <i>Debes</i> or <i>Samos</i> from the <i>Cyclades</i> Isles 182</p> <p>Himself, to a Phoenix <i>ibid.</i></p> <p style="padding-left: 40px;">To <i>Mercury</i> 183</p> <p><i>Satan</i>, to <i>Briareus</i>, <i>Typhon</i>, and the <i>Leviathan</i> 12</p> <p>To the Sun rising in a Mist 48</p> <p style="padding-left: 40px;">In Eclipse <i>ibid.</i></p> <p>To the longest Train of a Com- et 91</p> <p>To Mount <i>Teneriff</i> or <i>Atlas</i> 171</p> <p><i>Satan</i>, his Shield compared to the Moon 16</p> <p>His Spear, to a Mast 17</p> <p>His Standard, to a Meteor 44</p> <p>The Phenomenon of his Ad- cent to Hell-gates, to a Fleet in the <i>Omn</i> 86</p> <p>His and <i>Death's</i> Frowns on each other, to two Thun- der-clouds meeting 91</p> <p>Flight to the Court of <i>Chaos</i>, to a Gryphon's in the Wil- derness 98</p> <p>Towards Heaven, to the Ship <i>Argo</i> through the <i>Thracian Bosphorus</i> 101</p> <p>To <i>Ulysses's</i> Voyage be-</p>	<p>tween <i>Scylla</i> and <i>Charyb-</i> <i>dis</i> 102</p> <p>Arrival at Light, &c. to a weather-beaten Vessel to- wards Port 103</p> <p>On the Convex of the World's outermost Orb, to a Vul- ture seeking his Prey 120</p> <p>First View of the World, to a Scout's casual Prospect, after a dangerous Journey, of a new Country or City 129</p> <p>Of the Stars Orbs, to the <i>Hesperian</i> Gardens, &c. 130</p> <p>Appearance in the Sun's Orb, to a Spot in it differing from all astronomical Ob- servations 131</p> <p>Meditation on his intended Attempt on the World, to a Gun recoiling 139</p> <p>In Paradise, to a Wolf prey- ing on a Field 145</p> <p>To a Thief breaking in at the House-top, &c. <i>ibid.</i></p> <p>To a Tyger in View of a Brace of Fawns 153</p> <p>Detected by <i>Aburial</i> there, to Gunpowder taking Fire, 166</p> <p>Reprehended by <i>Zephor</i>, to a Steed rein'd, in a Fret 168</p> <p>His Army against the celesti- als in Number, to the Stars 197</p> <p>To the Dew-drops <i>ibid.</i></p> <p>Their Applause of his Reply to <i>Aburial</i>, to the Sound of deep Waters 201</p> <p>Himself recoiling on a Blow received from <i>Michael</i>, to a Mountain sinking by an Earthquake 210</p> <p>His Combat with <i>Michael</i>, to two Planets (the Frame of Nature</p>

I N D E X.

	Page
Nature suppos'd dissolv'd rushing in Opposition to each other	212
View, in the Serpent, of Paradise and <i>Eve</i> there, to a Citizen's taking the Air in the Country from his home Confinement	291
Shape, transform'd to a Serpent, on his Return to Hell after the Temptation, to the Serpent <i>Pythou</i>	339
His tempting <i>Eve</i> , alluded to by the Story of <i>Ophion</i> and <i>Euryome</i>	341
Serpent, that enter'd by <i>Satan</i> , to those <i>Hermione</i> and <i>Cadmus</i> were transform'd to	293
To that assumed by <i>Æsculapius</i>	ibid.
To those by <i>Jupiter Ammon</i> , and <i>Capitolinus</i>	294
His Motion, Wreathings, &c. to the Working of a Ship in shifting Winds, &c.	295
His Crest, preceding <i>Eve</i> to the forbidden Tree, to an Exhalation flaming	298
His Address introducing the Temptation, to that of an Orator of the <i>Athenian</i> or <i>Roman</i> Common-wealths	299
<i>Sin</i> , her middle Parts, to the suppos'd Dogs of <i>Scylla</i>	88
Of the Night-hag	89
Spears, to Ears of Corn ripe for reaping	171
Stars, their Orbs, to the <i>Hesperian</i> Gardens, &c.	130
Sun, his Course turn'd at <i>Adam's</i> , &c. eating the forbidden Fruit, as at the Banquet of <i>Tyestes</i>	347
<i>Uriel</i> , his Descent from the Sun on Paradise, to a shooting Star	158
Waters, to Armies forming themselves on Sound of Trumpet	242



1870

1871

1872

1873

1874

1875

1876

1877

1878

1879

1880

1881

1882

1883

1884

1885

1886

1887

1888

1889

1890

1891

1892

1893

1894

1895

1896

1897

1898

1899

1900

INDEX

TO THE

NOTES.

	Page		Page
A			
AARON	132	Amará	149
Abarim	39	Ambuscade	73
Abbana	37	Ammon	149
Abassinia	150	Ammonites	26
Abdiel	199	Angels	4
Abraham	414, 417	Angola	385
Accaron	36	Ape	267
Acheron	82	Appearances	258
Acanthus	162	Arabia	129
Achilles	276	Arch-angels	15
Adam	115	Architrave	53
Adonis	34	Argestes	348
Adriatick	43	Argo	102
Adramelech	214	Argob	26
Ætna	14	Argus	367
Æquinoctial	86	Ark	402
Afric	47	Armaspian	98
Afer	348	Arnon	27
Ahaz	37	Aroar	28
Ajalon	422	Artic	91
Alladule	335	Artist	16
Alcinous	185, 291	Arthur	46
Aleian	235	Ascalon	36
Algier	387	Ashtaroth	32
Almanzor	386	Asia	351
Alp	85	Asmodeus	144
Altar	24	Asp	339
Amalthea	149	Asphaltos	29
		Asphaltus	55
		Aspramont	46
		Astarte	32
		African	

I N D E X.

	Page		Page
African	335	Capricorn	346
Africa	172	Carbuncle	131
Affyria	54	Cassus	84
Atabalipa	389	Caspian	98
Athens	299	Cassia	185
Atlas	72	Castalia	148
Auran	146	Cataracts	68
Axle	98	Cathay	328
Azazel	44	Cedar	142
Azores	159	Centaur	331
Azotus	35	Center	6
		Cerastes	339
B		Cerberian	88
B Aalim	31	Chaldea	414
Babel	52	Cham	149, 377
Babylon	52, 53	Charlemain	47
Bacchus	149	Charibdis	102
Barca	96	Chemos	28
Baian	27	Cherfoneſe	380
Beads	125	Cherub	10
Beelzebub	7	Chimeras	89
Beerſaba	129	Chinese	122
Bellerophon	234	Chriſolite	131
Bellona	97	Cleombrotus	123
Belus	54	Cocytus	82
Bengal	86	Columbus	314
Beriel	126	Congo	385
Bethel	38	Cornice	53
Bizantium	983	Crane	246
Boreas	348	Crete	41
Bosphorus	101	Crocodile	248
Boſſy	53	Cronian	328
Brittiſh	46	Cuſco	328
Bulls	126	Cyclades	181
Buſiris	18	Cycle	259
		Cyrene	96
C		Czar	183
C Admus	293		
Cæcias	348	D	
Calabria	89	D Agen	35
Cambalu	377	Dalilah	311
Canaan	415	Damaſcus	37, 46
Cancer	346	Damiata	84
Cape	87	Dan	38
Capitoline	294	Danube	23
		Darien	279
		David	81

I N D E X.

	Page		Page
David	425		
Death	342	F	
Decan	313		
Delos	182	F	Airy 58
Delphian	42		Fate 9
Deluge	405		Falling-Star 56
Demigods	58		Fefolæ 17
Demogorgon	99		Fcz 386
Deucalion	362		Firflings 391
Diadem	141		Fontarabia 48
Diana	289		Francis St. 125
Ditizan	441		Freene 53
Dipfas	339		Fretted 53
Dîpenfes	126		Furies 89
Divan	337	G	
Dodona	42		
Dolphins	245	G	Abriel 158
Dominic	125		Ganges 121
Doric	53		Gath 35
Drone	249		Gaza 36
Dwarfs	58		Gehenna 28
			Gemini 315
E			Geryon 390
Ecbatan	381		Giants 57
Ecliptic	136		Gibeah 40
Eden	209		Gibeon 422
Egypt	20		Gibraltar 23
El Dorado	390		Goddesses 187
Eleale	29		Golgotha 125
Eli	38		Gorgonean 85
Eliſha	370		Grand Cairo 54
Elſops	339		Greece 56
Empedocles	123		Griffin 98
Etna	148		Guiana 389
Enoch	399	H	
Epicycle	258		
Erocco	383		
Eſau	126		H
Eſotiland	346		Ades 99
Ethiopian	87		Hallehjahs 70
Euphrates	31		Ham 413
Europe	331		Hamath 416
Eurus	249		Haran 415
Eurynome	341		Hebrew 422
Eætel	34		Helleſpont 330
			Hercules 81
			Hermione 293
			Hermita

I N D E X.

	Page		Page
Hermits	124	Libecchio	349
Herod	426	Libra	346
Heroes	44	Lichas	81
Hefebon	29	Limbo	126
Hesperism	130	Locusts	21
Hierarchy	55	Lucifer	197
Hinnon	27	Luz	127
Horonaim	29		
Hydaspea	101		
Hydras	86		

M

			Page
		M æonides	107
		Mæotis	279
		Magellan	347
		Mahanaim	370
		Maia	183
		Malabar	313
		Mammon	51
		Man	74
		Mary	187
		Media	144
		Mediator	221
		Medusa	84
		Melibcea	371
		Memphis	18
		Mercy-Seat	362
		Messiah	195
		Mexico	387
		Michael	72
		Ministers	11
		Moghul	380
		Moloch	25
		Montalban	46
		Mentezume	388
		Moreh	415
		Morocco	46
		Moscow	382
		Moses	419
		Mountain	405
		Mozambic	143
		Mulciber	56

N

			Page
		N Aphtha	55
		Nebo	28
		Negus	383
		Neptune	276

Niger

I

J acob	418	
Janus	366	
Japhet	163	
Javan	40	
Ida	42	
Iesus	325	
Ignis fatuus	298	
Imaus	120	
India	63	
Indulgences	126	
John	132	
Jordan	128	
Joshua	424	
Josiah	31	
Jousta	46	
Isaac	423	
Isis	37	
Ipahan	381	
Jubilee	117	
Judges	425	
Juno	156	
Jupiter Ammon	294	

L

L Ahor	379	
Lapland	89	
Lebanon	83	
Lemnos	56	
Leo	345	
Leper	37	
Lethe	83	
Levant	348	
Leviathan	12	

I N D E X.

	Page		Page
Niger	386	Pegasus	234
Nile	21	Pelorus	14
Nimrod	411	Peor	30
Niphates	136	Persecutions	433
Nisroc	217	Persia	380
Noah	404	Peru	389
Norway	13	Petiora	328
Notus	348	Phœnician	32
Nyfa	149	Pharaoh	21
		Pharphar	37
O		Phineus	108
O B Y	279	Phlegeton	83
Oeta	81	Phoenix	182
Olympia	294	Pigmies	58
Olympian	79	Pilasters	53
Olympus	42	Pilgrims	124
Ophion	341	Pioneers	51
Ophir	385	Planets	125, 344
Ophiucus	91	Platan	155
Ophiufa	339	Plato	124
Oppofite	345	Polar Winds	182
Ops	341	Pole	7
Oracle	324	Ponent	349
Orb	258	Pontus	185
Orcus	99	Potentates	19
Oreb	3, 365	Powers	9
Organ	52	Princes	19
Original Sin	309	Proserpine	148
Orion	17	Punic	185
Ormus	62	Puny	75
Orontes	148	Purple	371
Orpheus	235	Pyramid	101
Orus	37	Pyrrha	363
Ofris	37	Pythian	80
Oxus	378		
		Q	
P		Uiloa	384
P Adan-aram	126		
Palestine	7	R	
Palm	142	Abba	26
Pancas	128	Rainbow	373
Pandæmonium	57	Raphael	180
Pandora	163	Raven	406
Paquin	379	Red-Sea	17
Payement	51	Reliques	125
		Rhea	80

I N D E X . I

	Page		Page
Rhea	41	Storc	298
Rhine	23	Styx	62
Rome	294	Sufa	329, 330
Ruby	132	Sylvanus	162
Ruffian	338		

T

S Abbath
Sabeau
Samarcand
Samoed
Samos
Samfon
Saphir
Satan
Saturn
Scorpioe
Scylla
Scir
Seleucia
Senate
Seen
Samaphim
Serapis
Serbonian
Sericana
Serratione
Sextile
Shinar
Shrines
Shere
Shilly
Sidon
Siloa
Sinai
Sion
Shrocco
Sittim
Sodom
Sofala
Solomon
Solstitial
Sons of God
Sophy
Spikenard
Square

T Antalus	84
Taries	22
Tartary	120
Tauris	336
Telassar	146
Teberif	390
Tents	87
Ternate	107
Thamyris	33
Thammuz	45, 183
Thebes	81
Theffaly	348
Thrafius	72
Thrones	347
Thyestes	87
Tidore	278
Tigris	277
Tilting	108
Tirefius	40
Titan	11
Titanian	131
Topaz	28
Tophet	277
Tournament	47
Trebifond	387
Tremifen	345
Trine	149
Triton	45, 277
Troy	382
Turkish	276
Turnus	16
Tufcau	52
Typhoa	372
Tyre	
V Alderno	17
Vallambrosa	17
Vertumnus	289
	Virgo

I N D E X.

	Page		Page
Virgo	346	Wolves	434
Virtues	72		
Ulysses	102	X	
Ux	414		
Urania	234	X Erxes	320
Uriel	133		
Usim	227	Z	
Vakure	120		
Uzziel	165		
W		Z Ephon	565
		Zone	77
		Zophel	819
W Hales	245		
W Woman	270		

F I N I S.



