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K.K. Venugopal

Paradise Lost,

By JOHN MILTON;

With Notes,

Selected from Newton and others,

To which is prefixed,

The Life of the Author.

With

A Critical Dissertation,

ON THE POETICAL WORKS OF MILTON,

and

Observations on his Language and Versification,

By Samuel Johnson, LL.D.

Engraved by J. Rogers,

See No. 54. Plate Last.



S. J. P. S. P.

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THE
EIGHTH BOOK
OF
PARADISE LOST.

THE ARGUMENT.

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.

PARADISE LOST.

BOOK THE EIGHTH.

THE Angel ended, and in Adam's ear
So charming left his voice, that he a while
Thought him still speaking, still stood fix'd to
hear ;

Then, ^{the} as new wak'd, thus gratefully reply'd :

What thanks sufficient, or what recompense 5
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 10
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, 15
Of Heav'n 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 20
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 25
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 30
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 35
As tribute, such a sumless journey brought
Of incorporeal speed, her warmth and light;
Speed, to describe whose swiftness number fails.

So spake our sire, and by his count'nance seem'd
Ent'ring on studious thoughts abstruse; which Eve
Perceiving where she sat retir'd in sight, 41
With lowliness majestic from her seat,
And grace that won who saw to wish her stay,
Rose, and went forth among her fruits and flow'rs,
To visit how they prosper'd, bud and bloom, 45
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, 50
Adam relating, she sole auditress.
Her husband, the relator, she preferr'd
Before the Angel, and of him to ask
Chose rather. He, she knew, would intermix
Grateful digressions, and solve high dispute 55
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, 60
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 facile, thus reply'd : 65
To ask or search I blame thee not ; for Heav'n
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 Heav'n move or Earth, 70
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 75
Conjecture, he his fabric of the Heav'ns
Hath left to their disputes, perhaps to move

His laughter at their quaint opinions wide
Hereafter, when they come to model Heav'n
And calculate the stars, how they will wield 80
The mighty frame, how build, 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 reas'ning this I guess, 85
Who art to lead thy offspring, and supposest
That bodies bright and greater should not serve
The less not bright, nor Heav'n such journies run,
Earth sitting still, when she alone receives
The benefit. Consider first, that great 90

Or bright infers not excellence: the earth,
Though, in comparison of Heav'n, so small,
Nor glist'ring, may of solid good contain
More plenty than the sun that barren shines,
Whose virtue on itself works no effect, 95
But in the fruitful earth; there first receiv'd
His beams, unactive else, their vigour find.

Yet not to earth are those bright luminaries
Officious, but to thee earth's habitant.

And for the Heav'n's wide circuit, let it speak 100
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 105
Ordain'd for uses to his Lord best known.

The swiftness of those circles attribute,

Though numberless, to his omnipotence,
That to corporeal substances could add 109
Speed almost spiritual. Me thou think'st not slow,
Who since the morning-hour set out from Heav'n,
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 Heav'ns, to show 115
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 Heav'n from Earth so far, that earthly sight,
If it presume, might err in things too high, 121
And no advantage gain. What if the sun
Be centre to the world, and other stars,
By his attractive virtue and their own
Incited, dance about him various rounds? 125
Their wand'ring course now high, now low, then
hid,
Progressive, retrograde, or standing still,
In six thou seest, and what if sev'nth to these
The planet earth, so stedfast though she seem,
Insensibly three different motions move? 130
Which else to sev'ral spheres thou must ascribe,
Mov'd contrary with thwart obliquities,
Or save the sun his labour, and that swift
Nocturnal and diurnal rhomb suppos'd,
Invisible else above all stars, the wheel 135
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, 140
Sent from her through the wide transpicious air,
To the terrestrial moon, be as a star
Enlight'ning her by day, as she by night
This earth? reciprocal, if land be there,
Fields and inhabitants. Her spots thou seest 145
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, 150
Which too 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 155
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 Heav'n 160
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, 165
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 170
In what he gives to thee, this Paradise
And thy fair Eve. Heav'n 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, 176
Contented that thus far hath been reveal'd
Not of Earth only, but of highest Heav'n.

To whom thus Adam, clear'd of doubt, reply'd:
How fully hast thou satisfy'd me, pure 180
Intelligence of Heav'n, 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, 185
And not molest us, unless we ourselves
Seek them with wand'ring 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 191
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, 195

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 200
Of something not unseasonable to ask
By suff'rance, and thy wonted favour deign'd.
Thee I have heard relating what was done
Ere my remembrance: now hear me relate
Mystory, which perhaps thou hast not heard; 205
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 Heav'n; 210
And sweeter thy discourse is to my ear
Than fruits of palm-tree pleasantest to thirst
And hunger both, from labour, at the hour
Of sweet repast: they satiate and soon fill,
Tho' pleasant, but thy words, with grace divine
Imbu'd, bring to their sweetness no satiety. 216
To whom thus Raphael answer'd heav'nly meek:
Nor are thy lips ungraceful, Sire of men,
Nor tongue ineloquent; for God on thee
Abundantly his gifts hath also pour'd 220
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 Heav'n of thee on Earth
Than of our fellow-servant, and enquire 225

Gladly into the ways of God with Man :
For God, we see, hath honour'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, 230
Far on excursion tow'rd the gates of Hell ;
Squar'd in full legion (such command we had)
To see that none thence issu'd forth a spy,
Or enemy, while God was in his work,
Lest he, incens'd at such eruption bold, 235
Destruction with creation might have mix'd.
Not that they durst without his leave attempt,
But as he sends upon his high behests
For state, as Sov'reign King, and to inure
Our prompt obedience. Fast we found, fast shut
The dismal gates, and barricado'd strong ; 241
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 245
Ere Sabbath ev'ning : 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 Pow'r, and thus our sire :
For Man to tell how human life began 250
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 flow'ry herb I found me laid
In balmy sweat, which with his beams the sun

Soon dry'd, and on the reeking moisture fed.
Straight toward Heav'n my wond'ring eyes I turn'd,
And gaz'd a while the ample sky, till rais'd
By quick instinctive motion, up I sprung,
As thitherward endeav'ring, and upright 260
Stood on my feet. About me round I saw
Hill, dale, and shady woods, and sunny plains,
And liquid lapse of murm'ring 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 vigour led:
But who I was, or where, or from what cause, 270
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, 276
Tell if ye saw, how came I thus? how here?
Not of myself; by some great Maker then,
In goodness and in pow'r pre-eminent!
Tell me, how may I know him, how adore, 280
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 flow'rs,
Pensive I sat me down; there gentle sleep
First found me, and with soft oppression seiz'd
My droused sense, untroubl'd, though I thought
I then was passing to my former state 290
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, 294
And liv'd. One came, methought, of shape divine,
And said, Thy mansion wants thee Adam; rise,
First Man, of men innum'erable 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, 300
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, inclos'd, with goodliest trees 304
Planted, with walks and bow'rs, that what I saw
Of earth before scarce pleasant seem'd. Each tree
Loaden with fairest fruit, that hung to th' 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 310
Had lively shadow'd. Here had new begun
My wand'ring, 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 315

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. 320

Of ev'ry 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, 325
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; 330

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 336

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, 340
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 345
Of fish within their wat'ry 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 350
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 indu'd
My sudden apprehension: but in these
I found not what methought I wanted still; 355
And to the heav'nly 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, 360
And all this good to man! for whose well being
So amply, and with hands so lib'ral
Thou hast provided all things! but with me
I see not who partakes. In solitude
What happiness? Who can enjoy alone, 365
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 370
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 376
 So ord'ring. I, with leave of speech implor'd,
 And humble deprecation, thus reply'd :

Let not my words offend thee, Heav'nly Pow'r!
 My Maker, be propitious while I speak! 380
 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 385

Giv'n 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 390

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: 396
 Worse then can man with beast, and least of all.

Whereto th' Almighty answer'd not displeas'd :
 A nice and subtle happiness I see
 Thou to thyself propos'est in the choice 400
 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 405
 From all eternity? for none I know
 Second to me, or like, equal much less.
 Who have I then with whom to hold converse
 Save with the creatures which I made? and those
 To Me inferior! infinite descents 410
 Beneath what other creatures are to thee.

He ceas'd; I lowly answer'd: To attain
 The height and depth of thy eternal ways,
 All human thoughts come short, Supreme of
 things!

Thou in thyself art perfect, and in thee 415
 Is no deficiency 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, 420
 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 425
 Collat'ral love, and dearest amity.

Thou in thy secrecy, although alone,
 Best with thyself accompany'd, seek'st not
 Social communication; yet so pleas'd,
 Canst raise thy creature to what height thou wilt
 Of union or communion, deify'd: 431
 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: 436

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 sp'rit within thee free, 440
 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 ; 445
 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, 450
 Thy wish exactly to thy heart's desire.

He ended, or I heard no more, for now
 My earthly by his heav'nly overpow'r'd,
 Which it had long stood under, strain'd to th'
 height

In that celestial colloquy sublime, 455
 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 460
 Of fancy, my internal sight ; by which
 Abstract, as in a trance, methought I saw,

Seems wisest, virtuousest, discreetest, best! 550
 All higher knowledge in her presence falls
 Degraded! Wisdom in discourse with her
 Loses, discount'nanc'd, and, like folly, shows.
 Authority and reason on her wait,
 As one intended first, not after made 555
 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 attributing overmuch to things 565
 Less excellent, as thou thyself perceiv'st.
 For what admir'st thou? what transports thee so?
 An outside? Fair no doubt, and worthy well
 Thy cherishing, thy honouring, 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
 Wellmanag'd. Of that skill the more thou know'st,
 The more she will acknowledge thee her head,
 And to realities yield all her shows; 575
 Made so adorn for thy delight the more,
 So awful, that with honour 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 580
Beyond all other, think the same vouchsaf'd
To cattle 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. 585
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 reas'n, and is judicious; is the scale 591
By which to heav'nly 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, 600
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, 605
More grateful than harmonious sound to th' 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



Corbould del'

White sculp't

— on she came,
Led by her heavenly Maker —

Book VIII. l. 481.

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Tho' 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, 470
Manlike, but diff'rent 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; 475
And into all things from her air inspir'd
The sp'rit 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: 480
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 Heav'nly Maker, tho' unseen, 485
And guided by his voice; nor uninform'd
Of nuptial sanctity and marriage rites.
Grace was in all her steps! Heav'n in her eye!
In ev'ry gesture dignity and love!
I, overjoy'd, could not forbear aloud, 490

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 495
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 tho' divinely brought,
Yet innocence and virgin modesty, 501
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, 505
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 bow'r 510
I led her, blushing like the morn. All Heav'n,
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 515
Whisper'd it to the woods, and from their wings
Flung rose, flung odours from the spicy shrub,
Disporting, till the am'rous bird of night
Sung spousal, and bid haste the ev'ning-star
On his hill-top, to light the bridal lamp. 520

Thus have I 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, 525
Nor vehement desire, these delicacies
I mean of taste, sight, smell, herbs, fruits, and
 flow'rs,
Walks, and the melody of birds; but here
Far otherwise, transported I behold,
Transported touch. Here passion first I felt, 530
Commotion strange, in all enjoyments else
Superior and unmov'd; here only weak
Against the charm of beauty's pow'rful glance.
Or nature fail'd in me, and left some part
Not proof enough such object to sustain; 535
Or from my side subducting, took perhaps
More than enough: at least on her bestow'd
Too much of ornament; in outward show
Elaborate; of inward, less exact.
For well I understand, in the prime end 540
Of nature, her th' inferor 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 giv'n 545
O'er other creatures; yet, when I approach
Her loveliness, so absolute she seems,
And in herself complete; so well to know
Her own, that what she wills to do or say,

Seems wisest, virtuous, discreet, best! 550
 All higher knowledge in her presence falls
 Degraded! Wisdom in discourse with her
 Loses, discount'nanc'd, and, like folly, shows.
 Authority and reason on her wait,
 As one intended first, not after made 555
 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 attributing overmuch to things 565
 Less excellent, as thou thyself perceiv'st.
 For what admir'st thou? what transports thee so?
 An outside? Fair no doubt, and worthy well
 Thy cherishing, thy honouring, 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
 Wellmanag'd. Of that skill the more thou know'st,
 The more she will acknowledge thee her head,
 And to realities yield all her shows; 575
 Made so adorn for thy delight the more,
 So awful, that with honour 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 580
Beyond all other, think the same vouchsaf'd
To cattle 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. 585
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 reas'n, and is judicious; is the scale 591
By which to heav'nly 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, 600
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, 605
More grateful than harmonious sound to th' 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, 610
Approve the beſt, and follow what I approve.
To love thou blam'ſt me not; for love thou ſay'ſt
Leads up to Heav'n; is both the way and guide.
Bear with me then, if lawful what I aſk:
Love not the heav'nly Sp'rits? 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. 621
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. 625
Eaſier than air with air, if Sp'rits embrace,
Total they mix, union of pure with pure
Deſiring; not reſtrain'd conveyance need,
As fleſh to mix with fleſh, or ſoul with ſoul.
But I can now no more; the parting ſun 630
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 aught 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 perfevering ſhall rejoice,

And all the Blest. Stand fast ; to stand or fall
Free in thine own arbitrement it lies. 641

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, 645

Go heav'nly Guest, ethereal Messenger,
Sent from whose sov'reign goodness I adore.

Gentle to me and affable hath been

Thy condescension, and shall be' honour'd ever
With grateful memory : thou to mankind 650

Be good and friendly still, and oft return.

So parted they ; the Angel up to Heav'n
From the thick shade, and Adam to his bow'r.

14/4/1914

END OF THE EIGHTH BOOK.

THE

NINTH BOOK

OF

PARADISE LOST.

THE ARGUMENT.

Satan, 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 labours, which Eve proposes to divide in several places, each labouring apart: Adam consents not, alleging the danger, lest that enemy, of whom they were forewarned, should attempt her, found alone: Eve, loth 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.

PARADISE LOST.

BOOK THE NINTH.

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 Heav'n
Now alienated, distance and distaste,
Anger and just rebuké, and judgment giv'n,
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 pursu'd
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 stile I can obtain 20
 Of my celestial patroness, who deigns
 Her nightly visitation unimplor'd,
 And dictates to me slumb'ring, or inspires
 Easy my unpremeditated verse.
 Since first this subject for heroic song 25
 Pleas'd me long choosing, and beginning late ;
 Not sedulous by nature to indite
 Wars, hitherto the only argument
 Heroic deem'd, chief mast'ry to dissect
 With long and tedious havoc fabl'd knights 30
 In battles 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 ; 35
 Bases and tinsel trappings, gorgeous knights
 At joust and tournament ; then marshal'd feast
 Serv'd up in hall with sewers and seneschals ;
 The skill of artifice or office mean,
 Not that which justly gives heroic name 40
 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 45
 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 50
'Twixt day and night, and now from end to end
Night's hemisphere had veil'd th' horizon round,
When Satan, who late fled before the threats
Of Gabriel out of Eden, now improv'd
In meditated fraud and malice, bent 55
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 60
His entrance, and forewarn'd the Cherubim
That kept their watch : thence full of anguish
driv'n,
The space of sev'n continu'd nights he rode
With darkness ; thrice the equinoctial line
He circled ; four times cross'd the car of night 65
From pole to pole, traversing each colure ;
On th' 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, 70
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 75
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 80
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 ev'ry creature; which of all
Most opportune might serve his wiles, and found
The serpent subtlest beast of all the field. 86
Him, after long debate, irresolute
Of thoughts resolv'd, his final sentence chose
Fit vessel, fittest imp of fraud, in whom
To enter, and his dark suggestions hide 90
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 pow'r 95
Active within bond 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 Heav'n, 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 Heav'n, danc'd round by other Heav'ns
That shine, yet bear their bright officious lamps,
Light above light, for thee alone, as seems, 105
In thee concentrating all their precious beams.

Of sacred influence ! As God in Heav'n
Is centre, 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 111
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 115
Of hill and valley, rivers, woods, and plains ;
Now land, now sea, and shores with forests crown'd,
Rocks, dens, and caves ! but I in none of these
Find place of refuge ; and the more I see
Pleasures about me, so much more I feel 120
Torment within me', as from the hateful siege
Of contraries : all good to me becomes
Bane, and in Heav'n much worse would be my
state.

But neither here seek I, no, nor in Heav'n
To dwell, unless by mast'ring Heav'n's Supreme ;
Nor hope to be myself less miserable 126
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, 131
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 135

Th' infernal Pow'rs, in one day to have marr'd
What he Almighty styl'd, six nights and days
Continu'd making, and who knows how long
Before had been contriving, though perhaps
Not longer than since I in one night freed 140
From servitude inglorious well nigh half
Th' 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 145
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, 150
With heav'nly 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, 155
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 ev'ry bush and brake, where hap may find
The serpent sleeping, in whose mazy folds 161
To hide me, and the dark intent I bring.
O foul descent! that I who erst contended
With Gods to sit the high'st, am now constrain'd
Into a beast, and mix'd with bestial slime, 165

This essence to incarnate and imbrute,
That to the height 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 170
To basest things. Revenge, at first though sweet,
Bitter ere long back on itself recoils.

Let it: I reckon not, so it light well aim'd,
Since higher I fall short, on him who next
Provokes my envy, this new fav'rite 175
Of Heav'n, 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 180
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:
Not yet in horrid shade or dismal den, 185
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 190
Disturb'd not, waiting close th' approach of morn.
Now when as sacred light began to dawn
In Eden on the humid flow'rs, that breath'd
Their morning incense, when all things that
breathe,

From th' earth's great altar send up silent praise
To the Creator, and his nostrils fill 196
With grateful smell, forth came the human pair,
And join'd their vocal worship to the choir
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 out-
grew

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 205
This garden, still to tend plant, herb, and flow'r,
Our pleasant task enjoin'd; but till more hands
Aid us, the work under our labour grows,
Luxurious by restraint; what we by day
Lop overgrown, or prune, or prop, or bind, 210
One night or two with wanton growth derides
Tending to wild. Thou therefore now advise,
Or hear what to my mind first thoughts present:
Let us divide our labours; thou where choice
Leads thee, or where most needs, whether to wind
The woodbine round this arbour, or direct 216
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 220
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 th'hour of supper comes unearn'd. 225

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 em-
ploy'd

How we might best fulfil the work which here
God hath assign'd us ; nor of me shalt pass 231

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 235
Labour, 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 ; 240
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 bow'rs 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. 250

But other doubt possesses me, lest harm

Befall 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. 260
Whether his first design be to withdraw
Our fealty 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 265
That gave thee being, still shades thee, and
protects.

The wife, where danger or dishonour lurks,
Safest and seemliest by her husband stays;
Who guards her, or with her the worst endures.

To whom the virgin majesty of Eve, 270
As one who loves, and some unkindness meets,
With sweet austere composure thus reply'd:

Offspring of Heav'n and Earth, and all Earth's
Lord,

That such an enemy we have, who seeks
Our ruin, both by thee inform'd I learn, 275
And from the parting Angel overheard,
As in a shady nook I stood behind,
Just then return'd at shut of ev'ning flow'rs.
But that thou should'st my firmness therefore doubt

To God or thee, because we have a foe 280

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, 291

For such thou art, from sin and blame entire :

Not diffident of thee do I dissuade

Thy absence from my sight, but to avoid

Th' attempt itself, intended by our foe. 295

For he who tempts, tho' in vain, at least asperses

The tempted with dishonour foul, suppos'd

Not incorruptible of faith, not proof

Against temptation. Thou thyself with scorn

And anger would'st resent the offer'd wrong, 300

Though ineffectual found : misdeem not then,

If such affront I labour to avert

From thee alone, which on us both at once

The enemy, though bold, will hardly dare,

Or daring, first on me th' assault shall light. 305

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 ev'ry virtue ; in thy sight 310
 More wise, more watchful, stronger, if need were
 Of outward strength ; while shame, thou look-
 ing on,

Shame to be overcome or over-reach'd
 Would utmost vigour raise, and rais'd unite.
 Why should'st not thou like sense within thee feel
 When I am present, and thy trial choose 316
 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, 320
 Thus her reply with accent sweet renew'd :

If this be our condition, thus to dwell
 In narrow circuit straighten'd by a foe,
 Subtle or violent, we not endued
 Single with like defence, wherever met, 325
 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 dishonour on our front, but turns 330
 Foul on himself : then wherefore shunn'd or
 fear'd

By us ? who rather double honour gain
 From his surmise prov'd false, find peace within,
 Favour from Heav'n, our witness from th' event.
 And what is faith, love, virtue unassay'd 335
 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, 340
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 345
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 pow'r:
Against his will he can receive no harm. 350
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 surpriz'd,
She dictate false, and misinform the will 355
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 360
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 365
Thou sever not: trial will come unsought.

Would'st thou approve thy constancy, approve
First thy obedience; th' other who can know,
Not seeing thee attempted, who attest?
But if thou think, trial unsought may find 370
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 tow'rds 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 reas'ning words
Touch'd only, that our trial, when least sought,
May find us both perhaps far less prepar'd, 381
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,
Oread, or Dryad, or of Delia's train,
Betook her to the groves; but Delia's self
In gait surpass'd, and Goddess-like deport,
Tho' not as she with bow and quiver arm'd, 390
But with such gard'ning 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, 395
Yet virgin of Proserpina from Jove.

Her long with ardent look his eye pursu'd,
Delighted; but desiring more her stay.
Oft he to her his charge of quick return
Repeated; she to him as oft engag'd 400
To be return'd by noon amid the bow'r,
And all things in best order to invite
Noontide repast, or afternoon's repose.
O much deceiv'd, much failing hapless Eve,
Of thy presum'd return! Event perverse! 405
Thou never from that hour in Paradise
Found'st either sweet repast or sound repose!
Such ambush hid among sweet flow'rs and shades
Waited with hellish rancour imminent
To intercept thy way, or send thee back 410
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 415
The whole included race; his purpos'd prey.
In bow'r and field he sought, where any tuft
Of grove or garden-plot more pleasant lay,
Their tendence or plantation for delight:
By fountain or by shady rivulet 420
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 blushing round
About her glow'd, oft stooping to support
Each flow'r of slender stalk, whose head, tho' 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 flow'r,
From her best prop so far, and storm so nigh.
Nearer he drew; and many a walk travers'd
Of stateliest covert, cedar, pine, or palm, 435
Then voluble and bold, now hid, now seen
Among thick-woven arborets and flow'rs
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 440
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 pop'lous city pent, 445
Where houses thick and sew'rs 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, 450
Or dairy', each rural sight, each rural sound.
If chance with nymph-like 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 455

This flow'ry plat, the sweet recess of Eve
Thus early, thus alone. Her heav'nly form
Angelic, but more soft and feminine,
Her graceful innocence, her ev'ry air
Of gesture or least action, overaw'd 460
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, 465
Of guile, of hate, of envy, of revenge:
But the hot Hell that always in him burns,
Though in mid Heav'n, 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 476
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 480
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, 485
 Foe not formidable, exempt from wound,
 I not. So much hath Hell debas'd, and pain
 Enfeebled me to what I was in Heav'n.
 She fair, divinely fair, fit love for Gods;
 Not terrible, though terror be in love 490
 And beauty; not approach'd by stronger hate,
 Hate stronger, under show of love well feign'd,
 The way which to her ruin now I tend.

So spake the enemy' of mankind, inclos'd
 In serpent, inmate bad, and toward Eve 495
 Address'd his way, not with indented wave,
 Prone on the ground, as since, but on his rear,
 Circular base of rising folds, that tow'r'd
 Fold above fold a surging maze, his head
 Crested aloft, and carbuncle his eyes; 500
 With burnish'd neck of verdant gold, erect
 Amidst his circling spires, that on the grass
 Floated redundant. Pleasing was his shape,
 And lovely: never since of serpent kind
 Lovelier: not those that in Illyria chang'd 505
 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 height of Rome. With tract oblique
 At first, as one who sought access, but fear'd
 To interrupt, sidelong he works his way.
 As when a ship by skilful steersman wrought,
 Nigh river's mouth or foreland, where the wind

Veers oft, as oft so steers, and shifts her sail,
 So varied he, and of his tortuous train 516
 Curl'd many a wanton wreath in sight of Eve,
 To lure her eye: she busy'd, heard the sound
 Of rustling leaves, but minded not, as us'd
 To such disport before her thro' the field 520
 From ev'ry 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, 525
 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, 530
 His fraudulent temptation thus began:

Wonder not, sov'reign Mistress, if perhaps
 Thou can'st, who art sole wonder; much less arm
 Thy looks, the Heav'n of mildness, with disdain,
 Displeas'd that I approach thee thus, and gaze
 Insatiate, I thus single, nor have fear'd 536
 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 540
 With ravishment beheld! there best beheld
 Where universally admir'd! but here
 In this inclosure wild, these beasts among,
 Beholders rude, and shallow to discern

Half what in thee is fair, one man except, 545
 Who sees thee? (and what is one?) who should'st
 be seen

A Goddess among Gods, ador'd and serv'd
 By Angels numberless, thy daily train.

So glaz'd the Tempter, and his proem tun'd.
 Into the heart of Eve his words made way, 550
 Tho' at the voice much marvelling. At length,
 Not unamaz'd, she thus in answer spake :

What may this mean? Language of man pro-
 nounc'd

By tongue of brute, and human sense express'd!
 The first at least of these I thought deny'd 555
 To beasts, whom God on their creation-day
 Created mute to all artic'late sound :

The latter I demur; for in their looks
 Much reas'n, and in their actions oft appears.
 Thee, Serpent, subtlest beast of all the field,
 I knew, but not with human voice endu'd.
 Redouble then this miracle, and say,
 How cam'st thou speakable of mute; and how
 To me so friendly grown above the rest
 Of brutal kind, that daily are in sight! 565
 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. 570

I was at first as other beasts that graze

The trodden herb, of abject thoughts and low,
As was my food: nor aught but food discern'd,
Or sex, and apprehended nothing high;
Till on a day roving the field, I chanc'd 575
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 sav'ry odour blown,
Grateful to appetite, more pleas'd my sense 580
Than smell of sweetest fennel, or the teats
Of ewe or goat dropping with milk at ev'n,
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 585
Not to defer; hunger and thirst at once,
(Pow'rful 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 595
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 pow'rs, and speech 600
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 Heav'n,
Or Earth, or Middle; all things fair and good:
But all that fair and good in thy divine 606
Semblance, and in thy beauty's heav'nly ray
United I beheld. No fair to thine
Equivalent or second; which compell'd
Me thus, tho' importune perhaps, to come 610
And gaze, and worship thee, of right declar'd
Sov'reign 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 615
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, 620
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; 626
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. 630

Lead then, said Eve. He leading swiftly roll'd
In tangles, and made intricate seem straight,
To mischief swift. Hope elevates, and joy
Brightens his crest; as when a wand'ring fire,
Compact of unctuous vapour, which the night
Condenses, and the cold environs round, 636
Kindled through agitation to a flame,
Which oft, they say, some evil Sp'rit attends,
Hov'ring and blazing with delusive light,
Misleads th' amaz'd night-wand'rer 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 cred'lous mother, to the tree
Of prohibition, root of all our woe! 645

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,
Wondrous indeed, if cause of such effects. 650
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; 660

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 664

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 670

In Athens or free Rome, where eloquence
Flourish'd, since mute, to some great cause ad-
dress'd

Stood in himself collected, while each part,
Motion, each act won audience ere the tongue,
Sometimes in height began, as no delay 675

Of preface brooking through his zeal of right:
So standing, moving, or to height up grown,
The Tempter, all impassion'd, thus began :

O sacred, wise, and wisdom-giving Plant,
Mother of science, now I feel thy pow'r 680

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 684

Those rigid threats of death : ye shall not die.

How should ye ? By the fruit ? It gives you life
To knowledge. By the threat'ner ? 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 vent'ring higher than my lot. 690
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 atchieving 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. 700
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 705
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, 710
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. 715
And what are Gods, that Man may not become
As they, participating Godlike 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, 720
Warm'd by the sun, producing ev'ry kind;
Them nothing. If they all things, who inclos'd
Knowledge of good and evil in this tree,
That whoso eats thereof, forthwith attains
Wisdom without their leave? and wherein lies
Th' 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 heav'nly breasts? These, these and many more
Causes, import your need of this fair fruit. 731
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 740
So sav'ry 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,
Tho' 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, 750
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: 755
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 760
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 766
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 770
The good befall'n 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? 775
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, 780
Forth reaching to the fruit, she pluck'd, she eat!
Earth felt the wound; and Nature, from her seat
Sighing, thro' all her works gave signs of woe,
That all was lost ! Back to the thicket slunk
The guilty Serpent, and well might, for Eve, 785
Intent now wholly on her taste, nought else
Regarded ; such delight till then, as seem'd,
In fruit she never tasted, whether true
Or fancy'd so, through expectation high
Of knowledge ; nor was Godhead from her
thought. 790

Greedily she ingorg'd without restraint,
And knew not eating death. Sate at length,
And heighten'd as with wine, jocund and boon,
Thus to herself she pleasingly began :

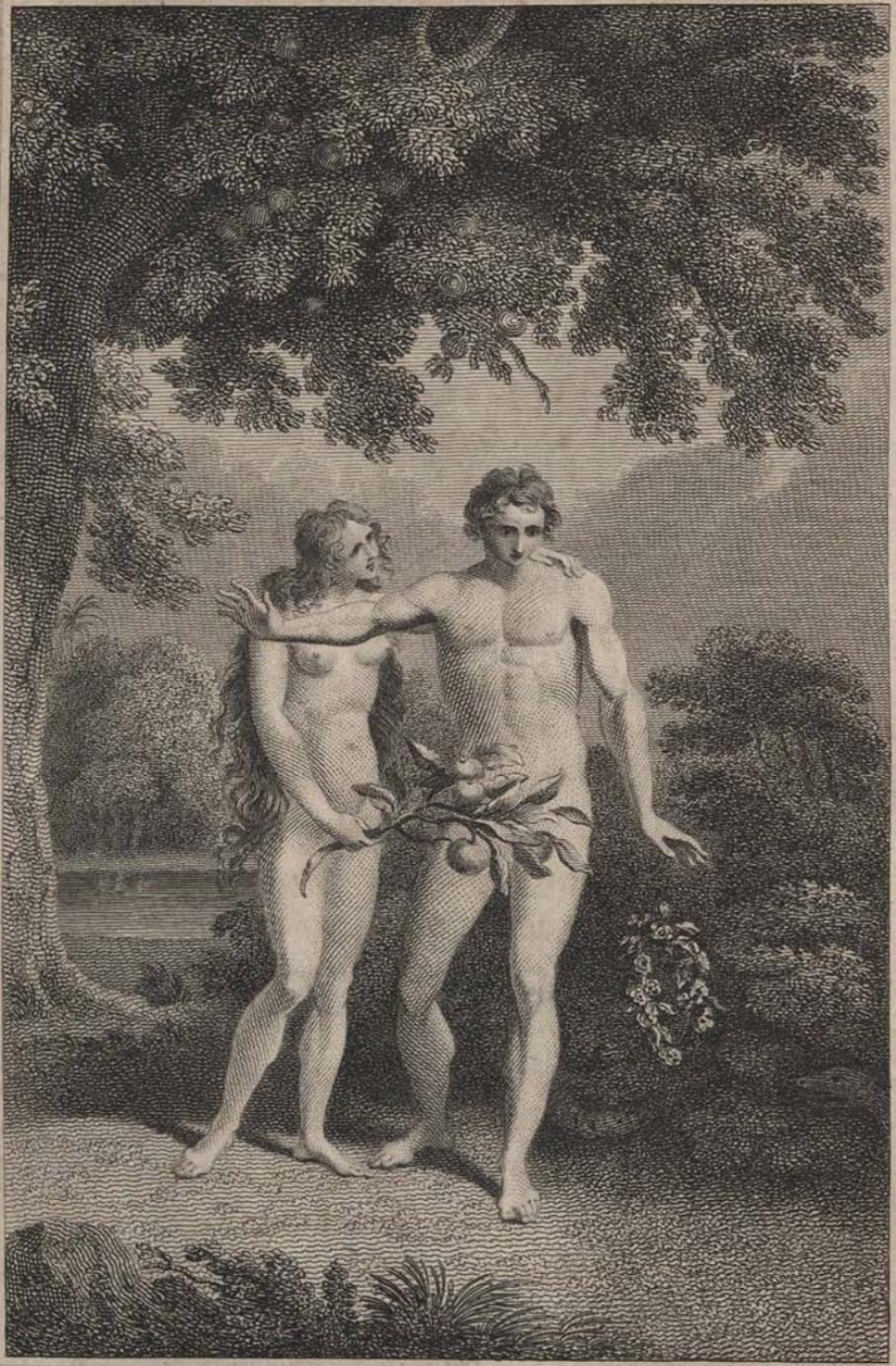
O sov'reign, virtuous, precious of all trees 795
In Paradise, of operation blest
To sapience, hitherto obscur'd, infam'd,
And thy fair fruit let hang, as to no end
Created ; but henceforth my early care, 799
Not without song, each morning, and due praise,
Shall tend thee, and the fertile burden ease
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 ;
Tho' others envy what they cannot give ; 805
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. 810
And I perhaps am secret: Heav'n 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 815
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 pow'r
Without copartner? so to add what wants 821
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? 825
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: 831
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 rev'rence done, as to the Pow'r
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 flow'rs a garland, to adorn 840
 Her tresses, and her rural labours 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, 845
 Misgave him: he the falt'ring 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, 851
 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: 855

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, 860
 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
 Op'ning the way, but of divine effect 865



Corbould del.

White sculpt.

From his slack hand, the garland wreath'd for Eve,
Down dropp'd, and all the faded roses shed.

Book IX. l. 892.

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
Endu'd with human voice and human sense,
Reas'ning to admiration; and with me
Persuasively hath so prevail'd, that I
Have also tasted, and have also found
Th' effects to correspond; op'ner mine eyes, 875
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 881
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. 885

Thus Eve, with count'nance blithe, her story
told;
But in her cheek distemper flushing glow'd,
On th' 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 dropt, and all the faded roses shed.
Speechless he stood and pale, till thus at length,

First to himself, he inward silence broke: 895

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! 900
Defac'd, deflow'r'd, and now to death devote!
Rather, How hast thou yielded, to transgress
The strict forbiddance? how to violate
The sacred fruit forbidden? Some curs'd fraud
Of enemy hath beguil'd thee, yet unknown, 905
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! 910
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. 916

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, advent'rous Eve,
And peril great provok'd, who thus hast dar'd,
Had it been only coveting to eye
That sacred fruit, sacred to abstinence,

Much more to taste it, under ban to touch. 925
But past 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. 930
Made common and unhallow'd ere our taste;
Nor yet on him found deadly, he yet lives;
Lives as thou saidst, and gains to live as Man
Higher degree of life: inducement strong
To us, as likely tasting, to attain. 935
Proportional ascent, which cannot be
But to be Gods, or Angels Demi-Gods.
Nor can I think that God, Creator wise,
Though threat'ning, will in earnest so destroy
Us his prime creatures, dignify'd so high, 940
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 labour lose,
Not well conceiv'd of God, who, tho' his pow'r
Creation could repeat, yet would be loth 946
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 giv'n the Foe. 951
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 955
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: 960
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, 966
One heart, one soul in both; whereof good proof
This day affords, declaring thee resolv'd,
Rather than death or aught than death more dread
Shall separate us, link'd in love so dear, 970
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 975
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 980
Pernicious to thy peace, chiefly assur'd
Remarkably so late of thy so true,
So faithful love, unequal'd; but I feel
Far otherwise th' event; not death, but life

Augmented, open'd eyes, new hopes, new joys,
Taste so divine, that what of sweet before 986
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 990
Tenderly wept ; much won that he his love
Had so ennobl'd, as of choice to' incur
Divine displeasure for her sake, or death.

In recompense (for such compliance bad
Such recompense best merits) from the bough
She gave him of that fair enticing fruit 996

With lib'ral hand : he scrupl'd not to eat
Against his better knowledge ; not deceiv'd,
But fondly overcome, with female charm.

Earth trembl'd from her entrails, as again 1000
In pangs ; and Nature gave a second groan ;
Sky lowr'd, and muttering thunder, some sad
drops

Wept at completing of the mortal sin
Original ; while Adam took no thought,
Eating his fill ; nor Eve to iterate 1005

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 1010

Wherewith to scorn the earth : but that false fruit
Far other operation first display'd ;

Carnal desire inflaming : he on Eve
Began to cast lascivious eyes ; she him
As wantonly repaid. In lust they burn : 1015
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 savour we apply,
And palate call judicious. I the praise 1020
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 forbidd'n, it might be wish'd,
For this one tree had been forbidden ten. 1026
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 1030
With all perfections, so inflame my sense
With ardour 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 1035
Of Eve, whose eye darted contagious fire.
Her hand he seiz'd, and to a shady bank,
Thick overhead with verdant roof imbow'r'd,
He led her, nothing loth. Flow'rs were the couch,
Pansies, and violets, and asphodel, 1040
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, weary'd with their am'rous play.
Soon as the force of that fallacious fruit, 1046
That with exhilarating vapor bland
About their Sp'rits had play'd, and inmost pow'rs
Made err, was now exhal'd, 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 1054
Had shadow'd them from knowing ill, was gone;
Just confidence, and native righteousness,
And honour 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 1060
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 sat, as stricken mute,
Till Adam, tho' not less than Eve abash'd, 1065
At length gave utt'rance to these words, con-
strain'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 honour void,
Of innocence, of faith, of purity, 1075
Our wonted ornaments now soil'd and stain'd,
And in our faces evident the signs
Of foul concupiscence; whence evil store;
E'en 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 heav'nly shapes
Will dazzle now this earthly with their blaze,
Insufferably bright! O might I here
In solitude live savage, in some glade 1085
Obscur'd, where highest woods impenetrable
To star or sun-light, spread their umbrage broad
And brown as ev'ning! 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 1091
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
sew'd, 1095
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 1106
 High o'er-arch'd, and echoing walks between.
 There oft the Indian herdsman, shunning heat,
 Shelters in cool, and tends his past'ring herds
 At loop-holes cut through thickest shade. Those
 leaves 1110

They gather'd, broad as Amazonian targe,
 And with what skill they had, together sew'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 1115
 Columbus found th' American, so girt
 With feather'd cincture, naked else and wild
 Among the trees on isles and woody shores.
 Thus fenc'd, and as they thought, their shame in
 part

Cover'd, but not at rest or ease of mind, 1120
 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 sov'reign reason, claim'd 1130
Superior sway. From thus distemper'd breast,
Adam, estrang'd in look and alter'd style,
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 wand'ring this unhappy morn, 1136
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, mis'erable.

Let none henceforth seek needless cause to' ap-
prove 1140

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 pass'd thy lips, Adam, severe !
Imput'st thou that to my default, or will 1145
Of wand'ring, 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 th' attempt, thou couldst not have
discern'd

Fraud in the Serpent, speaking as he spake ;
No ground of enmity between us known, 1151
Why he should mean me ill, or seek to harm.
Was I to have ne'er 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, 1156
Going into such danger as thou saidst?
Too facile 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 recompense
Of mine to thee, ingrateful Eve, express'd
Immutable when thou wert lost, not I, 1165
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 1175
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 1180
That error now, which is become my crime,
And thou th' accuser. Thus it shall befall
Him who, to worth in woman overtrusting,

Lets her will rule. Restraint she will not brook;
 And left to' herself, if evil thence ensue, 1185
 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.

15/7/1814

END OF THE NINTH BOOK.

THE ARGUMENT.

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 highway 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, transform'd 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.

PARADISE LOST.

BOOK THE TENTH.

MEAN while the heinous and despiteful act
Of Satan done in Paradise, and how
He in the serpent had perverted Eye,
Her husband she, to taste the fatal fruit,
Was known in Heav'n : for what can 'scape the
eye

5
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 10
Whatever wiles of foe or seeming friend.
For still they knew, and ought to' have still re-
member'd

The high injunction not to taste that fruit,
Whoever tempted : which they not obeying,
Incurr'd (what could they less ?) the penalty, 15
And manifold in sin, deserv'd to fall.

Up into Heav'n from Paradise in haste
Th' Angelic guards ascended, mute and sad
For Man; for of his state by this they knew, 19
Much wond'ring how the subtle Fiend had stol'n
Entrance unseen. Soon as th' 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. 25

About the new-arriv'd, in multitudes
Th' ethereal people ran, to hear and know
How all befel: they tow'rd the throne supreme,
Accountable, made haste to make appear
With righteous plea their utmost vigilance, 30
And easily approv'd; when the Most High
Eternal Father, from his secret cloud,
Amidst in thunder, utter'd thus his voice:

Assembl'd Angels, and ye Pow'rs return'd
From unsuccessful charge, be not dismay'd 35
Nor troubl'd 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 40
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 45
His free-will, to her own inclining left

In even scale. But fall'n 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, 50
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. 54
But whom send I to judge them ? Whom but thee,
Vicegerent Son ? To thee I have transferr'd
All judgment, whether in Heav'n, or Earth, or
Hell.

Easy it may be seen that I intend
Mercy colleague with justice, sending thee
Man's Friend, his Mediator, his design'd 60
Both Ransom and Redeemer voluntary,
And destin'd Man himself to judge Man fall'n.

So spake the Father, and unfolding bright
Tow'rd the right hand his glory, on the Son
Blaz'd forth unclouded Deity : he full 65
Resplendent all his Father manifest
Express'd, and thus divinely answer'd mild :

Father Eternal, thine is to decree ;
Mine, both in Heav'n and Earth, to do thy will
Supreme, that thou in me, thy Son belov'd, 70
May'st ever rest well pleas'd. I go to judge
On earth these thy transgressors ; but thou know'st,
Whoever judg'd, the worst on me must light,
When time shall be, for so I undertook
Before thee ; and not repenting, this obtain 75

Of right, that I may mitigate their doom
 On me deriv'd; yet I shall temper so
 Justice with mercy', as may illustrate most
 Them fully satisfy'd, and thee appease. 79
 Attendance none shall need, nor train, where none
 Are to behold the judgment, but the judg'd,
 Those two. The third, best absent, is condemn'd,
 Convict by flight, and rebel to all law.
 Conviction to the serpent none belongs.

Thus saying, from his radiant seat he rose 85
 Of highcollat'ralglory': him Thrones and Pow'rs,
 Princedoms and Dominations ministrant,
 Accompany'd to Heaven-gate; from whence
 Eden and all the coast in prospect lay.
 Down he descended straight: the speed of Gods
 Time counts not, though with swiftest minutes
 wing'd. 91

Now was the sun in western cadence low
 From noon, and gentle airs due at their hour
 To fan the earth, now wak'd, and usher in
 The ev'ning cool, when he from wrath more cool,
 Came the mild Judge and Intercessor both, 96
 To sentence Man. The voice of God they heard
 Now walking in the garden, by soft winds
 Brought to their ears, while day declin'd: they
 heard, 99

And from his presence hid themselves among
 The thickest trees, both man and wife, till God
 Approaching, thus to Adam call'd aloud:
 Where art thou, Adam? wont with joy to meet



Corbould del.

Saunders, sculp.

*He came, and with him Eve more loth, tho' first
To offend, discountnanc'd both and discomposid.*

Book X. L. 109

My coming, seen far off! I miss thee here,
Not pleas'd, thus entertain'd with solitude, 105
Where obvious duty'ere while 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
T' offend, discount'nanc'd both, and discompos'd:
Love was not in their looks, either to God 111
Or to each other, but apparent guilt,
And shame, and perturbation, and despair,
Anger, and obstinacy', and hate, and guile.
Whence Adam, falt'ring long, thus answer'd brief:
I heard thee in the gard'n, and of thy voice 116
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 120
So dreadful to thee? That thou'rt 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 Heav'n! in evil strait this day I stand 125
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 130
By my complaint; but strict necessity
Subdues me, and calamitous restraint,

Lest on my head both sin and punishment,
However insupportable, be all
Devolv'd; tho', should I hold my peace, yet thou
Wouldst easily detect what I conceal. 136
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; 140
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 Sov'reign Presence thus reply'd:
Was she thy God, that her thou didst obey 145
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 'bove her, made of thee,
And for thee, whose perfection far excell'd 150
Hers 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 155
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 160
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 th' accus'd
Serpent, though brute, unable to transfer 165
The guilt on him who made him instrument
Of mischief, and polluted from the end
Of his creation ; justly then accurs'd,
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 171
To Satan, first in sin, his doom apply'd,
Tho' in mysterious terms, judg'd as then best ;
And on the serpent thus his curse let fall :
Because thou hast done this, thou art accurs'd
Above all cattle, each beast of the field. 176
Upon thy belly grov'ling 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 : 180
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 Heav'n,
Prince of the air ; then, rising from his grave,
Spoil'd principalities and pow'rs, triumph'd 186
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 ; 190
E'en 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 195
Thine shall submit: he over thee shall rule.

On Adam last thus judgment he pronounc'd:
Because thou'st hearken'd to th' voice of thy wife,
And eaten of the tree, concerning which 199
I charg'd thee, say'ng, 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 th' herb of the field.
In the sweat of thy face shalt thou eat bread, 205
Till thou return unto the ground; for thou
Out of the ground was taken (know thy birth);
For dust thou art, and shalt to dust return.

So judg'd he Man, both Judge and Saviour sent,
And th' 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, 215
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 220
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 225
In glory, as of old; to him appeas'd
All, tho' all-knowing; what had pass'd with Man
Recounted, mixing intercession sweet.

Mean while ere thus was sinn'd and judg'd on
Earth,

Within the gates of Hell sat Sin and Death, 230
In counterview within the gates, that now
Stood open wide, belching outrageous flame
Far into Chaos, since the Fiend pass'd through,
Sin op'ning, who thus now to Death began:

O Son, why sit we here each other viewing
Idly, while Satan our great author thrives 236
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 driv'n 240
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 giv'n me large
Beyond this deep; whatever draws me on, 245
Or sympathy, or some connat'ral force,
Pow'rful at greatest distance, to unite
With secret amity things of like kind
By secretest conveyance. Thou my shade
Inseparable, must with me along; 250
For Death from Sin no pow'r can separate.

But lest the difficulty of passing back
 Stay his return perhaps over this gulf
 Impassable, impervious, let us try
 Advent'rous work, yet to thy pow'r and mine
 Not unagreeable, to found a path 256
 Over this main from Hell to that New World
 Where Satan now prevails, a monument
 Of merit high to all th' infernal host,
 Easing their passage hence, for intercourse 260
 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 meagre Shadow answer'd soon :
 Go whither Fate and inclination strong 265
 Leads thee ; I shall not lag behind, nor err
 The way, thou leading, such a scent I draw
 Of carnage, prey innum'erable, and taste
 The savour of Death from all things there that
 live :

Nor shall I to the work thou enterprisest 270
 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 rav'nous fowl, though many a league remote,
 Against the day of battle, to a field, 275
 Where armies lie encamp'd, come flying, lur'd
 With scent of living carcasses design'd
 For death the following day, in bloody fight ;
 So scented the grim Feature, and upturn'd
 His nostril wide into the murky air, 280

Sagacious of his quarry from so far.
Then both from out Hell-gates into the waste
Wide anarchy of Chaos, damp and dark,
Flew diverse, and with pow'r (their pow'r was
great)

Hov'ring upon the waters, what they met, 285
Solid or slimy, as in raging sea
Tost up and down, together crowded drove
From each side shoaling tow'rds the mouth of
Hell:

As when two polar winds, blowing adverse
Upon the Cronian sea, together drive 290
Mountains of ice, that stop th' 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 295
As Delos floating once; the rest his look
Bound with Gorgonian rigour 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. 305
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, 310
And scourg'd with many a stroke th' 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 315
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 320

The confines met of empyrean Heav'n
And of this World, and on the left hand Hell

With long reach interpos'd: three sev'ral 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, 326

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
T' observe the sequel, saw his guileful act
By Eve, though all unweeting, seconded 335
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 340
Might suddenly inflict; that past, return'd
By night, and list'ning 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 345
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 350
Of that stupendous bridge his joy increas'd.
Long he admiring stood, till Sin, his fair
Enchanting daughter, thus the silence broke :

O Parent, these are thy magnific deeds,
Thy trophies, which thou view'st as not thine
own ! 355

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 360

Now also evidence, but straight I felt,
Tho' 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, 365

Nor this unvoyageable gulf obscure
 Detain from following thy illustrious track.
 Thou hast atchiev'd our liberty, confin'd
 Within Hell-gates till now; thou us impower'd
 To fortify thus far, and overlay 370
 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 'veng'd
 Our foil in Heav'n: here thou shalt monarch reign;
 There didst not; there let him still victor sway,
 As battle hath adjudg'd, from this new world
 Retiring, by his own doom alienated,
 And henceforth monarchy with thee divide
 Of all things parted by th' empyreal bounds, 380
 His quadrature, from thy orbicular world,
 Or try thee now more dang'rous 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 giv'n to be the race
 Of Satan (for I glory in the name, 386
 Antagonist of Heav'n's Almighty King);
 Amply have merited of me, of all
 Th' infernal empire, that so near Heav'n's door
 Triumphal with triumphal act have met, 390
 Mine with this glorious work, and made one realm
 Hell and this world, one realm, one continent
 Of easy thoroughfare. Therefore, while I
 Descend through darkness, on your road with ease,

To my associate pow'rs, them to acquaint 395
With these successes, and with them rejoice,
You two this way, among these num'rous orbs
All yours, right down to Paradise descend;
There dwell and reign in bliss, thence on the earth
Dominion exercise, and in the air, 400
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 vigour now
My hold of this new kingdom all depends,
Through Sin to Death expos'd by my exploit.
If your joint pow'r prevail, th' affairs of Hell
No detriment need fear. Go, and be strong.

So saying, he dismiss'd them; they with speed
Their course thro' thickest constellations held,
Spreading their bane; the blasted stars look'd wan,
And planets, planet-struck, real eclipse
Then suffer'd. Th' other way Satan went down
The causey to Hell-gate; on either side 415
Disparted Chaos over-built exclaim'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 420
Appointed to sit there had left their charge,
Flown to the upper world; the rest were all
Far to th' inland retir'd, about the walls
Of Pandemonium, city and proud seat

Of Lucifer, so by allusion call'd, 425

Of that bright star to Satan paragon'd.

There kept their watch the legions, while the

Grand

In council sat, solicitous what chance

Might intercept their emp'ror sent ; so he

Departing, gave command ; and they observ'd.

As when the Tartar from his Russian foe, 431

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 435

To Tauris or Casbeen, so these the late

Heav'n-banish'd host, left desert utmost Hell

Many a dark league, reduc'd in careful watch

Round their metropolis, and now expecting 439

Each hour their great advent'rer from the search

Of foreign worlds : he thro' the midst, unmark'd,

In show plebeian Angel militant

Of lowest order, pass'd ; and from the door

Of that Plutonian hall, invisible,

Ascended his high throne, which under state

Of richest texture spread, at th' upper end

Was plac'd in regal lustre. Down a while

He sat, 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 451

Was left him, or false glitter. All amaz'd

At that so sudden blaze, the Stygian throng



Corbould del.

White sculp.

At last, as from a cloud his 'fulgent head
And shape, star-bright appear'd

Book XL. 440

Bent their aspect, and whom they wish'd beheld,
 Their mighty chief return'd. Loud wash'acclaim:
 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,
 Pow'rs, 460

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, 465

And dungeon of our tyrant. Now possess,
 As Lords, a spacious world, to'our native Heav'n
 Little inferior, by my adventure hard

With peril great atchiev'd. Long were to tell
 What I have done, what suffer'd, with what pain
 Voyag'd th' unreal, vast, unbounded deep 471

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
 Th' untractable abyss, plung'd in the womb 476

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 Heav'n
 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 485
From his Creator, and the more to' encrease
Your wonder, with an apple! He thereat
Offended (worth your laughter) hath giv'n up
Both his beloved Man and all his world,
To Sin and Death a prey, and so to us, 490
Without our hazard, labour, 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 th' 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 505
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, wond'ring at himself now more:
His visage drawn he felt to sharp and spare,
His arms clung to his ribs, his legs intertwining

Each other, till supplanted down he fell
A monstrous serpent on his belly prone,
Reluctant, but in vain; a greater Pow'r 515
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 520
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, 525
And Dipsas (not so thick swarm'd once the soil
Bedropt with blood of Gorgon, or the isle
Ophiusa) but still greatest he the midst,
Now Dragon grown, larger than whom the sun
Engender'd in the Pythian vale on slime, 530
Huge Python, and his pow'r no less he seem'd
Above the rest still to retain. They all
Him follow'd, issuing forth to th' open field,
Where all yet left of that revolted rout
Heav'n-fall'n, in station stood or just array, 535
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, 540
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 th' applause they
meant 545

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 551
Us'd by the Tempter. On that prospect strange
Their earnest eyes they fix'd, imagining
For one forbidden tree a multitude 554

Now ris'n, 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, 565
Chew'd bitter ashes; which th' offended taste
With spatt'ring 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 570
 Into the same illusion, not as Man,
 Whom they triumph'd once laps'd. Thus were
 they plagu'd

And worn with famine, long and ceaseless hiss,
 Till their lost shape, permitted, they resum'd;
 Yearly enjoin'd, some say, to undergo 575
 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 581
 Encroaching Eve perhaps, had first the rule
 Of high Olympus, thence by Saturn driv'n
 And Ops, ere yet Dictæan Jove was born.

Mean while, in Paradise the hellish pair 585
 Too soon arriv'd, Sin there in pow'r 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-conqu'ring Death,
 What think'st thou of our empire now, tho'earn'd
 With travel difficult? Not better far
 Than still at Hell's dark threshold to' have sat
 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 Heav'n;
 There best, where most with ravine I may meet;
 Which here, tho' plenteous, all too little seems
 To stuff this maw, this vast unhide-bound corpse.
 To whom th' incestuous mother thus reply'd:
 Thou therefore on these herbs, and fruits, and
 flow'rs,
 Feed first, on each beast next, and fish, and fowl,
 No homely morsels; and whatever thing 605
 The sithe 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 sev'ral ways,
 Both to destroy, or unimmortal make 611
 All kinds, and for destruction to mature
 Sooner or later; which th' Almighty seeing,
 From his transcendent 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 620
 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 heav'nly, and conniving seem
 To gratify my scornful enemies, 625

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, 634
Both Sin, and Death, and yawning Grave at last
Thro' Chaos hurl'd, obstruct the mouth of Hell
For ever, and seal up his rav'nous jaws.

Then Heav'n 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 heav'nly audience loud
Sung Halleluiah, as the sound of seas,
Thro' 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 646
New Heav'n and Earth shall to the ages rise,
Or down from Heav'n descend. Such was their
song,

While the Creator, calling forth by name
His mighty Angels, gave them sev'ral 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
Decrepit winter ; from the south to bring 655
Solstitial summer's heat. To the blank moon
Her office they prescrib'd ; to th' other five
Their planetary motions and aspects
In sextile, square, and trine, and opposite
Of noxious efficacy, and when to join 660
In synod unbenign ; and taught the fix'd
Their influence malignant when to show'r,
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 aerial 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 labour push'd
Oblique the centric globe. Some say, the sun
Was bid turn reins from th' equinoctial road
Like distant breadth to Taurus with the sev'n
Atlantic Sisters, and the Spartan Twins
Up to the Tropic Crab ; thence down amain
By Leo, and the Virgin, and the Scales, 676
As deep as Capricorn, to bring in change
Of seasons to each clime ; else had the spring
Perpetual smil'd on earth with vernant flow'rs,
Equal in days and nights, except to those 680
Beyond the polar circles. To them day
Had unbenighted shone, while the low sun,

To recompense his distance, in their sight
Had rounded still th' horizon, and not known
Or east or west, which had forbid the snow 685
From cold Estotiland, and south as far
Beneath Magellan. At that tasted fruit
The sun, as from Thyestean banquet, turn'd
His course intended; else how had the world
Inhabited, though sinless, more than now, 690
Avoided pinching cold and scorching heat?
These changes in the Heav'ns, tho' slow, produc'd
Like change on sea and land; sideral blast,
Vapour, and mist, and exhalation hot,
Corrupt and pestilent: now from the north 695
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, 699
And Trascias, rend the woods, and seas upturn.
With adverse blast upturns them from the south
Notus and Afer black, with thund'rous clouds
From Sierra Leona. Thwart of these as fierce
Forth rush the Levant and the Ponent winds,
Eurus and Zephyr, with their lat'ral noise, 705
Sirocco and Libecchio. Thus began
Outrage from lifeless things; but Discord, first
Daughter of Sin, among th' irrational,
Death introduc'd, through fierce antipathy.
Beast now with beast 'gan war, and fowl with
fowl, 710
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 count'nance grim
Glar'd on him passing. These were from without
The growing miseries, which Adam saw 715
Already' in part, tho' hid in gloomiest shade,
To sorrow' abandon'd, but worse felt within ;
And in a troubl'd sea of passion tost,
Thus to disburden, sought with sad complaint :

O mis'erable of happy' ! Is this the end 720
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 height
Of happiness ! Yet well, if here would end
The mis'ry. 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," 730
Now death to hear ! For what can I encrease
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 ! 735
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 nat'ral centre, light 740
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 746
Concurr'd not to my being, 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 750
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, 761
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. 765
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. 770
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 776
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 sp'rit of Man
Which God inspir'd, cannot together perish 785
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. 791
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, 795
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 800

Of weakness, not of pow'r. Will he draw out,
For anger's sake, finite to infinite
In punish'd Man, to satisfy his rigour,
Satisfy'd never? That were to extend
His sentence beyond dust and Nature's law, 805
By which all causes else, according still
To the reception of their matter, act;
Not to th' extent of their own sphere. But say
That death be not one stroke, as I suppos'd,
Bereaving sense, but endles misery 810
From this day onward, which I feel begun
Both in me and without me, and so last
To perpetuity! Ah me! that fear
Comes thund'ring back with dreadful revolution
On my defenceless head! Both Death and I
Am found eternal, and incorp'rate 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! 820
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 826
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, tho' through mazes, lead me still

But to my own conviction. First and last 831
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, 835
Than all the world much heavier, tho' divided
With that bad Woman ! Thus, what thou desir'st
And what thou fear'st, alike destroys all hope
Of refuge, and concludes thee mis'able
Beyond all past example and future : 840
To Satan only like, both crime and doom.

O Conscience ! into what abyss of fears
And horrors hast thou driv'n me ! out of which
I find no way ! from deep to deeper plung'd !

Thus Adam to himself lamented loud 845
Through the still night, not now, as ere Man fell,
Wholesome, and cool, and mild, but with black air
Accompany'd, with damps and dreadful gloom,
Which to his evil conscience represented
All things with double terror. On the ground
Outstretch'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 offence. Why comes not Death,
Said he, with one thrice-acceptable stroke, 855
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 pray'rs or cries !

O woods, O fountains, hillocks, dales, and bow'rs,
With other echo, late I taught your shades 861
To answer, and resound far other song!

Whom thus afflicted, when sad Eve beheld,
Desolate where she sat, approaching nigh,
Soft words to his fierce passion she assay'd: 865
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 colour serpentine, may show 870
Thy inward fraud, to warn all creatures from thee
Henceforth, lest that too heav'nly form, pretended
To hellish falsehood, snare them. But for thee
I had persisted happy', had not thy pride
And wand'ring vanity, when least was safe,
Rejected my forewarning, and disdain'd 876
Not to be trusted, longing to be seen
Tho' by the Devil himself, him overweening
To o'er-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, 881
Constant, mature, proof against all assaults,
And understood not all was but a show
Rather than solid virtue'; all but a rib
Crook'd by nature, bent, as now appears, 885
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 peopl'd highest Heav'n

With Spirits masculine, create at last 890
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 befall'n,
And more that shall befall, innum'able 896
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,
Thro' 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: 906
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 911
Fell humble, and embracing them, besought
His peace; and thus proceeded in her plaint:

Forsake me not thus, Adam! Witness, Heav'n,
What love sincere, and rev'rence in my heart
I bear thee, and unweeting have offended, 916
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, 920
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 925
Against a foe by doom express assign'd us,
That cruel Serpent. On me exercise not
Thy hatred for this misery befall'n,
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 Heav'n, that all
The sentence, from thy head remov'd, may light
On me, sole cause to thee of all this woe! 935
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 940
Tow'rds her, his life so late and sole delight,
Now at his feet submissive in distress,
Creature so fair his reconciliation seeking,
His counsel, whom she had displeas'd, his aid;
As one disarm'd, his anger all he lost, 945
And thus with peaceful words uprais'd her soon:

Unwary', and too desirous, as before,
So now of what thou know'st not, who desir'st
The punishment all on thyself; alas,

Bear thine own first, ill able to sustain 950
His full wrath, whose thou feel'st as yet least part,
And my displeasure bear'st so ill. If pray'rs
Could alter high decrees, I to that place
Would speed before thee, and be louder heard,
That on my head all might be visited; 955
Thy frailty and infirmer sex forgiv'n,
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 960
Each other's burden, in our share of woe;
Since this day's death denounc'd, if aught 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. 965
To whom thus Eve, recov'ring 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, 970
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 ris'n,
Tending to some relief of our extremes, 976
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 mis'erable it is 981
To be to others cause of misery,
Our own begott'n, and of our loins to bring
Into this cursed world a woeful race!
That after wretched life, must be at last 985
Food for so foul a monster! In thy pow'r
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 990
Be forc'd to satisfy his rav'nous 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, 995
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 1001
With our own hands his office on ourselves.
Why stand we longer shiv'ring under fears,
That show no end but death, and have the pow'r
Of many ways to die, the shortest choosing,
Destruction with destruction to destroy? 1006

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 1011
Lab'ring 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 1020
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 1026
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 1030
Part of our sentence, that thy seed shall bruise
The Serpent's head. Piteous 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 1035
Would be revenge indeed; which will be lost
By death brought on ourselves, or childless days
Resolv'd, as thou propos'est; so our foe
Shall 'scape his punishment ordain'd, and we

Instead, shall double ours upon our heads. 1040
No more be mention'd then of violence
Against ourselves, and wilful barrenness,
That cuts us off from hope, and savours only
Rancour and pride, impatience and despite,
Reluctance against God and his just yoke 1045
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, 1051
And bringing forth; soon recompens'd with joy,
Fruit of thy womb. On me the curse aslope
Glanc'd on the ground. With labour I must earn
My bread. What harm? Idleness had been worse:
My labour will sustain me. And lest cold 1056
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, 1061
And teach us farther by what means to shun
Th' inclement seasons, rain, ice, hail, and snow!
Which now the sky with various face begins
To show us in this mountain, while the winds
Blow moist and keen, shatt'ring 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, 1071
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
driv'n down, 1075
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 1081
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. 1085
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
Wat'ring 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 favour, 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 1100
Humbly their faults, and pardon begg'd, with tears
Wat'ring the ground, and with their sighs the air
Frequenting, sent from hearts contrite, in sign
Of sorrow' unfeign'd, and humiliation meek.

16/4/1914

END OF THE TENTH BOOK.

THE ARGUMENT.

THE

ELEVENTH BOOK

OF

PARADISE LOST.

THE ARGUMENT.

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.

PARADISE LOST.

BOOK THE ELEVENTH.

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 Sp'rit of pray'r 6
Inspir'd, and wing'd for Heav'n with speedier flight
Than loudest oratory: yet their port
Not of mean suitors, nor important less
Seem'd their petition than when th' ancient pair
In fables old, less ancient yet than these, 11
Deucalion and chaste Pyrrha, to restore
The race of mankind drown'd, before the shrine
Of Themis stood devout. To Heav'n their pray'rs
Flew up; nor miss'd the way, by envious winds
Blown vagabond or frustrate. In they pass'd 16
Dimensionless, thro' heav'nly 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: 21

See, Father, what first fruits on earth are sprung
From thy implanted grace in Man! These sighs
And pray'rs, which in this golden censer, mix'd
With incense, I thy Priest before thee bring:
Fruits of more pleasing savour 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 fall'n
From innocence. Now therefore bend thine ear
To supplication; hear his sighs though mute. 31

Unskilful 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 35
Shall perfect, and for these my death shall pay.

Accept me, and in me from these receive
The smell of peace tow'rd mankind. Let him live
Before thee reconcil'd, at least his days
Number'd, tho' sad, till death, his doom (which I
To mitigate thus plead, not to reverse) 41

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, 46
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 50
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 55
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; 60
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, 65
Resigns him up with Heav'n and Earth renew'd.
But let us call to synod all the Blest
Through Heav'n's wide bounds; from them I
will not hide

My judgments, how with mankind I proceed,
As how with peccant Angels late they saw, 70
And in their state, tho' 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 Oreb since, perhaps,
When God descended, and perhaps once more
To sound at gen'ral doom): Th' angelic blast
Fill'd all the regions. From their blissful bow'rs

Of amarantine shade, fountain or spring,
By the waters of life, where'er they sat
In fellowships of joy, the sons of light 80
Hasted, resorting to the summons high,
And took their seats ; till from his throne supreme
Th' Almighty thus pronounc'd his Sov'reign will:

O Sons ! like one of us Man is become,
To know both good and evil, since his taste 85
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, 90
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 95
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 100
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, 105
(From hallow'd ground th' 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 110
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 115
My cov'nant in the Woman's seed renew'd ;
So send them forth, tho' 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 120
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, 124
With whose stol'n fruit Man once more to delude.
He ceas'd ; and th' Archangelic Pow'r prepar'd
For swift descent, with him the cohort bright
Of watchful Cherubim. Four faces each
Had, like a double Janus : all their shape 129
Spangled with eyes, more numerous than those
Of Argus, and more wakeful than to drowse ;
Charm'd with Arcadian pipe, the past'ral reed
Of Hermes, or his opiate rod. Mean while
To re-salute 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 141

The good which we enjoy, from Heav'n descends ;

But that from us aught should ascend to Heav'n

So prevalent as to concern the mind

Of God high-blest, or to incline his will, 145

Hard to belief may seem ; yet this will pray'r,

Or one short sigh of human breath, upborne

Ev'n to the seat of God ! For since I sought

By pray'r th' offended Deity to' appease,

Kneel'd, and before him humbl'd all my heart,

Methought I saw him placable and mild, 151

Bending his ear ! Persuasion in me grew

That I was heard with favour ! 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 160

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 165

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 favourable thou,
 Who highly thus to' intitle me vouchsaf'st, 170
 Far other name deserving. But the field
 To labour 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, 175
 I never from thy side henceforth to stray,
 Where'er our day's work lies, tho' now enjoin'd
 Laborious, till day droop. While here we dwell,
 What can be toilsome in these pleasant walks?
 Here let us live, tho' in fall'n state, content. 180

So spake, so wish'd much-humbl'd 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, pursu'd a gentle brace,
 Goodliest of all the forest, hart and hind:
 Direct to th' eastern gate was bent their flight.
 Adam observ'd, and with his eye the chace 191
 Pursuing, not unmov'd, to Eve thus spake:

O Eve, some further change awaits us nigh,
 Which Heav'n by these mutesigns in nature shews,
 Forerunners of his purpose, or to warn 195
 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? 200
Why else this double object in our sight
Of flight pursu'd in th' 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, 206
And slow descends, with something heav'nly
fraught?

He err'd not; for by this the heav'nly bands
Down from a sky of jasper lighted now
In Paradise, and on a hill made halt, 210
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 surprize
One man, assassin-like, had levy'd war,
War unproclaim'd. The princely Hierarch 220
In their bright stand there left his Pow'rs 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 determine, or impose
New laws to be observ'd; for I descry
From yonder blazing cloud that veils the hill,
One of the heav'nly host, and by his gait 230
None of the meanest, some great Potentate
Or of the Thrones above, such majesty
Invests his coming; yet not terrible,
That I should fear, nor sociably mild,
As Raphael, that I should much confide, 235
But solemn and sublime; whom not to' offend,
With rev'ence I must meet, and thou retire.

He ended: and th' Arch-Angel soon drew nigh,
Not in his shape celestial, but as man
Clad to meet man. Over his lucid arms 240
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 glistening 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: 250

Adam, Heav'n's high behest no preface needs:
Sufficient that thy pray'rs are heard, and Death,
Then due by sentence when thou didst transgress,
Defeated of his seizure, many days
Giv'n thee of grace, wherein thou may'st repent,
And one bad act, with many deeds well done,

May'st cover : well may then thy Lord, appeas'd,
Redeem thee quite from Death's rapacious claim ;
But longer in this Paradise to dwell

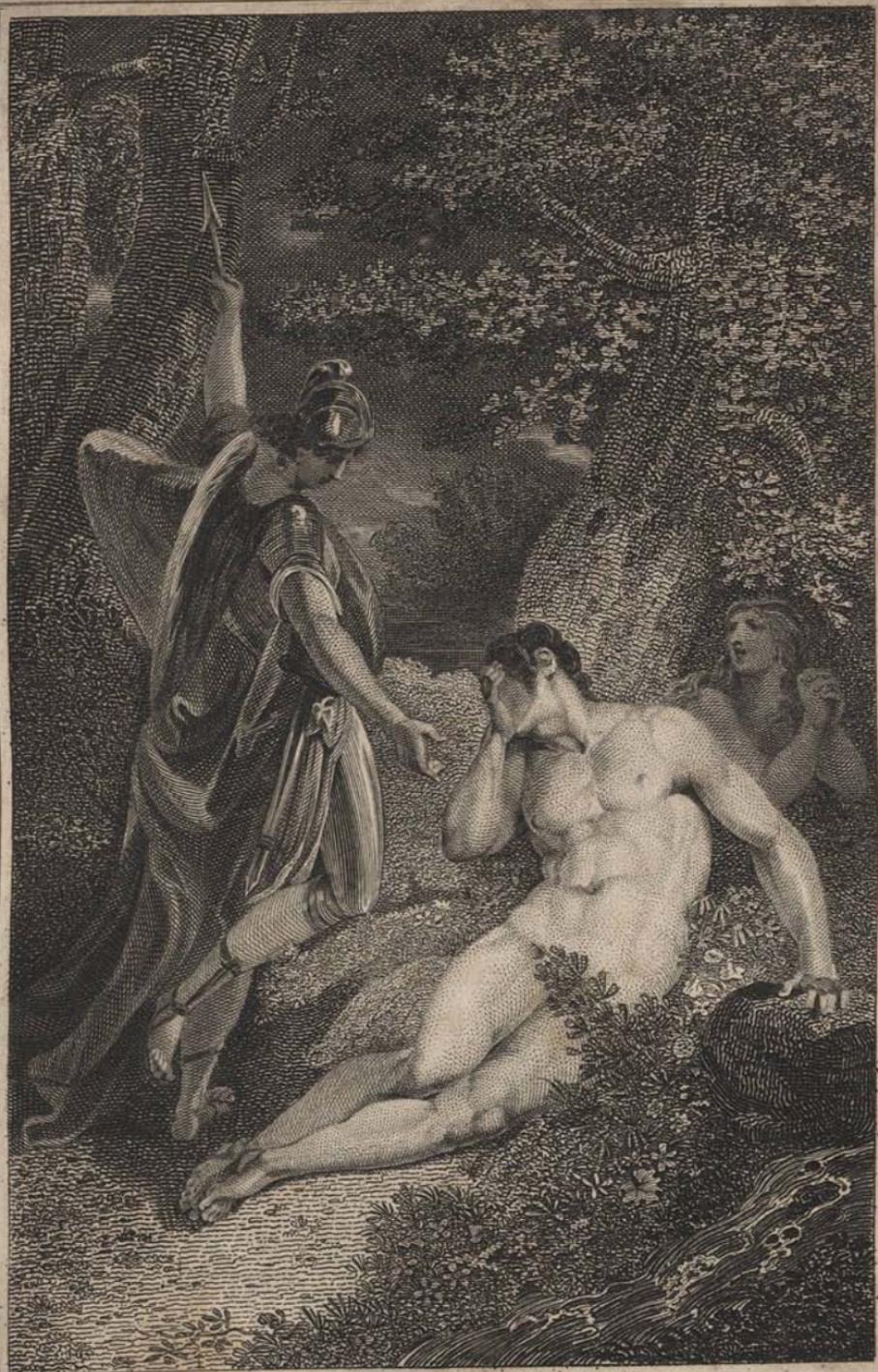
Permits not. To remove thee I am come, 260
And send thee from the garden forth to till
The ground, whence thou wast taken : fitter soil.

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, 266
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 flow'rs,
That never will in other climate grow,
My early visitation, and my last 275

At e'en, which I bred up with tender hand
From the first op'ning bud, and gave ye names,
Who now shall rear ye to the sun, or rank
Your tribes, and water from th' ambrosial fount ?
Thee lastly, nuptial bow'r, by me adorn'd 280
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 ! 285

Whom thus the Angel interrupted mild :



Singleton, pinx.

Swunders, sculp.

— To remove thee I am come,
And send thee from the Garden forth, to till
The ground whence thou was taken, fitter soil!

Book XI. l. 260.

Lament not, Eve, but patiently resign
What justly thou hast lost; nor set thy heart,
Thus overfond, on that which is not thine:
Thy going is not lonely: with thee goes 290
Thy husband: him to follow thou art bound.
Where he abides, think there thy native soil.

Adam by this from the cold sudden damp
Recov'ring, and his scatter'd sp'rits return'd,
To Michael thus his humble words address'd:

Celestial, whether among the Thrones, or nam'd
Of them the high'st, 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 300
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 305
Inhospitable' appear and desolate;
Nor knowing us nor known: and if by pray'r
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. 310
But pray'r 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, 315
As from his face I shall be hid, depriv'd

His blessed count'nance. 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 320
 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 ev'ry stone
 Of lustre from the brook, in memory 325
 Or monument to ages, and thereon
 Offer sweet-smelling gums, and fruits, and flow'rs.
 In yonder nether world, where shall I seek
 His bright appearances, or foot-step trace?
 For though I fled him angry, yet recall'd 330
 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 Heav'n his, and all the Earth,
 Not this rock only'. His omnipresence fills 336
 Land, sea, and air, and ev'ry kind that lives,
 Fomented by his virtual pow'r and warm'd.
 All th' earth he gave thee to possess and rule:
 No despicable gift; surmise not then 340
 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 th' earth, to celebrate 345

And rev'rence thee, their great progenitor.
But this pre-eminence thou'st lost; brought down
To dwell on even ground now with thy sons.
Yet doubt not, but in valley and in plain
God is as here, and will be found alike 350
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 may'st believe and be confirm'd
Ere thou from hence depart, know I am sent
To shew 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 360
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 365
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, while she to life was form'd.

To whom thus Adam gratefully reply'd: 370
Ascend; I follow thee, safe Guide, the path
Thou lead'st me', and to the hand of Heav'n
submit,
However chast'ning, to the evil turn
My obvious breast, arming to overcome

By suff'ring, and earn rest from labour won,
 If so I may attain. So both ascend 376
 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 th' amplest reach of prospect lay.
 Not higher that hill or wider, looking round,
 Whereon for diff'rent cause the Tempter set
 Our second Adam in the wilderness,
 To shew him all earth's kingdoms and their glory.
 His eye might there command wherever stood
 City of old or modern fame, the seat 386
 Of mightiest empire, from the destin'd walls
 Of Cambalu, seat of Cathaian Can,
 And Samarcand by Oxus, Temir's throne,
 To Paquin of Sinæan kings, and thence 390
 To Agra and Lahore of great Mogul,
 Down to the golden Chersonese, or where
 The Persian in Ecbatan sat, or since
 In Hispahan, or where the Russian Czar
 In Moscow, or the Sultan in Bizance, 395
 Turchestan-born; nor could his eye not ken
 Th' empire of Negus to his utmost port
 Ercoco, and the less maritime kings,
 Mombaza, and Quiloa, and Melind,
 And Sofala, thought Ophir, to the realm 400
 Of Congo, and Angola 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 sp'rit perhaps he also saw 406
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 410
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; 415
And from the well of life three drops instill'd.
So deep the pow'r 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 sp'rits became entranc'd:
But him the gentle Angel by the hand 421
Soon rais'd, and his attention thus recall'd:

Adam, now ope thine eyes, and first behold
Th' effects which thy original crime hath wrought
In some to spring from thee, who never touch'd
Th' 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 430
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 strow'd,
On the cleft wood, and all due rites perform'd.
His off'ring soon propitious fire from Heav'n
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 445
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 th' Angel cry'd:

O Teacher, some great mischief hath befall'n
To that meek man, who well had sacrific'd!
Is piety thus and pure devotion paid?

T' whom Michael thus (he also mov'd) reply'd:
These two are brethren, Adam, and to come
Out of thy loins. Th' unjust the just hath slain,
For envy that his brother's off'ring found 456
From Heav'n acceptance: but the bloody fact
Will be aveng'd, and th' 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! 465
To whom thus Michael: 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 th' entrance than within. 470
Some, as thou saw'st, by violent stroke shall die,
By fire, flood, famine, by intemp'rance 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 th'inabstinence of Eve 476
Shall bring on men. Immediately a place
Before his eyes appear'd, sad, noisome, dark,
A lazar-house it seem'd, wherein were laid
Numbers of all diseas'd, all maladies 480
Of ghastly spasm or racking torture, qualms
Of heart-sick agony, all fev'rous kinds,
Convulsions, epilepsies, fierce catarrhs,
Intestine stone and ulcer, colic pangs,
Demoniac phrenzy, moping melancholy, 485
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 491
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,
Tho' 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 recov'ring words, his plaint renew'd.

O miserable mankind! to what fall 500
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 505
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 suff'rings be debas'd 510
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? 514

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, 520
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 rev'rence in themselves.

I yield it just, said Adam, and submit. 526

But is there yet no other way, besides

These painful passages, how we may come

To death, and mix with our connat'ral dust ?

There is, said Michael, if thou well observe
The rule of not too much, by Temp'rance 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 may'st thou live till, like ripe fruit, thou drop

Into thy mother's lap, or be with ease 536

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 gray. Thy senses then

Obtuse, all taste of pleasure must forego, 541

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 : 546

Henceforth I fly not death, nor would prolong

Life much, bent rather how I may be quit,

Fairest and easiest, of this cumb'rous charge,

Which I must keep till my appointed day 550

Of rend'ring up, and patiently attend

My dissolution. Michael reply'd :

Nor love thy life, nor hate; but what thou liv'st
Live well; how long or short permit to Heav'n.
And now prepare thee for another sight. 555

He look'd, and saw a spacious plain, whereon
Were tents of various hue: by some were herds
Of cattle 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 pursu'd transverse the resonant fugue.
In other part stood one who, at the forge
Lab'ring, two massy clods of iron and brass 565
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 molds prepar'd; from which he form'd
First his own tools; then, what might else be
wrought

Fusile, or grav'n in metal. After these,
But on the hither side, a different sort
From the high neighb'ring hills, which was their
seat, 575

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 th'harp they sung
Soft am'rous ditties, and in dance came on.
The men, tho' grave, ey'd them, and let their eyes
Rove without rein, till, in the am'rous net 586
Fast caught, they lik'd, and each his liking chose:
And now of love they treat, till th' ev'ning 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, flow'rs,
And charming symphonies attach'd the heart
Of Adam, soon inclin'd t' admit delight, 596
The bent of nature; which he thus express'd:

True op'ner 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, 605
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, inventors rare, 610

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, 615
Yet empty of all good, wherein consists
Woman's domestic honour and chief praise;
Bred only and completed to the taste
Of lustful appetite, 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, 625
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 630
Paths indirect, or in the mid-way 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 th' Angel, who should better hold his place
By wisdom, and superior gifts receiv'd. 636
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 tow'rs, 640
Concourse in arms, fierce faces threat'ning war,
Giants of mighty bone, and bold emprise :
Part wield their arms, part curb the foaming steed,
Single or in array of battle rang'd
Both horse and foot ; nor idly must'ring stood.
One way a band select, from forage drives 646
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 cattle pastur'd late, now scatter'd lies
With carcasses and arms th'insanguin'd field
Deserted. Others, to a city strong 655
Lay siege, encamp'd ; by batt'ry, scale, and mine,
Assaulting : others, from the wall, defend
With dart and jav'lin, stones and sulph'rous fire :
On each hand slaughter and gigantic deeds.
In other part the scepter'd heralds call 660
To council in the city gates. Anon
Gray-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 665
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 seiz'd with violent hands,

Had not a cloud descending snatch'd him thence,
 Unseen amid the throng: so violence 671
 Proceeded, and oppression, and sword-law
 Thro' 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 679
 Make they but of their brethren, men of men!
 But who was that just man, whom had not Heav'n
 Rescu'd, 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 685
 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' admir'd,
 And valour and heroic virtue call'd. 690
 To overcome in battle, 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, 695
 Patrons of mankind, Gods, and sons of Gods:
 Destroyers rightlier call'd, and plagues of men.
 Thus fame shall be atchiev'd, renown on earth,

And what most merits fame in silence hid.

But he the sev'nth from thee, whom thou beheld'st

The only righteous in a world perverse, 701

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, 705

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 show 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, 715

Marrying or prostituting, as befel,

Rape or adultery, where passing fair

Allur'd them: thence from cups to civil broils.

At length a rev'rend sire among them came,

And of their doings great dislike declar'd, 720

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: 725

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, 729
Measur'd by cubit, length, and breadth, and height,
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, 734
Came sev'ns 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.

Mean while the south wind rose, and with black
wings

Wide hov'ring, all the clouds together drove
From under Heav'n; the hills to their supply
Vapour, and exhalation dusk and moist, 741
Sent up amain. And now the thicken'd sky
Like a dark ceiling stood; down rush'd the rain
Impetuous, and continu'd till the earth
No more was seen. The floating vessel swum
Uplifted, and secure with beaked prow, 746
Rode tilting o'er the waves: all dwelling 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, 750
Where luxury late reign'd, sea-monsters whelp'd
And stabled. Of mankind, so num'rous 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, 755
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 th' Angel, on thy feet thou stood'st at last,
Tho' comfortless, as when a father mourns 760
His children, all in view destroy'd at once:
And scarce to th' 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 765
Enough to bear! those now, that were dispens'd
The burd'n of many ages, on me light
At once, by my foreknowledge gaining birth
Abortive, to torment me ere their being,
Withthought that they must be! Let no man seek
Henceforth to be foretold what shall befall 771
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 775
Grievous to bear. But that care now is past,
Man is not whom to warn: those few escap'd,
Famine and anguish will at last consume,
Wand'ring that wat'ry desert. I had hope
When violence was ceas'd, and war on earth,
All would have then gone well; peace would
have crown'd 781
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; 790
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 795
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 battle, found no aid 800

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 th' earth shall bear
More than enough, that temp'rance may be try'd.
So all shall turn degen'rate, all deprav'd, 806

Justice and temp'rance, 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 810
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 816
Of them derided, but of God observ'd
The one just man alive. By his command
Shall build a wond'rous ark, as thou beheld'st,
To save himself and household from amidst 820
A world devote to universal wrack.
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 Heav'n, set open on the earth, shall pour 825
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 830
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 op'ning gulf,
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 836
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,

Driv'n by a keen north wind, that, blowing dry,
Wrinkl'd the face of deluge, as decay'd ;
And the clear sun on his wide wat'ry glass 844
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 tow'rds the Deep, who now had
stopt

His sluices, as the Heav'n 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 clamour thence the rapid currents drive
Tow'rds the retreating sea their furious tide.
Forthwith from out the ark a raven flies, 855
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. 860
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 Heav'n, over his head beholds
A dewy cloud, and in the cloud a bow 865
Conspicuous, with three listed colours gay,
Betok'ning peace from God, and cov'nant new.
Whereat the heart of Adam, erst so sad,
Greatly rejoic'd ; and thus his joy broke forth :

O thou, who future things can'st represent
As present, heav'nly 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 875
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
Heav'n

Distended as the brow of God appears'd, 880
Or serve they as a flow'ry verge to bind
The fluid skirts of that same wat'ry cloud,
Lest it again dissolve and show'r the earth?

To whom th' Arch-Angel: Dext'rously thou
aimst;

So willingly doth God remit his ire, 885
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, 891
And makes a cov'nant 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-colour'd bow, whereon to look,
 And call to mind his cov'nant. Day and night,
 Seed-time and harvest, heat and hoary frost
 Shall hold their course, till fire purge all things
 new,
 Both Heav'n and Earth, wherein the just shall dwell.

16/4/1914

END OF THE ELEVENTH BOOK.

THE
TWELFTH BOOK
OF
PARADISE LOST.

THE ARGUMENT.

The Angel Michael continues, from the flood, to relate what shall succeed; then, in the mention of Abraham, comes by degrees to explain who that Seed of the Woman shall be, which was 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 recomforted by these relations and promises, descends the hill with Michael; wakens Eve, who all this while had slept, but with gentle dreams compos'd to quietness of mind and submission. Michael in either hand leads them out of Paradise, the fiery sword waving behind them, and the Cherubim taking their stations to guard the place.

PARADISE LOST.

BOOK THE TWELFTH.

AS one who in his journey bates at noon,
Though bent on speed, so here th' Arch-
Angel paus'd
Betwixt the world destroy'd and world restor'd,
If Adam aught perhaps might interpose; 4
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: 10
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, 15
With some regard to what is just and right
Shall lead their lives, and multiply apace,

Lab'ring the soil, and reaping plenteous crop,
Corn, wine, and oil; and from the herd or flock,
Oft sacrificing bullock, lamb, or kid, 20
With large wine-off'rings 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 25
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 31
Subjection to his empire tyrannous:
A mighty hunter thence he shall be styl'd
Before the Lord, as in despite of Heav'n,
Or from Heav'n claiming second sov'reignty;
And from rebellion shall derive his name, 36
Though of rebellion others he accuse.
He with a crew, whom like ambition joins
With him or under him to tyrannize,
Marching from Eden tow'rds 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 tow'r, whose top may reach to Heav'n;
And get themselves a name, lest far dispers'd 45
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, 50
Comes down to see their city, ere the tow'r
Obstruct Heav'n-tow'rs, and in derision sets
Upon their tongues a various sp'rit to rase
Quite out their native language, and instead
To sow a jangling noise of words unknown.
Forthwith a hideous gabble rises loud 56
Among the builders; each to other calls,
Not understood, till hoarse, and all in rage,
As mock'd they storm. Great laughter was in
Heav'n;

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 65
Authority usurp'd; from God not giv'n.
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 70
Reserving, human left from human free.
But this usurper, his encroachment proud
Stays not on man; to God his tow'r intends
Siege and defiance. Wretched man! what food
Will he convey up thither to sustain 75
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 80
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, 86
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 pow'rs to reign 91
Over free reason, God in judgment just
Subjects him from without to violent lords;
Who oft as undeservedly intrall
His outward freedom. Tyranny must be, 95
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, 100
Their inward lost. Witness th' irrev'rent 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, 105
Still tend from bad to worse, till God at last,

Weary'd 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; 110
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 115
(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, 121
His kindred, and false Gods, into a land
Which he will show him, and from him will raise
A mighty nation, and upon him show'r
His benediction so, that in his seed 125
All nations shall be blest. He straight 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 130
To Haran: after him a cumb'rous train
Of herds, and flocks, and num'rous 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 135
Pitch'd about Sechem, and the neighb'ring 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, tho' 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 145
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 Deliv'rer, who shall bruise
The Serpent's head : whereof to thee anon 150
Plainlier shall be reveal'd. This patriarch blest,
Whom faithful Abraham due time shall call,
A son, and of his son a grandchild leaves,
Like him in faith, in wisdom, and renown.
The grandchild with twelve sons increas'd, departs
From Canaan to a land, hereafter call'd 156
Egypt, divided by the river Nile.
See where it flows, disgorging at sev'n mouths
Into the sea. To sojourn in that land
He comes, invited by a younger son, 160
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 165
To stop their overgrowth, as inmate guests

Too num'rous ; 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 170

His people from inthralment, 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 ; 176

Frogs, lice, and flies must all his palace fill
With loath'd intrusion, and fill all the land ;

His cattle must of rot and murrain die ;
Botches and blains must all his flesh emboss,
And all his people ; thunder mix'd with hail,
Hail mix'd with fire, must rend th' Egyptian sky,
And wheel on th' 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 191

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 195

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 rescu'd gain'd their shore.
Such wondrous pow'r God to his saint will lend,
Though present in his Angel, who shall go 201
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 th' obd'rate king pursues.
All night he will pursue; but his approach 206
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 211
Over the sea; the sea his rod obeys;
On their embattl'd ranks the waves return,
And overwhelm their war: the race elect
Safe towards Canaan from the shore advance
Thro' the wild desert, not the readiest way, 216
Lest, ent'ring on the Canaanite, alarm'd,
War terrify them inexpert, and fear
Return them back to Egypt, choosing rather
Inglorious life with servitude; for life 220
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 found
Their government, and their great senate choose

Thro' 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 230
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 atchieve
Mankind's deliv'rance. 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 240
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 245
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 250
An ark, and in the ark his testimony,
The records of his cov'nant; over these
A mercy-seat of gold between the wings
Of two bright Cherubim; before him burn
Sev'n lamps, as in a zodiac, representing 255

The heav'nly 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 Abrah'm and his seed. The rest
Were long to tell, how many battles fought,
How many kings destroy'd, and kingdoms won,
Or how the sun shall in mid Heav'n 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 Aijalon, 266
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 Heav'n,
Enlight'ner of my darkness, gracious things 271
Thou hast reveal'd, those chiefly which concern
Just Abraham and his seed : now first I find
Mine eyes true op'ning, and my heart much eas'd,
Erewhile perplex'd with thoughts what would
become 275

Of me and all mankind; but now I see
His day, in whom all nations shall be blest,
Favour unmerited by me, who sought
Forbidden knowledge by forbidden means.
This yet I apprehend not, why to those 280
Among whom God will deign to dwell on earth,
So many and so various laws are giv'n?
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 ; 286
And therefore was law giv'n them to evince
Their nat'ral pravity, by stirring up
Sin against law to fight : that when they see
Law can discover sin, but not remove, 290
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 295
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 giv'n 300
With purpose to resign them in full time
Up to a better cov'nant, disciplin'd
From shadowy types to truth, from flesh to sp'rit,
From imposition of strict laws to free
Acceptance of large grace, from servile fear 305
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, 310
His name and office bearing, who shall quell
The adversary Serpent, and bring back,
Thro' the world's wilderness long wander'd, man
Safe, to eternal Paradise of rest.

Mean while 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 321
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 325
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. 330
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
Wand'ring, shall in a glorious temple' inshrine.
Such follow him as shall be register'd 335
Part good, part bad, of bad the longer scroll,
Whose foul idolatries, and other faults
Heap'd to the pop'lar sum, will so incense
God, as to leave them, and expose their land,
Their city', his temple, and his holy ark, 340
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 sev'nty years, then brings them back,
Rememb'ring mercy, and his cov'nant sworn
To David, stablish'd as the days of Heav'n.
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 350
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 356
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, 360
Unseen before in Heav'n, proclaims him come,
And guides the eastern sages, who inquire
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 choir 366
Of squadron'd Angels, hear his carol sung:
A virgin is his mother, but his Sire
The pow'r of the Most High. He shall ascend
The throne hereditary, and bound his reign 370
With earth's wide bounds, his glory with the
Heav'ns.

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 375
 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 Heav'n, 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. 385
 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 Godhead, with more strength to foil
 Thy enemy; nor so is overcome 390
 Satan, whose fall from Heav'n, 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, 395
 But by fulfilling that which thou didst want,
 Obedience to the law of God, impos'd
 On penalty of death, and suff'ring death,
 The penalty to thy transgression due,
 And due to theirs, which out of thine will grow:

So only can high justice rest appaid. 401
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 405
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, tho' legal works.
For this he shall live hated, be blasphem'd, 411
Seiz'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 ; 415
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 pow'r 420
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 425
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 temp'ral death shall bruise the Victor's heel,
Or theirs whom he redeems, a death like sleep,
A gentle wafting to immortal life. 435
Nor after resurrection shall he stay
Longer on earth than certain times t' 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 441
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 thro' the world ;
So in his seed all nations shall be blest. 450
Then to the Heav'n of Heav'ns he shall ascend
With victory, triumphing through the air
Over his foes and thine ; there shall surprize
The Serpent, prince of air, and drag in chains
Thro' all his realm, and there confounded leave ;
Then enter into glory, and resume 456
His seat at God's right hand, exalted high
Above all names in Heav'n ; and thence shall come,
When this world's dissolution shall be ripe,

With glory' and pow'r to judge both quick and
dead; 460

To judge th' unfaithful dead, but to reward
His faithful, and receive them into bliss,
Whether in Heav'n or Earth; for then the Earth
Shall all be Paradise : far happier place
Than this of Eden, and far happier days. 465

So spake th' Arch-Angel Michael, 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, 470
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 475
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 Deliv'rer up to Heav'n
Must reäscend, what will betide the few 480
His faithful, left among th' 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 th' Angel ; but from
Heav'n 485

He to his own a Comforter will send,
The promise of the Father, who shall dwell
His Sp'rit within them, and the law of faith,
Working thro' love, upon their hearts shall write,
To guide them in all truth, and also arm 490
With sp'ritual armour, 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 recompens'd, 495
And oft supported so as shall amaze
Their proudest persecutors: for the Spirit,
Pour'd first on his Apostles, whom he sends
T' evangelize the nations, then on all
Baptiz'd, shall them with wondrous gifts endue
To speak all tongues, and do all miracles, 501
As did their Lord before them. Thus they win
Great numbers of each nation to receive
With joy the tidings brought from Heav'n. At
length
Their ministry perform'd, and race well run,
Their doctrine and their story written left, 506
They die; but in their room, as they forewarn,
Wolves shall succeed for teachers, grievous wolves,
Who all the sacred mysteries of Heav'n
To their own vile advantages shall turn 510
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 516
Secular pow'r though feigning still to act
By spiritual, to themselves appropriating
The Sp'rit of God, promis'd alike, and giv'n,
To all believers; and from that pretence, 520
Spiritual laws by carnal pow'r shall force
On ev'ry conscience; laws which none shall find
Left them inroll'd, or what the Sp'rit within
Shall on the heart engrave. What will they then
But force the Sp'rit of grace itself, and bind
His consort Liberty? What but unbuild 526
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: 530
Whence heavy persecution shall arise
On all who in the worship persevere
Of sp'rit and truth; the rest, far greater part,
Will deem in outward rites and specious forms
Religion satisfy'd. Truth shall retire 535
Bestuck with sland'rous 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 540
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 Heav'n to be reveal'd
In glory of the Father, to dissolve 546
Satan with his perverted world, then raise
From the conflagrant mass, purg'd and refin'd,
New Heav'ns, new Earth, ages of endless date
Founded in righteousness, and peace, and love,
To bring forth fruits, joy, and eternal bliss. 551

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, 555
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. 560

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 565
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, 570

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 th' Angel last reply'd:

This having learn'd, thou hast attain'd the sum
Of wisdom; hope no higher, though all the stars
Thou knew'st by name, and all th' ethereal pow'rs,
All secrets of the deep, all Nature's works,
Or works of God in Heav'n, air, earth, or sea,
And all the riches of this world enjoy'dst, 580
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 585
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 591
Their motion, at whose front a flaming sword,
In signal to remove, waves fiercely round.
We may no longer stay. Go, waken Eve;
Her also I with gentle dreams have calm'd, 595
Portending good, and all her sp'rits 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 deliv'rance by her Seed to come 600
(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. 605

He ended, and they both descend the hill;
Descended, Adam to the bow'r 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; 610

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
Weary'd I fell asleep: but now lead on;

In me is no delay. With thee to go, 615

Is to stay here; without thee here to stay,

Is to go hence unwilling; thou to me

Art all things under Heav'n, all places thou,

Who for my wilful crime art banish'd hence.

This further consolation yet secure 620

I carry hence; though all by me is lost,

(Such favour 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

Th' 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 ev'ning mist

Ris'n from a river o'er the marish glides, 630

And gathers ground fast at the lab'rer'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 vapour as the Libyan air adust, 635
Began to parch that temp'rate clime: whereat
In either hand the hast'ning Angel caught
Our ling'ring parents, and to th' eastern gate
Led them direct, and down the cliff as fast
To the subjected plain; then disappear'd. 640
They looking back, all th' 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 nat'ral tears they dropt, but wip'd them
soon: 645
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.



N O T E S.

BOOK FIRST.

1. Of Man's first disobedience,]—

Μηνιν αειδε. Iliad.

Ανδρα μοι ενεπε. Odys.

Arma virumque cano. Æneid.

In all these instances, as in Milton, the subject of the poem is the very first thing offered to us, and precedes the verb with which it is connected. It must be confessed, that Horace did not regard this when he translated the first line of the Odyssey, Dic mihi, Musa, virum, &c. De Art. Poet. 141. And Lucian, if I remember right, makes a jest of this observation, where he introduces the shade of Homer as expressly declaring that he had no other reason for making the word *μηνιν* the first in this poem, but that it was the first which came into his head. However, the uniform practice of Homer, Virgil, and Milton, in this particular, seems to prove that it was not accidental, but a thing really designed by them. *Newton.*

4. With loss of Eden,] But Eden was not lost; and the last that we read of our first parents is, that they were still in Eden:

Through Eden took their solitary way.

“With loss of Eden,” therefore, means no more than “with loss of Paradise,” which was planted in Eden; which word EDEN signifies delight or pleasure; and the country is supposed to be the same that was afterwards called Mesopotamia; particularly by our Author, in iv. 210, &c. Here the whole is put for a part, as sometimes a part for the whole, by a figure called Synecdoche. *Newton.*

4. — till one greater Man

Restore us, and regain the blissful seat,] As it is a greater Man, so it is a happier Paradise which our Saviour promised to the

penitent thief, Luke xxiii. 43. "This day shalt thou be with me in Paradise." But Milton had a notion that, after the conflagration and the general judgment, the whole earth would be made a paradise, xii. 463.

————— for then the earth
Shall all be Paradise: far happier place
Than this of Eden, and far happier days.

It should seem that the Author, speaking here of regaining the blissful seat, had at this time formed some design of his Poem of PARADISE REGAINED. But however that be, in the beginning of that Poem he manifestly alludes to the beginning of this; and there makes Paradise to be regained by our Saviour's foiling the tempter in the wilderness.

I who erewhile the happy garden sung,
By one man's disobedience lost, now sing
Recover'd Paradise to all mankind,
By one Man's firm obedience-fully try'd—
And Eden rais'd in the waste wilderness.

Newton.

8. That shepherd, who first, &c.] For "Moses kept the flock of Jethro, his father-in-law," Exod. iii. 1.; and he is very properly said to have "first taught the chosen seed," being the most ancient writer among the Jews, and indeed the most ancient that is now extant in the world.

Newton.

17. And chiefly Thou, O Sp^rit, &c.] Invoking the Muse is commonly a matter of mere form, wherein the poets neither mean nor desire to be thought to mean any thing seriously. But the Holy Ghost here invoked is too solemn a name to be used insignificantly: and besides, our Author, in the beginning of his next work, PARADISE REGAINED, scruples not to say to the same divine person,

————— Inspire,
As thou art wont, my prompted song, else mute.

This address, therefore, is no mere formality. Yet some may think that he incurs a worse charge of enthusiasm, or even profaneness, in vouching inspiration for his performance; but the Scriptures represent inspiration as of a much larger extent than is commonly apprehended, teaching that "every good gift," in naturals, as well as in morals, "descendeth from the great Father of lights," James i. 17. And an extraordinary skill, even in mechanical arts, is there ascribed to the illumination of the Holy Ghost. It is said of Bazaleel, wh

was to make the furniture of the tabernacle, that "the Lord had filled him with the Spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship, and to devise curious works," &c. *Exod. xxxv. 31.* *Heylin.*

It may be observed too, in justification of our Author, that other sacred poems are not without the like invocations, and particularly Spenser's Hymns of Heavenly Love and Heavenly Beauty, as well as some modern Latin poems. But I conceive that Milton intended something more, for I have been informed by those who had opportunities of conversing with his widow, that she was wont to say that he did really look upon himself as inspired; and I think his works are not without a spirit of enthusiasm. In the beginning of his Second Book of "The Reason of Church Government," speaking of his design of writing a poem in the English language, he says, "It was not to be obtained by the invocation of Dame Memory and her siren daughters, but by devout prayer to that eternal Spirit who can enrich with all utterance and knowledge, and sends out his Seraphim, with the hallowed fire of his altar, to touch and purify the lips of whom he pleases." p. 61. edit. 1738. *Newton.*

19. Instruct me, for Thou know'st.] *Theocrit. Idyl. xxii. 116.*

Εἰπέ θεα, σὺ γὰρ οἶσθα.

21. Dove-like sat'st brooding] Alluding to *Gen. i. 2.* "the Spirit of God moved on the face of the waters;" for the word that we translate *MOVED* signifies properly *BROODED*, as a bird doth upon her eggs: and he says like a dove, rather than any other bird, because the descent of the Holy Ghost is compared to a dove in Scripture, *Luke iii. 22.* As Milton studied the Scriptures in the original languages, his images and expressions are oftener copied from them than from our translation. *Newton.*

26. And justify the ways of God to Men.] A verse which Mr. Pope has thought fit to borrow, with some little variation, in the beginning of his *Essay on Man*:

But vindicate the ways of God to man.

It is not easy to conceive any good reason for Mr. Pope's preferring the word "vindicate;" but Milton makes use of the word "justify," as it is the Scripture-word, "That thou mightest be justified in thy sayings," *Rom. iii. 4.* And "the ways of God to Men" are justified in the many argumentative discourses throughout the Poem,

and particularly in the conferences between God the Father and the Son.

Newton.

27. Say first, for Heav'n hides nothing from thy view,

Nor the deep tract of Hell;—] The poets attribute a kind of omniscience to the Muse, and very rightly, as it enables them to speak of things which could not otherwise be supposed to come to their knowledge. Thus Homer, *Iliad*. ii. 485.

Ἕμεῖς γὰρ θεαὶ ἐσμε, παρῆσθε τε, ἴσθε τε πάντα.

And Virgil, *Æn.* viii. 645.

Et meministis enim, Divæ, & memorare potestis.

Milton's Muse being the Holy Spirit, must of course be omniscient. And the mention of Heaven and Hell is very proper in this place, as the scene of so great a part of the Poem is laid sometimes in Hell, and sometimes in Heaven.

Newton.

32. For one restraint,] For one thing that was restrained, every thing else being freely indulged to them, and only the tree of knowledge forbidden.

Newton.

33. Who first seduc'd them to that foul revolt?

Th' infernal Serpent;] An imitation of Homer, *Iliad*. i. 8. where the question is asked, and the answer returned much in the same manner.

Τίς τ' ἀρ σφῶε θεῶν ἐπιδὲ ξυνηκε μαχεσθαι;
Ἀητῆς καὶ Διὸς ἑίου.

Newton.

45. Hurl'd headlong flaming from th' ethereal sky,] Hom. *Iliad*. i. 591.

Ῥίψε, πῶδ' ἑλίκαυον, ἀπὸ βῆλε θεσπέσιοιο.

Hurl'd headlong downward from th' ethereal height. POPE.

50. Nine times, &c.] The nine days' astonishment in which the Angels lay entranced after their dreadful overthrow and fall from Heaven, before they could recover either the use of thought or speech, is a noble circumstance, and very finely imagined. The division of Hell into seas of fire, and into firm ground impregnated with the same furious element, with that particular circumstance of the exclusion of hope from those infernal regions, are instances of the same great and fruitful invention.

Addison.

63. — darkness visible] Milton seems to have used these words to signify gloom. Absolute darkness is, strictly speaking, in-

visible ; but where there is a gloom only, there is so much light remaining, as serves to show that there are objects, and yet that those objects cannot be distinctly seen. In this sense Milton seems to use the strong and bold expression, "darkness visible." *Pearce.*

Seneca has a like expression, speaking of the Grotta of Pousilypo, Senec. Epist. lvii. Nihil illo carcere longius, nihil illis faucibus obscurius, que nobis præstant, non ut per tenebras videamus, sed ut ipsas. And, as Mons. Voltaire observes, Antonio de Solis, in his excellent History of Mexico, hath ventured on the same thought, when speaking of the place wherein Montezuma was wont to consult his Deities ; "'Twas a large dark subterraneous vault (says he) where some dismal tapers afforded just light enough to see the obscurity." See his Essay on Epic Poetry, p. 44. Euripides too expresses himself in the same poetical manner. Bac. 510.

—ὡς ἀν' σκοτίας εἰσορᾷ κρηφᾶς

There is much the same image in Spenser, but not so bold. Faery Queen, B. 1. Cant. 1. St. 14.

A little glooming light, much like a shade.

Or after all, the Author might perhaps take the hint from himself, in his *Il Penseroso*,

Where glowing embers through the room
Teach light to counterfeit a gloom.

Newton.

74. As from the center thrice to th' utmost pole.] Thrice as far as it is from the center of the earth (which is the center of the world, according to Milton's system, ix. 103. and x. 671.) to the pole of the world ; for it is the pole of the universe, far beyond the pole of the earth, which is here called the utmost pole. It is observable that Homer makes the seat of Hell as far beneath the deepest pit of earth, as the Heaven is above the earth.

Τοσσον ἐνεθ' αἶδω, ὅσον ἔρα ἀπο γαίης. *Iliad.* viii. 16.

Virgil makes it twice as far,

————— Tum Tartarus ipse

Bis patet in præceps tantum tenditque sub umbras,

Quantus ad æthereum cœli suspectus Olympum. *Æn.* vi. 577.

And Milton thrice as far,

As far remov'd from God and light of Heav'n,

As from the center thrice to th' utmost pole.

As if these three great poets had stretched their utmost genius, and vied with each other who should extend his idea of the depth of Hell farthest. But Milton's whole description of Hell as much exceeds theirs, as in this single circumstance of the depth of it. And how cool and unassuming is the *ταρταρον ηεροενια*, the *σιδηραιαιτε πυλαι και χαλκειον εδος* of Homer, and the *lugentes campi*, the *ferrea turris*, and *horrisono stridentem cardine portæ* of Virgil, in comparison with this description by Milton, concluding with that artful contrast,

O how unlike the place from whence they fell!

Newton.

81. Beelzebub.] The lord of flies, an idol worshipped at Ecron, a city of the Philistines, 2 Kings i. 2. He is called "Prince of the Devils," Mat. xii. 24, therefore deservedly here made second to Satan himself.

Hume.

82. And thence in Heav'n call'd Satan,] For the word Satan in Hebrew signifies an enemy: he is the enemy by way of eminence, the chief enemy of God and Man.

Newton.

84. If thou beest he; &c.] The thoughts in the first speech and description of Satan, who is one of the principal actors in this Poem, are wonderfully proper to give us a full idea of him. His pride, envy and revenge, obstinacy, despair, and impenitence, are all of them very artfully interwoven. In short, his first speech is a complication of all those passions, which discover themselves separately in several other of his speeches in the Poem.

Addison.

The change and confusion of these enemies of God, is most artfully expressed in the abruptness of the beginning of this speech: If thou art he, that Beelzebub — He stops, and falls into a bitter reflection on their present condition, compared with that in which they lately were. He attempts again to open his mind; cannot proceed on what he intends to say, but returns to those sad thoughts; still doubting whether 'tis really his associate in the revolt, as now in misery and ruin; by that time he had expatiated on this (his heart was oppressed with it) he is assured to whom he speaks, and goes on to declare his proud unrelenting mind.

Richardson.

84. — But O how fallen! how chang'd

From him] He imitates Isaiah and Virgil at the same time. Isaiah xiv. 12. "How art thou fallen," &c. and Virgil's *Æn.* ii. 274.

Hei mihi qualis erat! quantum mutatus ab illo!

Newton.

86. Cloth'd with transcendent brightness, didst outshine

Myriads though bright!] Imitated from Homer, *Odyss. vi.*
110. where Diana excels all her nymphs in beauty, though all of
them be beautiful.

Ῥεῖα δ' ἀριγνώτη πλεταί, καλαὶ δὲ τε πάσαι.

Bentley.

93. He with his thunder:] There is an uncommon beauty in this
expression. Satan disdains to utter the name of God, though he
cannot but acknowledge his superiority. So again ver. 257.

———— all but less than he
Whom thunder hath made greater.

Newton.

105. — What though the field be lost?

All is not lost; &c.] This passage is an excellent improvement
upon Satan's speech to the infernal Spirits in Tasso, *Cant. 4. St. 15.*
but seems to be expressed from Fairfax's translation rather than
from the original,

We lost the field, yet lost we not our heart.

Newton.

116. — since by fate, &c.] For Satan supposes the Angels to
subsist by fate and necessity; and he represents them of an empyreal,
that is a fiery substance, as the Scripture itself doth; "He maketh
his Angels spirits, and his ministers a flame of fire." *Psal. civ. 4.*
Heb. i. 7. Satan disdains to submit, since the Angels (as he says)
are necessarily immortal, and cannot be destroyed; and since too
they are now improved in experience, and may hope to carry on the
war more successfully, notwithstanding the present triumph of their
adversary in Heav'n.

Newton.

124. — the tyranny of Heav'n.] The Poet, speaking in his own
person at ver. 42. of the supremacy of the Deity, calls it "the throne
and monarchy of God;" but here very artfully alters it to "the ty-
ranny of Heaven."

Tbyer.

125. So spake th' apostate Angel, though in pain,

Vaunting aloud, but rack'd with deep despair:] The sense of
the last verse rises finely above that of the former. In the first verse
it is only said, that he spake though in pain: In the last, the Poet ex-
presses a great deal more; for Satan not only spake, but he vaunted
aloud, and yet at the same time he was not only in pain, but was
racked with deep despair.

Pearce.

The Poet had probably in view this passage of Virgil, *Æn. i. 212.*

Talia voce refert ; curisque ingentibus æger
Spem vultu simulat, premit altum corde dolorem.

Newton.

131. — endanger'd Heav'n's perpetual King,] The reader should remark here the propriety of the word perpetual. Beelzebub doth not say eternal King, for then he could not have boasted of endangering his kingdom : but he endeavours to detract as much as he can from God's everlasting dominion, and calls him only perpetual King, King from time immemorial, or without interruption, as Ovid says perpetuum carmen, Met. i. 4.

— primumque ab origine mundi

Ad mea perpetuum deducite tempora carmen.

What Beelzebub means here is expressed more at large afterwards by Satan, ver. 637.

————— But he who reigns

Monarch in Heav'n, till then as one secure

Sat on his throne, upheld by old repute,

Consent or custom, &c.

Newton.

150. — whate'er his bus'ness be] The business which God hath appointed for us to do. So in ii. 70. His torments are the torments which he hath appointed for us to suffer. Many instances of this way of speaking may be found in this Poem.

Pearce.

157. — to be weak is miserable

Doing or suffering:] Satan having in his speech boasted that the "strength of Gods could not fail," ver. 116, and Beelzebub having said, ver. 146, "if God has left us this our strength entire to suffer pain strongly, or to do him mightier service as his thralls, what then can our strength avail us?" Satan here replies very properly, whether we are to suffer or to work, yet still it is some comfort to have our strength undiminished ; for it is a miserable thing (says he) to be weak, and without strength, whether we are doing or suffering. This is the sense of the place ; and this is farther confirmed by what Belial says in ii. 199.

————— To suffer as to do

Our strength is equal.

Pearce.

199. — or Typhon, whom the den

By ancient Tarsus held,] Typhon is the same with Typhoëus. That the den of Typhoëus was in Cilicia, of which Tarsus

was a celebrated city, we are told by Pindar and Pomponius Mela. I am much mistaken, if Milton did not make use of Farnaby's note on Ovid. Met. v. 347. to which I refer the reader. He took ancient Tarsus perhaps from Nonnus :

Ταρσος αειδομενη πρωτοπολις,

which is quoted in Lloyd's Dictionary.

Fortin.

200. — that sea-beast

Leviathan,] The best critics seem now to be agreed, that the author of the book of Job, by the Leviathan meant the crocodile; and Milton describes it in the same manner, partly as a fish, and partly as a beast, and attributes scales to it: and yet, by some things, one would think that he took it rather for a whale (as was the general opinion) there being no crocodiles upon the coasts of Norway; and what follows being related of the whale, but never, as I have heard, of the crocodile.

Newton.

205. — as seamen tell,] Words well added to obviate the incredibility of casting anchor in this manner.

Hume.

That some fishes on the coast of Norway have been taken for islands, I suppose Milton had learned from Olaus Magnus, and other writers; and it is amply confirmed by Pontoppidan's description of the Kraken, in his account of Norway; which are authorities sufficient to justify a poet, though perhaps not a natural historian.

Newton.

207. Moors by his side under the lee,] Anchors by his side under wind. Mooring at sea is the laying out of anchors in a proper place for the secure riding of a ship. The lee or lee-shore, is that on which the wind blows; so that to be under the lee of the shore, is to be close under the weather-shore, or under wind. See Chambers's Dict. An instance this, among others, of our Author's affectation in the use of technical terms.

Newton.

207. — while night

Invests the sea,] A much finer expression than "umbris nox operit terras" of Virgil, *Æn.* iv. 352. But our Author in this (as Mr. Thyer remarks) alludes to the figurative description of Night, used by the poets, particularly Spenser, *Faery Queen*, B. 1. Cant. 11. St. 49.

By this the drooping day-light 'gan to fade,
And yield his room to sad succeeding night,
Who with her sable mantle 'gan to shade
The face of earth.

Milton also in the same taste, speaking of the moon, iv. 609.

And o'er the dark her silver mantle threw.

Newton.

209. So stretch'd out huge in length the Arch-Fiend lay] The length of this verse, consisting of so many monosyllables, and pronounced so slowly, is excellently adapted to the subject that it would describe. The tone is upon the first syllable in this line, the Arch-Fiend lay; whereas it was upon the last syllable of the word in ver. 156. th' Arch-Fiend reply'd: a liberty that Milton sometimes takes to pronounce the same word with a different accent in different places.

Newton.

232. Pelorus,] A promontory of Sicily, now Capo di Faro, about a mile and a half from Italy, whence Virgil, angusta à sede Pelori, Æn. iii. 687.

Hume.

252. Receive thy new possessor;] This passage seems to be an improvement upon Sophocles, Ajax 395, where Ajax, before he kills himself, cries out much in the same manner.

Ἰω σκοτῶ, ἐμὸν φαῶ, ἐρεμῶ

ὦ φαεὼν ὡς ἐμοί,

Ἐλεσθ' ἐλεσθ' οἰκητοῖρα,

Ἐλεσθε με.

Newton.

263. Better to reign in Hell than serve in Heav'n.] This is a wonderfully fine improvement upon Prometheus's answer to Mercury in Æschylus. Prom. Vinc. 965.

Τῆς σῆς λατρείας τὴν ἐμὴν δυσπραξίαν,

Σαφῶς εἰπίσασ', ἂν ἂν ἀλλάξαιμ' ἐγώ·

Κρείσσον γὰρ οἶμαι τῆδε λατρεύειν πτεῖρα,

Ἡ πατρὶ φύλαι Ζηνὶ πῖσον ἀγέλον.

It was a memorable saying of Julius Cæsar, that he had rather be the first man in a country-village than the second at Rome. The reader will observe how properly the saying is here applied and accommodated to the speaker. It is here made a sentiment worthy of Satan, and of him only;

— nam te nec sperent Tartara regem,

Nec tibi regnandi veniat tam dira cupido.

Virg. Georg. i. 36.

Newton.

287. — like the moon, whose orb, &c.] Homer compares the splendor of Achilles' shield to the moon, Iliad. xix. 373.

— αὐτὰρ ἐπεὶ τὰ σακῶν μέγα τε, γίβασον τε,
 εἶλετο, τὸ δ' ἀπᾶνευθε σέλας γενετ', ἤτε μῆνης.

but the shield of Satan was large as the moon seen through a telescope: an instrument first applied to celestial observations by Galileo, a native of Tuscany, whom he means here by the Tuscan artist, and afterwards mentions by name in v. 262. a testimony of his honour for so great a man, whom he had known and visited in Italy, as himself informs us in his *Areopagitica*.

Newton.

289. Fesole,] Is a city in Tuscany; Valdarno, or the valley of Arno, a valley there.

Richardson.

292. His spear, to equal which the tallest pine, &c.] He walked with his spear, in comparison of which the tallest pine was but a wand. For when Homer, *Odyss.* ix. 322. makes the club of Polyphemus as big as the mast of a ship,

Ὅσσον δ' ἴσον νηῶν —

and Virgil gives him a pine to walk with, *Æn.* iii. 659.

Trunca manu pinus regit et vestigia firmat;

and Tasso arms Tancred and Argantes with two spears as big as masts, *Cant.* 6. St. 40.

Posero in resta, e dirizzaro in alto

I duo guerrier le noderose antenne.

These sons of Mavors bore (instead of spears)

“Two knotty masts,” which none but they could lift. *Fairfax.*

well might Milton assign a spear so much larger to so superior a being.

Newton.

293. — Norwegian hills,] The hills of Norway, barren and rocky, but abounding in vast woods; from whence are brought masts of the largest size.

Hume.

303. Vallombrosa,] A famous valley in Etruria, or Tuscany, so named of Vallis and Umbra, remarkable for the continual cool shades, which the vast number of trees that overspread it afford.

Hume.

310. From the sea-shore their floating carcasses, &c.] Much has been said of the long similitudes of Homer, Virgil, and our Author, wherein they fetch a compass, as it were, to draw in new images, besides those in which the direct point of likeness consists. I think

they have been sufficiently justified in the general; but in this before us, while the Poet is digressing, he raises a new similitude from the floating carcasses of the Egyptians. *Heylin.*

338. As when the potent rod, &c.] See Exod. x. 13. "Moses stretched forth his rod over the land of Egypt, and the Lord brought an east wind upon the land, and the east wind brought the locusts: and the locusts went up all over the land of Egypt — so that the land was darkened." *Newton.*

369. ——— and th' invisible

Glory of him that made them to transform

Of to th' image of a brute,] Alluding to Rom. i. 23. "And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things." *Newton.*

372. With gay religions full of pomp and gold,] By religions, Milton means religious rites, as Cicero uses the word when he joins *religiones et ceremonias*. De Legib. lib. i. c. 15. and elsewhere.

Pearce.

376. Say, Muse, &c.] The catalogue of evil Spirits has abundance of learning in it, and a very agreeable turn of poetry, which rises in a great measure from its describing the places where they were worshipped, by those beautiful marks of rivers, so frequent among the ancient poets. The Author had doubtless in this place Homer's catalogue of ships, and Virgil's list of warriors in his view. *Addison.*

Dr. Bentley says that this is not the finest part of the Poem; but I think it is, in the design and drawing, if not in the colouring; for the *PARADISE LOST* being a religious epic, nothing could be more artful than thus deducing the original of superstition. This gives it a great advantage over the catalogues he has imitated; for Milton's becomes thereby a necessary part of the work, as the original of superstition, an essential part of a religious epic, could not have been shown without it. Had Virgil's or Homer's been omitted, their poems would not have suffered materially, because in their relations of the following actions we find the soldiers who were before catalogued: but by no following history of superstition that Milton could have brought in, could we find out these Devils' agency; it was therefore necessary he should inform us of the fact. *Warburton.*

Say, Muse, &c.] Homer, at the beginning of his catalogue, invokes his Muse afresh in a very pompous manner: Virgil does the like; and Milton follows both so far as to make a fresh invocation, though short; because he had already made a large and solemn address in this very book, at the beginning of his Poem. *Newton.*

376. — their names then known,] When they had got them new names. Milton finely considered, that the names he was obliged to apply to these evil Angels carry a bad signification, and therefore could not be those they had in their state of innocence and glory; he has therefore said their former names are now lost, razed from amongst those of their old associates, who retain their purity and happiness. *Richardson.*

386. — thron'd

Between the Cherubim;] This relates to the ark being placed between the two golden Cherubim, 1 Kings vi. 23. 1 Kings viii. 6 and 7. See also 2 Kings xix. 15. "O Lord God of Israel, which dwellest between the Cherubim." Hezekiah's prayer.

Hume.

392. First Moloch, horrid king,] First after Satan and Beelzebub. The name Moloch signifies King; and he is called horrid king, because of the human sacrifices which were made to him. This idol is supposed by some to be the same as Saturn, to whom the Heathens sacrificed their children; and by others to be the Sun. It is said in Scripture that the children "passed through the fire to Moloch;" and our Author employs the same expression, by which we must understand, not that they always actually burnt their children in honour of this idol, but sometimes made them only leap over the flames, or pass nimbly between two fires, to purify them by that lustration, and consecrate them to this false deity. The Rabbins assure us that the idol Moloch was of brass, sitting on a throne of the same metal, and wearing a royal crown, having the head of a calf, and his arms extended to receive the miserable victims which were to be consumed in the flames; and therefore it is very probably styled here "his grim idol." He was the God of the Ammonites, and is called "the abomination of the children of Ammon," 1 Kings xi. 7. and was worshipped in Rabba, the capital city of the Ammonites, which David conquered, and took from thence the crown of their God Milcolm, as some render the words, 2 Sam. xii. 30. and this Rabba being called "the city of waters," 2 Sam. xii. 27. it is here said

“ Rabba and her wat’ry plain ;” and likewise in Argob and in Basan, neighbouring countries to Rabba, and subject to the Ammonites as far as “ to the stream of utmost Arnon ;” which river was the boundary of their country on the south. Solomon built a temple to Moloch on the Mount of Olives, 1 Kings xi. 7. therefore called “ that opprobrious hill ;” and high places and sacrifices were made to him “ in the pleasant valley of Hinnom,” Jer. vii. 31. which lay south-east of Jerusalem, and was called likewise Tophet, from the Hebrew *Топн*, a drum, drums and such like noisy instruments being used to drown the cries of the miserable children who were offered to this idol ; and Gehenna, or the valley of Hinnom, is in several places of the New Testament, and by our Saviour himself, made “ the name and type of Hell,” by reason of the fire that was kept up there to Moloch, and of the horrid groans and outcries of human sacrifices. We might enlarge much more upon each of these idols, and produce a heap of learned authorities and quotations ; but we endeavour to be as short as we can, and say no more than may serve as a sufficient commentary to explain and illustrate our Author. *Newton.*

406. Next Chemos, &c.] He is rightly mentioned next after Moloch, as their names are joined together in Scripture, 1 Kings xi. 7. and it was a natural transition from the God of the Ammonites to the God of their neighbours the Moabites. St. Jerom and several learned men assert Chemos and Baal Peor to be only different names for the same idol, and suppose him to be the same with Priapus, or the idol of turpitude, and therefore called here “ the obscene dread of Moab’s sons, from Aroar,” a city upon the river Arnon, the boundary of their country to the north, afterwards belonging to the tribe of Gad, “ to Nebo,” a city eastward, afterward belonging to the tribe of Reuben, “ and the wild of southmost Abarim,” a ridge of mountains the boundary of their country to the south ; in Hesebon or Heshbon, “ and Horonaim, Seon’s realm,” two cities of the Moabites, taken from them by Sihon, king of the Amorites, Num. xxi. 26. “ beyond the flow’ry dale of Sibma clad with vines :” a place famous for vineyards, as appears from Jer. xlvi. 32. “ O vine of Sibmah, I will weep for thee,” and Eleälé, another city of the Moabites, not far from Heshbon, “ toth’ Asphaltic pool,” the Dead Sea ; so called from the Asphaltus or bitumen abounding in it. The river Jordan empties itself into it ; and that river and this sea were the boundary of the Moabites to the west. It was this god, under the name of

Baal Peor, that the Israelites were induced to worship in Sittim, and committed whoredom with the daughters of Moab, for which there died of the plague twenty and four thousand, as we read in Numb. xxv. His high places were adjoining to those of Moloch on the mount of Olives, therefore called here "that hill of scandal," as before "that opprobrious hill;" for "Solomon did build an high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem; and for Moloch, the abomination of the children of Ammon," 1 Kings xi. 7. But good Josiah brake in pieces their images, and cut down their groves. See 2 Kings xxiii. 13, 14. *Newton.*

415. orgies] Wild frantic rites. Generally by orgies are understood the feasts of Bacchus, because they were such; but any other mad ceremonies may be so called, as here the lewd ones of Chemos or Peor, *Richardson.*

422. Baalim and Ashtaroth;] These are properly named together, as they frequently are in Scripture; and there were many Baalim, and many Ashtaroth. They were the general names of the gods and goddesses of Syria, Palestine, and the neighbouring countries. It is supposed, that by them is meant the Sun and the host of Heaven. *Newton.*

437. With these in troop, &c.] Astoreth, or Astarte, was the goddess of the Phœnicians; and the moon was adored under this name. She is rightly said to come in troop with Ashtaroth, as she was one of them, the moon with the stars. Sometimes she is called Queen of Heaven, Jer. vii. 18. and xlv. 17, 18. She is likewise called "the Goddess of the Zidonians," 1 Kings xi. 5. "and the abomination of the Zidonians," 2 Kings xxiii. 13. as she was worshipped very much in Zidon, or Sidon, a famous city of the Phœnicians, situated upon the Mediterranean. Solomon, who had many wives that were foreigners, was prevailed upon by them to introduce the worship of this goddess into Israel, 1 Kings xi. 5. and built her temple on the mount of Olives; which, on account of this and other idols, is called "the mountain of corruption," 2 Kings xxiii. 13. as here by the Poet "th' offensive mountain," and before, "that opprobrious hill," and "that hill of scandal." *Newton.*

446. Thammuz came next, &c.] The account of Thammuz is finely romantic, and suitable to what we read among the ancients of the worship which was paid to that idol. The reader will pardon

me, if I insert as a note on this beautiful passage, the account given us by the late ingenious Mr. Maundrel of this ancient piece of worship, and probably the first occasion of such a superstition. "We came to a fair large river — doubtless the ancient river Adonis, so famous for the idolatrous rites performed here in lamentation of Adonis. We had the fortune to see what may be supposed to be the occasion of that opinion which Lucian relates, viz. that this stream at certain seasons of the year, especially about the feast of Adonis, is of a bloody colour; which the heathens looked upon as proceeding from a kind of sympathy in the river for the death of Adonis, who was killed by a wild boar in the mountains, out of which this stream rises. Something like this we saw actually come to pass; for the water was stained to a surprizing redness; and as we observed in travelling, had discoloured the sea a great way into a reddish hue, occasioned doubtless by a sort of minium, or red earth, washed into the river by the violence of the rain, and not by any stain from Adonis's blood."

Addison.

Thammuz was the god of the Syrians, the same with Adonis, who, according to the traditions, died every year and revived again. He was slain by a wild boar in mount Lebanon, from whence the river Adonis descends: and when this river began to be of a reddish hue, as it did at a certain season of the year, this was their signal for celebrating their Adonia, or feasts of Adonis; and the women made loud lamentations for him, supposing the river was discoloured with his blood. The like idolatrous rites were transferred to Jerusalem, where Ezekiel saw the women lamenting Tammuz, Ezek. viii. 13, 14. "He said also unto me, Turn thee yet again, and thou shalt see greater abominations that they do. Then he brought me to the door of the gate of the Lord's house, which was towards the north, and behold, there sat women weeping for Tammuz." Dr. Pemberton in his Observations upon Poetry, quotes some of these verses upon Thammuz as distinguishably melodious; and they are observed to be not unlike those beautiful lines in Shakespear, 1 Hen. iv. Act iii. and particularly in the sweetness of the numbers:

As sweet as ditties highly penn'd,
Sung by a fair queen in a summer's bower,
With ravishing division, to her lute.

Newton.

457. — Next came one

Who mourn'd in earnest, &c.] The lamentations for Ado-

nis were without reason; but there was real occasion for Dagon's mourning, when the ark of God was taken by the Philistines; and being placed in the temple of Dagon, the next morning "behold Dagon was fallen upon his face to the ground before the ark of the Lord; and the head of Dagon and both the palms of his hands were cut off upon the threshold" (upon the grunsel or groundsil edge, as Milton expresses it, on the edge of the footstep of his temple-gate); "only the stump of Dagon was left to him," as we read 1 Sam. v. 4. Learned men are by no means agreed in their accounts of this idol. Some derive the name from Dagan, which signifies corn, as if he was the inventor of it; others from Dag, which signifies a fish, and represent him accordingly with the upper part of a man, and the lower part of a fish. Our Author follows the latter opinion, which is that commonly received, and has besides the authority of the learned Selden. This Dagon is called in Scripture the God of the Philistines, and was worshipped in the five principal cities of the Philistines, mentioned 1 Sam. vi. 17. Azotus, or Ashdod, where he had a temple, as we read in 1 Sam. v. Gath, and Ascalon, and Accaron, or Ekron; and Gaza, where they had sacrifices and feastings in honour of him, Judg. xvi. "Gaza's frontier bounds," says the Poet, as it was the southern extremity of the promised land, toward Egypt. It is mentioned by Moses as the southern point of the land of Canaan. Gen. x. 19.

Newton.

467. Him follow'd Rimmon, &c.] Rimmon was a god of the Syrians; but it is not certain what he was, or why so called. We only know that he had a temple at Damascus, 2 Kings v. 18. the most celebrated city of Syria, "on the banks of Abbana and Pharphar, rivers of Damascus," as they are called 2 Kings v. 12. "A leper once he lost:" Naaman the Syrian who was cured of his leprosy by Elisha, and who for that reason resolved thenceforth to "offer neither burnt-offering nor sacrifice to any other god, but unto the Lord," 2 Kings v. 17. "And gain'd a king, Ahaz his sottish conqu'ror," who, with the assistance of the king of Assyria, having taken Damascus, saw there an altar, and sent a pattern of it to Jerusalem, to have another made by it, directly contrary to the command of God, who had appointed what kind of altar he would have (Exod. xxvii. 1, 2, &c.) and had ordered that no other should be made of any matter or figure whatsoever. Ahaz, however, upon his return removed the altar of the Lord from its place, and set up this

new altar in its stead, and offered thereon, 2 Kings xvi. 10, &c. and thenceforth gave himself up to idolatry; and, instead of the God of Israel, "he sacrificed unto the gods of Damascus," 2 Chron. xxviii. 23. whom he had subdued.

Newton.

478. Osiris, Isis, Orus, and their train, &c.] Osiris and Isis were the principal deities of the Egyptians; by which it is most probable, they originally meant the sun and moon, Orus was the son of Osiris and Isis, frequently confounded with Apollo: and these and the other gods of the Egyptians were worshipped in monstrous shapes; bulls, cats, dogs, &c.; and the reason alleged for this monstrous worship is derived from the fabulous tradition, that when the giants invaded Heaven, the gods were so affrighted that they fled into Egypt, and there concealed themselves in the shapes of various animals; and the Egyptians afterwards, out of gratitude, worshipped the creatures whose shapes the gods had assumed. Ovid. Met. v. 319, &c. where is an account of their transformations: and therefore Milton here calls them

Their wand'ring Gods disguis'd in brutish forms
Rather than human.

Newton.

482. — Nor did Israel 'scape

Th' infection, &c.] The Israelites, by dwelling so long in Egypt, were infected with the superstitions of the Egyptians, and in all probability made the golden calf, or ox (for so it is differently called, Psal. cxvi. 19, 20.) in imitation of that which represented Osiris, and out of the golden ear-rings, which it is most likely they borrowed of the Egyptians, Exod. xii. 35. "the calf in Oreb:" and so the Psalmist: "they made a calf in Horeb," Psal. cvi. 19. while Moses was upon the mount with God. "And the rebel king" Jeroboam, made king by the Israelites who rebelled against Rehoboam, 1 Kings xii. doubled that sin, by making two golden calves, probably in imitation of the Egyptians with whom he had conversed, who had a couple of oxen which they worshipped; one called Apis, at Memphis, the metropolis of the Upper Egypt, and the other Mnevis, at Hierapolis, the chief city of the Lower Egypt: and he set them up in Bethel and in Dan, the two extremities of the kingdom of Israel; the former in the south, the latter in the north, "Lik'ning his Maker to the grazed ox," alluding to Psal. cvi. 20. "Thus they changed their glory into the similitude of an ox that eateth grass: Jehovah,

who in one night when he passed from Egypt marching," for the children of Israel not only passed from Egypt, but marched in a warlike manner; and the Lord brought them out, the Lord went before them: "equall'd with one stroke both her first-born and all her bleating gods;" for the Lord slew "all the first-born in the land of Egypt, both man and beast; and upon their gods also the Lord executed judgments." Exod. xii. 12. Numb. xxxiii. 4.; and Milton means all their gods in general, though he says bleating gods in particular, borrowing the metaphor from sheep, and using it for the cry of any sort of beasts. Dr. Bentley says, indeed, that the Egyptians did not worship sheep; they only abstained from eating them: but (as Dr. Pearce replies) was not Jupiter Ammon worshipped under a ram? hence "corniger Ammon." Clemens Alexandrinus tells us, that the people of Sais and Thebes, worshipped sheep; and R. Jarchi, upon Gen. xlvi. says, that a shepherd was therefore an abomination to the Egyptians, because the Egyptians worshipped sheep as Gods. We may farther add, that Onkelos, Jonathan, and several others, are of the same opinion, and say, that shepherds were an abomination to the Egyptians, because they had no greater regard to those creatures which the Egyptians worshipped, than to breed them up to be eaten. These authorities are sufficient to justify our Poet for calling them "bleating gods." He might make use of that epithet as one of the most insignificant and contemptible, with the same air of disdain as Virgil says, *Æn.* viii. 698.

Omnigenûmque deûm monstra & latrator Anubis;

and so returns to his subject, and ends the passage as he began it, with the gods of Egypt.

Newton.

490. Belial came last, &c.] The characters of Moloch and Belial prepare the reader's mind for their respective speeches and behaviour in the second and sixth book.

Addison.

And they are very properly made, one the first, and the other the last, in this catalogue, as they both make so great a figure afterwards in the Poem. Moloch the first, as he was "the fiercest Spirit that fought in Heaven," ii. 44. and Belial the last, as he is represented as the most "timorous and slothful," ii. 117. It doth not appear that he was ever worshipped; but lewd profligate fellows, such as regard neither God nor man, are called in Scripture "the children of Belial," Deut. xiii. 13. So the sons of Eli are called 1 Sam. ii. 12. "Now the sons of Eli were sons of Belial; they knew not the Lord."

So the men of Gibeah, who abused the Levite's wife (Judg. xix. 22.) are called likewise sons of Belial; which are the particular instances here given by our Author.

Newton.

508. Th' Iōnian Gods, of Javan's issue held

Gods, &c.] Javan, the fourth son of Japhet, and grandson of Noah, is supposed to have settled in the south-west part of Asia Minor, about Iōnia, which contains the radical letters of his name. His descendants were the Iōnians and Grecians; and the principal of their gods were Heaven and Earth. Titan was their eldest son; he was father of the Giants; and his empire was seized by his younger brother Saturn, as Saturn's was by Jupiter, son of Saturn and Rhea. These were first known in the island Crete, now Candia, in which is mount Ida, where Jupiter is said to have been born; thence passed over into Greece, and resided on mount Olympus in Thessaly: "the snowy top of cold Olympus," as Homer calls it *Ολυμπον ἀγλαυπιφον*, Iliad. i. 420. and xviii. 615. *Ουλυμπου νηφοειλος*; which mountain afterwards became the name of Heaven among their worshippers; "or on the Delphian cliff;" Parnassus, whereon was seated the city Delphini, famous for the temple and oracle of Apollo; "or in Dodona," a city and wood adjoining, sacred to Jupiter; "and through all the bounds of Doricland;" that is of Greece, Doris being a part of Greece; or "fled over Adria," the Adriatic, "to th' Hesperian fields," to Italy, "and o'er the Celtic," France and the other countries over-run by the Celtes, "roam'd the utmost isles," Great Britain, Ireland, the Orkneys, Thulé or Iceland "ultima Thulé," as it is called, the utmost boundary of the world. Such explications are needless to those who are conversant with the classic Authors; they are written for those who are not.

Newton.

598. — and with fear of change

Perplexes monarchs.] It is said that this noble Poem was in danger of being suppressed by the Licencer on account of this simile, as if it contained some latent treason in it: but it is saying little more than poets have said under the most absolute monarchies; as Virgil, Georg. i. 464.

— Ille etiam cæcos instare tumultus

Sæpe monet, fraudemque, et operta tumescere bella.

Newton.

633. Hath empty'd Heav'n,] It is conceived that a third part of the Angels fell with Satan, according to Rev. xii. 4. "And his

tail drew the third part of the stars of Heaven, and cast them to the earth :” and this opinion Milton hath expressed in several places, ii. 692. v. 710. vi. 156 : but Satan here talks big, and magnifies their number, as if their “exile had empty’d Heav’n.” *Newton.*

728. — and blazing cressets, fed

With Naphtha and Asphaltus,] A cresset is any great blazing light ; as a beacon. Naphtha is of so unctuous and fiery a nature, that it kindles at approaching the fire, or the sun-beams. Asphaltus, or bitumen, another pitchy substance. *Richardson.*

And the word Cresset, I find used likewise in Shakspeare, 1 Hen. IV. Act iii. Glendowr speaks,

———— at my nativity

The front of Heav’n was full of fiery shapes
Of burning cressets.

Newton.

BOOK II.

2. — the wealth of Ormus and of Ind,] That is diamonds : a principal part of the wealth of India where they are found, and of the island Ormus (in the Persian gulf) which is the mart for them.

Pearce.

113. — and could make the worse appear

The better reason,] Word for word from the known profession of the ancient sophists, *Τον λογον τον ηττω ηρειτω ποσειν.* *Bentley.*

185. Unrespited, unpity’d, unrepriev’d,] This way of introducing several adjectives beginning with the same letter, without any conjunction, is very frequent with the Greek tragedians, whom our Author, I fancy, imitated. What strength and beauty it adds, needs not to be mentioned.

Tbyer.

279. To peaceful counsels,] There are some things wonderfully fine in these speeches of the infernal Spirits, and in the different arguments, so suited to their different characters ; but they have wandered from the point in debate, as is too common in other assemblies. Satan had declared in i. 660.

———— Peace is despair’d ;

For who can think submission ? War then, War

Open or understood, must be resolv’d.

Which was approved and confirmed by the whole host of Angels.

And accordingly, at the opening of the council, he proposes for the subject of their consideration, which way they would make choice of, ii. 41.

Whether of open war or covert guile,

We now debate :

Moloch speaks to the purpose, and declares for open war, ver. 51.

My sentence is for open war : of wiles

More unexpert, I boast not, &c.

But Belial argues alike against war, open or concealed, ver. 187.

War therefore, open or conceal'd, alike

My voice dissuades ; for what can force or guile, &c.

Mammon carries on the same arguments, and is for " dismissing quite all thoughts of war." So that the question is changed in the course of the debate, whether through the inattention or intention of the Author, it is not easy to say.

306. With Atlantean shoulders] A metaphor to express his vast capacity. Atlas was so great an astronomer, that he is said to have borne Heaven on his shoulders. The whole picture, from ver. 299. to the end of the paragraph, is admirable! *Richardson.*

409. — ere he arrive

The happy isle ?] The earth hanging in the sea of air, like a happy, or fortunate island, as the name is. And so Cicero de Nat. Deor. ii. 66. calls the earth " quasi magnam quandam insulam, quam nos orbem terræ vocamus." " Ere he arrive the happy isle ;" so the word arrive, is used by the Author in the Preface to the Judgment of Martin Bucer, p. 276. Edit. 1738. " And he, if our things here below arrive him where he is," &c. : and again, in his Treatise of Civil Power in Ecclesiastical Causes, p. 553, " Let him also forbear force — lest a worse woe arrive him." And Shakspeare expresses himself in the same manner, 3 Hen. VI. Act v.

— Those powers that the Queen

Hath rais'd in Gallia, " have arriv'd our coast."

Newton.

432. Long is the way

And hard, that out of Hell leads up to light ;] He had Virgil in mind, Æn. vi. 128.

Sed revocare gradum, superasque evadere ad auras,

Hoc opus, hic labor est.

But to return, and view the cheerful skies,

In this the task and mighty labour lies:

Dryden.

as in what follows of the fire immuring them round ninefold, and of "the gates of burning adamant," he alludes to what Virgil says in the same book, of Styx flowing nine times round the damned, and of the gates of Hell.

— novies Styx interfusa coerces. Ver. 439.

Porta adversa ingens solidoque adamante columnæ. Ver. 552.

Newton.

496. O shame to men! &c.] This reflection will appear the more pertinent and natural, when one considers the contentious age in which Milton lived and wrote.

Thyer.

554. Suspended Hell,] The effect of their singing is somewhat like that of Orpheus in Hell. Virg. Georg. iv. 481.

Quin ipsæ stupere domus, atque intima lethi
Tartara, cæruleosque implexæ crinibus angues
Eumenides, tenuitque inhians tria Cerberus ora,
Atque Ixionii vento rota constitit orbis.

E'en from the depths of Hell the damn'd advance;

Th' infernal mansions nodding, seem to dance;

The gaping three-mouth'd dog forgets to snarl,

The furies hearken, and their snakes uncurl;

Ixion seems no more his pain to feel,

But leans attentive on his standing wheel.

Dryden.

"The harmony suspended Hell;" but is it not much better with the parenthesis coming between? which suspends as it were the event, raises the reader's attention, and gives a greater force to the sentence.

— but the harmony

(What could it less when Sp'rits immortal sing?)

Suspended Hell, &c.

Newton.

555. — In discourse more sweet] Our Poet so justly prefers discourse to the highest harmony, that he has seated his reasoning Angels on a hill as high and elevated as their thoughts, leaving the songsters in their humble valley.

Hume.

559. — foreknowledge, will, and fate.

Fix'd fate, free will, foreknowledge absolute,] The turn of the words here is admirable, and very well expresses the wanderings and mazes of their discourse: and the turn of the words is greatly

improved, and rendered still more beautiful, by the addition of an epithet to each of them. *Newton.*

565. Vain wisdom all, and false philosophy:] “Good and evil,” and de finibus bonorum et malorum, &c. were more particularly the subjects of disputation among the philosophers and sophists of old, as “providence, free will,” &c. were among the school-men and divines of later times, especially upon the introduction of the free notions of Arminius upon these subjects: and our Author shows herein what an opinion he had of all books and learning of this kind. *Newton.*

628. Gorgons, and Hydras, and Chimæras dire.] Our Author fixes all these monsters in Hell, in imitation of Virgil. *Æn.* vi. 287.

— bellua Lernæ

Horrendum stridens, flammisque armata Chimæra,
Gorgones, &c.

Quinquaginta atris immanis hiatus Hydra: Ver. 576.

Tasso has likewise given them a place in his description of Hell; or rather, he copies Virgil's description. *Cant.* 4. *St.* 5.

Qui mille immonde Arpie vedresti, e mille
Centauri, e Sfingi, e pallide Gorgoni, &c.

There were Celæno's foul and loathsome rout;
There Sphinges, Centaurs, there were Gorgons fell;
There howling Scyllas, yawling round about;
There serpents hiss, there sev'n-mouth'd Hydras yell;
Chimæra there spews fire and brimstone out.

Fairfax.

But how much better has Milton comprehended them in one line?

Newton.

649. On either side a formidable shape;] The figure of Death is pretty well fixed and agreed upon by poets and painters: but the description of Sin seems to be an improvement upon that thought in Horace. *De Art. Poet.* 4.

Definit in piscem mulier formosa superne.

And it is not improbable that the Author might have in mind too Spenser's description of Error, in the mixed shape of a woman and a serpent. *Faery Queen*, B. 1. C. 1. *St.* 14.

Half like a serpent horribly display'd;
But th' other half did woman's shape retain, &c.

And also the image of Echidna. B. 6. C. 6. *St.* 10.

Yet did her face and former parts profess
 A fair young maiden, full of comely glee :
 But all her hinder parts did plain express
 A monstrous dragon, full of fearful ugliness.

The addition of the Hell-hounds about her middle, is plainly copied from Scylla, as appears from the following simile. I had almost forgot that Hesiod's Echidna is described half-woman and half-serpent, as well as Spenser's. Theog. 298.

Ημισυ μιν νυμφην, ἑλικωπιδα, καλλιπαρρον,
 Ημισυ δ' αυτε πελωρον οφιν, δεινον τε μεγαλιν.

Newton.

678. — God and his Son except,

Created thing nought valued he nor shunn'd ;] This appears at first sight, to reckon God and his Son among created things ; but EXCEPT is used here with the same liberty as BUT, ver. 333 and 336 ; and Milton has a like passage in his prose works, p. 277. Edit. Tol. "No place in Heaven and Earth, except Hell" — *Richardson.*

716. Over the Caspian ;] That sea being particularly noted for storms and tempests. So Horace, Od. ii. ix. 2.

— Non mare Caspium
 Vexant inæquales procellæ
 Usque —

And so Fairfax, in Tasso, Cant. 6. St. 38.

Or as when clouds together crush'd and bruis'd,
 Pour down a tempest by the Caspian shore.

Newton.

846. Grinn'd horrible a ghastly smile,] Several poets have endeavoured to express much the same image. Thus Homer says of Ajax, Iliad. vii. 212.

Μειδιων βλοσυροισι προσωπασι,

And Statius of Tydeus, Thebaid. viii. 582.

— formidabile ridens.

And Cowley of Goliath, Davideis, B. iii.

Th' uncircumcis'd smil'd grimly with disdain.

And as Mr. Thyer observes, Ariosto and Tasso express it very prettily thus : "Aspramente sorrise," and "Sorrise amaramente." But I believe it will be readily allowed, that Milton has greatly exceeded them all.

Newton.

881. — and on their hinges grate

Harsh thunder,] How much stronger and more poetical is this than Virgil's, *Æn.* i. 449.

— foribus cardo stridebat aënis :

or *Æn.* vi. 573.

— horrisono stridentes cardine sarcæ

Panduntur portæ ?

The ingenious Author of the *Miscellaneous Observations on the Tragedy of Macbeth*, remarks that this expression is copied from the *History of Don Bellianis*, where, when one of the knights approaches the castle of Brandezar, the gates are said to open "grating harsh thunder upon their brazen hinges." And it is not improbable that Milton might take it from thence, as he was a reader of all kinds of romances. *Newton.*

1052. This pendent world, in bigness as a star

Of smallest magnitude close by the moon.] By "this pendent world," is not meant the Earth, but the new creation, Heaven and Earth, the whole orb of fixed stars immensely bigger than the Earth; a mere point in comparison. This is sure from what Chaos had lately said, ver. 1004.

Now lately Heav'n and Earth, another world,

Hung o'er my realm, link'd in a golden chain.

Besides, Satan did not see the Earth yet; he was afterwards surprised "at the sudden view of all this world at once," iii. 542. and wandered long on the outside of it; till at last he saw our sun, and learned there of the Arch-Angel Uriel, where the Earth and Paradise were. See iii. 722. "This pendent world" therefore must mean the whole world, the new created universe; and beheld far off, it appeared in comparison with the empyreal Heaven, no bigger than "a star of smallest magnitude;" nay not so large; it appeared no bigger than such a star appears to be when it is "close by the moon," the superior light whereof makes any star that happens to be near her disk to seem exceedingly small, and almost disappear. Dr. Bentley has strangely mistaken the sense of this passage, understanding that the Earth was meant, and yet arguing very justly that the Earth could not be meant: and Mr. Addison has fallen into the like mistake, as appears from his words; "The glimmering light which shot into the Chaos, from the utmost verge of the creation; with the distant discovery of the Earth, that hung close by the moon, are

are wonderfully beautiful and poetical." But how much more wonderful is the imagination of such prodigious distance, that after Satan had travelled on so far, and comes within view of the whole world, it should still appear in comparison with the empyreal Heaven no bigger than the smallest star, and that star appearing yet smaller by its proximity to the moon! And how much more beautiful and poetical is it to open the scene thus by degrees! Satan at first descries the whole world at a distance, in book the second, and then, in book the third, he discovers our planetary system and the sun, and afterwards, by the direction of Uriel, the earth and neighbouring moon.

Newton.

BOOK III.

Horace advises a poet to consider thoroughly the nature and force of his genius. Milton seems to have known perfectly well wherein his strength lay, and has therefore chosen a subject entirely conformable to those talents, of which he was master. As his genius was wonderfully turned to the sublime, his subject is the noblest that could have entered into the thoughts of man. Every thing that is truly great and astonishing, has a place in it. The whole system of the intellectual world; the Chaos and the creation; Heaven, Earth, and Hell, enter into the constitution of this Poem. Having in the first and second books represented the infernal world with all its horrors, the thread of this fable naturally leads him into the opposite regions of bliss and glory.

Addison.

1. Hail holy light, &c.] Our Author's address to light, and lamentation of his own blindness, may perhaps be censured as an excrescence, or digression, not agreeable to the rules of epic poetry; but yet this is so charming a part of the Poem, that the most critical reader, I imagine, cannot wish it were omitted. One is even pleased with a fault (if it be a fault) that is the occasion of so many beauties, and acquaints us so much with the circumstances and character of the Author.

2. Or of th' Eternal coeternal beam

May I express thee unblam'd?] Or, may I, without blame, call thee the coeternal beam of the eternal God? The antients were very cautious and curious by what names they addressed their deities; and Milton, in imitation of them, questions whether he should

address the light as the first-born of Heaven, or as the coeternal beam of the eternal Father, or as a pure ethereal stream, whose fountain is unknown. But as the second appellation seems to ascribe a proper eternity to light, Milton very justly doubts whether he might use that without blame.

Newton.

3. ——— since God is light,
And — in unapproached light

Dwelt ———] From 1 John. i. 5. "God is light; and in him is no darkness at all." And 1 Tim. vi. 16. "Who only hath immortality, dwelling in the light, which no man can approach unto."

Newton.

6. Bright effluence of bright essence increate.] What the Wisdom of Solomon says of wisdom, he applies to light (vii. 25, 26.): "She is a pure influence, flowing from the glory of the Almighty. —she is the brightness of the everlasting light."

Newton.

12. Won from the void and formless infinite.] Void must not here be understood as emptiness, for Chaos is described full of matter; but void, as destitute of any formed being, void as the earth was when first created. What Moses says of that, is here applied to Chaos, "without form, and void." A short, but noble description of Chaos, which is said to be infinite, as it extended underneath, as Heaven above, infinitely.

Richardson.

37. Then feed on thoughts,] Nothing could better express the musing thoughtfulness of a blind Poet. The phrase was perhaps borrowed from the following line of Spenser's Tears of the Muses.

I feed on sweet contentment of my thought.

Thyer.

56. Now had th' almighty Father, &c.] The survey of the whole creation, and of every thing that is transacted in it, is a prospect worthy of omniscience; and as much above that in which Virgil has drawn his Jupiter, as the Christian idea of the Supreme Being is more rational and sublime than that of the Heathens. The particular objects on which he is described to have cast his eye, are represented in the most beautiful and lively manner.

Addison.

79. Thus to his only Son foreseeing spake.] If Milton's majesty forsakes him anywhere, it is in those parts of his Poem where the Divine Persons are introduced as speakers. One may, I think, observe that the Author proceeds with a kind of fear and trembling,

whilst he describes the sentiments of the Almighty. He dares not give his imagination its full play, but chooses to confine himself to such thoughts as are drawn from the books of the most orthodox divines, and to such expressions as may be met with in Scripture. The beauties, therefore, which we are to look for in these speeches, are not of a poetical nature, nor so proper to fill the mind with sentiments of grandeur, as with thoughts of devotion. The passions, which they are designed to raise, are a divine love and religious fear. The particular beauty of the speeches in the third book, consists in that shortness and perspicuity of stile, in which the Poet has couched the greatest mysteries of Christianity, and drawn together in a regular scheme the whole dispensation of Providence, with respect to Man. He has represented all the abstruse doctrines of predestination, free-will, and grace, as also the great points of incarnation and redemption (which naturally grow up in a poem that treats of the fall of man) with great energy of expression, and in a clearer and stronger light than I ever met with in any other writer. As these points are dry in themselves to the generality of readers, the concise and clear manner in which he has treated them is very much to be admired, as is likewise that particular art which he has made use of in the interspersing of all those graces of poetry which the subject was capable of receiving. Satan's approach to the confines of the creation is finely imaged in the beginning of the speech which immediately follows.

Addison.

108. — (reason also's choice)] The Author had expressed the same sentiment before in prose: "Many there be that complain of Divine Providence for suffering Adam to transgress. Foolish tongues! when God gave him reason, he gave him freedom to choose; for reason is but choosing: he had been else a mere artificial Adam," &c. See his Speech for the Liberty of Unlicenced Printing, p. 149 and 150, edit. 1738.

Newton.

168. O Son, &c.] The Son is here addressed by several titles and appellations borrowed from Scripture. "O Son, in whom my soul hath chief delight," from Matt. iii. 17. "My beloved Son, in whom I am well pleased." "Son of my bosom," from John i. 18. "The only begotten Son, which is in the bosom of the Father." "My Word," from Rev. xix. 13. "And his name is called the Word of God." "My wisdom and effectual might," from 1 Cor. i. 24. "Christ the Power of God, and the Wisdom of God." *Newton.*

183. Some I have chosen of peculiar grace, &c.] Our Author did not hold the doctrine of rigid predestination; he was of the sentiments of the more moderate Calvinists, and thought that some indeed were elected of peculiar grace; the rest might be saved by complying with the terms and conditions of the Gospel. *Newton.*

197. And, to the end persisting, safe arrive.] "He that endureth to the end shall be saved." Matt. x. 22. *Newton.*

198. This my long suff'rance and my day of grace

They who neglect and scorn, shall never taste;] It is a great pity that our Author should have thus debased the dignity of the Deity, by putting in his mouth this horrid doctrine of a day of grace, after which it is not possible for a man to repent; and there can be no sort of excuse for him, except the candid reader will make some allowance for the prejudices which he might possibly receive from the gloomy divinity of that enthusiastic age in which he lived.

Thyer.

231. Comes unprevented,] Prevent, from prævenire, to come before. This grace is not preceded by merit or supplication: itself prevents or goes before; 'tis a free gift, as xi. 3. "Prevenient grace descending," &c. 2 Tim. i. 9. "Not according to our works, but according to his own purpose and grace." Psal. lxxxviii. 13. "But unto thee have I cried, O Lord; and in the morning shall my prayer prevent thee." Here the favour, if it comes, comes not unprevented: prayer prevents or goes before God's goodness.

Richardson.

299. Giving to death, and dying to redeem,] The love of the Father in giving the Son to death, and the love of the Son in submitting to it, and dying to redeem mankind. Mr. Warburton thus explains it: "Milton's system of divinity taught (says he) not only that man was redeemed, but likewise that a real price was paid for his redemption: "dying to redeem," therefore signifying only redemption in a vague uncertain sense, but imperfectly represents his system; so imperfectly, that it may as well be called the Socinian; the price paid (which implies a proper redemption) is wanting. But to pay a price, implying a voluntary act, the Poet therefore well expresses it, by "giving to death;" that is, giving himself to death; so that the sense of the line fully expresses Milton's notion: Heavenly love gave a price for the redemption of mankind, and, by virtue of that price, really redeemed them.

Newton.

353. Immortal amaranth;] Amaranth, *Αμαρανθός* Greek, for unfading, that decayeth not: a flower of a purple velvet colour, which, though gathered, keeps its beauty; and when all other flowers fade, recovers its lustre, by being sprinkled with a little water; as Pliny affirms, lib. 21. c. 11. Our Author seems to have taken this hint from 1 Pet. i. 4. "To an inheritance incorruptible, undefiled, and that fadeth not away," *αμαρανθον*: and 1 Pet. v. 4. "Ye shall receive a crown of glory, that fadeth not away," *αμαρανθινον*: both relating to the name of his everlasting amaranth, which he has finely set near the tree of life. *Amarantus flos, symbolum est immortalitatis.* Clem. Alexand. *Hume.*

372. Thee, Father, first they sung, &c.] This hymn seems to be composed somewhat in the spirit and manner of the hymn to Hercules, in the 8th book of the *Æneid*; but is as much superior as the subject of the one transcends that of the other. *Newton.*

467. Of Sennaar,] Or Shinar, for they are both the same name of this province of Babylonia. But Milton follows the Vulgate, as he frequently does in the names of places. *Newton.*

495. Into a Limbo large and broad,] The "Limbus patrum," as it is called, is a place that the school-men supposed to be in the neighbourhood of Hell, where the souls of the patriarchs were detained, and those good men who died before our Saviour's resurrection. Our Author gives the same name to his Paradise of Fools; and more rationally places it beyond "the backside of the world." *Newton.*

625. — a golden tiar] A golden coronet of shining rays circled his head, yet nevertheless, did not hinder his lovely locks, that hung behind over his shoulders adorned with wings, from waving themselves into curls and rings. Tiar of Tiara, the Persian word for a round cap, high and ending in a point; the usual cover and ornament the eastern princes wore on their heads. *Hume.*

654. Uriel,] His name is derived from two Hebrew words which signify, "God is my light." He is mentioned as a good Angel, in the second book of *Esdras*, chapters iv, and v.; and the Jews and some Christians conceive him to be an angel of light, according to his name, and therefore he has properly his station in the sun. *Newton.*

683. Hypocrisy, &c.] What is said here of hypocrisy, is cen-

sured as a digression, but it seems no more than is absolutely necessary; for otherwise it might be thought very strange that the evil spirit should pass undiscovered by the Arch-Angel Uriel, the regent of the sun, and the sharpest-sighted Spirit in Heaven; and therefore the Poet endeavours to account for it by saying, that hypocrisy cannot be discerned by Man or Angel; it is invisible to all but God, &c. : but yet the evil Spirit did not pass wholly undiscovered; for though Uriel was not aware of him now, yet he found reason to suspect him afterwards, from his furious gestures in the mount.

Newton.

694. Fair Angel, &c.] In the answer which this Angel returns to the disguised evil Spirit, there is such a becoming majesty, as is altogether suitable to a superior being. The part of it in which he represents himself as present at the creation, is very noble in itself, and not only proper where it is introduced, but requisite to prepare the reader for what follows in the seventh book. In the following part of the speech he points out the earth with such circumstances, that the reader can scarce forbear fancying himself employed on the same distant view of it.

Addison.

BOOK IV.

1. O for that warning voice, &c.] The Poet opens this book with a wish in the manner of Shakspeare, "O for a muse of fire," &c. Prologue to Henry V. "O for a falconer's voice," &c. Romeo and Juliet, Act ii.; and in order to raise the horror and attention of his reader, introduces his relation of Satan's adventures upon earth, by wishing that the same warning voice had been uttered now at Satan's first coming, that St. John, who in a vision saw the Apocalypse or Revelation, of the most remarkable events which were to befall the Christian church to the end of the world, heard when the Dragon (that old Serpent, called the Devil and Satan) was put to second rout. Rev. xii. 12. "Woe to the inhabitants of the earth and of the sea, for the Devil is come down unto you, having great wrath."

Newton.

10. — th' accuser of mankind,] As he is represented in that same chapter of the Revelation, which the Poet is still alluding to. "For the accuser of our brethren is cast down, which accused them before our God day and night." Ver. 10.

Newton.

32. O thou, &c.] Satan being now within prospect of Eden, and

looking round upon the glories of the creation, is filled with sentiments different from those which he discovered while he was in Hell. The place inspires him with thoughts more adapted to it: he reflects upon the happy condition from whence he fell, and breaks forth into a speech that is softened with several transient touches of remorse and self-accusation; but at length he confirms himself in impenitence, and in his design of drawing man into his own state of guilt and misery. This conflict of passions is raised with a great deal of art, as the opening of his speech to the sun is very bold and noble. This speech is, I think, the finest that is ascribed to Satan in the whole Poem.

Addison.

When Milton designed to have made only a tragedy of the PARADISE LOST, it was his intention to have begun it with the first ten lines of the following speech, which he showed to his nephew, Edward Philips, and others (as Philips informs us in his account of the life of his uncle). And what a noble opening of a play would this have been! The lines were certainly too good to be lost, and the Author has done well to employ them here; they could not have been better employed anywhere. Satan is made to address the sun, as it was the most conspicuous part of the creation; and the thought is very natural of addressing it like the God of this world, when so many of the Heathen nations have worshipped and adored it as such.

Newton.

50. I sdeign'd] For disdain'd: an imitation of the Italian *sdegnare*.

Hume.

The same word is used by Spenser. *Faery Queen*, B. 5. Cant. 5. St. 44. and other places.

Newton.

158. — and whisper whence they stole

Those balmy spoils.] This fine passage is undoubtedly taken from *asfina* a one in Shakspeare's *Twelfth Night*, at the beginning:

— like the sweet south

That breathes upon a bank of violets,

Stealing and giving odour.

But much improved (as Dr. Greenwood remarks) by the addition of that beautiful metaphor, included in the word *Whisper*, which conveys to us a soft idea of the gentle manner in which they are communicated. Mr. Thyer is still of opinion that Milton rather alluded to the following lines of Ariosto's description of Paradise, where, speaking of the "dolce aura," he says,

E quella à i fiori, à i pomi, e à la verzura

Gli odor' diversi depredando giva,

E di tutti facera una mistura,

Che di soavità à l'alma notriva.

Orl. Fur. C. 34. St. 51.

The two first of these lines express the air's stealing of the native perfumes; and the two latter, that vernal delight which they give to the mind. Besides, it may be further observed, that this expression of the air's stealing and dispersing the sweets of flowers, is very common in the best Italian poets. To instance only in one more:

Dolce confusion di mille odori

Sparge, e 'nvola volando aura predace.

Adon. di Marino, C. 1. St. 15.

168. Than Asmodëus with, &c.] Asmodëus was the evil Spirit, enamoured of Sarah, the daughter of Raguel, whose seven husbands he destroyed; but after she was married to the son of Tobit, he was driven away by the fumes of the heart and liver of a fish; "the which smell, when the evil spirit had smelled, he fled into the utmost parts of Egypt; and the Angel bound him." See the book of Tobit, Chap. viii.

Newton.

195. The middle tree and highest there that grew,] "The tree of life also in the midst of the garden," Gen. ii. 9. "In the midst," is a Hebrew phrase, expressing not only the local situation of this enlivening tree, but denoting its excellency, as being the most considerable, the tallest, goodliest, and most lovely tree in that beautiful garden, planted by God himself. So Scotus, Duran, Valerius, &c. whom our Poet follows, affirming it the "highest there that grew." "To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God." Rev. ii. 7.

Hume.

196. Sat like a cormorant;] The thought of Satan's transformation into a cormorant, and placing himself on the tree of life, seems raised upon that passage in the Iliad, where two deities are described as perching on the top of an oak, in the shape of vultures.

Addison.

The Poet had compared Satan to a vulture before (iii. 431.) and here again he is well likened to a cormorant; which being a very voracious sea-fowl, is a proper emblem of this destroyer of mankind.

Newton.

209. Of God the garden was, by him in th' east

Of Eden planted ;] So the sacred text, Gen. ii. 8. " And the Lord God planted a garden eastward in Eden ;" that is, eastward of the place where Moses writ his history, tho' Milton says " in th' east of Eden ;" and then we have in a few lines our Author's topography of Eden. This province (in which the terrestrial Paradise was planted) extended from Auran or Aaran, or Charran, or Charræ, a city of Mesopotamia, near the river Euphrates, extended, I say, from thence eastward to Seleucia : a city built by Seleucus, one of the successors of Alexander the Great, upon the river Tigris. Or in other words, this province was the same, where the children of Eden dwelt in Telassar (as Isaiah says, Chap. xxxvii. 12.) ; which Telassar, or Talatha, was a province, and a city of the children of Eden, placed by Ptolemy in Babylonia, upon the common streams of Tigris and Euphrates. See Sir Isaac Newton's Chronol. p. 275. So that our Author places Eden, agreeably to the accounts in Scripture, somewhere in Mesopotamia.

Newton.

223. Southward through Eden went a river large,] This is most probably the river formed by the junction of the Euphrates and Tigris, which flows southward, and must needs be " a river large," by the joining of two such mighty rivers. Upon this river it is supposed by the best commentators, that the terrestrial Paradise was situated. Milton calls this river Tigris, in book ix. 71.

Newton.

233. And now divided into four main streams,] This is grounded upon the words of Moses, Gen. ii. 10. " And a river went out of Eden to water the garden, and from thence it was parted, and became into four heads." Now the most probable account that is given of these four rivers, we conceive to be this : The river that watered the garden of Eden was, as we think, the river formed by the junction of Euphrates and Tigris ; and this river was parted into four other main streams or rivers ; two above the garden, namely Euphrates and Tigris, before they are joined ; and two below the garden, namely Euphrates and Tigris, after they are parted again ; for Euphrates and Tigris they were still called by the Greeks and Romans, though in the time of Moses they were named Pison and Gihon. Our Poet expresses it, as if the river had been parted into four other rivers below the garden ; but there is no being certain of these particulars ; and Milton, sensible of the great uncertainty of them, wisely avoids giving any farther description of the countries

through which the rivers flowed, and says in the general, that no account needs to be given of them here. *Newton.*

238. Rolling on orient pearl and sands of gold,] Pactolus, Hermus, and other rivers, are described by the Poets as having golden sands; but the description is made richer here, and the water rolls on "the choicest pearls," as well as "sands of gold." So in iii. 507. we have orient gems. We have likewise orient pearl in Shakspeare, Richard III. Act 4. and in Beaumont and Fletcher, The Faithful Shepherdess, Act 3. And in the Fox, Mosca asks Corvino, who had brought a rich pearl as a present to old Volpone, "Is your pearl orient, Sir?" Act 1. *Newton.*

288. Two of far nobler shape, &c.] The description of Adam and Eve, as they first appeared to Satan, is exquisitely drawn, and sufficient to make the fallen Angel gaze upon them with all that astonishment, and those emotions of envy, in which he is represented. There is a fine spirit of poetry in the lines which follow; wherein they are described as sitting on a bed of flowers by the side of a fountain, amidst a mixed assembly of animals. *Addison.*

297. For contemplation he and valour form'd;

For softness she and sweet attractive grace;] The curious reader may please to observe upon these two charming lines, how the numbers are varied, and how artfully he and she are placed in each verse, so as the tone may fall upon them, and yet fall upon them differently. The Author might have given both exactly the same tone; but every ear may judge this alteration to be much for the worse.

For valour he and contemplation form'd;

For softness she and sweet attractive grace.

Newton.

299. He for God only, she for God in him:] The Author gave it thus, says Dr. Bentley,

He for God only, she for God and him.

The opposition demonstrates this; and ver. 440. Eve speaks to Adam,

—— O thou for whom

And from whom I was form'd—

Dr. Pearce approves this reading of Dr. Bentley, and to the proof which he brings, adds x. 150.

— made of thee,
And for thee, —

And indeed, though some have endeavoured to justify the common reading, yet this is so much better, that we cannot but wish it was admitted into the text. *Newton.*

411. Sole partner, &c.] The speeches of these two first lovers, flow equally from passion and sincerity. The professions they make to one another are full of warmth, but at the same time founded upon truth. In a word, they are the gallantries of Paradise. *Addison.*

Sole partner, and sole part, of all these joys,

So the passage ought to be read (I think) with a comma after PART; and OF here signifies AMONG. The sense is, Among all these joys, Thou alone art my partner, and (what is more) Thou alone art part of me; as in ver. 487.

Part of my soul I seek thee, and thee claim
My other half: —

Newton.

OF in Milton, frequently signifies AMONG. The want of observing this, made Dr. Bentley read BEST PART for SOLE PART, thinking that sole part is a contradiction; and so it is, as he understands OF here to be the mark of the genitive case governed of part. *Pearce.*

635. My Author and Disposer,] “For whom and from whom I was form’d,” in our Poet’s own words, ver. 440. My Author, the Author of my being; out of whom I was made. *Hume.*

We have another view of our first parents in their evening discourses; which are full of pleasing images and sentiments, suitable to their condition and characters. The speech of Eve, in particular, is dressed up in such a soft and natural turn of the words, as cannot be sufficiently admired. *Addison.*

660. Daughter of God and Man, accomplish’d Eve,] Mr. Pope, in his excellent Notes upon Homer, B. 1. ver. 97. observes, that those appellations of praise and honour with which the heroes in Homer so frequently salute each other, were agreeable to the stile of the ancient times, as appears from several of the like nature in Scripture. Milton has not been wanting to give his Poem this cast of antiquity; throughout which our first parents almost always accost each other with some title that expresses a respect to the dignity of human nature. *Newton.*

714. More lovely than Pandora, &c.] The story is this: Prometheus the son of Japhet (or Japetus) had stolen fire from Heaven, Jove's "authentic fire," the original and prototype of all earthly fire; which Jupiter being angry at, to be revenged, sent him Pandora; so called, because all the Gods had contributed their gifts to make her more charming (for so the word signifies). She was brought by Hermes (Mercury) but was not received by Prometheus, the wiser son of Japhet (as the name implies) but by his brother Epimetheus, "th' unwiser son." She enticed his foolish curiosity to open a box which she brought, wherein were contained all manner of evils.

Richardson.

The epithet unwiser, does not imply that his brother Prometheus was unwise. Milton uses unwiser, as any Latin writer would "imprudencior," for "not so wise as he should have been." So "audacior, timidior, vehementior, iracundior," &c. mean bolder, &c. "quam par est," than is right and fit, and imply less than "audax, timidus," &c. in the positive degree.

Fortin.

788. Ithuriel and Zephon,] Two Angels, having their names as indication of their offices. Ithuriel, in Hebrew, "the discovery of God." Zephon, in Hebrew "a secret or searcher of secrets."

Hume.

819. So started up in his own shape the Fiend.] His planting himself at the ear of Eve under the form of a toad, in order to produce vain dreams and imaginations, is a circumstance that surprizes the reader; as his starting up in his own form is wonderfully fine, both in the literal description, and in the moral which is concealed under it. His answer, upon his being discovered and demanded to give an account of himself, is conformable to the pride and intrepidity of his character. Zephon's rebuke, with the influence it had on Satan, is exquisitely graceful and moral.

Addison.

835. Think not, revolted Sp'rit, thy shape the same,

Or undiminish'd brightness to be known,] Dr. Bentley judges rightly enough that the present reading is faulty; for if the words "thy shape the same" are in the ablative case put absolutely, it is necessary that "undiminish'd" should follow "brightness:" and according^{ly} the Doctor reads, "Or brightness undiminished:" which order of the words we must follow, unless it may be thought as small an alteration to read thus:

Think not, revolted Sp'rit, by shape the same
Or undiminish'd brightness to be known :

just as in i. 732. we have

—— his hand was known

In Heav'n by many a tow'r'd structure high.

Pearce.

But, without any alteration, may we not understand shape and brightness as in the accusative case, after the verb think? Think not thy shape the same, or undiminish'd brightness to be known now, as it was formerly in Heaven.

Newton.

987. Like Teneriff or Atlas, unremov'd:] Well may Satan be likened to the greatest mountains, and be said to stand as firm and immoveable as they, when Virgil has applied the same comparison to his hero, *Æn.* xii. 701.

Quantus Athos, aut Quantus Eryx, aut ipse coruscis
Cum fremit ilicibus quantus, gaudetque nivali
Vertice se attollens pater Appenninus ad auras.

Like Eryx, or like Athos great he shows,
Or father Appennine, when white with snows,
His head divine obscure in clouds he hides,
And shakes the sounding forest on his sides.

Dryden.

Mr. Hume says that the Peak of Teneriff is 15 miles high; and Mr. Richardson asserts that it is 45 miles perpendicular, if that be not a false print, 45 for 15: but the utmost that we can suppose is, that it is 15 miles from the very first ascent of the hill, till you come through the various turnings and windings to the top of all; for I have been assured from a gentleman who measured it, that the perpendicular height of it is no more than one mile and three quarters.

BOOK V.

145. —— each morning duly paid

In various stile;] As it is very well known that our Author was no friend to set forms of prayer, it is no wonder that he ascribes extemporary effusions to our first parents; but even while he attributes strains unmeditated to them, he himself imitates the Psalmist.

153. These are thy glorious works, &c.] The morning hymn is written in imitation of one of those Psalms where, in the overflowings of gratitude and praise, the Psalmist calls not only upon the Angels, but upon the most conspicuous parts of the inanimate creation, to

join with him in extolling their common Maker. Invocations of this nature fill the mind with glorious ideas of God's works, and awaken that divine enthusiasm which is so natural to devotion. But if this calling upon the dead parts of nature is at all times a proper kind of worship, it was in a particular manner suitable to our first parents, who had the creation fresh upon their minds, and had not seen the various dispensations of Providence; nor consequently could be acquainted with those many topics of praise which might afford matter to the devotions of their posterity. I need not remark the beautiful spirit of poetry which runs through this whole hymn, nor the holiness of that resolution with which it concludes.

Addison.

The Author has raised our expectation, by commending the various stile, holy rapture, and prompt eloquence of our first parents; and indeed the hymn is truly divine, and will fully answer all that we expected. It is an imitation, or rather a sort of paraphrase of the 148th Psalm, and (of what is a paraphrase upon that) the Canticle placed after TE DEUM in the Liturgy, "O all ye works of the Lord, bless ye the Lord," &c. which is the Song of the Three Children, in the Apocrypha.

Newton.

160. Speak ye who best can tell, &c.] He is unspeakable, ver. 156.; no creature can speak worthily of him, as he is; but speak, ye who are best able, ye Angels, ye in Heaven; on Earth, join all ye Creatures, &c.

Newton.

165. Him first, him last, him midst,] Theocrit. Idyl. xvii. 3.

— ἐνὶ πρῶτοιςι λεγέσθω,

Καὶ πινυματῶ, καὶ μεσοῦ.—

And then how has Milton improved it, by adding "and without end!" as he is celebrating God, and Theocritus only a man.

Newton.

198. That singing up to Heaven-gate ascend,] We meet with the like hyperbole in Shakspeare, Cymbeline, Act 2.

Hark, Hark! the lark, at Heav'n's gate sings;
and again, in his 29th sonnet,

Like as the lark at break of day arising

From sullen earth, sings hymns at Heav'n's gate:

and not unlike is that in Homer, Od. xii. 73. of a very high rock,

— ἑρᾶνον εὐρυὶ ἰκάνει

Οἷετ' ἰκορυφῆ.

And, with its pointed top, to Heav'n ascends.

Newton.

385. — On whom the Angel Hail, &c.] The natural majesty of Adam, and at the same time his submissive behaviour to the superior being, who had vouchsafed to be his guest; the solemn Hail which the Angel bestows upon the mother of mankind, with the figure of Eve ministering at the table, are circumstances which deserve to be admired.

Addison.

509. — and the scale of nature set

From centre to circumference,] The scale or ladder of nature ascends by steps from a point, a centre, to the whole circumference of what mankind can see or comprehend. The metaphor is bold and vastly expressive. "Matter, one first matter," in this centre; nature infinitely diversified, is the scale which reaches to the utmost of our conceptions all round. We are thus led to God; whose circumference "who can tell? Uncircumscrib'd, he fills infinitude," vii. 170.

Richardson.

583. As Heav'n's great year] Our Poet seems to have had Plato's great year in his thoughts.

Magnus ab integro seclorum nascitur ordo. Virg. Ecl. iv. 5.

Et incipient magni procedere menses. Ecl. iv. 12.

Hume.

Plato's great year of the Heavens, is the revolution of all the spheres. Every thing returns to where it set out when their motion first began. See Auson. Idyl. xviii. 15. A proper time for the declaration of the vicegerency of the Son of God. Milton has the same thought for the birth of the Angels (ver. 861.) imagining such kind of revolutions long before the Angels or the worlds were in being. So far back into eternity did the vast mind of this Poet carry him.

Richardson.

710. Drew after him the third part of Heav'n's host.] "Behold a great red dragon, and his tail drew the third part of the stars of Heaven, and did cast them to the earth." Rev. xii. 3, 4. Dr. Bentley finds fault with this verse, as very bad measure: but as a person of much better taste observes, there is a great beauty in the fall of the numbers in this line, after the majesty of those before and after it, occasioned principally by the change of the fourth foot

from an iambic, into a trochaic: an artifice often made use of by Milton, to vary his numbers by those discords.

Drew him after the third part of Heav'n's host.

Newton.

746. Or stars of morning, dew-drops,] Innumerable as the stars, is an old simile; but this of the stars of morning, dew-drops, seems as new as it is beautiful: And the sun impearls them, turns them by his reflected beams, to seeming pearls; as the morn was said before, to sow the earth "with orient pearl," ver. 2. *Newton.*

896. So spake the Seraph Abdiel, faithful found, &c.] The part of Abdiel, who was the only Spirit that in this infinite host of Angels preserved his allegiance to his Maker, exhibits to us a noble moral of religious singularity. The zeal of the Seraphim breaks forth in a becoming warmth of sentiments and expressions; as the character which is given us of him, denotes that generous scorn and intrepidity which attends heroic virtue. The Author, doubtless, designed it as a pattern to those who live among mankind in their present state of degeneracy and corruption. *Addison.*

BOOK VI.

We are now entering upon the sixth book of PARADISE LOST, in which the Poet describes the battle of Angels; having raised his reader's expectation, and prepared him for it by several passages in the preceding books. I omitted quoting these passages in my observations upon the former books, having purposely reserved them for the opening of this; the subject of which gave occasion to them. The Author's imagination was so inflamed with this great scene of action, that wherever he speaks of it, he rises, if possible, above himself. Thus where he mentions Satan in the beginning of his Poem, i. 44, &c.

————— Him the Almighty Power
Hurl'd headlong flaming from th' ethereal sky,
With hideous ruin and combustion, down
To bottomless perdition; there to dwell
In adamant chains and penal fire,
Who durst defy th' Omnipotent to arms.

We have likewise several noble hints of it in the infernal conference, i. 128, &c.

O Prince ! O Chief of many-throned powers,
 That led th'embattl'd Seraphim to war,
 Too well I see and rue the dire event,
 That with sad overthrow and foul defeat
 Hath lost us Heav'n, and all this mighty host
 In horrible destruction laid thus low.
 But see, the angry victor hath recall'd
 His ministers of vengeance and pursuit
 Back to the gates of Heav'n: the sulph'rous hail
 Shot after us in storm, o'erblown hath laid
 The fiery surge, that from the precipice
 Of Heav'n receiv'd us falling; and the thunder,
 Wing'd with red lightning and impetuous rage,
 Perhaps hath spent his shafts, and ceases now
 To bellow through the vast and boundless deep.

There are several other very sublime images on the same subject, in the first book; as also in the second, ii. 165, &c.

What when we fled amain, pursu'd and struck
 With Heav'n's afflicting thunder, and besought
 The deep to shelter us? This Hell then seem'd
 A refuge from those wounds: ———

In short, the Poet never mentions any thing of this battle, but in such images of greatness and terror as are suitable to the subject. Among several others, I cannot forbear quoting that passage where the Power, who is described as presiding over the Chaos, speaks in the second book, ii. 988, &c.

Thus Satan; and him thus the Anarch old,
 With fault'ring speech and visage uncompos'd,
 Answer'd: I know thee, stranger, who thou art;
 That mighty leading Angel, who of late
 Made head against Heav'n's King, though overthrown,
 I saw and heard; for such a num'rous host
 Fled not in silence through the frighted deep
 With ruin upon ruin, rout on rout,
 Confusion worse confounded; and Heav'n gates
 Pour'd out by millions her victorious bands
 Pursuing. ———

It required great pregnancy of invention, and strength of imagination, to fill this battle with such circumstances as should raise and astonish the mind of the reader; and at the same time an exactness of judgment to avoid every thing that might appear light and tri-

vial. Those who look into Homer, are surprized to find his battles still rising one above another, and improving in horror, to the conclusion of the Iliad. Milton's fight of Angels is wrought up with the same beauty. It is ushered in with such signs of wrath as are suitable to Omnipotence incensed. The first engagement is carried on, under a cope of fire, occasioned by the flights of innumerable burning darts and arrows which are discharged from either host. The second onset is still more terrible, as it is filled with those artificial thunders which seem to make the victory doubtful, and produce a kind of consternation, even in the good Angels. This is followed by the tearing up of mountains and promontories, till, in the last place, the Messiah comes forth in the fulness of majesty and terror. The pomp of his appearance, amidst the roarings of his thunders, the flashes of his lightnings, and the noise of his chariot-wheels, is described with the utmost flights of human imagination.

Addison.

113. And thus his own undaunted heart explores:] Such soliloquies are not uncommon in the poets at the beginning, and even in the midst of battles. Thus Hector (Iliad. xxii. 98.) explores his own magnanimous heart before he engages with Achilles,

Οχθησας δ' αρα ειπε πρὸ ὄν μεγαλετορα θυμον.

He stood and question'd thus his mighty mind.

Pope.

A soliloquy upon such an occasion, is only making the person think aloud. And as it is observed by a very good judge in these matters, this use of soliloquies by the epic poets, who might so much more easily than the dramatic, describe the workings of the mind in narrative, seems to be much in favour of the latter; in their use of them, however, the modern critics agree (as I think they generally do agree) in condemning them as unnatural, though not only frequent, but generally the most beautiful parts in the best plays, ancient and modern; and I believe very few, if any, have been wrote without them.

Newton.

137. Who out of smallest things] For Milton did not favour the opinion, That the creation was out of nothing, "Could have rais'd incessant armies." Mat. xxvi. 53. "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of Angels?"

Newton.

247. — and met in arms

No equal,] The Poet seems almost to have forgotten how

Satan was foiled by Abdiel, in the beginning of the action: but I suppose the Poet did not consider Abdiel as equal to Satan, though he gained that accidental advantage over him. Satan, no doubt, would have proved an overmatch for Abdiel, only for the general engagement which ensued, and broke off the combat between them.

Newton.

321. — from the armoury of God,] Milton, notwithstanding the sublime genius he was master of, has in this book drawn to his assistance all the helps he could meet with among the ancient poets. The sword of Michael, which makes so great a havock among the bad Angels, was given him, we are told, out of “the armoury of God.”

Was giv'n 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;

This passage is a copy of that in Virgil, wherein the poet tells us that the sword of Æneas, which was given him by a deity, broke into pieces the sword of Turnus, which came from a mortal forge. As the moral in this place is divine, so by the way we may observe, that the bestowing on a man who is favoured by Heaven such an allegorical weapon, is very conformable to the old eastern way of thinking. Not only Homer has made use of it, but we find the Jewish hero, in the book of Maccabees (2 Maccab. xv. 15, 16.) who had fought the battles of the chosen people with so much glory and success, receiving in his dream a sword from the hand of the prophet Jeremiah.

Addison.

Tasso likewise mentions the armoury of God, Cant. 7. St. 80. But this account of Michael's sword seems to be copied from Arthegal's, in Spenser's Faery Queen, B. 5. Cant. 1. St. 10.

For of most perfect metal it was made,—
And was of no less virtue than of fame.
For there no substance was so firm and hard
But it would pierce or cleave, whereso it came;
Ne any armour could his dint outward,
But wheresoever it did light it thoroughly shar'd.

And this word SHAR'D, is used in the same manner by Milton.

Newton.

568. So scoffing in ambiguous words, &c.] We cannot pretend entirely to justify this punning scene: but we should consider that there is very little of this kind of wit anywhere in the Poem but in this place, and in this we may suppose Milton to have sacrificed to the taste of his times, when puns were better relished than they are at present in the learned world: and I know not whether we are not grown too delicate and fastidious in this particular. It is certain the ancients practised them more, both in their conversation, and in their writings; and Aristotle recommends them in his book of Rhetoric; and likewise Cicero, in his Treatise of Oratory: and if we should condemn them absolutely, we must condemn half of the good sayings of the greatest wits of Greece and Rome. They are less proper indeed in serious works, and not at all becoming the majesty of an epic poem; but our Author seems to have been betrayed into this excess, in a great measure, by his love and admiration of Homer. For this account of the Angels jesting and insulting one another, is not unlike some passages in the 16th book of the Iliad. Æneas throws a spear at Meriones; and he, artfully avoiding it, Æneas jests upon his dancing; the Cretans (the countrymen of Meriones) being famous dancers. A little afterwards, in the same book, Patroclus kills Hector's charioteer, who falls headlong from the chariot; upon which Patroclus insults him for several lines together upon his skill in diving, and says, that if he was at sea he might catch excellent oysters. Milton's jests cannot be lower, and more trivial than these; but if he is like Homer in his faults, let it be remembered that he is like him in his beauties too. And Mr. Thyer farther observes, that Milton is the less to be blamed for this punning scene, when one considers the characters of the speakers; such kind of insulting wit being most peculiar to proud contemptuous spirits.

Newton.

797. In universal ruin last;] So it is in Milton's two first editions; and if he wrote last, it must be understood the same as at last: but I was thinking whether it would not be better to read, "In universal ruin lost," when I found it so in Dr. Bentley's edition; but without any note upon it, or any thing to distinguish the alteration; as if it had been so printed in all the former editions.

Newton.

BOOK VII.

17. — (as once

Bellerophon, &c.] Bellerophon was a beautiful and valiant youth, son of Glaucus; who refusing the amorous applications of Antea, wife of Præteus, king of Argos, was by her false suggestions (like those of Joseph's mistress to her husband) sent into Lycia, with letters desiring his destruction; where he was put on several enterprizes full of hazard; in which however he came off conqueror: but attempting vaingloriously to mount up to Heaven, on the winged horse Pegasus, he fell, and wandered in the Aleian plains till he died.

Hume and Richardson.

His story is related at large in the sixth book of Homer's Iliad; but it is to the latter part of it that Milton chiefly alludes, ver. 200. &c.

ΑΛΛ' ὅτε δὴ κακῆν ἀπηχθῆλο πασι θεοῖσιν,
 ἦτοι ὁ καππεδῖον το Ἀλῆιον οἶα ἀλάλο,
 Ὀν θυμὸν κἀβδων, παλὸν ἀνθρώπων ἀλεεινων.

But when at last, distracted in his mind,
 Forsook by Heav'n, forsaking human kind,
 Wide o'er the Aleian field he chose to stray,
 A long, forlorn, uncomfortable way.

Pope.

It is thus translated by Cicero, in his third book of Tusculan Disputations.

Qui miser in campis mœrens errabat Aleis,
 Ipse suum cor edens, hominum vestigia vitans.

The plain truth of the story seems to be, that in his latter days he grew mad with his poetry; which Milton begs may never be his own case, "lest from this flying steed," &c. He says this to distinguish his from the common Pegasus; "above the flight of whose wing he soared," as he speaks, ver. 4.

Newton.

243. Let there be light, said God; and forthwith light, &c.] Gen. i. 3. "And God said let there be light; and there was light." This is the passage that Longinus particularly admires; and no doubt its sublimity is greatly owing to its conciseness; but our Poet enlarges upon it, endeavouring to give some account how light was created the first day, when the sun was not formed till the fourth day. He says that it was "spher'd in a radiant cloud," and so journeyed round the earth "in a cloudy tabernacle;" and herein he is justified by the authority of some commentators; though

others think this light was the light of the sun, which shone as yet very imperfectly, and did not appear in full lustre till the fourth day. It is most probable, that by light (as it was produced the first day) we must not understand the darting of rays from a luminous body, such as do now proceed from the sun, but those particles of matter which we call fire (whose properties we know are light and heat) which the Almighty produced, as a proper instrument for the preparation and digestion of other matter. So Bishop Patrick upon the text. However it be, Milton's account is certainly very poetical, though you may not allow it to be the most philosophical.

Newton.

BOOK VIII.

15. When I behold this goodly frame, this world, &c.] Milton, after having given so noble an idea of the creation of this new world, takes a most proper occasion to show the two great systems, usually called the Ptolemaic and the Copernican; one making the earth, the other the sun, to be the center; and this he does by introducing Adam proposing very judiciously the difficulties that occur in the first, and which was the system most obvious to him. The reply of the Angel touches on the expedients the Ptolemaics invented to solve those difficulties, and to patch up their system, and then intimates that perhaps the sun is the center, and so opens that system, and withal the noble improvements of the new philosophy; not however determining for one or the other: on the contrary, he exhorts our progenitor to apply his thoughts rather to what more nearly concerns him, and is within his reach.

Richardson.

357. O by, &c.] It is an unreasonable as well as untheological supposition, that God gave man the inspired knowledge of the natures of his fellow-creatures before the nature of his Creator; yet this our Poet supposes. What seems to have missed him was, that in the ordinary way of acquiring knowledge, we rise from the creature to the Creator.

Warburton.

470. Under his forming hands a creature grew, &c.] This whole account of the formation of Eve, and of the first meeting and nuptials of Adam and Eve, is delivered in the most natural and easy language, and calls to mind an observation of Mr. Pope upon Milton's stile, in his Postscript to the *Odyssey*, "The imitators of Milton,

like most other imitators, are not copies, but caricatures of their original; they are an hundred times more obsolete and cramp than he, and equally so in all places: whereas it should have been observed of Milton, that he is not lavish of his exotic words and phrases everywhere alike, but employs them much more where the subject is marvellous, vast, and strange, as in the scenes of Heaven, Hell, Chaos, &c. than where it is turned to the natural and agreeable, as in the pictures of Paradise, the loves of our first parents, the entertainments of angels, and the like. In general, this unusual stile better serves to awaken our ideas in the descriptions and in the imaging and picturesque parts, than it agrees with the lower sort of narrations, the character of which is simplicity and purity. Milton has several of the latter, where we find not an antiquated, affected, or uncouth word, for some hundred lines together; as in his fifth book, the latter part of the eighth, the former of the tenth and eleventh books, and in the narration of Michael in the twelfth. I wonder indeed that he, who ventured (contrary to the practice of all other epic poets) to imitate Homer's lownesses in the narrative, should not also have copied his plainness and perspicuity in the dramatic parts: since in his speeches (where clearness above all is necessary) there is frequently such transposition and forced construction, that the very sense is not to be discovered without a second or third reading: and in this certainly he ought to be no example."

Newton.

543. — resembling less

His image, &c.] Milton here seems to adopt the opinion, that the image of God in man was the dominion given to him over the creatures, contrary to the sense he follows at ver. 440.; but this is not the only instance where in different places he goes upon different hypotheses, as may best suit with his subject. See his different construction of the sons of God going in to the daughters of men, in PARADISE LOST and PARADISE REGAINED.

Tbyer.

BOOK IX.

1. No more of talk, &c.] These prologues or prefaces of Milton to some of his books, speaking of his own person, lamenting his blindness, and preferring his subject to those of Homer and Virgil, and the greatest poets before him, are condemned by some critics; and it must be allowed that we find no such digression in the

Iliad or Æneid. It is a liberty that can be taken only by such a genius as Milton; and I question whether it would have succeeded in any hands but his. As Monsieur Voltaire says upon the occasion, I cannot but own that an author is generally guilty of an unpardonable self-love, when he lays aside his subject to descant upon his own person: but that human frailty is to be forgiven in Milton; nay I am pleased with it. He gratifies the curiosity he has raised in me about his person; when I admire the Author, I desire to know something of the man; and he, whom all readers would be glad to know, is allowed to speak of himself. But this however is a very dangerous example for a genius of an inferior order, and is only to be justified by success. See Voltaire's *Essay on Epic Poetry*, pag. 111. But as Mr. Thyer adds, however some critics and Monsieur Voltaire may condemn a poet's sometimes digressing from his subject to speak of himself, it is very certain that Milton was of a very different opinion long before he thought of writing this Poem. For in his discourse of the Reason of Church-Government, &c. apologizing for saying so much of himself as he there does, he adds, "For although a poet, soaring in the high region of his fancies, with his garland and singing robes about him, might, without apology, speak more of himself than I mean to do; yet for me sitting here below in the cool element of prose, a mortal thing among many readers of no empyreal conceit, to venture and divulge unusual things of myself, I shall petition to the gentler sort it may not be envy to me." Vol. 1. p. 59. Edit. 1738. *Newton.*

BOOK X.

940. — Soon his heart relented] This seems to have been drawn from a domestic scene. Milton's wife, soon after marriage, went to visit her friends in Oxfordshire, and refused to return at the time appointed. He often solicited her, but in vain: she declared her resolution not to cohabit with him any more. Upon this he wrote his "Doctrine and Discipline of Divorce," and to show that he was in earnest, was actually treating about a second marriage, when the wife contrived to meet him at a friend's, whom he often visited, and there fell prostrate before him, imploring forgiveness and reconciliation. It is not to be doubted (says Mr. Fenton) but an interview of that nature, so little expected, must wonderfully affect him: and perhaps the impressions it made on his imagination con-

tributed much to the painting of that pathetic scene in *PARADISE LOST*, in which Eve addresseth herself to Adam for pardon and peace. At the intercession of his friends who were present, after a short reluctance, he generously sacrificed all his resentment to her tears :

—— soon his heart relented
Tow'rds her, his life so late and sole delight,
Now at his feet submissive in distress.

Mr. Thyer thus farther enlarges upon the same subject. " This picture of Eve's distress, her submissive tender address to her husband, and his generous reconciliation to her, are extremely beautiful, I had almost said beyond any thing in the whole Poem ; and that reader must have a very sour and unfriendly turn of mind, whose heart does not relent with Adam's, and melt into a sympathizing commiseration towards the mother of mankind : so well has our Author here followed Horace's advice,

—— Si vis me flere, dolendum est
Primum ipsi tibi ——

Art. Poet. 102

Milton, with great depth of judgment, observes in his " Apology for Smectymnuus," that " he who would not be frustrate of his hope to write well in laudable things, ought himself to be a true poem ; that is, a composition of the best and honourablest things, and have in himself the experience and practice of all that which is praise-worthy. Of the truth of which observation, he himself is, I think, a shining instance in this charming scene now before us, since there is little room to doubt but that the particular beauties of it are owing to an interview of the same nature, which he had with his own wife, and that he is only here describing those tender and generous sentiments which he then felt and experienced."

Newton.

BOOK XI.

1. Thus they in lowliest plight, &c.] Milton has shown a wonderful art in describing that variety of passions which arise in our first parents upon the breach of the commandment that had been given them. We see them gradually passing from the triumph of their guilt through remorse, shame, despair, contrition, prayer, and hope, to a perfect and complete repentance. At the end of the tenth book, they are represented as prostrating themselves

upon the ground, and watering the earth with their tears: to which the Poet joins this beautiful circumstance, that they offered up their penitential prayers on the very place where their Judge appeared to them when he pronounced their sentence. There is a beauty of the same kind in a tragedy of Sophocles, where OEdipus, after having put out his own eyes, instead of breaking his neck from the palace-battlements (which furnishes so elegant an entertainment for our English audience) desires that he may be conducted to mount Cithæron, in order to end his life in that very place where he was exposed in his infancy, and where he should then have died, had the will of his parents been executed. As the Author never fails to give a poetical turn to his sentiments, he describes in the beginning of this book, the acceptance which these their prayers met with, in a short allegory formed upon that beautiful passage in holy writ (Rev. viii. 3, 4.): “ And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar, which was before the throne: and the smoke of the incense, which came with the prayers of the saints, ascended up before God.” We have the same thought expressed a second time in the intercession of the Messiah; which is conceived in very emphatic sentiments and expressions.

Addison.

BOOK XII.

11. Henceforth what is to come I will relate,] Milton, after having represented in vision the history of mankind, to the first great period of nature, dispatches the remaining part of it in narration. He has devised a very handsome reason for the Angel's proceeding with Adam after this manner; though doubtless the true reason was, the difficulty which the Poet would have found to have shadowed out so mixed and complicated a story in visible objects. I could wish, however, that the Author had done it, whatever pains it might have cost him. To give my opinion freely, I think that the exhibiting part of the history of mankind in vision, and part in narrative, is as if an history-painter should put in colours one half of his subject, and write down the remaining part of it. If Milton's Poem flags anywhere, it is in this narration, where in some places the Author has been so attentive to his divinity, that he has

neglected his poetry. The narration, however, rises very happily on several occasions, where the subject is capable of poetical ornaments; as particularly in the confusion which he describes among the builders of Babel, and in his short sketch of the plagues of Egypt.

Addison.

Mr. Addison observes, that "if Milton's Poem flags anywhere, it is in this narration;" and to be sure, if we have an eye only to poetic decoration, his remark is just; but if we view it in another light, and consider in how short a compass he has comprized, and with what strength and clearness he has expressed the various actings of God towards mankind, and the most sublime and deep truths, both of the Jewish and Christian theology, it must excite no less admiration in the mind of an attentive reader, than the more sprightly scenes of love and innocence in Eden, or the more turbulent ones of angelic war in Heaven. This contrivance of Milton, to introduce into his Poem so many things posterior to the time of action fixed in his first plan, by a visionary prophetic relation of them, is, it must be allowed, common with our Author, to Virgil, and most epic poets since his time; but there is one thing to be observed singular in our English Poet, which is, that whereas they have all done it principally, if not wholly, to have an opportunity of complimenting their own country and friends, he has not the least mention of, or friendly allusion to his. The reformation of our church from the errors and tyranny of popery, which corruptions he so well describes and pathetically laments, afforded him occasion fair enough, and no doubt his not doing it must be imputed to his mind's being so unhappily embittered, at the time of his writing, against our government both in church and state; so that to the many other mischiefs, flowing from the grand rebellion, we may add this of its depriving Britain of the best panegyric it is ever likely to have.

Thyer.

648. They hand in hand, with wand'ring steps and slow,

Through Eden took their solitary way.] If I might presume to offer at the smallest alteration in this divine work, I should think the Poem would end better with the foregoing passage than with the two verses here quoted. These two verses, though they have their beauty, fall very much below the foregoing passage, and renew in the mind of the reader, that anguish which was pretty well laid by that consideration,

The world was all before them, where to choose
Their place of rest, and Providence their Guide.

Addison.

The reader probably may have observed, that the two last books fall short of the sublimity and majesty of the rest: and so likewise do the two last books of the Iliad, and for the same reason, because the subject is of a different kind from that of the foregoing ones. The subject of the two last books of the PARADISE LOST, is history rather than poetry. However, we may still discover the same great genius; and there are intermixed as many ornaments and graces of poetry as the nature of the subject and the Author's fidelity and strict attachment to the truth of Scripture-history, and the reduction of so many and such various events into so narrow a compass, would admit. It is the same ocean, but not at its highest tide; it is now ebbing and retreating. It is the same sun, but not in its full blaze of meridian glory; it now shines with a gentler ray as it is setting. Throughout the whole, the Author appears to have been a most critical reader, and a most passionate admirer of holy Scripture. He is indebted to Scripture infinitely more than to Homer and Virgil, and all other books whatever. Not only his principal fable, but all his episodes are founded upon Scripture. The Scripture hath not only furnished him with the noblest hints, raised his thoughts, and fired his imagination; but hath also very much enriched his language, given a certain solemnity and majesty to his diction, and supplied him with many of his choicest, happiest expressions. Let men therefore learn from this instance, to reverence those sacred writings. If any man can pretend to deride or despise them, it must be said of him at least, that he has a taste and genius the most different from Milton's that can be imagined. Whoever has any true taste and genius, we are confident will esteem this Poem the best of modern productions, and the Scriptures the best of all ancient ones.

Newton.

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