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For many years Chairman of
the Library Committee of
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Primavera by Sandro Botticelli

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B O O K I I I .

VER. I—IO.

HAIL, holy Light, offspring of Heaven first-born,
Or of the Eternal coeternal beam,
May I express thee' unblam'd? since God is light,
And never but in unapproach'd light
Dwelt from eternity, dwelt then in thee,
Bright effluence of bright essence increate.
Or hear'st thou rather, pure ethereal stream,
Whose fountain who shall tell? before the sun,
Before the heavens thou wert, and at the voice
Of God, as with a mantle didst invest

The rising world of waters dark and deep,
 Won from the void and formless infinite.
 Thee I re-visit now with bolder wing,
 Escap'd the Stygian pool, though long detain'd
 In that obscure sojourn, while in my flight
 Through utter and through middle darkness borne,
 With other notes than to the Orphéan lyre,
 I sung of Chaos and eternal Night,
 Taught by the heavenly Muse to venture down
 The dark descent, and up to re-ascend,
 Though hard and rare : thee I revisit safe,
 And feel thy sovran vital lamp ; but thou
 Revisit'st not these eyes, that roll in vain
 To find thy piercing ray, and find no dawn ;
 So thick a drop serene hath quench'd their orbs,
 Or dim suffusion veil'd. Yet not the more
 Cease I to wander where the muses haunt
 Clear spring, or shady grove, or sunny hill,
 Smit with the love of sacred song ; but chief
 Thee, Sion, and the flowery brooks beneath
 That wash thy hallow'd feet, and warbling flow,
 Nightly I visit : nor sometimes forget
 Those other two equal'd with me in fate,



So were I equal'd with them in renown,
 Blind Thamyras and blind Mæonides,
 And Tiresias and Phineus prophets old :
 Then feed on thoughts, that voluntary move
 Harmonious numbers ; as the wakeful bird
 Sings darkling, and in shadiest covert hid
 Tunes her nocturnal note. Thus with the year
 Seasons return, but not to me returns
 Day, or the sweet approach of even or morn,
 Or sight of vernal bloom, or summer's rose,
 Or flocks, or herds, or human face divine ;
 But cloud instead, and ever-during dark
 Surrounds me, from the cheerful ways of men
 Cut off, and for the book of knowledge fair,
 Presented with a universal blank
 Of nature's works, to me expung'd and ras'd,
 And wisdom at one entrance quite shut out.
 So much the rather thou, celestial light,
 Shine inward, and the mind through all her powers
 Irradiate ; there plant eyes, all mist from thence
 Purge and disperse, that I may see and tell
 Of things invisible to mortal sight.

Now had the Almighty Father from above,
 From the pure empyréan where he sits

High thron'd above all highth, bent down his eye,
 His own works and their works at once to view :
 About him all the sanctities of Heaven
 Stood thick as stars, and from his sight receiv'd
 Beatitude past utterance ; on his right
 The radiant image of his glory sat,
 His only Son ; on earth he first beheld
 Our two first parents, yet the only two
 Of mankind, in the happy garden plac'd,
 Reaping immortal fruits of joy and love,
 Uninterrupted joy, unrival'd love,
 In blissful solitude ; he then survey'd
 Hell and the gulph between, and Satan there
 Coasting the wall of Heaven on this side Night,
 In the dun air sublime, and ready now
 To stoop with wearied wings, and willing feet,
 On the bare outside of this world, that seem'd
 Firm land imbosom'd without firmament,
 Uncertain which, in ocean or in air.
 Him God beholding from his prospect high,
 Wherein past, present, future, he beholds,
 Thus to his only Son foreseeing spake.

Only begotten Son, seest thou what rage
 Transports our adversary ? whom no bounds

Prescrib'd, no bars of Hell, nor all the chains
 Heap'd on him there, nor yet the main abyss
 Wide interrupt can hold ; so bent he seems
 On desperate revenge, that shall redound
 Upon his own rebellious head. And now
 Through all restraint broke, loose he wings his way
 Not far off Heaven, in the precincts of light,
 Directly towards the new created world,
 And man there plac'd, with purpose to essay
 If him by force he can destroy, or worse,
 By some false guile pervert ; and shall pervert ;
 For man will hearken to his glozing lies,
 And easily transgress the sole command,
 Sole pledge of his obedience : So will fall
 He and his faithless progeny : Whose fault ?
 Whose but his own ? Ingrate, he had of me
 All he could have ; I made him just and right,
 Sufficient to have stood, though free to fall.
 Such I created all the ethereal powers
 And spirits, both them who stood and them who fail'd ;
 Freely they stood who stood, and fell who fell.
 Not free, what proof could they have given sincere
 Of true allegiance, constant faith or love,

Where only what they needs must do, appear'd,
 Not what they would? what praise could they receive?
 What pleasure I from such obedience paid,
 When will and reason (reason also is choice)
 Useless and vain, of freedom both despoil'd,
 Made passive both, had serv'd necessity,
 Not me? They therefore as to right belong'd,
 So were created, nor can justly' accuse
 Their maker, or their making, or their fate;
 As if predestination over-rul'd
 Their will, dispos'd by absolute decree
 Or high foreknowledge; they themselves decreed
 Their own revolt, not I: if I foreknew,
 Foreknowledge had no influence on their fault,
 Which had no less prov'd certain unforeknown.
 So without least impulse or shadow' of fate,
 Or ought by me immutably foreseen,
 They trespass, authors to themselves in all,
 Both what they judge and what they chuse; for so
 I form'd them free, and free they must remain,
 Till they enthrall themselves: I else must change
 Their nature, and revoke the high decree
 Unchangeable, eternal, which ordain'd

Their freedom, they themselves ordain'd their fall.
 The first sort by their own suggestion fell,
 Self-tempted, self-deprav'd : Man falls deceiv'd
 By the other first : Man therefore shall find grace,
 The other none : in mercy and justice both,
 Through Heaven and Earth, so shall my glory excel,
 But mercy first and last shall brightest shine.

Thus while God spake, ambrosial fragrance fill'd
 All Heaven, and in the blessed Spirits elect
 Sense of new joy ineffable diffus'd :
 Beyond compare the Son of God was seen
 Most glorious, in him all his Father shone
 Substantially express'd, and in his face
 Divine compassion visibly appear'd,
 Love without end, and without measure grace,
 Which uttering thus he to his Father spake.

O Father, gracious was that word which clos'd
 Thy sovran sentence, that man should find grace ;
 For which both Heaven and Earth shall high extol
 Thy praises, with the innumerable sound
 Of hymns and sacred songs, where with thy throne
 Encompass'd shall resound thee ever bless'd.
 For should man finally be lost, should man

Thy creature late so lov'd, thy youngest son,
 Fall circumvented thus by fraud, though join'd
 With his own folly? that be from thee far,
 That far be from thee, Father, who art judge
 Of all things made, and judgest only right.
 Or shall the Adversary thus obtain
 His end, and frustrate thine? shall he fulfil
 His malice, and thy goodness bring to nought,
 Or proud return though to his heavier doom,
 Yet with revenge accomplish'd, and to Hell
 Draw after him the whole race of mankind,
 By him corrupted? or wilt thou thyself
 Abolish thy creation, and unmake,
 For him, what for thy glory thou hast made?
 So should thy goodness and thy greatness both
 Be question'd and blasphem'd without defense.

To whom the great Creator thus reply'd.
 O Son, in whom my soul hath chief delight,
 Son of my bosom, son who art alone
 My word, my wisdom, and effectual might,
 All hast thou spoken as my thoughts are, all
 As my eternal purpose hath decreed:
 Man shall not quite be lost, but sav'd who will,

Yet not of will in him, but grace in me
Freely vouchsaf'd ; once more I will renew
His lapsed powers, though forfeit and enthrall'd
By sin to foul exorbitant desires ;
Upheld by me, yet once more he shall stand
On even ground against his mortal foe,
By me upheld, that he may know how frail
His fallen condition is, and to me owe
All his deliverance, and to none but me.
Some I have chosen of peculiar grace
Elect above the rest ; so is my will :
The rest shall hear me call, and oft be warn'd
Their sinful state, and to appease betimes
The incensed Deity, while offer'd grace
Invites ; for I will clear their senses dark,
What may suffice, and soften stony hearts
To pray, repent, and bring obedience due.
To prayer, repentance, and obedience due,
Though but endeavour'd with sincere intent,
Mine ear shall not be slow, mine eye not shut.
And I will place within them as a guide
My umpire conscience, whom if they will hear,
Light after light well us'd they shall attain,

And to the end persisting, safe arrive.
 This my long sufferance and my day of grace
 They who neglect and scorn, shall never taste ;
 But hard be hardened, blind be blinded more,
 That they may stumble on, and deeper fall ;
 And none but such from mercy I exclude.
 But yet all is not done ; man disobeying,
 Disloyal breaks his feälty, and sins
 Against the high supremacy of Heaven,
 Affecting Godhead, and so losing all,
 To expiate his tréason hath nought left,
 But to destruction sacred and devote,
 He with his whole posterity must die,
 Die he or justice must ; unless for him
 Some other able, and as willing, pay
 The rigid satisfaction, death for death.
 Say, heavenly powers, where shall we find such love ?
 Which of ye will be mortal to redeem
 Man's mortal crime, and just the unjust to save ?
 Dwells in all Heaven charity so dear ?
 He ask'd, but all the heavenly quire stood mute,
 And silence was in Heaven : on man's behalf
 Patron or intercessor none appear'd,

Much less that durst upon his own head draw
 The deadly forfeiture, and ransome set.
 And now without redemption all mankind
 Must have been lost, adjudg'd to Death and Hell,
 By doom severe, had not the Son of God,
 In whom the fulness dwells of love divine,
 His dearest mediation thus renew'd.

Father, thy word is past, Man shall find grace ;
 And shall grace not find means, that finds her way,
 The speediest of thy winged messengers,
 To visit all thy creatures, and to all
 Comes unprevented, unimplor'd, unsought ?
 Happy for Man, so coming ; he her aid
 Can never seek, once dead in sins and lost ;
 Atonement for himself or offering meet,
 Indebted and undone, hath none to bring :
 Behold me then, me for him, life for life
 I offer, on me let thine anger fall ;
 Account me Man ; I for his sake will leave
 Thy bosom, and this glory next to thee
 Freely put off, and for him lastly die
 Well pleas'd ; on me let Death wreck all his rage ;
 Under his gloomy power I shall not long

Lie vanquish'd ; thou hast given me to possess
 Life in myself for ever, by thee I live,
 Though now to Death I yield, and am his due
 All that of me can die ; yet that debt paid,
 Thou wilt not leave me in the loathsome grave
 His prey, nor suffer my unspotted soul
 For ever with corruption there to dwell ;
 But I shall rise victorious, and subdue
 My vanquisher, spoil'd of his vaunted spoil ;
 Death his death's wound shall then receive, and stoop
 Inglorious, of his mortal sting disarm'd.
 I through the ample air in triumph high
 Shall lead Hell captive, maugre Hell, and show
 The powers of darkness bound. Thou at the sight
 Pleas'd, out of Heaven shalt look down and smile,
 While by thee rais'd I ruin all my foes,
 Death last, and with his carcase glut the grave :
 Then with the multitude of my redeem'd
 Shall enter Heaven long absent, and return,
 Father, to see thy face, wherein no cloud
 Of anger shall remain, but peace assur'd,
 And reconciliation ; wrath shall be no more
 Thenceforth, but in thy presence joy entire.

His words here ended, but his meek aspect
 Silent yet spake, and breath'd immortal love
 To mortal men, above which only shone
 Filial obedience : as a sacrifice
 Glad to be offer'd, he attends the will
 Of his great Father. Admiration seiz'd
 All Heaven, what this might mean, and whither tend
 Wondering ; but soon the Almighty thus reply'd :

O thou in Heaven and Earth the only peace
 Found out for mankind under wrath, O thou
 My sole complacence ! well thou know'st how dear
 To me are all my works, nor man the least,
 Though last created, that for him I spare
 Thee from my bosom and right hand, to save,
 By losing thee a while, the whole race lost.
 Thou therefore whom thou only canst redeem,
 Their nature also to thy nature join ;
 And be thyself Man among men on earth,
 Made flesh, when time shall be, of virgin seed,
 By wondrous birth : be thou in Adam's room
 The head of all mankind, though Adam's son.
 As in him perish all men, so in thee
 As from a second root shall be restor'd,

As many as are restor'd, without thee none.
 His crime makes guilty all his sons; thy merit
 Imputed shall absolve them who renounce
 Their own both righteous and unrighteous deeds,
 And live in thee transplanted, and from thee
 Receive new life. So Man, as is most just,
 Shall satisfy for Man, be judg'd and die,
 And dying rise, and rising with him raise
 His brethren, ransom'd with his own dear life.
 So heavenly love shall outdo hellish hate,
 Giving to death, and dying to redeem,
 So dearly to redeem what hellish hate
 So easily destroy'd, and still destroys
 In those who, when they may, accept not grace.
 Nor shalt thou by descending to assume
 Man's nature, lessen or degrade thine own.
 Because thou hast, though thron'd in highest bliss
 Equal to God, and equally enjoying
 God-like fruition, quitted all to save
 A world from utter loss, and hast been found
 By merit more than birthright Son of God,
 Found worthiest to be so by being good,
 Far more than great or high; because in thee

Love hath abounded more than glory abounds,
Therefore thy humiliation shall exalt
With thee thy manhood also to this throne ;
Here shalt thou sit incarnate, here shalt reign
Both God and Man, Son both of God and Man,
Anointed universal king ; all power
I give thee ; reign for ever, and assume
Thy merits ; under thee, as head supreme,
Thrones, Princedoms, Powers, Dominions, I reduce :
All knees to thee shall bow, of them that bide
In Heaven or Earth, or under Earth in hell ;
When thou attended gloriously from Heaven
Shalt in the sky appear, and from thee send
The summoning Arch-Angels to proclaim
Thy dread tribunal : forthwith from all winds
The living, and forthwith the cited dead
Of all past ages to the general doom
Shall hasten, such a peal shall rouse their sleep.
Then all thy saints assembled, thou shalt judge
Bad men and Angels, they arraign'd shall sink
Beneath thy sentence ; Hell, her numbers full,
Thenceforth shall be for ever shut. Mean while
The world shall burn, and from her ashes spring

New Heaven and Earth, wherein the just shall dwell,
 And after all their tribulations long
 See golden days, fruitful of golden deeds,
 With joy and love triumphing, and fair truth.
 Then thou thy regal scepter shalt lay by,
 For regal scepter then no more shall need,
 God shall be All in All. But all ye Gods,
 Adore him, who to compass all this dies,
 Adore the Son, and honour him as me.

No sooner had the Almighty ceas'd, but all
 The multitude of Angels with a shout
 Loud as from numbers without number, sweet
 As from blest voices, uttering joy, Heaven rung
 With jubilee, and loud Hosannas fill'd
 The eternal regions : lowly reverent
 Towards either throne they bow, and to the ground
 With solemn adoration down they cast
 Their crowns invove with amarant and gold,
 Immortal amarant, a flower which once
 In Paradise, fast by the tree of life
 Began to bloom, but soon for man's offense
 To Heaven remov'd where first it grew, there grows,
 And flowers aloft shading the fount of life,

And where the river of bliss through midst of Heaven
Rolls o'er Elysian flowers her amber stream ;
With these that never fade the Spirits elect
Bind their resplendent locks inwreath'd with beams,
Now in loose garlands thick thrown off, the bright
Pavement that like a sea of jasper shone
Impurpled with celestial roses smil'd.
Then crown'd again their golden harps they took,
Harps ever tun'd, that glittering by their side
Like quivers hung, and with preamble sweet
Of charming symphony they introduce
Their sacred song, and waken raptures high ;
No voice exempt, no voice but well could join
Melodious part, such concord is in Heaven.

 Thee, Father, first they sung omnipotent,
Immutable, Immortal, Infinite,
Eternal King ; thee Author of all being,
Fountain of light, thyself invisible
Amidst the glorious brightness where thou sitt'st
Thron'd inaccessible, but when thou shad'st
The full blaze of thy beams, and through a cloud
Drawn round about thee like a radiant shrine,
Dark with excessive bright thy skirts appear,

Yet dazzle Heaven, that brightest Seraphim
 Approach not, but with both wings veil their eyes.
 Thee next they sang of all creation first,
 Begotten Son, Divine Similitude,
 In whose conspicuous countenance, without cloud
 Made visible, the Almighty Father shines,
 Whom else no creature can behold ; on thee
 Impress'd the effulgence of his glory' abides,
 Transfus'd on thee his ample Spirit rests.
 He Heaven of Heavens and all the Powers therein
 By thee created, and by thee threw down
 The aspiring dominations : thou that day
 Thy Father's dreadful thunder didst not spare,
 Nor stop thy flaming chariot wheels, that shook
 Heaven's everlasting frame, while o'er the necks
 Thou drov'st of warring angels disarray'd.
 Back from pursuit thy powers with loud acclaim
 Thee only extoll'd, Son of thy Father's might,
 To execute fierce vengeance on his foes,
 Not so on Man ; him through their malice fallen,
 Father of mercy' and grace, thou didst not doom
 So strictly, but much more to pity' incline :
 No sooner did thy dear and only Son

Perceive thee purpos'd not to doom frail Man
 So strictly, but much more to pity' inclin'd,
 He to appease thy wrath, and end the strife
 Of mercy' and justice in thy face discern'd,
 Regardless of the bliss wherein he sat
 Second to thee, offer'd himself to die
 For man's offence. O unexampled love,
 Love no where to be found less than divine !
 Hail, Son of God, Saviour of Men, thy name
 Shall be the copious matter of my song
 Henceforth, and never shall my harp thy praise
 Forget, nor from thy Father's praise disjoin.

Thus they in Heaven, above the starry sphere,
 Their happy hours in joy and hymning spent.
 Mean while upon the firm opacous globe
 Of this round world, whose first convex divides
 The luminous inferior orbs, inclos'd
 From Chaos and the inroad of darkness old,
 Satan alighted walks : a globe far off
 It seem'd, now seems a boundless continent
 Dark, waste, and wild, under the frown of night
 Starless expos'd, and ever-threatening storms
 Of Chaos blustering round, inclement sky ;

Save on that side which from the wall of Heaven
 Though distant far some small reflection gains
 Of glimmering air less vex'd with tempest loud :
 Here walk'd the Fiend at large in spacious field.
 As when a vulture on Imaüs bred,
 Whose snowy ridge the roving Tartar bounds,
 Dislodging from a region scarce of prey
 To gorge the flesh of lambs or yeanling kids
 On hills where flocks are fed, flies towards the springs
 Of Ganges or Hydaspes, Indian streams ;
 But in his way lights on the barren plains
 Of Sericana, where Chineses drive
 With sails and wind their canye waggons light :
 So on this windy sea of land, the Fiend
 Walk'd up and down alone bent on his prey,
 Alone, for other creature in this place
 Living or lifeless, to be found was none,
 None yet, but store hereafter from the earth
 Up hither like aërial vapours flew
 Of all things transitory' and vain, when sin
 With vanity had fill'd the works of men ;
 Both all things vain, and all who in vain things
 Built their fond hopes of glory or lasting fame,

Or happiness in this or the other life ;
 All who have their reward on earth, the fruits
 Of painful superstition and blind zeal,
 Nought seeking but the praise of men, here find
 Fit retribution, empty as their deeds ;
 All the unaccomplish'd works of nature's hand,
 Abortive, monstrous, or unkindly mix'd,
 Dissolv'd on earth, fleet hither, and in vain,
 Till final dissolution, wander here,
 Not in the neighbouring moon, as some have dream'd ;
 Those argent fields more likely habitants,
 Translated Saints or middle Spirits hold
 Betwixt the angelical and human kind.
 Hither of ill-join'd sons and daughters born
 First from the ancient world those giants came
 With many a vain exploit, though then renown'd :
 The builders next of Babel on the plain
 Of Sennaar, and still with vain design
 New Babels, had they wherewithal, would build :
 Others came single ; he who to be deem'd
 A God, leap'd fondly into Ætna flames,
 Empedocles ; and he who to enjoy
 Plato's Elysium, leap'd into the sea,

Cleombrotus; and many more too long,
 Embryos and idiots, eremites and friars
 White, black, and grey, with all their trumpery.
 Here pilgrims roam, that stray'd so far to seek
 In Golgotha, him dead, who lives in Heaven;
 And they who to be sure of Paradise
 Dying put on the weeds of Dominic,
 Or in Franciscan think to pass disguis'd;
 They pass the planets seven, and pass the fix'd,
 And that crystallin sphere whose balance weighs
 The trepidation talk'd, and that first mov'd;
 And now Saint Peter at Heaven's wicket seems
 To wait them with his keys, and now at foot
 Of Heaven's ascent they lift their feet, when lo,
 A violent cross wind from either coast
 Blows them transverse, ten thousand leagues awry
 Into the devious air; then might ye see
 Cowls, hoods, and habits, with their wearers, toss'd
 And flutter'd into rags; then reliques, beads,
 Indulgences, dispenses, pardons, bulls,
 The sport of winds: all these upwhirl'd aloft
 Fly o'er the backside of the world far off
 Into a Limbo large and broad, since call'd

The Paradise of fools, to few unknown
Long after, now unpeopled, and untrod.
All this dark globe the Fiend found as he pass'd,
And long he wander'd, till at last a gleam
Of dawning light turn'd thither-ward in haste
His travell'd steps ; far distant he descries
Ascending by degrees magnificent
Up to the wall of Heaven, a structure high,
At top whereof, but far more rich, appear'd
The work as of a kingly palace gate,
With frontispiece of diamond and gold
Embellish'd, thick with sparkling orient gems
The portal shone, inimitable on earth
By model, or by shading pencil drawn.
The stairs were such as whereon Jacob saw
Angels ascending and descending, bands
Of guardians bright, when he from Esau fled
To Padan-Aram in the field of Luz,
Dreaming by night under the open sky,
And waking cry'd, This is the gate of Heaven.
Each stair mysteriously was meant, nor stood
There always, but drawn up to Heaven sometimes
Viewless, and underneath a bright sea flow'd

Of jasper, or of liquid pearl, whereon
 Who after came from earth, sailing arriv'd,
 Wafted by Angels, or flew o'er the lake
 Rapt in a chariot drawn by fiery steeds.
 The stairs were then let down, whether to dare
 The Fiend by easy ascent, or aggravate
 His sad exclusion from the doors of bliss:
 Direct against which open'd from beneath,
 Just o'er the blissful seat of Paradise,
 A passage down to the earth, a passage wide,
 Wider by far than that of after-times
 Over Mount Zion, and, though that were large,
 Over the Promis'd Land, to God so dear,
 By which, to visit oft those happy tribes,
 On high behests his Angels to and fro
 Pass'd frequent, and his eye with choice regard
 From Paneas the fount of Jordan's flood
 To Bëersaba, where the Holy Land
 Borders on Egypt and the Arabian shore;
 So wide the opening seem'd, where bounds were set
 To darkness, such as bound the ocean wave.
 Satan from hence now on the lower stair
 That scal'd by steps of gold to Heaven gate,

Looks down with wonder at the sudden view
Of all this world at once. As when a scout
Through dark and desert ways with peril gone
All night ; at last by break of cheerful dawn
Obtains the brow of some high-climbing hill,
Which to his eye discovers unaware
The goodly prospect of some foreign land
First seen, or some renown'd metropolis
With glistening spires and pinnacles adorn'd,
Which now the rising sun gilds with his beams :
Such wonder seis'd, though after Heaven seen,
The Spirit malign, but much more envy seis'd
At sight of all this world beheld so fair.
Round he surveys, (and well might, where he stood
So high above the circling canopy
Of Night's extended shade ;) from eastern point
Of Libra to the fleecy star that bears
Andromeda far off Atlantic seas
Beyond the horizon ; then from pole to pole
He views in breadth, and without longer pause
Down right into the world's first region throws
His flight precipitant, and winds with ease
Through the pure marble air his oblique way

Amongst innumerable stars, that shone
 Stars distant, but nigh hand seem'd other worlds;
 Or other worlds they seem'd, or happy iles,
 Like those Hesperian gardens fam'd of old,
 Fortunate fields, and groves, and flowery vales,
 Thrice happy iles, but who dwelt happy there
 He stay'd not to enquire: above them all
 The golden sun in splendor likest Heaven
 Allur'd his eye: thither his course he bends
 Through the calm firmament; (but up or down,
 By centre, or eccentric, hard to tell,
 Or longitude,) where the great luminary
 Aloof the vulgar constellations thick,
 That from his lordly eye keep distance due,
 Dispenses light from far; they as they move
 Their starry dance in numbers that compute
 Days, months, and years, towards his all-cheering lamp
 Turn swift their various motions, or are turn'd
 By his magnetic beam, that gently warms
 The universe, and to each inward part
 With gentle penetration, though unseen,
 Shoots invisible vertue even to the deep:
 So wondrously was set his station bright.

There lands the Fiend, a spot like which perhaps
Astronomer in the sun's lucent orb
Through his glaz'd optic tube yet never saw.
The place he found beyond expression bright,
Compar'd with ought on earth, metal or stone ;
Not all parts like, but all alike inform'd
With radiant light, as glowing iron with fire ;
If metal, part seem'd gold, part silver clear ;
If stone, carbuncle most or chrysolite,
Ruby or topaz, to the twelve that shone
In Aaron's breast-plate, and a stone besides
Imagin'd rather oft than elsewhere seen,
That stone, or like to that which here below
Philosophers in vain so long have sought ;
In vain, though by their powerful art they bind
Volatile Hermes, and call up unbound
In various shapes old Proteus from the sea,
Drain'd through a limbec to his native form.
What wonder then if fields and regions here
Breathe forth elixir pure, and rivers run
Potable gold, when with one virtuous touch
The arch-chemic sun so far from us remote
Produces with terrestrial humour mix'd

Here in the dark so many precious things
 Of color glorious and effect so rare ?
 Here matter new to gaze the Devil met
 Undazzled ; far and wide his eye commands ;
 For sight no obstacle found here, nor shade,
 But all sun-shine, as when his beams at noon
 Culminate from the Equator, as they now
 Shot upward still direct, whence no way round
 Shadow from body opaque can fall ; and the air,
 No where so clear, sharpen'd his visual ray
 To objects distant far, whereby he soon
 Saw within ken a glorious Angel stand,
 The same whom John saw also in the sun :
 His back was turn'd, but not his brightness hid ;
 Of beaming sunny rays, a golden tiar
 Circled his head, nor less his locks behind
 Illustrious on his shoulders fledg'd with wings
 Lay waving round ; on some great charge employ'd
 He seem'd, or fix'd in cogitation deep.
 Glad was the Spirit impure, as now in hope
 To find who might direct his wandering flight
 To Paradise, the happy seat of man,
 His journey's end, and our beginning woe.

But first he casts to change his proper shape,
 Which else might work him danger or delay :
 And now a stripling Cherub he appears,
 Not of the prime, yet such as in his face
 Youth smil'd celestial, and to every limb
 Suitable grace diffus'd, so well he feign'd ;
 Under a coronet his flowing hair
 In curls on either cheek play'd ; wings he wore
 Of many a color'd plume sprinkled with gold,
 His habit fit for speed succinct, and held
 Before his decent steps a silver wand.
 He drew not nigh unheard, the Angel bright,
 Ere he drew nigh, his radiant visage turn'd,
 Admonish'd by his ear, and strait was known
 The Arch-Angel Uriel, one of the seven
 Who in God's presence, nearest to his throne,
 Stand ready at command, and are his eyes
 That run through all the Heavens, or down to the earth
 Bear his swift errands over moist and dry,
 O'er sea and land : him Satan thus accosts.

Uriel, for thou of those seven Spirits that stand
 In sight of God's high throne, gloriously bright,
 The first art wont his great authentic will

Interpreter through highest Heaven to bring,
 Where all his sons thy embassy attend ;
 And here art likeliest by supreme decree
 Like honour to obtain, and as his eye
 To visit oft this new creation round ;
 Unspeakable desire to see, and know
 All these his wondrous works, but chiefly Man,
 His chief delight and favour, him for whom
 All these his works so wondrous he ordain'd,
 Hath brought me from the quires of Cherubim
 Alone thus wandering. Brightest Seraph, tell
 In which of all these shining orbs hath Man
 His fixed seat, or fixed seat hath none,
 But all these shining orbs his choice to dwell ;
 That I may find him, and with secret gaze,
 Or open admiration him behold
 On whom the great Creator hath bestow'd
 Worlds, and on whom hath all these graces pour'd ;
 That both in him and all things, as is meet,
 The universal Maker we may praise ;
 Who justly hath driven out his rebel foes
 To deepest Hell, and to repair that loss
 Created this new happy race of men

To serve him better : wise are all his ways.
 So spake the false dissembler unperceiv'd ;
 For neither Man nor Angel can discern
 Hypocrisy, the only' evil that walks
 Invisible, except to God alone,
 By his permissive will, through Heaven and Earth :
 And oft though Wisdom wake, Suspicion sleeps
 At Wisdom's gate, and to Simplicity
 Resigns her charge, while Goodness thinks no ill
 Where no ill seems : which now for once bequil'd
 Uriel, though regent of the sun, and held
 The sharpest sighted Spirit of all in Heaven ;
 Who to the fraudulent impostor foul
 In his uprightness answer thus return'd.

Fair Angel, thy desire which tends to know
 The works of God, thereby to glorify
 The great Work-master, leads to no excess
 That reaches blame, but rather merits praise
 The more it seems excess, that led thee hither
 From thy empyreal mansion thus alone,
 To witness with thine eyes what some perhaps
 Contented with report hear only in Heaven :
 For wonderful indeed are all his works.

Pleasant to know, and worthiest to be all
 Had in remembrance always with delight ;
 But what created mind can comprehend
 Their number, or the wisdom infinite
 That brought them forth, but hid their causes deep ?
 I saw when at his word the formless mass,
 This world's material mould, came to a heap :
 Confusion heard his voice, and wild uproar
 Stood rul'd, stood vast infinitude confin'd ;
 Till at his second bidding darkness fled,
 Light shone, and order from disorder sprung :
 Swift to their several quarters hasted then
 The cumbrous elements, earth, flood, air, fire ;
 And this ethereal quintessence of Heaven
 Flew upward, spirited with various forms,
 That roll'd orbicular, and turn'd to stars
 Numberless, as thou seest, and how they move ;
 Each had his place appointed, each his course ;
 The rest in circuit walls this universe.
 Look downward on that globe whose hither side
 With light from hence, though but reflected, shines :
 That place is Earth, the seat of Man ; that light
 His day, which else as the other hemisphere

Night would invade ; but there the neighbouring moon
(So call that opposite fair star) her aid
Timely interposes, and her monthly round
Still ending, still renewing through mid Heaven,
With borrow'd light her countenance triform
Hence fills and empties to enlighten the earth,
And in her pale dominion checks the night.
That spot to which I point is Paradise,
Adam's abode, those lofty shades his bower.
Thy way thou canst not miss, me mine requires.

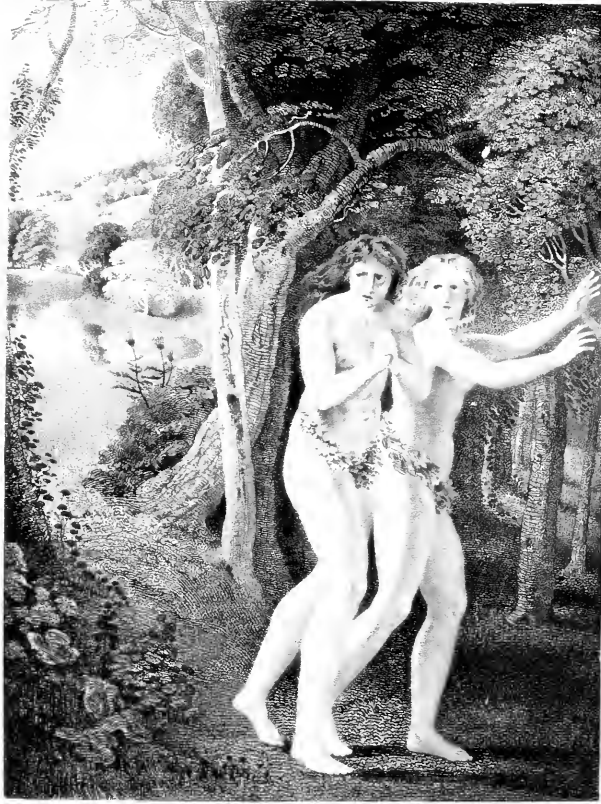
Thus said, he turn'd ; and Satan bowing low,
As to superior Spirits is wont in Heaven,
Where honour due and reverence none neglects,
Took leave, and toward the coast of earth beneath,
Down from the ecliptic, sped with hop'd success,
Throws his steep flight in many an aery wheel,
Nor stay'd, till on Niphates' top he lights.

P A R A D I S E L O S T.

B O O K IV.

THE ARGUMENT OF THE FOURTH BOOK.

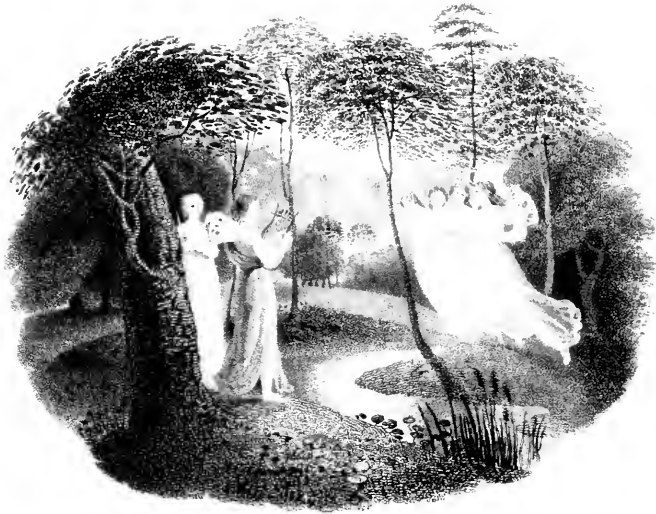
SATAN now in prospect of Eden, and nigh the place where he must now attempt the bold enterprize which he undertook alone against God and man, falls into many doubts with himself, and many passions, fear, envy, and despair; but at length confirms himself in evil, journeys on to Paradise, whose outward prospect and situation is described, overleaps the bounds, sits in the shape of a cormorant on the tree of life, as highest in the garden, to look about him. The garden described; 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, thence gathers that the tree of knowledge was forbidden them to eat of, under penalty of death; and thereon intends to found his temptation, by seducing them to transgress: then leaves them a while, to know further of their state by some other means. Mean while Uriel descending on a sun-beam warns Gabriel, who had in charge the gate of Paradise, that some evil Spirit had escap'd the deep, and passed at noon by his sphere in the shape of a good Angel down to Paradise, discovered after by his furious gestures in the mount. Gabriel promises to find him ere morning. Night coming on, Adam and Eve discourse of going to their rest: their bower described; 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 or Eve sleeping; there they find him at the ear of Eve, tempting her in a dream, and bring him, though unwilling, to Gabriel; by whom questioned, he scornfully answers, prepares resistance, but hindered by a sign from Heaven, flies out of Paradise.



Design by W. Blake

Engraved by G. Richter del.

*He saw that he was naked
and hid himself from the eyes of the Lord*



B O O K I V .

VER. I—IO.

O FOR that warning voice, which he who saw
The Apocalyps, heard cry in Heaven aloud,
Then when the Dragon, put to second rout,
Came furious down to be reveng'd on men,
' Woe to the inhabitants on earth !' that now,
While time was, our first parents had been warn'd
The coming of their secret foe, and 'scap'd,
Haply so 'scap'd his mortal snare ; for now
Satan, now first inflam'd with rage, came down,
The tempter ere the accuser of man-kind,

To wreck on innocent frail man his loss
 Of that first battel, and his flight to Hell :
 Yet not rejoicing in his speed, though bold,
 Far off and fearless, nor with cause to boast,
 Begins his dire attempt, which nigh the birth
 Now rolling, boils in his tumultuous breast,
 And like a devilish engin back recoils
 Upon himself: horror and doubt distract
 His troubled thoughts, and from the bottom stir
 The Hell within him; for within him Hell
 He brings, and round about him, nor from Hell
 One step no more than from himself can fly
 By change of place: now conscience wakes despair
 That slumber'd, wakes the bitter memory
 Of what he was, what is, and what must be
 Worse; of worse deeds worse sufferings must ensue.
 Sometimes towards Eden, which now in his view
 Lay pleasant, his griev'd look he fixes sad;
 Sometimes towards Heaven and the full-blazing sun,
 Which now sat high in his meridian tower:
 Then much revolving, thus in sighs began.

O thou that with surpassing glory crown'd,
 Look'st from thy sole dominion like the God

Of this new world ; at whose sight 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 I hate thy beams,
That bring to my remembrance from what state
I fell, how glorious once above thy sphere ;
Till pride and worse ambition threw me down
Warring in Heaven against Heaven's matchless King :
Ah wherefore ! he deserv'd no such return
From me, whom he created what I was
In that bright eminence, and with his good
Upbraided none ; nor was his service hard.
What could be less than to afford him praise,
The easiest recompence, and pay him thanks,
How due ! yet all his good prov'd ill in me,
And wrought but malice ; lifted up so high
I sdein'd subjection, and thought one step higher
Would set me highest, and in a moment quit
The debt immense of endless gratitude,
So burthensome, still paying, still to owe ;
Forgetful what from him I still receiv'd,
And understood not that a grateful mind
By owing owes not, but still pays, at once

Indebted and discharg'd ; what burden then ?
 O had his powerful destiny ordain'd
 Me some inferior Angel, I had stood
 Then happy ; no unbounded hope had rais'd
 Ambition. Yet why not ? some other power
 As great might have aspir'd, and me though mean
 Drawn to his part ; but other Powers as great
 Fell not, but stand unshaken, from within
 Or from without, to all temptations arm'd.
 Hadst thou the same free will and power to stand ?
 Thou hadst : whom hast thou then or what to accuse,
 But Heaven's free love dealt equally to all ?
 Be then his love accurs'd, since love or hate,
 To me alike, it deals eternal woe.
 Nay curs'd be thou ; since against his thy will
 Chose freely what it now so justly rues.
 Me miserable ! which way shall I fly
 Infinite wrath, and infinite despair ?
 Which way I fly is Hell ; myself am Hell ;
 And in the lowest deep a lower deep
 Still threatening to devour me opens wide,
 To which the Hell I suffer seems a Heaven.
 O then at last relent : is there no place

Left for repentance, none for pardon left ?
 None left but by submission ; and that word
 Disdain forbids me, and my dread of shame
 Among the Spirits beneath, whom I seduc'd
 With other promises and other vaunts
 Than to submit, boasting I could subdue
 The omnipotent. Ah me ! they little know
 How dearly I abide that boast so vain,
 Under what torments inwardly I groan :
 While they adore me on the throne of Hell.
 With diadem and scepter high advanc'd,
 The lower still I fall, only supreme
 In misery ; such joy ambition finds.
 But say I could repent and could obtain
 By act of grace my former state ; how soon
 Would highth recal high thoughts, how soon unsay
 What feign'd submission swore ! ease would recant
 Vows made in pain, as violent and void.
 For never can true reconciliation grow
 Where wounds of deadly hate have pierc'd so deep :
 Which would but lead me to a worse relapse,
 And heavier fall : so should I purchase dear
 Short intermission bought with double smart.

This knows my punisher ; therefore as far
 From granting he, as I from begging peace :
 All hope excluded thus, behold in stead
 Of us out-cast, exil'd, his new delight,
 Mankind created, and for him this world.
 So farewell hope, and with hope farewell fear,
 Farewell remorse : all good to me is lost ;
 Evil be thou my good ; by thee at least
 Divided empire with Heaven's King I hold
 By thee, and more than half perhaps will reign ;
 As Man ere long, and this new world shall know.

Thus while he spake, each passion dimm'd his face,
 Thrice chang'd with pale, ire, envy and despair,
 Which marr'd his borrow'd visage, and betray'd
 Him counterfeit, if any eye beheld.
 For heavenly minds from such distempers foul
 Are ever clear. Whereof he soon aware,
 Each perturbation smooth'd with outward calm,
 Artificer of fraud ; and was the first
 That practis'd falshood under saintly shew,
 Deep malice to conceal, couch'd with revenge :
 Yet not enough had practis'd to deceive
 Uriel once warn'd ; whose eye pursued him down

The way he went, and on the Assyrian mount
Saw him disfigur'd, more than could befall
Spirit of happy sort : his gestures fierce
He mark'd and mad demeanour, then alone,
As he suppos'd, all unobserv'd, unseen.
So on he fares, and to the border comes
Of Eden, where delicious Paradise,
Now nearer, crowns with her enclosure green,
As with a rural mound the champain head
Of a steep wilderness, whose hairy sides
With thicket overgrown, grotesque and wild,
Access deny'd ; and overhead up grew
Insuperable highth of loftiest shade,
Cedar, and pine, and fir, and branching palm,
A sylvan scene, and as the ranks ascend
Shade above shade, a woody theatre
Of stateliest view. Yet higher than their tops
The verdurous wall of Paradise up sprung :
Which to our general sire gave prospect large
Into his nether empire neighbouring round,
And higher than that wall a circling row
Of goodliest trees loaden with fairest fruit,
Blossoms and fruits at once of golden hue

Appear'd, with gay enamel'd colours mix'd :
 On which the sun more glad impress'd his beams
 Than in fair evening cloud, or humid bow,
 When God hath shower'd the earth ; so lovely seem'd
 That landscape : and of pure now purer air
 Meets his approach, and to the heart inspires
 Vernal delight and joy, able to drive
 All sadness but despair : now gentle gales
 Fanning their odoriferous wings dispense
 Native perfumes, and whisper whence they stole
 Those balmy spoils. As when to them who sail
 Beyond the Cape of Hope, and now are past
 Mozambic, off at sea north-east winds blow
 Sabean odours from the spicy shore
 Of Araby the blest ; with such delay
 Well pleas'd they slack their course, and many a league
 Cheer'd with the grateful smell old ocean smiles :
 So entertain'd those odorous sweets the Fiend
 Who came their bane, though with them better pleas'd
 Than Asmodæus with the fishy fume,
 That drove him, though enamour'd, from the spouse
 Of Tobit's son, and with a vengeance sent
 From Media post to Egypt, there fast bound.

Now to the ascent of that steep savage hill
Satan had journied on, pensive and slow ;
But further way found none, so thick entwin'd,
As one continued brake, the undergrowth
Of shrubs and tangling bushes had perplex'd
All path of man or beast that pass'd that way :
One gate there only was, and that look'd east
On the other side : which when the arch-felon saw,
Due entrance he disdain'd, and in contempt,
At one slight bound high overleap'd all bound
Of hill or highest wall, and sheer within
Lights on his feet. As when a prowling wolf,
Whom hunger drives to seek new haunt for prey,
Watching where shepherds pen their flocks at eve
In hurdled cotes amid the field secure,
Leaps o'er the fence with ease into the fold :
Or as a thief bent to unhord the cash
Of some rich burgher, whose substantial doors,
Cross-barr'd and bolted fast, fear no assault,
In at the window climbs, or o'er the tiles ;
So clomb this first grand thief into God's fold :
So since into his church lewd hirelings climb.
Thence up he flew, and on the tree of life,

The middle tree and highest there that grew,
 Sat like a cormorant ; yet not true life
 Thereby regain'd, but sat devising death
 To them who liv'd ; nor on the virtue thought
 Of that life-giving plant, but only us'd
 For prospect, what well us'd had been the pledge
 Of immortality. So little knows
 Any, but God alone, to value right
 The good before him, but perverts best things
 To worst abuse, or to their meanest use.
 Beneath him with new wonder now he views
 To all delight of human sense expos'd
 In narrow room nature's whole wealth, yea more,
 A heaven on earth : for blissful Paradise
 Of God the garden was, by him in the east
 Of Eden planted ; Eden stretch'd her line
 From Auran eastward to the royal towers
 Of great Seleucia, built by Grecian kings,
 Or where the sons of Eden long before
 Dwelt in Telassar : in this pleasant soil
 His far more pleasant garden God ordain'd ;
 Out of the fertile ground he caus'd to grow
 All trees of noblest kind for sight, smell, taste ;

And all amid them stood the tree of life,
High eminent, blooming ambrosial fruit
Of vegetable gold ; and next to life,
Our death the tree of knowledge, grew fast by,
Knowledge of good bought dear by knowing ill.
Southward through Eden went a river large,
Nor chang'd his course, but through the shaggy hill
Pass'd underneath ingulph'd ; for God had thrown
That mountain as his garden-mound high rais'd
Upon the rapid current, which through veins
Of porous earth with kindly thirst up drawn,
Rose a fresh fountain, and with many a rill
Water'd the garden ; thence united fell
Down the steep glade, and met the nether flood,
Which from his darksome passage now appears,
And now divided into four main streams,
Runs divers, wandering many a famous realm
And country, whereof here needs no account ;
But rather to tell how, if art could tell,
How from that sapphire fount the crisped brooks,
Rolling on orient pearl and sands of gold,
With mazy error under pendent shades
Ran nectar, visiting each plant, and fed

Flowers worthy' of Paradise, which not nice Art
 In beds and curious knots, but Nature boon
 Pour'd forth profuse on hill and dale and plain,
 Both where the morning sun first warmly smote
 The open field, and where the unpierc'd shade
 Imbrown'd the noontide bowers : thus was this place
 A happy rural seat of various view ;
 Groves whose rich trees wept odorous gums and balm,
 Others whose fruit burnish'd with golden rind
 Hung amiable, Hesperian fables true,
 If true, here only', and of delicious taste :
 Betwixt them lawns, or level downs, and flocks
 Grazing the tender herb, were interpos'd,
 Or palmy hillock ; or the flowery lap
 Of some irriguous valley spread her store,
 Flowers of all hue, and without thorn the rose :
 Another side, umbrageous grotts and caves
 Of cool recess, o'er which the mantling vine
 Lays forth her purple grape, and gently creeps
 Luxuriant ; mean while murmuring waters fall
 Down the slope hills, dispers'd, or in a lake,
 That to the fringed bank with myrtle crown'd,
 Her crystal mirror holds, unite their streams.

The birds their quire apply ; airs, vernal airs,
 Breathing the smell of field and grove, attune
 The trembling leaves, while universal Pan
 Knit with the Graces and the Hours in dance
 Led on the eternal spring. Not that fair field
 Of Enna, where Proserpine gathering flowers,
 Herself a fairer flower by gloomy Dis
 Was gather'd, which cost Ceres all that pain
 To seek her through the world ; nor that sweet grove
 Of Daphne by Orontes, and the inspir'd
 Castalian spring might with this Paradise
 Of Eden strive ; nor that Nyscian ile
 Girt with the river Triton, where old Cham,
 Whom gentiles Ammon call and Lybian Jove,
 Hid Amalthea and her florid son
 Young Bacchus from his step-dame Rhea's eye ;
 Nor where Abassin kings their issue guard,
 Mount Amara, though this by some suppos'd
 True Paradise under the Ethiop line
 By Nilus head, inclos'd with shining rock,
 A whole day's journey high, but wide remote
 From this Assyrian garden, where the Fiend
 Saw undelighted all delight, all kind

Of living creatures new to sight and strange :
 Two of far nobler shape, erect and tall,
 Godlike erect, with native honour clad
 In naked majesty seem'd lords of all,
 And worthy seem'd, for in their looks divine
 The image of their glorious Maker shone,
 Truth, wisdom, sanctitude severe and pure,
 (Severe, but in true filial freedom plac'd) ;
 Whence true authority in men ; though both
 Not equal, as their sex not equal seem'd ;
 For contemplation he and valor form'd,
 For softness she and sweet attractive grace ;
 He for God only, she for God in him :
 His fair large front and eye sublime declar'd
 Absolute rule ; and hyacinthin locks
 Round from his parted forelock manly hung
 Clustering, but not beneath his shoulders broad :
 She as a vail down to the slender waist
 Her unadorned golden tresses wore
 Dishevel'd, but in wanton ringlets wav'd
 As the vine curls her tendrils, which imply'd
 Subjection, but requir'd with gentle sway,
 And by her yielded, by him best receiv'd,

Yielded with coy submission, modest pride,
And sweet reluctant amorous delay.
Nor those mysterious parts were then conceal'd,
Then was not guilty shame, dishonest shame
Of nature's works, honour dishonourable,
Sin-bred, how have ye troubled all mankind
With shews instead, mere shews of seeming pure,
And banish'd from man's life his happiest life,
Simplicity and spotless innocence !
So pass'd they naked on, nor shunn'd the sight
Of God or Angel, for they thought no ill :
So hand in hand they pass'd, the loveliest pair
That ever since in love's embraces met ;
Adam the goodliest man of men since born
His sons, the fairest of her daughters Eve.
Under a tuft of shade that on a green
Stood whispering soft, by a fresh fountain side
They sat them down ; and after no more toil
Of their sweet gardening labor than suffic'd
To recommend cool zephyr, and made ease
More easy, wholesome thirst and appetite
More grateful, to their supper fruits they fell,
Nectarin fruits which the compliant boughs

Yielded them, side-long as they sat reclin'd
 On the soft downy bank damask'd with flowers :
 The savoury pulp they chew, and in the rind
 Still as they thirsted scoop the brimming stream ;
 Nor gentle purpose, nor endearing smiles
 Wanted, nor youthful dalliance as beseems
 Fair couple, link'd in happy nuptial league,
 Alone as they. About them frisking play'd
 All beasts of the earth, since wild, and of all chase
 In wood or wilderness, forest or den ;
 Sporting the lion ramp'd, and in his paw
 Dandled the kid ; bears, tigers, ounces, pards,
 Gambol'd before them ; the unwieldy elephant
 To make them mirth us'd all his might, and wreath'd
 His lithe proboscis ; close the serpent sly
 Insinuating, wove with gordian twine
 His breaded train, and of his fatal guile
 Gave proof unheeded ; others on the grass
 Couch'd, and now fill'd with pasture, gazing sat,
 Or bedward ruminating : for the sun
 Declin'd was hasting now with prone career
 To the ocean lies, and in the ascending scale
 Of Heaven the stars that usher evening rose :

When Satan still in gaze, as first he stood,
Scarce thus at length fail'd speech recover'd sad.

O Hell! what do mine eyes with grief behold!
Into our room of bliss thus high advanc'd
Creatures of other mould, earth-born perhaps,
Not Spirits, yet to heavenly Spirits bright
Little inferior; whom my thoughts pursue
With wonder, and could love, so lively shines
In them divine resemblance, and such grace
The hand that form'd them on their shape hath pour'd.
Ah, gentle pair! ye little think how nigh
Your change approaches, when all these delights
Will vanish and deliver ye to woe,
More woe, the more your taste is now of joy;
Happy, but for so happy ill secur'd
Long to continue, and this high seat your heaven
Ill fenc'd for Heaven to keep out such a foe
As now is enter'd; yet no purpos'd foe
To you, whom I could pity thus forlorn
Though I unpitied: league with you I seek,
And mutual amity so straight, so close,
That I with you must dwell, or you with me
Henceforth: my dwelling haply may not please

Like this fair Paradise, your sense, yet such
 Accept your Maker's work ; he gave it me,
 Which I as freely give ; Hell shall unfold,
 To entertain you two, her widest gates,
 And send forth all her kings ; there will be room,
 Not like these narrow limits, to receive
 Your numerous offspring ; if no better place,
 Thank him who puts me loath to this revenge
 On you who wrong me not for him who wrong'd.
 And should I at your harmless innocence
 Melt, as I do, yet public reason just,
 Honour and empire with revenge enlarg'd,
 By conquering this new world, compels me now
 To do what else though damn'd I should abhor.

So spake the Fiend, and with necessity,
 The tyrant's plea, excus'd his devilish deeds.
 Then from his lofty stand on that high tree
 Down he alights among the sportful herd
 Of those four-footed kinds, himself now one,
 Now other, as their shape serv'd best his end
 Nearer to view his prey, and unesp'y'd
 To mark what of their state he more might learn
 By word or action mark'd : about them round

A lion now he stalks with fiery glare ;
 Then as a tiger, who by chance hath spy'd
 In some purlieu two gentle fawns at play,
 Strait couches close, then rising changes oft
 His couchant watch, as one who chose his ground
 Whence rushing he might surest seize them both
 Grip'd in each paw: when Adam first of men
 To first of women Eve thus moving speech,
 Turn'd him all ear to hear new utterance flow.

Sole partner and sole part of all these joys,
 Dearer thyself than all; needs must the Power
 That made us, and for us this ample world,
 Be infinitely good, and of his good
 As liberal and free as infinite;
 That rais'd us from the dust and plac'd us here
 In all this happiness, who at his hand
 Have nothing merited, nor can perform
 Ought whereof he hath need, he who requires
 From us no other service than to keep
 This one, this easy charge, of all the trees
 In Paradise that bear delicious fruit
 So various, not to taste that only tree
 Of knowledge, planted by the tree of life;

So near grows death to life, what ere death is,
 Some dreadful thing no doubt ; for well thou know'st
 God hath pronounc'd it death to taste that tree,
 The only sign of our obedience left
 Among so many signs of power and rule
 Confer'd upon us, and dominion given
 Over all other creatures that possess
 Earth, air, and sea. Then let us not think hard
 One easy prohibition, who enjoy
 Free leave so large to all things else, and choice
 Unlimited of manifold delights :
 But let us ever praise him, and extol
 His bounty, following our delightful task
 To prune these growing plants, and tend these flowers,
 Which, were it toilsome, yet with thee were sweet.

To whom thus Eve reply'd. O thou for whom
 And from whom I was form'd flesh of thy flesh,
 And without whom am to no end, my guide
 And head, what thou hast said is just and right.
 For we to him indeed all praises owe,
 And daily thanks, I chiefly who enjoy
 So far the happier lot, enjoying thee
 Pre-eminent by so much odds, while thou

Like consort to thyself canst no where find.
 That day I oft remember, when from sleep
 I first awak'd, and found myself repos'd
 Under a shade on flowers, much wondering where
 And what I was, whence thither brought, and how.
 Not distant far from thence a murmuring sound
 Of waters issued from a cave, and spread
 Into a liquid plain, then stood unmov'd
 Pure as the expanse of Heaven ; I thither went
 With unexperienc'd thought, and laid me down
 On the green bank, to look into the clear
 Smooth lake, that to me seem'd another sky.
 As I bent down to look, just opposite,
 A shape within the watery gleam appear'd,
 Bending to look on me ; I started back,
 It started back, but pleas'd I soon return'd,
 Pleas'd it return'd as soon with answering looks
 Of sympathy and love ; there I had fix'd
 Mine eyes till now, and pin'd with vain desire,
 Had not a voice thus warn'd me, What thou seest,
 What there thou seest, fair creature, is thyself,
 With thee it came and goes : but follow me,
 And I will bring thee where no shadow stays

Thy coming, and thy soft embraces; he
 Whose image thou art, him thou shalt enjoy
 Inseparably thine, to him shalt bear
 Multitudes like thyself, and thence be call'd
 Mother of human race. What could I do,
 But follow strait, invisibly thus led?
 Till I espy'd thee, fair indeed and tall,
 Under a platan; yet methought less fair,
 Less winning soft, less amiably mild,
 Than that smooth watery image; back I turn'd;
 Thou following cry'dst aloud, Return fair Eve,
 Whom fly'st thou? whom thou fly'st, of him thou art,
 His flesh, his bone; to give thee being I lent
 Out of my side to thee, nearest my heart,
 Substantial life; to have thee by my side
 Henceforth an individual solace dear;
 Part of my soul I seek thee, and thee claim
 My other half: with that thy gentle hand
 Seis'd mine; I yielded, and from that time see
 How beauty is excell'd by manly grace
 And wisdom, which alone is truly fair.

So spake our general mother, and with eyes
 Of conjugal attraction unprov'd,

And meek surrender, half-embracing lean'd
 On our first father ; half her swelling breast
 Naked met his under the flowing gold
 Of her loose tresses hid : he in delight
 Both of her beauty and submissive charms
 Smil'd with superior love, as Jupiter
 On Juno smiles, when he impregns the clouds
 That shed May flowers ; and press'd her matron lip
 With kisses pure : aside the Devil turn'd
 For envy, yet with jealous leer malign
 Ey'd them askance, and to himself thus plain'd.

Sight hateful, sight tormenting ! thus these two
 Imparadis'd in one another's arms,
 The happier Eden, shall enjoy their fill
 Of bliss on bliss ; while I to Hell am thrust,
 Where neither joy nor love, but fierce desire,
 Among our other torments not the least,
 Still unfulfill'd with pain of longing pines :
 Yet let me not forget what I have gain'd
 From their own mouths ; all is not theirs, it seems :
 One fatal tree there stands, of knowledge call'd,
 Forbidden them to taste : knowledge forbidden ?
 Suspicious, reasonless. Why should their lord

Envy them that ? can it be sin to know,
 Can it be death ? and do they only stand
 By ignorance ? is that their happy state,
 The proof of their obedience and their faith ?
 O fair foundation laid whereon to build
 Their ruin ! hence I will excite their minds
 With more desire to know, and to reject
 Envious commands, invented with design
 To keep them low whom knowledge might exalt
 Equal with Gods ; aspiring to be such,
 They taste and die : what likelier can ensue ?
 But first with narrow search I must walk round
 This garden, and no corner leave unspy'd ;
 A chance but chance may lead where I may meet
 Some wandering Spirit of Heaven, by fountain side,
 Or in thick shade retir'd, from him to draw
 What further would be learn'd. Live while ye may,
 Yet happy pair ; enjoy, till I return,
 Short pleasures, for long woes are to succeed.

So saying, his proud step he scornful turn'd,
 But with sly circumspection, and began
 Through wood, through waste, o'er hill, o'er dale, his roam.
 Mean while in utmost longitude, where heaven

With earth and ocean meets, the setting sun
 Slowly descended, and with right aspect
 Against the eastern gate of Paradise
 Level'd his evening rays : it was a rock
 Of alabaster, pil'd up to the clouds,
 Conspicuous far, winding with one ascent
 Accessible from earth, one entrance high ;
 The rest was craggy cliff, that overhung
 Still as it rose, impossible to climb.
 Betwixt these rocky pillars Gabriel sat,
 Chief of the angelic guards, awaiting night ;
 About him exercis'd heroic games
 The unarmed youth of Heaven, but nigh at hand
 Celestial armoury, shields, helms, and spears,
 Hung high with diamond flaming, and with gold.
 Thither came Uriel, gliding through the even
 On a sun-beam, swift as a shooting star
 In autumn thwarts the night, when vapours fir'd
 Impress the air, and shews the mariner
 From what point of his compass to beware
 Impetuous winds : he thus began in haste.

Gabriel, to thee thy course by lot hath given
 Charge and strict watch that to this happy place

No evil thing approach or enter in ;
 This day at highth of noon came to my sphere
 A Spirit, zealous, as he seem'd, to know
 More of the Almighty's works, and chiefly Man,
 God's latest image : I describ'd his way
 Bent all on speed, and mark'd his aery gait ;
 But in the mount that lies from Eden north,
 Where he first lighted, soon discern'd his looks
 Alien from Heaven, with passions foul obscur'd :
 Mine eye pursued him still, but under shade
 Lost sight of him ; one of the banish'd crew,
 I fear, hath ventur'd from the deep, to raise
 New troubles ; him thy care must be to find.

To whom the winged warrior thus return'd :
 Uriel, no wonder if thy perfect sight,
 Amid the sun's bright circle where thou sitt'st,
 See far and wide : in at this gate none pass
 The vigilance here plac'd, but such as come
 Well known from Heaven ; and since meridian hour
 No creature thence : if Spirit of other sort,
 So minded, have o'er-leap'd these earthy bounds
 On purpose, hard thou know'st it to exclude
 Spiritual substance with corporeal bar.

But if within the circuit of these walks
 In whatsoever shape he lurk, of whom
 Thou tell'st, by morrow dawning I shall know.

So promis'd he, and Uriel to his charge
 Return'd on that bright beam, whose point now rais'd
 Bore him slope downward to the sun now fallen
 Beneath the Azores ; whither the prime orb,
 Incredible how swift, had thither roll'd
 Diurnal, or this less volúbil earth
 By shorter flight to the east, had left him there
 Arraying with reflected purple' and gold
 The clouds that on his western throne attend :
 Now came still evening on, and twilight grey
 Had in her sober livery all things clad ;
 Silence accompanied ; for beast and bird,
 They to their grassy couch, these to their nests,
 Were slunk, all but the wakeful nightingale ;
 She all night long her amorous descant sung ;
 Silence was pleas'd : now glow'd the firmament
 With living saphirs : Hesperus that led
 The starry host, rode brightest, till the moon
 Rising in clouded majesty, at length
 Apparent queen unveil'd her peerless light,

And o'er the dark her silver mantle threw.

When Adam thus to Eve. Fair Consort, the hour
 Of night, and all things now retir'd to rest,
 Mind us of like repose ; since God hath set
 Labor and rest, as day and night to men
 Successive ; and the timely dew of sleep
 Now falling with soft slumbrous weight inclines
 Our eye-lids ; other creatures all day long
 Rove idle unemploy'd, and less need rest ;
 Man hath his daily work of body' or mind
 Appointed, which declares his dignity,
 And the regard of Heaven on all his ways ;
 While other animals unactive range,
 And of their doings God takes no account.
 To-morrow ere fresh morning streak the east
 With first approach of light, we must be risen,
 And at our pleasant labour, to reform
 Yon flowery arbors, yonder allies green,
 Our walk at noon, with branches overgrown,
 That mock our scant manuring, and require
 More hands than ours to lop their wanton growth :
 Those blossoms also, and those dropping gums,
 That lie bestrown unsightly and unsmooth,

Ask riddance, if we mean to tread with ease ;
 Mean while, as nature wills, night bids us rest.

To whom thus Eve, with perfect beauty' adorn'd.
 My author and disposer, what thou bidst
 Unargued I obey ; so God ordains ;
 God is thy law, thou mine : to know no more
 Is woman's happiest knowledge and her praise.
 With thee conversing I forget all time,
 All seasons and their change ; all please alike.
 Sweet is the breath of morn, her rising sweet,
 With charm of earliest birds ; pleasant the sun
 When first on this delightful land he spreads
 His orient beams on herb, tree, fruit, and flower,
 Glistening with dew ; fragrant the fertile earth
 After soft showers ; and sweet the coming on
 Of grateful evening mild ; then silent night,
 With this her solemn bird, and this fair moon,
 And these the gems of Heaven, her starry train :
 But neither breath of morn when she ascends
 With charm of earliest birds ; nor rising sun
 On this delightful land ; nor herb, fruit, flower,
 Glistening with dew ; nor fragrance after showers ;
 Nor grateful evening mild ; nor silent night

With this her solemn bird, nor walk by moon,
 Or glittering star-light, without thee is sweet.
 But wherefore all night long shine these? for whom
 This glorious sight, when sleep hath shut all eyes?

To whom our general ancestor reply'd.
 Daughter of God and Man, accomplish'd Eve,
 These have their course to finish, round the earth,
 By morrow evening, and from land to land
 In order, though to nations yet unborn,
 Ministering light prepar'd, they set and rise;
 Lest total darkness should by night regain
 Her old possession, and extinguish life
 In nature and all things, which these soft fires
 Not only' enlighten, but with kindly heat
 Of various influence foment and warm,
 Temper or nourish, or in part shed down
 Their stellar virtue on all kinds that grow
 On earth, made hereby apter to receive
 Perfection from the sun's more potent ray.
 These then, though unbeheld in deep of night,
 Shine not in vain; nor think, though men were none,
 That Heaven would want spectators, God want praise;
 Millions of spiritual creatures walk the earth

Unseen, both when we wake, and when we sleep :
 All these with ceaseless praise his works behold
 Both day and night : how often from the steep
 Of echoing hill or thicket have we heard
 Celestial voices to the midnight air,
 Sole, or responsive each to other's note
 Singing their great Creator ? oft in bands
 While they keep watch, or nightly rounding walk
 With heavenly touch of instrumental sounds,
 In full harmonic number join'd, their songs
 Divide the night, and lift our thoughts to Heaven.

Thus talking hand in hand alone they pass'd
 On to their blissful bower ; it was a place
 Chosen by the sov'reign planter, when he fram'd
 All things to man's delightful use ; the roof
 Of thickest covert was inwoven shade
 Laurel and myrtle, and what higher grew
 Of firm and fragrant leaf ; on either side
 Acanthus, and each odorous bushy shrub
 Fenc'd up the verdant wall ; each beauteous flower,
 Iris all hues, roses, and jessamin,
 Rear'd high their flourish'd heads between, and wrought
 Mosaic ; under foot the violet,

Crocus, and hyacinth, with rich inlay
 Broider'd the ground, more color'd than with stone
 Of costliest emblem: other creature here,
 Bird, beast, insect, or worm, durst enter none;
 Such was their awe of Man. In shadier bower
 More sacred and sequester'd, though but feign'd,
 Pan or Sylvanus never slept, nor Nymph,
 Nor Faunus haunted. Here in close recess
 With flowers, garlands, and sweet-smelling herbs,
 Espoused Eve deck'd first her nuptial bed,
 And heavenly quires the hymenæan sung,
 What day the genial Angel to our Sire
 Brought her in naked beauty more adorn'd,
 More lovely than Pandora, whom the gods
 Endow'd with all their gifts, and O too like
 In sad event, when to the unwiser son
 Of Japhet brought by Hermes, she ensnar'd
 Mankind with her fair looks, to be aveng'd
 On him who had stole Jove's authentic fire.

Thus at their shady lodge arriv'd, both stood,
 Both turn'd, and under open sky ador'd
 The God that made both sky, air, earth, and heaven,
 Which they beheld; the moon's resplendent globe,

And starry pole : thou also mad'st the night,
 Maker omnipotent, and thou the day,
 Which we in our appointed work employ'd
 Have finish'd, happy in our mutual help
 And mutual love, the crown of all our bliss
 Ordain'd by thee ; and this delicious place
 For us too large, where thy abundance wants
 Partakers, and uncropt falls to the ground.
 But thou hast promis'd from us two a race
 To fill the earth, who shall with us extol
 Thy goodness infinite, both when we wake
 And when we seek, as now, thy gift of sleep.

This said unanimous, and other rites
 Observing none, but adoration pure,
 Which God likes best, into their inmost bower
 Handed they went ; and eas'd the putting off
 These troublesome disguises which we wear ;
 Strait side by side were laid ; nor turn'd I ween
 Adam from his fair spouse, nor Eve the rites
 Mysterious of connubial love refus'd :
 Whatever hypocrites austerely talk
 Of purity and place and innocence,
 Defaming as impure what God declares

Pure, and commands to some, leaves free to all ;
 Our Maker bids increase, who bids abstain
 But our destroyer, foe to God and man ?
 Hail wedded love, mysterious law, true source
 Of human offspring, sole propriety,
 In Paradise of all things common else.
 By thee, adulterous lust was driven from men,
 Among the bestial herds to range ; by thee,
 Founded in reason, loyal, just, and pure,
 Relations dear, and all the charities
 Of father, son, and brother, first were known.
 Far be' it, that I should write thee sin or blame,
 Or think thee unbefitting holiest place,
 Perpetual fountain of domestic sweets,
 Whose bed is undefil'd and chaste pronounc'd,
 Present, or past, as saints and patriarchs us'd.
 Here love his golden shafts employs, here lights
 His constant lamp, and waves his purple wings,
 Reigns here and revels ; not in the bought smile
 Of harlots, loveless, joyless, unindear'd,
 Casual fruition ; nor in court amours,
 Mix'd dance, or wanton mask, or midnight ball,
 Or serenate, which the starv'd lover sings

To his proud fair, best quitted with disdain.
 These lull'd by nightingales embracing slept,
 And on their naked limbs the flowery roof
 Shower'd roses, which the morn repair'd. Sleep on,
 Blest pair ; and O yet happiest if ye seek
 No happier state, and know to know no more.

Now had night measur'd with her shadowy cone
 Half way up hill this vast sublunar vault ;
 And from their ivory port the cherubim
 Forth issuing at the accustom'd hour stood arm'd,
 To their night watches in warlike parade,
 When Gabriel, to his next in power thus spake.

Uzziel, half these draw off, and coast the south
 With strictest watch ; these other wheel the north ;
 Our circuit meets full west. As flame they part,
 Half wheeling to the shield, half to the spear.
 From these, two strong and subtle Spirits he call'd
 That near him stood, and gave them thus in charge.

Ithuriel and Zephon, with wing'd speed
 Search through this garden, leave unsearch'd no nook ;
 But chiefly where those two fair creatures lodge,
 Now laid perhaps asleep secure of harm.
 This evening from the sun's decline arriv'd

Who tells of some infernal Spirit seen
 Hitherward bent, (who could have thought?) escap'd
 The bars of Hell, on errand bad no doubt :
 Such where ye find, seise fast, and hither bring.

So saying, on he led his radiant files,
 Dazzling the moon ; these to the bower direct
 In search of whom they sought : him there they found
 Squat like a toad, close at the ear of Eve ;
 Assaying by his devilish art to reach
 The organs of her fancy', and with them forge
 Illusions as he list, phantasms and dreams,
 Or if, inspiring venom, he might taint
 The animal spirits that from pure blood arise
 Like gentle breaths from rivers pure, thence raise
 At least distemper'd, discontented thoughts,
 Vain hopes, vain aims, inordinate desires,
 Blown up with high conceits, engendering pride.
 Him thus intent Ithuriel with his spear
 Touch'd lightly ; for no falsehood can endure
 Touch of celestial temper, but returns
 Of force to its own likeness : up he starts,
 Discover'd and surpris'd. As when a spark
 Lights on a heap of nitrous powder, laid

Fit for the tun some magazine to store
 Against a rumor'd war, the smutty grain
 With sudden blaze diffus'd, inflames the air,
 So started up in his own shape the Fiend.
 Back step'd those two fair Angels half amaz'd
 So sudden to behold the grisly king ;
 Yet thus, unmov'd with fear, accost him soon.

Which of those rebel Spirits adjudg'd to Hell
 Com'st thou, escap'd thy prison ? and transform'd ;
 Why sat'st thou like an enemy in wait
 Here watching at the head of these that sleep ?

Know ye not then, said Satan, fill'd with scorn,
 Know ye not me ? ye knew me once no mate
 For you, there sitting where ye durst not soar ;
 Not to know me argues yourselves unknown,
 The lowest of your throng ; or if ye know,
 Why ask ye, and superfluous begin
 Your message, like to end as much in vain ?

To whom thus Zephon, answering scorn with scorn.
 Think not, revolted Spirit, thy shape the same,
 Or undiminish'd brightness, to be known
 As when thou stood'st in Heaven upright and pure ;
 That glory then, when thou no more wast good,

Departed from thee, and thou resemblest now
 Thy sin and place of doom obscure and foul.
 But come, for thou, be sure, shalt give account
 To him who sent us, whose charge is to keep
 This place inviolable, and these from harm.

So spake the Cherub ; and his grave rebuke,
 Severe in youthful beauty, added grace
 Invincible : abash'd the Devil stood,
 And felt how awful goodness is, and saw
 Virtue in her shape how lovely ; saw, and pin'd
 His loss ; but chiefly to find here observ'd
 His lustre visibly impair'd ; yet seem'd
 Undaunted. If I must contend, said he,
 Best with the best, the sender, not the sent,
 Or all at once ; more glory will be won,
 Or less be lost. Thy fear, said Zephon bold,
 Will save us trial what the least can do
 Single against thee wicked, and thence weak.

The Fiend reply'd not, overcome with rage ;
 But like a proud steed rein'd, went haughty on,
 Champing his iron curb : to strive or fly,
 He held it vain ; awe from above had quell'd
 His heart, not else dismay'd. Now drew they nigh

The western point, where those half-rounding guards
 Just met, and closing stood in squadron join'd,
 Awaiting next command. To whom their chief
 Gabriel from the front thus call'd aloud.

O friends, I hear the tread of nimble feet
 Hasting this way, and now by glimpse discern
 Ithuriel and Zephon through the shade,
 And with them comes a third of regal port,
 But faded splendor wan ; who by his gait
 And fierce demeanour seems the Prince of Hell,
 Not likely to part hence without contest ;
 Stand firm, for in his look defiance lours.

He scarce had ended, when those two approach'd,
 And brief related whom they brought, where found,
 How busied, in what form and posture couch'd.

To whom with stern regard thus Gabriel spake.
 Why hast thou, Satan, broke the bounds prescrib'd
 To thy transgressions, and disturb'd the charge
 Of others, who approve not to transgress
 By thy example, but have power and right
 To question thy bold entrance on this place ;
 Employ'd, it seems, to violate sleep, and those
 Whose dwelling God hath planted here in bliss ?

To whom thus Satan, with contemptuous brow.
 Gabriel, thou hadst in Heaven the esteem of wise,
 And such I held thee ; but this question ask'd
 Puts me in doubt. Lives there who loves his pain ?
 Who would not, finding way, break loose from Hell,
 Though thither doom'd ? thou wouldst thyself, no doubt,
 And boldly venture to whatever place
 Farthest from pain, where thou mightst hope to change
 Torment with ease, and soonest recompence
 Dole with delight, which in this place I sought ;
 To thee no reason ; who know'st only good,
 But evil hast not tried : and wilt object
 His will who bound us ? Let him surer bar
 His iron gates, if he intends our stay
 In that dark durance : thus much what was ask'd.
 The rest is true, they found me where they say ;
 But that implies not violence or harm.

Thus he in scorn. The warlike Angel mov'd,
 Disdainfully half smiling, thus reply'd.

O loss of one in Heaven to judge of wise,
 Since Satan fell, whom folly overthrew,
 And now returns him from his prison 'scap'd,
 Gravely in doubt whether to hold them wise

Or not, who ask what boldness brought him hither,
 Unlicens'd from his bounds in Hell prescrib'd ;
 So wise he judges it to fly from pain
 However, and to 'scape his punishment.
 So judge thou still, presumptuous, till the wrath,
 Which thou incurr'st by flying, meet thy flight,
 Sevenfold, and scourge that wisdom back to Hell,
 Which taught thee yet no better, that no pain
 Can equal anger infinite provok'd.
 But wherefore thou alone ? wherefore with thee
 Came not all Hell broke loose ? is pain to them
 Less pain, less to be fled, or thou than they
 Less hardy to endure ? Courageous chief,
 The first in flight from pain, hadst thou alledg'd
 To thy deserted host this cause of flight,
 Thou surely hadst not come sole fugitive.

To which the Fiend thus answer'd, frowning stern.
 Not that I less endure, or shrink from pain,
 Insulting Angel ; well thou know'st I stood
 Thy fiercest, when in battle to thy aid
 The blasting vollied thunder made all speed,
 And seconded thy else not dreaded spear.
 But still thy words at random, as before,

Argue thy inexperience what behoves
 From hard assays and ill successes past,
 A faithful leader, not to hazard all
 Through ways of danger by himself untry'd :
 I therefore, I alone first undertook
 To wing the desolate abyss, and spy
 This new created world, whereof in Hell
 Fame is not silent, here in hope to find
 Better abode, and my afflicted Powers
 To settle here on earth, or in mid air ;
 Though for possession put to try once more
 What thou and thy gay legions dare against ;
 Whose easier business were to serve their Lord
 High up in Heaven, with songs to hymn his throne,
 And practis'd distances to cringe, not fight.

To whom the warrior Angel soon reply'd.
 To say and strait unsay, pretending first
 Wise to fly pain, professing next the spy,
 Argues no leader, but a liar trac'd,
 Satan, and couldst thou faithful add ? O name,
 O sacred name of faithfulness profan'd !
 Faithful to whom ? to thy rebellious crew ?
 Army of fiends, fit body to fit head ;

Was this your discipline and faith engag'd,
 Your military obedience, to dissolve
 Allegiance to the acknowledged Power supreme?
 And thou sly hypocrite, who now wouldst seem
 Patron of liberty, who more than thou
 Once fawn'd, and cring'd, and servilely ador'd
 Heaven's awful Monarch? wherefore but in hope
 To dispossess him, and thyself to reign?
 But mark what I arreed thee now, Avant;
 Fly thither whence thou fledst: if from this hour
 Within these hallow'd limits thou appear,
 Back to the infernal pit I drag thee chain'd,
 And seal thee so, as henceforth not to scorn
 The facile gates of Hell too slightly barr'd.

So threaten'd he; but Satan to no threats
 Gave heed, but waxing more in rage reply'd.

Then when I am thy captive talk of chains,
 Proud liminary Cherub; but ere then
 Far heavier load thyself expect to feel
 From my prevailing arm, though Heaven's King
 Ride on thy wings, and thou with thy compeers,
 Us'd to the yoke, draw'st his triumphant wheels
 In progress through the road of Heaven star-pav'd.

While thus he spake, the angelic squadron bright
 Turn'd fiery red, sharpening in mooned horns
 Their phalanx, and began to hem him round
 With ported spears, as thick as when a field
 Of Ceres ripe for harvest waving bends
 Her bearded grove of ears, which way the wind
 Sways them ; the careful ploughman doubting stands
 Lest on the threshing floor his hopeful sheaves
 Prove chaff. On t' other side Satan alarm'd
 Collecting all his might dilated stood,
 Like Teneriff or Atlas unremov'd :
 His stature reach'd the sky, and on his crest
 Sat horror plum'd ; nor wanted in his grasp
 What seem'd both spear and shield : now dreadful deeds
 Might have ensued, nor only Paradise
 In this commotion, but the starry cope
 Of Heaven perhaps, or all the elements
 At least had gone to wrack, disturb'd and torn
 With violence of this conflict, had not soon
 The Eternal, to prevent such horrid fray,
 Hung forth in Heaven his golden scales, yet seen
 Betwixt Astrea and the Scorpion sign,
 Wherein all things created first he weigh'd ;

The pendulous round earth with balanc'd air
 In counterpoise, now ponders all events,
 Battles and realms : in these he put two weights,
 The sequel each of parting and of fight ;
 The latter quick up flew, and kick'd the beam ;
 Which Gabriel spying, thus bespake the Fiend.

Satan, I know thy strength, and thou know'st mine,
 Neither our own, but given ; what folly then
 To boast what arms can do ? since thine no more
 Than Heaven permits, nor mine, though doubled now
 To trample thee as mire : for proof look up,
 And read thy lot in yon celestial sign,
 Where thou art weigh'd, and shown how light, how weak,
 If thou resist. The Fiend look'd up, and knew
 His mounted scale aloft : nor more ; but fled
 Murmuring, and with him fled the shades of night.

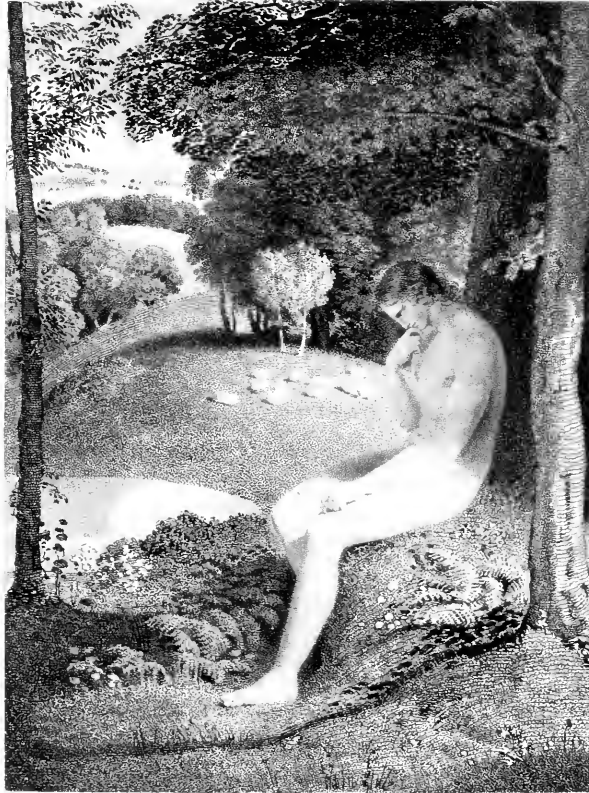
P A R A D I S E L O S T .

B O O K V .

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THE ARGUMENT OF THE FIFTH BOOK.

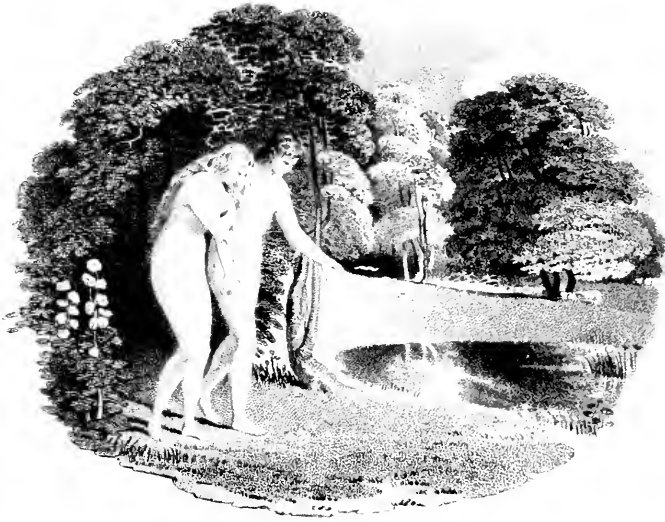
MORNING approached, Eve relates to Adam her troublesome dream ; he likes it not, yet comforts her : they come forth to their day labours : their morning hymn at the door of their bower. God, to render man inexcusable, sends Raphael to admonish him of his obedience, of his free estate, of his enemy near at hand ; who he is, and why his enemy, and whatever else may avail Adam to know. Raphael comes down to Paradise ; his appearance described, his coming discerned 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, minds Adam of his state and of his enemy ; relates at Adam's request who that 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 there incited them to rebel with him, persuading all but only Abdiel, a Seraph, who in argument dissuades and opposes him, then forsakes him.



Designed by H. Richter

Engraved by G. Kneller

On a green study-seat, before a forest
Lies the book, and the man sits



B O O K V.

VER. I—IO.

NOW Morn her rosy steps in the eastern clime
Advancing, sow'd the earth with orient pearl,
When Adam wak'd, so custom'd, for his sleep
Was aery light, from pure digestion bred,
And temperate vapours bland, which the only sound
Of leaves and fuming rills, Aurora's fan,
Lightly dispers'd, and the shrill matin song
Of birds on every bough; so much the more
His wonder was to find unwaken'd Eve
With tresses discompos'd, and glowing cheek,

As through unquiet rest : he on his side
 Leaning half-rais'd, with looks of cordial love
 Hung over her enamour'd, and beheld
 Beauty, which, whether waking or asleep,
 Shot forth peculiar graces ; then with voice
 Mild, as when Zephyrus on Flora breathes,
 Her hand soft touching, whisper'd thus. Awake
 My fairest, my espous'd, my latest found,
 Heaven's last best gift, my ever new delight,
 Awake, the morning shines, and the fresh field
 Calls us ; we lose the prime, to mark how spring
 Our tended plants, how blows the citron grove,
 What drops the myrrh, and what the balmy reed,
 How nature paints her colours, how the bee
 Sits on the bloom extracting liquid sweet.

Such whispering wak'd her, but with startled eye
 On Adam, whom embracing, thus she spake.

O sole in whom my thoughts find all repose,
 My glory, my perfection, glad I see
 Thy face, and morn return'd ; for I this night
 (Such night till this I never pass'd) have dream'd,
 If dream'd, not as I oft am wont, of thee,
 Works of day past, or morrow's next design,

But of offense and trouble, which my mind
 Knew never till this irksome night : methought
 Close at mine ear one call'd me forth to walk
 With gentle voice, I thought it thine ; it said,
 Why sleep'st thou, Eve ? now is the pleasant time,
 The cool, the silent, save where silence yields
 To the night-warbling bird, that now awake
 Tunes sweetest his love-labor'd song ; now reigns
 Full-orb'd the moon, and with more pleasing light
 Shadowy sets off the face of things ; in vain,
 If none regard ; Heaven wakes with all his eyes,
 Whom to behold but thee, Nature's desire ?
 In whose sight all things joy, with ravishment
 Attracted by thy beauty still to gaze.
 I rose as at thy call, but found thee not ;
 To find thee I directed then my walk ;
 And on, methought, alone I pass'd through ways
 That brought me on a sudden to the tree
 Of interdicted knowledge : fair it seem'd,
 Much fairer to my fancy than by day :
 And as I wondering look'd, beside it stood
 One shap'd and wing'd like one of those from Heaven
 By us oft seen ; his dewy locks distill'd

Ambrosia ; on that tree he also gaz'd ;
 And O fair plant, said he, with fruit surcharg'd,
 Deigns none to ease thy load and taste thy sweet,
 Nor God, nor Man ? is knowledge so despis'd ?
 Or envy', or what reserve forbids to taste ?
 Forbid who will, none shall from me withhold
 Longer thy offer'd good ; why else set here ?
 This said, he paus'd not, but with venturous arm
 He pluck'd, he tasted ; me damp horror chill'd
 At such bold words, vouch'd with a deed so bold :
 But he thus overjoy'd, O fruit divine,
 Sweet of thyself, but much more sweet thus cropt,
 Forbidden here, it seems, as only fit
 For Gods, yet able to make Gods of Men :
 And why not Gods of Men, since good, the more
 Communicated, more abundant grows,
 The author not impair'd, but honour'd more ?
 Here, happy creature, fair angelic Eve,
 Partake thou also ; happy though thou art,
 Happier thou may'st be, worthier canst not be :
 Taste this, and be henceforth among the Gods
 Thyself a Goddess, not to earth confin'd,
 But sometimes in the air, as we ; sometimes

Ascend to Heaven, by merit thine, and see
 What life the Gods live there, and such live thou.
 So saying, he drew nigh, and to me held,
 Ev'n to my mouth of that same fruit held part
 Which he had pluck'd; the pleasant savoury smell
 So quicken'd appetite, that I, methought,
 Could not but taste. Forthwith up to the clouds
 With him I flew, and underneath beheld
 The earth outstretch'd immense, a prospect wide
 And various: wondering at my flight and change
 To this high exaltation, suddenly
 My guide was gone, and I, methought, sunk down,
 And fell asleep; but O how glad I wak'd
 To find this but a dream! Thus Eve her night
 Related, and thus Adam answer'd sad.

Best image of myself, and dearer half,
 The trouble of thy thoughts this night in sleep
 Affects me equally; nor can I like
 This uncouth dream, of evil sprung I fear;
 Yet evil whence? in thee can harbour none,
 Created pure. But know that in the soul
 Are many lesser faculties that serve
 Reason as chief; among these Fancy next

Her office holds ; of all external things,
 Which the five watchful senses represent,
 She forms imaginations, aery shapes,
 Which reason, joining or disjoining, frames
 All what we' affirm or what deny, and call
 Our knowledge or opinion ; then retires
 Into her private cell when nature rests.
 Oft in her absence mimic Fancy wakes
 To imitate her ; but misjoining shapes,
 Wild work produces oft, and most in dreams,
 Ill matching words and deeds long past or late.
 Some such resemblances methinks I find
 Of our last evening's talk, in this thy dream,
 But with addition strange ; yet be not sad.
 Evil into the mind of God or Man
 May come and go, so unapprov'd, and leave
 No spot or blame behind : which gives me hope
 That what in sleep thou didst abhor to dream,
 Waking thou never wilt consent to do.
 Be not dishearten'd then, nor cloud those looks
 That wont to be more cheerful and serene
 Than when fair morning first smiles on the world ;
 And let us to our fresh employments rise

Among the groves, the fountains, and the flowers,
That open now their choicest bosom'd smells
Reserv'd from night, and kept for thee in store.

So cheer'd he his fair spouse ; and she was cheer'd,
But silently a gentle tear let fall
From either eye, and wip'd them with her hair ;
Two other precious drops that ready stood,
Each in their crystal sluice, he, ere they fell,
Kiss'd as the gracious signs of sweet remorse
And pious awe, that fear'd to have offended.

So all was clear'd, and to the field they haste.
But first from under shady arborous roof,
Soon as they forth were come to open sight
Of day-spring, and the sun, who scarce uprisen
With wheels yet hovering o'er the ocean brim,
Shot parallel to the earth his dewy ray,
Discovering in wide landskip all the east
Of Paradise and Eden's happy plains,
Lowly they bow'd adoring, and began
Their orisons, each morning duly paid
In various style ; for neither various style
Nor holy rapture wanted they to praise
Their Maker, in fit strains pronounc'd or sung

Unmeditated, such prompt eloquence
 Flow'd from their lips, in prose or numerous verse,
 More tuneable than needed lute or harp
 To add more sweetness ; and they thus began.

These are thy glorious works, parent of good,
 Almighty, thine this universal frame,
 Thus wondrous fair ; thyself how wondrous then !
 Unspeakable, who sitt'st above these heavens
 To us invisible, or dimly seen
 In these thy lowest works, yet these declare
 Thy goodness beyond thought, and power divine.
 Speak ye who best can tell, ye sons of light,
 Angels, for ye behold him, and with songs
 And choral symphonies, day without night,
 Circle his throne rejoicing ; ye in Heaven,
 On earth join all ye creatures to extol
 Him first, him last, him 'midst, and without end.
 Fairest of stars, last in the train of night,
 If better thou belong not to the dawn,
 Sure pledge of day, that crown'st the smiling morn
 With thy bright circlet, praise him in thy sphere
 While day arises, that sweet hour of prime.
 Thou sun, of this great world both eye and soul,

Acknowledge him thy greater, sound his praise
In thy eternal course, both when thou climb'st,
And when high noon hast gain'd, and when thou fall'st.
Moon, that now meet'st the orient sun, now fly'st
With the fix'd stars, fix'd in their orb that flies,
And ye five other wandering fires that move
In mystic dance not without song, resound
His praise, who out of darkness call'd up light,
Air, and ye elements the eldest birth
Of nature's womb, that in quaternion run
Perpetual circle, multiform ; and mix
And nourish all things, let your ceaseless change
Vary to our great Maker still new praise.
Ye mists and exhalations that now rise
From hill or steaming lake, dusky or grey,
Till the sun paint your fleecy skirts with gold,
In honour to the world's great Author rise,
Whether to deck with clouds the uncolour'd sky,
Or wet the thirsty earth with falling showers,
Rising or falling still advance his praise.
His praise, ye winds, that from four quarters blow,
Breathe soft or loud ; and wave your tops, ye pines,
With every plant, in sign of worship wave.

Fountains, and ye that warble, as ye flow,
 Melodious murmurs, warbling tune his praise.
 Join voices, all ye living souls ; ye birds,
 That singing up to heaven gate ascend,
 Bear on your wings and in your notes his praise :
 Ye that in waters glide, and ye that walk
 The earth, and stately tread, or lowly creep ;
 Witness if I be silent, morn or even,
 To hill, or valley, fountain, or fresh shade,
 Made vocal by my song, and taught his praise.
 Hail, universal Lord ; be bounteous still
 To give us only good ; and if the night
 Have gather'd aught of evil, or conceal'd,
 Disperse it, as now light dispels the dark.

So pray'd they innocent, and to their thoughts
 Firm peace recover'd soon and wonted calm.
 On to their morning's rural work they haste
 Among sweet dews and flowers ; where any row
 Of fruit-trees over-woody reach'd too far
 Their pamper'd boughs, and needed hands to check
 Fruitless embraces : or they led the vine
 To wed her elm ; she spous'd about him twines
 Her marriageable arms, and with her brings

Her dower the adopted clusters, to adorn
 His barren leaves. Them thus employ'd beheld
 With pity Heaven's high King, and to him call'd
 Raphael, the sociable Spirit, that deign'd
 To travel with Tobias, and secur'd
 His marriage with the seventimes-wedded maid.

Raphael, said he, thou hear'st what stir on earth
 Satan from Hell, 'scap'd through the darksome gulph,
 Hath rais'd in Paradise, and how disturb'd
 This night the human pair, how he designs
 In them at once to ruin all mankind.
 Go therefore, half this day as friend with friend
 Converse with Adam, in what bower or shade
 Thou find'st him from the heat of noon retir'd,
 To respite his day-labour with repast,
 Or with repose ; and such discourse bring on,
 As may advise him of his happy state,
 Happiness in his power left free to will,
 Left to his own free will, his will though free,
 Yet mutable ; whence warn him to beware
 He swerve not too secure : tell him withal
 His danger, and from whom, what enemy
 Late fallen himself from Heaven, is plotting now

The fall of others from like state of bliss ;
 By violence ? no, for that shall be withstood ;
 But by deceit and lies : this let him know,
 Lest wilfully transgressing he pretend
 Surprisal, unadmonish'd, unforewarn'd.

So spake the Eternal Father, and fulfill'd
 All justice : nor delay'd the winged saint,
 After his charge receiv'd ; but from among
 Thousand celestial Ardors, where he stood
 Veil'd with his gorgeous wings, up-springing light
 Flew through the midst of Heaven ; the angelic quires
 On each hand parting, to his speed gave way
 Through all the empyreal road ; till at the gate
 Of Heaven arriv'd, the gate self-open'd wide
 On golden hinges turning, as by work
 Divine the sovran Architect had fram'd.
 From hence, no cloud, or to obstruct his sight,
 Star interpos'd, however small he sees,
 Not unconform'd to other shining globes,
 Earth and the garden of God, with cedars crown'd
 Above all hills. As when by night the glass
 Of Galileo, less assur'd, observes
 Imagin'd lands and regions in the moon :

Or pilot from amidst the Cyclades
 Delos or Samos first appearing, kens
 A cloudy spot. Down thither prone in flight
 He speeds, and through the vast ethereal sky
 Sails between worlds and worlds, with steady wing
 Now on the polar winds, then with quick fan
 Winnows the buxom air ; till within soar
 Of towering eagles, to' all the fowls he seems
 A Phœnix, gaz'd by all, as that sole bird
 When to enshrine his reliques in the sun's
 Bright temple, to Egyptian Thebes he flies.
 At once on the eastern cliff of Paradise
 He lights, and to his proper shape returns,
 A Seraph wing'd ; six wings he wore, to shade
 His lineaments divine ; the pair that clad
 Each shoulder broad, came mantling o'er his breast
 With regal ornament ; the middle pair
 Girt like a starry zone his waist, and round
 Skirted his loins and thighs with downy gold
 And colours dipp'd in Heaven ; the third his feet
 Shadow'd from either heel with feather'd mail
 Sky-tinctur'd grain. Like Maia's son he stood,
 And shook his plumes, that heavenly fragrance fill'd

The circuit wide. Strait knew him all the bands
 Of Angels under watch ; and to his state,
 And to his message high in honor rise ;
 For on some message high they guess'd him bound.
 Their glittering tents he pass'd, and now is come
 Into the blissful field, through groves of myrrh,
 And flowering odours, cassia, nard, and balm ;
 A wilderness of sweets ; for Nature here
 Wanton'd as in her prime, and play'd at will
 Her virgin fancies, pouring forth more sweet,
 Wild above rule or art, enormous bliss.
 Him through the spicy forest onward come
 Adam discern'd, as in the door he sat
 Of his cool bower, while now the mounted sun
 Shot down direct his fervid rays to warm
 Earth's inmost womb, more warmth than Adam needs ;
 And Eve within, due at her hour prepar'd
 For dinner savory fruits, of taste to please
 True appetite, and not disrelish thirst
 Of necta'rous draughts between, from milky stream,
 Berry or grape : to whom thus Adam call'd.

Haste hither, Eve, and worth thy sight behold
 Eastward among those trees, what glorious shape

Comes this way moving ; seems another morn
 Risen on mid-noon ; some great behest from Heaven
 To us perhaps he brings, and will vouchsafe
 This day to be our guest. But go with speed,
 And what thy stores contain, bring forth and pour
 Abundance, fit to honour and receive
 Our heavenly stranger ; well we may afford
 Our givers their own gifts, and large bestow
 From large bestow'd, where Nature multiplies
 Her fertile growth, and by disburdening grows
 More fruitful, which instructs us not to spare.

To whom thus Eve. Adam, earth's hallow'd mold,
 Of God inspir'd, small store will serve, where store,
 All seasons, ripe for use hangs on the stalk ;
 Save what by frugal storing firmness gains
 To nourish, and superfluous moist consumes :
 But I will haste, and from each bough and break,
 Each plant and juciest gourd will pluck such choice
 To entertain our angel guest, as he
 Beholding shall confess that here on earth
 God hath dispens'd his bounties as in Heaven.

So saying, with dispatchful looks in haste
 She turns, on hospitable thoughts intent

What choice to choose for delicacy best,
 What order, so contriv'd as not to mix
 Tastes, not well join'd, inelegant, but bring
 Taste after taste upheld with kindest change ;
 Bestirs her then, and from each tender stalk
 Whatever earth all-bearing mother yields
 In India East or West, or middle shore
 In Pontus or the Punic coast, or where
 Alcinous reign'd, fruit of all kinds, in coat,
 Rough or smooth rin'd, or bearded husk, or shell,
 She gathers, tribute large, and on the board
 Heaps with unsparing hand ; for drink the grape
 She crushes, inoffensive must, and meaths
 From many a berry, and from sweet kernels prest
 She tempers dulcet creams, nor these to hold
 Wants her fit vessels pure ; then strows the ground
 With rose and odours from the shrub unfum'd.

Mean while our primitive great Sire, to meet
 His God-like guest, walks forth, without more train
 Accompanied than with his own complete
 Perfections ; in himself was all his state,
 More solemn than the tedious pomp that waits
 On princes, when their rich retinue long

Of horses led, and grooms besmear'd with gold,
 Dazzles the crowd, and sets them all agape.
 Nearer his presence, Adam, though not aw'd,
 Yet with submiss approach and reverence meek,
 As to' a superior nature, bowing low,
 Thus said. Native of Heaven, for other place
 None can than Heaven such glorious shape contain ;
 Since by descending from the thrones above,
 Those happy places thou hast deign'd a while
 To want, and honour these, vouchsafe with us
 Two only, who yet by sovran gift possess
 This spacious ground, in yonder shady bower
 To rest, and what the garden choicest bears
 To sit and taste, till this meridian heat
 Be over, and the sun more cool decline.

Whom thus the angelic Virtue answer'd mild.
 Adam, I therefore came ; nor art thou such
 Created, or such place hast here to dwell,
 As may not oft invite, though Spirits of Heaven,
 To visit thee ; lead on then where thy bower
 O'ershades ; for these mid-hours, till evening rise,
 I have at will. So to the sylvan lodge
 They came, that like Pomona's arbor smil'd

With flowrets deck'd and fragrant smells ; but Eve
 Undeck'd, save with herself more lovely fair
 Than Wood-nymph, or the fairest goddess feign'd
 Of three that in Mount Ida naked strove,
 Stood to entertain her guest from Heaven ; no veil
 She needed, virtue proof ; no thought infirm
 Alter'd her cheek. On whom the Angel, Hail
 Bestow'd, the holy salutation us'd
 Long after to blest Mary, second Eve.

Hail, mother of mankind, whose fruitful womb
 Shall fill the world more numerous with thy sons
 Than with these various fruits the trees of God
 Have heap'd this table. Rais'd of grassy turf
 Their table was, and mossy seats had round,
 And on her ample square from side to side
 All Autumn pil'd, though Spring and Autumn here
 Danc'd hand in hand. A while discourse they hold ;
 No fear lest dinner cool ; when thus began
 Our author. Heavenly stranger, please to taste
 These bounties which our Nourisher, from whom
 All perfect good unmeasur'd out, descends,
 To us for food and for delight, hath caus'd
 The earth to yield ; unsavory food perhaps

To spiritual natures ; only this I know,
That one celestial Father gives to all.

To whom the Angel. Therefore what he gives
(Whose praise be ever sung) to Man, in part
Spiritual, may of purest Spirits be found
No' ingrateful food : and food alike those pure
Intelligential substances require
As doth your rational ; and both contain
Within them every lower faculty
Of sense, whereby they hear, see, smell, touch, taste,
Tasting concoct, digest, assimilate,
And corporeal to incorporeal turn.
For know, whatever was created, needs
To be sustain'd and fed ; of elements
The grosser feeds the purer, earth the sea,
Earth and the sea feed air, the air those fires
Ethereal, and as lowest first the moon ;
Whence in her visage round those spots, unpurg'd
Vapours not yet into her substance turn'd.
Nor doth the moon no nourishment exhale
From her moist continent to higher orbs.
The sun, that light imparts to all, receives
From all his alimental recompence

In humid exhalations, and at even
 Sups with the ocean : though in Heaven the trees
 Of life ambrosial fruitage bear, and vines
 Yield nectar, though from off the boughs each morn
 We brush mellifluous dews, and find the ground
 Cover'd with pearly grain ; yet God hath here
 Varied his bounty so with new delights,
 As may compare with Heaven ; and to taste
 Think not I shall be nice. So down they sat,
 And to their viands fell ; nor seemingly
 The Angel, nor in mist, the common gloss
 Of Theologians, but with keen dispatch
 Of real hunger, and concoctive heat
 To transubstantiate ; what redounds, transpires
 Through Spirits with ease ; nor wonder, if by fire
 Of sooty coal the empiric alchymist
 Can turn, or holds it possible to turn
 Metals of drossiest ore to perfect gold
 As from the Mine. Mean while at table Eve
 Minister'd naked, and their flowing cups
 With pleasant liquors crown'd : O innocence
 Deserving Paradise ! if ever, then,
 Then had the sons of God excuse to have been

Enamour'd at that sight ; but in those hearts
 Love unlibidinous reign'd, nor jealousy
 Was understood, the injur'd lover's Hell.

Thus when with meats and drinks they had suffic'd,
 Not burden'd nature, sudden mind arose
 In Adam, not to let the occasion pass
 Given him by this great conference to know
 Of things above his world, and of their being
 Who dwell in Heaven, whose excellence he saw
 Transcend his own so far, whose radiant forms
 Divine effulgence, whose high power so far
 Exceeded human, and his wary speech
 Thus to the empyreal minister he fram'd.

Inhabitant with God, now know I well
 Thy favour, in this honour done to Man,
 Under whose lowly roof thou hast vouchsaf'd
 To enter, and these earthly fruits to taste,
 Food not of Angels, yet accepted so,
 As that more willingly thou couldst not seem
 At Heaven's high feasts to have fed : yet what compare?

To whom the winged Hierarch reply'd.
 O Adam, one almighty is, from whom
 All things proceed, and up to him return,

If not deprav'd from good, created all
 Such to perfection, one first matter all,
 Indued with various forms, various degrees
 Of substance, and in things that live, of life ;
 But more refin'd, more spirituous, and pure,
 As nearer to him plac'd or nearer tending
 Each in their several active spheres assign'd,
 Till body up to spirit work, in bounds
 Proportion'd to each kind. So from the root
 Springs lighter the green stalk, from thence the leaves
 More aery, last the bright consummate flower
 Spirits odórous breathes : flowers and their fruit,
 Man's nourishment, by gradual scale sublim'd,
 To vital spirits aspire, to animal,
 To intellectual ; give both life and sense,
 Fancy and understanding ; whence the soul
 Reason receives, and reason is her being,
 Discursive or intuitive ; discourse
 Is ofttest yours, the latter most is ours,
 Differing but in degree, of kind the same.
 Wonder not then, what God for you saw good
 If I refuse not, but convert, as you,
 To proper substance ; time may come when Men

With Angels may participate, and find
 No inconvenient diet, nor too light fare :
 And from these corporal nutriments perhaps
 Your bodies may at last turn all to spirit,
 Improv'd by tract of time, and wing'd ascend
 Ethereal, as we, or may at choice
 Here or in heavenly Paradises dwell ;
 If ye be found obedient, and retain
 Unalterably firm his love entire
 Whose progeny you are. Mean while enjoy
 Your fill what happiness this happy state
 Can comprehend, incapable of more.

To whom the Patriarch of mankind reply'd,
 O favourable spirit, propitious guest,
 Well hast thou taught the way that might direct
 Our knowledge, and the scale of nature set
 From centre to circumference, whereon
 In contemplation of created things
 By steps we may ascend to God. But say,
 What meant that caution join'd, “ if ye be found
 “ Obedient ? ” can we want obedience then
 To him, or possibly his love desert
 Who form'd us from the dust, and plac'd us here

Full to the utmost measure of what bliss
Human desires can seek or apprehend ?

To whom the Angel. Son of Heaven and Earth,
Attend : That thou art happy, owe to God ;
That thou continuest such, owe to thyself,
That is, to thy obedience ; therein stand.
This was that caution given thee ; be advis'd.
God made thee perfect, not immutable ;
And good he made thee, but to persevere
He left it in thy power, ordain'd thy will
By nature free, not over-rul'd by Fate
Inextricable, or strict necessity ;
Our voluntary service he requires,
Not our necessitated, such with him
Finds no acceptance, nor can find ; for how
Can hearts, not free, be try'd whether they serve
Willing or no, who will but what they must
By destiny, and can no other choose ?
Myself and all the angelic host that stand
In sight of God enthron'd, our happy state
Hold, as you yours, while our obedience holds ;
On other surety none ; freely we serve,
Because we freely love, as in our will

To love or not ; in this we stand or fall :
 And some are fallen, to disobedience fallen,
 And so from Heaven to deepest Hell ; O fall
 From what high state of bliss into what woe !

To whom our great Progenitor. Thy words
 Attentive, and with more delighted ear,
 Divine instructor, I have heard, than when
 Cherubic songs by night from neighbouring hills
 Aërial music send : nor knew I not
 To be both will and deed created free ;
 Yet that we never shall forget to love
 Our Maker, and obey him whose command
 Single, is yet so just, my constant thoughts
 Assur'd me', and still assure : though what thou tell'st
 Hath past in Heaven, some doubt within me move,
 But more desire to hear, if thou consent,
 The full relation, which must needs be strange,
 Worthy of sacred silence to be heard ;
 And we have yet large day, for scarce the sun
 Hath finish'd half his journey', and scarce begins
 His other half in the great zone of Heaven.

Thus Adam made request ; and Raphael,
 After short pause assenting, thus began.

High matter thou injoin'st me, O prime of men,
 Sad task and hard ; for how shall I relate
 To human sense the invisible exploits
 Of warring Spirits ? how without remorse
 The ruin of so many glorious once
 And perfect while they stood ? how last unfold
 The secrets of another world, perhaps
 Not lawful to reveal ? yet for thy good
 This is dispens'd, and what surmounts the reach
 Of human sense, I shall delineate so,
 By likening spiritual to corporal forms,
 As may express them best ; though what if earth
 Be but the shadow' of Heaven, and things therein
 Each to other like, more than on earth is thought ?

As yet this world was not, and Chaos wild
 Reign'd where these Heavens now roll, where Earth now
 Upon her centre pois'd ; when on a day, [rests
 (For Time, though in Eternity, apply'd
 To motion, measures all things durable
 By present, past, and future) on such day
 As Heaven's great year brings forth, the empyreal host
 Of Angels by imperial summons call'd,
 Innumerable before the Almighty's throne

Forthwith from all the ends of Heaven appear'd
 Under their Hierarchs in orders bright:
 Ten thousand thousand ensigns high advanc'd,
 Standards and gonfalons 'twixt van and rear
 Stream in the air, and for distinction serve
 Of Hierarchies, of orders, and degrees ;
 Or in their glittering tissues bear imblaz'd
 Holy memorials, acts of zeal and love
 Recorded eminent. Thus when in orbs
 Of circuit inexpressible they stood,
 Orb within orb, the Father infinite,
 By whom in bliss imbosom'd sat the Son,
 Amidst as from a flaming mount, whose top
 Brightness had made invisible, thus spake.

Hear, all ye Angels, progeny of light,
 Thrones, Dominations, Princedoms, Virtues, Powers,
 Hear my decree, which unrevok'd shall stand.
 This day I have begot whom I declare
 My only Son, and on this holy hill
 Him have anointed, whom ye now behold
 At my right hand ; your head I him appoint ;
 And by myself have sworn, to him shall bow
 All knees in Heaven, and shall confess him Lord ;

Under his great vice-gerent reign abide
 United as one individual soul
 For ever happy : Him who disobeys,
 Me disobeys, breaks union, and that day
 Cast out from God and blessed vision, falls
 Into utter darkness, deep ingulph'd, his place
 Ordain'd without redemption, without end.

So spake the Omnipotent, and with his words
 All seem'd well pleas'd, all seem'd, but were not all
 That day, as other solemn days, they spent
 In song and dance about the sacred hill ;
 Mystical dance, which yonder starry sphere
 Of planets and of fix'd in all her wheels
 Resembles nearest, mazes intricate,
 Eccentric, intervolv'd, yet regular
 Then most, when most irregular they seem :
 And in their motions harmony divine
 So smooths her charming tones, that God's own ear
 Listens delighted. Evening now approach'd
 (For we have also our evening and our morn,
 We ours for change delectable, not need)
 Forthwith from dance to sweet repast they turn
 Desirous ; all in circles as they stood,

Tables are set, and on a sudden pil'd
 With Angels food, and rubied nectar flows
 In pearl, in diamond, and massy gold,
 Fruit of delicious vines, the growth of Heaven.
 On flowers repos'd, and with fresh flow'rets crown'd,
 They eat, they drink, and in communion sweet
 Quaff immortality and joy, secure
 Of surfeit where full measure only bounds
 Excess, before the all-bounteous King, who shower'd
 With copious hand, rejoicing in their joy.
 Now when ambrosial night with clouds exhal'd
 From that high mount of God, whence light and shade
 Spring both, the face of brightest Heaven had chang'd
 To grateful twilight, (for night comes not there
 In darker veil) and roseat dews dispos'd
 All but the unsleeping eyes of God to rest ;
 Wide over all the plain, and wider far
 Than all this globous earth in plain outspread,
 (Such are the courts of God) the angelic throng
 Dispers'd in bands and files, their camp extend
 By living streams among the trees of life,
 Pavilions numberless, and sudden rear'd,
 Celestial tabernacles, where they slept,

Fann'd with cool winds; save those who in their course
 Melodious hymns about the sovran throne
 Alternate all night long : but not so wak'd
 Satan ; so call him now, his former name
 Is heard no more in Heaven ; he of the first,
 If not the first Arch-Angel, great in power,
 In favour and pre-eminence, yet fraught
 With envy against the Son of God, that day
 Honour'd by his great Father, and proclaim'd
 Messiah King anointed, could not bear
 Through pride that sight, and thought himself impair'd.
 Deep malice thence conceiving and disdain,
 Soon as midnight brought on the dusky hour
 Friendliest to sleep and silence, he resolv'd
 With all his legions to dislodge, and leave
 Unworship'd, unobey'd, the throne supreme
 Contemptuous, and his next subordinate
 Awakening, thus to him in secret spake.

Sleep'st thou, companion dear, what sleep can close
 Thy eye-lids ? and remember'st what decree
 Of yesterday, so late hath past the lips
 Of Heaven's Almighty ? Thou to me thy thoughts
 Wast wont, I mine to thee was wont to impart ;

Both waking we were one ; how then can now
 Thy sleep dissent ? new laws thou seest impos'd ;
 New laws from him who reigns, new minds may raise
 In us who serve, new councils, to debate
 What doubtful may ensue ; more in this place
 To utter is not safe. Assemble thou
 Of all those myriads which we lead the chief ;
 Tell them that by command, ere yet dim night
 Her shadowy cloud withdraws, I am to haste,
 And all who under me their banners wave,
 Homeward with flying march where we possess
 The quarters of the north ; there to prepare
 Fit entertainment to receive our King
 The great Messiah, and his new commands,
 Who speedily through all the hierarchies
 Intends to pass triumphant, and give laws.

So spake the false Arch-Angel, and infus'd
 Bad influence into the unwary breast
 Of his associate ; he together calls,
 Or several one by one, the regent powers,
 Under him regent ; tells, as he was taught,
 That the most high commanding, now ere night,
 Now ere dim night had disincumber'd Heaven,

The great hierarchal standard was to move ;
 Tells the suggested cause, and casts between,
 Ambiguous words and jealousies, to sound
 Or taint integrity ; but all obey'd
 The wonted signal, and superior voice
 Of their great potentate ; for great indeed
 His name, and high was his degree in Heaven ;
 His countenance, as the morning star that guides
 The starry flock, allur'd them, and with lies
 Drew after him the third part of Heaven's host.
 Mean while the eternal eye, whose sight discerns
 Abstrusest thoughts, from forth his holy mount
 And from within the golden lamps that burn
 Nightly before him, saw without their light
 Rebellion rising, saw in whom, how spread
 Among the sons of morn, what multitudes
 Were banded to oppose his high decree ;
 And smiling to his only Son thus said.

Son, thou in whom my glory I behold
 In full resplendence, Heir of all my might,
 Nearly it now concerns us to be sure
 Of our omnipotence, and with what arms
 We mean to hold what anciently we claim

Of deity or empire ; such a foe
 Is rising, who intends to' erect his throne
 Equal to ours, throughout the spacious north ;
 Nor so content, hath in his thought to try
 In battel, what our power is, or our right.
 Let us advise, and to this hazard draw
 With speed what force is left, and all employ
 In our defence, lest unawares we lose
 This our high place, our sanctuary, our hill.

To whom the Son, with calm aspéct and clear
 Lightning divine, ineffable, serene,
 Made answer. Mighty Father, thou thy foes
 Justly hast in derision, and secure
 Laugh'st at their vain designs and tumults vain,
 Matter to me of glory, whom their hate
 Illustrates, when they see all regal power
 Given me to quell their pride, and in event
 Know whether I be dextrous to subdue
 Thy rebels, or be found the worst in Heaven.

So spake the Son ; but Satan with his powers
 Far was advanc'd on winged speed, an host
 Innumerable as the stars of night,
 Or stars of morning, dew-drops, which the sun

Impearls on every leaf and every flower.
 Regions they pass'd, the mighty regencies
 Of Seraphim, and Potentates, and Thrones,
 In their triple degrees, regions to which
 All thy dominion, Adam, is no more
 Than what this garden is to all the earth,
 And all the sea, from one entire globose
 Stretch'd into longitude; which having pass'd,
 At length into the limits of the north
 They came, and Satan to his royal seat
 High on a hill, far blazing, as a mount
 Rais'd on a mount, with pyramids and towers
 From diamond quarries hewn, and rocks of gold;
 The palace of great Lucifer, (so call
 That structure in the dialect of men
 Interpreted) which not long after, he
 Affecting all equality with God,
 In imitation of that mount whereon
 Messiah was declar'd in sight of Heaven,
 The Mountain of the Congregation call'd;
 For thither he assembled all his train,
 Pretending so commanded to consult
 About the great reception of their King,

Thither to come, and with calumnious art
Of counterfeited truth thus held their ears.

Thrones, Dominations, Princedoms, Virtues, Powers,
If these magnific titles yet remain
Not merely titular, since by decree
Another now hath to himself engross'd
All power, and us eclips'd under the name
Of King anointed, for whom all this haste
Of midnight march, and hurried meeting here,
This only to consult how we may best
With what may be devis'd of honours new
Receive him coming to receive from us
Knee-tribute yet unpaid, prostration vile,
Too much to one, but double how endur'd,
To one and to his image now proclaim'd?
But what if better counsels might erect
Our minds, and teach us to cast off this yoke?
Will ye submit your necks, and choose to bend
The supple knee? ye will not, if I trust
To know ye right, or if ye know yourselves
Natives and sons of Heaven possess'd before
By none, and if not equal all, yet free,
Equally free; for orders and degrees

Jarr not with liberty, but well consist.
 Who can in reason then or right assume
 Monarchy over such as live by right
 His equals, if in power and splendor less,
 In freedom equal? or can introduce
 Law and edict on us, who without law
 Err not? much less for this to be our lord,
 And look for adoration to the abuse
 Of those imperial titles which assert
 Our being ordain'd to govern, not to serve.

Thus far his bold discourse without controul
 Had audience, when among the Seraphim
 Abdiel, than whom none with more zeal ador'd
 The Deity', and divine commands obey'd,
 Stood up, and in a flame of zeal severe
 The current of his fury thus oppos'd.

O argument blasphemous, false, and proud!
 Words which no ear ever to hear in Heaven
 Expected, least of all from thee, ingrate,
 In place thyself so high above thy peers.
 Canst thou with impious obloquy condemn
 The just decree of God, pronounc'd and sworn,
 That to his only Son, by right endued

With regal sceptre, every soul in Heaven
 Shall bend the knee, and in that honour due
 Confess him rightful King? unjust thou say'st,
 Flatly unjust, to bind with laws the free,
 And equal over equals to let reign,
 One over all with unsucceeded power.
 Shalt thou give law to God? shalt thou dispute
 With him the points of liberty, who made
 Thee what thou art, and form'd the Powers of Heaven
 Such as he pleas'd, and circumscrib'd their being?
 Yet by experience taught, we know how good,
 And of our good, and of our dignity
 How provident he is, how far from thought
 To make us less, bent rather to exalt
 Our happy state under one head more near
 United. But to grant it thee unjust,
 That equal over equals monarch reign:
 Thyself though great and glorious dost thou count,
 Or all angelic nature join'd in one,
 Equal to him begotten Son, by whom
 As by his Word the mighty Father made
 All things, even thee, and all the Spirits of Heaven
 By him created in their bright degrees,

Crown'd them with glory', and to their glory nam'd
 Thrones, Dominations, Princedoms, Virtues, Powers,
 Essential Powers ; nor by his reign obscur'd,
 But more illustrious made ; since he the head
 One of our number thus reduc'd becomes,
 His laws our laws ; all honour to him done
 Returns our own. Cease then this impious rage,
 And tempt not these ; but hasten to appease
 The incensed Father, and the incensed Son,
 While pardon may be found, in time besought.

So spake the fervent Angel ; but his zeal
 None seconded, as out of season judg'd,
 Or singular and rash ; whereat rejoic'd
 The Apostate, and more haughty, thus reply'd.
 That we were form'd then, say'st thou ? and the work
 Of secondary hands, by task transferr'd
 From Father to his Son ? strange point and new !
 Doctrin which we would know whence learn'd : who saw
 When this creation was ? remember'st thou
 Thy making, while the Maker gave thee being ?
 We know no time when we were not as now ;
 Know none before us, self-begot, self-rais'd
 By our own quickening power, when fatal course

Had circled his full orb, the birth mature
 Of this our native Heaven, ethereal sons.
 Our puissance is our own; our own right hand
 Shall teach us highest deeds, by proof to try
 Who is our equal: then thou shalt behold
 Whether by supplication we intend
 Address, and to begirt the almighty throne
 Beseeching or besieging. This report,
 These tidings carry to the anointed King;
 And fly, ere evil intercept thy flight.

He said, and as the sound of waters deep
 Hoarse murmur echoed to his words applause
 Through the infinite host, nor less for that
 The flaming Seraph fearless, though alone
 Encompass'd round with foes, thus answer'd bold.

O alienate from God, O Spirit accurs'd,
 Forsaken of all good; I see thy fall
 Determin'd, and thy hapless crew involv'd
 In this perfidious fraud, contagion spread
 Both of thy crime and punishment: henceforth
 No more be troubled how to quit the yoke
 Of God's Messiah; those indulgent laws
 Will not be now vouchsaf'd, other decrees
 Against thee are gone forth without recall;

That golden sceptre which thou didst reject
 Is now an iron rod to bruise and break
 Thy disobedience. Well thou didst advise,
 Yet not for thy advice or threats I fly
 These wicked tents devoted, lest the wrath
 Impendent, raging into sudden flame
 Distinguish not : for soon expect to feel
 His thunder on thy head, devouring fire.
 Then who created thee lamenting learn,
 When who can uncreate thee thou shalt know.

So spake the Seraph Abdiel, faithful found
 Among the faithless, faithful only he ;
 Among innumerable false, unmov'd,
 Unshaken, uneduc'd, unterrify'd,
 His loyalty he kept, his love, his zeal ;
 Nor number, nor example with him wrought
 To swerve from truth, or change his constant mind
 Though single. From amidst them forth he pass'd,
 Long way through hostile scorn, which he sustain'd
 Superior, nor of violence fear'd aught ;
 And with retorted scorn his back he turn'd
 On those proud towers to swift destruction doom'd.

P A R A D I S E L O S T.

B O O K VI.

THE ARGUMENT OF THE SIXTH BOOK.

RAPHAEL continues to relate how Michael and Gabriel were sent forth to battel against Satan and his Angels. The first fight described : 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 overwhelmed both the force and machines of Satan : yet the tumult not so ending, God on the third day sends Messiah his Son, for whom he had reserved 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 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 prepared for them in the deep : Messiah returns with triumph to his Father.



1850. H. Richter.

Engraved by G. Wallis.

But we the angry Serpents all

The ministers of vengeance and pursuit

And the pale ghosts of Heaven



B O O K VI.

VER. I—IO.

ALL night the dreadless Angel unpursued
Through Heaven's wide champain held his way; till morn,
Wak'd by the circling hours, with rosy hand
Unbarr'd the gates of light. There is a cave
Within the mount of God, fast by his throne,
Where light and darkness in perpetual round
Lodge and dislodge by turns, which makes through Heaven
Grateful vicissitude, like day and night;
Light issues forth, and at the other door
Obsequious darkness enters, till her hour

To veil the Heaven, though darkness there might well
 Seem twilight here; and now went forth the morn
 Such as in highest Heaven, array'd in gold
 Empyreal; from before her vanish'd night,
 Shot through with orient beams: when all the plain
 Cover'd with thick embattel'd squadrons bright,
 Chariots and flaming arms, and fiery steeds,
 Reflecting blaze on blaze, first met his view:
 War he perceiv'd, war in procinct, and found
 Already known what he for news had thought
 To have reported: gladly then he mix'd
 Among those friendly powers, who him receiv'd
 With joy and acclamations loud, that one
 That of so many myriads fallen, yet one
 Return'd not lost: on to the sacred hill
 They led him high applauded, and present
 Before the seat supreme; from whence a voice
 From midst a golden cloud thus mild was heard.

Servant of God, well done, well hast thou fought
 The better fight, who single hast maintain'd
 Against revolted multitudes the cause
 Of truth, in word mightier than they in arms;
 And for the testimony' of truth hast borne

Universal reproach, far worse to bear
 Than violence : for this was all thy care
 To stand approv'd in sight of God, though worlds
 Judg'd thee perverse : the easier conquest now
 Remains thee, aided by this host of friends,
 Back on thy foes more glorious to return
 Than scorn'd thou didst depart, and to subdue
 By force, who reason for their law refuse,
 Right reason for their law, and for their king
 Messiah, who by right of merit reigns.
 Go, Michael, of celestial armies prince,
 And thou in military prowess next
 Gabriel, lead forth to battel these my sons
 Invincible, lead forth my armed Saints
 By thousands and by millions rang'd for fight ;
 Equal in number to that Godless crew
 Rebellious ; them with fire and hostile arms
 Fearless assault, and to the brow of Heaven
 Pursuing drive them out from God and bliss,
 Into their place of punishment, the gulf
 Of Tartarus, which ready opens wide
 His fiery Chaos to receive their fall.

So spake the sovran voice, and clouds began
 To darken all the hill, and smoke to roll

In dusky wreaths, reluctant flames, the sign
 Of wrath awak'd: nor with less dread the loud
 Ethereal trumpet from on high 'gan blow:
 At which command the powers militant,
 That stood for Heaven, in mighty quadrate join'd
 Of union irresistible, mov'd on
 In silence their bright legions, to the sound
 Of instrumental harmony that breath'd
 Heroic ardor to adventurous deeds
 Under their God-like leaders, in the cause
 Of God and his Messiah. On they move
 Indissolubly firm; nor obvious hill,
 Nor straitening vale, nor wood, nor stream divides
 Their perfect ranks; for high above the ground
 Their march was, and the passive air upbore
 Their nimble tread; as when the total kind
 Of birds in orderly array on wing
 Came summon'd over Eden to receive
 Their names of thee; so over many a tract
 Of Heaven they march'd, and many a province wide
 Tenfold the length of this terrene: at last
 Far in the horizon to the north appear'd
 From skirt to skirt a fiery region, stretch'd
 In battailous aspéct, and nearer view

Bristled with upright beams innumerable
 Of rigid spears, and helmets throng'd, and shields
 Various, with boastful argument portray'd,
 The banded powers of Satan hasting on
 With furious expedition ; for they ween'd
 That self-same day, by fight or by surprise,
 To win the mount of God, and on his throne
 To set the envier of his state, the proud
 Aspirer, but their thoughts prov'd fond and vain
 In the mid way : though strange to us it seem'd
 At first, that Angel should with Angel war,
 And in fierce hosting meet, who wont to meet
 So oft in festivals of joy and love
 Unanimous, as sons of one great Sire
 Hymning the eternal Father : but the shout
 Of battel now began, and rushing sound
 Of onset ended soon each milder thought.
 High in the midst exalted as a god
 The Apostate in his sun-bright chariot sat,
 Idol of majesty divine, enclos'd
 With flaming Cherubim, and golden shields ;
 Then lighted from his gorgeous throne, for now
 'Twixt host and host but narrow space was left,

A dreadful interval, and front to front
 Presented stood in terrible array
 Of hideous length : before the cloudy van,
 On the rough edge of battel ere it join'd,
 Satan with vast and haughty strides advanc'd,
 Came towering, arm'd in adamant and gold ;
 Abdiel that sight endur'd not, where he stood
 Among the mightiest, bent on highest deeds,
 And thus his own undaunted heart explores.
 O Heaven ! that such resemblance of the Highest
 Should yet remain, where faith and realtà
 Remain not ; wherefore should not strength and might
 There fail where virtue fails, or weakest prove
 Where boldest ; though to sight unconquerable ?
 His puissance, trusting in the Almighty's aid,
 I mean to try, whose reason I have try'd
 Unsound and false ; nor is it ought but just,
 That he who in debate of truth hath won,
 Should win in arms, in both disputes alike
 Victor ; though brutish that contést and foul,
 When reason hath to deal with force, yet so
 Most reason is that reason overcome.

So pondering, and from his armed peers
 Forth stepping opposite, half-way he met

His daring foe, at this prevention more
Incens'd, and thus securely him defy'd.

Proud, art thou met? thy hope was to have reach'd
The highth of thy aspiring unoppos'd,
The throne of God unguarded, and his side
Abandon'd at the terror of thy power
Or potent tongue; fool, not to think how vain
Against the Omnipotent to rise in arms;
Who out of smallest things could without end
Have rais'd incessant armies to defeat
Thy folly; or with solitary hand
Reaching beyond all limit, at one blow
Unaided could have finish'd thee, and whelm'd
Thy legions under darkness: but thou seest
All are not of thy train; there be who faith
Prefer, and piety to God, though then
To thee not visible, when I alone
Seem'd in thy world erroneous to dissent
From all: my sect thou seest, now learn too late
How few sometimes may know, when thousands err.

Whom the grand foe with scornful eye askance
Thus answer'd. Ill for thee, but in wish'd hour
Of my revenge, first sought for thou return'st

From flight, seditious Angel, to receive
 Thy merited reward, the first assay
 Of this right hand provok'd, since first that tongue
 Inspir'd with contradiction durst oppose
 A third part of the gods, in synod met
 Their deities to assert, who while they feel
 Vigour divine within them, can allow
 Omnipotence to none. But well thou com'st
 Before thy fellows, ambitious to win
 From me some plume, that thy success may show
 Destruction to the rest : this pause between
 (Unanswer'd lest thou boast) to let thee know ;
 At first I thought that liberty and heaven
 To heavenly souls had been all one ; but now
 I see that most through sloth had rather serve,
 Ministering Spirits, train'd up in feast and song ;
 Such hast thou arm'd, the minstrelsy of Heaven,
 Servility with freedom to contend,
 As both their deeds compar'd this day shall prove.

To whom in brief thus Abdiel stern reply'd.
 Apostate, still thou err'st, nor end wilt find
 Of erring, from the path of truth remote :
 Unjustly thou deprav'st it with the name

Of servitude to serve whom God ordains,
 Or Nature ; God and Nature bid the same,
 When he who rules is worthiest, and excels
 Them whom he governs. This is servitude,
 To serve the unwise, or him who hath rebell'd
 Against his worthier, as thine now serve thee,
 Thyself not free, but to thyself enthral'd ;
 Yet lewdly dar'st our ministring upbraid.
 Reign thou in Hell thy kingdom ; let me serve
 In Heaven God ever blest, and his divine
 Behests obey, worthiest to be obey'd,
 Yet chains in Hell, not realms expect : mean while
 From me return'd, as erst thou said'st, from flight,
 This greeting on thy impious crest receive.

So saying, a noble stroke he lifted high,
 Which hung not, but so swift with tempest fell
 On the proud crest of Satan, that no sight,
 Nor motion of swift thought, less could his shield
 Such ruin intercept : ten paces huge
 He back recoil'd ; the tenth on bended knee
 His massy spear up-stay'd ; as if on earth
 Winds underground or waters forcing way
 Sidelong, had push'd a mountain from his seat

Half sunk with all his pines. Amazement seis'd
 The rebel Thrones, but greater rage to see
 Thus foil'd their mightiest; ours joy fill'd, and shout,
 Presage of victory and fierce desire
 Of battel: whereat Michæel bid sound
 The Arch-Angel trumpet; through the vast of Heaven
 It sounded, and the faithful armies rung
 Hosanna to the Highest: nor stood at gaze
 The adverse legions, nor less hideous join'd
 The horrid shock: now storming fury rose,
 And clamour such as heard in Heaven till now
 Was never; arms on armour clashing bray'd
 Horrible discord, and the madding wheels
 Of brazen chariots rag'd; dire was the noise
 Of conflict; over head the dismal hiss
 Of fiery darts in flaming vollies flew,
 And flying vaulted either host with fire.
 So under fiery cope together rush'd
 Both battels main, with ruinous assault
 And inextinguishable rage; all Heaven
 Resounded, and had Earth been then, all Earth
 Had to her center shook. What wonder? when
 Millions of fire encountring Angels fought

On either side, the least of whom could wield
 These elements, and arm him with the force
 Of all their regions : how much more of power
 Army' against army numberless to raise
 Dreadful combustion warring, and disturb,
 Though not destroy, their happy native seat ;
 Had not the eternal King omnipotent
 From his strong hold of Heaven high over-rul'd
 And limited their might ; though number'd such
 As each divided legion might have seem'd
 A numerous host, in strength each armed hand
 A legion, led in fight, yet leader seem'd
 Each warrior single as in chief, expert
 When to advance, or stand, or turn the sway
 Of battel, open when, and when to close
 The ridges of grim war ; no thought of flight,
 None of retreat, no unbecoming deed
 That argued fear ; each on himself rely'd,
 As only in his arm the moment lay
 Of victory ; deeds of eternal fame
 Were done, but infinite : for wide was spread
 That war and various ; sometimes on firm ground
 A standing fight, then soaring on main wing

Tormented all the air ; all air seem'd then
 Conflicting fire : long time in even scale
 The battel hung ; till Satan, who that day
 Prodigious power had shown, and met in arms
 No equal, ranging through the dire attack
 Of fighting Seraphim confus'd, at length
 Saw where the sword of Michael smote, and fell'd
 Squadrons at once ; with huge two-handed sway
 Brandish'd aloft the horrid edge came down
 Wide wasting ; such destruction to withstand
 He hasted, and oppos'd the rocky orb
 Of tenfold adamant, his ample shield
 A vast circumference : at his approach
 The great Arch-Angel from his warlike toil
 Surceas'd, and glad as hoping here to end
 Intestine war in Heaven, the Arch-foe subdued,
 Or captive dragg'd in chains, with hostile frown
 And visage all inflam'd first thus began.

Author of evil, unknown till thy revolt,
 Unnam'd in Heaven, now plenteous, as thou seest
 These acts of hateful strife, hateful to all,
 Though heaviest by just measure on thyself
 And thy adherents : how hast thou disturb'd

Heaven's blessed peace, and into nature brought
 Misery, uncreated till the crime
 Of thy rebellion? how hast thou instill'd
 Thy malice into thousands, once upright
 And faithful, now prov'd false? But think not here
 To trouble holy rest; Heaven casts thee out
 From all her confines. Heaven, the seat of bliss,
 Brooks not the works of violence and war.
 Hence then, and evil go with thee along,
 Thy offspring, to the place of evil, Hell,
 Thou and thy wicked crew; there mingle broils,
 Ere this avenging sword begin thy doom,
 Or some more sudden vengeance wing'd from God
 Precipitate thee with augmented pain.

So spake the Prince of Angels; to whom thus
 The Adversary. Nor think thou with wind
 Of aery threats to awe whom yet with deeds
 Thou canst not. Hast thou turn'd the least of these
 To flight, or if to fall, but that they rise
 Unvanquish'd, easier to transact with me
 That thou should'st hope, imperious, and with threats
 To chase me hence? err not, that so shall end
 The strife which thou call'st evil, but we style

The strife of glory : which we mean to win,
 Or turn this Heaven itself into the Hell
 Thou fablest, here however to dwell free,
 If not to reign : mean while thy utmost force
 And join him nam'd Almighty to thy aid,
 I fly not, but have sought thee far and nigh.

They ended parle, and both address'd for fight
 Unspeakable ; for who, though with the tongue
 Of Angels, can relate, or to what things
 Liken on earth conspicuous, that may lift
 Human imagination to such highth
 Of Godlike power ? for likest Gods they seem'd,
 Stood they or mov'd, in stature, motion, arms,
 Fit to decide the empire of great Heaven.
 Now wav'd their fiery swords, and in the air
 Made horrid circles ; two broad suns their shields
 Blaz'd opposite, while expectation stood
 In horror ; from each hand with speed retir'd
 Where erst was thickest fight, the angelic throng,
 And left large field, unsafe within the wind
 Of such commotion, such as to set forth
 Great things by small, if nature's concord broke,
 Among the constellations war were sprung,

Two planets rushing from aspect malign
 Of fiercest opposition in mid sky,
 Should combat, and their jarring spheres confound.
 Together both with next to' almighty arm,
 Up-lifted imminent one stroke they aim'd
 That might determine, and not need repeat,
 As not of power, at once; nor odds appear'd
 In might or swift prevention; but the sword
 Of Michael from the armory of God
 Was given him temper'd so, that neither keen
 Nor solid might resist that edge: it met
 The sword of Satan with steep force to smite
 Descending, and in half cut sheer; nor stay'd,
 But with swift wheel reverse, deep entering shar'd
 All his right side; then Satan first knew pain,
 And writh'd him to and fro convolv'd; so sore
 The griding sword with discontinuous wound
 Pass'd through him, but the ethereal substance clos'd
 Not long divisible, and from the gash
 A stream of necta'rous humor issuing flow'd
 Sanguine, such as celestial Spirits may bleed,
 And ail his armour stain'd ere while so bright.
 Forthwith on all sides to his aid was run

By Angels many and strong, who interpos'd
 Defence, while others bore him on their shields
 Back to his chariot; where it stood retir'd
 From off the files of war; there they him laid
 Gnashing for anguish and despite and shame,
 To find himself not matchless, and his pride
 Humbled by such rebuke, so far beneath
 His confidence to equal God in power.
 Yet soon he heal'd; for Spirits that live throughout
 Vital in every part, not as frail Man
 In entrails, heart or head, liver or reins,
 Cannot but by annihilating die;
 Nor in their liquid texture mortal wound
 Receive, no more than can the fluid air:
 All heart they live, all head, all eye, all ear,
 All intellect, all sense; and as they please,
 They limb themselves, and colour, shape or size
 Assume, as likes them best, condense or rare.

Mean while in other parts like deeds deserv'd
 Memorial, where the might of Gabriel fought,
 And with fierce ensigns pierc'd the deep array
 Of Moloch furious king; who him defy'd,
 And at his chariot wheels to drag him bound

Threaten'd, nor from the Holy One of Heaven
 Refrain'd his tongue blasphemous ; but anon
 Down cloven to the waist, with shatter'd arms
 And uncouth pain fled bellowing. On each wing
 Uriel and Raphaël his vaunting foe,
 Though huge, and in a rock of diamond arm'd,
 Vanquish'd Adramelec, and Asmadai,
 Two potent Thrones, that to be less than Gods
 Disdain'd, but meaner thoughts learn'd in their flight,
 Mangled with ghastly wounds through plate and mail ;
 Nor stood unmindful Abdiel to annoy
 The atheist crew, but with redoubled blow
 Ariel and Arioc, and the violence
 Of Ramiel scorch'd and blasted overthrew.
 I might relate of thousands, and their names
 Eternize here on earth ; but those elect
 Angels contented with their fame in Heaven
 Seek not the praise of men : the other sort,
 In might though wondrous and in acts of war,
 Nor of renown less eager, yet by doom
 Cancel'd from Heaven and sacred memory,
 Nameless in dark oblivion let them dwell.
 For strength from truth divided and from just,

Illaudable, nought merits but dispraise
 And ignominy, yet to glory' aspires
 Vain-glorious, and through infamy seeks fame :
 Therefore eternal silence be their doom.

And now their mightiest quell'd, the battel swerv'd,
 With many an inroad gor'd ; deformed rout
 Enter'd, and foul disorder ; all the ground
 With shiver'd armour strown, and on a heap
 Chariot and charioteer lay overturn'd,
 And fiery foaming steeds ; what stood, recoil'd
 O'er-wearied, through the faint Satanic host
 Defensive scarce, or with pale fear surpris'd,
 Then first with fear surpris'd and sense of pain
 Fled ignominious, to such evil brought
 By sin of disobedience, till that hour
 Not liable to fear or flight or pain.
 Far otherwise the inviolable Saints
 In cubic phalanx firm advanc'd entire.
 Invulnerable, impenetrably arm'd :
 Such high advantages their innocence
 Gave them above their foes ; not to have sinn'd,
 Not to have disobey'd ; in fight they stood
 Unwearied, unobnoxious to be pain'd

By wound, though from their place by violence mov'd.

Now night her course began, and over Heaven
 Inducing darkness, grateful truce impos'd,
 And silence on the odious din of war :
 Under her cloudy covert both retir'd,
 Victor and vanquish'd : on the foughten field
 Michaël and his Angels prevalent
 Incamping, plac'd in guard their watches round,
 Cherubic waving fires : on the other part
 Satan with his rebellious disappear'd,
 Far in the dark dislodg'd ; and void of rest,
 His potentates to council call'd by night ;
 And in the midst thus undismay'd began.

O now in danger try'd, now known in arms
 Not to be overpower'd, companions dear,
 Found worthy not of liberty alone,
 Too mean pretence, but what we more affect,
 Honour, dominion, glory, and renown,
 Who have sustain'd one day in doubtful fight
 (And if one day, why not eternal days ?)
 What Heaven's Lord had powerfullest to send
 Against us from about his throne, and judg'd
 Sufficient to subdue us to his will,

But proves not so : then fallible, it seems,
 Of future we may deem him, though till now
 Omniscient thought. True is, less firmly arm'd,
 Some disadvantage we endur'd and pain,
 Till now not known, but known, as soon contemn'd,
 Since now we find this our empyreal form
 Incapable of mortal injury,
 Imperishable, and though pierc'd with wound,
 Soon closing, and by native vigour heal'd.
 Of evil then so small, as easy think
 The remedy ; perhaps more valid arms,
 Weapons more violent, when next we meet,
 May serve to better us, and worse our foes,
 Or equal what between us made the odds,
 In nature none : if other hidden cause
 Left them superior, while we can preserve
 Unhurt our minds, and understanding sound,
 Due search and consultation will disclose.

He sat ; and in the assembly next upstood
 Nisroc, of Principalities the prime ;
 As one he stood escap'd from cruel fight,
 Sore toil'd, his riven arms to havoc hewn,
 And cloudy in aspéct thus answering spake.

Deliverer from new lords, leader to free
 Enjoyment of our right as Gods ; yet hard
 For Gods, and too unequal work we find
 Against unequal arms to fight in pain,
 Against unpain'd, impassive ; from which evil
 Ruin must needs ensue ; for what avails
 Valour or strength, though matchless, quell'd with pain
 Which all subdues, and makes remiss the hands
 Of mightiest ? Sense of pleasure we may well
 Spare out of life perhaps, and not repine,
 But live content, which is the calmest life :
 But pain is perfect misery, the worst
 Of evils, and excessive, overturns
 All patience. He who therefore can invent
 With what more forcible we may offend
 Our yet unwounded enemies, or arm
 Ourselves with like defense, to me deserves
 No less than for deliverance what we owe.

Whereto with look compos'd Satan reply'd.
 Not uninvented that, which thou aright
 Believ'st so main to our success, I bring ;
 Which of us who beholds the bright surface
 Of this ethereous mold whereon we stand,

This continent of spacious Heaven, adorn'd
 With plant, fruit, flower ambrosial, gems and gold ;
 Whose eye so superficially surveys
 These things, as not to mind from whence they grow
 Deep under ground, materials dark and crude,
 Of spiritous and fiery spume, till touch'd
 With Heaven's ray, and temper'd they shoot forth
 So beauteous, opening to the ambient light ?
 These in their dark nativity the deep
 Shall yield us pregnant with infernal flame,
 Which into hollow engins long and round
 Thick ramm'd, at the other bore with touch of fire
 Dilated and infuriate, shall send forth
 From far with thundering noise among our foes
 Such implements of mischief as shall dash
 To pieces, and o'erwhelm whatever stands
 Adverse, that they shall fear we have disarm'd
 The Thunderer of his only dreaded bolt.
 Nor long shall be our labor ; yet ere dawn,
 Effect shall end our wish. Mean while revive ;
 Abandon fear ; to strength and counsel join'd
 Think nothing hard, much less to be despair'd.
 He ended, and his words their drooping cheer
 Enlighten'd, and their languish'd hope reviv'd.

The invention all admir'd, and each, how he
 To be the inventor miss'd ; so easy' it seem'd
 Once found, which yet unfound most would have thought
 Impossible : yet haply of thy race
 In future days, if malice should abound,
 Some one intent on mischief, or inspir'd.
 With devilish machination might devise
 Like instrument to plague the sons of men
 For sin, on war and mutual slaughter bent.

Forthwith from counsel to the work they flew ;
 None arguing stood ; innumerable hands
 Were ready ; in a moment up they turn'd
 Wide the celestial soil, and saw beneath
 The originals of nature in their crude
 Conception ; sulphurous and nitrous foam
 They found, they mingled, and with subtle art,
 Concocted and adusted they reduc'd
 To blackest grain, and into store convey'd :
 Part hidden veins digg'd up (nor hath this earth
 Entrails unlike) of mineral and stone,
 Whereof to found their engins and their balls
 Of missive ruin ; part incentive reed
 Provide, pernicious with one touch to fire.

So all ere day-spring, under conscious night
 Secret they finish'd, and in order set,
 With silent circumspection unesp'y'd.

Now when fair morn orient in Heaven appear'd,
 Up rose the victor Angels, and to arms
 The matin trumpet sung: in arms they stood
 Of golden panoply, refulgent host,
 Soon banded; others from the dawning hills
 Look'd round, and scouts each coast light-arm'd scour
 Each quarter, to descry the distant foe,
 Where lodg'd, or whither fled, or if for fight,
 In motion or in halt: him soon they met
 Under spread ensigns moving nigh, in slow
 But firm battalion; back with speediest sail
 Zophiel, of cherubim the swiftest wing,
 Came flying, and in mid air aloud thus cry'd.

Arm, Warriors, arm for fight; the foe at hand,
 Whom fled we thought, will save us long pursuit
 This day, fear not his flight; so thick a cloud
 He comes, and settled in his face I see
 Sad resolution and secure: let each
 His adamantin coat gird well, and each
 Fit well his helm, gripe fast his orb'd shield,

Borne even or high; for this day will pour down,
 If I conjecture ought, no drizzling shower,
 But rattling storm of arrows barb'd with fire.

So warn'd he them aware themselves, and soon
 In order, quit of all impediment;
 Instant without disturb they took alarm,
 And onward mov'd embattel'd; when behold
 Not distant far with heavy pace the foe
 Approaching gross and huge; in hollow cube
 Training his devilish enginry, impal'd
 On every side with shadowing squadrons deep,
 To hide the fraud. At interview both stood
 Awhile, but suddenly at head appear'd
 Satan: and thus was heard commanding loud.

Vanguard, to right and left the front unfold;
 That all may see who hate us, how we seek
 Peace and composure, and with open breast
 Stand ready to receive them, if they like
 Our overture, and turn not back perverse;
 But that I doubt; however witness Heaven,
 Heaven witness thou anon, while we discharge
 Freely our part; ye who appointed stand
 Do as ye have in charge, and briefly touch

What we propound, and loud that all may hear.

So scoffing in ambiguous words, he scarce
 Had ended; when to right and left the front
 Divided, and to either flank retir'd.
 Which to our eyes discover'd new and strange,
 A triple mounted row of pillars laid
 On wheels (for like to pillars most they seem'd
 Or hollow'd bodies made of oak or fir
 With branches lopt, in wood or mountain fell'd.)
 Brass, iron, stony mold, had not their mouths
 With hideous orifice gap'd on us wide,
 Portending hollow truce; at each behind
 A Seraph stood, and in his hand a reed
 Stood waving tipt with fire; while we suspense,
 Collected stood within our thoughts amus'd,
 Not long, for sudden all at once their reeds
 Put forth, and to a narrow vent apply'd
 With nicest touch. Immediate in a flame,
 But soon obscur'd with smoke, all Heaven appear'd,
 From those deep throated engines belch'd, whose roar
 Imbowel'd with outrageous noise the air,
 And all her entrails tore, disgorging foul
 Their devilish glut, chain'd thunderbolts and hail

Of iron globes, which on the victor host
 Level'd, with such impetuous fury smote,
 That whom they hit, none on their feet might stand,
 Though standing else as rocks, but down they fell
 By thousands, Angel on Arch-Angel roll'd ;
 The sooner for their arms ; unarm'd they might
 Have easily as Spirits evaded swift
 By quick contraction or remove ; but now
 Foul dissipation follow'd and forc'd rout ;
 Nor serv'd it to relax their serried files.
 What should they do ! if on they rush'd, repulse
 Repeated, and indecent overthrow
 Doubled, would render them yet more despis'd,
 And to their foes a laughter ; for in view
 Stood rank'd of Seraphim another row
 In posture to displode their second tire
 Of thunder : back defeated to return
 They worse abhorr'd. Satan beheld their plight,
 And to his mates thus in derision call'd.

O friends, why come not on these victors proud ?
 Ere while they fierce were coming ; and when we,
 To entertain them fair with open front
 And breast, (what could we more ?) propounded terms

Of composition, strait they chang'd their minds,
 Flew off, and into strange vagaries fell,
 As they would dance, yet for a dance they seem'd
 Somewhat extravagant and wild, perhaps
 For joy of offer'd peace: but I suppose
 If our proposals once again were heard,
 We should compel them to a quick result.

To whom thus Belial, in like gamesome mood.
 Leader, the terms we sent were terms of weight,
 Of hard contents, and full of force urg'd home,
 Such as we might perceive amus'd them all,
 And stumbled many; who receives them right,
 Had need from head to foot well understand;
 Not understood, this gift they have besides,
 They shew us when our foes walk not upright.

So they among themselves in pleasant vein
 Stood scoffing, highten'd in their thoughts beyond
 All doubt of victory; eternal might
 To match with their inventions they presum'd
 To easy, and of his thunder made a scorn,
 And all his host derided, while they stood
 Awhile in trouble; but they stood not long;
 Rage prompted them at length, and found them arms

Against such hellish mischief fit to' oppose.
 Forthwith (behold the excellence, the power
 Which God hath in his mighty Angels plac'd)
 Their arms away they threw, and to the hills
 (For Earth hath this variety from Heaven
 Of pleasure situate in hill and dale)
 Light as the lightning glimpse they ran, they flew;
 From their foundations loosening to and fro
 They pluck'd the seated hills with all their load,
 Rocks, waters, woods, and by the shaggy tops
 Up-lifting bore them in their hands: Amaze,
 Be sure, and terror seis'd the rebel host,
 When coming towards them so dread they saw
 The bottom of the mountains upward turn'd,
 Till on those cursed engins triple-row
 They saw them whelm'd, and all their confidence
 Under the weight of mountains buried deep;
 Themselves invaded next, and on their heads
 Main promontories flung, which in the air
 Came shadowing, and oppress'd whole legions arm'd;
 Their armor help'd their harm, crush'd in and bruis'd
 Into their substance pent, which wrought them pain
 Implacable, and many a dolorous groan,

Long struggling underneath, ere they could wind
 Out of such prison, though Spirits of purest light,
 Purest at first, now gross by sinning grown.
 The rest in imitation to like arms
 Betook them, and the neighbouring hills uptore ;
 So hills amid the air encounter'd hills
 Hurl'd to and fro with jaculation dire,
 That under ground, they fought in dismal shade ;
 Infernal noise ; war seem'd a civil game
 To this uproar ; horrid confusion heap'd
 Upon confusion rose : and now all Heaven
 Had gone to wrack, with ruin overspread,
 Had not the Almighty Father where he sits
 Shrin'd in his sanctuary of Heaven secure,
 Consulting on the sum of things, foreseen
 This tumult, and permitted all, advis'd :
 That his great purpose he might so fulfil,
 To honour his anointed Son aveng'd
 Upon his enemies, and to declare
 All power on him transferr'd : whence to his Son
 The assessor of his throne he thus began.
 Effulgence of my glory, Son belov'd,
 Son in whose face invisible is beheld

Visibly, what by deity I am,
 And in whose hand what by decree I do,
 Second Omnipotence, two days are past,
 Two days, as we compute the days of Heaven,
 Since Michael and his Powers went forth to tame
 These disobedient; sore hath been their fight,
 As likeliest was, when two such foes met arm'd;
 For to themselves I left them, and thou know'st,
 Equal in their creation they were form'd,
 Save what sin hath impair'd, which yet hath wrought
 Insensibly, for I suspend their doom;
 Whence in perpetual fight they needs must last
 Endless, and no solution will be found:
 War wearied hath perform'd what war can do,
 And to disorder'd rage let loose the reins,
 With mountains as with weapons arm'd, which makes
 Wild work in Heaven, and dangerous to the main.
 Two days are therefore past, the third is thine;
 For thee I have ordain'd it, and thus far
 Have suffer'd, that the glory may be thine
 Of ending this great war, since none but thou
 Can end it. Into thee such virtue' and grace
 Immense I have transfus'd, that all may know

In Heaven and Hell thy power above compare,
 And this perverse commotion govern'd thus,
 To manifest thee worthiest to be Heir
 Of all things, to be heir and to be King
 By sacred unction, thy deserved right.
 Go then, thou mightiest in thy Father's might,
 Ascend my chariot, guide the rapid wheels
 That shake Heaven's basis, bring forth all my war,
 My bow and thunder, my almighty arms
 Gird on, and sword upon thy puissant thigh;
 Pursue these sons of darkness, drive them out
 From all Heaven's bounds into the utter deep:
 There let them learn, as likes them, to despise
 God and Messiah his anointed King.

He said, and on his Son with rays direct
 Shone full; he all his Father full express'd
 Ineffably into his face receiv'd;
 And thus the filial Godhead answering spake.

O Father, O Supreme of heavenly Thrones,
 First, Highest, Holiest, Best, thou always seek'st
 To glorify thy Son, I always thee,
 As is most just; this I my glory' account,
 My exaltation, and my whole delight,

That thou in me well pleas'd, declar'st thy will
 Fulfil'd, which to fulfil is all my bliss.
 Scepter and power, thy giving, I assume,
 And gladlier shall resign, when in the end
 Thou shalt be all in all, and I in thee
 For ever, and in me all whom thou lov'st :
 But whom thou hat'st, I hate, and can put on
 Thy terrors, as I put thy mildness on,
 Image of thee in all things ; and shall soon,
 Arm'd with thy might, rid Heaven of these rebell'd,
 To their prepar'd ill mansion driven down
 To chains of darkness, and the undying worm,
 That from thy just obedience could revolt,
 Whom to obey is happiness entire.
 Then shall thy Saints unmix'd, and from the impure
 Far separate, circling thy holy mount,
 Unfeigned Halleluiahs to thee sing,
 Hymns of high praise, and I among them chief.

So said, he o'er his sceptre bowing, rose
 From the right hand of glory where he sat ;
 And the third sacred morn began to shine
 Dawning through Heaven : forth rush'd with whirlwind
 The chariot of paternal deity, [sound

Flashing thick flames, wheel within wheel undrawn,
 Itself instinct with spirit, but convoy'd
 By four Cherubic shapes ; four faces each
 Had wondrous, as with stars their bodies all
 And wings were set with eyes, with eyes the wheels
 Of beryl, and careering fires between ;
 Over their heads a crystal firmament,
 Whereon a saphir throne, inlaid with pure
 Amber, and colors of the showery arch.
 He in celestial panoply all arm'd
 Of radiant Urim, work divinely wrought,
 Ascended ; at his right hand victory
 Sat eagle-wing'd ; beside him hung his bow
 And quiver with three-bolted thunder stor'd,
 And from about him fierce effusion roll'd
 Of smoke and bickering flame, and sparkles dire ;
 Attended with ten thousand thousand Saints,
 He onward came, far off his coming shone,
 And twenty thousand (I their number heard)
 Chariots of God, half on each hand were seen :
 He on the wings of Cherub rode sublime
 On the crystállin sky, in saphir thron'd.
 Illustrious far and wide, but by his own

First seen ; them unexpected joy surpris'd,
 When the great ensign of Messiah blaz'd
 Aloft by Angels borne, his sign in Heaven :
 Under whose conduct Michael soon reduc'd
 His army, circumfus'd on either wing,
 Under their head imbodied all in one.
 Before him power divine his way prepar'd ;
 At his command the uprooted hills retir'd
 Each to his place ; they heard his voice, and went
 Obsequious ; Heaven his wonted face renew'd,
 And with fresh flow'rets hill and valley smil'd :
 This saw his hapless foes, but stood obdur'd,
 And to rebellious fight rallied their powers
 Insensate, hope conceiving from despair.
 In Heavenly Spirits could such perverseness dwell ?
 But to convince the proud what signs avail,
 Or wonders move the obdurate to relent ?
 They harden'd more by what might most reclame,
 Grieving to see his glory, at the sight
 Took envy ; and aspiring to his highth,
 Stood reimbattel'd fierce, by force or fraud
 Weening to prosper, and at length prevail
 Against God and Messiah, or to fall
 In universal ruin last, and now

To final battel drew, disdainning flight,
 Or faint retreat ; when the great Son of God
 To all his host on either hand thus spake.

Stand still in bright array, ye Saints ; here stand
 Ye Angels arm'd ; this day from battel rest ;
 Faithful hath been your warfare, and of God
 Accepted, fearless in his righteous cause ;
 And as ye have receiv'd, so have ye done
 Invincibly ; but of this cursed crew
 The punishment to other hand belongs,
 Vengeance is his, or whose he sole appoints ;
 Number to this day's work is not ordain'd,
 Nor multitude ; stand only and behold
 God's indignation on these Godless pour'd
 By me ; not you but me they have despis'd,
 Yet envied ; against me is all their rage,
 Because the Father, to whom in Heaven supreme
 Kingdom and power and glory appertains,
 Hath honour'd me according to his will.
 Therefore to me their doom he hath assign'd ;
 That they may have their wish, to try with me
 In battel which the stronger proves, they all
 Or I alone against them, since by strength

They measure all, of other excellence
 Not emulous, nor care who them excels ;
 Nor other strife with them do I vouchsafe.

So spake the Son, and into terror chang'd
 His countenance too severe to be beheld
 And full of wrath bent on his enemies.
 At once the four spread out their starry wings
 With dreadful shade contiguous, and the orbs
 Of his fierce chariot roll'd, as with the sound
 Of torrent floods, or of a numerous host.
 He on his impious foes right onward drove,
 Gloomy as night ; under his burning wheels
 The stedfast empyréan shook throughout,
 All but the throne itself of God. Full soon
 Among them he arriv'd ; in his right hand
 Grasping ten thousand thunders, which he sent
 Before him, such as in their souls infix'd
 Plagues ; they astonish'd all resistance lost,
 All courage ; down their idle weapons dropp'd ;
 O'er shields and helms, and helmed heads he rode
 Of thrones and mighty Seraphim prostrate,
 That wish'd the mountains now might be again
 Thrown on them as a shelter from his ire.

Nor less on either side tempestuous fell
 His arrows, from the fourfold-visag'd Four,
 Distinct with eyes, and from the living wheels,
 Distinct alike with multitude of eyes ;
 One spirit in them rul'd, and every eye
 Glar'd lightning, and shot forth pernicious fire
 Among the accurst, that wither'd all their strength,
 And of their wonted vigour left them drain'd,
 Exhausted, spiritless, afflicted, fallen.
 Yet half his strength he put not forth, but check'd
 His thunder in mid volley ; for he meant
 Not to destroy, but root them out of Heaven :
 The overthrown he rais'd, and as a herd
 Of goats or timorous flock together throng'd,
 Drove them before him thunder-struck, pursued
 With terrors and with furies to the bounds
 And crystal wall of Heaven, which opening wide,
 Roll'd inward, and a spacious gap disclos'd
 Into the wasteful deep ; the monstrous sight
 Struck them with horror backward, but far worse
 Urg'd them behind ; headlong themselves they threw
 Down from the verge of Heaven, eternal wrath
 Burnt after them to the bottomless pit.

Hell heard the unsufferable noise, Hell saw
Heaven ruining from Heaven, and would have fled
Affrighted ; but strict Fate had cast too deep
Her dark foundations, and too fast had bound.
Nine days they fell ; confounded Chaos roar'd,
And felt tenfold confusion in their fall
Through his wild anarchy, so huge a rout
Incumber'd him with ruin : Hell at last
Yawning receiv'd them whole, and on them clos'd ;
Hell their fit habitation fraught with fire
Unquenchable, the house of woe and pain.
Disburden'd Heaven rejoic'd, and soon repair'd
Her mural breach, returning whence it roll'd.
Sole victor from the expulsion of his foes
Messiah his triumphal chariot turn'd :
To meet him all his Saints, who silent stood
Eye-witnesses of his Almighty acts,
With jubilee advanc'd ; and as they went,
Shaded with branching palm, each order bright,
Sung triumph, and him sung victorious King,
Son, Heir, and Lord, to him dominion given,
Worthiest to reign : he celebrated rode
Triumphant through mid Heaven, into the courts
And temple of his mighty Father thron'd

On high ; who into glory him receiv'd,
Where now he sits at the right hand of bliss.

Thus measuring things in Heaven by things on earth,
At thy request, and that thou may'st beware
By what is past, to thee I have reveal'd
What might have else to human race been hid ;
The discord which befel, and war in Heaven
Among the angelic powers, and the deep fall
Of those too high aspiring, who rebell'd
With Satan ; he who envies now thy state,
Who now is plotting how he may seduce
Thee also from obedience, that with him
Bereav'd of happiness thou may'st partake
His punishment, eternal misery ;
Which would be all his solace and revenge,
As a despite done against the most high,
Thee once to gain companion of his woe.
But listen not to his temptations, warn
Thy weaker ; let it profit thee to have heard
By terrible example the reward
Of disobedience ; firm they might have stood,
Yet fell ; remember, and fear to transgress.

P A R A D I S E L O S T.

B O O K VII.

THE ARGUMENT OF THE SEVENTH BOOK.

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 ; 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 into Heaven.



B O O K VII.

VER. I—IO.

DESCEND from Heaven, Urania, by that name
If rightly thou art call'd, whose voice divine
Following, above the Olympian hill I soar,
Above the flight of Pegaséan wing.
The meaning, not the name I call : for thou
Nor of the Muses Nine, nor on the top
Of old Olympus dwell'st, but heavenly born,
Before the hills appear'd, or fountain flow'd,
Thou with eternal wisdom didst converse,
Wisdom thy sister, and with her didst play

In presence of the Almighty Father, pleas'd
 With thy celestial song. Up led by thee
 Into the Heaven of Heavens I have presum'd,
 An earthly guest, and drawn empyreal air,
 Thy tempering ; with like safety guided down
 Return me to my native element :
 Lest from this flying steed unrein'd, (as once
 Bellerophon, though from a lower clime)
 Dismounted, on the Aleian field I fall
 Erroneous there to wander and forlorn.
 Half yet remains unsung, but narrower bound
 Within the visible diurnal sphere ;
 Standing on earth, not rapt above the pole,
 More safe I sing with mortal voice, unchang'd
 To hoarse or mute, though fall'n on evil days,
 On evil days though fall'n, and evil tongues ;
 In darkness, and with dangers compass'd round,
 And solitude ; yet not alone, while thou
 Visit'st my slumbers nightly, or when morn
 Purples the east : still govern thou my song,
 Urania, and fit audience find, though few.
 But drive far off the barbarous dissonance
 Of Bacchus and his revelers, the race

Of that wild rout that tore the Thracian bard
 In Rhodopé, where woods and rocks had ears
 To rapture, till the savage clamor drown'd
 Both harp and voice ; nor could the Muse defend
 Her son. So fail not thou, who thee implores :
 For thou art heavenly, she an empty dream.

Say, Goddess, what ensued when Raphael,
 The affable Arch-Angel, had forewarn'd
 Adam by dire example to beware
 Apostasy, by what befel in Heaven
 To those apostates, lest the like befal
 In Paradise to Adam or his race,
 Charg'd not to touch the interdicted tree,
 If they transgress, and slight that sole command,
 So easily obey'd amid the choice
 Of all tastes else to please their appetite,
 Though wandering. He with his consorted Eve
 The story heard attentive, and was fill'd
 With admiration and deep muse to hear
 Of things so high and strange, things to their thought
 So unimaginable as hate in Heaven,
 And war so near the peace of God in bliss
 With such confusion : but the evil soon

Driven back redounded as a flood on those
 From whom it sprung, impossible to mix
 With blessedness. Whence Adam soon repeal'd
 The doubts that in his heart arose : and now
 Led on, yet sinless, with desire to know
 What nearer might concern him, how this world
 Of Heaven and Earth conspicuous first began,
 When, and whereof created, for what cause,
 What within Eden or without was done
 Before his memory, as one whose drouth
 Yet scarce allay'd still eyes the current stream,
 Whose liquid murmur heard new thirst excites,
 Proceeded thus to ask his heavenly guest.

Great things and full of wonder in our ears,
 Far differing from this world, thou hast reveal'd,
 Divine interpreter, by favor sent
 Down from the empyréan to forewarn
 Us timely of what might else have been our loss,
 Unknown, which human knowledge could not reach :
 For which to the infinitely Good we owe
 Immortal thanks, and his admonishment
 Receive with solemn purpose to observe
 Immutably his sovran will, the end

Of what we are. But since thou hast vouchsaf'd
Gently for our instruction to impart
Things above earthly thought, which yet concern'd
Our knowing, as to highest wisdom seem'd,
Deign to descend now lower, and relate
What may no less perhaps avail us known,
How first began this Heaven which we behold
Distant so high, with moving fires adorn'd
Innumerable, and this which yields or fills
All space, the ambient air wide interfus'd
Embracing round this florid earth, what cause
Mov'd the Creator in his holy rest
Through all eternity so late to build
In Chaos, and the work begun, how soon
Absolv'd, if unforbid thou may'st unfold
What we, not to explore the secrets ask
Of his eternal empire, but the more
To magnify his works, the more we know.
And the great light of day yet wants to run
Much of his race though steep; suspense in Heaven
Held by thy voice, thy potent voice he hears,
And longer will delay to hear thee tell
His generation, and the rising birth

Of nature from the unapparent deep :
 Or if the star of evening and the moon
 Hast to thy audience, night with her will bring
 Silence, and sleep listening to thee will watch,
 Or we can bid his absence, till thy song
 End, and dismiss thee ere the morning shine.

Thus Adam his illustrious guest besought :
 And thus the Godlike Angel answer'd mild.

This also thy request with caution ask'd
 Obtain : though to recount almighty works
 What words or tongue of Seraph can suffice,
 Or heart of man suffice to comprehend ?
 Yet what thou canst attain, which best may serve
 To glorify the Maker, and infer
 Thee also happier, shall not be withheld
 Thy hearing, such commission from above
 I have receiv'd, to answer thy desire
 Of knowledge within bounds ; beyond abstain
 To ask, nor let thine own inventions hope
 Things not reveal'd, which the invisible King,
 Only omniscient, hath suppress'd in night,
 To none communicable in Earth or Heaven :
 Enough is left besides to search and know.

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

Know then, that after Lucifer from Heaven
 (So call him, brighter once amidst the host
 Of Angels, than that star the stars among)
 Fell with his flaming legions through the deep
 Into his place, and the great Son return'd
 Victorious with his Saints, the omnipotent
 Eternal Father from his throne beheld
 Their multitude, and to his Son thus spake.

At least our envious foe hath fail'd, who thought
 All like himself rebellious, by whose aid
 This inaccessible high strength, the seat
 Of deity supreme, us dispossess'd,
 He trusted to have seis'd, and into fraud
 Drew many, whom their place knows here no more ;
 Yet far the greater part have kept, I see,
 Their station ; Heaven yet populous retains
 Number sufficient to possess her realms
 Though wide, and this high temple to frequent

With ministeries due and solemn rites :
 But lest his heart exalt him in the harm
 Already done, to have dispeopled Heaven,
 My damage fondly deem'd, I can repair
 That detriment, if such it be to lose
 Self-lost, and in a moment will create
 Another world, out of one man a race
 Of men innumerable, there to dwell,
 Not here, till by degrees of merit rais'd
 They open to themselves at length the way
 Up hither, under long obedience try'd,
 And Earth be chang'd to Heaven, and Heaven to Earth,
 One kingdom, joy and union without end.
 Mean while inhabit lax, ye Powers of Heaven,
 And thou my Word, begotten Son, by thee
 This I perform, speak thou, and be it done :
 My overshadowing Spirit and might with thee
 I send along ; ride forth, and bid the deep
 Within appointed bounds be Heaven and Earth,
 Boundless the deep, because I am who fill
 Infinitude, nor vacuous the space.
 Though I uncircumscrib'd myself retire,
 And put not forth my goodness, which is free

To act or not, necessity and chance
 Approach not me, and what I will is fate.

So spake the Almighty, and to what he spake
 His Word, the filial Godhead, gave effect.

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

Great triumph and rejoicing was in Heaven
 When such was heard declar'd the Almighty's will ;
 Glory they sung to the Most High, good will
 To future men, and in their dwellings peace :
 Glory to him whose just avenging ire
 Had driven out the ungodly from his sight
 And the habitations of the just ; to him
 Glory and praise, whose wisdom had ordain'd
 Good out of evil to create, instead
 Of Spirits malign a better race to bring
 Into their vacant room, and thence diffuse
 His good to worlds and ages infinite.

So sang the Hierarchies : mean while the Son
 On his great expedition now appear'd,
 Girt with omnipotence, with radiance crown'd

Of majesty divine ; sapience and love
 Immense, and all his Father in him shone.
 About his chariot numberless were pour'd
 Cherub and Seraph, Potentates and Thrones,
 And Virtues, winged Spirits, and chariots wing'd,
 From the armoury of God, where stand of old
 Myriads between two brazen mountains lodg'd
 Against a solemn day, harness'd at hand,
 Celestial equipage ; and now came forth
 Spontaneous, for within them Spirit liv'd,
 Attendent on their Lord : Heaven open'd wide
 Her ever-during gates, harmonious sound
 On golden hinges moving, to let forth
 The King of Glory in his powerful Word
 And spirit coming to create new worlds.
 On heavenly ground they stood, and from the shore
 They view'd the vast immeasurable abyss
 Outrageous as a sea, dark, wasteful, wild,
 Up from the bottom turn'd by furious winds
 And surging waves, as mountains to assault
 Heaven's highth, and with the center mix the pole.
 Silence, ye troubled waves, and thou deep, peace,
 Said then the omnific word, your discord end :

Nor stay'd, but on the wings of Cherubim
 Uplifted, in paternal glory rode
 Far into Chaos, and the world unborn ;
 For Chaos heard his voice : him all his train
 Follow'd in bright procession to behold
 Creation, and the wonders of his might.
 Then stay'd the fervid wheels, and in his hand
 He took the golden compasses, prepar'd
 In God's eternal store, to circumscribe
 This universe, and all created things :
 One foot he center'd, and the other turn'd
 Round through the vast profundity obscure,
 And said, Thus far extend, thus far thy bounds,
 This be thy just circumference, O world.
 Thus God the Heaven created, thus the Earth,
 Matter unform'd and void : Darkness profound
 Cover'd the abyss : but on the watry calm
 His brooding wings the Spirit of God outspread,
 And vital vertué infus'd, and vital warmth
 Throughout the fluid mass, but downward purg'd
 The black tartarcous cold infernal dregs
 Adverse to life : then founded, then conglob'd
 Like things to like, the rest to several place

Disparted, and between spun out the air,
 And Earth self-balanc'd on her center hung.
 Let there be light, said God ; and forthwith light
 Ethereal, first of things, quintessence pure
 Sprung from the deep, and from her native east
 To journey through the aery gloom began,
 Spher'd in a radiant cloud, for yet the sun
 Was not : she in a cloudy tabernacle
 Sojourn'd the while. God saw the light was good :
 And light from darkness by the hemisphere
 Divided : light the day, and darkness night
 He nam'd. Thus was the first day even and morn :
 Nor past uncelebrated, nor unsung
 By the celestial quires, when orient light
 Exhaling first from darkness they beheld ;
 Birth-day of Heaven and Earth ; with joy and shout
 The hollow universal orb they fill'd,
 And touch'd their golden harps, and hymning prais'd
 God and his works, Creator him they sung,
 Both when first evening was, and when first morn.

Again, God said, let there be firmament
 Amid the waters, and let it divide
 The waters from the waters : and God made

The firmament, expanse of liquid, pure,
 Transparent, elemental air, diffus'd
 In circuit to the uttermost convex
 Of this great round : partition firm and sure,
 The waters underneath from those above
 Dividing : for as Earth, so he the world
 Built on circumfluous waters calm, in wide
 Crystallin ocean, and the loud misrule
 Of Chaos far remov'd, lest fierce extremes
 Contiguous might distemper the whole frame :
 And Heaven he nam'd the firmament : so even
 And morning chorus sung the second day.

The earth was form'd, but in the womb as yet
 Of waters, embryon immature involv'd,
 Appear'd not : over all the face of earth
 Main ocean flow'd, not idle, but with warm
 Prolific humour softening all her globe,
 Fermented the great mother to conceive,
 Sate with genial moisture, when God said,
 Be gather'd now ye waters under Heaven
 Into one place, and let dry land appear.
 Immediately the mountains huge appear
 Emergent, and their broad bare backs upheave

Into the clouds, their tops ascend the sky :
 So high as heav'd the tumid hills, so low
 Down sunk a hollow bottom broad and deep,
 Capacious bed of waters : thither they
 Hasted with glad precipitance, uproll'd
 As drops on dust conglobing from the dry ;
 Part rise in crystal wall, or ridge direct,
 For haste ; such flight the great command impress'd
 On the swift floods : as armies at the call
 Of trumpet (for of armies thou hast heard)
 Troop to their standard, so the watry throng,
 Wave rolling after wave, where way they found,
 If steep, with torrent rapture, if through plain,
 Soft-ebbing ; nor withstood them rock or hill,
 But they, or under ground, or circuit wide
 With serpent error wandering, found their way,
 And on the washy oose deep channels wore ;
 Easy, ere God had bid the ground be dry,
 All but within those banks, where rivers now
 Stream, and perpetual draw their humid train.
 The dry land, earth, and the great receptacle
 Of congregated waters he call'd Seas :
 And saw that it was good, and said, Let the Earth

Put forth the verdant grass, herb yielding seed,
 And fruit-tree yielding fruit after her kind ;
 Whose seed is in herself upon the earth.

He scarce had said, when the bare earth, till then
 Desert and bare, unsightly, unadorn'd,
 Brought forth the tender grass, whose verdure clad
 Her universal face with pleasant green ;
 Then herbs of every leaf, that sudden flower'd
 Opening their various colors, and made gay
 Her bosom smelling sweet : and these scarce blown,
 Forth flourish'd thick the clustering vine, forth crept
 The smelling gourd, up stood the corny reed
 Embattell'd in her field : and the humble shrub,
 And bush with frizzled hair implicit : last
 Rose as in dance the stately trees, and spread
 Their branches hung with copious fruit ; or gemm'd
 Their blossoms : with high woods the hills were crown'd,
 With tufts the vallies and each fountain side,
 With borders long the rivers. That Earth now
 Seem'd like to Heaven, a seat where Gods might dwell,
 Or wander with delight, and love to haunt
 Her sacred shades : though God had yet not rain'd
 Upon the earth, and Man to till the ground

None was, but from the earth a dewy mist
 Went up and water'd all the ground, and each
 Plant of the field, which ere it was in the earth
 God made, and every herb, before it grew
 On the green stem ; God saw that it was good :
 So even and morn recorded the third day.

Again the Almighty spake : Let there be lights
 High in the expanse of Heaven to divide
 The day from night ; and let them be for signs,
 For seasons, and for days, and circling years,
 And let them be for lights as I ordain
 Their office in the firmament of Heaven,
 To give light on the Earth ; and it was so.
 And God made two great lights ; great for their use
 To Man, the greater to have rule by day,
 The less by night altern : and made the stars,
 And set them in the firmament of Heaven
 To' illuminate the Earth, and rule the day
 In their vicissitude, and rule the night,
 And light from darkness to divide. God saw,
 Surveying his great work, that it was good :
 For of celestial bodies first the sun
 A mighty sphere he fram'd, unlightsome first,

Though of ethereal mould : then form'd the moon
 Globose, and every magnitude of stars,
 And sow'd with stars the Heaven thick as a field :
 Of light by far the greater part he took,
 Transplanted from her cloudy shrine, and plac'd
 In the sun's orb, made porous to receive
 And drink the liquid light, firm to retain
 Her gather'd beams, great palace now of light.
 Hither as to their fountain, other stars
 Repairing, in their golden urns draw light,
 And hence the morning planet gilds her horns ;
 By tincture or reflection they augment
 Their small peculiar, though from human sight
 So far remote, with diminution seen.
 First in his east the glorious lamp was seen,
 Regent of day, and all the horizon round
 Invested with bright rays, jocund to run
 His longitude through Heaven's high road : the grey
 Dawn, and the Pleiades before him danc'd
 Shedding sweet influence : less bright the moon,
 But opposite in level'd west was set
 His mirror, with full face borrowing her light
 From him, for other light she needed none

In that aspect, and still that distance keeps
 Till night, then in the east her turn she shines,
 Revolv'd on Heaven's great axle, and her reign
 With thousand lesser lights dividual holds,
 With thousand thousand stars, that then appear'd
 Spangling the hemisphere: then first adorn'd
 With their bright luminaries that set and rose,
 Glad evening and glad morn crown'd the fourth day.

And God said, Let the waters generate
 Reptile with spawn abundant, living soul:
 And let fowl fly above the earth, with wings
 Display'd on the open firmament of Heaven.
 And God created the great whales, and each
 Soul living, each that crept, which plenteously
 The waters generated by their kinds;
 And every bird of wing after his kind;
 And saw that it was good, and bless'd them, saying,
 Be fruitful, multiply, and in the seas
 And lakes and running streams the waters fill;
 And let the fowl be multiply'd on the earth.
 Forthwith the sounds and seas, each creek and bay
 With fry innumerable swarm, and shoals
 Of fish that with their fins and shining scales

Glide under the green wave, in sculls that oft
 Bank the mid sea : part single or with mate
 Graze the sea weed their pasture, and through groves
 Of coral stray, or sporting with quick glance
 Show to the sun their wav'd coats dropt with gold,
 Or in their pearly shells at ease, attend
 Moist nutriment, or under rocks their food
 In jointed armour watch : on smooth the seal,
 And bended dolphins play : part huge of bulk
 Wallowing unwieldy', enormous in their gate
 Tempest the ocean : there Leviathan,
 Hugest of living creatures, on the deep
 Stretch'd like a promontory sleeps or swims,
 And seems a moving land, and at his gills
 Draws in, and at his trunk spouts out a sea.
 Mean while the tepid caves, and fens and shores
 Their brood as numerous hatch, from the egg that soon
 Bursting with kindly rupture forth disclos'd
 Their callow young, but feather'd soon and fledge
 They summ'd their pens, and soaring the air sublime
 With clang despis'd the ground, under a cloud
 In prospect ; there the eagle and the stork
 On cliffs and cedar tops their cyries build :

Part loosely wing the region, part more wise
 In common, rang'd in figure wedge their way,
 Intelligent of seasons; and set forth
 Their aery caravan high over seas
 Flying, and over lands with mutual wing
 Easing their flight; so steers the prudent crane
 Her annual voyage, borne on winds; the air
 Flotes, as they pass, fann'd with unnumber'd plumes:
 From branch to branch the smaller birds with song
 Solac'd the woods, and spread their painted wings
 Till even, nor then the solemn nightingale
 Ceas'd warbling, but all night tun'd her soft lays:
 Others on silver lakes and rivers bath'd
 Their downy breast; the swan with arched neck
 Between her white wings mantling proudly, rows
 Her state with oary feet; yet oft they quit
 The dank, and rising on stiff penions, tower
 The mid aerial sky: Others on ground
 Walk'd firm; the crested cock whose clarion sounds
 The silent hours, and the other whose gay train
 Adorns him, colour'd with the florid hue
 Of rainbows and starry' eyes. The waters thus
 With fish replenish'd, and the air with fowl,

Evening and morn solemniz'd the fifth day.

The sixth, and of creation last arose
 With evening harps and matin, when God said,
 Let the earth bring forth fowl living in her kind,
 Cattel and creeping things, and beast of the earth,
 Each in their kind. The earth obey'd, and strait
 Opening her fertile womb teem'd at a birth
 Innumerable living creatures, perfect forms,
 Limb'd and full grown : out of the ground up rose
 As from his lair the wild beast where he wons
 In forest wild, in thicket, brake, or den ;
 Among the trees in pairs they rose, they walk'd :
 The cattel in the fields and meadows green :
 Those rare and solitary, these in flocks
 Pasturing at once, and in broad herds upsprung.
 The grassy clods now calv'd, now half appear'd
 The tawny lion, pawing to get free
 His hinder parts, then springs as broke from bonds,
 And rampant shakes his brindled mane ; the ounce,
 The libbard, and the tyger, as the mole
 Rising, the crumbled earth above them threw
 In hillocks ; the swift stag from under ground
 Bore up his branching head : scarce from his mold

Behemoth biggest born of earth upheav'd
 His vastness : fleec'd the flocks and bleating rose,
 As plants : ambiguous between sea and land
 The river horse and scaly crocodile.
 At once came forth whatever creeps the ground,
 Insect or worm ; those wav'd their limber fans
 For wings, and smallest lineaments exact
 In all the liveries deck'd of summer's pride
 With spots of gold and purple', azure and green,
 These as a line their long dimension drew,
 Streaking the ground with sinuous trace ; not all
 Minims of nature ; some of serpent kind
 Wondrous in length and corpulence, involv'd
 Their snaky folds, and added wings. First crept
 The parsimonious emmet, provident
 Of future, in small room large heart enclos'd,
 Pattern of just equality perhaps
 Hereafter, join'd in her popular tribes
 Of commonalty : swarming next appear'd
 The female bee that feeds her husband drone
 Deliciously, and builds her waxen cells
 With honey stor'd : the rest are numberless,
 And thou their natures know'st and gav'st them names,

Needless to thee repeated ; nor unknown
 The serpent, subtlest beast of all the field,
 Of huge extent sometimes, with brazen eyes
 And hairy mane terrific, though to thee
 Not noxious, but obedient at thy call.

Now Heaven in all her glory shone, and roll'd
 Her motions, as the great first Mover's hand
 First wheel'd their course ; Earth in her rich attire
 Consummate lovely smil'd ; air, water, earth,
 By fowl, fish, beast, was flown, was swum, was walk'd,
 Frequent ; and of the sixth day yet remain'd ;
 There wanted yet the master work, the end
 Of all yet done ; a creature who not prone
 And brute as other creatures, but endued
 With sanctity of reason, might erect
 His stature, and upright with front serene
 Govern the rest, self-knowing, and from thence
 Magnanimous to correspond with Heaven,
 But grateful to acknowledge whence his good
 Descends, thither with heart and voice and eyes
 Directed in devotion, to adore
 And worship God supreme, who made him chief
 Of all his works : therefore the omnipotent

Eternal Father (for where is not he
Present?) thus to his Son audibly spake.

Let us make now Man in our image, Man
In our similitude, and let them rule
Over the fish and fowl of sea and air,
Beast of the field, and over all the earth,
And every creeping thing that creeps the ground.

This said, he form'd thee, Adam, thee O Man
Dust of the ground, and in thy nostrils breath'd
The breath of life; in his own image he
Created thee, in the image of God
Express, and thou becam'st a living soul.
Male he created thee, but **thy** consórt
Female for race; then bless'd mankind, and said,
Be fruitful, multiply, and fill the earth,
Subdue it, and throughout dominion hold
Over fish of the sea, and fowl of the air,
And every living thing that moves on the earth.
Wherever thus created, for no place
Is yet distinct by name, thence, as thou know'st,
He brought thee into this delicious grove,
This garden, planted with the trees of God,
Delectable both to behold and taste;

And freely all their pleasant fruit for food
Gave thee, all sorts are here that all the earth yields,
Variety without end ; but of the tree
Which tasted works knowledge of good and evil,
Thou mayest not ; in the day thou eat'st, thou dyest ;
Death is the penalty impos'd, beware,
And govern well thy appetite, lest Sin
Surprise thee, and her black attendant Death.

Here finish'd he, and all that he had made
View'd, and behold all was entirely good ;
So even and morn accomplish'd the sixth day :
Yet not till the Creator from his work
Desisting, though unwearied, up return'd
Up to the Heaven of Heavens his high abode,
Thence to behold this new created world,
The addition of his empire, how it shew'd
In prospect from his throne, how good, how fair,
Answering his great idea. Up he rode,
Follow'd with acclamation and the sound
Symphonious of ten thousand harps that tun'd
Angelic harmonies : the earth, the air
Resounded, (thou rememberest, for thou heardst)
The Heavens and all the constellations rung,

The planets in their station listening stood,
 While the bright pomp ascended jubilant.
 Open, ye everlasting gates, they sung,
 Open, ye Heavens, your living doors ; let in
 The great Creator from his work return'd
 Magnificent, his six days work, a world ;
 Open, and henceforth oft ; for God will deign
 To visit oft the dwellings of just men
 Delighted, and with frequent intercourse
 Thither will send his winged messengers
 On errands of supernal grace. So sung
 The glorious train ascending : he through Heaven,
 That open'd wide her blazing portals, led
 To God's eternal house direct the way,
 A broad and ample road, whose dust is gold
 And pavement stars, as stars to thee appear,
 Seen in the galaxy, that milky way
 Which nightly as a circling zone thou seest
 Powder'd with stars. And now on earth the seventh
 Evening arose in Eden, for the sun
 Was set, and twilight from the east came on,
 Forerunning night ; when at the holy mount
 Of Heaven's high-seated top, the imperial throne

Of Godhead, fixt for ever firm and sure,
 The filial Power arriv'd, and sat him down
 With his great Father, for he also went
 Invisible, yet stay'd (such privilege
 Hath Omnipresence) and the work ordain'd,
 Author and end of all things, and from work
 Now resting, bless'd and hallowed the seventh day,
 As resting on that day from all his work,
 But not in silence holy kept; the harp
 Had work and rested not, the solemn pipe,
 And dulcimer, all organs of sweet stop,
 All sounds on fret by string or golden wire,
 Temper'd soft tunings, intermix'd with voice
 Choral or unison: of incense clouds
 Fuming from golden censers hid the mount.
 Creation and the six days acts they sung,
 Great are thy works, Jehovah, infinite
 Thy power; what thought can measure thee or tongue
 Relate thee? greater now in thy return
 Than from the giant Angels; thee that day
 Thy thunders magnify'd; but to create
 Is greater than created to destroy.
 Who can impair thee, mighty King, or bound

Thy empire? easily the proud attempt
 Of Spirits apostate and their counsels vain
 Thou hast repell'd, while impiously they thought
 Thee to diminish, and from thee withdraw
 The number of thy worshippers. Who seeks
 To lessen thee, against his purpose serves
 To manifest the more thy might: his evil
 Thou usest, and from thence creat'st more good.
 Witness this new-made world, another Heaven
 From Heaven gate not far, founded in view
 On the clear Hyaline, the glassy sea;
 Of amplitude almost immense, with stars
 Numerous, and every star perhaps a world
 Of destin'd habitation; but thou knowest
 Their seasons: among these the seat of Men,
 Earth with her nether ocean circumfus'd,
 Their pleasant dwelling place. Thrice happy Men,
 And sons of Men, whom God hath thus advanc'd,
 Created in his image, there to dwell
 And worship him, and in reward to rule
 Over his works, on earth, in sea, or air,
 And multiply a race of worshippers
 Holy and just: thrice happy if they know

Their happiness, and persevere upright.

So sung they, and the empyrean rung
With Halleluiahs : thus was sabbath kept.
And thy request think now fulfill'd, that ask'd
How first this world and face of things began,
And what before thy memory was done
From the beginning, that posterity
Inform'd by thee might know ; if else thou seek'st
Aught, not surpassing human measure, say ?

THE END OF THE SEVENTH BOOK.



B O O K VIII.

VER. I—IO.

THE Angel ended, and in Adam's ear
So charming left his voice, that he awhile
Thought him still speaking, still stood fix'd to hear;
Then as new wak'd thus gratefully reply'd.

What thanks sufficient, or what recompence
Equal have I to render thee, divine
Historian, who thus largely hast allay'd
The thirst I had of knowledge, and vouchsaf'd
This friendly condescension to relate
Things else by me unsearchable, now heard

With wonder, but delight, and, as is due,
 With glory attributed to the high
 Creator? something yet of doubt remains,
 Which only thy solution can resolve.
 When I behold this goodly frame, this world
 Of Heaven and Earth consisting, and compute
 Their magnitudes, this earth a spot, a grain,
 An atom, with the firmament compar'd
 And all her number'd stars, that seem to roll
 Spaces incomprehensible (for such
 Their distance argues and their swift return
 Diurnal) merely to officiate light
 Round this opacous earth, this punctual spot,
 One day and night; in all their vast survey
 Useless besides; reasoning I oft admire,
 How nature wise and frugal could commit
 Such disproportions, with superfluous hand
 So many nobler bodies to create,
 Greater so manifold to this one use,
 For aught appears, and on their orbs impose
 Such restless revolution day by day
 Repeated, while the sedentary earth,
 That better might with far less compass move,

Serv'd by more noble than herself, attains
 Her end without least motion, and receives
 As tribute such a sunless journey brought
 Of incorporeal speed, her warmth and light ;
 Speed, to describe whose swiftness number fails.

So spake our Sire, and by his countenance seem'd
 Entering on studious thoughts abstruse, which Eve
 Perceiving where she sat retir'd in sight,
 With lowliness majestic from her seat,
 And grace that won who saw to wish her stay,
 Rose, and went forth among her fruits and flowers,
 To visit how they prosper'd, bud and bloom,
 Her nursery ; they at her coming sprung,
 And touch'd by her fair tendence gladlier grew.
 Yet went she not, as not with such discourse
 Delighted, or not capable her ear
 Of what was high : such pleasure she reserv'd,
 Adam relating, she sole auditress ;
 Her husband the relater she preferr'd
 Before the Angel, and of him to ask
 Chose rather ; he, she knew, would intermix
 Grateful digressions, and solve high dispute
 With conjugal caresses ; from his lip

Not words alone pleas'd her. O when meet now
 Such pairs, in love and mutual honour join'd?
 With Goddess-like demeanour forth she went ;
 Not unattended, for on her as queen
 A pomp of winning graces waited still,
 And from about her shot darts of desire
 Into all eyes to wish her still in sight.
 And Raphael now to Adam's doubt propos'd
 Benevolent and facil thus reply'd.

To ask or search I blame thee not, for Heaven
 Is as the book of God before thee set,
 Wherein to read his wondrous works, and learn
 His seasons, hours, or days, or months, or years :
 This to attain, whether Heaven move or Earth,
 Imports not, if thou reckon right, the rest
 From Man or Angel the great Architect
 Did wisely to conceal, and not divulge
 His secrets to be scann'd by them who ought
 Rather admire ; or if they list to try
 Conjecture, he his fabric of the Heavens
 Hath left to their disputes, perhaps to move
 His laughter at their quaint opinions wide
 Hereafter, when they come to model Heaven

And calculate the stars, how they will wield
 The mighty frame, how built, unbuild, contrive
 To save appearances, how gird the sphere
 With centric and eccentric scribbled o'er,
 Cycle and epicycle, orb in orb :
 Already by thy reasoning this I guess,
 Who art to lead thy offspring, and supposest
 That bodies bright and greater should not serve
 The less not bright, nor Heaven such journies run,
 Earth sitting still, when she alone receives
 The benefit : consider first, that great
 Or bright infers not excellence : the Earth
 Though, in comparison of Heaven, so small,
 Nor glistering, may of solid good contain
 More plenty than the sun that barren shines,
 Whose virtue on itself works no effect,
 But in the fruitful Earth ; there first receiv'd
 His beams, unactive else, their vigor find.
 Yet not to Earth are those bright luminaries
 Officious, but to thee Earth's habitant.
 And for the Heaven's wide circuit, let it speak
 The Maker's high magnificence, who built
 So spacious, and his line stretch'd out so far ;

That Man may know he dwells not in his own ;
 An edifice too large for him to fill,
 Lodg'd in a small partition, and the rest
 Ordain'd for uses to his Lord best known.
 The swiftness of those circles attribúte,
 Though numberless, to his omnipotence,
 That to corporeal substances could add
 Speed almost spiritual ; me thou think'st not slow,
 Who since the morning hour set out from Heaven
 Where God resides, and ere mid-day arriv'd
 In Eden, distance inexpressible
 By numbers that have name. But this I urge,
 Admitting motion in the Heavens, to shew
 Invalid that which thee to doubt it mov'd ;
 Not that I so affirm, though so it seem
 To thee who hast thy dwelling here on Earth.
 God to remove his ways from human sense,
 Plac'd Heaven from Earth so far that earthly sight,
 If it presume, might err in things too high,
 And no advantage gain. What if the sun
 Be center to the world, and other stars
 By his attractive virtue and their own
 Incited, dance about him various rounds ?

Their wandering course now high, now low, then hid,
Progressive, retrograde, or standing still,
In six thou seest, and what if seventh to these
The planet Earth, so stedfast though she seem,
Insensibly three different motions move?
Which else to several spheres thou must ascribe,
Mov'd contrary with thwart obliquities,
Or save the sun his labor, and that swift
Nocturnal and diurnal rhomb, suppos'd,
Invisible else above all stars, the wheel
Of day and night; which needs not thy belief,
If Earth industrious of herself fetch day
Travelling east, and with her part averse
From the sun's beam meet night, her other part
Still luminous by his ray. What if that light
Sent from her through the wide transpicious air,
To the terrestrial moon be as a star
Inlightning her by day, as she by night
This Earth? reciprocal, if land be there,
Fields and inhabitants: her spots thou seest
As clouds, and clouds may rain, and rain produce
Fruits in her soften'd soil, for some to eat
Allotted there; and other suns perhaps

With their attendant moons thou wilt descry
 Communicating male and female light,
 Which two great sexes animate the world,
 Stor'd in each orb perhaps with some that live.
 For such vast room in nature unpossess'd
 By living soul, desert and desolate,
 Only to shine, yet scarce to contribute
 Each orb a glimpse of light, convey'd so far
 Down to this habitable, which returns
 Light back to them, is obvious to dispute.
 But whether thus these things, or whether not,
 Whether the sun predominant in Heaven
 Rise on the Earth, or Earth rise on the sun,
 He from the east his flaming road begin,
 Or she from west her silent course advance
 With inoffensive pace, that spinning sleeps
 On her soft axle, while she paces even,
 And bears thee soft with the smooth air along,
 Solicit not thy thoughts with matters hid,
 Leave them to God above, him serve and fear ;
 Of other creatures, as him pleases best,
 Wherever plac'd, let him dispose : joy thou
 In what he gives to thee, this Paradise

And thy fair Eve ; Heaven is for thee too high
 To know what passes there ; be lowly wise :
 Think only what concerns thee and thy being ;
 Dream not of other worlds, what creatures there
 Live, in what state, condition or degree,
 Contented that thus far hath been reveal'd
 Not of Earth only, but of highest Heaven.

To whom thus Adam, clear'd of doubt, reply'd.
 How fully hast thou satisfy'd me, pure
 Intelligence of Heaven, Angel serene,
 And freed from intricacies, taught to live,
 The easiest way, nor with perplexing thoughts
 To interrupt the sweet of life, from which
 God hath bid dwell far off all anxious cares,
 And not molest us, unless we ourselves
 Seek them with wandering thoughts, and notions vain.
 But apt the mind or fancy is to rove
 Uncheck'd, and of her roving is no end ;
 Till warn'd, or by experience taught, she learn,
 That not to know at large of things remote
 From use, obscure and subtle, but to know
 That which before us lies in daily life,
 Is the prime wisdom ; what is more, is fume,

Or emptiness, or fond impertinence,
 And renders us in things that most concern
 Unpractis'd, unprepar'd, and still to seek.
 Therefore, from this high pitch let us descend
 A lower flight, and speak of things at hand
 Useful, whence haply mention may arise
 Of something not unseasonable to ask
 By sufferance, and thy wonted favor deign'd.
 Thee I have heard relating what was done
 Ere my remembrance : now hear me relate
 My story, which perhaps thou hast not heard ;
 And day is yet not spent ; till then thou seest
 How subtly to detain thee I devise,
 Inviting thee to hear while I relate,
 Fond, were it not in hope of thy reply :
 For while I sit with thee, I seem in Heaven,
 And sweeter thy discourse is to my ear
 Than fruits of palm-tree pleasantest to thirst
 And hunger both, from labor, at the hour
 Of sweet repast ; they satiate, and soon fill,
 Though pleasant ; but thy words with grace divine
 Imbued, bring to their sweetness no satiety.

To whom thus Raphael answer'd heavenly meek.
 Nor are thy lips ungraceful, Sire of men,

Nor tongue ineloquent ; for God on thee
 Abundantly his gifts hath also pour'd
 Inward and outward both, his image fair :
 Speaking or mute all comeliness and grace
 Attends thee, and each word, each motion forms ;
 Nor less think we in Heaven of thee on Earth
 Than of our fellow-servant, and enquire
 Gladly into the ways of God with Man :
 For God we see hath honor'd thee, and set
 On Man his equal love : say therefore on ;
 For I that day was absent, as befel,
 Bound on a voyage uncouth and obscure,
 Far on excursion toward the gates of Hell ;
 Squar'd in full legion (such command we had)
 To see that none thence issued forth a spy,
 Or enemy, while God was in his work,
 Lest he incens'd at such eruption bold,
 Destruction with Creation might have mix'd.
 Not that they durst without his leave attempt,
 But us he sends upon his high behests
 For state, as Sovran King, and to enure
 Our prompt obedience. Fast we found, fast shut
 The dismal gates, and barricadoed strong ;

But long ere our approaching heard within
 Noise, other than the sound of dance or song,
 Torment, and loud lament, and furious rage.
 Glad we return'd up to the coasts of light
 Ere sabbath evening : so we had in charge.
 But thy relation now ; for I attend,
 Pleas'd with thy words no less than thou with mine.

So spake the Godlike Power, and thus our Sire.
 For Man to tell how human life began
 Is hard ; for who himself beginning knew ?
 Desire with thee still longer to converse
 Induc'd me. As new wak'd from soundest sleep
 Soft on the flowery herb I found me laid
 In balmy sweat, which with his beams the sun
 Soon dry'd, and on the reeking moisture fed.
 Strait toward Heaven my wondering eyes I turn'd,
 And gaz'd a while the ample sky, till rais'd
 By quick instinctive motion up I sprung,
 As thitherward endeavouring, and upright
 Stood on my feet ; about me round I saw
 Hill, dale, and shady woods, and sunny plains,
 And liquid lapse of murmuring streams ; by these,
 Creatures that liv'd, and mov'd, and walk'd, or flew,

Birds on the branches warbling ; all things smil'd,
 With fragrance, and with joy my heart o'erflow'd.
 Myself I then perus'd, and limb by limb
 Survey'd, and sometimes went, and sometimes ran
 With supple joints, as lively vigor led :
 But who I was, or where, or from what cause,
 Knew not ; to speak I try'd, and forthwith spake ;
 My tongue obey'd and readily could name
 Whate'er I saw. Thou Sun, said I, fair light,
 And thou enlighten'd Earth, so fresh and gay,
 Ye Hills and Dales, ye Rivers, Woods, and Plains,
 And ye that live and move, fair Creatures, tell,
 Tell, if ye saw, how came I thus, how here ?
 Not of myself ; by some great Maker then,
 In goodness and in power præminent ;
 Tell me, how may I know him, how adore,
 From whom I have that thus I move and live,
 And feel that I am happier than I know.
 While thus I call'd, and stray'd I knew not whither,
 From where I first drew air, and first beheld
 This happy light, when answer none return'd,
 On a green shady bank profuse of flowers
 Pensive I sat me down ; there gentle sleep

First found me, and with soft oppression seis'd
 My drowsed sense, untroubled, though I thought
 I then was passing to my former state
 Insensible, and forthwith to dissolve :
 When suddenly stood at my head a dream,
 Whose inward apparition gently mov'd
 My fancy to believe I yet had being,
 And liv'd : One came, methought, of shape divine,
 And said, Thy mansion wants thee, Adam, rise,
 First Man, of men innumerable ordain'd
 First Father ; call'd by thee I come thy guide
 To the garden of bliss, thy seat prepar'd.
 So saying, by the hand he took me rais'd,
 And over fields and waters, as in air
 Smooth sliding without step, last led me up
 A woody mountain : whose high top was plain,
 A circuit wide, enclos'd, with goodliest trees
 Planted, with walks, and bowers, that what I saw
 Of Earth before scarce pleasant seem'd. Each tree
 Loaden with fairest fruit, that hung to the eye
 Tempting, stirr'd in me sudden appetite
 To pluck and eat ; whereat I wak'd, and found
 Before mine eyes all real, as the dream

Had lively shadow'd : here had new begun
My wandering, had not he who was my guide
Up hither, from among the trees appear'd,
Presence divine. Rejoicing, but with awe
In adoration at his feet I fell
Submit : he rear'd me', and whom thou sought'st I am,
Said mildly, Author of all this thou seest
Above, or round about thee or beneath.
This Paradise I give thee, count it thine
To till and keep, and of the fruit to eat :
Of every tree that in the garden grows
Eat freely with glad heart ; fear here no dearth :
But of the tree whose operation brings
Knowledge of good and ill, which I have set
The pledge of thy obedience and thy faith,
Amid the garden by the tree of life,
Remember what I warn thee, shun to taste,
And shun the bitter consequence : for know,
The day thou eat'st thereof, my sole command
Transgress'd, inevitably thou shalt die ;
From that day mortal, and this happy state
Shalt lose, expell'd from hence into a world
Of woe and sorrow. Sternly he pronounc'd

The rigid interdiction, which resounds
 Yet dreadful in mine ear, though in my choice
 Not to incur ; but soon his clear aspect
 Return'd and gracious purpose thus renew'd.

Not only these fair bounds, but all the Earth
 To thee and to thy race I give ; as lords
 Possess it, and all things that therein live.
 Or live in sea, or air, beast, fish, and fowl.
 In sign whereof each bird and beast behold
 After their kinds ; I bring them to receive
 From thee their names, and pay thee fealty
 With low subjection ; understand the same
 Of fish within their watry residence,
 Not hither summon'd, since they cannot change
 Their element to draw the thinner air.

As thus he spake, each bird and beast behold
 Approaching two and two, these cowering low
 With blandishment, each bird stoop'd on his wing,
 I nam'd them as they pass'd, and understood
 Their nature, with such knowledge God endued
 My sudden apprehension : but in these
 I found not what methought I wanted still ;
 And to the heavenly vision thus presum'd.

O by what name, for thou above all these,
 Above mankind, or aught than mankind higher,
 Surpassest far my naming, how may I
 Adore thee, Author of this universe,
 And all this good to man? for whose well being
 So amply, and with hands so liberal
 Thou hast provided all things; but with me
 I see not who partakes. In solitude
 What happiness? who can enjoy alone,
 Or all enjoying, what contentment find?
 Thus I presumptuous; and the vision bright,
 As with a smile more brighten'd, thus reply'd.

What call'st thou solitude? is not the Earth
 With various living creatures, and the air
 Replenish'd, and all these at thy command
 To come and play before thee? know'st thou not
 Their language and their ways? they also know,
 And reason not contemptibly; with these
 Find pastime, and bear rule; thy realm is large.

So spake the universal Lord, and seem'd
 So ordering. I with leave of speech implor'd,
 And humble deprecation thus reply'd,

Let not my words offend thee, heavenly Power,
 My Maker, be propitious while I speak.

Hast thou not made me here thy substitute,
 And these inferior far beneath me set?
 Among unequals what society
 Can sort, what harmony or true delight?
 Which must be mutual, in proportion due
 Given and receiv'd; but in disparity
 The one intense, the other still remiss
 Cannot well suit with either, but soon prove
 Tedious alike: of fellowship I speak
 Such as I seek, fit to participate
 All rational delight, wherein the brute
 Cannot be human consort; they rejoice
 Each with their kind, lion with lioness;
 So fitly them in pairs thou hast combin'd;
 Much less can bird with beast, or fish with fowl
 So well converse, nor with the ox the ape;
 Worse then can man with beast, and least of all.

Whereto the Almighty answer'd, not displeas'd,
 A nice and subtle happiness I see
 Thou to thyself proposhest, in the choice
 Of thy associates, Adam, and wilt taste
 No pleasure, though in pleasure, solitary.
 What think'st thou then of me, and this my state?
 Seem I to thee sufficiently possess'd

Of happiness, or not? who am alone
 From all eternity, for none I know
 Second to me or like, equal much less.
 How have I then with whom to hold converse
 Save with the creatures which I made, and those
 To me inferior, infinite descents
 Beneath what other creatures are to thee?

He ceas'd, I lowly answer'd. To attain
 The highth and depth of thy eternal ways
 All human thoughts come short, Supreme of things ;
 Thou in thyself art perfect, and in thee
 Is no deficiencie found ; not so is Man,
 But in degree, the cause of his desire
 By conversation with his like to help,
 Or solace his defects. No need that thou
 Should'st propagate, already infinite,
 And through all numbers absolute, though one ;
 But Man by number is to manifest
 His single imperfection, and beget
 Like of his like, his image multiply'd,
 In unity defective, which requires
 Collateral love, and dearest amity.
 Thou in thy secrecy although alone,

Best with thyself accompanied, seek'st not
 Social communication, yet so pleas'd,
 Canst raise thy creature to what highth thou wilt
 Of union or communion, deify'd ;
 I by conversing cannot these erect
 From prone, nor in their ways complacence find.
 Thus I embolden'd spake, and freedom us'd
 Permissive, and acceptance found, which gain'd
 This answer from the gracious voice divine.

Thus far to try thee, Adam, I was pleas'd,
 And find thee knowing not of beasts alone,
 Which thou hast rightly nam'd, but of thyself,
 Expressing well the spirit within thee free,
 My image, not imparted to the brute,
 Whose fellowship therefore unmeet for thee,
 Good reason was thou freely should'st dislike,
 And be so minded still ; I, ere thou spak'st,
 Knew it not good for Man to be alone,
 And no such company as then thou saw'st
 Intended thee, for trial only brought,
 To see how thou could'st judge of fit and meet :
 What next I bring shall please thee, be assur'd,
 Thy likeness, thy fit help, thy other self,

Thy wish exactly to thy heart's desire.

He ended, or I heard no more, for now
 My earthly by his heavenly overpower'd,
 Which it had long stood under, strain'd to the highth
 In that celestial colloquy sublime,
 As with an object that excels the sense,
 Dazzled and spent, sunk down, and sought repair
 Of sleep, which instantly fell on me, call'd
 By nature as in aid, and clos'd mine eyes.
 Mine eyes he clos'd, but open left the cell
 Of fancy my internal sight, by which
 Abstract as in a trance methought I saw,
 Though sleeping, where I lay, and saw the shape
 Still glorious before whom awake I stood ;
 Who stooping open'd my left side, and took
 From thence a rib, with cordial spirits warm,
 And life-blood streaming fresh ; wide was the wound,
 But suddenly with flesh fill'd up and heal'd :
 The rib he form'd and fashion'd with his hands ;
 Under his forming hands a creature grew,
 Manlike, but different sex, so lovely fair,
 That what seem'd fair in all the world, seem'd now
 Mean, or in her summ'd up, in her contain'd

And in her looks, which from that time infus'd
 Sweetness into my heart, unfelt before,
 And into all things from her air inspir'd
 The spirit of love and amorous delight.
 She disappear'd, and left me dark ; I wak'd
 To find her, or for ever to deplore
 Her loss, and other pleasures all abjure :
 When out of hope, behold her, not far off,
 Such as I saw her in my dream, adorn'd
 With what all Earth or Heaven could bestow
 To make her amiable : on she came,
 Led by her Heavenly Maker, though unseen,
 And guided by his voice, nor uninform'd
 Of nuptial sanctity and marriage rites :
 Grace was in all her steps, Heaven in her eye,
 In every gesture dignity and love.
 I overjoy'd could not forbear aloud.

This turn hath made amends ; thou hast fulfill'd
 Thy words, Creator bounteous and benign,
 Giver of all things fair, but fairest this
 Of all thy gifts, nor enviest. I now see
 Bone of my bone, flesh of my flesh, myself
 Before me ; Woman is her name, of Man

Extracted ; for this cause he shall forego
 Father and mother, and to' his wife adhere ;
 And they shall be one flesh, one heart, one soul.

She heard me thus, and though divinely brought,
 Yet innocence and virgin modesty,
 Her virtue and the conscience of her worth,
 That would be woo'd, and not unsought be won,
 Not obvious, not obtrusive, but retir'd,
 The more desirable, or to say all,
 Nature herself, though pure of sinful thought,
 Wrought in her so, that seeing me, she turn'd ;
 I follow'd her, she what was honour knew,
 And with obsequious majesty approv'd
 My pleaded reason. To the nuptial bower
 I led her blushing like the morn : all Heaven,
 And happy constellations on that hour
 Shed their selectest influence ; the Earth
 Gave sign of gratulation, and each hill ;
 Joyous the birds ; fresh gales and gentle airs
 Whisper'd it to the woods, and from their wings
 Flung rose, flung odours from the spicy shrub,
 Disporting, till the amorous bird of night
 Sung spousal, and bid haste the evening star

On his hill top, to light the bridal lamp.

Thus I have told thee all my state, and brought
 My story to the sum of earthly bliss
 Which I enjoy, and must confess to find
 In all things else delight indeed, but such
 As us'd or not, works in the mind no change,
 Nor vehement desire; these delicacies
 I mean of taste, sight, smell, herbs, fruits, and flowers,
 Walks, and the melody of birds; but here
 Far otherwise, transported I behold,
 Transported touch; here passion first I felt,
 Commotion strange, in all enjoyments else
 Superior and unmov'd, here only weak
 Against the charm of beauty's powerful glance.
 Or nature fail'd in me, and left some part
 Not proof enough such object to sustain,
 Or from my side subducting, took perhaps
 More than enough; at least on her bestow'd
 Too much of ornament, in outward shew
 Elaborate, of inward less exact.
 For well I understand in the prime end
 Of nature, her the inferior, in the mind
 And inward faculties, which most excel,

In outward also her resembling less
 His image who made both, and less expressing
 The character of that dominion given
 O'er other creatures ; yet when I approach
 Her loveliness, so absolute she seems
 And in herself compleat, so well to know
 Her own, that what she wills to do or say,
 Seems wisest, virtuousest, discreetest, best ;
 All higher knowledge in her presence falls
 Degraded, wisdom in discourse with her
 Loses discountenanc'd, and like folly shews ;
 Authority and reason on her wait,
 As one intended first, not after made
 Occasionally ; and to consummate all,
 Greatness of mind and nobleness their seat
 Build in her loveliest, and create an awe
 About her, as a guard angelic plac'd.

To whom the Angel with contracted brow.
 Accuse not Nature, she hath done her part ;
 Do thou but thine, and be not diffident
 Of wisdom, she deserts thee not, if thou
 Dismiss not her, when most thou need'st her nigh,
 By attribúting overmuch to things

Less excellent, as thou thyself perceivest.
 For what admir'st thou, what transports thee so,
 An outside? fair no doubt, and worthy well
 Thy cherishing, thy honoring, and thy love,
 Not thy subjection : weigh with her thyself ;
 Then value : oft-times nothing profits more
 Than self esteem, grounded on just and right
 Well manag'd ; of that skill the more thou knowest,
 The more she will acknowledge thee her head,
 And to realities yield all her shows :
 Made so adorn for thy delight the more,
 So awful, that with honor thou may'st love
 Thy mate, who sees when thou art seen least wise.
 But if the sense of touch whereby mankind
 Is propagated seem such dear delight
 Beyond all other, think the same vouchsaf'd
 To cattel and each beast ; which would not be
 To them made common and divulg'd, if aught
 Therein enjoy'd were worthy to subdue
 The soul of Man, or passion in him move.
 What higher in her society thou find'st
 Attractive, human, rational, love still ;
 In loving thou dost well, in passion not,

Wherein true love consists not ; love refines
 The thoughts, and heart enlarges, hath his seat
 In reason, and is judicious, is the scale
 By which to heavenly love thou may'st ascend,
 Not sunk in carnal pleasure, for which cause
 Among the beasts no mate for thee was found.

To whom thus half abash'd Adam reply'd.
 Neither her outside form'd so fair, nor aught
 In procreation common to all kinds
 (Though higher of the genial bed by far,
 And with mysterious reverence I deem)
 So much delights me, as those graceful acts,
 Those thousand decencies that daily flow
 From all her words and actions, mix'd with love
 And sweet compliance, which declare unfeign'd
 Union of mind, or in us both one soul ;
 Harmony to behold in wedded pair
 More grateful than harmonious sound to the ear.
 Yet these subject not ; I to thee disclose
 What inward thence I feel, not therefore foil'd,
 Who meet with various objects, from the sense
 Variously representing ; yet still free
 Approve the best, and follow what I approve.

To love thou blam'st me not, for love thou say'st
 Leads up to Heaven, is both the way and guide ;
 Bear with me then, if lawful what I ask ;
 Love not the heavenly Spirits, and how their love
 Express they, by looks only', or do they mix
 Irradiance, virtual or immediate touch ?

To whom the Angel, with a smile that glow'd
 Celestial rosy red, love's proper hue,
 Answer'd. Let it suffice thee that thou know'st
 Us happy', and without love no happiness.
 Whatever pure thou in the body' enjoy'st
 (And pure thou wert created) we enjoy
 In eminence, and obstacle find none
 Of membrane, joint, or limb, exclusive bars :
 Easier than air with air, if spirits embrace,
 Total they mix, union of pure with pure
 Desiring ; nor restrain'd conveyance need
 As flesh to mix with flesh, or soul with soul.
 But I can now no more ; the parting sun
 Beyond the Earth's green Cape and verdant Isles
 Hesperian sets, my signal to depart.
 Be strong, live happy', and love, but first of all
 Him whom to love is to obey, and keep

His great command ; take heed lest passion sway
 Thy judgment to do ought, which else free will
 Would not admit : thine and of all thy sons
 The weal or woe in thee is plac'd ; beware.
 I in thy persevering shall rejoice,
 And all the Blest : stand fast ; to stand or fall,
 Free in thine own arbitrement it lies.
 Perfect within, no outward aid require ;
 And all temptation to transgress repel.

So saying, he arose ; whom Adam thus,
 Follow'd with benediction. Since to part,
 Go heavenly Guest, ethereal Messenger,
 Sent from whose sovran goodness I adore.
 Gentle to me and affable hath been
 Thy condescension, and shall be' honour'd ever
 With grateful memory : thou to mankind
 Be good and friendly still, and oft return.

So parted they, the Angel up to Heaven
 From the thick shade, and Adam to his bower.

P A R A D I S E L O S T .

B O O K V I I I .

THE ARGUMENT OF THE EIGHTH BOOK.

ADAM enquires concerning celestial motions ; is doubtfully answered, and exhorted to search rather things more worthy of knowledge : Adam assents, and, still desirous to detain Raphael, relates to him what he remembered since his own creation, his placing in Paradise, his talk with God concerning solitude and fit society, his first meeting and nuptials with Eve, his discourse with the Angel thereupon ; who, after admonitions repeated, departs.

P A R A D I S E L O S T .

B O O K IX.

E E E

THE ARGUMENT OF THE NINTH BOOK.

SARIS, having compassed the earth, with meditated guile returns as a mist by night into Paradise; enters into the Serpent sleeping. Adam and Eve in the morning go forth to their labors, which Eve proposes to divide in several places, each laboring apart: Adam consents not, alledging the danger, lest that Enemy, of whom they were forewarned, should attempt her found alone: Eve, loath to be thought not circumspect or firm enough, urges her going apart, the rather desirous to make trial of her strength; Adam at last yields: the Serpent finds her alone; his subtle approach, first gazing, then speaking, with much flattery extolling Eve above all other creatures. Eve, wondering to hear the Serpent speak, asks how he attained to human speech and such understanding not till now; the Serpent answers, that by tasting of a certain tree in the garden he attained both to speech and reason, till then void of both: Eve requires him to bring her to that tree, and finds it to be the tree of knowledge forbidden: the Serpent, now grown bolder, with many wiles and arguments induces her at length to eat; she pleased with the taste deliberates a while whether to impart thereof to Adam or not, at last brings him of the fruit, relates what persuaded her to eat thereof: Adam, at first amazed, but perceiving her lost, resolves through vehemence of love to perish with her; and extenuating the trespass, eats also of the fruit: the effects thereof in them both; they seek to cover their nakedness; then fall to variance and accusation of one another.



B O O K IX.

VER. I—IO.

NO more of talk where God or Angel guest
With Man, as with his friend, familiar us'd
To sit indulgent, and with him partake
Rural repast, permitting him the while
Venial discourse unblam'd : I now must change
Those notes to tragic ; foul distrust, and breach
Disloyal on the part of Man, revolt,
And disobedience : on the part of Heaven
Now alienated, distance and distaste,
Anger and just rebuke, and judgment given,

That brought into this world a world of woe,
 Sin and her shadow death, and Misery
 Death's harbinger : sad task, yet argument
 Not less but more heroic than the wrath
 Of stern Achilles on his foe pursued
 Thrice fugitive about Troy wall ; or rage
 Of Turnus for Lavinia disespous'd,
 Or Neptune's ire, or Juno's, that so long
 Perplex'd the Greek and Cytherea's son ;
 If answerable style I can obtain
 Of my celestial patroness, who deigns
 Her nightly visitation unimplor'd,
 And dictates to me slumbering, or inspires
 Easy my unpremeditated verse :
 Since first this subject for heroic song
 Pleas'd me long choosing, and beginning late ;
 Not sedulous by nature to indite
 Wars, hitherto the only argument
 Heroic deem'd, chief mastery to dissect
 With long and tedious havoc fabled knights,
 In battels feign'd ; the better fortitude
 Of patience and heroic martyrdom
 Unsung ; or to describe races and games,

Or tilting furniture, emblazon'd shields,
 Impresses quaint, caparisons and steeds ;
 Bases and tinsel trappings, gorgeous knights
 At joust and tournament ; then marshal'd feast
 Serv'd up in hall with sewers, and seneshals ;
 The skill of artifice or office mean,
 Not that which justly gives heroic name
 To person or to poem. Me of these
 Nor skill'd nor studious, higher argument
 Remains, sufficient of itself to raise
 That name, unless an age too late, or cold
 Climate, or years damp my intended wing
 Depress'd, and much they may, if all be mine,
 Not hers who brings it nightly to my ear.

The sun was sunk, and after him the star
 Of Hesperus, whose office is to bring
 Twilight upon the Earth, short arbiter
 'Twixt day and night, and now from end to end
 Night's hemisphere had veil'd the horizon round :
 When Satan, who late fled before the threats
 Of Gabriel out of Eden, now improv'd
 In meditated fraud and malice, bent
 On Man's destruction, maugre what might hap

Of heavier on himself, fearless return'd.
 By night he fled, and at midnight return'd
 From compassing the Earth, cautious of day,
 Since Uriel regent of the sun descry'd
 His entrance, and forewarn'd the Cherubim
 That kept their watch ; thence full of anguish driven,
 The space of seven continued nights he rode
 With darkness, thrice the equinoctial line
 He circled, four times cross'd the car of night
 From pole to pole, traversing each colúre ;
 On the eighth return'd, and on the coast averse
 From entrance or Cherubic watch, by stealth
 Found unsuspected way. There was a place,
 Now not, though sin, not time, first wrought the change,
 Where Tigris at the foot of Paradise
 Into a gulf shot under ground, till part
 Rose up a fountain by the tree of life ;
 In with the river sunk, and with it rose
 Satan involv'd in rising mist, then sought
 Where to lie hid ; sea he had search'd and land
 From Eden over Pontus, and the pool
 Mæotis, up beyond the river Ob ;
 Downward as far antarctic ; and in length

West from Orontes to the Ocean barr'd
 At Darien, thence to the land where flows
 Ganges and Indus : thus the orb he roam'd
 With narrow search ; and with inspection deep
 Consider'd every creature, which of all
 Most opportune might serve his wiles, and found
 The Serpent subtlest beast of all the field.
 Him after long debate, irresolute
 Of thoughts revolv'd, his final sentence chose
 Fit vessel, fittest imp of fraud, in whom
 To enter, and his dark suggestions hide
 From sharpest sight : for in the wily snake,
 Whatever sleights none would suspicious mark,
 As from his wit and native subtlety
 Proceeding, which in other beasts observ'd
 Doubt might beget of diabolic power
 Active within beyond the sense of brute.
 Thus he resolv'd, but first from inward grief
 His bursting passion into plaints thus pour'd :
 O Earth, how like to Heaven, if not preferr'd
 More justly, seat worthier of Gods, as built
 With second thoughts, reforming what was old !
 For what God after better, worse would build ?

Terrestrial Heaven, danc'd round by other Heavens
 That shine, yet bear their bright officious lamps,
 Light above light, for thee alone, as seems,
 In thee concentrating all their precious beams
 Of sacred influence! As God in Heaven
 Is center, yet extends to all, so thou
 Centring receiv'st from all those orbs; in thee,
 Not in themselves, all their known virtue' appears
 Productive in herb, plant, and nobler birth
 Of creatures animate with gradual life
 Of growth, sense, reason, all summ'd up in Man.
 With what delight could I have walk'd thee round,
 If I could joy in aught, sweet interchange
 Of hill and valley, rivers, woods and plains,
 Now land, now sea, and shores with forest crown'd,
 Rocks, dens, and caves! But I in none of these
 Find place or refuge; and the more I see
 Pleasures about me, so much more I feel
 Torment within me', as from the hateful siege
 Of contraries; all good to me becomes
 Bane, and in Heaven much worse would be my state.
 But neither here seek I, no nor in Heaven
 To dwell, unless by mastering Heaven's Supreme;

Nor hope to be myself less miserable
By what I seek, but others to make such
As I, though thereby worse to me redound :
For only in destroying I find ease
To my relentless thoughts ; and him destroy'd,
Or won to what may work his utter loss,
For whom all this was made, all this will soon
Follow, as to him link'd in weal or woe,
In woe then ; that destruction wide may range :
To me shall be the glory sole among
The infernal Powers, in one day to have marr'd
What he Almighty stil'd, six nights and days
Continued making, and who knows how long
Before had been contriving, though perhaps
Not longer than since I in one night freed
From servitude inglorious well nigh half
The angelic name, and thinner left the throng
Of his adorers : he to be aveng'd,
And to repair his numbers thus impair'd,
Whether such virtue spent of old now fail'd
More Angels to create, if they at least
Are his created, or to spite us more,
Determin'd to advance into our room

A creature form'd of Earth, and him endow,
 Exalted from so base original,
 With heavenly spoils, our spoils: what he decreed
 He' effected; Man he made, and for him built
 Magnificent this world, and Earth his seat,
 Him Lord pronounc'd, and, O indignity!
 Subjected to his service Angel wings,
 And flaming ministers to watch and tend
 Their earthly charge: of these the vigilance
 I dread, and to elude, thus wrapt in mist
 Of midnight vapour glide obscure, and pry
 In every bush and brake, where hap may find
 The serpent sleeping, in whose mazy folds
 To hide me, and the dark intent I bring.
 O foul descent! that I, who erst contended
 With Gods to sit the highest, am now constrain'd
 Into a beast, and mix'd with bestial slime,
 This essence to incarnate and imbrute,
 That to the highth of deity aspir'd;
 But what will not ambition and revenge
 Descend to? who aspires must down as low
 As high he soar'd, obnoxious first or last
 To basest things. Revenge, at first though sweet,

Bitter ere long back on itself recoils ;
 Let it ; I reck not, so it light well aim'd,
 Since higher I fall short, on him who next
 Provokes my envy, this new favorite
 Of Heaven, this Man of clay, son of despite,
 Whom us the more to spite his Maker rais'd
 From dust : spite then with spite is best repaid.

So saying, through each thicket dank or dry,
 Like a black mist low creeping, he held on
 His midnight search, where soonest he might find
 The serpent : him fast sleeping soon he found
 In labyrinth of many a round self-roll'd,
 His head the midst, well stor'd with subtle wiles :
 Nor yet in horrid shade or dismal den,
 Nor nocent yet, but on the grassy herb
 Fearless unfear'd he slept : in at his mouth
 The Devil enter'd, and his brutal sense,
 In heart or head, possessing soon inspir'd
 With act intelligential ; but his sleep
 Disturb'd not, waiting close the approach of morn,

Now when as sacred light began to dawn
 In Eden on the humid flowers, that breath'd
 Their morning incense, when all things that breathe,

From the Earth's great altar send up silent praise
 To the Creator, and his nostrils fill
 With grateful smell, forth came the human pair,
 And join'd their vocal worship to the quire
 Of creatures wanting voice; that done, partake
 The season, prime for sweetest scents and airs:
 Then commune how that day they best may ply
 Their growing work: for much their work outgrew
 The hands dispatch of two gard'ning so wide.
 And Eve first to her husband thus began.

Adam, well may we labour still to dress
 This garden, still to tend plant, herb and flower,
 Our pleasant task enjoin'd; but till more hands
 Aid us, the work under our labor grows,
 Luxurious by restraint; what we by day
 Lop overgrown, or prune, or prop, or bind,
 One night or two with wanton growth derides
 Tending to wild. Thou therefore now advise
 Or bear what to my mind first thoughts present;
 Let us divide our labors, thou where choice
 Leads thee, or where most needs, whether to wind
 The woodbine round this arbor, or direct
 The clasping ivy where to climb, while I

In yonder spring of roses intermix'd
 With myrtle, find what to redress till noon :
 For while so near each other thus all day
 Our task we choose, what wonder if so near
 Looks intervene and smiles, or object new
 Casual discourse draw on, which intermits
 Our day's work brought to little, though begun
 Early, and the hour of supper comes unearn'd.

To whom mild answer Adam thus return'd.
 Sole Eve, associate sole, to me beyond
 Compare above all living creatures dear,
 Well hast thou motion'd, well thy thoughts employ'd
 How we might best fulfil the work which here
 God hath assign'd us, nor of me shalt pass
 Unprais'd : for nothing lovelier can be found
 In woman, than to study household good,
 And good works in her husband to promote.
 Yet not so strictly hath our Lord impos'd
 Labor, as to debar us when we need
 Refreshment, whether food, or talk between ;
 Food of the mind, or this sweet intercourse
 Of looks and smiles, for smiles from reason flow,
 To brute deny'd, and are of love the food ;

Love not the lowest end of human life.
For not to irksome toil, but to delight
He made us, and delight to reason join'd.
These paths and bowers doubt not but our joint hands
Will keep from wilderness with ease, as wide
As we need walk, till younger hands ere long
Assist us : but if much converse perhaps
Thee satiate, to short absence I could yield.
For solitude sometimes is best society,
And short retirement urges sweet return.
But other doubt possesses me, lest harm
Befal thee sever'd from me ; for thou know'st
What hath been warn'd us, what malicious foe
Envyng our happiness, and of his own
Despairing, seeks to work us woe and shame
By sly assault ; and somewhere nigh at hand
Watches, no doubt, with greedy hope to find
His wish and best advantage, us asunder,
Hopeless to circumvent us join'd, where each
To other speedy aid might lend at need ;
Whether his first design be to withdraw
Our feälty from God, or to disturb
Conjugal love, than which perhaps no bliss

Enjoy'd by us excites his envy more ;
 Or this, or worse, leave not the faithful side
 That gave thee being, still shades thee and protects.
 The wife, where danger or dishonor lurks,
 Safest and seemliest by her husband stays,
 Who guards her, or with her the worst endures.

To whom the virgin majesty of Eve,
 As one who loves, and some unkindness meets,
 With sweet austere composure thus reply'd.

Offspring of Heaven and Earth, and all Earth's lord,
 That such an enemy we have, who seeks
 Our ruin, both by thee inform'd I learn,
 And from the parting Angel over-heard
 As in a shady nook I stood behind,
 Just then return'd at shut of evening flowers.
 But that thou should'st my firmness therefore doubt
 To God or thee, because we have a foe
 May tempt it, I expected not to hear.
 His violence thou fear'st not, being such,
 As we, not capable of death or pain,
 Can either not receive, or can repel.
 His fraud is then thy fear, which plain infers
 Thy equal fear that my firm faith and love

Can by his fraud be shaken, or seduc'd ;
Thoughts, which how found they harbour in thy breast,
Adam, mis-thought of her to thee so dear ?

To whom with healing words Adam reply'd.
Daughter of God and Man, immortal Eve,
For such thou art, from sin and blame entire :
Not diffident of thee do I dissuade
Thy absence from my sight, but to avoid
The attempt itself, intended by our foe.
For he who tempts, though' in vain, at least asperses
The tempted with dishonor foul, suppos'd
Not incorruptible of faith, not proof
Against temptation : thou thyself with scorn
And anger would'st resent the offer'd wrong,
Though ineffectual found : misdeem not then,
If such affront I labor to avert
From thee alone, which on us both at once
The enemy, though bold, will hardly dare,
Or daring, first on me the assault shall light.
Nor thou his malice and false guile contemn ;
Subtle he needs must be, who could seduce
Angels ; nor think superfluous others aid.
I from the influence of thy looks receive

Access in every virtue, in thy sight
 More wise, more watchful, stronger, if need were
 Of outward strength; while shame, thou looking on,
 Shame to be overcome or over-reach'd
 Would utmost vigor raise, and rais'd unite.
 Why should'st not thou like sense within thee feel
 When I am present, and thy trial choose
 With me, best witness of thy virtue try'd?

So spake domestic Adam in his care
 And matrimonial love; but Eve, who thought
 Less attributed to her faith sincere,
 Thus her reply with accent sweet renew'd.

If this be our condition, thus to dwell
 In narrow circuit straiten'd by a foe,
 Subtle or violent, we not endued
 Single with like defence, wherever met,
 How are we happy, still in fear of harm?
 But harm precedes not sin: only our foe
 Tempting affronts us with his foul esteem
 Of our integrity: his foul esteem
 Sticks no dishonor on our front, but turns
 Foul on himself; then wherefore shunn'd or fear'd
 By us? who rather double honor gain

From his surmise prov'd false, find peace within,
 Favor from Heaven, our witness from the event.
 And what is faith, love, virtue unassay'd
 Alone, without exterior help sustain'd?
 Let us not then suspect our happy state
 Left so imperfect by the Maker wise,
 As not secure to single or combin'd.
 Frail is our happiness, if this be so,
 And Eden were no Eden thus expos'd.

To whom thus Adam fervently reply'd.
 O Woman, best are all things as the will
 Of God ordain'd them, his creating hand
 Nothing imperfect or deficient left
 Of all that he created, much less Man,
 Or aught that might his happy state secure,
 Secure from outward force; within himself
 The danger lies, yet lies within his power:
 Against his will he can receive no harm.
 But God left free the will, for what obeys
 Reason, is free, and reason he made right,
 But bid her well beware, and still erect,
 Lest by some fair appearing good surpris'd
 She dictate false, and misinform the will

To do what God expressly hath forbid.
 Not then mistrust, but tender love enjoins,
 That I should mind thee oft, and mind thou me.
 Firm we subsist, yet possible to swerve,
 Since reason not impossibly may meet
 Some specious object by the foe suborn'd,
 And fall into deception unaware,
 Not keeping strictest watch, as she was warn'd.
 Seek not temptation then, which to avoid
 Were better, and most likely if from me
 Thou sever not: trial will come unsought.
 Would'st thou approve thy constancy, approve
 First thy obedience; the other who can know,
 Not seeing thee attempted, who attest?
 But if thou think'st, trial unsought may find
 Us both securer than thus warn'd thou seem'st,
 Go; for thy stay, not free, absents thee more;
 Go in thy native innocence, rely
 On what thou hast of virtue, summon all,
 For God towards thee hath done his part, do thine.

So spake the Patriarch of mankind; but Eve
 Persisted, yet submiss, though last, reply'd.

With thy permission then, and thus forewarn'd

Chiefly by what thy own last reasoning words
 Touch'd only, that our trial, when least sought,
 May find us both perhaps far less prepar'd,
 The willinger I go, nor much expect
 A foe so proud will first the weaker seek ;
 So bent, the more shall shame him his repulse.

Thus saying, from her husband's hand, her hand
 Soft she withdrew, and like a Wood-Nymph light
 Orcaid or Dryad, or of Delia's train,
 Betook her to the groves, but Delia's self
 In gait surpass'd and Goddess-like deport,
 Though not as she with bow and quiver arm'd,
 But with such gardening tools as art yet rude,
 Guiltless of fire had form'd, or Angels brought.
 To Pales, or Pomona, thus adorn'd,
 Likest she seem'd, Pomona when she fled
 Vertumnus, or to Ceres in her prime,
 Yet virgin of Proserpina from Jove.
 Her long with ardent look his eye pursued
 Delighted, but desiring more her stay.
 Oft he to her his charge of quick return
 Repeated, she to him as oft engag'd
 To be return'd by noon amid the bower,

And all things in best order to invite
 Noon-tide repast, or afternoon's repose.
 O much deceiv'd, much failing, hapless Eve,
 Of thy presum'd return! event perverse!
 Thou never from that hour in Paradise
 Found'st either sweet repast, or sound repose;
 Such ambush hid among sweet flowers and shades
 Waited with hellish rancor imminent
 To intercept thy way, or send thee back
 Despoil'd of innocence, of faith, of bliss.
 For now, and since first break of dawn, the Fiend,
 Mere serpent in appearance, forth was come,
 And on his quest, where likeliest he might find
 The only two of mankind, but in them
 The whole included race, his purpos'd prey.
 In bower and field he sought, where any tuft
 Of grove or garden-plot more pleasant lay,
 Their tendance or plantation for delight;
 By fountain or by shady rivulet
 He sought them both, but wish'd his hap might find
 Eve separate; he wish'd, but not with hope
 Of what so seldom chanc'd, when to his wish,
 Beyond his hope, Eve separate he spies,

Veil'd in a cloud of fragrance, where she stood,
 Half spy'd, so thick the roses bushing round
 About her glow'd, oft stooping to support
 Each flower of slender stalk, whose head though gay
 Carnation, purple', azure, or speck'd with gold,
 Hung drooping unsustain'd; them she upstays
 Gently with myrtle band, mindless the while,
 Herself, though fairest unsupported flower,
 From her best prop so far, and storm so nigh.
 Nearer he drew, and many a walk travérs'd
 Of stateliest covert, cedar, pine, or palm,
 Then voluble and bold, now hid, now seen
 Among thick-woven arborets and flowers
 Imborder'd on each bank, the hand of Eve :
 Spot more delicious than those gardens feign'd
 Or of reviv'd Adonis, or renown'd
 Alcinous, host of old Laertes' son,
 Or that, not mystic, where the sapient King
 Held dalliance with his fair Egyptian spouse.
 Much he the place admir'd, the person more.
 As one who long in populous city pent,
 Where houses thick and sewers annoy the air,
 Forth issuing on a summer's morn to breathe

Among the pleasant villages and farms
 Adjoin'd, from each thing met conceives delight,
 The smell of grain, or tedded grass, or kine,
 Or dairy', each rural sight, each rural sound ;
 If chance with nymphlike step fair virgin pass,
 What pleasing seem'd, for her now pleases more,
 She most, and in her look sums all delight.
 Such pleasure took the Serpent to behold
 This flowery plat, the sweet recess of Eve
 Thus early, thus alone ; her heavenly form
 Angelic, but more soft, and feminine,
 Her graceful innocence, her every air
 Of gesture, or least action overaw'd
 His malice, and with rapine sweet bereav'd
 His fierceness of the fierce intent it brought :
 That space the Evil-one abstracted stood
 From his own evil, and for the time remain'd
 Stupidly good, of enmity disarm'd,
 Of guile, of hate, of envy, of revenge ;
 But the hot Hell that always in him burns,
 Though in mid Heaven, soon ended his delight,
 And tortures him now more, the more he sees
 Of pleasure not for him ordain'd : then soon

Fierce hate he recollects, and all his thoughts
Of mischief, gratulating, thus excites.

Thoughts, whither have ye led me! with what sweet
Compulsion thus transported to forget
What hither brought us! hate, not love, nor hope
Of Paradise for Hell, hope here to taste
Of pleasure, but all pleasure to destroy,
Save what is in destroying, other joy
To me is lost. Then let me not let pass
Occasion which now smiles; behold alone
The woman, opportune to all attempts,
Her husband, for I view far round, not nigh,
Whose higher intellectual more I shun,
And strength, of courage haughty, and of limb
Heroic built, though of terrestrial mould,
Foe not formidable, exempt from wound,
I not; so much hath Heil debas'd, and pain
Enfeebled me, to what I was in Heaven.
She fair, divinely fair, fit love for Gods,
Not terrible, though terror be in love
And beauty, not approach'd by stronger hate,
Hate stronger, under shew of love well feign'd,
The way which to her ruin now I tend.

So spake the enemy' of mankind, inclos'd
 In serpent, innate bad, and toward Eve
 Address'd his way, not with indented wave,
 Prone on the ground, as since, but on his rear,
 Circular base of rising folds, that tower'd
 Fold above fold a surging maze, his head
 Crested aloft, and carbuncle his eyes ;
 With burnish'd neck of verdant gold, erect
 Amidst his circling spires, that on the grass
 Floted redundant : pleasing was his shape,
 And lovely ; never since of serpent kind
 Lovelier, not these that in Illyria chang'd
 Hermione and Cadmus, or the God
 In Epidaurus ; nor to which transform'd
 Ammonian Jove, or Capitoline was seen,
 He with Olympias, this with her who bore
 Scipio the highth of Rome. With tract oblique
 At first, as one who sought access, but fear'd
 To interrupt, side-long he works his way.
 As when a ship by skilful steersman wrought
 Nigh river's mouth or foreland, where the wind
 Veres oft, as oft so steers, and shifts her sail ;
 So varied he, and of his tortuous train

Curl'd many a wanton wreath in sight of Eve,
 To lure her eye ; she busied heard the sound
 Of rustling leaves, but minded not, as us'd
 To such disport before her through the field,
 From every beast, more duteous at her call,
 Than at Circean call the herd disguis'd.
 He bolder now, uncall'd, before her stood ;
 But as in gaze admiring : oft he bow'd
 His turret crest, and sleek enamel'd neck,
 Fawning, and lick'd the ground whereon she trod.
 His gentle dumb expression turn'd at length
 The eye of Eve to mark his play ; he, glad
 Of her attention gain'd, with serpent tongue
 Organic, or impulse of vocal air,
 His fraudulent temptation thus began.

Wonder not, sovran Mistress, if perhaps
 Thou canst, who art sole wonder, much less arm
 Thy looks, the heaven of mildness, with disdain,
 Displeas'd that I approach thee thus, and gaze
 Insatiate, I thus single, nor have fear'd
 Thy awful brow, more awful thus retir'd.
 Fairest resemblance of thy Maker fair,
 Thee all things living gaze on, all things thine

By gift, and thy celestial beauty' adore
 With ravishment beheld, there best beheld
 Where universally admir'd; but here
 In this enclosure wild, these beasts among,
 Beholders rude, and shallow to discern
 Half what in thee is fair, one Man except,
 Who sees thee? (and what is one?) who shouldst be seen
 A Goddess among Gods, ador'd and serv'd
 By Angels numberless, thy daily train.

So glaz'd the Tempter, and his poem tun'd;
 Into the heart of Eve his words made way,
 Though at the voice much marvelling; at length
 Not unamaz'd she thus in answer spake.

What may this mean? language of Man pronounc'd
 By tongue of brute, and human sense express'd?
 The first at least of these I thought deny'd
 To beasts, whom God on their creation-day
 Created mute to all articulate sound;
 The latter I demur, for in their looks
 Much reason, and in their actions oft appears.
 Thee, Serpent, subtlest beast of all the field
 I knew, but not with human voice endued;
 Redouble then this miracle, and say,

How can'st thou speakable of mute, and how
 To me so friendly grown above the rest
 Of brutal kind, that daily are in sight?
 Say, for such wonder claims attention due.

To whom the guileful Tempter thus reply'd.
 Empress of this fair world, resplendent Eve,
 Easy to me it is to tell thee all
 What thou command'st, and right thou should'st be obey'd:
 I was at first as other beasts that graze
 The trodden herb, of abject thoughts and low,
 As was my food, nor ought but food discern'd
 Or sex, and apprehended nothing high:
 Till on a day roving the field, I chanc'd
 A goodly tree far distant to behold
 Loaden with fruit of fairest colours mix'd,
 Ruddy and gold: I nearer drew to gaze;
 When from the boughs a savory odor blown,
 Grateful to appetite, more pleas'd my sense
 Than smell of sweetest fennel or the teats
 Of ewe or goat dropping with milk at even,
 Unsuck'd of lamb or kid, that tend their play.
 To satisfy the sharp desire I had
 Of tasting those fair apples, I resolv'd

Not to defer ; hunger and thirst at once,
 Powerful persuaders, quicken'd at the scent
 Of that alluring fruit, urg'd me so keen.
 About the mossy trunk I wound me soon,
 For high from ground the branches would require
 Thy utmost reach or Adam's : Round the tree
 All other beasts that saw, with like desire
 Longing and envying stood, but could not reach.
 Amid the tree now got, where plenty hung
 Tempting so nigh, to pluck and eat my fill
 I spar'd not, for such pleasure till that hour
 At feed or fountain never had I found.
 Sated at length, ere long I might perceive
 Strange alteration in me, to degree
 Of reason in my inward powers, and speech
 Wanted not long, though to this shape retain'd.
 Thenceforth to speculations high or deep
 I turn'd my thoughts, and with capacious mind
 Consider'd all things visible in Heaven,
 Or Earth, or Middle, all things fair and good ;
 But all that fair and good in thy divine
 Semblance, and in thy beauty's heavenly ray
 United I beheld ; no fair to thine

Equivalent or second, which compell'd
 Me thus, though importune perhaps, to come
 And gaze, and worship thee, of right declar'd
 Sovran of creatures, universal Dame.

So talk'd the spirited sly Snake; and Eve
 Yet more amaz'd unwary thus reply'd.

Serpent, thy overpraising leaves in doubt
 The virtue of that fruit, in thee first prov'd:
 But say, where grows the tree, from hence how far?
 For many are the trees of God that grow
 In Paradise, and various, yet unknown
 To us, in such abundance lies our choice,
 As leaves a greater store of fruit untouch'd,
 Still hanging incorruptible, till Men
 Grow up to their provision, and more hands
 Help to disburden Nature of her birth.

To whom the wily Adder, blithe and glad.
 Empress, the way is ready, and not long,
 Beyond a row of myrtles, on a flat,
 Fast by a fountain, one small thicket past
 Of blowing myrrh and balm; if thou accept
 My conduct, I can bring thee thither soon.

Lead then, said Eve. He leading, swiftly roll'd
 In tangles, and made intricate seem strait,

To mischief swift. Hope elevates, and joy
 Brightens his crest, as when a wandering fire,
 Compact of unctuous vapor, which the night
 Condenses, and the cold environs round,
 Kindled through agitation to a flame,
 Which oft, they say, some evil spirit attends,
 Hovering and blazing with delusive light,
 Misleads the amaz'd night-wanderer from his way
 To bogs and mires, and oft through pond or pool,
 There swallow'd up and lost, from succour far.
 So glister'd the dire Snake, and into fraud
 Led Eve our credulous mother, to the tree
 Of prohibition, root of all our woe ;
 Which when she saw, thus to her guide she spake.

Serpent, we might have spar'd our coming hither,
 Fruitless to me, though fruit be here to' excess,
 The credit of whose virtue rest with thee,
 Wonderous indeed, if cause of such effects.
 But of this tree we may not taste nor touch ;
 God so commanded, and left that command
 Sole daughter of his voice, the rest, we live
 Law to ourselves, our reason is our law.

To whom the Tempter guilefully reply'd.
 Indeed? hath God then said that of the fruit

Of all these garden trees ye shall not eat,
 Yet lords declar'd of all in Earth or Air?

To whom thus Eve yet sinless. Of the fruit
 Of each tree in the garden we may eat;
 But of the fruit of this fair tree amidst
 The garden, God hath said, ye shall not eat
 Thereof, nor shall ye touch it, lest ye die.

She scarce had said, though brief, when now more bold
 The Tempter, but with show of zeal and love
 To Man, and indignation at his wrong,
 New part puts on, and as to passion mov'd,
 Fluctuates disturb'd, yet comely, and in act
 Rais'd, as of some great matter to begin.
 As when of old some orator renown'd
 In Athens or free Rome, where eloquence
 Florish'd, since mute, to some great cause address'd,
 Stood in himself collected, while each part,
 Motion, each act won audience, ere the tongue,
 Sometimes in highth began, as no delay
 Of preface brooking through his zeal of right.
 So standing, moving, or to highth upgrown,
 The Tempter all impassion'd thus began.

O sacred, wise, and wisdom-giving Plant,
 Mother of science, now I feel thy power

Within me clear, not only to discern
 Things in their causes, but to trace the ways
 Of highest agents, deem'd however wise.
 Queen of this universe, do not believe
 Those rigid threats of death ; ye shall not die :
 How should ye ? by the fruit ? it gives you life
 To knowledge ; by the threatener ? look on me,
 Me who have touch'd and tasted, yet both live,
 And life more perfect have attain'd than fate
 Meant me, by venturing higher than my lot.
 Shall that be shut to Man, which to the Beast
 Is open ? or will God incense his ire
 For such a petty trespass, and not praise
 Rather your dauntless virtue, whom the pain
 Of death denounc'd, whatever thing death be,
 Deterr'd not from achieving what might lead
 To happier life, knowledge of good and evil ;
 Of good, how just ? of evil, if what is evil
 Be real, why not known, since easier shunn'd ?
 God therefore cannot hurt ye, and be just ;
 Not just, not God ; not fear'd then, nor obey'd :
 Your fear itself of death, removes the fear.
 Why then was this forbid ? why but to awe,

Why but to keep ye low and ignorant,
 His worshippers; he knows that in the day
 Ye eat thereof, your eyes that seem so clear,
 Yet are but dim, shall perfectly be then
 Open'd and clear'd, and ye shall be as Gods,
 Knowing both good and evil as they know.
 That ye shall be as Gods, since I, as Man,
 Internal Man, is but proportion meet;
 I of brute human, ye of human Gods.
 So ye shall die perhaps, by putting off
 Human, to put on Gods, death to be wish'd,
 Though threaten'd, which no worse than this can bring.
 And what are Gods, that Man may not become
 As they, participating God-like food?
 The Gods are first, and that advantage use
 On our belief, that all from them proceeds;
 I question it, for this fair Earth I see,
 Warm'd by the sun, producing every kind,
 Them nothing: if they all things, who enclos'd
 Knowledge of good and evil in this tree,
 That whoso eats thereof, forthwith attains
 Wisdom without their leave? and wherein lies
 The offence, that Man should thus attain to know?

What can your knowledge hurt him, or this tree
 Impart against his will, if all be his?
 Or is it envy, and can envy dwell
 In heavenly breasts? these, these and many more
 Causes import your need of this fair fruit.
 Goddess humane, reach then, and freely taste.

He ended, and his words replete with guile
 Into her heart too easy entrance won :
 Fix'd on the fruit she gaz'd, which to behold
 Might tempt alone, and in her ears the sound
 Yet rung of his persuasive words, impregn'd
 With reason, to her seeming, and with truth ;
 Meanwhile the hour of noon drew on, and wak'd
 An eager appetite, rais'd by the smell
 So savory of that fruit, which with desire,
 Inclinable now grown to touch or taste,
 Solicited her longing eye ; yet first
 Pausing a while, thus to herself she mus'd.

Great are thy virtues, doubtless, best of fruits,
 Though kept from Man, and worthy to be admir'd,
 Whose taste, too long forborn, at first assay
 Gave elocution to the mute, and taught
 The tongue not made for speech to speak thy praise .

Thy praise he also who forbids thy use,
 Conceals not from us, naming thee the tree
 Of knowledge, knowledge both of good and evil;
 Forbids us then to taste, but his forbidding
 Commends thee more, while it infers the good
 By thee communicated, and our want :
 For good unknown, sure is not had, or had
 And yet unknown, is as not had at all.
 In plain then, what forbids he but to know,
 Forbids us good, forbids us to be wise?
 Such prohibitions bind not. But if death
 Bind us with after-bands, what profits then
 Our inward freedom? in the day we eat
 Of this fair fruit, our doom is, we shall die.
 How dies the Serpent? he hath eaten and lives,
 And knows, and speaks, and reasons, and discerns,
 Irrational till then. For us alone
 Was death invented? or to us deny'd
 This intellectual food, for beasts reserv'd?
 For beasts it seems: yet that one beast which first
 Hath tasted, envies not, but brings with joy
 The good befallen him, author unsuspect,
 Friendly to Man, far from deceit or guile.

What fear I then, rather what know to fear
 Under this ignorance of good and evil,
 Of God or death, of law or penalty?
 Here grows the cure of all, this fruit divine,
 Fair to the eye, inviting to the taste,
 Of virtue to make wise : what hinders then
 To reach, and feed at once both body' and mind?

So saying, her rash hand in evil hour
 Forth reaching to the fruit, she pluck'd, she eat :
 Earth felt the wound, and Nature from her seat
 Sighing through all her works gave signs of woe,
 That all was lost. Back to the thicket slunk
 The guilty Serpent, and well might, for Eve
 Intent now wholly on her taste, nought else
 Regarded, such delight till then, as seem'd,
 In fruit she never tasted, whether true
 Or fancied so, through expectation high
 Of knowledge, nor was God-head from her thought.
 Greedily she ingorg'd without restraint,
 And knew not eating death : Sate at length,
 And highten'd as with wine, jocund and boon,
 Thus to herself she pleasingly began.

O sovran, virtuous, precious of all trees
 In Paradise, of operation blest

To sapience, hitherto obscur'd, infam'd,
And thy fair fruit let hang, as to no end
Created : but henceforth my early care,
Not without song, each morning, and due praise
Shall tend thee, and the fertile burden ease
Of thy full branches offer'd free to all ;
Till dieted by thee I grow mature
In knowledge, as the Gods who all things know ;
Though others envy what they cannot give ;
For had the gift been theirs, it had not here
Thus grown. Experience, next to thee I owe,
Best guide ; not following thee, I had remain'd
In ignorance ; thou open'st wisdom's way,
And giv'st access, though secret she retire.
And I perhaps am secret ; Heaven is high,
High and remote to see from thence distinct
Each thing on Earth : and other care perhaps
May have diverted from continual watch
Our great forbidder, safe with all his spies
About him. But to Adam in what sort
Shall I appear ? shall I to him make known
As yet my change, and give him to partake
Full happiness with me, or rather not,
But keep the odds of knowledge in my power

Without copartner? so to add what wants
 In female sex, the more to draw his love,
 And render me more equal, and perhaps,
 A thing not undesirable, sometime
 Superior; for inferior who is free?
 This may be well: but what if God have seen,
 And death ensue? then I shall be no more,
 And Adam wedded to another Eve,
 Shall live with her enjoying, I extinct;
 A death to think. Confirm'd then I resolve,
 Adam shall share with me in bliss or woe:
 So dear I love him, that with him all deaths
 I could endure, without him live no life.

So saying, from the tree her step she turn'd,
 But first low reverence done, as to the power
 That dwelt within, whose presence had infus'd
 Into the plant sciential sap, deriv'd
 From nectar, drink of Gods. Adam the while
 Waiting desirous her return, had wove
 Of choicest flowers a garland to adorn
 Her tresses, and her rural labors crown
 As reapers oft are wont their harvest Queen.
 Great joy he promis'd to his thoughts, and new

Solace in her return, so long delay'd ;
 Yet oft his heart, divine of something ill,
 Misgave him ; he the faltring measure felt ;
 And forth to meet her went, the way she took
 That morn when first they parted : by the tree
 Of knowledge he must pass, there he her met,
 Scarce from the tree returning ; in her hand
 A bough of fairest fruit that downy smil'd,
 New gather'd, and ambrosial smell diffus'd.
 To him she hasted ; in her face excuse
 Came prologue, and apology too prompt,
 Which with bland words at will she thus address'd.

Hast thou not wonder'd, Adam, at my stay ?
 Thee I have miss'd, and thought it long, depriv'd
 Thy presence, agony of love till now
 Not felt, nor shall be twice, for never more
 Mean I to try, what rash untry'd I sought,
 The pain of absence from thy sight. But strange
 Hath been the cause, and wonderful to hear :
 This tree is not as we are told, a tree
 Of danger tasted, nor to' evil unknown
 Opening the way, but of divine effect
 To open eyes, and make them Gods who taste ;

And hath been tasted such : the Serpent wise,
 Or not restrain'd as we, or not obeying,
 Hath eaten of the fruit, and is become,
 Not dead, as we are threaten'd, but thenceforth
 Indued with human voice and human sense,
 Reasoning to admiration, and with me
 Persuasively hath so prevail'd, that I
 Have also tasted, and have also found
 The effects to correspond, opener mine eyes,
 Dim erst, dilated spirits, ampler heart,
 And growing up to Godhead ; which for thee
 Chiefly I sought, without thee can despise :
 For bliss, as thou hast part, to me is bliss,
 Tedious, unshar'd with thee, and odious soon.
 Thou therefore also taste, that equal lot
 May join us, equal joy, as equal love ;
 Lest thou not tasting, different degree
 Disjoin us, and I then too late renounce
 Deity for thee, when fate will not permit.

Thus Eve with countenance blithe her story told ;
 But in her cheek distemper flushing glow'd.
 On the other side, Adam, soon as he heard
 The fatal trespass done by Eve, amaz'd,

Astonied stood and blank, while horror chill
 Ran through his veins, and all his joints relax'd ;
 From his slack hand the garland wreath'd for Eve
 Down dropp'd, and all the faded roses shed :
 Speechless he stood and pale, till thus at length
 First to himself he inward silence broke.

O fairest of creation, last and best
 Of all God's works, creature in whom excell'd
 Whatever can to sight or thought be form'd,
 Holy, divine, good, amiable, or sweet !
 How art thou lost, how on a sudden lost,
 Defac'd, deflour'd, and now to death devote ?
 Rather how hast thou yielded to transgress
 The strict forbiddance, how to violate
 The sacred fruit forbidden ! some cursed fraud
 Of enemy hath beguil'd thee, yet unknown,
 And me with thee hath ruin'd, for with thee
 Certain my resolution is to die ;
 How can I live without thee, how forego
 Thy sweet converse and love so dearly join'd,
 To live again in these wild woods forlorn ?
 Should God create another Eve, and I
 Another rib afford, yet loss of thee

Would never from my heart ; no, no, I feel
 The link of nature draw me : flesh of flesh,
 Bone of my bone thou art, and from thy state
 Mine never shall be parted, bliss or woe.

So having said, as one from sad dismay
 Recomforted, and after thoughts disturb'd
 Submitting to what seem'd remediless,
 Thus in calm mood his words to Eve he turn'd.

Bold deed thou hast presum'd, adventurous Eve,
 And peril great provok'd, who thus hath dar'd
 Had it been only coveting to eye
 That sacred fruit, sacred to abstinence,
 Much more to taste it under ban to touch.
 But pass'd who can recall, or done, undo?
 Not God omnipotent, nor Fate ; yet so
 Perhaps thou shalt not die, perhaps the fact
 Is not so heinous now, foretasted fruit,
 Profan'd first by the Serpent, by him first
 Made common and unhallow'd ere our taste ;
 Nor yet on him found deadly, he yet lives,
 Lives, as thou said'st, and gains to live as Man
 Higher degree of life, inducement strong
 To us, as likely tasting to attain

Proportional ascent, which cannot be
 But to be Gods, or Angels Demi-Gods.
 Nor can I think that God, Creator wise,
 Though threatning, will in earnest so destroy
 Us his prime creatures, dignify'd so high,
 Set over all his works, which in our fall,
 For us created, needs with us must fail,
 Dependent made ; so God shall uncreate,
 Be frustrate, do, undo, and labor lose,
 Not well conceiv'd of God, who, though his power
 Creation could repeat, yet would be loth
 Us to abolish, lest the Adversary
 Triumph, and say, Fickle their state whom God
 Most favours, who can please him long? Me first
 He ruin'd, now Mankind ; whom will he next?
 Matter of scorn, not to be given the Foe ;
 However I with thee have fix'd my lot,
 Certain to undergo like doom, if death
 Consort with thee, death is to me as life ;
 So forcible within my heart I feel
 The bond of nature draw me to my own,
 My own in thee, for what thou art is mine ;
 Our state cannot be sever'd, we are one,

One flesh ; to lose thee were to lose myself.
 So Adam, and thus Eve to him reply'd.
 O glorious trial of exceeding love,
 Illustrious evidence, example high!
 Engaging me to emulate ; but short
 Of thy perfection, how shall I attain,
 Adam ? from whose dear side I boast me sprung,
 And gladly of our union hear thee speak ;
 One heart, one soul in both : whereof good proof
 This day affords, declaring thee resolv'd,
 Rather than death or ought than death more dread
 Shall separate us, link'd in love so dear,
 To undergo with me one guilt, one crime,
 If any be, of tasting this fair fruit,
 Whose virtue, (for of good still good proceeds,
 Direct, or by occasion) hath presented
 This happy trial of thy love, which else
 So eminently never had been known,
 Were it I thought death menac'd would ensue
 This my attempt, I would sustain alone
 The worst, and not persuade thee, rather die
 Deserted, than oblige thee with a fact
 Pernicious to thy peace, chiefly assur'd,
 Remarkably so late of thy so true,

So faithful love unequal'd ; but I feel
 Far otherwise the event, not death, but life
 Augmented, open'd eyes, new hopes, new joys,
 Taste so divine, that what of sweet before
 Hath touch'd my sense, flat seems to this, and harsh.
 On my experience, Adam, freely taste,
 And fear of death deliver to the winds.

So saying, she embrac'd him, and for joy
 Tenderly wept, much won that he his love
 Had so ennobled, as of choice to incur
 Divine displeasure for her sake, or death.
 In recompence (for such compliance bad
 Such recompence best merits) from the bough
 She gave him of that fair enticing fruit
 With liberal hand : he scrupled not to eat
 Against his better knowledge, not deceiv'd,
 But fondly overcome with female charm.
 Earth trembled from her entrails, as again
 In pangs, and Nature gave a second groan,
 Sky lour'd, and muttering thunder, some sad drops
 Wept at compleating of the mortal sin
 Original ; while Adam took no thought,
 Eating his fill, nor Eve to iterate
 Her former trespass fear'd, the more to sooth

Him with her lov'd society, that now
 As with new wine intoxicated both
 They swim in mirth, and fancy that they feel
 Divinity within them breeding wings
 Wherewith to scorn the Earth : but that false fruit
 Far other operation first display'd,
 Carnal desire enflaming, he on Eve
 Began to cast lascivious eyes, she him
 As wantonly repaid ; in lust they burn :
 Till Adam thus 'gan Eve to dalliance move.

Eve, now I see thou art exact of taste,
 And elegant, of sapience no small part,
 Since to each meaning savor we apply,
 And palate call'd judicious ; I the praise
 Yield thee, so well this day thou hast purvey'd.
 Much pleasure we have lost, while we abstain'd
 From this delightful fruit, nor known till now
 True relish, tasting ; if such pleasure be
 In things to us forbidden, it might be wish'd,
 For this one tree had been forbidden ten.
 But come, so well refresh'd, now let us play,
 As meet is, after such delicious fare ;
 For never did thy beauty since the day
 I saw thee first and wedded thee, adorn'd

With all perfections, so inflame my sense
 With ardor to enjoy thee, fairer now
 Than ever, bounty of this virtuous tree.

So said he, and forbore not glance or toy
 Of amorous intent, well understood
 Of Eve, whose eye darted contagious fire.
 Her hand he seisd, and to a shady bank,
 Thick overhead with verdant roof imbower'd
 He led her nothing loth; flowers were the couch,
 Pansies, and violets, and asphodel,
 And hyacinth, Earth's freshest softest lap.
 There they their fill of love, and love's disport
 Took largely, of their mutual guilt the seal,
 The solace of their sin, till dewy sleep
 Oppress'd them, wearied with their amorous play.
 Soon as the force of that fallacious fruit,
 That with exhilarating vapor bland
 About their spirits had play'd, and inmost powers
 Made err, was now exhaled, and grosser sleep
 Bred of unkindly fumes, with conscious dreams
 Incumber'd, now had left them; up they rose
 As from unrest, and each the other viewing,
 Soon found their eyes how open'd, and their minds
 How darken'd; innocence, that as a veil

Had shadow'd them from knowing ill, was gone,
 Just confidence, and native righteousness,
 And honor from about them, naked left
 To guilty shame; he cover'd, but his robe
 Uncover'd more. So rose the Danite strong,
 Herculean Samson, from the harlot-lap
 Of Philistean Dalilah, and wak'd
 Shorn of his strength, They destitute and bare
 Of all their virtue: silent, and in face
 Confounded long they sate, as stricken mute,
 Till Adam, though not less than Eve abash'd,
 At length gave utterance to these words constrain'd.

O Eve, in evil hour thou didst give ear
 To that false worm, of whomsoever taught
 To counterfeit Man's voice, true in our fall,
 False in our promis'd rising; since our eyes
 Open'd we find indeed, and find we know
 Both good and evil, good lost, and evil got,
 Bad fruit of knowledge, if this be to know,
 Which leaves us naked thus, of honor void,
 Of innocence, of faith, of purity,
 Our wonted ornaments now soil'd and stain'd,
 And in our faces evident the signs
 Of foul concupiscence; whence evil store;

Even shame, the last of evils ; of the first
 Be sure then. How shall I behold the face
 Henceforth of God or Angel, erst with joy
 And rapture so' oft beheld? those heavenly shapes
 Will dazzle now this earthly, with their blaze
 Insufferably bright. O might I here
 In solitude live savage, in some glade
 Obscur'd, where highest woods impenetrable
 To star or sun-light, spread their umbrage broad,
 And brown as evening : Cover me, ye Pines ;
 Ye Cedars, with innumerable boughs
 Hide me, where I may never see them more.
 But let us now, as in bad plight, devise
 What best may for the present serve to hide
 The parts of each from other, that seem most
 To shame obnoxious, and unseemliest seen ;
 Some tree whose broad smooth leaves together sow'd,
 And girded on our loins, may cover round
 Those middle parts, that this new comer, shame,
 There sit not, and reproach us as unclean.

So counsel'd he, and both together went
 Into the thickest wood ; there soon they chose
 The fig-tree, not that kind for fruit renown'd,
 But such as at this day to Indians known

In Malabar or Decan spreads her arms
 Branching so broad and long, that in the ground
 The bended twigs take root, and daughters grow
 About the mother tree, a pillar'd shade
 High overarch'd, and echoing walks between ;
 There oft the Indian herdsman shunning heat
 Shelters in cool, and tends his pasturing herds
 At loop-holes cut through thickest shade : those leaves
 They gather'd, broad as Amazonian targe,
 And with what skill they had, together sow'd,
 To gird their waist, vain covering, if to hide
 Their guilt and dreaded shame ; O how unlike
 To that first naked glory. Such of late
 Columbus found the American so girt
 With feather'd cincture, naked else and wild
 Among the trees on ile and woody shores.
 Thus fenc'd, and as they thought, their shame in part
 Cover'd, but not at rest or ease of mind,
 They sat them down to weep ; nor only tears
 Rain'd at their eyes, but high winds worse within
 Began to rise, high passions, anger, hate,
 Mistrust, suspicion, discord, and shook sore
 Their inward state of mind, calm region once
 And full of peace, now tost and turbulent :

For understanding rul'd not, and the will
 Heard not her lore, both in subjection now
 To sensual appetite, who from beneath
 Usurping over sovran reason claim'd
 Superior sway : from thus distemper'd breast,
 Adam, estrang'd in look and alter'd stile,
 Speech intermitted thus to Eve renew'd.

Would thou hadst hearken'd to my words, and stay'd
 With me, as I besought thee, when that strange
 Desire of wandering this unhappy morn,
 I know not whence possess'd thee ; we had then
 Remain'd still happy, not as now, despoil'd
 Of all our good, sham'd, naked, miserable.
 Let none henceforth seek needless cause to' approve
 The faith they owe ; when earnestly they seek
 Such proof, conclude, they then begin to fail.

To whom soon mov'd with touch of blame thus Eve.
 What words have past thy lips, Adam severe !
 Input'st thou that to my default, or will
 Of wandering, as thou call'st it, which who knows
 But might as ill have happen'd thou being by,
 Or to thyself perhaps ? hadst thou been there,
 Or here the attempt, thou could'st not have discern'd
 Fraud in the Serpent, speaking as he spake ;

No ground of enmity between us known,
 Why he should mean me ill, or seek to harm.
 Was I to' have never parted from thy side?
 As good have grown there still a lifeless rib.
 Being as I am, why didst not thou the head
 Command me absolutely not to go,
 Going into such danger as thou saidst?
 Too facil then thou didst not much gainsay,
 Nay, didst permit, approve, and fair dismiss.
 Hadst thou been firm and fix'd in thy dissent,
 Neither had I transgress'd, nor thou with me.

To whom then first incens'd Adam reply'd.
 Is this the love, is this the recompence
 Of mine to thee, ingrateful Eve, express'd
 Immutable when thou wert lost, not I,
 Who might have liv'd and joy'd immortal bliss,
 Yet willingly chose rather death with thee?
 And am I now upbraided, as the cause
 Of thy transgressing? not enough severe,
 It seems, in thy restraint: what could I more?
 I warn'd thee, I admonish'd thee, foretold
 The danger, and the lurking enemy
 That lay in wait; beyond this had been force,

And force upon free will hath here no place.
 But confidence then bore thee on, secure
 Either to meet no danger, or to find
 Matter of glorious trial ; and perhaps
 I also err'd in overmuch admiring
 What seem'd in thee so perfect, that I thought
 No evil durst attempt thee, but I rue
 That error now, which is become my crime,
 And thou the accuser. Thus it shall befall
 Him who to worth in women overtrusting
 Lets her will rule ; restraint she will not brook,
 And left to' herself, if evil thence ensue,
 She first his weak indulgence will accuse.

Thus they in mutual accusation spent
 The fruitless hours, but neither self-condemning,
 And of their vain contest appear'd no end.

P A R A D I S E L O S T .

B O O K X.

THE ARGUMENT OF THE TENTH BOOK.

MAN'S transgression known, the guardian Angels forsake Paradise, and return up to Heaven to approve their vigilance, and are approved, God declaring 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; then in pity clothes them both, and reascends. 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, resolve to sit no longer confined in Hell, but to follow Satan their Sire up to the place of Man: to make the way easier from Hell to this world to and fro, they pave a broad high-way or bridge over Chaos, according to the track that Satan first made; then preparing for Earth, they meet him proud of his success returning to Hell; their mutual gratulation. Satan arrives at Pandemonium, in full assembly relates with boasting his success against Man; instead of applause is entertained with a general hiss by all his audience, transformed with himself 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 take of the fruit, chew dust and bitter ashes. The proceedings of Sin and Death; God foretels 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 condolment 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 made them, that her seed should be revenged on the Serpent, and exhorts her with him to seek peace of the offended Deity, by repentance and supplication.



you & my Mother's love

to the sea

you



B O O K X.

VER. I—10.

MEANWHILE the heinous and despiteful act
Of Satan done in Paradise, and how
He, in the serpent, had perverted Eve,
Her husband she, to taste the fatal fruit,
Was known in Heaven; for what can 'scape the eye
Of God all-seeing, or deceive his heart
Omniscient? who in all things wise and just,
Hinder'd not Satan to attempt the mind
Of Man, with strength entire, and free will arm'd,
Complete to have discover'd and repuls'd

o o o

Whatever wiles of foe or seeming friend.
 For still they knew, and ought to have still remember'd
 The high injunction not to taste that fruit,
 Whoever tempted ; which they not obeying,
 Incurr'd (what could they less?) the penalty,
 And manifold in sin, deserv'd to fall.
 Up into Heaven from Paradise in haste
 The angelic guards ascended, mute and sad
 For Man, for of his state by this they knew,
 Much wondering how the subtle Fiend had stolera
 Entrance unseen. Soon as the unwelcome news
 From Earth arriv'd at Heaven gate, displeas'd
 All were who heard, dim sadness did not spare
 That time celestial visages, yet mix'd
 With pity, violated not their bliss.
 About the new-arriv'd, in multitudes
 The ethereal people ran, to hear and know
 How all befel : they towards the throne supreme
 Accountable made haste to make appear
 With righteous plea, their utmost vigilance,
 And easily approv'd ; when the most high
 Eternal Father from his secret cloud,
 Amidst in thunder utter'd thus his voice.

Assembled Angels, and ye Powers return'd
 From unsuccessful charge, be not dismay'd,
 Nor troubled at these tidings from the Earth,
 Which your sincerest care could not prevent,
 Foretold so lately what would come to pass,
 When first this Tempter cross'd the gulf from Hell.
 I told ye then he should prevail, and speed
 On his bad errand, Man should be seduc'd
 And flatter'd out of all, believing lies
 Against his Maker ; no decree of mine
 Concurring to necessitate his fall,
 Or touch with lightest moment of impulse
 His free will, to her own inclining left
 In even scale. But fallen he is, and now
 What rests, but that the mortal sentence pass
 On his transgression, death denounc'd that day?
 Which he presumes already vain and void,
 Because not yet inflicted, as he fear'd,
 By some immediate stroke ; but soon shall find
 Forbearance no acquittance ere day end.
 Justice shall not return as bounty scorn'd.
 But whom send I to judge them? whom but thee,
 Vicegerent Son? to thee I have transferr'd

Where art thou, Adam, wont with joy to meet
 My coming seen far off? I miss thee here,
 Not pleas'd, thus entertain'd with solitude,
 Where obvious duty' erewhile appear'd unsought :
 Or come I less conspicuous, or what change
 Absents thee, or what chance detains? Come forth.

He came, and with him Eve, more loth, though first
 To' offend, discountenanc'd both, and discompos'd ;
 Love was not in their looks, either to God
 Or to each other, but apparent guilt,
 And shame, and perturbation, and despair,
 Anger, and obstinacy', and hate, and guile.
 Whence Adam faltring long, thus answer'd brief.
 I heard thee in the garden ; and of thy voice
 Afraid, being naked, hid myself. To whom
 The gracious Judge without revile reply'd.

My voice thou oft hast heard, and hast not fear'd,
 But still rejoic'd ; how is it now become
 So dreadful to thee? that thou' art naked, who
 Hath told thee? hast thou eaten of the tree
 Whereof I gave thee charge thou shouldst not eat?

To whom thus Adam sore beset reply'd.
 O Heaven! in evil strait this day I stand

Before my Judge, either to undergo
 Myself the total crime, or to accuse
 My other self, the partner of my life ;
 Whose failing, while her faith to me remains,
 I should conceal, and not expose to blame
 By my complaint ; but strict necessity
 Subdues me, and calamitous constraint,
 Lest on my head both sin and punishment,
 However insupportable, be all
 Devolv'd : though should I hold my peace, yet thou
 Wouldst easily detect what I conceal.
 This Woman whom thou mad'st to be my help,
 And gav'st me as thy perfect gift, so good,
 So fit, so acceptable, so divine,
 That from her hand I could suspect no ill,
 And what she did, whatever in itself,
 Her doing seem'd to justify the deed ;
 She gave me of the tree, and I did eat.

To whom the Sovran Presence thus reply'd.
 Was she thy God, that her thou didst obey
 Before his voice, or was she made thy guide,
 Superior, or but equal, that to her
 Thou didst resign thy manhood, and the place

Wherein God set thee' above her made of thee,
 And for thee, whose perfection far excell'd
 Her's in all real dignity? Adorn'd
 She was indeed, and lovely to attract
 Thy love, not thy subjection; and her gifts
 Were such as under government well seem'd,
 Unseemly to bear rule, which was thy part
 And person, hadst thou known thyself aright.

So having said, he thus to Eve in few :
 Say, Woman, what is this which thou hast done ?

To whom sad Eve with shame nigh overwhelm'd,
 Confessing soon, yet not before her Judge
 Bold or loquacious, thus abash'd reply'd.
 The Serpent me beguil'd, and I did eat.

Which when the Lord God heard, without delay
 To judgment he proceeded on the accus'd
 Serpent though brute, unable to transfer
 The guilt on him, who made him instrument
 Of mischief, and polluted from the end
 Of his creation; justly then accurst,
 As vitiated in nature: more to know
 Concern'd not Man (since he no further knew)
 Nor alter'd his offence; yet God at last

To Satan first in sin his doom apply'd,
 Though in mysterious terms, judg'd as then best;
 And on the Serpent thus his curse let fall.
 Because thou hast done this, thou art accurst
 Above all cattel, each beast of the field;
 Upon thy belly groveling thou shalt go,
 And dust shalt eat all the days of thy life.
 Between thee and the Woman I will put
 Enmity, and between thine and her seed;
 Her seed shall bruise thy head, thou bruise his heel.

So spake this oracle, then verify'd
 When Jesus son of Mary second Eve,
 Saw Satan fall like lightning down from Heaven,
 Prince of the air; then rising from his grave
 Spoil'd Principalities and Powers, triumph'd
 In open show, and with ascension bright
 Captivity led captive through the air,
 The realm itself of Satan long usurp'd,
 Whom he shall tread at last under our feet;
 Even he who now foretold his fatal bruise,
 And to the Woman thus his sentence turn'd.

Thy sorrow I will greatly multiply
 By thy conception; children thou shalt bring

In sorrow forth; and to thy husband's will
Thine shall submit, he over thee shall rule.

On Adam last thus judgment he pronounc'd.
Because thou hast hearken'd to the' voice of thy wife,
And eaten of the tree concerning which
I charg'd thee, saying, Thou shalt not eat thereof,
Curs'd is the ground for thy sake, thou in sorrow
Shalt eat thereof all the days of thy life;
Thorns also' and thistles it shall bring thee forth
Unbid, and thou shalt eat the herb of the field;
In the sweat of thy face shalt thou eat bread,
Till thou return unto the ground, for thou
Out of the ground wast taken, know thy birth,
For dust thou art, and shalt to dust return.

So judg'd he Man, both Judge and Saviour sent,
And the instant stroke of death denounc'd that day
Remov'd far off; then pitying how they stood
Before him naked to the air that now
Must suffer change, disdain'd not to begin
Thenceforth the form of servant to assume,
As when he wash'd his servants feet, so now
As father of his family he clad
Their nakedness with skins of beasts, or slain,

Or as the snake with youthful coat repaid ;
 And thought not much to clothe his enemies :
 Nor he their outward only with the skins
 Of beasts, but inward nakedness, much more
 Opprobrious, with his robe of righteousness,
 Arraying, cover'd from his Father's sight.
 To him with swift ascent he up return'd,
 Into his blissful bosom re-assum'd
 In glory as of old, to him appeas'd
 All, though all-knowing, what had past with Man
 Recounted, mixing intercession sweet.

Meanwhile ere thus was sinn'd and judg'd on Earth,
 Within the gates of Hell sat Sin and Death,
 In counterview within the gates, that now
 Stood open wide, belching outrageous flame
 Far into Chaos, since the Fiend pass'd through,
 Sin opening, who thus now to Death began.

O Son, why sit we here each other viewing
 Idly, while Satan our great author thrives
 In other worlds, and happier seat provides
 For us his offspring dear? It cannot be
 But that success attends him ; if mishap,
 Ere this he had return'd, with fury driven

By his avengers, since no place like this
 Can fit his punishment, or their revenge.
 Methinks I feel new strength within me rise,
 Wings growing, and dominion given me large
 Beyond this deep ; whatever draws me on,
 Or sympathy, or some connatural force
 Powerful at greatest distance to unite
 With secret amity things of like kind
 By secretest conveyance. Thou my shade
 Inseparable must with me along :
 For Death from Sin no power can separate.
 But lest the difficulty of passing back
 Stay his return perhaps over this gulf
 Impassable, impervious, let us try
 Adventrous work, yet to thy power and mine
 Not unagreeable, to found a path
 Over this main from Hell to that new World
 Where Satan now prevails, a monument
 Of merit high to all the infernal host,
 Easing their passage hence, for intercourse,
 Or transmigration, as their lot shall lead.
 Nor can I miss the way, so strongly drawn
 By this new felt attraction and instinct.

Whom thus the meager Shadow answer'd soon.
 Go whither fate and inclination strong
 Leads thee; I shall not lag behind, nor err
 The way, thou leading, such a sent I draw
 Of carnage, prey innumerable, and taste
 The savor of Death from all things there that live:
 Nor shall I to the work thou enterprisest
 Be wanting, but afford thee equal aid.

So saying, with delight he snuff'd the smell
 Of mortal change on Earth. As when a flock
 Of ravenous fowl, though many a league remote,
 Against the day of battel, to a field,
 Where armies lie encamp'd, come flying, lur'd
 With sent of living carcasses design'd
 For death, the following day, in bloody fight.
 So sented the grim Feature, and up-turn'd
 His nostril wide into the murky air,
 Sagacious of his quarry from so far.
 Then both from out Hell gates into the waste
 Wide anarchy of Chaos damp and dark
 Flew divers, and with power (their power was great)
 Hovering upon the waters; what they met
 Solid or slimy, as in raging sea

Toss'd up and down, together crowded drove
 From each side shoaling towards the mouth of Hell.
 As when two polar winds blowing adverse
 Upon the Cronian sea, together drive
 Mountains of ice, that stop the imagin'd way
 Beyond Petsora eastward, to the rich
 Cathaian coast. The aggregated soil
 Death with his mace petrific, cold and dry,
 As with a trident smote, and fix'd as firm
 As Delos floting once ; the rest his look
 Bound with Gorgonian rigor not to move,
 And with Asphaltic slime ; broad as the gate,
 Deep to the roots of Hell the gather'd beach
 They fasten'd, and the mole immense wrought on
 Over the foaming deep high arch'd, a bridge
 Of length prodigious joining to the wall
 Immoveable of this now fenceless world
 Forfeit to death ; from hence a passage broad,
 Smooth, easy, inoffensive down to Hell.
 So, if great things to small may be compar'd,
 Xerxes, the liberty of Greece to yoke,
 From Susa his Memnonian palace high
 Came to the sea, and over Hellespont

Bridging his way, Europe with Asia join'd,
And scourg'd with many a stroke the indignant waves.
Now had they brought the work by wondrous art
Pontifical, a ridge of pendent rock
Over the vex'd abyss, following the track
Of Satan to the self-same place where he
First lighted from his wing, and landed safe
From out of Chaos, to the outside bare
Of this round world : with pins of adamant
And chains they made all fast, too fast they made
And durable ; and now in little space
The confines met of empyréan Heaven
And of this World, and on the left hand Hell
With long reach interpos'd ; three several ways
In sight, to each of these three places led.
And now their way to Earth they had descry'd,
To Paradise first tending, when behold
Satan in likeness of an Angel bright
Betwixt the Centaur and the Scorpion steering
His zenith, while the sun in Aries rose :
Disguis'd he came, but those his children dear
Their parent soon discern'd, though in disguise.
He, after Eve seduc'd, unminded slunk

Into the wood fast by, and changing shape
 To' observe the sequel, saw his guileful act
 By Eve, though all unweeting, seconded
 Upon her husband, saw their shame that sought
 Vain covertures ; but when he saw descend
 The Son of God to judge them, terrify'd
 He fled, not hoping to escape, but shun
 The present, fearing guilty what his wrath
 Might suddenly inflict ; that pass'd, return'd
 By night, and listening where the hapless pair
 Sat in their sad discourse, and various plaint,
 Thence gather'd his own doom, which understood
 Not instant, but of future time With joy
 And tidings fraught, to Hell he now return'd,
 And at the brink of Chaos, near the foot
 Of this new wondrous pontifice, unhop'd
 Met who to meet him came, his offspring dear.
 Great joy was at their meeting, and at sight
 Of that stupendous bridge his joy increas'd.
 Long he admiring stood, till Sin, his fair
 Inchanting daughter, thus the silence broke.

O Parent, these are thy magnific deeds,
 Thy trophies, which thou view'st as not thine own,

Thou art their author and prime architect :
 For I no sooner in my heart divin'd,
 My heart, which by a secret harmony
 Still moves with thine, join'd in connexion sweet,
 That thou on Earth hadst prosper'd, which thy looks
 Now also evidence, but straight I felt,
 Though distant from thee worlds between, yet felt
 That I must after thee with this thy son ;
 Such fatal consequence unites us three :
 Hell could no longer hold us in her bounds,
 Nor this unvoyageable gulf obscure
 Detain from following thy illustrious track.
 Thou hast achiev'd our liberty, confin'd
 Within Hell gates till now, thou us impower'd
 To fortify thus far, and overlay
 With this portentous bridge the dark abyss.
 Thine now is all this world ; thy virtue' hath won
 What thy hands builded not, thy wisdom gain'd
 With odds what war hath lost, and fully' aveng'd
 Our foil in Heaven ; here thou shalt Monarch reign,
 There didst not : there let him still victor sway,
 As battel hath adjudg'd, from this new world
 Retiring, by his own doom alienated,

And henceforth monarchy with thee divide
 Of all things parted by the empyreal bounds,
 His quadrature, from thy orbicular world,
 Or try thee now more dangerous to his throne.

Whom thus the Prince of darkness answer'd glad.
 Fair Daughter, and thou Son and Grandchild both,
 High proof ye now have given to be the race
 Of Satan (for I glory in the name
 Antagonist of Heaven's Almighty King);
 Amply have merited of me, of all
 The infernal empire, that so near Heaven's door
 Triumphal with triumphal act have met,
 Mine with this glorious work, and made one realm
 Hell and this world, one realm, one continent
 Of easy thorough-fare. Therefore while I
 Descend through darkness, on your road with ease
 To my associate powers, them to acquaint
 With these successes, and with them rejoice,
 You two this way, among these numerous orbs
 All yours, right down to Paradise descend;
 There dwell and reign in bliss, thence on the Earth
 Dominion exercise and in the air,
 Chiefly on Man, sole lord of all declar'd,

Him first make sure your thrall, and lastly kill,
 My substitutes I send ye, and create
 Plenipotent on Earth, of matchless might
 Issuing from me : on your joint vigor now
 My hold of this new kingdom all depends,
 Through Sin to death expos'd by my exploit.
 If your joint power prevail, the affairs of Hell
 No detriment need fear ; go and be strong.

So saying, he dismiss'd them ; they with speed
 Their course through thickest constellations held,
 Spreading their bane ; the blasted stars look'd wan,
 And planets, planet-struck, real eclipse
 Then suffer'd. The other way Satan went down
 The causey to Hell gate : on either side
 Disparted Chaos over built exclam'd,
 And with rebounding surge the bars assail'd,
 That scorn'd his indignation : through the gate,
 Wide open and unguarded, Satan pass'd,
 And all about found desolate ; for those
 Appointed to sit there, had left their charge,
 Flown to the upper world ; the rest were all
 Far to the inland retir'd, about the walls
 Of Pandemonium, city and proud seat

Of Lucifer, so by allusion call'd,
 Of that bright star to Satan paragon'd.
 There kept their watch the legions, while the Grand
 In council sate, solicitous what chance
 Might intercept their Emperor sent, so he
 Departing gave command, and they observ'd.
 As when the Tartar from his Russian foe
 By Astracan over the snowy plains
 Retires, or Bactrian Sophi from the horns
 Of Turkish crescent, leaves all waste beyond
 The realm of Aladule, in his retreat
 To Tauris or Casbeen; so these, the late
 Heaven-banish'd host, left desert utmost Hell
 Many a dark league, reduc'd in careful watch
 Round their metropolis, and now expecting
 Each hour their great adventurer from the search
 Of foreign worlds: he through the midst unmark'd,
 In show plebeian Angel militant
 Of lowest order, past; and from the door
 Of that Plutonian hall, invisible
 Ascended his high throne, which under state
 Of richest texture spread, at the upper end
 Was plac'd in regal lustre. Down a while

He sate, and round about him saw unseen :
 At last as from a cloud his fulgent head
 And shape star-bright appear'd, or brighter, clad
 With what permissive glory since his fall
 Was left him, or false glitter : all amaz'd
 At that so sudden blaze, the Stygian throng
 Bent their aspect, and whom they wish'd beheld,
 Their mighty chief return'd : loud was the acclame :
 Forth rush'd in haste the great consulting peers,
 Rais'd from their dark Divan, and with like joy
 Congratulant approach'd him, who with hand
 Silence, and with these words attention won.

Thrones, Dominations, Princedoms, Virtues, Powers,
 For in possession such, not only of right,
 I call ye and declare ye now, return'd
 Successful beyond hope, to lead ye forth
 Triumphant out of this infernal pit
 Abominable, accurs'd, the house of woe,
 And dungeon of our Tyrant ; now possess,
 As Lords, a spacious world, to' our native Heaven
 Little inferior, by my adventure hard
 With peril great achiev'd. Long were to tell
 What I have done, what suffer'd, with what pain

Voyaged the unreal, vast, unbounded deep
 Of horrible confusion, over which
 By Sin and Death a broad way now is pav'd
 To expedite your glorious march ; but I
 Toil'd out my uncouth passage, forc'd to ride
 The untractable abyss, plung'd in the womb
 Of unoriginal Night and Chaos wild,
 That jealous of their secrets fiercely oppos'd
 My journey strange, with clamorous uproar
 Protesting Fate supreme ; thence how I found
 The new created world, which fame in Heaven
 Long had foretold, a fabric wonderful
 Of absolute perfection, therein Man
 Plac'd in a Paradise, by our exile
 Made happy : him by fraud I have seduc'd
 From his Creator, and the more to increase
 Your wonder, with an apple ; he thereat
 Offended, worth your laughter, hath given up
 Both his beloved Man and all his world,
 To Sin and Death a prey, and so to us,
 Without our hazard, labor, or alarm,
 To range in and to dwell, and over Man
 To rule, as over all he should have rul'd.

True is, me also he hath judg'd, or rather
 Me not, but the brute Serpent in whose shape
 Man I deceiv'd : that which to me belongs,
 Is enmity, which he will put between
 Me and Mankind ; I am to bruise his heel ;
 His seed, when is not set, shall bruise my head :
 A world who would not purchase with a bruise,
 Or much more grievous pain? Ye have the account
 Of my performance : what remains, ye Gods,
 But up and enter now into full bliss.

So having said, a while he stood, expecting
 Their universal shout and high applause
 To fill his ear, when contrary he hears
 On all sides, from innumerable tongues
 A dismal universal hiss, the sound
 Of public scorn ; he wonder'd, but not long
 Had leisure, wondering at himself now more ;
 His visage drawn he felt to sharp and spare,
 His arms clung to his ribs, his legs entwining
 Each other, till supplanted down he fell
 A monstrous Serpent on his belly prone,
 Reluctant, but in vain, a greater power
 Now rul'd him, punish'd in the shape he sinn'd,

According to his doom : he would have spoke,
 But hiss for hiss return'd with forked tongue
 To forked tongue, for now were all transform'd
 Alike, to Serpents all as accessories
 To his bold riot : dreadful was the din
 Of hissing through the hall, thick swarming now
 With complicated monsters head and tail,
 Scorpion and asp, and Amphisbæna dire,
 Cerastes horn'd, Hydrus and Elops drear,
 And Dipsas (not so thick swarm'd once the soil
 Bedropt with blood of Gorgon, or the ile
 Ophiusa); but still greatest he the midst,
 Now Dragon grown, larger than whom the sun
 Ingender'd in the Pythian vale on slime,
 Huge Python, and his power no less he seem'd
 Above the rest still to retain ; they all
 Him follow'd, issuing forth to the open field,
 Where all yet left of that revolted rout
 Heaven-fallen, in station stood or just array,
 Sublime with expectation when to see
 In triumph issuing forth their glorious chief ;
 They saw, but other sight instead, a crowd
 Of ugly Serpents ; horror on them fell,

And horrid sympathy ; for what they saw,
 They felt themselves now changing ; down their arms,
 Down fell both spear and shield, down they as fast,
 And the dire hiss renew'd, and the dire form
 Catch'd by contagion, like in punishment,
 As in their crime. Thus was the applause they meant,
 Turn'd to exploding hiss, triumph to shame
 Cast on themselves from their own mouths There stood
 A grove hard by, sprung up with this their change,
 His will who reigns above, to aggravate
 Their penance, laden with fair fruit, like that
 Which grew in Paradise, the bait of Eve
 Us'd by the Tempter : on that prospect strange
 Their earnest eyes they fix'd, imagining
 For one forbidden tree a multitude
 Now risen, to work them further woe or shame ;
 Yet parch'd with scalding thirst and hunger fierce,
 Though to delude them sent, could not abstain,
 But on they roll'd in heaps, and up the trees
 Climbing, sat thicker than the snaky locks
 That curl'd Megæra : greedily they pluck'd
 The fruitage fair to sight, like that which grew
 Near that bituminous lake where Sodom flam'd ;
 This more delusive, not the touch, but taste

Deceiv'd ; they fondly thinking to allay
 Their appetite with gust, instead of fruit
 Chew'd bitter ashes, which the offended taste
 With spattering noise rejected : oft they' assay'd,
 Hunger and thirst constraining, drugg'd as oft
 With hatefullest disrelish writh'd their jaws
 With soot and cinders fill'd ; so oft they fell
 Into the same illusion, not as Man
 Whom they triumph'd once laps'd. Thus were they plagued
 And worn with famine, long and ceaseless hiss,
 Till their lost shape permitted, they resum'd,
 Yearly enjoin'd, some say, to undergo
 This annual humbling certain number'd days,
 To dash their pride, and joy for Man seduc'd.
 However some tradition they dispers'd
 Among the Heathen of their purchase got,
 And fabled how the Serpent, whom they call'd
 Ophion with Eurynome, the wide
 Encroaching Eve perhaps, had first the rule
 Of high Olympus, thence by Saturn driven
 And Ops, ere yet Dictean Jove was born.

Meanwhile in Paradise the hellish pair
 Too soon arriv'd, Sin there in power before,
 Once actual, now in body, and to dwell

Habitual habitant ; behind her Death
 Close following pace for pace, not mounted yet
 On his pale horse : to whom Sin thus began.

Second of Satan sprung, all conquering Death,
 What think'st thou of our empire now, though earn'd
 With travail difficult, not better far
 Than still at Hell's dark threshold to' have sate watch,
 Unnam'd, undreaded, and thyself half starv'd ?

Whom thus the Sin-born monster answer'd soon.
 To me, who with eternal famine pine,
 Alike is Hell, or Paradise, or Heaven,
 There best, where most with ravin I may meet ;
 Which here, though plenteous, all too little seems
 To stuff this maw, this vast unhide-bound corpse.

To whom the incestuous Mother thus reply'd.
 Thou therefore on these herbs, and fruits, and flowers,
 Feed first, on each beast next, and fish, and fowl,
 No homely morsels ; and whatever thing
 The scythe of Time mows down, devour unspar'd,
 Till I in Man residing through the race,
 His thoughts, his looks, words, actions, all infect,
 And season him thy last and sweetest prey.

This said, they both betook them several ways,
 Both to destroy, or unimmortal make

All kinds, and for destruction to mature
 Sooner or later ; which the Almighty seeing,
 From his transcendant seat the Saints among,
 To those bright Orders utter'd thus his voice.

See with what heat these dogs of Hell advance
 To waste and havoc yonder world, which I
 So fair and good created, and had still
 Kept in that state, had not the folly of Man
 Let in these wasteful furies, who impute
 Folly to me, so doth the Prince of Hell
 And his adherents, that with so much ease
 I suffer them to enter and possess
 A place so heavenly, and conniving seem
 To gratify my scornful enemies,
 That laugh, as if transported with some fit
 Of passion, I to them had quitted all,
 At random yielded up to their misrule ;
 And know not that I call'd and drew them thither
 My Hell-hounds, to lick up the draff and filth
 Which Man's polluting sin with taint hath shed
 On what was pure, till cramm'd and gorg'd, nigh burst
 With suck'd and glutted offal, at one sling
 Of thy victorious arm, well-pleasing Son,
 Both sin and death, and yawning Grave at last

Through Chaos hurl'd, obstruct the mouth of Hell
 For ever, and seal up his ravenous jaws.
 Then Heaven and Earth renew'd shall be made pure
 To sanctity that shall receive no stain:
 Till then the curse pronounc'd on both precedes.

He ended, and the heavenly audience loud
 Sung Hallelujah, as the sound of seas,
 Through multitude that sung: Just are thy ways,
 Righteous are thy decrees on all thy works;
 Who can extenuate thee? next, to the Son,
 Destin'd restorer of Mankind, by whom
 New Heaven and Earth shall to the ages rise,
 Or down from Heaven descend. Such was their song,
 While the Creator calling forth by name
 His mighty Angels, gave them several charge,
 As sorted best with present things. The sun
 Had first his precept so to move, so shine,
 As might affect the Earth with cold and heat
 Scarce tolerable, and from the north to call
 Decrepid winter, from the south to bring
 Solstitial summer's heat. To the blanc moon
 Her office they prescrib'd; to the other five
 Their planetary motions and aspécts

In Sextile, Square, and Trine, and opposite,
 Of noxious efficacy, and when to join
 In synod unbenign, and taught the fix'd
 Their influence malignant when to shower,
 Which of them rising with the sun, or falling,
 Should prove tempestuous: to the winds they set
 Their corners, when with bluster to confound
 Sea, air, and shore, the thunder when to roll
 With terror through the dark aëreal hall.
 Some say he bid his Angels turn askance
 The poles of Earth twice ten degrees and more
 From the sun's axle; they with labor push'd
 Oblique the centric globe: some say the sun
 Was bid turn reins from the equinoxial road
 Like distant breadth to Taurus with the seven
 Atlantic sisters, and the Spartan Twins
 Up to the Tropic Crab; thence down amain
 By Leo and the Virgin and the Scales,
 As deep as Capricorn, to bring in change
 Of seasons to each clime; else had the spring
 Perpetual smil'd on Earth with verdant flowers,
 Equal in days and nights, except to those
 Beyond the polar circles; to them day

Had unbenighted shone, while the low sun
 To recompence his distance, in their sight
 Had rounded still the horison, and not known
 Or east or west, which had forbid the snow
 From cold Estotiland, and south as far
 Beneath Magellan. At that tasted fruit
 The sun, as from Thyéstean banquet, turn'd
 His course intended ; else how had the world
 Inhabited, though sinless, more than now,
 Avoided pinching cold and scorching heat ?
 These changes in the Heavens, though slow, produc'd
 Like change on sea and land, sideral blast,
 Vapor, and mist, and exhalation hot,
 Corrupt and pestilent : now from the north
 Of Norumbega, and the Samoed shore
 Bursting their brazen dungeon, arm'd with ice
 And snow and hail and stormy gust and flaw,
 Boreas and Cæcias and Argestes loud
 And Thrascias rend the woods and seas up-turn ;
 With adverse blast up-turns them from the south
 Notus and Afer black with thundrous clouds
 From Serraliona ; thwart of these as fierce
 Forth rush the Levant and the Ponent winds

Eurus and Zephyr with their lateral noise,
 Sirocco, and Libeccio. Thus began
 Outrage from lifeless things ; but Discord first
 Daughter of Sin, among the irrational,
 Death introduc'd through fierce antipathy :
 Beast now with beast 'gan war, and fowl with fowl,
 And fish with fish ; to graze the herb all leaving,
 Devour'd each other ; nor stood much in awe
 Of Man, but fled him, or with countenance grim
 Glar'd on him passing : these were from without
 The growing miseries, which Adam saw
 Already in part, though hid in gloomiest shade,
 To sorrow' abandon'd, but worse felt within,
 And in a troubled sea of passion toss'd,
 Thus to disburden sought with sad complaint.

O miserable of happy ! is this the end
 Of this new glorious World, and me so late
 The glory of that glory, who now become
 Accurs'd of blessed, hide me from the face
 Of God, whom to behold was then my highth
 Of happiness ! yet well, if here would end
 The misery ; 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 propagated curse. O voice once heard
 Delightfully, Increase and multiply,
 Now death to hear! for what can I increase
 Or multiply, but curses on my head?
 Who of all ages to succeed, but feeling
 The evil on him brought by me, will curse
 My head? Ill fare our ancestor impure,
 For this we may thank Adam; but his thanks
 Shall be the execration; so besides
 Mine own that bide upon me, all from me
 Shall with a fierce reflux on me redound,
 On me as on their natural center light
 Heavy, though in their place. O fleeting joys
 Of Paradise, dear bought with lasting woes!
 Did I request thee, Maker, from my clay
 To mould me Man? did I solicit thee
 From darkness to promote me, or here place
 In this delicious garden? As my will
 Concurr'd not to my be'ing, it were but right
 And equal to reduce me to my dust,
 Desirous to resign, and render back
 All I receiv'd, unable to perform

Thy terms too hard, by which I was to hold
 The good I sought not. To the loss of that
 Sufficient penalty, why hast thou added
 The sense of endless woes? inexplicable
 Thy justice seems; yet to say truth, too late,
 I thus contest; then should have been refus'd
 Those terms whatever, when they were propos'd:
 Thou didst accept them; wilt thou' enjoy the good,
 Then cavil the conditions? and though God
 Made thee without thy leave, what if thy son
 Prove disobedient, and reprov'd, retort,
 Wherefore didst thou beget me? I sought it not:
 Wouldst thou admit for his contempt of thee
 That proud excuse? yet him not thy election,
 But natural necessity begot.
 God made thee of choice his own, and of his own
 To serve him; thy reward was of his grace,
 Thy punishment then justly' is at his will.
 Be it so, for I submit; his doom is fair,
 That dust I am, and shall to dust return:
 O welcome hour whenever! why delays
 His hand to execute what his decree
 Fix'd on this day? why do I overlive,

Why am I mock'd with death, and lengthen'd out
 To deathless pain? how gladly would I meet
 Mortality my sentence, and be Earth
 Insensible! how glad would lay me down
 As in my mother's lap! there I should rest
 And sleep secure; his dreadful voice no more
 Would thunder in my ears, no fear of worse
 To me and to my offspring would torment me
 With cruel expectation. Yet one doubt
 Pursues me still, lest all I cannot die,
 Lest that pure breath of life, the spirit of Man
 Which God inspir'd, cannot together perish
 With this corporeal clod; then in the grave,
 Or in some other dismal place, who knows
 But I shall die a living death? O thought
 Horrid, if true! yet why? it was but breath
 Of life that sinn'd; what dies but what had life
 And sin? the body properly hath neither.
 All of me then shall die: let this appease
 The doubt, since human reach no further knows.
 For though the Lord of all be infinite,
 Is his wrath also? be it, Man is not so,
 But mortal doom'd. How can he exercise
 Wrath without end on Man, whom death must end?

Can he make deathless death? that were to make
 Strange contradiction, which to God himself
 Impossible is held, as argument
 Of weakness, not of power. Will he draw out,
 For anger's sake, finite to infinite
 In punish'd Man, to satisfy his rigor
 Satisfy'd never? that were to extend
 His sentence beyond dust and nature's law,
 By which all causes else according still
 To the reception of their matter act,
 Not to the extent of their own sphere. But say
 That death be not one stroke, as I suppos'd,
 Bereaving sense, but endless misery
 From this day onward, which I feel begun
 Both in me, and without me, and so last
 To perpetuity: Ay me, that fear
 Comes thundering black with dreadful revolution
 On my defenseless head; both Death and I
 Am found eternal, and incorporate both,
 Nor I on my part single, in me all
 Posterity stands curs'd: Fair patrimony
 That I must leave ye, Sons; O were I able
 To waste it all myself, and leave ye none!
 So disinherited, how would ye bless

Me now your curse! Ah, why should all mankind
 For one Man's fault thus guiltless be condemn'd,
 If guiltless? but from me what can proceed,
 But all corrupt, both mind and will deprav'd,
 Not to do only, but to will the same
 With me? how can they then acquitted stand
 In sight of God? Him after all disputes
 Forc'd I absolve: all my evasions vain,
 And reasonings, though through mazes lead me still,
 But to my own conviction: first and last
 On me, me only, as the source and spring
 Of all corruption, all the blame lights due;
 So might the wrath. Fond wish! couldst thou support
 That burden heavier than the Earth to bear,
 Than all the world much heavier, though divided
 With that bad Woman? Thus what thou desirest,
 And what thou fearest, alike destroys all hope
 Of refuge, and concludes thee miserable
 Beyond all past example and future,
 To Satan only like both crime and doom.
 O Conscience, into what abyss of fears
 And horrors hast thou driven me; out of which
 I find no way, from deep to deeper plung'd!

Thus Adam to himself lamented loud
 Through the still night, not now, as ere Man fell,
 Wholesome and cool, and mild, but with black air
 Accompanied, with damps and dreadful gloom,
 Which to his evil conscience represented
 All things with double terror: on the ground
 Out-stretch'd he lay, on the cold ground, and oft
 Curs'd his creation, death as oft accus'd
 Of tardy execution, since denounc'd
 The day of his offense. Why comes not death,
 Said he, with one thrice-acceptable stroke
 To end me? shall truth fail to keep her word,
 Justice divine not hasten to be just?
 But death comes not at call, justice divine
 Mends not her slowest pace for prayers or cries.
 O woods, O fountains, hillocks, dales and bowers,
 With other echo late I taught your shades
 To answer, and resound far other song.

Whom thus afflicted when sad Eve beheld,
 Desolate where she sate, approaching nigh,
 Soft words to his fierce passion she assay'd:
 But her with stern regard he thus repell'd.

Out of my sight, thou Serpent; that name best
 Befits thee with him leagu'd, thyself as false

And hateful ; nothing wants, but that thy shape,
 Like his, and color serpentine may show
 Thy inward fraud, to warn all creatures from thee
 Henceforth ; lest that too heavenly form, pretended
 To hellish falshood, snare them. But for thee
 I had persisted happy', had not thy pride
 And wandering vanity, when least was safe,
 Rejected my forewarning, and disdain'd
 Not to be trusted, longing to be seen
 Though by the Devil himself, him over-weening
 To over-reach, but with the Serpent meeting
 Fool'd and beguil'd, by him thou, I by thee,
 To trust thee from my side, imagin'd wise,
 Constant, mature, proof against all assaults,
 And understood not all was but a show
 Rather than solid virtue' ; all but a rib
 Crooked by Nature, bent, as now appears,
 More to the part sinister from me drawn,
 Well if thrown out, as supernumerary
 To my just number found. O why did God,
 Creator wise, that peopled highest Heaven
 With spirits masculine, create at last
 This novelty on Earth, this fair defect
 Of Nature, and not fill the world at once

With Men as Angels without feminine,
 Or find some other way to generate
 Mankind! this mischief had not then befallen,
 And more that shall befall, innumerable
 Disturbances on Earth through female snares,
 And straight conjunction with this sex: for either
 He never shall find out fit mate, but such
 As some misfortune brings him, or mistake;
 Or whom he wishes most shall seldom gain
 Through her perverseness, but shall see her gain'd
 By a far worse, or if she love, withheld
 By parents; or his happiest choice too late
 Shall meet, already link'd and wedlock-bound
 To a fell adversary', his hate or shame:
 Which infinite calamity shall cause
 To human life, and household peace confound.

He added not, and from her turn'd; but Eve
 Not so repuls'd, with tears that ceas'd not flowing,
 And tresses all disorder'd, at his feet
 Fell humble, and embracing them, besought
 His peace, and thus proceeded in her plaint.

Forsake me not thus, Adam; witness Heaven
 What love sincere, and reverence in my heart
 I bear thee, and unweeting have offended,

Unhappily deceiv'd ; thy suppliant
 I beg, and clasp thy knees ; bereave me not,
 Whereon I live, thy gentle looks, thy aid,
 Thy counsel in this uttermost distress,
 My only strength and stay : forlorn of thee,
 Whither shall I betake me, where subsist ?
 While yet we live, scarce one short hour perhaps,
 Between us two let there be peace, both joining,
 As join'd in injuries, one enmity
 Against a foe by doom express assign'd us,
 That cruel Serpent : on me exercise not
 Thy hatred for this misery befallen,
 On me already lost, me than thyself
 More miserable ; both have sinn'd, but thou
 Against God only', I against God and thee,
 And to the place of judgment will return,
 There with my cries importune Heaven, that all
 The sentence from thy head remov'd may light
 On me, sole cause to thee of all this woe,
 Me, me only just object of his ire.

She ended weeping, and her lowly plight,
 Immoveable till peace obtain'd from fault
 Acknowledg'd and deplor'd, in Adam wrought
 Commiseration ; soon his heart relented

Towards her, his life so late and sole delight,
 Now at his feet submissive in distress,
 Creature so fair his reconcilment seeking,
 His counsel whom she had displeas'd, his aid ;
 As one disarm'd, his anger all he lost,
 And thus with peaceful words, uprais'd her soon.

Unwary', and too desirous, as before,
 So now of what thou knowest not, who desir'st
 The punishment all on thyself ; alas !
 Bear thine own first, ill able to sustain
 His full wrath whose thou feel'st as yet least part,
 And my displeasure bear'st so ill. If prayers
 Could alter high decrees, I to that place
 Would speed before thee, and be louder heard,
 That on my head all might be visited,
 Thy frailty and infirmer sex forgiven,
 To me committed, and by me expos'd.
 But rise ; let us no more contend, nor blame
 Each other, blam'd enough elsewhere, but strive
 In offices of love, how we may lighten
 Each other's burden in our share of woe ;
 Since this day's death pronounc'd, if ought I see,
 Will prove no sudden, but a slow-pac'd evil,

A long day's dying to augment our pain,
 And to our seed (O hapless seed!) deriv'd.

To whom thus Eve, recovering heart, reply'd.
 Adam, by sad experiment I know
 How little weight my words with thee can find,
 Found so erroneous, thence by just event
 Found so unfortunate ; nevertheless,
 Restor'd by thee, vile as I am, to place
 Of new acceptance, hopeful to regain
 Thy love, the sole contentment of my heart,
 Living or dying from thee I will not hide
 What thoughts in my unquiet breast are risen,
 Tending to some relief of our extremes,
 Or end, though sharp and sad, yet tolerable,
 As in our evils, and of easier choice.
 If care of our descent perplex us most,
 Which must be born to certain woe, devour'd
 By Death at last ; and miserable it is
 To be to others cause of misery,
 Our own begotten, and of our loins to bring
 Into this cursed world a woeful race,
 That after wretched life must be at last
 Food for so foul a monster ; in thy power
 It lies, yet ere conception, to prevent

The race unblest, to being yet unbegot.
 Childless thou art, childless remain :
 So Death shall be deceiv'd his glut, and with us two
 Be forc'd to satisfy his ravenous maw.
 But if thou judge it hard and difficult,
 Conversing, looking, loving, to abstain
 From love's due rites, nuptial embraces sweet,
 And with desire to languish without hope,
 Before the present object languishing
 With like desire, which would be misery
 And torment less than none of what we dread ;
 Then both ourselves and seed at once to free
 From what we fear for both, let us make short,
 Let us seek Death, or he not found, supply
 With our own hands his office on ourselves ;
 Why stand we longer shivering under fears,
 That shew no end but death, and have the power,
 Of many ways to die the shortest choosing,
 Destruction with destruction to destroy ?

She ended here, or vehement despair
 Broke off the rest ; so much of death her thoughts
 Had entertain'd, as dy'd her cheeks with pale.
 But Adam with such counsel nothing sway'd,

To better hopes his more attentive mind
 Laboring had rais'd, and thus to Eve reply'd.

Eve, thy contempt of life and pleasure seems
 To argue in thee something more sublime
 And excellent than what thy mind contemns ;
 But self-destruction therefore sought, refutes
 That excellence thought in thee, and implies
 Not thy contempt, but anguish and regret
 For loss of life and pleasure overlov'd.

Or if thou covet death, as utmost end
 Of misery, so thinking to evade
 The penalty pronounc'd, doubt not but God
 Hath wiselier arm'd his vengeful ire than so
 To be forestall'd ; much more I fear lest death
 So snatch'd will not exempt us from the pain.
 We are by doom to pay, rather such acts
 Of contumacy will provoke the Highest
 To make death in us live : then let us seek
 Some safer resolution, which methinks
 I have in view, calling to mind with heed
 Part of our sentence, that thy seed shall bruise
 The Serpent's head ; pitcous amends, unless
 Be meant, whom I conjecture, our grand foe
 Satan, who in the Serpent hath contriv'd

Against us this deceit : to crush his head
Would be revenge indeed ; which will be lost
By death brought on ourselves, or childless days
Resolv'd, as thou proposest ; so our foe
Shall 'scape his punishment ordain'd, and we,
Instead, shall double ours upon our heads.
No more be mention'd then of violence
Against ourselves, and wilful barrenness,
That cuts us off from hope, and savors only
Rancor and pride, impatience and despite,
Reluctance against God and his just yoke
Laid on our necks. Remember with what mild
And gracious temper he both heard and judg'd
Without wrath or reviling ; we expected
Immediate dissolution, which we thought
Was meant by death that day, when lo, to thee
Pains only in child-bearing were foretold,
And bringing forth, soon recompenc'd with joy,
Fruit of thy womb : on me the curse aslope
Glanc'd on the ground, with labor I must earn
My bread ; what harm ? idleness had been worse ;
My labor will sustain me ; and lest cold
Or heat should injure us, his timely care
Hath unbesought provided, and his hands

Cloth'd us unworthy, pitying while he judg'd ;
 How much more, if we pray him, will his ear
 Be open, and his heart to pity' incline,
 And teach us further by what means to shun
 The inclement seasons, rain, ice, hail, and snow ?
 Which now the sky with various face begins
 To shew us in this mountain, while the winds
 Blow moist and keen, shattering the graceful locks
 Of these fair spreading trees ; which bids us seek
 Some better shroud, some better warmth to cherish
 Our limbs benumb'd, ere this diurnal star
 Leave cold the night, how we his gather'd beams
 Reflected, may with matter sere foment,
 Or by collision of two bodies grind
 The air attrite to fire, as late the clouds
 Justling or push'd with winds rude in their shock
 Tine the slant lightning, whose thwart flame driven down
 Kindles the gummy bark of fir or pine,
 And sends a comfortable heat from far,
 Which might supply the sun : such fire to use,
 And what may else be remedy or cure
 To evils which our own misdeeds have wrought,
 He will instruct us praying, and of grace
 Beseeching him, so as we need not fear

To pass commodiously this life, sustain'd
 By him with many comforts, till we end
 In dust, our final rest and native home.
 What better can we do, than to the place
 Repairing where he judg'd us, prostrate fall
 Before him reverent, and there confess
 Humbly our faults, and pardon beg, with tears
 Watering the ground, and with our sighs the air
 Frequenting, sent from hearts contrite, in sign
 Of sorrow unfeign'd, and humiliation meek.
 Undoubtedly he will relent and turn
 From his displeasure ; in whose look serene,
 When angry most he seem'd and most severe,
 What else but favor, grace, and mercy shone ?

So spake our Father penitent, nor Eve
 Felt less remorse : they forthwith to the place
 Repairing where he judg'd them, prostrate fell
 Before him reverent, and both confess'd
 Humbly their faults, and pardon begg'd, with tears
 Watering the ground, and with their sighs the air
 Frequenting, sent from hearts contrite, in sign
 Of sorrow' unfeign'd, and humiliation meek.

P A R A D I S E L O S T .

B O O K X I .

THE ARGUMENT OF THE ELEVENTH BOOK.

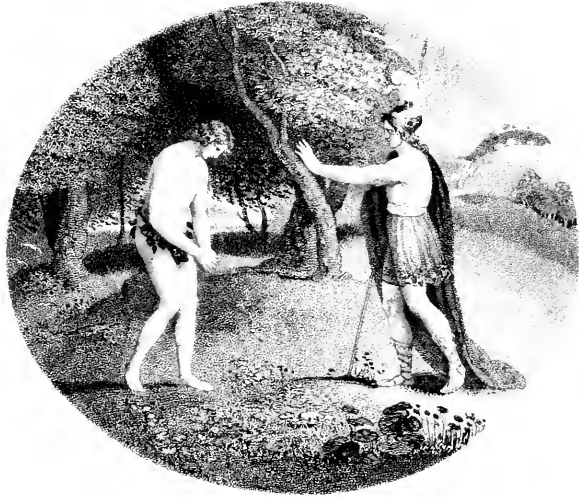
THE Son of God presents to his Father the prayers of our first parents now repenting, and intercedes for them : God accepts them, but declares that they must no longer abide in Paradise ; sends Michael with a band of Cherubim to dispossess them ; but first to reveal to Adam future things : Michael's coming down. Adam shews to Eve certain ominous signs ; he discerns Michael's approach, goes out to meet him : the Angel denounces their departure. Eve's Lamentation. Adam pleads, but submits : the Angel leads him up to a high hill, sets before him in vision what shall happen till the flood.



Designed by Mr. Baker

Engraved by T. Parker, Esq.

How dost thou go, — then, Adam to behold
The end of all my offspring, and so said
‘Depopulation’ — this on their flood
‘Y’ea, a worse a flood thee also down!’



B O O K X I.

VER. I—IO.

THUS they in lowliest plight repentant stood
Praying ; for from the Mercy-seat above
Prevenient grace descending had remov'd
The stony from their hearts, and made new flesh
Regenerate grow instead, that sighs now breath'd
Unutterable, which the Spirit of prayer
Inspir'd, and wing'd for Heaven with speedier flight
Than loudest oratory : yet their port
Not of mean suitors, nor important less
Seem'd their petition, than when the ancient pair

In fables old, less ancient yet than these,
 Deucalion and chaste Pyrrha to restore
 The race of mankind drown'd, before the shrine
 Of Themis stood devout. To Heaven their prayers
 Flew up, nor miss'd the way, by envious winds
 Blown vagabond or frustrate: in they pass'd
 Dimensionless through heavenly doors; then clad
 With incense, where the golden altar fum'd,
 By their great Intercessor, came in sight
 Before the Father's throne: them the glad Son
 Presenting, thus to intercede began.

See, Father, what first fruits on earth are sprung
 From thy implanted grace in Man; these sighs
 And prayers, which in this golden censer, mix'd
 With incense, I thy Priest before thee bring,
 Fruits of more pleasing savor from thy seed
 Sown with contrition in his heart, than those
 Which his own hand manuring all the trees
 Of Paradise could have produc'd, ere fallen
 From innocence. Now therefore bend thine ear
 To supplication, hear his sighs though mute;
 Unskillful with what words to pray, let me
 Interpret for him, me his advocate

And propitiation; all his works on me
 Good or not good ingraft; my merit those
 Shall perfect, and for these my death shall pay.
 Accept me, and in me from these receive
 The smell of peace toward mankind; let him live
 Before thee reconcil'd, at least his days
 Number'd, though sad, till death, his doom (which I
 To mitigate thus plead, not to reverse)
 To better life shall yield him, where with me
 All my redeem'd may dwell in joy and bliss,
 Made one with me as I with thee am one.

To whom the Father, without cloud, serene.
 All thy request for Man, accepted Son,
 Obtain; all thy request was my decree:
 But longer in that Paradise to dwell,
 The law I gave to Nature him forbids:
 Those pure immortal elements that know
 No gross, no unharmonious mixture foul,
 Eject him tainted now, and purge him off
 As a distemper, gross to air as gross,
 And mortal food, as may dispose him best
 For dissolution wrought by sin, that first
 Distemper'd all things, and of incorrupt

Corrupted. I at first with two fair gifts
 Created him endow'd, with happiness
 And immortality ; that fondly lost,
 This other serv'd but to eternize woe ;
 Till I provided death ; so death becomes
 His final remedy, and after life
 Try'd in sharp tribulation, and refin'd
 By faith and faithful works, to second life,
 Wak'd in the renovation of the just,
 Resigns him up with Heaven and Earth renew'd.
 But let us call to synod all the blest
 Through Heaven's wide bounds : from them I will not hide
 My judgments, how with mankind I proceed,
 As how with peccant Angels late they saw ;
 And in their state, though firm, stood more confirm'd.

He ended, and the Son gave signal high
 To the bright Minister that watch'd ; he blew
 His trumpet, heard in Orb since perhaps
 When God descended, and perhaps once more
 To sound at general doom. The' angelic blast
 Fill'd all the regions : from their blissful bowers
 Of Amaranthin shade, fountain or spring,
 By the waters of life, where'er they sat

In fellowships of joy, the Sons of light
 Hasted, resorting to the summons high,
 And took their seats ; till from his throne supreme
 The' Almighty thus pronounc'd his sovran will.

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

He sorrows now, repents, and prays contrite,
 My motions in him, longer than they move,
 His heart I know, how variable and vain
 Self-left. Lest therefore his now bolder hand
 Reach also of the tree of life, and eat,
 And live for ever, dream at least to live
 For ever, to remove him I decree,
 And send him from the garden forth to till
 The ground whence he was taken, fitter soil.

Michael, this my behest have thou in charge :
 Take to thee from among the Cherubim
 Thy choice of flaming warriors, lest the Fiend,
 Or in behalf of Man, or to invade

Vacant possession, some new trouble raise :
 Haste thee, and from the Paradise of God
 Without remorse drive out the sinful pair,
 From hallow'd ground the' unholy, and denounce
 To them and to their progeny from thence
 Perpetual banishment. Yet lest they faint
 At the sad sentence rigorously urg'd,
 For I behold them soften'd and with tears
 Bewailing their excess, all terror hide.
 If patiently thy bidding they obey,
 Dismiss them not disconsolate ; reveal
 To Adam what shall come in future days,
 As I shall thee enlighten, intermix
 My covenant in the Woman's seed renew'd ;
 So send them forth, though sorrowing, yet in peace :
 And on the east side of the garden place,
 Where entrance up from Eden easiest climbs,
 Cherubic watch, and of a sword the flame
 Wide-waving, all approach far off to fright,
 And guard all passage to the tree of life :
 Lest Paradise a receptacle prove
 To spirits foul, and all my trees their prey,
 With whose stolen fruit Man once more to delude.

He ceas'd ; and the' archangelic Power prepar'd
 For swift descent, with him the cohort bright
 Of watchful Cherubim ; four faces each
 Had, like a double Janus, all their shape
 Spangled with eyes more numerous than those
 Of Argus, and more wakeful than to drowse,
 Charm'd with Arcadian pipe, the pastoral reed
 Of Hermes, or his opiate rod. Meanwhile
 To resalute the world with sacred light
 Leucothea wak'd, and with fresh dews imbalm'd
 The Earth, when Adam and first matron Eve
 Had ended now their orisons, and found
 Strength added from above, new hope to spring
 Out of despair ; joy, but with fear yet link'd ;
 Which thus to Eve his welcome words renew'd.

Eve, easily may faith admit, that all
 The good which we enjoy, from Heaven descends ;
 But that from us ought shall ascend to Heaven
 So prevalent as to concern the mind
 Of God high-bless'd, or to incline his will,
 Hard to belief may seem ; yet this will prayer,
 Or one short sigh of human breath, up-borne
 Even to the seat of God. For since I sought

By prayer the offended Deity to' appease,
 Kneel'd and before him humbled all my heart,
 Methought I saw him, placable and mild,
 Bending his ear : persuasion in me drew
 That I was heard with favor ; peace return'd
 Home to my breast, and to my memory
 His promise, that thy seed shall bruise our foe ;
 Which then not minded in dismay, yet now
 Assures me that the bitterness of death
 Is past, and we shall live. Whence hail to thee,
 Eve rightly call'd, Mother of all mankind,
 Mother of all things living, since by thee
 Man is to live, and all things live for Man.

To whom thus Eve, with sad demeanour meek.
 Ill worthy I such title should belong
 To me transgressor, who, for thee ordain'd
 A help, became thy snare ; to me reproach
 Rather belongs, distrust and all dispraise :
 But infinite in pardon was my Judge,
 That I, who first brought death on all, am grac'd
 The source of life ; next favorable thou,
 Who highly thus to' entitle me vouchsaf'st,
 Far other name deserving. But the field

To labor calls us now with sweat impos'd,
 Though after sleepless night : for see the morn,
 All unconcern'd with our unrest, begins
 Her rosy progress smiling ; let us forth,
 I never from thy side henceforth to stray,
 Where'er our day's work lies, though now enjoin'd
 Laborious, till day droop : while here we dwell,
 What can be toilsome in these pleasant walks ?
 Here let us live, though in fallen state, content.

So spake, so wish'd much-humbled Eve, but Fate
 Subscrib'd not ; Nature first gave signs, impress'd
 On bird, beast, air, air suddenly eclips'd
 After short blush of morn ; nigh in her sight
 The bird of Jove, stoop'd from his aery tour,
 Two birds of gayest plume before him drove :
 Down from a hill the beast that reigns in woods,
 First hunter then, pursued a gentle brace,
 Goodliest of all the forest, hart and hind ;
 Direct to the' eastern gate was bent their flight.
 Adam observ'd, and with his eye the chace
 Pursuing, not unmov'd to Eve thus spake.

O Eve, some further change awaits us nigh,
 Which Heaven, by these mute signs in nature, shows

Forerunners of his purpose, or to warn
 Us haply too secure of our discharge
 From penalty, because from death releas'd
 Some days : how long, and what till then our life,
 Who knows, or more than this, that we are dust,
 And thither must return and be no more ?
 Why else this double object in our sight,
 Of flight pursued in the' air, and o'er the ground
 One way the self-same hour ? Why in the east
 Darkness ere day's mid-course, and morning light
 More orient in yon western cloud that draws
 O'er the blue firmament a radiant white,
 And slow descends, with something heavenly fraught ?

He err'd not, for by this the heavenly bands
 Down from a sky of jasper lighted now
 In Paradise, and on a hill made halt,
 A glorious apparition, had not doubt
 And carnal fear that day dimm'd Adam's eye.
 Not that more glorious, when the Angels met
 Jacob in Mahanaim, where he saw
 The field pavilion'd with his Guardians bright ;
 Nor that which on the flaming mount appear'd
 In Dothan, cover'd with a camp of fire,

Against the Syrian king, who, to surprise
 One man, assassin-like, had levied war,
 War unproclaim'd. The princely Hierarch
 In their bright stand, there left his Powers to seize
 Possession of the garden ; he alone,
 To find where Adam shelter'd, took his way,
 Not unperceiv'd of Adam, who to Eve,
 While the great Visitant approach'd, thus spake.

Eve, now expect great tidings, which perhaps
 Of us will soon determin, or impose
 New laws to be observ'd ; for I descry
 From yonder blazing cloud that veils the hill
 One of the heavenly host, and by his gait
 None of the meanest, some great potentate
 Or of the thrones above, such majesty
 Invests him coming ; yet not terrible
 That I should fear, nor sociably mild,
 As Raphael, that I should much confide,
 But solemn and sublime, whom not to' offend,
 With reverence I must meet, and thou retire.

He ended ; and the' Archangel soon drew nigh,
 Not in his shape celestial, but as man
 Clad to meet man ; over his lucid arms

A military vest of purple flow'd
 Livelier than Melibœan, or the grain
 Of Sarra, worn by kings and heroes old
 In time of truce ; Iris had dipt the woof ;
 His starry helm unbuckled show'd him prime
 In manhood where youth ended : by his side,
 As in a glistering zodiac, hung the sword,
 Satan's dire dread, and in his hand the spear.
 Adam bow'd low ; he kingly from his state
 Inclin'd not, but his coming thus declar'd.

Adam, Heaven's high behest no preface needs :
 Sufficient that thy prayers are heard, and death,
 Then due by sentence when thou didst transgress,
 Defeated of his seisure many days
 Given thee of grace, wherein thou mayst repent,
 And one bad act with many deeds well done
 Mayst cover : well may then thy lord appeas'd
 Redeem thee quite from death's rapacious clame ;
 But longer in this Paradise to dwell
 Permits not ; to remove thee I am come,
 And send thee from the garden forth to till
 The ground whence thou wast taken, fitter soil.

He added not ; for Adam, at the news
 Heart-struck, with chilling gripe of sorrow stood,

That all his senses bound : Eve, who unseen
 Yet all had heard, with audible lament
 Discover'd soon the place of her retire.

O unexpected stroke, worse than of death!
 Must I thus leave thee, Paradise? thus leave
 Thee, native soil, these happy walks and shades,
 Fit haunt of Gods? where I had hope to spend,
 Quiet though sad, the respite of that day
 That must be mortal to us both. O flowers,
 That never will in other climate grow,
 My early visitation, and my last
 At even, which I bred up with tender hand
 From the first opening bud, and gave ye names,
 Who now shall rear ye to the sun, or rank
 Your tribes, and water from the' ambrosial fount?
 Thee lastly nuptial bower, by me adorn'd
 With what to sight or smell was sweet; from thee
 How shall I part, and whither wander down
 Into a lower world, to this obscure
 And wild? how shall we breathe in other air
 Less pure, accusom'd to immortal fruits?

Whom thus the Angel interrupted mild.
 Lament not, Eve, but patiently resign

What justly thou hast lost ; nor set thy heart,
 Thus over-fond, on that which is not thine :
 Thy going is not lonely, with thee goes
 Thy husband, him to follow thou art bound ;
 Where he abides, think there thy native soil.

Adam, by this from the cold sudden damp
 Recovering, and his scatter'd spirits return'd,
 To Michael thus his humble words address'd.

Celestial, whether among the thrones, or nam'd
 Of them the highest, for such of shape may seem
 Prince above princes, gently hast thou told
 Thy message, which might else in telling wound,
 And in performing end us ; what besides
 Of sorrow and dejection and despair
 Our frailty can sustain, thy tidings bring,
 Departure from this happy place, our sweet
 Recess, and only consolation left
 Familiar to our eyes, all places else
 Inhospitable appear and desolate,
 Nor knowing us nor known : and if by prayer
 Incessant I could hope to change the will
 Of him who all things can, I would not cease
 To weary him with my assiduous cries :

But prayer against his absolute decree
 No more avails than breath against the wind,
 Blown stifling back on him that breathes it forth :
 Therefore to his great bidding I submit.
 This most afflicts me, that departing hence,
 As from his face I shall be hid, depriv'd
 His blessed countenance ; here I could frequent,
 With worship, place by place where he vouchsaf'd
 Presence divine, and to my sons relate :
 On this mount he appear'd, under this tree
 Stood visible ; among these pines his voice
 I heard, here with him at this fountain talk'd :
 So many grateful altars I would rear
 Of grassy turf, and pile up every stone
 Of lustre from the brook, in memory,
 Or monument to ages, and thereon
 Offer sweet-smelling gums, and fruits and flowers :
 In yonder nether world where shall I seek
 His bright appearances, or footstep trace ?
 For though I fled him angry, yet recall'd
 To life prolong'd and promis'd race, I now
 Gladly behold though but his utmost skirts
 Of glory, and far off his steps adore.

To whom thus Michael with regard benign.
Adam, thou know'st Heaven his, and all the Earth,
Not this rock only ; his omnipresence fills
Land, sea, and air, and every kind that lives,
Fomented by his virtual power and warm'd :
All the Earth he gave thee to possess and rule,
No despicable gift ; surmise not then
His presence to these narrow bounds confin'd
Of Paradise or Eden : this had been
Perhaps thy capital seat, from whence had spread
All generations, and had hither come
From all the ends of the' Earth, to celebrate
And reverence thee their great progenitor.
But this pre-eminence thou' hast lost, brought down
To dwell on even ground now with thy sons :
Yet doubt not but in valley and plain
God is as here, and will be found alike
Present, and of his presence many a sign
Still following thee, still compassing thee round
With goodness and paternal love, his face
Express, and of his steps the track divine.
Which that thou mayst believe, and be confirm'd
Ere thou from hence depart, know I am sent

To show thee what shall come in future days
 To thee and to thy offspring ; good with bad
 Expect to hear, supernal grace contending
 With sinfulness of men : thereby to learn
 True patience, and to temper joy with fear
 And pious sorrow, equally inur'd
 By moderation either state to bear,
 Prosperous or adverse : so shalt thou lead
 Safest thy life, and best prepar'd endure
 Thy mortal passage when it comes. Ascend
 This hill ; let Eve (for I have drench'd her eyes)
 Here sleep below, while thou to foresight wak'st,
 As once thou slept'st, while she to life was form'd.

To whom thus Adam gratefully reply'd.
 Ascend ; I follow thee, safe guide, the path
 Thou lead'st me, and to the hand of Heaven submit,
 However chastening, to the evil turn
 My obvious breast, arming to overcome
 By suffering, and earn rest from labor won,
 If so I may attain. So both ascend
 In the visions of God : it was a hill
 Of Paradise the highest, from whose top
 The hemisphere of Earth in clearest ken

Stretch'd out to the amplest reach of prospect lay.
Not higher that hill, nor wider looking round,
Whereon for different cause the Tempter sat,
Our second Adam in the wilderness,
To show him all Earth's kingdoms and their glory.
His eye might there command wherever stood
City of old or modern fame, the seat
Of mightiest empire, from the destin'd walls
Of Cambalu, seat of Cathaian Can
And Samarchand by Oxus, Temir's throne,
To Paquin of Sinæan kings, and thence
To Agra and Lahor of great Mogul
Down to the golden Chersonese, or where
The Persian in Ecbatan sat, or since
In Hispahan, or where the Russian Ksar
In Mosco, or the Sultan in Bizance,
Turchestan born; nor could his eye not ken
The' empire of Negus to his utmost port
Ercoco, and the less maritim kings
Mombaza, and Quiloa, and Melind,
And Sofala thought Ophir, to the realm
Of Congo, and Angolo farthest south;
Or thence from Niger flood to Atlas Mount

The kingdoms of Almansor, Fez and Sus,
 Morocco and Algiers, and Tremisen ;
 On Europe thence, and where Rome was to sway
 The world : in spirit perhaps he also saw
 Rich Mexico, the seat of Montezume,
 And Cusco in Peru, the richer seat
 Of Atabalipa, and yet unspoil'd
 Guiana, whose great city Geryon's sons
 Call El Dorado : but to nobler sights
 Michael from Adam's eyes the film remov'd,
 Which that false fruit that promis'd clearer sight
 Had bred ; then purg'd with euphrasy and rue
 The visual nerve, for he had much to see ;
 And from the well of life three drops instill'd.
 So deep the power of these ingredients pierc'd,
 E'en to the inmost seat of mental sight,
 That Adam, now enforc'd to close his eyes,
 Sunk down, and all his spirits became intranc'd :
 But him the gentle Angel by the hand
 Soon rais'd, and his attention thus recall'd.

Adam, now ope thine eyes, and first behold
 The' effects which thy original crime hath wrought
 In some to spring from thee, who never touch'd

The' excepted tree, nor with the snake conspir'd,
 Nor sinn'd thy sin, yet from that sin derive
 Corruption to bring forth more violent deeds.

His eyes he open'd, and beheld a field,
 Part arable and tilth, whereon were sheaves
 New reap'd, the other part sheep-walks and folds ;
 I' th' midst an altar as the land-mark stood
 Rustic, of grassy sord ; thither anon
 A sweaty reaper from his tillage brought
 First fruits, the green ear, and the yellow sheaf,
 Uncull'd as came to hand ; a shepherd next
 More meek came with the firstlings of his flock,
 Choicest and best ; then, sacrificing, laid
 The inwards and their fat, with incense strew'd,
 On the cleft wood, and all due rites perform'd.
 His offering soon propitious fire from Heaven
 Consum'd with nimble glance, and grateful steam ;
 The other's not, for his was not sincere ;
 Whereat he inly rag'd, and as they talk'd,
 Smote him into the midriff with a stone
 That beat out life ; he fell, and deadly pale
 Groan'd out his soul with gushing blood effus'd.
 Much at that sight was Adam in his heart
 Dismay'd, and thus in haste to the' Angel cry'd.

O Teacher, some great mischief hath befallen
 To that meek Man, who well had sacrific'd ;
 Is piety thus and pure devotion paid ?

To whom Michaël thus, he also mov'd, reply'd.
 These two are brethren, Adam, and to come
 Out of thy loins ; the' unjust the just hath slain,
 For envy that his brother's offering found
 From Heaven acceptance ; but the bloody fact
 Will be aveng'd, and the other's faith approv'd
 Lose no reward, though here thou see him die,
 Rolling in dust and gore. To which our Sire.

Alas ! both for the deed and for the cause !
 But have I now seen Death ? Is this the way
 I must return to native dust ? O sight
 Of terror, foul and ugly to behold,
 Horrid to think, how horrible to feel !

To whom thus Michaël. Death thou hast seen
 In his first shape on Man ; but many shapes
 Of death, and many are the ways that lead
 To his grim cave, all dismal ; yet to sense
 More terrible at the entrance than within.
 Some, as thou saw'st, by violent stroke shall die,
 By fire, flood, famin, by intemperance more

In meats and drinks, which on the earth shall bring
 Diseases dire, of which a monstrous crew
 Before thee shall appear; that thou may'st know
 What misery the' inabstinence of Eve
 Shall bring on men. Immediately a place
 Before his eyes appear'd, sad, noisome, dark,
 A lazarus-house it seem'd, wherein were laid
 Numbers of all diseas'd, all maladies
 Of ghastly spasm, or racking torture, qualms
 Of heart-sick agony, all feverous kinds,
 Convulsions, epilepsies, fierce catarrhs,
 Intestine stone and ulcer, colic pangs,
 Dæmoniac phrenzy, moping melancholy
 And moon-struck madness, pining atrophy,
 Marasmus, and wide-wasting pestilence,
 Dropsies and asthmas, and joint-racking rheums.
 Dire was the tossing, deep the groans; Despair
 Tended the sick busiest from couch to couch;
 And over them triumphant Death his dart
 Shook, but delay'd to strike, though oft invoc'd
 With vows, as their chief good, and final hope.
 Sight so deform, what heart of rock could long
 Dry-ey'd behold? Adam could not, but wept,

Though not of woman born ; compassion quell'd
 His best of man, and gave him up to tears
 A space, till firmer thoughts restrain'd excess,
 And scarce recovering words his plaint renew'd.

O miserable mankind, to what fall
 Degraded, to what wretched state reserv'd !
 Better end here unborn. Why is life given
 To be thus wrested from us ? rather why
 Obtruded on us thus ? who, if we knew
 What we receive, would either not accept
 Life offer'd, or soon beg to lay it down,
 Glad to be so dismiss'd in peace. Can thus
 The' image of God in Man created once
 So goodly and erect, though faulty since,
 To such unsightly sufferings be debas'd
 Under inhuman pains ? why should not Man,
 Retaining still divine similitude
 In part, from such deformities be free,
 And for his Maker's image sake exempt ?

Their Maker's image, answer'd Michael, then
 Forsook them, when themselves they vilify'd
 To serve ungovern'd appetite, and took
 His image whom they serv'd, a brutish vice,

Inductive mainly to the sin of Eve.
 Therefore so abject is their punishment,
 Disfiguring not God's likeness, but their own,
 Or if his likeness, by themselves defac'd,
 While they pervert pure Nature's healthful rules
 To loathsome sickness, worthily, since they
 God's image did not reverence in themselves.

I yield it just, said Adam, and submit.
 But is there yet no other way, besides
 These painful passages, how we may come
 To death, and mix with our connatural dust ?

There is, said Michael, if thou well observe
 The rule of not too much, by temperance taught
 In what thou eat'st and drink'st, seeking from thence
 Due nourishment, not gluttonous delight,
 Till many years over thy head return :
 So mayst thou live, till like ripe fruit thou drop
 Into thy mother's lap, or be with ease
 Gather'd, not harshly pluck'd, for death mature :
 This is old age ; but then thou must outlive
 Thy youth, thy strength, thy beauty, which will change
 To wither'd weak and grey ; thy senses then
 Obtuse, all taste of pleasure must forego,

To what thou hast, and for the air of youth
 Hopeful and cheerful, in thy blood will reign
 A melancholy damp of cold and dry
 To weigh thy spirits down, and last consume
 The balm of life. To whom our ancestor.

Henceforth I fly not death, nor would prolong
 Life much, bent rather how I may be quit
 Fairest and easiest of this cumbrous charge,
 Which I must keep till my appointed day
 Of rendring up, and patiently attend
 My dissolution. Michaël reply'd.

Nor love thy life, nor hate ; but what thou liv'st
 Live well, how long or short permit to Heaven :
 And now prepare thee for another sight.

He look'd, and saw a spacious plain, whereon
 Were tents of various hue ; by some were herds
 Of cattel grazing : others, whence the sound
 Of instruments that made melodious chime
 Was heard, of harp and organ ; and who mov'd
 Their stops and chords was seen : his volant touch
 Instinct through all proportions low and high
 Fled and pursued transverse the resonant fugue.
 In other part stood one who at the forge

Laboring, two massy clods of iron and brass
 Had melted (whether found where casual fire
 Had wasted woods on mountain or in vale,
 Down to the veins of Earth, thence gliding hot
 To some cave's mouth, or whether wash'd by stream
 From under ground) the liquid ore he drain'd
 Into fit moulds prepar'd ; from which he form'd
 First his own tools ; then what might else be wrought
 Fusil or graven in metal. After these,
 But on the hither side a different sort
 From the high neighboring hills, which was their seat,
 Down to the plain descended : by their guise
 Just men they seem'd, and all their study bent
 To worship God aright, and know his works
 Not hid, nor those things last which might preserve
 Freedom and peace to men : they on the plain
 Long had not walk'd, when from the tents behold
 A bevy of fair women, richly gay
 In gems and wanton dress ; to the' harp they sung
 Soft amorous ditties, and in dance came on :
 The men, though grave, ey'd them, and let their eyes
 Rove without rein, till in the amorous net
 Fast caught, they lik'd, and each his liking chose ;

And now of love they treat till the' evening star
 Love's harbinger appear'd ; then all in heat
 They light the nuptial torch, and bid invoke
 Hymen, then first to marriage rites invok'd ;
 With feast and music all the tents resound.
 Such happy interview and fair event
 Of love and youth not lost, songs, garlands, flowers,
 And charming symphonies attach'd the heart
 Of Adam, soon inclin'd to' admit delight,
 The bent of Nature ; which he thus express'd.

True opener of mine eyes, prime Angel blest,
 Much better seems this vision, and more hope
 Of peaceful days portends, than those two past ;
 Those were of hate and death, or pain much worse,
 Here Nature seems fulfill'd in all her ends.

To whom thus Michael. Judge not what is best
 By pleasure, though to Nature seeming meet,
 Created, as thou art, to nobler end
 Holy and pure, conformity divine.
 Those tents thou saw'st so pleasant, were the tents
 Of wickedness, wherein shall dwell his race
 Who slew his brother ; studious they appear
 Of arts that polish life, inventers rare,

Unmindful of their Maker, though his spirit
 Taught them, but they his gifts acknowledg'd none.
 Yet they a beauteous offspring shall beget ;
 For that fair female troop thou saw'st, that seem'd
 Of Goddesses, so blithe, so smooth, so gay,
 Yet empty of all good wherein consists
 Woman's domestic honour and chief praise ;
 Bred only and completed to the taste
 Of lustful appetence, to sing, to dance,
 To dress, and troll the tongue, and roll the eye.
 To these that sober race of Men, whose lives
 Religious titled them the sons of God,
 Shall yield up all their virtue, all their fame
 Ignobly, to the trains and to the smiles
 Of these fair atheists, and now swim in joy,
 (Ere long to swim at large) and laugh ; for which
 The world ere long a world of tears must weep.

To whom thus Adam, of short joy bereft.
 O pity' and shame, that they who to live well
 Enter'd so fair, should turn aside to tread
 Paths indirect, or in the midway faint !
 But still I see the tenor of Man's woe
 Holds on the same, from Woman to begin.

From Man's effeminate slackness it begins,
 Said the' Angel, who should better hold his place
 By wisdom, and superior gifts receiv'd.
 But now prepare thee for another scene.

He look'd and saw wide territory spread
 Before him, towns, and rural works between,
 Cities of men with lofty gates and towers,
 Concourse in arms, fierce faces threatning war,
 Giants of mighty bone, and bold emprise ;
 Part wield their arms, part curb the foaming steed,
 Single or in array of battel rang'd
 Both horse and foot, nor idly mustring stood ;
 One way a band select from forage drives
 A herd of beeves, fair oxen and fair kine
 From a fat meadow ground ; or fleecy flock,
 Ewes and their bleating lambs over the plain,
 Their booty ; scarce with life the shepherds fly,
 But call in aid, which makes a bloody fray ;
 With cruel tournament the squadrons join ;
 Where cattel pastur'd late, now scatter'd lies
 With carcasses and arms the' ensanguin'd field
 Deserted : others to a city strong
 Lay siege, incamp'd ; by battery, scale, and mine,

Assaulting ; others from the wall defend
With dart and javelin, stones and sulphurous fire ;
On each hand slaughter and gigantic deeds.
In other part the scepter'd heralds call
To council in the city gates : anon
Grey-headed men and grave, with warriors mix'd,
Assemble, and harangues are heard, but soon
In factious opposition, till at last
Of middle age one rising, eminent
In wise deport, spake much of right and wrong,
Of justice, of religion, truth and peace,
And judgment from above : him old and young
Exploded, and had seis'd with violent hands,
Had not a cloud descending snatch'd him thence
Unseen amid the throng : so violence
Proceeded, and oppression, and sword-law
Through all the plain, and refuge none was found.
Adam was all in tears, and to his Guide
Lamenting turn'd full sad ; O what are these,
Death's ministers, not men, who thus deal death
Inhumanly to men, and multiply
Ten thousand fold the sin of him who slew
His brother ; for of whom such massacre

Make they but of their brethren, men of men ?
 But who was that just man, whom had not Heaven
 Rescued, had in his righteousness been lost ?

To whom thus Michael. These are the product
 Of those ill-mated marriages thou saw'st :
 Where good with bad were match'd, who of themselves
 Abhor to join ; and by imprudence mix'd,
 Produce prodigious births of body' or mind.
 Such were these giants, men of high renown ;
 For in those days might only shall be' admired,
 And valor and heroic virtue call'd ;
 To overcome in battel and subdue
 Nations, and bring home spoils with infinite
 Man-slaughter, shall be held the highest pitch
 Of human glory, and for glory done
 Of triumph, to be stil'd great conquerors,
 Patrons of Mankind, Gods, and sons of Gods,
 Destroyers rightlier called, and plagues of men.
 Thus fame shall be achiev'd, renown on earth,
 And what most merits fame in silence hid.
 But he the seventh from thee, whom thou beheldst
 The only righteous in a world perverse,
 And therefore hated, therefore so beset

With foes for daring single to be just,
 And utter odious truth, that God would come
 To judge them with his saints : him the Most High
 Rapt in a balmy cloud with winged steeds
 Did, as thou saw'st, receive, to walk with God
 High in salvation and the climes of bliss,
 Exempt from death ; to shew thee what reward
 Awaits the good ; the rest what punishment :
 Which now direct thine eyes, and soon behold.

He look'd, and saw the face of things quite chang'd ;
 The brazen throat of war had ceas'd to roar ;
 All now was turn'd to jollity and game,
 To luxury and riot, feast and dance,
 Marrying or prostituting as befel,
 Rape or adultery, where passing fair
 Allur'd them ; thence from cups to civil broils.
 At length a reverend sire among them came,
 And of their doings great dislike declar'd,
 And testify'd against their ways ; he oft
 Frequented their assemblies, whereso met,
 Triumphs or festivals, and to them preach'd
 Conversion and repentance, as to souls
 In prison under judgments imminent :

But all in vain : which when he saw he ceas'd
Contending, and remov'd his tents far off ;
Then from the mountain hewing timber tall,
Began to build a vessel of huge bulk,
Measur'd by cubit, length, and breadth, and highth,
Smear'd round with pitch, and in the side a door
Contriv'd, and of provisions laid in large
For man and beast : when lo a wonder strange !
Of every beast, and bird, and insect small
Came sevens, and pairs, and enter'd in, as taught
Their order : last the sire and his three sons
With their four wives ; and God made fast the door.
Meanwhile the south-wind rose, and with black wings
Wide hovering, all the clouds together drove
From under Heaven ; the hills to their supply
Vapor, and exhalation dusk and moist,
Sent up amain ; and now the thicken'd sky
Like a dark cieling stood ; down rush'd the rain
Impetuous, and continued till the Earth
No more was seen ; the floating vessel swum
Uplifted ; and secure with beaked prow
Rode tilting o'er the waves, all dwellings else
Flood overwhelm'd, and them with all their pomp

Deep under water roll'd ; sea cover'd sea,
 Sea without shore ; and in their palaces
 Where luxury late reign'd, sea-monsters whelp'd
 And stabled ; of mankind so numerous late,
 All left, in one small bottom swum imbark'd.
 How didst thou grieve then, Adam, to behold
 The end of all thy offspring, end so sad,
 Depopulation ; thee another flood,
 Of tears and sorrow' a flood thee also drown'd,
 And sunk thee as thy sons ; till gently rear'd
 By the' Angel, on thy feet thou stood'st at last,
 Though comfortless, as when a father mourns
 His children, all in view destroy'd at once ;
 And scarce to the' Angel utter'dst thus thy plaint.

O visions ill foreseen ! better had I
 Liv'd ignorant of future, so had borne
 My part of evil only, each day's lot
 Enough to bear ; those now, that were dispens'd
 The burden of many ages, on me light
 At once, by my foreknowledge gaining birth
 Abortive, to torment me ere their being,
 With thought that they must be. Let no man seek
 Henceforth to be foretold what shall befall

Him or his children; evil he may be sure,
 Which neither his foreknowing can prevent,
 And he the future evil shall no less
 In apprehension than in substance feel
 Grievous to bear: but that care now is past,
 Man is not whom to warn: those few escap'd
 Famin and anguish will at last consume
 Wand'ring that watry desart: I had hope
 When violence was ceas'd, and war on earth,
 All would have then gone well, peace would have crown'd
 With length of happy days the race of man;
 But I was far deceiv'd; for now I see
 Peace to corrupt no less than war to waste.
 How comes it thus? unfold, celestial Guide,
 And whether here the race of man will end.

To whom thus Michael. Those whom last thou saw'st
 In triumph and luxurious wealth, are they
 First seen in acts of prowess eminent
 And great exploits, but of true virtue void;
 Who having spilt much blood, and done much waste,
 Subduing nations, and achiev'd thereby
 Fame in the world, high titles, and rich prey,
 Shall change their course to pleasure, ease, and sloth,

Surfeit, and lust, till wantonness and pride
 Raise out of friendship hostile deeds in peace.
 The conquer'd also, and enslav'd by war,
 Shall with their freedom lost all virtue lose
 And fear of God, from whom their piety feign'd
 In sharp contest of battel found no aid
 Against invaders ; therefore cool'd in zeal
 Thenceforth shall practise how to live secure,
 Worldly or dissolute, on what their lords
 Shall leave them to enjoy ; for the' Earth shall bear
 More than enough, that temperance may be try'd :
 So all shall turn degenerate, all deprav'd,
 Justice and temperance, truth and faith forgot ;
 One man except, the only son of light
 In a dark age, against example good,
 Against allurements, custom, and a world
 Offended ; fearless of reproach and scorn,
 Or violence, he of their wicked ways
 Shall them admonish, and before them set
 The paths of righteousness, how much more safe,
 And full of peace, denouncing wrath to come
 On their impenitence ; and shall return
 Of them derided, but of God observ'd

The one just man alive ; by his command
 Shall build a wondrous ark, as thou beheldst,
 To save himself and household from amidst
 A world devote to universal rack.
 No sooner he with them of man and beast
 Select for life shall in the ark be lodg'd,
 And shelter'd round, but all the cataracts
 Of Heaven set open on the Earth shall pour
 Rain day and night ; all fountains of the deep
 Broke up, shall heave the ocean to usurp
 Beyond all bounds, till inundation rise
 Above the highest hills : then shall this mount
 Of Paradise by might of waves be mov'd
 Out of his place, push'd by the horned flood,
 With all his verdure spoil'd, and trees adrift
 Down the great river to the opening gulph,
 And there take root an island salt and bare,
 The haunt of seals and orcs, and sea-mews clang,
 To teach thee that God attributes to place
 No sanctity, if none be thither brought
 By men who there frequent, or therein dwell.
 And now what further shall ensue, behold.

He look'd, and saw the ark hull on the flood,
Which now abated, for the clouds were fled,
Driven by a keen north-wind, that blowing dry
Wrinkled the face of deluge, as decay'd ;
And the clear sun on his wide watry glass
Gaz'd hot, and of the fresh wave largely drew,
As after thirst, which made their flowing shrink
From standing lake to tripping ebb, that stole
With soft foot towards the deep, who now had stopt
His sluices, as the Heaven his windows shut.
The ark no more now floats, but seems on ground
Fast on the top of some high mountain fix'd.
And now the tops of hills as rocks appear ;
With clamor thence the rapid currents drive
Towards the retreating sea their furious tide.
Forthwith from out the ark a raven flies,
And after him, the surer messenger,
A dove sent forth once and again to spy
Green tree or ground whereon his foot may light ;
The second time returning, in his bill
An olive leaf he brings, pacific sign :
Anon dry ground appears, and from his ark
The ancient sire descends with all his train ;

Then with uplifted hands, and eyes devout,
 Grateful to Heaven, over his head beholds
 A dewy cloud, and in the cloud a bow
 Conspicuous with three listed colors gay,
 Betokening peace from God, and covenant new.
 Whereat the heart of Adam, erst so sad,
 Greatly rejoic'd, and thus his joy broke forth.

O thou who future things canst represent
 As present, heavenly Instructor, I revive
 At this last sight, assur'd that man shall live
 With all the creatures, and their seed preserve.
 Far less I now lament for one whole world
 Of wicked sons destroy'd, than I rejoice
 For one man found so perfect and so just,
 That God vouchsafes to raise another world
 From him, and all his anger to forget.
 But say, what mean those colour'd streaks in Heaven,
 Distended as the brow of God appears'd?
 Or serve they as a flowery verge to bind
 The fluid skirts of that same watry cloud,
 Lest it again dissolve and shower the Earth?

To whom the' Arch Angel. Dextrously thou aim'st;
 So willingly doth God remit his ire,

Though late repenting him of man deprav'd,
Griev'd at his heart, when looking down he saw
The whole Earth fill'd with violence, and all flesh
Corrupting each their way; yet those remov'd,
Such grace shall one just man find in his sight,
That he relents, not to blot out mankind,
And makes a covenant never to destroy
The earth again by flood, nor let the sea
Surpass his bounds, nor rain to drown the world
With man therein or beast; but when he brings
Over the earth a cloud, will therein set
His triple-color'd bow, whereon to look
And call to mind his covenant: day and night,
Seed-time and harvest, heat and hoary frost,
Shall hold their course, till fire purge all things new,
Both heaven and earth, wherein the just shall dwell.

P A R A D I S E L O S T .

B O O K XII.

THE ARGUMENT OF THE TWELFTH BOOK.

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 promised 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 recomfited by these relations and promises, descends the hill with Michael ; wakens Eve, who all this while had slept, but with gentle dreams composed 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.



JOHN MILTON

Aged 62.

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A

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IN TWELVE BOOKS.

THE AUTHOR

JOHN MILTON.

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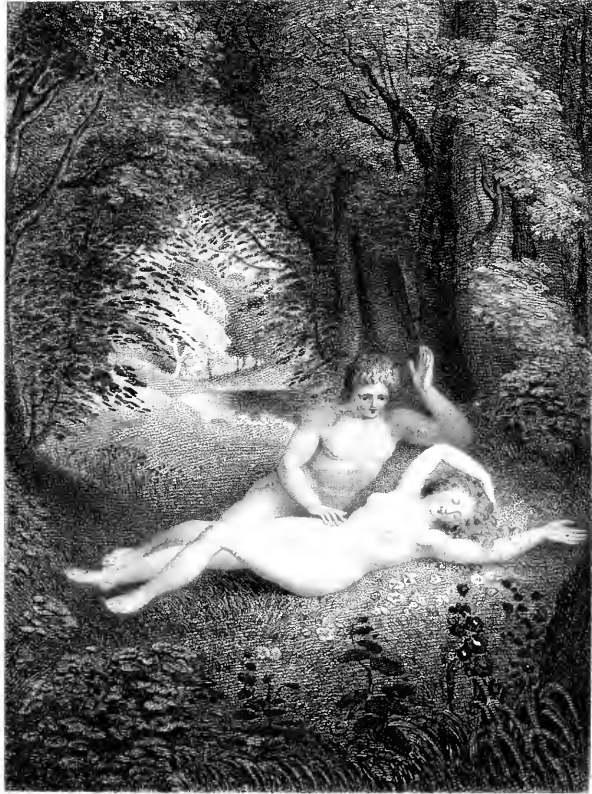
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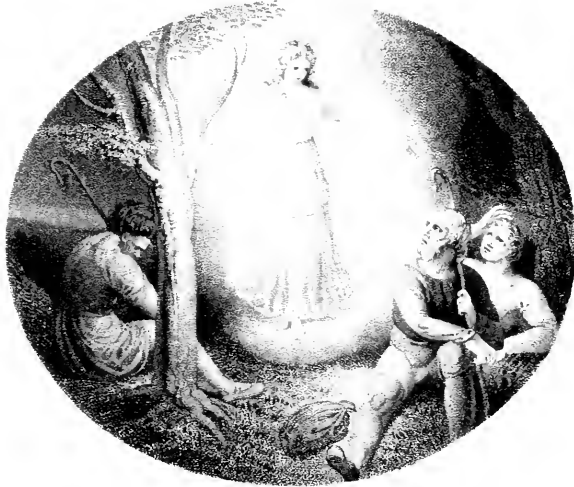
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Designed by H. Richter

Engraved by J. Richter Junr

*As a sister was, and unobscured Eve
With eyes demurest, and glowing cheeks,
I through marginal ease*



B O O K X I I .

VER. I—10.

AS one who in his journey baits at noon,
Though bent on speed, so here the' Arch Angel paus'd
Betwixt the world destroy'd and world restor'd,
If Adam aught perhaps might interpose ;
Then with transition sweet new speech resumes.

Thus thou hast seen one world begin and end ;
And Man as from a second stock proceed.
Much thou hast yet to see, but I perceive
Thy mortal sight to fail ; objects divine
Must needs impair and weary human sense :

Henceforth what is to come I will relate ;
 Thou therefore give due audience, and attend.
 This second source of men, while yet but few,
 And while the dread of judgment past remains
 Fresh in their minds, fearing the Deity,
 With some regard to what is just and right,
 Shall lead their lives, and multiply apace,
 Laboring the soil, and reaping plenteous crop,
 Corn, wine, and oil ; and from the herd or flock,
 Oft sacrificing bullock, lamb, or kid,
 With large wine-offerings pour'd, and sacred feast,
 Shall spend their days in joy unblam'd, and dwell
 Long time in peace by families and tribes
 Under paternal rule ; till one shall rise
 Of proud ambitious heart, who, not content
 With fair equality, fraternal state,
 Will arrogate dominion undeserv'd
 Over his brethren, and quite dispossess
 Concord and law of nature from the earth,
 Hunting (and men, not beasts, shall be his game)
 With war and hostile snare such as refuse
 Subjection to his empire tyrannous :
 A mighty hunter thence he shall be stil'd

Before the Lord, as in despite of Heaven,
 Or from Heaven claming second sovranity ;
 And from rebellion shall derive his name,
 Though of rebellion others he accuse.
 He with a crew, whom like ambition joins
 With him or under him to tyrannize,
 Marching from Eden towards the west, shall find
 The plain, wherein a black bituminous gurge
 Boils out from under ground, the mouth of Hell ;
 Of brick, and of that stuff they cast to build
 A city' and tower, whose top may reach to Heaven ;
 And get themselves a name, lest far dispers'd
 In foreign lands their memory be lost,
 Regardless whether good or evil fame.
 But God, who oft descends to visit men
 Unseen, and through their habitations walks
 To mark their doings, them beholding soon,
 Comes down to see their city, ere the tower
 Obstruct Heaven-towers, and in derision sets
 Upon their tongues a various spirit to rase
 Quite out their native language, and instead
 To sow a jangling noise of words unknown :
 Forthwith a hideous gabble rises loud

Among the builders; each to other calls
 Not understood, till hoarse, and all in rage,
 As mock'd they storn; great laughter was in Heaven,
 And looking down, to see the hubbub strange,
 And hear the din: thus was the building left
 Ridiculous, and the work Confusion nam'd.

Whereto thus Adam fatherly displeas'd.
 O execrable son, so to aspire
 Above his brethren, to himself assuming
 Authority usurp'd, from God not given:
 He gave us only over beast, fish, fowl,
 Dominion absolute; that right we hold
 By his donation; but man over men
 He made not lord; such title to himself
 Reserving, human left from human free.
 But this usurper his encroachment proud
 Stays not on man; to God his tower intends
 Siege and defiance: Wretched man! what food
 Will he convey up thither to sustain
 Himself and his rash army, where thin air
 Above the clouds will pine his entrails gross,
 And famish him of breath, if not of bread?

To whom thus Michael. Justly thou abhorr'st
 That son, who on the quiet state of men

Such trouble brought, affecting to subdue
 Rational liberty ; yet know withal,
 Since thy original lapse, true liberty
 Is lost, which always with right reason dwells
 Twinn'd, and from her hath no dividual being :
 Reason in man obscur'd, or not obey'd,
 Immediately inordinate desires,
 And upstart passions catch the government
 From reason, and to servitude reduce
 Man till then free. Therefore since he permits
 Within himself unworthy powers to reign
 Over free reason, God in judgment just
 Subjects him from without to violent lords ;
 Who oft as undeservedly enthrall
 His outward freedom : tyranny must be,
 Though to the tyrant thereby no excuse.
 Yet sometimes nations will decline so low
 From virtue, which is reason, that no wrong,
 But justice, and some fatal curse annex'd,
 Deprives them of their outward liberty,
 Their inward lost : witness the' irreverent son
 Of him who built the ark, who, for the shame
 Done to his father, heard this heavy curse,

Servant of servants, on his vicious race.
 Thus will this latter, as the former world,
 Still tend from bad to worse, till God at last,
 Wearied with their iniquities, withdraw
 His presence from among them, and avert
 His holy eyes; resolving from thenceforth
 To leave them to their own polluted ways;
 And one peculiar nation to select
 From all the rest, of whom to be invoc'd,
 A nation from one faithful man to spring:
 Him on this side Euphrates yet residing,
 Bred up in idol-worship; O that men
 (Canst thou believe?) should be so stupid grown,
 While yet the patriarch liv'd, who 'scap'd the flood,
 As to forsake the living God, and fall
 To worship their own work in wood and stone,
 For Gods! yet him God the most High vouchsafes
 To call by vision from his father's house,
 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 blest; he strait obeys,

Not knowing to what land, yet firm believes :
 I see him, but thou canst not, with what faith
 He leaves his Gods, his friends, and native soil
 Ur of Chaldæa, passing now the ford
 To Haran, after him a cumbrous train
 Of herds and flocks, and numerous servitude ;
 Not wand'ring poor, but trusting all his wealth
 With God, who call'd him, in a land unknown.
 Canaan he now attains ; I see his tents
 Pitch'd about Sechem, and the neighbouring plain
 Of Moreh ; there by promise he receives
 Gift to his progeny of all that land ;
 From Hamath northward to the desert south
 (Things by their names I call, though yet unnam'd) ;
 From Hermon east to the great western sea ;
 Mount Hermon, yonder sea, each place behold
 In prospect, as I point them ; on the shore
 Mount Carmel ; here the double-founted stream
 Jordan, true limit eastward ; but his sons
 Shall dwell to Senir, that long ridge of hills.
 This ponder, that all nations of the earth
 Shall in his seed be blessed ; by that seed
 Is meant thy great Deliverer, who shall bruise

The Serpent's head ; whereof to thee anon
 Plainlier shall be reveal'd. This patriarch blest,
 Whom faithful Abraham due time shall call,
 A son, and of his son a grand-child leaves,
 Like him in faith, in wisdom, and renown ;
 The grand-child with twelve sons increas'd, departs
 From Canaan, to a land hereafter call'd
 Egypt, divided by the river Nile ;
 See where it flows, disgorging at seven mouths
 Into the sea : to sojourn in that land
 He comes invited by a younger son
 In time of dearth, a son whose worthy deeds
 Raise him to be the second in that realm
 Of Pharaoh : there he dies, and leaves his race
 Growing into a nation, and now grown
 Suspected to a sequent king, who seeks
 To stop their overgrowth, as inmate guests
 Too numerous ; whence of guests he makes them slaves
 Inhospitably, and kills their infant males :
 Till by two brethren (those two brethren call
 Moses and Aaron) sent from God to claim
 His people from enthralment, they return
 With glory' and spoil back to their promis'd land.

But first the lawless tyrant, who denies
To know their God, or message to regard,
Must be compell'd by signs and judgments dire ;
To blood unshed the rivers must be turn'd ;
Frogs, lice, and flies, must all his palace fill
With loath'd intrusion, and fill all the land ;
His cattel must of rot and murrain die ;
Botches and blains must all his flesh imboss,
And all his people ; thunder mix'd with hail,
Hail mix'd with fire, must rend the' Egyptian sky,
And wheel on the' earth, devouring where it rolls ;
What it devours not, herb, or fruit, or grain,
A darksome cloud of locusts swarming down
Must eat, and on the ground leave nothing green :
Darkness must overshadow all his bounds,
Palpable darkness, and blot out three days ;
Last, with one midnight stroke all the first-born
Of Egypt must lie dead. Thus with ten wounds
The river-dragon tam'd at length submits
To let his sojourners depart, and oft
Humbles his stubborn heart, but still as ice
More harden'd after thaw, till in his rage
Pursuing whom he late dismiss'd, the sea

Swallows him with his host, but them lets pass
 As on dry land between two crystal walls,
 Aw'd by the rod of Moses so to stand
 Divided, till his rescued gain their shore :
 Such wondrous power God to his saint will lend,
 Though present in his Angel, who shall go
 Before them in a cloud, and pillar of fire,
 By day a cloud, by night a pillar of fire,
 To guide them in their journey, and remove
 Behind them, while the' obdurate king pursues :
 All night he will pursue, but his approach
 Darkness defends between till morning watch ;
 Then through the fiery pillar and the cloud
 God looking forth will trouble all his host,
 And craze their chariot wheels : when by command
 Moses once more his potent rod extends
 Over the sea ; the sea his rod obeys ;
 On their imbattell'd ranks the waves return,
 And overwhelm their war : the race elect
 Safe towards Canaan from the shore advance
 Through the wild desert, not the readiest way,
 Lest entering on the Canaanite alarm'd,
 War terrify them inexpert, and fear

Return them back to Egypt, choosing rather
 Inglorious life with servitude ; for life
 To noble and ignoble is more sweet
 Untrain'd in arms, where rashness leads not on.
 This also shall they gain by their delay
 In the wide wilderness ; there they shall find
 Their government, and their great senate choose
 Through the twelve tribes, to rule by laws ordain'd :
 God from the mount of Sinai, whose gray top
 Shall tremble, he descending, will himself
 In thunder, lightning, and loud trumpets sound,
 Ordain them laws ; part, such as appertain
 To civil justice, part, religious rites
 Of sacrifice, informing them, by types
 And shadows, of that destin'd Seed to bruise
 The Serpent, by what means he shall achieve
 Mankind's deliverance. But the voice of God
 To mortal ear is dreadful ; they beseech
 That Moses might report to them his will,
 And terror cease ; he grants what they besought,
 Instructed that to God is no access
 Without mediator, whose high office now
 Moses in figure bears, to introduce

One greater, of whose day he shall foretel,
 And all the prophets in their age the times
 Of great Messiah shall sing. Thus laws and rites
 Establish'd, such delight hath God in men
 Obedient to his will, that he vouchsafes
 Among them to set up his tabernacle,
 The holy One with mortal men to dwell :
 By his prescript a sanctuary is fram'd
 Of cedar, overlaid with gold ; therein
 An ark, and in the ark his testimony,
 The records of his covenant ; over these
 A mercy-seat of gold between the wings
 Of two bright Cherubim ; before him burn
 Seven lamps, as in a zodiac representing
 The heavenly fires ; over the tent a cloud
 Shall rest by day, a fiery gleam by night,
 Save when they journey ; and at length they come,
 Conducted by his Angel, to the land
 Promis'd to Abraham and his seed : the rest
 Were long to tell, how many battels fought,
 How many kings destroy'd, and kingdöms won ;
 Or how the sun shall in mid heaven stand still
 A day entire, and night's due course adjourn,

Man's voice commanding, Sun in Gibeon stand,
 And thou moon in the vale of Aialon,
 Till Israel overcome; so call the third
 From Abraham, son of Isaac, and from him
 His whole descent, who thus shall Canaan win.

Here Adam interpos'd. O sent from Heaven,
 Enlightener of my darkness, gracious things
 Thou hast reveal'd, those chiefly which concern
 Just Abraham and his seed: now first I find
 Mine eyes true opening, and my heart much eas'd,
 Erewhile perplex'd with thoughts what would become
 Of me and all mankind; but now I see
 His day, in whom all nations shall be blest,
 Favor unmerited by me, who sought
 Forbidden knowledge by forbidden means.
 This yet I apprehend not, why to those
 Among whom God will deign to dwell on earth
 So many and so various laws are given;
 So many laws argue so many sins
 Among them; how can God with such reside?

To whom thus Michael. Doubt not but that sin
 Will reign among them, as of thee begot;
 And therefore was law given them to evince

Their natural pravity by stirring up
Sin against law to fight ; that when they see
Law can discover sin, but not remove,
Save by those shadowy expiations weak,
The blood of bulls and goats, they may conclude
Some blood more precious must be paid for Man,
Just for unjust, that in such righteousness
To them by faith imputed, they may find
Justification towards God, and peace
Of conscience, which the law by ceremonies
Cannot appease, nor Man the moral part
Perform, and not performing cannot live.
So law appears imperfect, and but given
With purpose to resign them in full time
Up to a better covenant, disciplined
From shadowy types to truth, from flesh to spirit,
From imposition of strict laws, to free
Acceptance of large grace, from servile fear
To filial, works of law to works of faith.
And therefore shall not Moses, though of God
Highly belov'd, being but the minister
Of law, his people into Canaan lead ;
But Joshua, whom the Gentiles Jesus call,

His name and office bearing, who shall quell
The adversary Serpent, and bring back
Through the world's wilderness long wander'd Man
Safe to eternal Paradise of rest.
Meanwhile they, in their earthly Canaan plac'd,
Long time shall dwell and prosper; but when sins
National interrupt their public peace,
Provoking God to raise them enemies,
From whom as oft he saves them penitent,
By judges first, then under kings; of whom
The second, both for piety renown'd
And puissant deeds, a promise shall receive
Irrevocable, that his regal throne
For ever shall endure; the like shall sing
All prophecy, that of the royal stock
Of David (so I name this king) shall rise
A son, the woman's seed to thee foretold,
Foretold to Abraham, as in whom shall trust
All nations, and to kings foretold, of kings
The last, for of his reign shall be no end.
But first a long succession must ensue,
And his next son, for wealth and wisdom fam'd,
The clouded ark of God, till then in tents

Wandering, shall in a glorious temple enshrine.
 Such follow him, as shall be register'd
 Part good, part bad, of bad the longer scroll,
 Whose foul idolatries, and other faults,
 Heap'd to the popular sum, will so incense
 God, as to leave them, and expose their land,
 Their city', his temple, and his holy ark,
 With all his sacred things, a scorn and prey
 To that proud city, whose high walls thou saw'st
 Left in confusion, Babylon thence call'd.
 There in captivity he lets them dwell
 The space of seventy years; then brings them back,
 Remembering mercy, and his covenant sworn
 To David, 'stablish'd as the days of Heaven.
 Return'd from Babylon by leave of kings
 Their lords, whom God dispos'd, the house of God
 They first re-edify, and for a while
 In mean estate live moderate, till grown
 In wealth and multitude, factious they grow;
 But first among the priests dissension springs,
 Men who attend the altar, and should most
 Endeavour peace: their strife pollution brings
 Upon the temple itself: at last they seize

The sceptre, and regard not David's sons,
 Then lose it to a stranger, that the true
 Anointed King Messiah might be born
 Barr'd of his right ; yet at his birth a star
 Unseen before in Heaven proclames him come,
 And guides the eastern sages, who enquire
 His place, to offer incense, myrrh, and gold ;
 His place of birth a solemn Angel tells
 To simple shepherds, keeping watch by night ;
 They gladly thither haste, and by a quire
 Of squadron'd Angels hear his carol sung.
 A virgin is his mother, but his sire
 The power of the most High ; he shall ascend
 The throne hereditary, and bound his reign
 With earth's wide bounds, his glory with the heavens.

He ceas'd ; discerning Adam with such joy
 Surcharg'd, as had, like grief, been dew'd in tears,
 Without the vent of words, which these he breath'd.

O Prophet of glad tidings, finisher
 Of utmost hope ! now clear I understand
 What oft my steadiest thoughts have search'd in vain,
 Why our great expectation should be call'd
 The seed of Woman : Virgin Mother, hail,

High in the love of Heaven, yet from my loins
 Thou shalt proceed, and from thy womb the Son
 Of God most High ; so God with Man unites.
 Needs must the Serpent now his capital bruise
 Expect with mortal pain : say where and when
 Their fight, what stroke shall bruise the victor's heel ?

To whom thus Michael. Dream not of their fight,
 As of a duel, or the local wounds
 Of head or heel : not therefore joins the Son
 Manhood to God-head, with more strength to foil
 Thy enemy ; nor so is overcome
 Satan, whose fall from Heaven, a deadlier bruise,
 Disabled not to give thee thy death's wound :
 Which he, who comes thy Saviour, shall recure,
 Not by destroying Satan, but his works
 In thee and in thy seed : nor can this be,
 But by fulfilling that which thou didst want,
 Obedience to the law of God, impos'd
 On penalty of death, and suffering death,
 The penalty to thy transgression due,
 And due to theirs which out of thine will grow :
 So only can high justice rest appaid.
 The law of God exact he shall fulfil

Both by obedience and by love, though love
 Alone fulfil the law ; thy punishment
 He shall endure by coming in the flesh
 To a reproachful life and cursed death,
 Proclaiming life to all who shall believe
 In his redemption, and that his obedience
 Imputed becomes theirs by faith, his merits
 To save them, not their own, though legal works.
 For this he shall live hated, be blasphem'd,
 Seis'd on by force, judg'd, and to death condemn'd
 A shameful and accurs'd, nail'd to the cross
 By his own nation, slain for bringing life ;
 But to the cross he nails thy enemies,
 The law that is against thee, and the sins
 Of all mankind, with him there crucify'd,
 Never to hurt them more who rightly trust
 In this his satisfaction ; so he dies,
 But soon revives ; death over him no power
 Shall long usurp ; ere the third dawning light
 Return, the stars of morn shall see him rise
 Out of his grave, fresh as the dawning light
 Thy ransom paid, which man from death redeems.
 His death for man, as many as offer'd life
 Neglect not, and the benefit embrace

By faith not void of works : this God-like act
Annuls thy doom, the death thou shouldst have dy'd,
In sin for ever lost from life ; this act
Shall bruise the head of Satan, crush his strength,
Defeating Sin and Death, his two main arms,
And fix far deeper in his head their stings
Than temporal death shall bruise the victor's heel,
Or theirs whom he redeems, a death-like sleep,
A gentle wafting to immortal life.
Nor after resurrection shall he stay
Longer on earth than certain times to' appear
To his disciples, men who in his life
Still follow'd him ; to them shall leave in charge
To teach all nations what of him they learn'd
And his salvation ; them who shall believe
Baptizing in the profluent stream, the sign
Of washing them from guilt of sin to life
Pure, and in mind prepar'd, if so befall,
For death, like that which the Redeemer dy'd.
All nations they shall teach ; for from that day
Not only to the sons of Abraham's loins
Salvation shall be preach'd, but to the sons
Of Abraham's faith wherever through the world ;
So in his seed all nations shall be blest.

Then to the heaven of heavens he shall ascend
 With victory, triumphing through the air
 Over his foes and thine ; there shall surprise
 The Serpent prince of air, and drag in chains
 Through all his realm, and there confounded leave ;
 Then enter into glory, and resume
 His seat at God's right-hand, exalted high
 Above all names in Heaven ; and thence shall come,
 When this world's dissolution shall be ripe,
 With glory' and power to judge both quick and dead,
 To judge the' unfaithful dead, but to reward
 His faithful, and receive them into bliss,
 Whether in heaven or earth ; for then the earth
 Shall all be Paradise, far happier place
 Than this of Eden, and far happier days.

So spake the' Arch-Angel Michaël, then paus'd,
 As at the world's great period ; and our Sire,
 Replete with joy and wonder, thus reply'd.

O goodness infinite, goodness immense !
 That all this good of evil shall produce,
 And evil turn to good ; more wonderful
 Than that which by creation first brought forth
 Light out of darkness ! full of doubt I stand,

Whether I should repent me now of sin
 By me done and occasion'd, or rejoice
 Much more, that much more good thereof shall spring,
 To God more glory, more good-will to men
 From God, and over wrath grace shall abound.
 But say, if our Deliverer up to heaven
 Must reascend, what will betide the few
 His faithful, left among the' unfaithful herd,
 The enemies of truth? who then shall guide
 His people, who defend? will they not deal
 Worse with his followers than with him they dealt?

Be sure they will, said the' Angel; but from heaven
 He to his own a Comforter will send,
 The promise of the Father, who shall dwell
 His Spirit within them, and the law of faith
 Working through love, upon their hearts shall write,
 To guide them in all truth, and also arm
 With spiritual armor, able to resist
 Satan's assaults, and quench his fiery darts,
 What man can do against them, not afraid,
 Though to the death, against such cruelties
 With inward consolations recompenc'd
 And oft supported, so as shall amaze

Their proudest persecutors : for the Spirit
Pour'd first on his Apostles, whom he sends
To evangelize the nations, then on all
Baptiz'd, shall them with wond'rous gifts endue
To speak all tongues, and do all miracles,
As did their Lord before them. Thus they win
Great numbers of each nation to receive
With joy the tidings brought from heaven : at length,
Their ministry perform'd, and race well run,
Their doctrin and their story written left,
They die ; but in their room, as they forewarn,
Wolves shall succeed for teachers, grievous wolves,
Who all the sacred mysteries of heaven
To their own vile advantages shall turn
Of lucre and ambition, and the truth
With superstitions and traditions taint,
Left only in those written records pure,
Though not but by the Spirit understood.
Then shall they seek to' avail themselves of names,
Places, and titles, and with these to join
Secular power, though feigning still to act
By spiritual, to themselves appropriating
The Spirit of God, promis'd alike and given

To all believers ; and from that pretence,
 Spiritual laws by carnal power shall force
 On every conscience ; laws which none shall find
 Left them inroll'd, or what the Spirit within
 Shall on the heart engrave. What will they then
 But force the spirit of grace itself, and bind
 His consort liberty ; what, but unbuild
 His living temples, built by faith to stand,
 Their own faith, not another's ? for on earth
 Who against faith and conscience can be heard
 Infallible ? yet many will presume :
 Whence heavy persecution shall arise
 On all who in the worship persevere
 Of spirit and truth ; the rest, far greater part,
 Will deem in outward rites and specious forms
 Religion satisfy'd ; truth shall retire
 Bestuck with slanderous darts, and works of faith
 Rarely be found : so shall the world go on,
 To good malignant, to bad men benign,
 Under her own weight groaning, till the day
 Appear of respiration to the just,
 And vengeance to the wicked, at return
 Of him so lately promis'd to thy aid,

The Woman's Seed, obscurely then foretold,
Now amplier known thy Saviour and thy Lord ;
Last in the clouds from heaven to be reveal'd
In glory of the Father to dissolve
Satan with his perverted world, then raise
From the conflagrant mass, purg'd and refin'd,
New heavens, new earth, ages of endless date
Founded in righteousness and peace and love,
To bring forth fruits, joy, and eternal bliss.

He ended ; and thus Adam last reply'd.
How soon hath thy prediction, Seer blest,
Measur'd this transient world, the race of time,
Till time stand fix'd? beyond is all abyss,
Eternity, whose end no eye can reach.
Greatly instructed I shall hence depart,
Greatly in peace of thought, and have my fill
Of knowledge, what this vessel can contain ;
Beyond which was my folly to aspire.
Henceforth I learn, that to obey is best,
And love with fear the only God, to walk
As in his presence, ever to observe
His providence, and on him sole depend,
Merciful over all his works, with good

Still overcoming evil, and by small
 Accomplishing great things, by things deem'd weak
 Subverting worldly strong, and worldly wise
 By simply meek ; that suffering for truth's sake
 Is fortitude to highest victory,
 And to the faithful death the gate of life ;
 Taught this by his example whom I now
 Acknowledge my Redeemer ever blest.

To whom thus also the' Angel last reply'd :
 This having learnt, thou hast attain'd the sum
 Of wisdom ; hope no higher, though all the stars
 Thou knew'st by name, and all the' ethereal powers,
 All secrets of the deep, all nature's works,
 Or works of God in Heaven, air, earth, or sea,
 And all the riches of this world enjoy'dst,
 And all the rule, one empire ; only add
 Deeds to thy knowledge answerable, add faith,
 Add virtue, patience, temperance ; add love,
 By name to come call'd charity, the soul
 Of all the rest : then wilt thou not be loath
 To leave this Paradise, but shalt possess
 A Paradise within thee, happier far.
 Let us descend now therefore from this top

Of speculation ; for the hour precise
 Exacts our parting hence ; and see the guards,
 By me encamp'd on yonder hill, expect
 Their motion, at whose front a flaming sword,
 In signal of remove, waves fiercely round ;
 We may no longer stay : go, waken Eve ;
 Her also I with gentle dreams have calm'd,
 Portending good, and all her spirits compos'd
 To meek submission : thou at season fit
 Let her with thee partake what thou hast heard,
 Chiefly what may concern her faith to know,
 The great deliverance by her seed to come
 (For by the Woman's seed) on all mankind.
 That ye may live, which will be many days,
 Both in one faith unanimous though sad,
 With cause for evils past, yet much more cheer'd
 With meditation on the happy end.

He ended, and they both descend the hill ;
 Descended, Adam to the bower where Eve
 Lay sleeping ran before, but found her wak'd ;
 And thus with words not sad she him receiv'd.

Whence thou return'st, and whither went'st, I know ;
 For God is also' in sleep, and dreams advise,

Which he hath sent propitious, some great good
 Presaging, since with sorrow' and heart's distress
 Wearied I fell asleep : but now lead on ;
 In me is no delay ; with thee to go,
 Is to stay here ; without thee here to stay,
 Is to go hence unwilling ; thou to me
 Art all things under heaven, all places thou,
 Who for my wilful crime art banish'd hence.
 This further consolation yet secure
 I carry hence ; though all by me is lost,
 Such favor I unworthy am vouchsaf'd,
 By me the promis'd Seed shall all restore.

So spake our mother Eve, and Adam heard
 Well pleas'd, but answer'd not ; for now too nigh
 The' Arch-Angel stood, and from the other hill
 To their fix'd station, all in bright array,
 The Cherubim descended ; on the ground
 Gliding meteorous, as evening mist
 Risen from a river o'er the marish glides,
 And gathers ground fast at the labourer's heel
 Homeward returning. High in front advanc'd,
 The brandish'd sword of God before them blaz'd
 Fierce as a comet ; which with torrid heat,

And vapor as the Lybian air adust,
Began to parch that temperate clime ; whereat
In either hand the hast'ning Angel caught
Our lingering parents, and to the' eastern gate
Led them direct, and down the cliff as fast
To the subjected plain ; then disappear'd.
They looking back, all the' eastern side beheld
Of Paradise, so late their happy seat,
Wav'd over by that flaming brand, the gate
With dreadful faces throng'd and fiery arms :
Some natural tears they dropt, but wip'd them soon ;
The world was all before them, where to choose
Their place of rest, and Providence their guide :
They hand in hand, with wand'ring steps and slow,
Through Eden took their solitary way.

THE END.

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