To Honorah,

Wishing you
A Merry Christmas and
A Happy New Year!

1919 - Grace.
THE

POETICAL WORKS

OF

JOHN MILTON

EDINBURGH:
W. P. NIMMO, HAY, & MITCHELL
LIFE OF JOHN MILTON.

By J. M. ROSS.

John Milton was born in Bread Street, in the city of London on the 9th of December 1608. Almost nothing is known with certainty regarding the family to which he belonged. He says himself, (Defensio Secunda,) that he was come of an honourable race; and his earliest biographers, Aubrey, Wood, and Philips, more specifically state that he was descended from an ancient Oxfordshire family, one of whom, according to Philips, "having taken the wrong side in the contests between the Houses of York and Lancaster, was sequestered of all his estate but what he held by his wife." Whatever truth there may be in this tradition, the first Milton of whom we have any definite knowledge is the poet's grandfather, usually called John, but more probably Richard Milton, said to have been an under-ranger or keeper of the Forest of Shotover, near Holton, in Oxfordshire. He was a rigid Catholic, and, if the conjecture of Mr Hunter, the eminent antiquary, (Vide Milton: A Sheaf of Gleanings, 1850) is correct, was twice fined, in the reign of Elizabeth, for non-attendance at the parish-church. By his marriage with a widow Jeffrey, he had a son named John, the father of the poet, who studied at Christ Church, Oxford, but who, abjuring Romish tenets at an early age, was, in consequence, disinherited by his offended parent. John thereupon betook himself to London towards the close of the sixteenth century, where he became a scrivener, (a sort of conveyancing lawyer,) and prospered so much in his profession, that, according to Aubrey, he "got a plentiful estate by it." He was a man of fine tastes and accomplishments, and enjoyed no inconsiderable reputation as a musical composer several years before the poet was born. He is the author of several madrigals and other pieces, and of the two fine psalm-tunes, Norwich and York; "and so, apart from all that he has given us through his son, there yet rests in the air of Britain.
capable of being set loose wherever church-bells send their chimes over English earth, or voices are raised in sacred concert round an English or Scottish fireside, some portion of the soul of that admirable man, and his love of sweet sounds," (Masson's Milton, vol. i., p. 38.) From him, his son doubtless derived his deep love of music; but he appears to have also derived something still more precious—that incorruptible integrity of soul that has secured for him a reverence accorded to no other English poet. Milton, who was justly proud of such a parent, pronounces him vir integer-rimus. His household was pervaded by a spirit of serious, Puritan piety, untinged however by the slightest approach to moroseness or bigotry. The more than parental generosity which he exhibited in the education of his gifted son is a proof of the liberality of his ideas and culture. By his wife, Sarah Caston or Bradshaw, he had six children, three of whom (the first, fourth, and fifth) died in infancy. Of the survivors, a daughter, Anne, was the eldest; then came the poet; and after him Christopher, the youngest, born in 1615. Anne was married in 1624 to a Mr Edward Philips, who held a situation in the Crown Office in Chancery. Their son, also named Edward, was a pupil and biographer of the poet. Christopher became a lawyer, and "adhered, as the law taught him," (to use without endorsing the royalist language of Dr Johnson,) "to the king's party." Late in life, he rose to eminence, was knighted, and made a judge by King James VII.

Milton's childhood was passed in stirring and eventful times. The Scottish successor of Elizabeth,—obstinate, yet vacillating,—irascible, yet feeble,—pugnacious, yet cowardly,—a sorry mixture of conceit, cunning, arrogance, and poltroonery,—had quite alienated from him the lovers of both civil and religious liberty. The English parliaments steadily resisted his extravagant pretensions to authority, doggedly disbelieving in "the right divine of kings to govern wrong," while his peevish animosity towards the rising spirit of Puritanism (grounded on nothing better than his aversion to anybody but himself exercising the liberty of private judgment) had led him into a positively fanatical support of prelacy, the only effect of which was to exasperate and inflame the religious zeal of the Opposition. Mr. Masson (Life of Milton, vol. i. pp. 45–47,) groups together a variety of important occurrences that happened during the first twelve years of the poet's life, such as the burning of Arians at Smithfield and Burton-on-Trent; the rise of that baleful luminary, Villiers, Duke of Buckingham; the death of Shakespare; the beheadal of the chivalrous Sir Walter Raleigh ("to please the Spanish court," as the people said;) the meeting of the famous Synod of Dort; and the angry grumblings of the nation at the reluctance of James to support his son-in-law, the Elector Palatine, chosen Emperor of Germany by the Protestant party,—a reluctance caused by a wish not to offend the Spanish monarch, whose daughter he was then anxious to secure for his son Charles. Some of these things, Mr. Masson suggests, could hardly fail to be much
talked of in so serious and intelligent a household as that of the elder Milton; hence we may in some measure realise what were the wider and more general influences that moved and directed the current of the poet's early thoughts and feelings. He was a precocious child, or perhaps we should rather say that, being trained from his first years with "ceaseless diligence and care," (The Reason of Church Government, Book II,) his intellect had developed itself with proportionate rapidity. Anyhow, we are informed, on the authority of his brother Christopher, that he was a poet at the age of ten; but none of his childish verses have survived. His first instructor after his father was a Mr Thomas Young, a Scotchman, and a zealous Puritan, but also, as is quite evident from Milton's letters, a man of excellent scholarship and literary tastes. About 1620, he was sent by his father to St Paul's School, then one of the best classical seminaries in London. At this time, the head-master was Alexander Gill, "a noted Latinist, critic, and divine," who had moreover "such an excellent way of training up youth that none in his time went beyond it." "Notwithstanding," says Aubrey, "he had his moods and humours, as particularly his whipping-fits." He had a son, also named Alexander, who was his assistant, and was in great repute among the boys for stylish scholarship. When Milton went to St Paul's, Gill, junr., was a young man of twenty-two or twenty-three; and one can easily imagine the reverence with which a studious and aspiring boy, still labouring under the difficulties of his imperfect knowledge, would look up to this "splendid maker of Greek and Latin verses." Gill, junr., was noted, besides, for a certain audacity of opinion in matters political, and a love of hot, contemptuous language towards people whom he disliked, that would naturally be attractive to lads only beginning to think, and particularly so to one who, in later years, startled all England, and even the scholastic magnates of the Continent, by the boldness of his theories, and the vulturine fierceness of his style. At all events, they were close companions. Writing to him from college, Milton speaks of his "almost constant conversations with him," (Epist. Fam. 3,) and of the great advantages he had derived from his society. And there can be no doubt that Gill, however rash, unwise, or violent, was well fitted for stimulating the literary ambition of a boy like John Milton. The poet used to send him from Cambridge specimens of his poetical compositions, partly for friendship's sake, and partly that he might receive the benefit of his "severe" and "candid" criticism. But Milton's most powerful stimulus was from within. Nature had given him the habits and cravings—and, we may add, the sufferings—of a scholar. He says himself, in the Defensio Secunda—"My father destined me, while yet a little boy, for the study of humane letters, for which my appetite was so voracious, that, from the twelfth year of my age, I scarcely ever went from my lessons to bed before midnight; which, indeed, was the primary cause of injury to my eyes, to whose natural weakness there were also added frequent headaches." His nephew Philips
speaks of his "admirable success" at school; and from him also we learn that the midnight oil was consumed by the young student not only in the "exact perfecting of his school-exercises," but in "voluntary improvements of his own choice." Among these voluntary improvements we must include some acquaintance with the great names of English literature. This is usually inferred from the fact that the earliest extant poems of Milton,—viz., the paraphrases into English of Psalms cxiv. and cxxxvi., (both of which belong to the last year of his attendance at St Paul's School,) contain, or are thought to contain, epithets and images taken from, or, at least, suggested by Chaucer, Spenser, Sylvestor, Drayton, Drummond, Fairfax, and Buchanan. It is not in the least unlikely that Milton had read these poets, and had appropriated such of their felicities of expression as he fancied, for he was the "prince of plagiarists;" but it would be better to infer Milton's knowledge of English authors at this point of his life from a priori considerations than from the slender evidence furnished by these pieces. For a boy of fifteen, the poems are, if not wonderful, yet of much more than average excellence. Dr Johnson says, "They raise no great expectations." But being little else than translations, poetical exercises, how could they? It appears to us that their spirit and versification are genuinely and even finely poetical. And that is the most that could be expected.

On the 12th of February 1624, Milton was admitted, at the age of sixteen, a lesser pensioner of Christ's College, Cambridge. Here he resided for seven years. Of his academic curriculum we know hardly anything. Mr Masson has indeed furnished us with a very elaborate delineation of the outward and general aspects presented by the university, together with some interesting sketches of the heads and tutors of the various colleges. From these we can form a tolerably correct notion of the common life and talk of the place; of the sort of people by whom the poet was surrounded; and even of the scholastic discipline that he underwent; but the rest is nearly a blank. The background is well filled in, the accessories are all there, but the principal figure is wanting. Yet it may be doubted if even a contemporary of Milton could have thrown much light on this period of his life. He was a laborious recluse, who cared very little for the society of other Cantabs, preferring to pursue in proud, if not contemptuous isolation, an independent course of study. After a four years' residence, he complains, in an epistle to Gill, of his want of genial companionship, and of the low intellectual status of the students. In his second year he quarrelled with his first tutor, Chappell, and was apparently rusticated. Dr Johnson is manifestly not displeased to think, though he says he is ashamed to relate, that the author of Paradise Lost "suffered the public indignity of corporal chastisement." This was probably a Royalist scandal, originating in a malicious exaggeration of the fact, viz.—that Chappell had, in addition to harsh threats, offered some indignities to his pupil, to which the latter would not submit
Milton's rustication, if it even amounted to so much, extended only to a month or two. He did not lose a single term during his whole course. On his return he exchanged the tutorship of Chappell for that of a Mr Tovey. There is ground for believing that Milton was for some years unpopular in his college; the causes may be conjectured, but are not known. If he did feel contempt for the mass of his fellow-students, he was the last person in the world to conceal it; and a haughty, imperious, irreproachable scholar, visibly conscious of his own superior gifts, is the individual of all others whom the careless mob of undergraduates most sincerely and emphatically abhor. Yet it is certain that this unpopularity must have ultimately disappeared before the recognition of hissplendid powers and attainments. Philips distinctly affirms that "he was loved and admired by the whole university, particularly by the fellows and most ingenuous persons of his house;" and this statement is confirmed by the more unimpeachable testimony of the poet himself, who twice refers to the subject in terms which shew that probably no Cambridge student stood so high as himself in the respect and esteem of the university authorities. His departure was actually acknowledged by the fellows of Christ's College to be a public loss! Nevertheless it may be seriously doubted if there was much real warmth of feeling in the "esteem" of his learned superiors. At all events, it does not appear that the first scholar of the university was offered a fellowship, although it is just possible this may have resulted from his opinions in regard to subscription being already known. Milton himself, we know, never looked back to his residence at Cambridge with other feelings than those of positive dislike. He took, however, the usual degrees of B.A. (1629) and M.A. (1632.) In all his academic exercises, and in all his subsequent allusions to this period of his life, we find evidences that he had already turned his mind to the loftiest moral and literary meditations. There is no hesitancy or vacillation about his predilections. He does notdaily even in jest with humble or unworthy topics. An austerescorn ofall things frivolous, or mean, or base, marks every utterance. When the idea first steadily presented itself before him, that he too might become a poet, it was accompanied with this noble conviction, "that he who would not be frustrate of his hope to write well hereafter in laudable things ought himself to be a true poem—that is, a composition and pattern of the best and honourablest things; not presuming to sing high praises of heroick men, or famous cities, unless he have in himself the experience and the practice of all that which is praiseworthy," (Apology for Smectymnus,) There is something sublime, too, in the unaffected rapture which the ancient sages excite in him. How genuinely he loves the "shady spaces of philosophy," the "divine volumes of Plato," and the "abstracted sublimities" of Knowledge and Virtue, to be found in their pages. We are reminded of those glorious lines in Comus—

"How charming is divine philosophy!
Not harsh, and crabbed, as dull fools suppose."
But it is not only in his studies that the Miltonic love of themes, lofty and pure, is visible. At Cambridge his poetic genius began to bear such fruit as England had rarely seen. Not to mention several minor pieces of remarkable beauty, it was there he composed, for Christmas 1629, his *Hymn on the Morning of Christ's Nativity*—a poem which, for mingled majesty and beauty, has perhaps no equal among the higher kind of lyrics in the English language. There is a solemn richness of melody in the verse that is perfectly enchanting. Think of a youth of twenty-one penning lines like these—

"Ring out, ye crystal spheres,
Once bless our human ears,
If ye have power to touch our senses so;
And let your silver chime
Move in melodious time;
And let the bass of Heaven's deep organ blow;
And with your nine-fold harmony,
Make up full concert to the angelick symphony.

"For if such holy song
Enwrap our fancy long,
Time will run back and fetch the age of gold:
And speckled vanity
Will sicken soon and die,
And leprous sin will melt from earthly mould;
And hell itself will pass away,
And leave her dolorous mansions to the peering day.

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"The oracles are dumb,
No voice or hideous hum
Runs through the arched roof in words deceiving:
Apollo from his shrine
Can no more divine,
With hollow shriek the steep of Delphos leaving.
No nightly trance or breathed spell,
Inspires the pale-eyed priest from the prophetick cell.

"The lonely mountains o'er,
And the resounding shore,
A voice of weeping heard and loud lament;
From haunted spring and dale,
Edged with poplar pale,
The parting genius is with sighing sent;
With flower-in-woven tresses torn,
The nymphs in twilight-shade of tangled thickets mourn."

Milton at college was famed for his beauty; he was nicknamed "the lady of Christ's;" not, however, it may be presumed, because of anything feminine in his manner or appearance, but rather on account of "that exceeding fairness of complexion" noted by Aubrey. Indeed, we learn from Wood that he had a manly, resolute, and even dauntless gait; and the poet himself, who is never loath
to speak in his own praise when occasion requires, tells us (Defensio
Secunda) he reckoned himself so good a swordsman, that he was
not in the least afraid of anybody, however robust! He was rather
under the middle stature, of an oval countenance, with auburn
hair, and dark gray eyes.

On leaving the university, Milton went to reside with his father,
who had now retired from business, and was living at Horton in
Buckinghamshire. His friends appear to have been surprised that
he did not immediately choose a profession. To them it seemed
that he was wasting his energies and opportunities. Even before
he left Cambridge, one, at least, had ventured to remonstrate with
him on his excessive love of study and lettered ease. We possess
the poet's reply, in which he does not deny that he takes an "end-
less delight" in "speculation," but vindicates his course in his in-
variably exalted style. He confesses that he is not anxious "to
press forward as soon as many do," but "keeps off with a sacred
reverence and religious advisement—not taking thought of being
late, so it gives advantage to be more fit; for those that were latest
lost nothing, when the master of the vineyard came to give each
one his hire." His father had meant him for the Church, and was
naturally enough somewhat disappointed that so brilliant a son
should forego his legitimate prospects of ecclesiastical celebrity.
We cannot say what glowing dreams the old scrivener may have
cherished; he had a right, however, to be enthusiastic in his hopes,
which were destined to be more than fulfilled, although in a way
that he probably never anticipated. That he remonstrated with
Milton is clear from the Latin poem Ad Patrem, but his reason
and affection were both too strong to allow him to force the inclina-
tions of his son. The latter, in truth, was sternly set against be-
coming a priest. He tells us (The Reason of Church Government)
"that he who would take orders must subscribe slave, and take an
oath withal, which unless he took with a conscience that would
retch, he must either straight perjure or split his faith,"—a state-
ment the precise intent of which has been differently understood,
but in any case it unmistakably evinces the vigour of his antipathy
to the office of a clergyman in the Church of England; nor have
we far to go to seek the cause of this antipathy.

The ruling spirit of the Church at this moment was William
Theologians are still divided in their opinions concerning this
remarkable man; but those accustomed to look upon churchmen
as they would upon plain unconsecrated individuals, find it less
difficult to agree. In the eyes of such he stands out as the most
thorough-going, the most sincere, and the most tyrannical ritualist
ever bred within the bosom of a Protestant Church. Not cruel
or bloodthirsty by disposition, he was yet capable of the most
cruel and atrocious acts—if necessary to the execution of his
favourite policy. There was then no mercy in his nature. Of a
small and unphilosophical understanding, he found it easy to be
convinced of the rectitude of his "plan" for the restoration of the Church to its true dignity, and piously enamoured of all his elaborately contrived ceremonialism. Yet though his intellect was essentially paltry—and his Diary shews us that even his religion was half buried beneath the rubbish of imbecile superstitions—he was infinitely persistent, vigilant, and laborious. In his little soul there were no doubts, fears, vacillations; these were things he could not apprehend. If ever there was a man who had a "fixed idea," it was Laud. Hence the secret of his late but inevitable rise to power. He was long disliked, and by many detested,—not without reason, for he had sneaking ways about him, and used to play the spy on his opponents; but after 1622, when his intimacy with Buckingham commenced, his influence extended day by day, until, with the accession of Charles to the throne, (1625,) it became supreme. During the latter half, therefore, of Milton’s residence at the university, he had abundant opportunities of observing the effect of Laud’s influence on the Church, and thereby on the State, for at this period the affairs of the two were, from various causes, so intimately connected with each other as to be inseparable. He could not help seeing that it was absolutely triumphant in the councils of the king, and almost as much so within the Church itself—so far as preferments went; while at the same time it was embittering beyond measure the feelings of the nation. In this wretched state of things what other course was open to Milton than that he took? “Perceiving,” he says, (The Reason of Church Government,) “what tyranny had invaded the Church, . . . . . I thought it better to prefer a blameless silence before the sacred office of speaking, bought and begun with servitude and forswearing.” Little, indeed, recked the proud and free spirit of the youth who had hitherto passed his time in an “endless delight of speculation,” of the plans for securing conformity of worship, the bowings and genuflexions, the wax-candles, green and blue, the arrangement of altars, and all the other decorative paraphernalia, about which Laud was so pitifully zealous. Zeal for such things, and above all, persecution for nonconformity in such, could only excite disgust in one who was resolved to stand fast in the liberty where-with Christ had made him free; and so “Church-outed by the prelates,” Milton withdrew to serener meditations, amid the pleasant landscapes of Buckingham.

The next six or seven years of Milton's life were perhaps the happiest he ever enjoyed. His imagination was in the spring-time of its freshness and beauty, and at liberty to luxuriate among the wealth and variety of natural phenomena. "The outward shows of sky and earth" were ever before him, nor can we doubt that "impulses of deeper birth would come to him in solitude." The scenery round Horton—its bowery woodlands, its broad levels, its "glowing orchards," its rich meadows, and its murmuring rivulets, would

"sweetly creep
Into his study of imagination."
and yield from day to day an exquisite delight. His intellect, too, was incessantly gathering strength not only from that active exercise of independent judgment on the events of his time to which Milton was irresistibly compelled, but also, and probably in a greater degree, to his continued and extended studies. The ancient literature and philosophy of Greece and Rome were again carefully perused. It is said that during this period he read all the Greek and Latin writers, and though the statement is unquestionably an exaggeration, it at least indicates the comprehensive nature of his work. His knowledge of Italian, begun at an earlier date, was now, it may be presumed, enlarged. In that tongue his favourite authors were Dante and Petrarch—partly, as he himself informs us, because of the purity of their genius; for this was a point on which Milton was nobly strict. Meanwhile his muse was not asleep. Immediately after betaking himself to the country, he appears to have devoted himself to literary composition with singular ardour. In the fact that most of what are called his minor poems are believed to have been produced in the first two or three years of his residence at Horton, I think we can see the bright and vivid and generous ambition of the emancipated student. Not that Milton was anxious about obtaining a reputation, or that the compulsory labours of academic life were an irksome drudgery to him. Far from that. He had the true nature of a scholar; his patience, firmness, tenacity, and love of rigorous vigils, but still the sense of fresh life and power that his new freedom would give him, must have acted as a spur to his poetical activity. Comus, a Masque, was produced in 1634, when the poet was in his twenty-sixth year, and was, as the title informs us, “presented at Ludlow Castle, before John, Earl of Bridgewater, then President of Wales.” That nobleman had just entered on his vice-regal office, and was dispensing a series of splendid hospitalities. Lawes, the eminent musician, was requested to furnish a musical entertainment; a masque was suggested. Milton was a friend of Lawes, if not a pupil, (for we know that during his residence at Horton he occasionally went up to London to take lessons in music and mathematics,) and it is conjectured with extreme probability that he furnished the words of the masque at the request of the former. The circumstances that gave it birth are, however, though not uninteresting, matter of little moment; the poem itself is the great thing. One hardly knows how to speak of it. It is well-nigh impossible to praise its golden lines in temperate words. We are hurried almost irresistibly into the language of rapture. The chastened splendour, the classic richness of its descriptions, have never been equalled. Every page displays the exuberance of a youthful but mighty imagination; yet there is no trace of that mere riot of disordered fancy, that repulsive mixture of the sublime and the silly, that often marks the earlier manifestations of poetic genius. This is owing not alone to the erudition or taste of Milton, his familiarity with and appreciation of the great masters of classic style, but also, and in a high
degree, to that spirit of reverence and love of idealised morality which find their proper expression in a diction as lofty and pure. The passage in which the brother of the lady sets forth the power and security of the virgin Chastity, is one of the finest things that even Milton ever wrote, and may be selected as an illustration of those qualities that more or less pervade the whole poem. The rich, sweet, copious harmony of the verse, which moves slowly, as if burdened with its fulness of music, is another element of fascination in Comus. It is well described in those lines in which the attendant spirit characterises the singing of the lady—

“A solemn-breathing sound
Rose like a steam of rich distill’d perfumes,
And stole upon the air, that even Silence
Was took ere she was ware, and wish’d she might
Deny her nature, and be never more,
Still to be so displaced. I was all ear,
And took in strains that might create a soul
Under the ribs of Death!”

Probably of still earlier date than Comus are those twin-poems L’Allegro and II Penseroso, in which we seem to discern a love of natural imagery for its own sake, that free delight in the changing colours and sounds of earth and air, which in a youth is one of the surest signs of a genuinely poetical soul. L’Allegro (“The Cheerful Man”) instinctively seeks out and revels in the gladness and gaiety of nature. For him the lark startles the dappled dawn, chantineer crows with lively din, huntsmen rouse the slumbering morn, the great sun ascends the sky in his flaming amber robes, the ploughman whistles and the milkmaid sings, the shepherds dance to the music of merry bells and jocund rebecks, the spicy nut-brown ale is quaffed, thongs of bold barons pass, and store of ladies whose bright eyes rain influence,—all such splendid pageantry as youthful poets dream, floats by. For him Johnson treads the stage with learned sock, and Shakspeare warbles his native wood-notes wild, and night, with soft Lydian airs married to immortal verse, laps him into golden slumbers! Il Penseroso (“The Pensive Man”) loves glistening bowers and shades; the melancholy music of the nightingale; the wandering moon high in the heavens; the slow, deep sound of the swinging curfew-bell; the mystic enchantments of midnight studies; a morn of wind, and cloud, and dim rains; lonely groves where the murmur of brooks and bees entice dewy-feathered sleep, and mysterious dreams wave their wings about his soul; the dim, religious light of cloisters; the solemn peal of the organ; the ecstasies of devotion; and an old age of wondrous lore, lifting his soul to something like prophetic strain. Arcades, a poem of the same sort as Comus, but much shorter, is described as Part of an Entertainment presented to the Countess-Dowager of Derby at Haresfield by some noble persons of her Family. It is conjectured to have been written about 1634. Milton did not write anything more of much consequence for the next three years or so. Was this because he was busy with
his Italian and classic studies! From a letter to his friend Charles Diodati, written the year before he departed for the Continent, we learn that he was reading history deeply at that time; but we are inclined to believe that his genius may have been distracted from the work of original composition by the ever-increasing political complications of the times. Laud was carrying out his "plan" with all the spiteful rigour of his character. He was now archbishop of Canterbury, and the real director of public affairs in the kingdom. England had no Parliament, but that did not distress Laud much. The Privy Council, he thought, could transact business better; and where that failed, the Court of High Commission, meeting in the famous Star Chamber, over which the Archbishop himself presided, was certain to succeed. At this period, the chief work the "government" had to perform was the infliction of punishments (often hideously cruel) for nonconformity. The higher offices of the Church were filled by the adherents of Laud, and new and extraordinary powers were conferred on the bishops for trying offenders. The indignation excited by the Articles of Visitation was great; and no wonder, when we read that the Articles of the Bishop of Norwich involved eight hundred and ninety-seven distinct queries! The universities, as well as the rest of the nation, were placed under this hateful espionage. Everywhere, Puritan sentiments were pertinaciously attempted to be repressed by a body of "black dragoons." Milton was the last man in England to be patient under such a system, which required for its perfection the slitting of noses, the cropping of ears, the humiliation of the pillory, fines, imprisonments, and exile! That he was fiercely wroth against it is evident from his next poem, Lycidas, a threnody written in 1637, in memory of Edward King, Fellow of Christ's College, Cambridge, who was drowned on his passage to Ireland in the autumn of that year. It contains a passage which, as Milton himself subsequently said, "foretells the ruin of our corrupted clergy, then in their height." The poem has been severely, not to say savagely, criticised by Dr Johnson, as destitute alike of nature, art, truth, and novelty! The "diction" is asserted to be "harsh, the rhymes uncertain, and the numbers unpleasing." The rage of the critic, partly springing perhaps from his having discovered its malignity to the Church, is wildly unjust. Lycidas is simply one of a series of mementoes of a favourite tutor, by university wits and scholars. Such a poem could hardly have been otherwise than stiffly classical. The wonder is that it was not written in Latin, like most of the other pieces. Instead of feeling surprised at its coldness and want of passion, we are rather delighted to see the warm breath of living emotion gently diffuse itself through the frozen forms of an academic exercise. In other respects there is not a single objection of Johnson's that will bear investigation. Not only individual lines, but whole passages of Lycidas, have a rhythmic beauty of expression far superior to the monotonous metallic clang of the Doctor's own couplets.
Milton about this period, if not earlier, appears to have formed a wish to visit the Continent. The death of his mother, 3d April 1637, may have left him more at liberty to gratify his desire. It may be thought strange that one so keenly interested in the welfare of his country should have chosen to leave it in so critical an hour; but we should remember that the Puritans were still without organisation or definite purpose, and that, at this very time, some of the most practical and sagacious of the party, including Cromwell and Hampden, were seriously meditating voluntary expatriation as the only course left open to them. Besides, though Milton was a patriot, he was also in an equal measure a scholar and poet, and doubtless longed to visit the classic shores of the Mediterranean. There perhaps he thought amid new scenes to regain that composure of intellect and imagination which we suspect had been broken up at home by the pressure of thoughts which he would have reckoned it shameful and found it impossible to exclude. The consent of his generous and affectionate father was obtained, and in April 1638 he set out on his travels, accompanied by a single man-servant. He carried with him some letters of introduction; among others, one from Sir Henry Wotton, Provost of Eton, who had besides sent the young poet a private letter, warmly praising his Comus, and giving him the advice which he says he himself got from a Roman courtier how to behave himself in Italy,—

*I pensieri stretti et il viso sciolto,* ("Thoughts close, and looks loose.") He first proceeded to Paris, where he stayed only a few days, but long enough to be introduced to "that most learned man. Hugo Grotius," by Lord Scudamore, English ambassador at the Court of Versailles. The two men were worthy to converse with each other, for, however dissimilar in their literary aspects, two nobler scholars, two more dauntless liberal and philosophic thinkers, were not then to be found in the whole range of Christendom! Journeying leisurely through the French provinces, he arrived at Nice in the month of June, where his eyes first caught the beauty of Italian scenery. Thence he sailed to Genoa and Leghorn, and proceeded inland to Florence, the centre of Italian art, and *belles-lettres.* Here Milton remained for two months. The reception which he met with from members of the various literary academies,—the Della Crusca, Florentine, &c.,—was in the highest degree courteous and hospitable after the fashion of the age. Yet it perhaps did no more than express their surprise and admiration that a boreal region should have nurtured a better scholar and verses-maker than them all. Milton, on the other hand, was profoundly gratified. "The memory of you, Jacopo Gaddi,—of you, Carlo Dati,—of you, Frescobaldi, Coltellini, Bonmattei, Chimentelli, Francini, and of not a few others, always delightful and pleasant as it is to me, time shall never destroy," (Defensio Secunda.) The most interesting incident in his residence at Florence was his interview with the illustrious Galilec, "a prisoner to the Inquisition," as Milton says with befitting scorn, "for thinking in astronomy other-
wise than the Franciscan and Dominican licentiets thought." Galileo was not, as is sometimes supposed, immured in a dungeon, but was simply restricted to his little villa at Arcetri, near Florence. He was then old and blind, but he still prosecuted, with the help of assistants, his favourite study, and may have also amused his visitor (nothing loath to listen) with some sallies of that mocking and mordant wit, at the expense of ignorant priests, which, far more than his "heresy" about the rotation of the earth, cost him trouble during his life. The poet has preserved two reminiscences of the "Tuscan artist" in his Paradise Lost. From Florence he travelled, by way of Siena, to Rome, where the same civilities awaited him that he had experienced in the former city. The first acquaintance that he made here was Lucas Holstenius, a quondam Oxford student, secretary to Cardinal Barberini, and one of the keepers of the Vatican library. Through him he was introduced to the Cardinal himself, who was particularly noted for his politeness to English visitors. Barberini was wonderfully cordial towards Milton. He singled him out at one of his magnificent musical entertainments, and presented him to the company in a most honourable fashion. With other Roman scholars also, such as Salsillus and Selvagii, he became intimate, and received from them, as from his Florentine friends, those "written encomiums" which he prized so highly. The flattery of these encomiums may be gross, if based on Milton's Latin verse alone; but they nevertheless indicate that their authors had some clear apprehension of the transcendent genius of the young Englishman, who amply repaid them for their praise. As Johnson bluntly puts it, "The Italians were gainers by this literary commerce." From Rome, after a lapse of nearly two months, Milton went on to Naples, in the company of an "Eremite friar," who introduced him to Giovanni Battista Manso, Marquis of Villa, a chivalrous and highly-educated nobleman, the friend and protector of the illustrious but unhappy Tasso, himself a poet and philosopher, (of the elegant ethico-sentimental school,) and the founder of various literary institutions in the city where he lived. Manso quickly conceived a great regard for the young stranger, frequently called upon him, acted as his guide in his rambles about Naples, and told him that he would gladly have shewn him additional attentions, but for the dangerous notice which he had attracted by the freedom of his speech "in the matter of religion." We are not to suppose that Milton was rude—only that he was outspoken. Among the accomplished scholars with whom he associated, he did not feel it necessary to be as reticent as among a circle of cowled monks; and he tells us that in their company he frankly uttered his views when occasion demanded. Before he left, Milton addressed to Mango a splendid epistle in Latin, in consideration of which, the latter presented the poet with two cups of rich workmanship, accompanied with what Johnson truly enough calls a "sorry distich," the point of which is taken from the famous mot
of Pope Gregory the Great, on seeing some fair-haired, blue-eyed English slaves exposed for sale in the market-place of Rome:

"Ut mens, forma, decor, facies, mos, si pietas sie,
Non Anglus, verum hercle Angelus, ipse fores."

Milton's original intention was to have visited Sicily and Greece, but he says, "The sad news of civil war coming from England called me back; for I considered it disgraceful that, while my fellow-countrymen were fighting at home for liberty, I should be travelling abroad at ease for intellectual purposes." From Naples he returned to Rome, where he again spent two months, and arrived once more in Florence towards the end of February 1639. After a short excursion to Lucca, he set out for Venice, crossing the Apennines, and passing through Bologna and Ferrara. His residence in the island-built city was of short duration; there he shipped for England the "rare and curious" books which he had collected in his travels up and down the Peninsula. His course next lay through the fertile plains and famous towns of Lombardy, over the Pennine Alps, and along Lake Leman to Geneva, where he stayed for a week or two, to enjoy the society of "the most learned professor of theology," John Diodati, uncle of his friend Charles, who had just recently died. Resuming his homeward journey, he passed rapidly through France, and landed in England about the beginning of autumn, after an absence of fifteen months. During all his wanderings his conduct had been blameless—worthy of him who thought no man should dare to be a poet whose life was not itself a poem. "I take God to witness," he solemnly affirms, "that in all those places where so many things are considered lawful, I lived sound and untouched from all profligacy and vice, having this thought perpetually with me, that though I might escape the eyes of men, I certainly could not the eyes of God."

Milton's first step after his return was to look out for some occupation. He must have felt that his generous father had supported him long enough, and would now be anxious to earn an independent livelihood. He therefore resolved to settle in London, and rented rooms in the house of one Russel, a tailor, in St Bride's Churchyard, and commenced a private boarding-school. Dr Johnson invites his readers to make themselves merry at this ludicrous result of the poet's patriotic vapourings. Unhappily for the Doctor, there is not in the circumstance adequate cause for hilarity. Milton did not hurry home to run a muck against every prelate whom he might chance to meet in the streets. Politically he was quite destitute of influence. He had taken no part in public affairs before he left for the Continent; and if known at all to the men of action, it could only be as a recluse scholar and poet, whose services might one day be of use to them; but at present, he was probably of less consequence among the Puritans than the humblest martyr who had got his nose slit, or his ears cropped, for laughing at Laud. He had no opportunity, therefore, of rushing headlong
into some prominent situation, (as Dr Johnson seems to think he was bound to do,) and was obliged to bide his time—a thing which, as we have seen, it was not difficult for him to do, and which in any case he had not to do long. From St Bride's Churchyard he removed to a larger house in Aldersgate Street, where his pupils increased. But, however laboriously and earnestly Milton may have devoted himself to their education, his chief thoughts were bestowed on the affairs of his country. For the next twenty years or so of his life, we catch hardly a single glimpse of the poet in his singing robes; but even amid the controversies into which he plunged, the sound of magnificent harmonies, such as English prose never knew before or since, rises up at intervals, from "a troubled sea of noises and hoarse disputes," preluding the grandeur of his future verse.

The strife between Charles and the people of England was now about to assume a more desperate and sanguinary character than it had hitherto presented. The despotism of Laud and Strafford was on the eve of being overthrown. In 1640 the memorable Long Parliament assembled; its members fierce with suppressed rage, and full of indomitable resolution. Instead of voting supplies, they at once impeached and condemned Strafford, and drew up a grand remonstrance, comprising a catalogue of all the grievances, civil and religious, to which the nation had been subject since the days of Elizabeth. The disorders and tyrannies of the church,—in other words, the policy of Laud,—was the special object of their onslaught. Milton had long ago made up his mind on such matters. His contempt for bishops was almost fanatical. We might say he burned with scorn, and on their devoted heads poured out all the vials of his haughtiest wrath. To him they stood out as the principal enemies of that intellectual and moral freedom which he loved with a strength of passion that perhaps none of his contemporaries felt; he was therefore not slow to fan the flame of Parliamentary opposition. In 1641 appeared his treatise on Reformation, and a reply to Archbishop Usher's "Confutation" of the five Puritan ministers, who wrote against Bishop Hall under the name of Smectymnuus. Next year he published The Reason of Church Government urged against Prelacy, a work of splendid eloquence and power; but especially interesting and valuable to us now on account of sketches which it gives of the literary studies and designs of the author. From it we learn that it was the "written encomiums" of the scholars of Italy that first inspired with the hope of leaving "something so written to aftertimes, that they should not willingly let it die." He tells us how his mind "in the spacious circuits of her musing," had revolved many themes as the subject of epic strains, but that he had not yet determined "where to lay the pattern of a Christian hero." He proudly pledges himself, however, when a season of peace comes, and he can once more behold "the bright countenance of truth in the quiet and still air of delightful studies," to do for his own country, as far as in him lies, what "the greatest and choicest wits of Athens, Rome, or modern Italy, and those old Hebrews," did for
their; but such great things, he sublimely confesses, are only to be accomplished "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." Already it is manifest Milton’s thoughts are setting in the direction of Paradise Lost.

The Civil War now broke out, and the poet appears to have been for some time absorbed in its mighty issues; at least his voice is silent. When Reading was taken by the Parliamentary forces, his aged father left Horton, and came to reside in London with his son. Next year Milton did a rather dangerous thing; he slipped quietly out to the country on Whitsunday morning, without letting anybody know, and about a month after came back with a wife. The lady’s name was Mary Powell, daughter of a Squire Powell, living at Forest Hill, Shotover. Milton had known the family before. Unfortunately for his domestic comfort, the Powels were royalists, and his wife, who had been accustomed to much company and gaiety, and had been wont to dance with the King’s officers at home, soon grew wearied of the austere and philosophic society of her husband, fretted perhaps by the vicissitudes of the dread conflict waging round him, which poor Mary Powell could never sympathise with, nor rationally apprehend. At the end of their severe honeymoon she got her friends to ask her home till Michaelmas; but when Michaelmas came she refused to return. Milton twice wrote to her to come back, but in vain; whereupon he resolved to divorce her, for he was not a man to do things by halves. We must say that this incident presents the poet in a most unambiable light, and in spite of all the ungenerous talk about the “commonplace” character of Squire Powell’s daughter, we cannot help thinking that Milton’s revenge was both too savage and too sudden. However, he immediately proceeded to justify the course he intended to pursue; and in 1644 published The Doctrine and Discipline of Divorce, and The Judgement of Martin Bucer concerning Divorce, followed in 1645 by Tetrachordon; or, Expositions upon the four chief Places of Scripture, which treat of Marriage; and Colasteron. The Westminster Assembly of Divines was then sitting, and of course could not allow Milton’s heresy to pass. They caused him to be brought before the Lords, but he was dismissed without censure. From this period, according to Johnson, dates the poet’s enmity to Presbyterianism, but the observation is more plausible than acute. Milton never liked, or could have liked, the Presbyterians; the intense love of individual liberty which characterised him instinctively repelled him from a religious body that objected not to the power of the Church, but merely to the constitution of the hierarchy. His sympathies naturally turned towards Independency, and even that form of religion was ultimately too cramped for him, so that finally he was forced to fall back into a solitary Christianity, and to worship God alone.

Besides his writings on divorce, the year 1644 also witnessed the
puissance of his *Tractate on Education*, which though Utopian in its general design, abounds in the most sagacious and practical remarks on the nature of true education; and his *Areopagitica*, a *Speech for the Liberty of Unlicensed Printing*. The last of these is indisputably the most magnificent prose composition in the English tongue. It rises as high above all other prose writings as *Paradise Lost* above all other poems. The massiveness of its thoughts, the majesty of its sentiments, and the inexhaustible wealth of its language, make us imagine that we are listening rather to “the large utterance of the early gods,” than to the voice of a mere mortal. It contains passages compared with which (to use the words of Macaulay) “the finest declamations of Burke sink into insignificance.” The picture of England is especially sublime, “Methinks I see in my mind a noble and puissant nation rousing herself like a strong man after sleep, and shaking her invincible locks; methinks I see her as an eagle mewing her mighty youth, and kindling her undazzled eyes at the full mid-day beam; purging and un sealing her long abused sight at the fountain itself of heavenly radiance; while the whole noise of timorous and flocking birds, with those also that love the twilight, flutter about amazed at what she means.”

Next year (1645) Milton published the first edition of his English and Latin poems, and about the same time was reconciled to his wife, who came to him and “implored forgiveness on her knees.” She appears to have taken this step by the advice of her relatives, who were probably beginning to grow alarmed at the military successes of the Puritans, and also at the audacity of the poet, who had set about courting another lady. There is no reason, however, to doubt that the reconciliation was both genuine and permanent. The King’s officers had little time for dancing now, and perhaps Mary Powell had grown a sadder and a wiser woman since her foolish flight. After the taking of Oxford by the Parliamentary forces in June 1646, her father, mother, brothers, and sisters came up to London, and were received in a frank and kindly manner by Milton. A month or so later she gave birth to her first child, a daughter named Anne. The house was inconveniently crowded; one reason, it may be conjectured, why Milton’s pen remained idle for a time. On the 1st of January 1647 his father-in-law died, and in the March following he lost his own father, who lived long enough to see at least the dawn of his son’s reputation. The return of the Powells to Oxfordshire again restored the house to quiet. “It now looked,” says Philips, “like a house of the Muses only.” Milton’s scholars, however, rather fell off, and so in 1647 he removed to a smaller house in Holborn, opening at the back into Lincoln’s Inn Fields, where he continued his private studies, and also commenced his *History of England*. In political controversy his help was not at this moment needed, for the triumph of the Puritans was so complete that “Apologies” of any kind would have been superfluous; but the execution of Charles I., 30th January 1649—an act of tremendous
audacity, which startled and offended multitudes of people both at home and abroad—completely altered the state of matters. In less than a fortnight Milton was in the field with a pamphlet "to compose the minds of the people," entitled *The Tenure of Kings and Magistrates*, in which he seeks to justify the conduct of the Parliament. The Puritan leaders were delighted with his zeal and promptitude; they foresaw how valuable his services might be to their cause, and offered him the office of foreign or Latin secretary to the Council of State, with a salary of £290. Milton accepted it, and entered on his duties 15th March 1649. Besides his ordinary and more official work of turning into Latin the foreign correspondence of the country, he had at times more arduous and dangerous work to do. Scarcely had he entered on his new appointment, when the famous *Icon Basilike* appeared, professing to give an account of King Charles in his later misfortunes, and pathetically painting him as a broken-hearted saint. This little lachrymose book became immensely popular, and Milton was requested to counteract its influence. With this aim in view, he wrote in the course of the year a pamphlet, entitled *Iconoclastes* ("The Image-breaker") in which is more visible than in any of his previous publications that spirit of bitter, envenomed, and savage invective that reached its culmination in his next encounter, which immediately awaited him. Towards the close of 1649, Claude de Saumaise, better known as *Salmasius*, a professor in the University of Leyden, and reckoned one of the first scholars, if not the very first, in Europe, published his *Defensio Regia pro Carolo Primo ad Carolum Secundum*. He undertook the defence at the request of Charles II., (then living in Holland,) and is said to have received beforehand a hundred jacobuses "to excite his industry." The Council of State, as in the previous case, desired Milton to draw up a reply. In the early part of 1651 appeared his *Pro Populo Anglicano, Defensio, &c.*, another of his prose masterpieces, almost worthy to rank along with the *Areopagitica* were it not for the coarse and even barbarous personalities, the ponderous quips and cranks, and the wretched puns that disfigure it. *Salmasius* was no match for his opponent in anything except perhaps classical learning. Johnson justly describes him as a man who "probably had not much considered the principles of society, or the rights of government." These were things which Milton, on the other hand, had meditated profoundly for years; and if his ideas were not altogether such as a wise experience would approve, they were at least the grand convictions of a mighty and enthusiastic genius, and moreover they were in harmony with the exalted spirit of the time. *Salmasius* died at Spa, September 3, 1653; and Milton—such was the inhumanity engendered by controversy in those grim days—pleased himself with the belief that his victory had shortened his adversary's life. But his labours had been too much for his eyesight, originally weak, and in the same year he became wholly blind. A little before this—the exact date is unknown—his wife died, leaving three daughters, Anne
(already mentioned,) aged seven, Mary five, and Deborah, still an infant.

Milton's next publication appeared in 1654. It was in answer to the Regi Sanguinis Clamor ad Cælum adversus Parricidas Anglicanos of Peter Dumoulin, and was entitled Defensio Secunda pro Populo Anglicano. More bitter and abusive even than its predecessor, it yet contains passages of the finest eloquence. The panegyric on Cromwell has been often quoted, and will doubtless be thought more just and true in our day (thanks mainly to Thomas Carlyle) than it has been at any period subsequent to the Restoration. In 1655 he published two more controversial pamphlets, and in 1656 married Catherine Woodcock, daughter of a Captain Woodcock of Hackney. This lady died in childbirth early in the following year. The poet has commemorated her virtues in what we venture to pronounce, in spite of Johnson's criticism, an exquisite sonnet. The death of Cromwell, in 1658, was a fatal blow to Milton's political dreams and hopes; yet he did not at first seem to realise that it was such. No better proof could be given of the essentially-theoretical character of his political views than the fact that he thought it possible to argue the nation into maintaining a republican form of government in Church and State. Treatises, letters, and pamphlets, were poured forth by him for the next eighteen or twenty months like earnest supplications; but in vain. The fires of Puritan zeal were extinct, and the nation at large was supplying no more fuel. It might be true, as Milton had said, that "nothing is more pleasing to God, or more agreeable to reason, than that the highest mind should have the sovereign power;" but the highest mind was gone for ever, and the thoughts that had inspired Cromwell were twisted into impracticable crotchets by small bodies of visionary and discordant fanatics. England was heartily tired of these gloomy doctrinaires. It wanted to be "merry England" again, to enjoy cakes and ale, to see lads and lasses dancing on its village-greens; and the result was, the restoration of Charles II. in 1660, amid the ringing of bells, and universal acclamations. All this was very melancholy for Milton to look on. The theocracy which he had so vehemently defended had crumbled into ruins, or rather had vanished like the "baseless fabric of a vision." Instead of those grave and earnest fanatics who, in the time of the Protector, had invested Whitehall with a sombre dignity, there now appeared round the Merry Monarch "a loathsome herd, which could be compared to nothing so fitly as to the rabble of Comus—grotesque monsters, half-bestial, half-human, dropping with wine, bloated with gluttony, and reeling in obscene dances," (Macaulay's Essays, "Milton.") Nothing was left for the blind poet but to withdraw into the inner sanctuary of his nature, where the new order of things could not come, where "the barbarous dissonance" of the times, "the sound of riot and ill-managed merriment, the rudeness and swilled insolence of late wassailers," would be unheard, and where he might enjoy absolute freedom.
"Before the starry threshold of Jove's court,  
. . . .  Where those immortal shapes  
Of bright aerial spirits live inspered  
In regions mild of calm and serene air,  
Above the smoke and stir of this dim spot,  
Which men call earth."

In truth, Milton had already done so. No sooner had the great Cromwell died than as if, with a prophetic, though at the time unconscious, instinct that his political career was at an end, he betook himself to the composition of *Paradise Lost*. It was a divine method of consolation.

Milton suffered little personally from the Restoration beyond neglect. It is even probable that some forbearance was shewn to him. The attorney-general was ordered to prosecute him for his *Defence of the English People*, but it does not appear that the prosecution was followed up, and his name was not included in the list of exceptions from the Act of Oblivion. There is, moreover, a story to the effect that he was offered by the new government his old office of Latin secretary. The story may not be true, but it indicates, we think, that, in spite of his intense sympathy with Cromwell, and his fierce hatred of the Crown, a certain respect was entertained for his superb abilities. About 1662, he removed from Holborn to Jewin Street, where he married his third wife, Elizabeth Minshull, daughter of a Cheshire gentleman. She proved a good nurse to the blind poet. "God have mercy, Betty," said her husband to her one day about a year before his death, "I see thou wilt perform according to thy promise, in providing me such dishes as I think fit whilst I live, and when I die thou knowest that I have left thee all." Philips reports less favourably. He says that she oppressed her step-children; but as Milton complains that his daughters were "unkind" and "undutiful," the accusation of the nephew may imply little real harshness after all. It is easy to see that she would require to look very sharply after girls who "made nothing of deserting" their blind and helpless father, who "did combine together with the maid to cheat him in her marketings," who "made away with some of his books, and would have sold the rest to the dunghill woman." On the other hand, we must not forget the repulsive task which he had imposed on them. He had taught them to read, without understanding, all the languages which he knew himself; and to be forced (as they habitually were) to utter for hours consecutive words which conveyed no meaning to their ears could not but be, as Johnson says, "a trial of patience almost beyond endurance," more particularly to girls who inherited from their mother a decided aversion to literature and philosophy. In 1665, Milton made his last change of residence to a small house in Artillery Walk, leading into Bunhill Fields. A picture of him as he appeared at this period of his life is interesting. According to the painter Richardson, "an aged clergyman of Dorsetshire found John Milton in a small chamber hung with rusty green, sitting in an elbow-chair, and dressed neatly in black; pale, but not cadaverous-
his hands and fingers gouty, and with chalk-stones." Richardson himself gives us a pleasant glimpse of the old poet, sitting "before his door in a gray coat of coarse cloth, in warm sultry weather, to enjoy the fresh air; and so, as in his own room, receiving the visits of the people of distinguished parts, as well as quality." Among the former was "glorious John" Dryden, who, though still addicted to the composition of those absurd tragedies which made Milton pronounce him a good rhymist, but no poet, fully recognised the immense genius of his friend. Aubrey has left us a minute account of his habits. In summer, he used to rise at four; in winter at five o'clock. He then heard a chapter of the Hebrew Bible, after which he breakfasted, and had books read to him, or dictated till twelve. Then he took a short walk, dined at one, spent the afternoon in his garden, in strolling about the neighbourhood, and in playing on the organ. In the evening, he would entertain visitors from six to eight, and take a light supper with them. When they departed, "he had a quiet pipe of tobacco, and a glass of water, and then retired to rest." His conversation, we are told, was "extremely pleasant, but satirical," and he "was visited by the learned much more than he did desire."

After seven years or so of regular but not exhausting labour, (he composed from twenty to fifty lines at a time,) Paradise Lost was completed. It was sold (27th April 1667) to Samuel Simmons, bookseller, for £5, with the promise of a second £5 when 1300 copies of the first edition, a third £5 when as many of the second, and a fourth £5 when the same number of the third edition should be cleared off—each edition to consist of 1500 copies. The first edition was sold in the space of two years, but the second did not appear till the year of the poet's death. When he had finished the poem, he shewed it to his friend Ellwood, the Quaker, who remarked: "Thou hast said much here of Paradise Lost, but what hast thou to say of Paradise found." About a year after, Milton handed his friend a second manuscript. It was Paradise Regained! The latter poem, however, was not published till 1671, when it appeared along with Samson Agonistes—his last poetical effort. These were succeeded after two years by a second edition of his minor poems. In addition, he wrote several prose works in the interval elapsing between the Restoration and his death, which may be briefly enumerated. Accidence Commence't Grammar, (of the Latin tongue, 1661;) The History of Britain, (as far as the Conquest, 1670;) Artis Logice Plenior Institutio, (after the method of Ramus, 1672;) Of True Religion, (in which he is for tolerating every religious sect except Roman Catholics, partly on the ground that there is no heresy except a denial of the paramount authority of Scripture, 1673;) Epistoluarum Familiarum Liber Unus, (a collection of Latin letters to his friends, and college exercises, 1674;) A Brief History of Moscovia, &c., (published eight years after Milton's death,) and his now famous De Doctrina Christiana, (first discovered by Mr Lemon in the State Paper Office in 1823,
and edited and translated by the Rev. C. Sumner, afterwards Bishop of Winchester.) Its importance arises from the fact that it has settled the question of the poet’s faith, proving him to be an Arian, as some critics had previously suspected from the tone of one or two passages in Paradise Lost.) Milton died Nov. 8, 1674, leaving property to the value of £1500. He was buried in the Church of St Giles, Cripplegate, beside the father who had loved him, and whom he had loved so well.

Milton’s life was in the main one of cheerful godliness. Although austere in his morals, he was not morose in his disposition. Political controversy, intensified in its virulence by religious animosities, hurried him at times into savage personali ties and fanatical hates, but his soul was by nature serenely serious. In the quiet and still air of delightful studies he enjoyed supreme felicity; and even in old age, when darkness hung about him day and night, and evil tongues were busy, the vision that rises before us, as we think of the blind poet musing on his mighty theme, or listening to the oracles of God, to the verse of Euripides, Dante, or Spenser, or accompanying with song the thrilling music of the organ, is not that of a sourcd and disappointed politician, but of a seraphic bard, who drinks liberally of sweet and solemn joys from the perennial founts of his own pure genius.

Some additional remarks upon the characteristics of Milton’s genius may be fitly appended to the preceding memoir. The poem in which these are most conspicuous is Paradise Lost,—by universal consent, the greatest work of its author. The form of the poem is the Epic—the noblest style of poetry; the subject, the Fall of Man—the most momentous event in the history of the race; the purpose, “to vindicate the ways of God to man”—the most glorious that could inspire a creature. Milton had thus at the outset, as Addison observes, an advantage over all other writers; and hence the question of his superiority is dependent simply on the circumstance, whether or not he has proved himself equal to the grandeur and felicity of his theme. It is hardly necessary to say, that in the opinion of all critics he has been sublimely successful. Paradise Lost is acknowledged to be, if not the richest, at least the oftiest effort of imaginative intellect in the whole range of literature. In the elaboration of his “great argument,” Milton had to ascend into the heaven of heavens, to place himself beside the throne of the Almighty, to listen to the “loud hosannas” of adoring angels, to survey the “bright pavement that like a sea of jasper shone, impurled with celestial roses,” and to enter into the august councils of the Father and the Son; he had to descend into the depths of hell, and make himself familiar with its “floods and whirlwinds of tempestuous fire,” its “sights of woe,” its “regions of sorrow,” its “doleful shades, where peace and rest can never dwell,” and where “hope never comes that comes to all;” to find an entrance into the soul of Satan, and his companion fiends, and to mark every vicissitude of their agony, despair, and hate; he had to cross the trackless
wastes of Chaos, and reveal "the secrets of the hoary deep;" he had to visit "blissful Paradise," the garden of God,—its delicious glades and bowers, whose trees "bloom ambrosial fruit;" its "crisped brooks," that "run nectar" over "orient-pearl and sands of gold;" its "umbrageous grots and caves," hung with clusters of the mantling vine; and above all, he had to think with the first of men and the first of women, and not discolor the divine simplicity of their thoughts with the conceptions of a later experience. It was, in truth, a gigantic task, yet we may safely say that on the whole Milton has performed it like a giant. He has failed only where success was impossible to a creature. The language which he has put into the mouth of the Deity in the third book of Paradise Lost, is excessively tame, but it could scarcely have been otherwise. An idea constantly present in the Scriptures is the unsearchableness of God's thoughts and ways: "Such knowledge is too wonderful for me; it is high I cannot attain unto it." "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." It was probably a profound sense of the mystery of the Divine nature, and of the utter ignorance in which we must ever remain regarding that awful Life, the same yesterday, to-day, and for ever, that quelled the imaginative ardour of the poet, and forced him to take refuge in the venerable platitudes of theology. He perhaps felt that the richest embellishments of style would, after all, be infinitely unworthy of the speaker, and the most elaborate rhetoric only a splendid profanation. Many a poet has risen to a wondrous altitude of thought (and none higher than Milton himself) in celebrating the praises of God, but not one has ever succeeded in making Him speak divinely. We could not worship the Eternal but for our belief in the unutterable majesty of His spirit, and we therefore shrink with an instinctive wisdom and reverence from every attempt to perform this impossible miracle. Milton, from the nature of his theme, could not evade the attempt, nor consequently escape the failure.

But on lower ground Milton is supreme. Angels are beings not beyond the conception of a finite imagination. They are possessed by sentiments and influenced by motives similar to, if not identical with, those of mortals. Both have creaturehood in common, and if the former are the most exalted of creatures, this circumstance only renders them the noblest subjects of poetical representation. In fitly portraying them, human genius may be tasked to its utmost, but it need not be overtasked. Milton knew this, and girded himself for the work with majestic courage and resolution. He had the qualities necessary for its accomplishment in a far higher degree than any other poet. None ever approached him in magnificence of conception. This magnificence is partly imaginative and partly moral. His ideas and imagery, impressive in themselves, acquire an additional, though not an alien dignity from the solemn elevation of his spirit. Simplicity, or clearness, is another of his promi-
nant characteristics. No mist rests on the wide heaven of his imagination, obscuring the outlines of the colossal figures he has summoned into being. These are invested with no doubtful or shadowy grandeur, that a closer inspection might dissipate, but stand out in distinct and palpable sublimity, like the mythic gods of ancient Greece. No person of ordinary intelligence can have any difficulty in grasping Milton's meaning, or in seeing clearly the picture which the poet sets before him. He may fail to comprehend its full truth, power, and beauty—for that requires a certain affinity of nature, an inborn appreciation of greatness—but in other respects he is on a par with the most refined and cultivated reader. Milton's genius is not marked by any subtle suggestiveness, such as we find in Shakspeare, and after another fashion, in Wordsworth. Nor, perhaps, is its absence to be regretted in his case. The tendency of such a quality of imagination is adverse to that vast and massive portraiture which his theme required, as may be seen from a consideration of Goethe's Mephistopheles. The evil spirit of Faust is a marvellously subtle creation, perhaps in deeper harmony with a philosophic view of Satanic character and agency than Milton's arch-fiend, but he wholly lacks the visible splendour, magnitude, energy, and power of the latter. The conception of the German poet may be more profound and penetrating; that of the English poet is more Titanic and august. To appreciate Mephistopheles, one must have pondered much over the problem of evil, but a schoolboy could hardly fail to be impressed with the colossal outline of Satan.

In material grandeur, the Leader of the fallen angels dwarfs into insignificance every figure in literature. The very descriptions of his form and appearance awe the reader. Milton ransacks nature and mythology to find illustrations sufficiently great to serve his purpose, and then proceeds to amplify them in such a manner as to infuse the feeling of something terrible, baleful, or dangerous. What a picture, for example, is that given us of the Fiend talking to Beelzebub, "with head uplift above the waves," amid the pale glimmering of the livid flames, through which his eyes blaze horribly! He lies, "floating many a rood," like—

"That sea-least
Leviathan, which God of all His works
Created hugest that swim the ocean stream:
Him haply slumbering on the Norway foam,
The pilot of some small night-founder'd skiff,
Deeming some island, oft, as seamen tell,
With fluid anchor, in his scaly maw,
Moors by his side under the lee, while night
Invesrs the sea, and wished morn delays."

Even more poetical, with a still more mysterious touch of terror in the illustration, is this other portrait of the "dread commander:"

"His form had not yet lost
All its original brightness; nor appear'd
But it is not the description of Satan's appearance only which display this dread sublimity; his character, actions, and sentiments partake of the same. Although his agony is a hundredfold fiercer and more torturing than that of his followers, with what fearfully sublime fortitude does he suppress it! A wild savage hope of ultimate victory in some shape or other, makes him exult with appalling joy, even amid the fiery horrors of hell. After the first stupor caused by defeat has passed off, his indestructible ambition renews its audacity. Almost the first words he utters are—

"What though the field be lost?  
All is not lost; the unconquerable will,  
And study of revenge, immortal hate,  
And courage never to submit or yield."

Milton does not represent Satan as a vainglorious boaster, as some critics have asserted. On the contrary, he ascribes to him a deadly earnestness of soul. The Fiend believes in himself, and is consequently sincere in his blasphemy. He knows, and confesses, that God is immeasurably greater and wiser than himself; that all the forces of the universe are at His disposal; yet from the fact, that his own nature, his "empyreal substance," is "by fate," immortal, he eagerly draws the conviction that there is something over which God has no absolute mastery, by virtue of which, eternal war at least may be waged against Him; and that itself seems a kind of triumph, inasmuch as it must "disturb His inmost counsels from their destined aim." No doubt he "vaunts;" but not to conceal his shame or despair; he does so mainly because the invincible pride of his imagination forces him to hope against hope. "I give not heaven for lost," is the very opposite of a reckless boast; it is the fierce fanatical conviction of an impiety that is prepared to struggle for ever against the Almighty. In thus representing the character of Satan, Milton perhaps meant to teach us how thoroughly evil, or sin, blinds the hostile soul to a true comprehension of the Highest, so that He ceases to appear as a Being who must be ever victorious in all strife that He wages. Satan can never see the true relation in which he stands to God. His notions of the Divine omniscience become so confused and weakened with his Fall, that he thinks God may be outwitted by guile, if not overcome by force.

The qualities in which Satan surpasses all his followers, are daring, wisdom, and resolution. Moloch, long afterward "besmeared with blood of human sacrifice and parents' tears," displays a desperate energy, and a murderous thirst for revenge, but he lacks wisdom; the "graceful" orator Belial, who could make the worse
appear the better reason, is at bottom a slothful coward, without real insight or definite purpose; Mammon is actually more at home in hell than in heaven, and would fain settle down quietly in his new abode, and begin digging for gems and gold; and Beelzebub is only greater than the others by being an alias of Satan. His speech in the great council of the fiends, might have been uttered by the chief himself, and indeed we are told that his "devilish counsel" was first devised and proposed by Satan. Even his appearance and form closely resemble those of the latter—

"Deep on his front engraven, Deliberation sat, and public care; And princely counsel in his face yet shone Majestic, though in ruin; sage he stood, With Atlantian shoulders fit to bear The weight of mightiest monarchies."

But the real burden of the infernal policy falls on Satan. To him belongs the mighty work of reanimating the courage and hopes of the rebel angels, of reconciling them to their black fate—

"The mind is its own place, and in itself Can make a heaven of hell, a hell of heaven;"

of organising new plans to frustrate the Divine purpose, and of carrying these into execution. In malignant power of enthusiasm, sagacity of device, and force of will, he towers far "above his fellows." Is it not sublimely characteristic, too, that he alone appears capable of moral anguish? When his myriad followers files before him, though his eye is "cruel," it yet cast

"Signs of remorse and passion to behold. Millions of spirits for his fault amerc'd Of heaven, and from eternal splendours flung For his revolt."

When he tries to speak,

"Thrice he assay'd, and thrice, in spite of scorn, Tears such as angels weep, burst forth."

And when he is nearing Eden after his solitary flight through Chaos, he almost grieves at the ruin he mediates; pouring forth for the first time the hidden misery of his soul, and for an instant, at least, seeming to regret that mad ambition which had cost him his original felicity. Such agonies are unknown to the lesser fiends, and in nothing is Satan's immense superiority to them more admirably exhibited. These faint, illusive, momentary relentings heighten by contrast our idea of the implacable animosity which he cherishes against God, and are master-touches of genius. But they are not allowed to move him one jot or tittle from his purpose;
on the contrary, they only serve to intensify his nate, and to goad him into a more diabolical rage.

Milton's pictures of Eden and of our first parents are in their way as wonderful as those of Pandemonium and its dread inhabitants. The change from the burning lake with its fiery surges; from the lurid splendours of the infernal palace; from the wild distracted games of the fiends, and their almost pathetic efforts to soothe their misery with music and philosophic speculation, though in this they "find no end, in wandering mazes lost," to the soft and sunny landscapes of Paradise, with its tranquil skies, its murmuring waters, and dewy meadows, its glowing and perfumed orchards, its cool groves of palm and olive, of myrtle and laurel, gently alive with ernal airs, and the gladsome song of birds—is infinitely delicious. We are in truth somewhat oppressed by the sublimity that reigns without intermission in hell. The scenery, the characters, the sentiments, are all conceived on a scale of such magnitude; there is such a continual presence of the fearful, the horrible, and the ghastly, such a violent play of mighty passions, that our imagination is wearied with the strain put upon its activity, and we feel relieved when we escape the society of beings who, after all, are only magnificent maniacs, and find ourselves breathing the balmy air of the new-born earth, and wandering amid scenes of untainted loveliness. The point has been much but (as it appears to us) unprofitably discussed, to what extent Milton's descriptions of nature display originality of imagination. Some critics very decidedly deny his merit in this respect. They admit the richness, but not the freshness of his pictures. Now originality in landscape-painting may shew itself in two ways—either in the general conception of a scene, or in the curiosa felicitas of the language. Some poets excel in both; Wordsworth, for example, who specially cultivated this branch of his art, and has attained in it, we may almost venture to say, an unapproachable excellence. Keats, in his Endymion at least, is an illustration of the second of these forms of originality. His word-painting in that poem is at times miraculously fine and novel; but the total effect of a series of lines is often next to nothing, on account of the entire absence of that spirit of unity which gives cohesion to the separate touches, and finally produces an impressive whole. Shakspeare, too, when he pleases, can surprise us with a most subtle and delicate flash of description, that reveals nature in a rare and unexpected light. The necessities of the drama forbade him to do more. On the other hand, there are poets, whose originality has none of this picturesque nicety of phrase, who appear indifferent to novelty, or incapable of it; but who can nevertheless imagine some grand or beautiful whole—in itself thoroughly original, and can work it out by the use of pre-existing materials. Such was the case in some measure with Spenser, but to a far greater degree with Milton; and hence there is nothing to alarm us in the numerous "plagiarisms" which Warton, and Todd, and
others, have discovered in his poems. It is true that he borrowed choice expressions freely from his predecessors, but it was to elaborate a picture of his own, not to imitate any of theirs. Milton's particular phrases may often be found elsewhere, but his Pandemonium and his Paradise exist nowhere but in his own immortal work. Let it be remembered that Milton was the greatest scholar among English poets, that books had been his constant companions from childhood; that he was actually familiar with the poetry of the classic and English authors before he knew or could consciously appreciate that of Nature, and we will easily understand why a certain learned gloss is visible in his language, and his pages teem with reminiscences of an anterior literature.

Our first parents are delineated with consummate skill. What a rich, luscious simplicity there is even in the physical description! Milton's genius was thoroughly sensuous, and delighted excessively in colour and form, though the severe rectitude of his moral nature gives a feeling of purity even to his materialism. There are, indeed, one or two amorous passages between Adam and Eve that are perhaps rendered with an extreme freedom; but the poet is careful to remind us that nuptial dalliance was no sin before the Fall had introduced "guilty shame" into the world. Milton's ideas were chaste, but not mawkish, on the subject of sexual love. Nothing, again, appears to us more charming or more perfect in general than the language which he puts into the mouths of Adam and Eve. The mild gravity of exhortation, the air of affectionate yet scarcely conscious command, the strong yet serious tenderness of affection in the former, are exquisitely contrasted with the yielding softness, the coy submission, and the meek yet keen delight that Eve takes in her husband's kisses and caresses. In her speech there is a most graceful and artless eloquence. Her account of how she first became aware of her existence is as faultless in conception and execution as anything that exists in literature. The original hint from which the picture was designed is probably to be found in the myth of Narcissus. Eve says that her own image in the "watery gleam" so charmed her, that had she not heard a voice,

"There I had fix'd
Mine eyes till now, and pined with vain desire."

But how admirable the idea of adapting it to the "mother of all living," and how vivid and rich the amplification! So borrowing, Milton is assuredly open to no censure. And where shall we find simpler and lovelier lines than these in which she tells her love to Adam, in words of "linked sweetness long drawn out?"

"Sweet is the breath of morn, her rising sweet,
With charm of earliest birds; pleasant the sun,
When first on this delightful land he spreads
His orient beams, on herb, tree, fruit, and flower,
Glistening with dew; fragrant the fertile earth
After soft showers; and sweet the coming-on.
Of grateful evening mild; then silent night,
With this her solemn bird, and this fair moon,
And these the gems of heaven, her starry train.
But neither breath of morn, when she ascends
With charm of earliest birds; nor rising sun
On this delightful land; nor herb, fruit, flower,
Glistening with dew; nor fragrance after showers,
Nor grateful evening mild; nor silent night,
With this her solemn bird; nor walk by moon,
Or glittering starlight, without thee is sweet.

The morning hymn of praise which Adam and Eve offer in concert to their Maker is, from beginning to end, full of majestic beauty. Coleridge's Hymn to Mount Blanc is a deliberate imitation of its melodiously-rolling verse, and of its solemn and universal invocations. That Milton has on the whole succeeded in making our first parents preserve in speech and action a consistency with his preconceived idea of their character and knowledge is, we think, undoubted. They are neither the simious savages of modern speculative science, nor the spiritual and intellectual prodigies of an irreflexive and fanciful theology. They inspire neither disgust by a barbarous ignorance, nor credulity by impossible perfections. They are modelled upon the simple, dignified, and philosophic representation in the Book of Genesis, which makes man a unique creature, bearing only a material and superficial relation to the other animal life of the planet, and finding his true prototype, not in the beasts that perish, but in the spirit of the Almighty himself. "Let us make man in our own image." But Milton, as we have said, has been careful to avoid extravagance in his conception. Although Adam and Eve are stamped with the divine impress, they are not divine. In acquired or experimental knowledge, either moral or mental, they are mere children. It would, of course, have been absurd, either in a poetic or in a philosophic point of view, to have represented them as sheer know-nothings, the mansion of their brain full of large but unfurnished apartments! Milton does not, indeed, perplex himself with the origin of human knowledge. The riddles of speculation, the outcome of a restless subjectivity, had no charm for his clear, strong, objective genius. He had a wholesome aversion to all that kind of thinking which "finds no end in wandering mazes lost." Adam and Eve are rightly (for poetic purposes) assumed to possess more than a mere capacity for thought; they actually think and feel from the first moment of their existence. Since their creation was a miracle, why should the primary processes by which the machinery of their mental constitution was set a-going not be miraculous too? Milton endows them with such intellectual and emotional activity as seems least dependent for its exercise on a late experience. Moreover, their freedom from sin, the complete soundness of their nature, enables them, as it were, to think with a simple, intuitive wisdom, and to feel with an unconscious yet vivid sensibility. They have not, it is true, a large stock of ideas and sentiments, but those that they have are dignified
noble, and pure, springing from that "simplicity and spotless innocence" of soul that shunned not converse with God or angel. The goodness and glory of the Creator, the rich beauty of Eden by day, the starry mystery of heaven by night, the inexpressible sweetness of life, the charm of their unlaborious tasks, and their instantaneous apprehension of sexual difference, and of the psychological phenomena involved in that difference, are pretty nearly the limits of their thought and conversation. That Milton is uniformly successful in confining their language within these limits is more than just criticism can admit. When Adam metaphysically explains to Eve how her "uncouth dream of evil" may have originated, he perhaps reminds us more of the schoolman or the Greek peripatetic than of the intuitive child-like philosopher of Paradise, who had hardly yet reached the threshold of intellectual analysis. But, except in one or two instances, the consistency of character and knowledge has been astonishingly preserved; and when we consider that Milton's mind was burdened with the lore of history, his freedom from later allusions seems an almost miraculous triumph of genius.

The unfallen angels,—Uriel, "the interpreter" of God's "great authentic will;" Gabriel, "chief of the angelic guards;" Ithuriel, with his spear of celestial temper, that forces Satan, when seated "squat like a toad" at the ear of Eve, to re-assume his proper shape; Zephon, grave in rebuke, "severe in youthful beauty," whose "awful goodness" makes the Fiend stand abashed; Raphael, "the sociable spirit," whose glorious form, when first seen moving from the east through the trees of Eden, seems to Adam's fancy "another morn risen on mid-noon;" Abdiel, of incorruptible fidelity, whose zeal for God gives irresistible strength to his arm; and Michael, "of celestial armies prince," whose sword, tempered "from the armoury of God," in the terrible conflict waged on the plains of heaven, "smote and felled squadrons at once," and made even Satan writhe with hitherto unknown pain,—all these are portrayed, more in outline perhaps, but in the same majestic style, as the leaders of the fallen angels. Michael, in particular, is a grand figure. Though no positive analysis of his angelic characteristics is attempted, yet Milton describes his appearance and actions with such pomp of phrase and imagery, that he distinctly stands before us as a being of transcendent magnificence, strength, and dignity. The poet, in accordance with Jewish belief, of which we have a side glimpse in the Book of Jude, makes him the great adversary of Satan—

"Equal in their creation they were form'd."

But for august splendour of description, finally rising into a terrible sublimity, nothing surpasses Raphael's narrative of the rout of the rebel host by the Son of God, in the 6th Book. The passage beginning

"Forth rush'd with whirlwind sound
The chariot of paternal Deity."
is no doubt borrowed almost *verbatim* from the first chapter of *Ezekiel*. The Scriptures, however, have somehow always been regarded as common property, from which poets may take as liberally and as literally as they please. But what glorious thunder in the roll of the "fierce chariot"—

"O'er shields and helms and helmed heads he rode,
Of thrones and mighty seraphim prostrate;"

and the last lines, in which the rebel angels are described as taking their horror-stricken plunge into chaos, actually send a shuddering awe through the imagination—

"Headlong themselves they threw
Down from the verge of heaven; eternal wrath
Burnt after them to the bottomless pit."

It is unnecessary to give a sketch of the argument of *Paradise Lost*, since that is obtainable in a few minutes from a glance at the table of contents prefixed to each book. We have thought it better simply to restrict ourselves to a brief analysis of its chief poetical characteristics and merits. It only remains to be added, that the versification partakes of the general loftiness of the poem. It resembles most of all the rich, sonorous music of the organ, now rising up into a rolling thunder of sound, now dying away in clear, thrilling, solemn cadences; but though capable of the most varied modulation, it attains its highest excellence where the subject is sublime, as in the speeches of Satan, the hymn of Adam and Eve, and in the description of the Son of God going forth to end the war in heaven.

Of *Paradise Regained* and *Samson Agonistes* the limits of our space forbid us to speak. Suffice it to say, that the first of these poems, which Milton is said to have preferred to *Paradise Lost*, contains passages of the most polished beauty, and of the finest didactic argumentation. In style and spirit it is more classical than its great counterpart, but the subject did not permit of an equally broad and magnificent treatment. It should rather have been called the *Temptation* than *Paradise Regained*, for it relates exclusively to the temptation of Christ in the wilderness; but Milton perhaps selected the latter title to express his conviction that the success of the Saviour in that first grand conflict with Satan in the desert was virtually the triumph over the power of hell, and that his endurance of all future trial might be safely assumed. The style of *Samson Agonistes* is bald and severe; yet it displays withal a sculpturesque sublimity. The versification is strong, but harsh. We hear no more the music of *Comus*, or of *Paradise Lost*; nor do we behold a vestige of that gorgeous illustration that gives to these poems a tropical luxuriance of language. In their stead we have a solemn and rigid harmony, and a hard, stern, plain dignity of speech; but for all that, it is such a poem as only Milton could
have executed; and it possesses a peculiarly pathetic interest for us, both because it is the last of his great works, and because it is believed that the blind Hebrew giant, suffering under the ignominy of his fate, is, in some measure, a picture of the old poet himself—

"Fallen on evil days, and evil tongues,
In darkness and with dangers compass'd round."
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MILTON'S POETICAL WORKS.

PARADISE LOST.

BOOK I.

The First Book proposes, first in brief, the whole subject, man's disobedience, and the loss thereupon of Paradise, wherein he was placed: then touches the prime cause of his fall, the Serpent, or rather Satan in the Serpent; who, revolting from God, and drawing to his side many legions of angels, was, by the command of God, driven out of Heaven, with all his crew, into the great deep. Which action passed over, the Poeta hasteus into the midst of things, presenting Satan with his angels now falling into Hell described here, not in the centre (for Heaven and Earth may be supposed as yet not made, certainly not yet accursed,) but in a place of utter darkness, fitliest called Chaos: Here Satan, with his angels, lying on the burning lake, thunderstruck and astonished, after a certain space recovers, as from confusion, calls up him who next in order and dignity lay by him; they confer of their miserable fall; Satan awakens all his legions, who lay till then in the same manner confounded. They rise; their numbers; array of battle; their chief leaders named, according to the idols known afterward in Canaan and the countries adjoining. To these Satan directs his speech, comforts them with hope yet of regaining Heaven, but tells them lastly of a new world, and a new kind of creature to be created, according to an ancient prophecy, or report in Heaven; for, that angels were long before this visible creation, was the opinion of many ancient fathers. To find out the truth of this prophecy, and what to determine thereon, he refers to a full council. What his associates thence attempt. Pandemonium, the palace of Satan, rises, suddenly built out of the deep: the infernal peers there sit in council.

Or man's first disobedience, and the fruit
Of that forbidden tree, whose mortal taste
Brought death into the world, and all our woe,
With loss of Eden, till one greater Man
Restore us, and regain the blissful seat,
Sing, heavenly Muse, that on the secret top
Of Oreb, or of Sinai, didst inspire
That shepherd, who first taught the chosen seed
In the beginning how the heavens and earth
Rose out of chaos: or, if Sion hill
Delight thee more, and Siloa's brook that flow'd
Fast by the oracle of God; I thence
Invoke thy aid to my adventurous song,
That with no middle flight intends to soar
Above the Aonian mount, while it pursues
Things unattempted yet in prose or rhyme.
And chiefly Thou, O Spirit, that dost prefer
Before all temples the upright heart and pure,
Instruct me, for Thou know'st: Thou from the first
Wast present, and with mighty wings outspread
Dove-like, sat'st brooding on the vast abyss,
And madest it pregnant: what in me is dark,
Illumine; what is low, raise and support;
That to the height of this great argument
I may assert Eternal Providence,
And justify the ways of God to men.
Say first, for Heaven hides nothing from thy view,
Nor the deep tract of hell; say first, what cause
Moved our grand parents, in that happy state,
Favour'd of Heaven so highly, to fall off
From their Creator, and transgress His will
For one restraint, lords of the world besides?
Who first seduced them to that foul revolt?
The infernal Serpent; he it was, whose guile,
Stirr'd up with envy and revenge, deceived
The mother of mankind; what time his pride
Had cast him out from heaven, with all his host
Of rebel angels; by whose aid, aspiring
To set himself in glory above his peers,
He trusted to have equal'd the Most High,
If he opposed; and, with ambitious aim
Against the throne and monarchy of God,
Raised impious war in heaven, and battle proud,
With vain attempt. Him the Almighty Power
Hurl'd headlong flaming from the ethereal sky,
With hideous ruin and combustion, down
To bottomless perdition; there to dwell
In adamantine chains and penal fire,
Who durst defy the Omnipotent to arms.
Nine times the space that measures day and night
To mortal men, he with his horrid crew
Lay vanquish'd, rolling in the fiery gulf,
Confounded, though immortal: but his doom
Reserved him to more wrath; for now the thought
Both of lost happiness and lasting pain
Torments him; round he throws his baleful eyes,
That witness'd huge affliction and dismay,
Mix'd with obdurate pride and steadfast hate.
At once, as far as angels' ken, he views
The dismal situation waste and wild;
A dungeon horrible, on all sides round,
As one great furnace, flamed; yet from those flames
No light; but rather darkness visible
Served only to discover sights of woe,
Regions of sorrow, doleful shades, where peace
And rest can never dwell; hope never comes,
That comes to all; but torture without end
Still urges, and a fiery deluge, fed
With ever-burning sulphur unconsumed.
Such place eternal justice had prepared
For those rebellious; here their prison ordain'd
In utter darkness, and their portion set
As far removed from God and light of heaven,
As from the centre thric e to the utmost pole.
Oh, how unlike the place from whence they fell!
There the companions of his fall, o'erwhelm'd
With floods and whirlwinds of tempestuous fire,
He soon discerns; and weltering by his side
One next himself in power, and next in crime,
Long after known in Palestine, and named
Beelzebub. To whom the arch-enemy,
And thence in heaven called Satan, with bold words
breaking the horrid silence, thus began:
"If thou beest he; but oh, how fallen! how changed
From him, who, in the happy realms of light,
Clothed with transcendent brightness, didst outshine
Myriads, though bright! If he, whom mutual league,
United thoughts and counsels, equal hope
And hazard in the glorious enterprise,
Join'd with me once, now misery hath join'd
In equal ruin; into what pit thou seest
From what height fallen, so much the stronger proved
He with his thunder: and till then who knew
The force of those dire arms? yet not for those,
Nor what the potent Victor in his rage
Can else inflict, do I repent or change,
Though changed in outward lustre, that fix'd mind,
And high disdain from sense of injured merit,
That with the Mightiest raised me to contend,
And to the fierce contention brought along
Innumerable force of Spirit's arm'd,
That durst dislike his reign, and, me preferring,
His utmost power with adverse power opposed
In dubious battle on the plains of heaven,
And shook his throne. What though the field be lost!
All is not lost; the unconquerable will,
And study of revenge, immortal hate,
And courage never to submit or yield,
And what is else not to be overcome;
That glory never shall his wrath or might
Extort from me. To bow and sue for grace
With suppliant knee, and deify his power
Who from the terror of this arm so late
Doubted his empire; that were low indeed,
That were an ignominy, and shame beneath
This downfall; since, by fate, the strength of gods
And this empyreal substance, cannot fail;
Since, through experience of this great event,
In arms not worse, in foresight much advanced,
We may with more successful hope resolve
To wage, by force or guile, eternal war,
Irreconcilable to our grand foe,
Who now triumphs, and, in the excess of joy
Sole reigning, holds the tyranny of heaven.”

So spake the apostate angel, though in pain.
Vaunting aloud, but rack’d with deep despair;
And him thus answer’d soon his bold compeer:

“O prince, O chief of many-throned powers,
That led the embattled seraphim to war
Under thy conduct, and, in dreadful deeds
Fearless, endanger’d heaven’s perpetual King,
And put to proof His high supremacy,
Whether upheld by strength, or chance, or fate,
Too well I see and rue the dire event,
That with sad overthrow and foul defeat,
Hath lost us heaven, and all this mighty host
In horrible destruction laid thus low,
As far as gods and heavenly essences
Can perish: for the mind and spirit remain
Invincible, and vigour soon returns,
Though all our glory extinct, and happy state
Hero swallow’d up in endless misery.
But what if He our Conqueror (whom I now
Of force believe Almighty, since no less
Than such could have o’erpowers’d such force as ours
Have left us this our spirit and strength entire,
Strongly to suffer and support our pains,
That we may so suffice his vengeful ire,
Or do Him mightier service as His thralls
By right of war, whate’er His business be,
Here in the heart of hell to work in fire,
Or do His errands in the gloomy deep!
What can it then avail, though yet we feel
Strength undiminish’d, or eternal being?
To undergo eternal punishment?”

Whereto with speedy words the arch-fiend reply’d:

“Fallen cherub! to be weak is miserable,
Doing or suffering: but of this be sure.
To do aught good never will be our task,
But ever to do ill our sole delight,
As being the contrary to His high will
Whom we resist. If then His providence
Out of our evil seek to bring forth good,
Our labour must be to pervert that end,
And out of good still to find means of evil;
Which oft-times may succeed, so as perhaps
Shall grieve Him, if I fail not, and disturb
His inmost counsels from their destined aim.
But see! the angry Victor hath recall'd
His ministers of vengeance and pursuit
Back to the gates of heaven; the sulphurous hail,
Shot after us in storm, o'erblown, hath laid
The fiery surge, that from the precipice
Of heaven received 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.
Let us not slip the occasion, whether scorn,
Or satiate fury, yield it from our Foe.
Seest thou the dreary plain, forlorn and wild,
The seat of desolation, void of light,
Save what the glimmering of these livid flames
Cast pale and dreadful? Thither let us tend
From off the tossing of these fiery waves;
There rest, if any rest can harbour there;
And, reassembling our afflicted powers,
Consult how we may henceforth most offend
Our Enemy; our own loss how repair;
How overcome this dire calamity;
What reinforcement we may gain from hope;
If not, what resolution from despair."

Thus Satan, talking to his nearest mate,
With head uplift above the wave, and eyes
That sparkling blazed; his other parts besides
Prone on the flood, extended long and large,
Lay floating many a rood; in bulk as huge
As whom the fables name of monstrous size,
Titanian, or Earth-born, that warr'd on Jove;
Briarcus, or Typhon, whom the den
By ancient Tarsus held; or that sea-beast
Leviathan, which God of all His works
Created hugest that swim the ocean stream:
Him, haply, slumbering on the Norway foam,
The pilot of some small night-founder'd skiff,
Deeming some island, oft, as seamen tell,
With fixed anchor in his scaly rind
Moors by his side under the lea, while night
Milton's Poems.

Invests the sea, and wished morn delays:
So stretch'd out huge in length the arch-fiend lay.
Chain'd on the burning lake: nor ever thence
Had risen, or heaved his head; but that the will
And high permission of all-ruling Heaven
Left him at large to his own dark designs;
That with reiterated crimes he might
Heap on himself damnation, while he sought
Evil to others; and, enraged, might see
How all, his malice served but to bring forth
Infinite goodness, grace, and mercy, shewn
On man by him seduced; but on himself
Treble confusion, wrath, and vengeance, pour'd.

Forthwith upright he rears from off the pool
His mighty stature; on each hand the flames,
Driven backward, slope their pointing spires, and, roll'd
In billows, leave in the midst a horrid vale.
Then with expanded wings he steers his flight
Aloft, incumbent on the dusky air,
That felt unusual weight; till on dry land
He lights, if it were land that ever burn'd
With solid, as the lake with liquid, fire:
And such appear'd in hue, as when the force
Of subterranean wind transports a hill
Torn from Pelorus, or the shatter'd side
Of thundering Ætna, whose combustible
And fuel'd entrails thence conceiving fire,
Sublimed with mineral fury, aid the winds,
And leave a singed bottom, all involved
With stench and smoke: such resting found the sole
Of unbless'd feet. Him follow'd his next mate:
Both glorying to have 'scaped the Stygian flood
As gods, and by their own recover'd strength,
Not by the sufferance of supernal Power.

"Is this the region, this the soil, the clime,"
Said then the lost archangel, "this the seat
That we must change for heaven; this mournful gloom
For that celestial light? Be it so! Since He,
Who now is Sovereign, can dispose and bid
What shall be right: furthest from Him is best,
Whom reason hath equal'd, force hath made supreme
Above His equals. Farewell, happy fields,
Where joy for ever dwells! Hail, horrors! hail,
Infernal world! And thou, profoundes hell,
Receive thy new possessor! one who brings
A mind not to be changed by place or time:
The mind is its own place, and in itself
Can make a heaven of hell, a hell of heaven.
What matter where, if I be still the same.
And what I should be; all but less than he
Whom thunder hath made greater? Here at least
We shall be free; the Almighty hath not built
Here for His envy; will not drive us hence:
Here we may reign secure, and, in my choice,
To reign is worth ambition, though in hell:
Better to reign in hell than serve in heaven.
But wherefore let we then our faithful friends,
The associates and copartners of our loss,
Lie thus astonish'd on the oblivious pool,
And call them not to share with us their part
In this unhappy mansion; or once more
With rallied arms to try what may be yet
Regain'd in heaven, or what more lost in hell!"

So Satan spake; and him Beelzebub
Thus answer'd: "Leader of those armies bright,
Which but the Omnipotent none could have foil'd!
If once they hear that voice, their liveliest pledge
Of hope in fears and dangers, heard so oft
In worse extremes, and on the perilous edge
Of battle when it raged, in all assaults
Their surest signal, they will soon resume
New courage and revive; though now they lie
Groveling and prostrate on yon lake of fire,
As we erewhile, aston'd and amazed;
No wonder, fallen such a pernicious height."

He scarce had ceased, when the superior fiend
Was moving toward the shore: his ponderous shield
Ethereal temper, massy, large, and round,
Behind him cast; the broad circumference
Hung on his shoulders like the moon, whose orb
Through optic glass the Tuscan artist views
At evening from the top of Fesolé
Or in Valdarno, to descry new lands,
Rivers or mountains, in her spotty globe.
His spear, to equal which the tallest pine,
Hewn on Norwegian hills, to be the mast
On some great ammiral, were but a wand,
He walk'd with, to support uneasy steps
Over the burning marl, not like those steps
On heaven's assure; and the torrid clime
Smote on him sore besides, vaulted with fire:
Nathless he so endured, till on the beach
Of that inflamed sea he stood, and call'd
His legions, angel forms, who lay entranced
Thick as autumnal leaves that strew the brooks
In Vallambrosa, where the Etrurian shades,
High overarch'd imbower; or scatter'd sedge
Afloat when with fierce winds Orion arm'd
Hath vex'd the Red Sea coast, whose waves o'erthrew
Busiris and his Memphian chivalry,
While with perfidious hatred they pursued
The sojourners of Goshen, who beheld
From the safe shore their floating carcases
And broken chariot-wheels: so thick bestrewn,
Abject and lost lay these, covering the flood,
Under amazement of their hideous change.
He call'd so loud, that all the hollow deep
Of hell resounded: "Princes, potentates,
Warriors, the flower of heaven, once yours, now lost,
If such astonishment as this can seize
Eternal spirits; or have ye chosen this place
After the toil of battle to repose
Your wearied virtue, for the case you find
To slumber here, as in the vales of heaven?
Or in this abject posture have ye sworn
To adore the Conqueror? who now beholds
Cherub and seraph rolling in the flood,
With scatter'd arms and ensigns; till anon
His swift pursuers from heaven-gates discern
The advantage, and descending, tread us down
Thus drooping, or with linked thunderbolts
Transfix us to the bottom of this gulf?
Awake, arise, or be for ever fallen!"
They heard, and were abash'd, and up they sprung
Upon the wing; as when men, wont to watch
On duty, sleeping found by whom they dread,
Rouse and bestir themselves ere well awake.
Nor did they not perceive the evil plight
In which they were, or the fierce pains not feel;
Yet to their general's voice they soon obey'd,
Innumerable. As when the potent rod
Of Amram's son, in Egypt's evil day,
Waved round the coast, up call'd a pitchy cloud
Of locusts, warping on the eastern wind,
That o'er the realm of impious Pharaoh hung
Like night, and darken'd all the land of Nile:
So numberless were those bad angels seen
Hovering on wing under the cope of hell,
Twixt upper, nether, and surrounding fires;
Till, at a signal given, the uplifted spear
Of their great sultan waving to direct
Their course, in even balance down they light
On the firm brimstone, and fill all the plain;
A multitude, like which the populous North
Pour'd never from her frozen loins, to pass
Rhene or the Danaw, when her barbarous sons
Came like a deluge on the south, and spread
Beneath Gibraltar to the Libyan sands.
Forthwith from every squadron and each band
The heads and leaders thither haste where stood
Their great commander; godlike shapes, and forms
Excelling human; princely dignities;
And powers that erst in heaven sat on thrones,
Though of their names in heavenly records now
Be no memorial; blotted out and rased
By their rebellion from the book of life.
Nor had they yet among the sons of Eve
Got them new names; till, wandering o'er the earth,
Through God's high sufferance, for the trial of man,
By falsities and lies the greatest part
Of mankind they corrupted to forsake
God their Creator, and the invisible
Glory of Him that made them to transform
Oft to the image of a brute, adorn'd
With gay religions, full of pomp and gold,
And devils to adore for deities:
Then were they known to men by various names,
And various idols through the heathen world.
Say, Muse, their names then known; who first, who last,
Roused from the slumber, on that fiery couch,
At their great emperor's call, as next in worth
Came singly where he stood on the bare strand,
While the promiscuous crowd stood yet aloof.
The chief were those, who, from the pit of hell,
Roaming to seek their prey on earth, durst fix
Their seats long after next the seat of God,
Their altars by His altar; gods adored
Among the nations round; and durst abide
Jehovah thundering out of Sion, throned
Between the cherubim; yea, often placed
Within His sanctuary itself their shrines,
Abominations; and with cursed things
His holy rites and solemn feasts profaned,
And with their darkness durst affront His light.
First, Moloch, horrid king, besmear'd with blood
Of human sacrifice, and parents' tears;
Though, for the noise of drums and timbrels loud,
Their children's cries unheard, that pass'd through fire
To his grim idol. Him the Ammonite
Worshipp'd in Rabba and her watery plain,
In Argob and in Basan, to the stream
Of utmost Arnon. Nor content with such
Audacious neighbourhood, the wisest heart
Of Solomon he led by fraud to build
His temple right against the temple of God,
On that opprobrious hill; and made his grove
The pleasant valley of Hinnom, Tophet thence
And black Gehenna call'd, the type of hell.
Next, Chemos, the obscene dread of Moab's son,
From Aroer to Nebo, and the wild
Of southmost Abarim; in Hesebon,
And Horonaim, Seon's realm, beyond
The flowery dale of Silma, clad with vines,
And Eleilé to the asphalitic pool.
Peor his other name, when he enticed
Israel in Sittim, on their march from Nile,
To do him wanton rites, which cost them woe.
Yet thence his lustful orgies he enlarged
Even to that hill of scandal, by the grove
Of Moloch homicide; lust hard by hate;
Till good Josiah drove them thence to hell.
With these came they, who, from the bordering flood
Of old Euphrates to the brook that parts
Egypt from Syrian ground, had general names
Of Baalim and Ashtaroth; those male,
These feminine; for spirits, when they please,
Can either sex assume, or both; so soft
And uncompounded is their essence pure;
Not tied or manacled with joint or limb,
Nor founded on the brittle strength of bones,
Like cumbrous flesh; but, in what shape they choose,
Dilated or condensed, bright or obscure,
Can execute their aëry purposes,
And works of love or enmity fulfil.
For those the race of Israel oft forsook
Their living Strength, and unfrequented left
His righteous altar, bowing lowly down
To bestial gods; for which their heads as low
Bow'd down in battle, sunk before the spear
Of despicable foes. With these in troop
Came Astoreth, whom the Phœnicians call'd
Astarté, queen of heaven, with crescent horns;
To whose bright image nightly by the moon
Sidonian virgins paid their vows and songs;
In Sion also not unsung, where stood
Her temple on the offensive mountain, built
By that uxorious king, whose heart, though large,
Beguiled by fair idolatresses, fell
To idol's frown. Thammuz came next behind,
Whose annual wound to Lebanon allured
The Syrian damsels to lament his fate
In amorous ditties all a summer's day;
While smooth Adonis from his native rock
Ran purple to the sea, supposed with blood
Of Thammuz yearly wounded: the love-tale
Infected Sion's daughters with like heat;
Whose wanton passions in the sacred porch
Ezekiel saw, when, by the vision led,
His eye survey'd the dark idolatries
Of alienated Judah. Next came one
Who mourn'd in earnest, when the captive ark
Maim'd his brute image, head and hands lopp'd off
In his own temple, on the grunsel edge,
Where he fell flat, and shamed his worshippers;
Dagon his name, sea-monster, upward man
And downward fish: yet had his temple high
Rear'd in Azotus, dreaded through the coast
Of Palestine, in Gath and Ascalon,
And Accaron and Gaza's frontier bounds.
 Him follow'd Rimmon, whose delightful seat
Was fair Damascus, on the fertile banks
Of Abbana and Pharphar, lucid streams.
He also 'gainst the house of God was bold
A leper once he lost, and gain'd a king;
Ahaz, his sottish conqueror, whom he drew
God's altar to disparage and displace,
For one of Syrian mode, wherein to burn
His odious offerings, and adore the gods
Whom he had vanquish'd. After these appear'd
A crew, who, under names of old renown,
Osiris, Isis, Orus, and their train,
With monstrous shapes and sorceries abused
Fanatic Egypt, and her priests, to seek
Their wandering gods disguised in brutish forms
Rather than human. Nor did Israel 'scape
The infection, when their borrow'd gold composed
The calf in Oreb; and the rebel king
Doubled that sin in Bethel and in Dan,
Likening his Maker to the grazed ox;
Jehovah, who, in one night, when He pass'd
From Egypt marching, equal'd with one stroke
Both her first-born and all her bleating gods.
Belial came last, than whom a spirit more lew'd
Fell not from heaven, or more gross to love
Vice for itself: to him no temple stood,
Or altar smoked: yet who more oft than he
In temples and at altars, when the priest
Turns atheist, as did Eli's sons, who fill'd
With lust and violence the house of God;
In courts and palaces he also reigns,
And in luxurious cities, where the noise
Of riot ascends above their loftiest towers,
And injury, and outrage: and when night
Darkens the streets, then wander forth the sons
Of Belial, flown with insolence and wine.
Witness the streets of Sodom, and that night
In Gibeah, when the hospitable door
Exposed a matron, to avoid worse rape.
These were the prime in order and in might;
The rest were long to tell, though far renown'd,
The Ionian gods, of Javan's issue; held
Gods, yet confess'd later than heaven and earth,
Their boasted parents: Titan, heaven's first-born,
With his enormous brood, and birthright seized
By younger Saturn; he from mightier Jove,
His own and Rhea's son, like measure found;
So Jove usurping reign'd: these first in Crete
And Ida known, thence on the snowy top
Of cold Olympus ruled the middle air,
Their highest heaven; or on the Delphian cliff,
Or in Dodona, and through all the bounds
Of Doric land; or who with Saturn old
Fled over Adria to the Hesperian fields,
And o'er the Celtic roam'd the utmost isles.
All these and more came flocking; but with looks
Downcast and damp; yet such wherein appear'd
Obscure some glimpse of joy, to have found their chief
Not in despair, to have found themselves not lost
In loss itself: which on his countenance cast
Like doubtful hue: but he, his wonted pride
Soon recollecting, with high words, that bore
Semblance of worth, not substance, gently raised
Their fainting courage, and dispell'd their fears.
Then straight commands, that at the warlike sound
Of trumpets loud and clarions be uprear'd
His mighty standard: that proud honour claim'd
Azazel as his right, a cherub tall;
Who forthwith from the glittering staff unfurl'd
The imperial ensign; which, full high advanced,
Shone like a meteors streaming to the wind,
With gems and golden lustre rich emblazed,
Seraphic arms and trophies; all the while
Sonorous metal blowing martial sounds:
At which the universal host up sent
A shout, that tore hell's concave, and beyond
Frighted the reign of Chaos and old Night.
All in a moment through the gloom were seen
Ten thousand banners rise into the air
With orient colours waving: with them rose
A forest huge of spears; and thronging helms
Appear'd, and serried shields in thick array
Of depth immeasureable: anon they move
In perfect phalanx to the Dorian mood
Of flutes and soft recorders; such as raised
To height of noblest temper heroes old
Arming to battle; and instead of rage
Deliberate valour breathed, firm and unmoved
With dread of death to flight or foul retreat:
Nor wanting power to mitigate and suage
With solemn touches troubled thoughts, and chase
Anguish, and doubt, and fear, and sorrow, and pain,
From mortal or immortal minds. Thus they,
Breathing united force, with fixed thought,
Moved on in silence to soft pipes, that charm'd
Their painful steps o'er the burnt soil: and now
Advanced in view they stand; a horrid front
Of dreadful length and dazzling arms, in guise
Of warriors old with order'd spear and shield;
Awaiting what command their mighty chief
Had to impose: he through the armed files
Darts his experienced eye, and soon traverse
The whole battalion views; their order due;
Their visages and stature as of gods;
Their number last he sums. And now his heart
Distends with pride, and hardening in his strength
Glories: for never, since created man,
Met such embodied force, as named with these
Could merit more than that small infantry
Warr'd on by cranes; though all the giant brood
Of Phlegra with the heroic race were join'd
That fought at Thebes and Ilium, on each side
Mix'd with auxiliar gods; and what resounds
In fable or romance of Uther's son
Begirt with British and Armoric knights;
And all who since, baptized or infidel,
Jousted in Asframont, or Montalban,
Damasco, or Morocco, or Trebisond,
Or whom Biserta sent from Afric shore.
When Charlemain with all his peerage fell
By Fontarabia. Thus far these beyond
Compare of mortal prowess, yet observed
Their dread commander: he, above the rest
In shape and gesture proudly eminent,
Stood like a tower; his form had yet not lost
All its original brightness; nor appear'd
Less than archangel ruin'd, and the excess
Of glory obscured: as when the sun, new risen,
Looks through the horizontal misty air,
Shorn of his beams; or from behind the moon,
In dim eclipse, disastrous twilight sheds
On half the nations, and with fear of change
Perplexes monarchs. Darken'd so, yet shone
Above them all the archangel; but his face
Deep scars of thunder had intrench'd; and care
Sat on his faded cheek, but under brows
Of dauntless courage, and considerate pride
Waiting revenge: cruel his eye, but cast
Signs of remorse and passion, to behold
The fellows of his crime, the followers rather
(Far other once beheld in bliss) condemn'd
For ever now to have their lot in pain;
Millions of spirits for his fault amerced
Of heaven, and from eternal splendours flung
For his revolt: yet faithful how they stood,
Their glory wither'd: as when heaven's fire
Hath scathed the forest oaks, or mountain pines,
With singed top, their stately growth, though bare.
Stands on the blasted heath. He now prepared
To speak; whereat their doubled ranks they bend
From wing to wing, and half enclose him round
With all his peers: attention held them mute.
Thrice he essay'd, and thrice, in spite of scorn,
Tears, such as angels weep, burst forth: at last
Words, interwove with sighs, found out their way.
"O myriads of immortal spirits! O powers
Matchless, but with the Almighty! and that strife
Was not inglorious, though the event was dire,
As this place testifies, and this dire change,
Hateful to utter! but what power of mind,
Foreseeing or presaging, from the depth
Of knowledge past or present, could have fear'd,
How such united force of gods, how such
As stood like these, could ever know repulse?
For who can yet believe, though after loss,
That all these puissant legions, whose exile
Hath emptied heaven, shall fail to reascend
Self-raised, and repossess their native seat?
For me, be witness all the host of heaven,
If counsels different, or dangers shunn'd
By me, have lost our hopes. But He who reigns
Monarch in heaven, till then as one secure
Sat on His throne, upheld by old repute,
Consent or custom; and His regal state
Put forth at full, but still His strength conceal'd,
Which tempted our attempt, and wrought our fall.
Henceforth His might we know, and know our own;
So as not either to provoke, or dread
New war, provoked: our better part remains
To work in close design, by fraud or guile,
What force effected not: that He no less
At length from us may find, who overcomes
By force, hath overcome but half his foe.  
Space may produce new worlds; whereof so rife 
There went a fame in heaven that he ere long  
Intended to create, and therein plant  
A generation, whom his choice regard  
Should favour equal to the sons of heaven:  
Thither, if but to pry, should be perhaps  
Our first eruption; thither or elsewhere;  
For this infernal pit shall never hold  
Celestial spirits in bondage, nor the abyss  
Long under darkness cover.  But these thoughts  
Full counsel must mature; peace is despair'd;  
For who can think submission?  War then, war,  
Open or understood, must be resolved.”

He spake: and to confirm his words, outflow
Millions of flaming swords, drawn from the thighs
Of mighty cherubim; the sudden blaze
Far round illumined hell; highly they raged
Against the Highest, and fierce with grasped arms
Clash'd on their sounding shields the din of war,
Hurling defiance toward the vault of heaven.

There stood a hill not far, whose grisly top
Belched fire and rolling smoke; the rest entire
Shone with a glossy scurf; undoubted sign
That in his womb was hid metallic ore,
The work of sulphur.  Thither, wing'd with speed,
A numerous brigade hasten'd: as when bands
Of pioneers, with spade and pickaxe arm'd,
Forerun the royal camp, to trench a field,
Or cast a rampart.  Mammon led them on;
Mammon, the least erected spirit that fell
From heaven; or e'en in heaven his looks and thoughts  
Were always downward bent, admiring more
The riches of heaven's pavement, trodden gold,
Than aught, divine or holy, else enjoy'd  
In vision beatific: by him first
Men also, and by his suggestion taught,
Ransack'd the centre, and with impious hands
Rifled the bowels of their mother earth
For treasures, better hid.  Soon had his crew
Open'd into the hill a spacious wound,
And digg'd out ribs of gold.  Let none admire
That riches grow in hell; that soil may best  
Deserve the precious bane.  And here let those,
Who boast in mortal things, and wondering tell
Of Babel, and the works of Memphian kings,
Learn how their greatest monuments of fame,
And strength, and art, are easily outdone
By spirits reprobate, and in an hour.
What in an age they with incessant toil
And hands innumerable scarce perform.
Nigh on the plain, in many cells prepared,
That underneath had veins of liquid fire
Sluiced from the lake, a second multitude,
With wondrous art, founded the massy ore,
Severing each kind, and scumm’d the bullion drop:
A third as soon had form’d within the ground
A various mould, and from the boiling cells,
By strange conveyance, fill’d each hollow nook;
As in an organ, from one blast of wind,
To many a row of pipes the soundboard breathes.
Anon, out of the earth, a fabric huge
Rose like an exhalation, with the sound
Of dulcet symphonies and voices sweet,
Built like a temple, where pilasters round
Were set, and Doric pillars overlaid
With golden architrave; nor did there want
Cornice or frieze, with bossy sculptures graven:
The roof was fretted gold. Not Babylon,
Nor great Alcairo, such magnificence
Equal’d in all their glories, to enshrine
Pelus or Serapis, their gods; or seat
Their kings, when Egypt with Assyria strove
In wealth and luxury. The ascending pile
Soon fix’d her stately height; and straight the doors,
Opening their brazen folds, discover, wide
Within, her ample spaces, o’er the smooth
And level pavement; from the arched roof,
Pendent by subtle magic, many a row
Of starry lamps and blazing cressets, fed
With naphtha and asphaltus, yielded light
As from a sky. The hasty multitude
Admiring enter’d; and the work some praise,
And some the architect: his hand was known
In heaven by many a towered structure high,
Where sceptred angels held their residence,
And sat as princes; whom the supreme King
Exalted to such power, and gave to rule,
Each in his hierarchy, the orders bright.
Nor was his name unheard or unadored
In ancient Greece; and in the Ausonian land
Men call’d him Mulciber; and how he fell
From heaven, they fabled, thrown by angry Jove
Sheer o’er the crystal battlements: from morn
To noon he fell, from noon to dewy eve,
A summer’s day; and with the setting sun
Dropp’d from the zenith, like a falling star,
On Lemnos, Ægean isle: thus they relate.
Erring; for he with this rebellious rout
Fell long before; nor aught avail'd him now
To have built in heaven high towers; nor did he 'scape
By all his engines, but was headlong sent
With his industrious crew to build in hell.

Meanwhile the winged heralds, by command
Of sovereign power, with awful ceremony
And trumpet's sound, throughout the host proclaim
A solemn council, forthwith to be held
At Pandemonium, the high capital
Of Satan and his peers; their summons call'd
From every band and squared regiment
By place or choice the worthiest; they anon,
With hundreds and with thousands, trooping came,
Attended: all excess was throng'd; the gates
And porches wide, but chief the spacious hall
(Though like a cover'd field, where champions bold
Wont ride in arm'd, and at the Soldan's chair
Defied the best of Panim chivalry
To mortal combat, or carcer with lance),
Thick swarm'd, both on the ground and in the air,
Brush'd with the hiss of rustling wings. As bees
In spring-time, when the sun with Taurus rides,
Pour forth their populous youth about the hive
In clusters; they among fresh dews and flowers
Fly to and fro, or on the smoothed plank,
The suburb of their straw-built citadel,
New rubb'd with balm, expatiate and confer
Their state affairs; so thick the æary crowd
Swarm'd and were straiten'd; till, the signal given.
Behold a wonder! They but now who seem'd
In bigness to surpass earth's giant sons,
Now less than smallest dwarfs, in narrow room
Throng numberless like that Pygmean race
Beyond the Indian mount; or fairy elves,
Whose midnight revels, by a forest side
Or fountain, some belated peasant sees,
Or dreams he sees, while overhead the moon
Sits arbitress, and nearer to the earth
Wheels her pale course; they, on their mirth and dance
Intent, with jocund music charm his ear;
At once with joy and fear his heart rebounds.
Thus incorporeal spirits to smallest forms
Reduced their shapes immense, and were at large,
Though without number still, amidst the hall
Of that infernal court. But far within,
And in their own dimensions, like themselves,
The great seraphic lords and cherubim
In close recess and secret conclave sat;
A thousand demi-gods on golden seats
Frequent and full. After short silence then,
And summons read, the great consult began.

BOOK II.

The consultation begun, Satan debates whether another battle be to be
b dared for the recovery of heaven: some advise it, others dissuade:
a third proposal is preferred, mentioned before by Satan, to search the
truth of that prophecy or tradition in heaven concerning another world,
and another kind of creature, equal or not much inferior to themselves,
about this time to be created. Their doubt, who shall be sent on this
difficult search; Satan, their chief, undertakes alone the voyage, is
honoured and applauded. The council thus ended, the rest betake them
several ways, and to several employments, as their inclinations lead
them, to entertain the time till Satan return. He passes on his journey
to hell-gates; finds them shut, and who sat there to guard them; by
whom at length they are opened, and discover to him the great
gulf between hell and heaven; with what difficulty he passes through,
directed by Chaos, the power of that place, to the sight of this new
world which he sought.

High on a throne of a royal state, which far
Outshone the wealth of Ormus and of Ind,
Or where the gorgeous East, with richest hand,
Showers on her kings barbaric pearl and gold,
Satan exalted sat, by merit raised
To that bad eminence: and, from despair
Thus high uplifted beyond hope, aspires
Beyond thus high; insatiate to pursue
Vain war with Heaven; and, by success untaught,
His proud imaginations thus display'd:

"Powers and dominions, deities of heaven!
For since no deep within her gulf can hold
Immortal vigour, though oppress'd and fallen,
I gave not heaven for lost. From this descent
Celestial virtues rising, will appear
More glorious and more dread than from no fall,
And trust themselves to fear no second fate.
Me though just right, and the fix'd laws of Heaven,
Did first create your leader; next, free choice,
With what besides, in counsel or in fight,
Hath been achieved of merit; yet this loss,
Thus far at least recover'd, hath much more
Establish'd in a safe unenvied throne,
Yielded with full consent. The happier state
In heaven, which follows dignity, might draw
Envy from each inferior; but who here
Will envy whom the highest place exposes
Foremost to stand against the Thunderer's aim."
Your bulwark, and condemns to greatest share
Of endless pain! Where there is then no good
For which to strive, no strife can grow up there
From faction; for none sure will claim in hell
Precedence; none, whose portion is so small
Of present pain, that with ambitious mind
Will covet more. With this advantage then
To union, and firm faith, and firm accord,
More than can be in heaven, we now return
To claim our just inheritance of old,
Surer to prosper than prosperity
Could have assured us; and, by what best way,
Whether of open war, or covert guile,
We now debate: who can advise, may speak."

He ceased; and next him Moloch, sceptred king.
Stood up, the strongest and the fiercest spirit
That fought in heaven, now fiercer by despair:
His trust was with the Eternal to be deem'd
Equal in strength; and rather than be less,
Cared not to be at all; with that care lost
Went all his fear: of God, or hell, or worse.
He reck'd not; and these words thereafter spake:

"My sentence is for open war: of wiles,
More unexpert, I boast not: them let those
Contrive who need, or when they need; not now.
For, while they sit contriving, shall the rest,
Millions that stand in arms, and longing wait
The signal to ascend, sit lingering here
Heaven's fugitives, and for their dwelling-place
Accept this dark opprobrious den of shame,
The prison of his tyranny who reigns
By our delay? No! let us rather choose,
Arm'd with hell flames and fury, all at once,
O'er heaven's high towers to force resistless way,
Turning our tortures into horrid arms
Against the torturer; when, to meet the noise
Of his almighty engine, he shall hear
Infernal thunder; and, for lightning, see
Black fire and horror shot with equal rage
Among his angels; and his throne itself
Mix'd with Tartarean sulphur, and strange fire
His own invented torments. But perhaps
The way seems difficult and steep to scale
With upright wing against a higher foe.
Let such bethink them, if the sleepy drench
Of that forgetful lake benumb not still,
That in our proper motion we ascend
Up to our native seat: descent and fall
To us is adverse. Who but felt of late.
When the fierce foe hung on our broken rear
Insulting, and pursued us through the deep,
With what compulsion and laborious flight
We sunk thus low? The ascent is easy then;
The event is fear'd; should we again provoke
Our stronger, some worse way his wrath may find
To our destruction; if there be in hell
Fear to be worse destroy'd: what can be worse
Than to dwell here, driven out from bliss, condemn'd
In this abhorred deep to utter woe;
Where pain of unextinguishable fire
Must exercise us without hope of end,
The vassals of his anger, when the scourge
Inexorable, and the torturing hour,
Call us to penance? more destroy'd than thus,
We should be quite abolish'd, and expire.
What fear we, then? what doubt we to incense
His utmost ire? which, to the height enraged,
Will either quite consume us, and reduce
To nothing this essential (happier far
Than miserable to have eternal being:)
Or, if our substance be indeed divine,
And cannot cease to be, we are at worst
On this side nothing; and by proof we feel
Our power sufficient to disturb his heaven,
And with perpetual inroads to alarm,
Though inaccessible, his fatal throne;
Which, if not victory, is yet revenge."

He ended, frowning, and his look denounced
Desperate revenge, and battle dangerous
To less than gods. On the other side uprose
Belial, in act more graceful and humane;
A fairer person lost not heaven; he seem'd
For dignity composed, and high exploit:
But all was false and hollow; though his tongue
Dropp'd manna, and could make the worse appear
The better reason, to perplex and dash
Maturest counsels; for his thoughts were low;
To vice industrious, but to nobler deeds
Timorous and slothful: yet he pleased the ear,
And with persuasive accent thus began:
"I should be much for open war, O peers,
As not behind in hate; if what was urged
Main reason to persuade immediate war,
Did not dissuade me most, and seem to cast
Ominous conjecture on the whole success;
When he, who most excels in fact of arms,
In what he counsels, and in what excels,
Mistrustful, grounds his courage on despair
And utter dissolution, as the scope
Of all his aim, after some dire revenge.
First, what revenge? The towers of heaven are fill'd
With armed watch, that render all access
Impregnable: oft on the bordering deep
Encamp their legions; or, with obscure win
Scout, far and wide into the realm of night,
Scorning surprise. Or could we break our way
By force, and at our heels all hell should rise
With blackest insurrection, to confound
Heaven's purest light; yet our great Enemy,
All incorruptible, would on His throne
Sit unpolluted; and the ethereal mould,
Incapable of stain, would soon expel
Her mischief, and purge off the baser fire,
Victorious. Thus repulsed, our final hope
Is flat despair: we must exasperate
The Almighty Victor to spend all His rage,
And that must end us; that must be our cure,
To be no more. Sad cure! for who would lose,
Though full of pain, this intellectual being,
Those thoughts that wander through eternity,
To perish rather, swallow'd up and lost
In the wide womb of uncreated night,
Devoid of sense and motion? And who knows,
Let this be good, whether our angry Foe
Can give it, or will ever? how He can,
Is doubtful: that He never will, is sure.
Will He, so wise, let loose at once His ire,
Belike through impotence, or unaware,
To give His enemies their wish, and end
Them in His anger, whom His anger saves
To punish endless? Wherefore cease we then?
Say they who counsel war: We are decreed,
Reserved, and destined to eternal woe:
Whatever doing, what can we suffer more,
What can we suffer worse? Is this then worst,
Thus sitting, thus consulting, thus in arms?
What! when we fled amain, pursued, and struck
With heaven's afflictive thunder, and besought
The deep to shelter us? This hell then seem'd
A refuge from those wounds; or when we lay
Chain'd on the burning lake? That sure was worse
What if the breath, that kindled those grim fires,
Awaked, should blow them into sevenfold rage,
And plunge us in the flames? or, from above,
Should intermitted vengeance arm again
His red right hand to plague us? What if all
Her stores were open'd, and this firmament
Of hell should spout her cataracts of fire,
Impendent horrors, threatening hideous fall
One day upon our heads; while we, perhaps,
Designing or exhorting glorious war,
Caught in a fiery tempest, shall be hurl'd
Each on his rock transfixed, the sport and prey
Of racks and whirlwinds; or for ever sunk
Under yon boiling ocean, wrapp'd in chains;
There to converse with everlasting groans,
Unrespit'd, unpitied, unrepriev'd,
Ages of hopeless end? This would be worse.
War, therefore, open or conceal'd, alike
My voice dissuades; for what can force or guile
With Him, or who deceive His mind, whose eye
Views all things at one view? He from heaven's height
All these our motions vain sees, and derides;
Not more almighty to resist our might,
Than wise to frustrate all our plots and wiles.
Shall we then live thus vile, the race of heaven
Thus trampled, thus expell'd to suffer here
Chains and these torments? Better these than worse,
By my advice; since fate inevitable
Subdues us, and omnipotent decree,
The Victor's will. To suffer, as to do,
Our strength is equal, nor the law unjust
That so ordains: this was at first resolved,
If we were wise, against so great a foe
Contending, and so doubtful what might fall.
I laugh, when those who at the spear are bold
And venturous, if that fail them, shrink and fear
What yet they know must follow, to endure
Exile, or ignominy, or bonds, or pain,
The sentence of their Conqueror: This is now
Our doom; which if we can sustain and bear,
Our supreme foe in time may much remit
His anger; and perhaps, thus far removed,
Not mind us not offending, satisfied
With what is punish'd; whence these raging fires
Will slacken, if His breath stir not their flames.
Our purer essence then will overcome
Their noxious vapour; or, inured, not feel;
Or, changed at length, and to the place conform'd
In temper and in nature, will receive
Familiar the fierce heat, and void of pain;
This horror will grow mild, this darkness light;
Besides what hope the never-ending flight
Of future days may bring, what chance, what change
Worth waiting; since our present lot appears.
For happy, though but ill; for ill, not worst,
If we procure not to ourselves more woe."

Thus Belial, with words clothed in reason's garb,
Counsel'd, ignoble case, and peaceful sloth,
Not peace: And after him thus Mammon spake:

"Either to disenthrone the King of Heaven
We war, if war be best, or to regain
Our own right lost: Him to unthrone we then
May hope, when everlasting Fate shall yield
To fickle Chance, and Chaos judge the strife:
The former, vain to hope, argues as vain
The latter; for what place can be for us
Within heaven's bound, unless heaven's Lord supremo
We overpower? Suppose He should relent,
And publish grace to all, on promise made
Of new subjection; with what eyes could we
Stand in His presence humble, and receive
Strict laws imposed, to celebrate His throne
With warbled hymns, and to His Godhead sing
Forced hallelujahs: while He lordly sits
Our envied Sovereign, and His altar breathes
Ambrosial odours and ambrosial flowers,
Our servile offerings? This must be our task
In heaven, this our delight; how wearisome
Eternity so spent, in worship paid
To whom we hate! Let us not then pursue
By force impossible, by leave obtained
Unacceptable, though in heaven, our state
Of splendid vassalage; but rather seek
Our own good from ourselves, and from our own
Live to ourselves, though in this vast recess,
Free, and to none accountable, preferring
Hard liberty before the easy yoke
Of servile pomp. Our greatness will appear
Then most conspicuous, when great things of small,
Useful of hurtful, prosperous of adverse,
We can create; and in what place soe'er
Thrive under evil, and work case out of pain,
Through labour and endurance. This deep world
Of darkness do we dread? How oft amidst
Thick clouds and dark doth heaven's all-ruling Sire
Choose to reside, His glory unobscured,
And with the majesty of darkness round
Covers His throne; from whence deep thunders roar,
Mustering their rage, and heaven resembles hell!
As He our darkness, cannot we His light
Imitate when we please? This desert soil
Wants not her hidden lustre, gems and gold;
Nor want we skill or art, from whence to raise
Magnificence; and what can heaven shew more!
Our torments also may in length of time
Become our elements; these piercing fires
As soft as now severe, our temper changed
Into their temper; which must needs remove
The sensible of pain. All things invite
To peaceful counsels, and the settled state
Of order, how in safety best we may
Compose our present evils, with regard
Of what we are, and where; dismissing quite
All thoughts of war. Ye have what I advise."

He scarce had finish'd, when such murmur fill'd
The assembly, as when hollow rocks retain
The sound of blustering winds, which all night long
Had roused the sea, now with hoarse cadence lull
Seafaring men o'erwatch'd, whose bark by chance,
Or pinnacle, anchors in a craggy bay
After the tempest, such applause was heard
As Mammon ended, and his sentence pleased,
Advising peace; for such another field
They dreaded worse than hell: so much the fear
Of thunder and the sword of Michael
Wrought still within them; and no less desire
To found this nether empire, which might rise
By policy, and long process of time,
In emulation opposite to heaven.
Which when Beelzebub perceived, than whom
Satan except, none higher sat, with grave
Aspect he rose, and in his rising seem'd
A pillar of state; deep on his front engraven
Deliberation sat, and public care;
And princely counsel in his face yet shone,
Majestic, though in ruin: sage he stood
With Atlantean shoulders, fit to bear
The weight of mightiest monarchies; his look
Drew audience and attention still as night
Or summer's noontide air, while thus he spake:

"Thrones, and imperial powers, offspring of heaven.
Ethereal virtues! or these titles now
Must we renounce, and, changing style, be call'd
Princes of hell? for so the popular vote
Inclines here to continue, and build up here
A growing empire; doubtless, while we dream,
And know not that the King of Heaven hath doom'd
This place our dungeon; not our safe retreat
Beyond His potent arm, to live exempt
From heaven's high jurisdiction, in new league
Banded against His throne, but to remain
In strictest bondage, though thus far removed
Under the inevitable curb reserved
His captive multitude: for he, be sure,
In height or depth, still first and last will reign
Sole king, and of His kingdom lose no part
By our revolt; but over hell extend
His empire, and with iron sceptre rule
Us here, as with his golden those in heaven.
What sit we then projecting peace and war?
War hath determined us, and foiled with loss
Irreparable; terms of peace yet none
Vouchsafed or sought; for what peace will be given
To us enslaved, but custody severe,
And stripes, and arbitrary punishment,
Inflicted? and what peace can we return,
But to our power hostility and hate,
Untamed reluctance, and revenge, though slow,
Yet ever plotting how the Conqueror least
May reap His conquest, and may least rejoice
In doing what we most in suffering feel?
Nor will occasion want, nor shall we need
With dangerous expedition to invade
Heaven, whose high walls fear no assault or siege,
Or ambush from the deep. What if we find
Some easier enterprise? There is a place
(If ancient and prophetic fame in heaven
Err not,) another world, the happy seat
Of some new race, call'd Man, about this time
To be created like to us, though less
In power and excellence, but favour'd more
Of Him who rules above; so was His will
Pronounced among the gods, and by an oath,
That shook Heaven's whole circumference, confirm'd.
Thither let us bend all our thoughts, to learn
What creatures there inhabit, of what mould
Or substance, how endued, and what their power,
And where their weakness, how attempted best,
By force or subtlety. Though heaven be shut,
And heaven's high Arbitrator sit secure
In His own strength, this place may lie exposed,
The utmost border of His kingdom, left
To their defence who hold it: Here perhaps
Some advantageous act may be achieved
By sudden onset; either with hell-fire
To waste His whole creation, or possess
All as our own, and drive, as we were driven,
The puny habitants: or, if not drive,
Seduce them to our party, that their God
May prove their foe, and with repenting hand
Abolish His own works. This would succeed
Common revenge, and interrupt His joy
In our confusion, and our joy upraise
In His disturbance; when His darling sons,
Hurl'd headlong to partake with us, shall curse
Their frail original, and faded bliss,
Faded so soon. Advise, if this be worth
Attempting, or to sit in darkness here
Hatching vain empires.” Thus Beelzebub
Pleaded his devilish counsel, first devised
By Satan, and in part proposed: for whence,
But from the author of all ill, could spring
So deep a malice, to confound the race
Of mankind in one root, and earth with hell
To mingle and involve, done all to spite
The great Creator? But their spite still serves
His glory to augment. The bold design
Pleased highly those infernal states, and joy
Sparkled in all their eyes: with full assent
They vote: whereat his speech he thus renew's:
"Well have ye judged, well ended long debate,
Synod of gods! and, like to what ye are,
Great things resolved, which, from the lowest deep,
Will once more lift us up, in spite of fate,
Nearer our ancient seat: perhaps in view
Of those bright confines, whence, with neighbouring arma
And opportune excursion, we may chance
Re-enter heaven; or else in some mild zone
Dwell, not unvisited of heaven's fair light,
Secure; and at the brightening orient beam
Purge off this gloom; the soft delicious air,
To heal the scar of these corrosive fires,
Shall breathe her balm. But first, whom shall we send
In search of this new world? whom shall we find
Sufficient? who shall tempt with wandering feet
The dark, unbottom'd, infinite abyss,
And through the palpable obscure find out
His uncouth way, or spread his aery flight,
Upborne with indefatigable wings,
Over the vast abrupt, ere he arrive
The happy isle? What strength, what art, can ther
Suffice, or what evasion bear him safe
Through the strict sentries and stations thick
Of angels watching round? If here he had need
All circumspection; and we now no less
Choice in our suffrage; for, on whom we send.
The weight of all, and our last hope, relies.”
This said, he sat; and expectation held
His look suspense, awaiting who appear'd
To second, or oppose, or undertake.
The perilous attempt: but all sat mute,
Pondering the danger with deep thoughts; and each
In other’s countenance read his own dismay,
Astonish’d: none among the choice and prime
Of those heaven-warring champions could be found
So hardy, as to proffer or accept,
Alone, the dreadful voyage; till at last
Satan, whom now transcendent glory raised
Above his fellows, with monarchal pride,
Conscious of highest worth, unmoved thus spake:
“O progeny of heaven! empyreal thrones!
With reason hath deep silence and demur
Seized us, though undismay’d: Long is the way
And hard, that out of hell leads up to light;
Our prison strong; this huge convex of fire,
Outrageous to devour, immures us round
Ninefold; and gates of burning adamant,
Barr’d over us, prohibit all egress.
These pass’d, if any pass, the void profound
Of unessential night receives him next
Wide gaping, and with utter loss of being
Threatens him, plunged in that abortive gulf.
If thence he ’scape into whatever world,
Or unknown region, what remains him less
Than unknown dangers, and as hard escape?
But I should ill become this throne, O peers,
And this imperial sovereignty adorn’d
With splendour, arm’d with power, if aught proposed
And judged of public moment, in the shape
Of difficulty or danger, could deter
Me from attempting. Wherefore do I assume
These royalties, and not refuse to reign,
Refusing to accept as great a share
Of hazard as of honour, due alike
To him who reigns, and so much to him due
Of hazard more, as he above the rest
High honour’d sits? Go, therefore, mighty powers,
Terror of heaven, though fallen! intend at home
(While here shall be our home,) what best may ease
The present misery, and render hell
More tolerable; if there be cure or charm
To respite, or deceive, or slack the pain
Of this ill mansion; intermit no watch
Against a wakeful foe, while I abroad,
Through all the coasts of dark destruction seek
Deliverance for us all: this enterprise
None shall partake with me.” Thus saying, rose
The monarch, and prevented all reply;
Prudent, lest from his resolution raised.
Others among the chief might offer now
(Certain to be refused) what erst they fear'd;
And, so refused, might in opinion stand
His rivals; winning cheap the high repute,
Which he through hazard huge must earn. But they
Dreaded not more the adventure, than his voice
Forbidding; and at once with him they rose:
Their rising all at once as the sound
Of thunder heard remote. Toward him they bend
With awful reverence prone; and as a god
Extol him equal to the Highest in heaven.
Nor fail'd they to express how much they praised.
That for the general safety he despised
His own: for neither do the spirits damn'd
Lose all their virtue; lest bad men should boast
Their specious deeds on earth, which glory excites,
Or close ambition, varnish'd o'er with zeal.
Thus they their doubtful consultations dark
Ended, rejoicing in their matchless chief;
As when from mountain-tops the dusky clouds
Ascending, while the north wind sleeps, o'erspread
Heaven's cheerful face, the lowering element
Scowls o'er the darken'd landskip snow, or shower;
It chance the radiant sun, with farewell sweet,
Extend his evening beam, the fields revive,
The birds their notes renew, and bleating herds
Attest their joy, that hill and valley rings.
O shame to men! Devil with devil damn'd
Firm concord holds, men only disagree
Of creatures rational, though under hope
Of heavenly grace; and, God proclaiming peace,
Yet live in hatred, enmity, and strife,
Among themselves, and levy cruel wars,
Wasting the earth, each other to destroy:
As if (which might induce us to accord)
Man had not hellish foes enow besides,
That day and night for his destruction wait.

The Stygian council thus dissolved, and forth
In order came the grand infernal peers:
Midst came their mighty paramount, and seem'd
Alone the antagonists of heaven, nor less
Than hell's dread emperor, with pomp supreme,
And god-like imitated state: him round
A globe of fiery seraphim enclosed
With bright emblazonry, and horrent arms.
Then, of their session ended, they bid cry
With trumpets' regal sound the great result:
Toward the four winds four speedy cherubim
Put to their mouths the sounding alchemy.
By herald's voice explain'd; the hollow abyss
Heard far and wide, and all the host of hell
With deafening shout return'd them loud acclaim.
Thence more at ease their minds, and somewhat raised
By false presumptuous hope, the ranged powers
Disband, and, wandering, each his several way
Pursues, as inclination or sad choice
Leads him, perplex'd, where he may likeliest find
Truce to his restless thoughts, and entertain
The irksome hours, till his great chief return.
Part on the plain, or in the air sublime,
Upon the wing, or in swift race contend,
As at the Olympian games or Pythian fields;
Part curb their fiery steeds, or shun the goal
With rapid wheels, or fronted brigades form.
As when, to warn proud cities, war appears
Waged in the troubled sky, and armies rush
To battle in the clouds, before each van
Prick forth the aery knights, and couch their spears
Till thickest legions close; with feats of arms
From either end of heaven the welkin burns.
Others, with vast Typhoean rage, more fell,
Rend up both rocks and hills, and ride the air
In whirlwind; hell scarce holds the wild uproar.
As when Alcides, from Æchalia crown'd
With conquest, felt the envenom'd robe, and tore
Through pain up by the roots Thessalian pines,
And Lichas from the top of Æta threw
Into the Euboic sea. Others, more mild,
Retreated in a silent valley, sing
With notes angelical to many a harp
Their own heroic deeds, and hapless fall
By doom of battle; and complain that fate
Free virtue should enthrall to force or chance.
Their song was partial; but the harmony
(What could it less when spirits immortal sing?)
Suspended hell, and took with ravishment
The thronging audience. In discourse more sweet
(For eloquence the soul, song charms the sense)
Others apart sat on a hill retired,
In thoughts more elevate, and reason'd high
Of providence, foreknowledge, will, and fate;
Fix'd fate, free will, foreknowledge absolute,
And found no end, in wandering mazes lost.
Of good and evil much they argued then,
Of happiness and final misery,
Passion and apathy, and glory and shame,
Vain wisdom all, and false philosophy:
Yet, with a pleasing sorcery, could charm
Pain for a while, or anguish, and excite
Fallacious hope, or arm the obdured breast
With stubborn patience, as with triple steel.
Another part, in squadrons and gross bands,
On bold adventure to discover wide
That dismal world, if any clime perhaps
Might yield them easier habitation, lend
Four ways their flying march, along the banks
Of four infernal rivers, that disgorge
Into the burning lake their baleful streams:
Abhorred Styx, the flood of deadly hate;
Sad Acheron, of sorrow, black and deep;
Cocytus, named of lamentation loud
Heard on the rueful stream; fierce Phlegethon,
Whose waves of torrent fire inflame with rage.
Far off from these, a slow and silent stream,
Lethe, the river of oblivion, rolls
Her watery labyrinth, whereof who drinks,
Forthwith his former state and being forgets,
Forgets both joy and grief, pleasure and pain.
Beyond this flood a frozen continent
Lies dark and wild, beat with perpetual storms
Of whirlwind and dire hail, which on firm land
Thaws not, but gathers heap, and ruin seems
Of ancient pile, or else deep snow and ice,
A gulf profound as that Serbonian bog
Betwixt Damiata and mount Casius old,
Where armies whole have sunk: The parching air
Burns frore, and cold performs the effect of fire.
Thither, by harpy-footed furies haled,
At certain revolutions, all the damn'd
Are brought; and feel by turns the bitter change
Of fierce extremes, extremes by change more fierce;
From beds of raging fire, to starve in ice
Their soft ethereal warmth, and there to pine
Immovable, infix'd, and frozen round,
Periods of time; thence hurried back to fire.
They ferry over this Lethean sound
Both to and fro, their sorrow to augment,
And wish and struggle, as they pass, to reach
The tempting stream, with one small drop to lose
In sweet forgetfulness all pain and woe,
All in one moment, and so near the brink;
But fate withstands, and to oppose the attempt
Medusa with Gorgonian terror guards
The ford, and of itself the water flies
All taste of living wight, as once it fled
The lip of Tantalus. Thus roving on
In confused march forlorn, the adventurous
With shuddering horror pale, and eyes aghast,
View'd first their lamentable lot, and found
No rest. Through many a dark and dreary vale
They pass'd, and many a region dolorous,
O'er many a frozen, many a fiery Alp,
Rocks, caves, lakes, fens, bogs, dens, and shades of death,
A universe of death; which God by curse
Created evil, for evil only good;
Where all life dies, death lives, and nature breeds
Perverse, all monstrous, all prodigious things,
Abominable, unutterable, and worse
Than fables yet have feign'd, or fear conceived,
Gorgons, and Hydras, and Chimeras dire.
Meanwhile, the adversary of God and man.
Satan, with thoughts inflamed of highest design,
Puts on swift wings, and towards the gates of hell
Explores his solitary flight: sometimes
He scours the right-hand coast, sometimes the left;
Now shaves with level wing the deep, then soars
Up to the fiery concave towering high.
As when far off at sea a fleet descried
Hangs in the clouds, by equinoctial winds
Close sailing from Bengal, or the isles
Of Ternate and Tidore, whence merchants bring
Their spicy drugs; they on the trading flood,
Through the wide Ethiopian to the Cape,
Ply stemming nightly toward the pole: so seem'd
Far off the flying fiend. At last appear
Hell-bounds, high reaching to the horrid roof,
And thrice threefold the gates; threefolds were brac,
Three iron, three of adamantine rock
Impenetrable, impaled with circling fire,
Yet unconsumed. Before the gates there sat
On either side a formidable shape;
The one seem'd woman to the waist, and fair;
But ended foul in many a scaly fold
Voluminous and vast; a serpent arm'd
With mortal sting: about her middle round
A cry of hell-hounds never-ceasing bark'd,
With wide Cerberian mouths, full loud, and rung
A hideous peal; yet when they list, would creep,
If aught disturb'd their noise, into her womb,
And kennel there; yet there still bark'd and howl'd
Within, unseen. Far less abhor'd than their
Vex'd Scylla, bathing in the sea that parts
Calabria from the hoarse Trinacrian shore:
Nor uglier follow the night-hag, when, call'd
In secret, riding through the air she comes,
Lured with the smell of infant blood, to dance
With Lapland witches, while the labouring moon
Eclipses at their charms. The other shape,
If shape it might be call'd that shape had none
Distinguishable in member, joint, or limb;
Or substance might be call'd that shadow seem'd,
For each seem'd either; black it stood as night.
Fierce as ten Furies, terrible as hell,
And shook a dreadful dart; what seem'd his head
The likeness of a kingly crown had on.
Satan was now at hand, and from his seat
The monster moving onward, came as fast
With horrid strides; hell trembled as he strode.
The undaunted fiend what this might be admired,
Admired, not fear'd; God and His Son except,
Created thing nought valued he, nor shunn'd;
And with disdainful look thus first began:
"Whence, and what art thou, execrable shape!
That darest, though grim and terrible, advance
Thy miscreated front athwart my way
To yonder gates? through them I mean to pass,
That be assured, without leave ask'd of thee:
Retire, or taste thy folly, and learn by proof,
Hell-born, not to contend with spirits of heaven."
To whom the goblin full of wrath replied:
"Art thou that traitor-angel, art thou he,
Who first broke peace in heaven, and faith, till ther
Unbroken; and in proud rebellious arms,
Drew after him the third part of heaven's sons
Conjured against the Highest: for which both thou
And they, outcast from God, are here condemn'd
To waste eternal days in woe and pain?
And reckon'st thou thyself with spirits of heaven,
Hell-doom'd, and breath'st defiance here and scorn,
Where I reign king, and, to enrage thee more,
Thy king and lord? Back to thy punishment,
False fugitive, and to thy speed add wings,
Lest with a whip of scorpions I pursue
Thy lingering, or with one stroke of this dart
Strange horror seize thee, and pangs unfelt before."
So spake the grizzly Terror, and in shape,
So speaking and so threatening, grew tenfold
More dreadful and deform. On the other side,
Incensed with indignation, Satan stood
Unterrified, and like a comet burn'd,
That fires the length of Ophiuchus huge
In the arctic sky, and from his horrid hair
Shakes pestilence and war. Each at the head
Levell'd his deadly aim: their fatal hands
No second stroke intend: and such a frow
Each cast at the other, as when two black clouds,
With heaven's artillery fraught, come rattling on
Over the Caspian, then stand front to front,
Hovering a space, till winds the signal blow
To join their dark encounter in mid-air:
So frown'd the mighty combatants, that hell
Grew darker at their frown; so match'd they stood,
For never but once more was either like
To meet so great a foe: And now great deeds
Had been achieved, whereof all hell had rung,
Had not the snaky sorceress that sat,
Fast by hell-gate, and kept the fatal key,
Risen, and with hideous outcry rush'd between.

"O Father! what intends thy hands," she cried,
"Against thy only son? What fury, O Son!
Possesses thee to bend that mortal dart
Against thy father's head? and know'st for whom?
For Him who sits above, and laughs the while
At thee ordain'd his drudge, to execute
What'er His wrath, which He calls justice, bids;
His wrath, which one day will destroy ye both!"

She spake, and at her words the hellish pest
Forbore; then these to her Satan return'd:

"So strange thy outcry, and thy words so strange
Thou interposest, that my sudden hand,
Prevented, spares to tell thee yet by deeds
What it intends; till first I know of thee,
What thing thou art, thus double-form'd; and why,
In this infernal vale first met, thou call'st
Me father, and that phantasm call'st my son:
I know thee not, nor ever saw till now
Sight more detestable than him and thee."

To whom thus the portress of hell-gate replied
"Hast thou forgot me then, and do I seem
Now in thine eye so foul! once deem'd so fair
In heaven, when at the assembly, and in sight
Of all the seraphim with thee combined
In bold conspiracy against heaven's King,
All on a sudden miserable pain
Surprised thee, dim thine eyes, and dizzy swum
In darkness, while thy head flames thick and fast
Threw forth; till, on the left side opening wide,
Likest to thee in shape and countenance bright,
Then shining heavenly fair, a goddess arm'd,
Out of thy head I sprung; amazement seized
All the host of heaven; back they recoil'd afraid
At first, and call'd me Sin, and for a sign
Portentous held me; but, familiar grown,
I pleased, and with attractive graces won
The most averse, thee chiefly, who full oft
Thyself in mo thy perfect image viewing,
Became enamour'd, and such joy thou took'st
With me in secret, that my womb conceived
A growing burden. Meanwhile war arose,
And fields were fought in heaven; wherein remain'd
(For what could else?) to our Almighty Foe
Clear victory; to our part loss and rout,
Through all the empyréan: down they fell
Driven headlong from the pitch of heaven, down
Into this deep; and in the general fall,
I also; at which time, this powerful key
Into my hand was given, with charge to keep
These gates for ever shut, which none can pass
Without my opening: Pensive here I sat
Alone; but long I sat not, till my womb,
Pregnant by thee, and now excessive grown,
Prodigious motion felt, and rueful throes.
At last this odious offspring whom thou seest,
Thine own begotten, breaking violent way,
Tore through my entrails, that, with fear and pain
Distorted, all my nether shape thus grew
Transform'd: But he my inbred enemy
Forth issued, brandishing his fatal dart,
Made to destroy. I fled, and cried out Death!
Hell trembled at the hideous name, and sigh'd
Far from her caves, and back resounded, Death!
I fled; but he pursued (though more, it seems,
Inflamed with lust than rage) and, swifter far,
Me overtook, his mother, all dismay'd,
And in embraces forcible and foul
Ingendering with me, of that rape begot
These yelling monsters, that with ceaseless cry
Surround me, as thou saw'st; hourly conceived
And hourly born, with sorrow infinite
To me; for, when they list, into the womb
That bred them they return, and howl, and gnaw
My bowels, the repast; then bursting forth
Afresh, with conscious terrors vex me round,
That rest or intermission none I find.
Before mine eyes in opposition sits
Grim Death, my son and foe; who sets them on,
And me his parent would full soon devour
For want of other prey, but that he knows
His end with mine involved; and knows that I
Should prove a bitter morsel, and his bane,
Whenever that shall be; so fate pronounced.
But thou, O father, I forewarn thee, shun
His deadly arrow; neither vainly hope
To be invulnerable in those bright arms,  
Though temper'd heavenly; for that mortal dint, 
Save He who reigns above, none can resist."  
She finish'd; and the subtle fiend his lore  
Soon learn'd, now milder, and thus answer'd smooth:  
"Dear daughter, since thou claim'st me for thy sire,  
And my fair son here shew'st me, the dear pledge  
Of dalliance had with thee in heaven, and joys  
Then sweet, now sad to mention, through dire change  
Befallen us, unforeseen, unthought of; know,  
I come no enemy, but to set free  
From out this dark and dismal house of pain  
Both him and thee, and all the heavenly host  
Of spirits, that, in our just pretences arm'd,  
Fell with us from on high: from them I go  
This uncouth errand sole; and, one for all,  
Myself expose, with lonely steps to tread  
The unfounded deep, and through the void immense  
To search with wandering quest a place forstold  
Should be, and, by concurring signs, ere now  
Created, vast and round, a place of bliss  
In the purlieus of heaven, and therein placed  
A race of upstart creatures, to supply  
Perhaps our vacant room; though more removed,  
Lest heaven, surcharged with potent multitude,  
Might hap to move new broils. Be this or aught  
Than this more secret now design'd, I haste  
To know; and, this once known, shall soon return,  
And bring ye to the place where thou and Death  
Shall dwell at ease, and up and down unseen  
Wing silently the buxom air; embalm'd  
With odours; there ye shall be fed and fill'd  
Immeasurably, all things shall be your prey."

He ceased, for both seem'd highly pleased; and Death  
Grinn'd horrible a ghastly smile, to hear  
His famine should be fill'd; and bless'd his maw  
Destined to that good hour: No less rejoiced  
His mother bad, and thus bespake her sire:  
"The key of this infernal pit by due,  
And by command of heaven's all-powerful King,  
I keep, by Him forbidden to unlock  
These adamantine gates; against all force  
Death ready stands to interpose his dart,  
Fearless to be o'ermatched by living might.  
But what owe I to His commands above  
Who hates me, and hath hither thrust me down  
Into this gloom of Tartarus profound,  
To sit in hateful office here confined,  
inhabitant of heaven, and heavenly born.
Here, in perpetual agony and pain,
With terrors and with clamours compass'd round
Of mine own brood, that on my bowels feed?
Thou art my father, thou my author, thou
My being gav'st me; whom should I obey
But thee? whom follow? thou wilt bring me soon
To that new world of light and bliss, among
The gods who live at ease, where I shall reign
At thy right hand voluptuous, as beseems
Thy daughter and thy darling, without end."

Thus saying, from her side the fatal key,
Sad instrument of all our woe, she took;
And towards the gate rolling her bestial train,
Forthwith the huge portcullis high updrew,
Which but herself, not all the Stygian powers
Could once have moved; then in the key-hole turns
The intricate wards, and every bolt and bar
Of massy iron or solid rock with ease
Unfastens: on a sudden open fly
With impetuous recoil and jarring sound
The infernal doors, and on their hinges grate
Harsh thunder, that the lowest bottom shook
Of Erebus. She open'd, but to shut
Excell'd her power: the gates wide open stood,
That with extended wings a banner'd host,
Under spread ensigns marching, might pass through,
With horse and chariots rank'd in loose array;
So wide they stood, and like a furnace-mouth
Cast forth redounding smoke and ruddy flame.
Before their eyes in sudden view appear
The secrets of the hoary deep; a dark
Illimitable ocean, without bound,
Without dimension, where length, breadth, and height,
And time, and place, are lost; where eldest Night
And Chaos, ancestors of Nature, hold
Eternal anarchy, amidst the noise
Of endless wars, and by confusion stand.
For Hot, Cold, Moist, and Dry, four champions fierce,
Strive here for mastery, and to battle bring
Their embryon atoms; they around the flag
Of each his faction, in their several clans,
Light-arm'd or heavy, sharp, smooth, swift, or slow,
Swarm populous, unnumbered as the sands
Of Barca or Cyrene's torrid soil,
Levied to side with warring winds, and poise
Their lighter wings. To whom these most adhere
He rules a moment: Chaos umpire sits,
And by decision more embroils the fray
By which he reigns: Next him high arbiter
Chance governs all. Into this wild abyss,
The womb of Nature, and perhaps her grave,
Of neither sea, nor shore, nor air, nor fire,
But all these in their pregnant causes mix'd
Confusedly, and which thus must ever fight,
Unless the Almighty Maker them ordain
His dark materials to create more worlds;
Into this wild abyss, the wary fiend
Stood on the brink of hell, and look'd a while,
Pondering his voyage; for no narrow frith
He had to cross. Nor was his ear less peal'd
With noises loud and ruinous (to compare
Great things with small) than when Bellona storms
With all her battering engines bent to raze
Some capital city; or less than if this frame
Of heaven were falling, and these elements
In mutiny had from her axle torn
The steadfast earth. At last his sail-broad vans
He spreads for flight, and in the surging smoke
Uplifted spurns the ground; thence many a league,
As in a cloudy chair, ascending, rides
Audacious; but, that seat soon failing, meets
A vast vacancy: all unawares,
Fluttering his pennons vain, plumb down he drops
Ten thousand fathom deep; and to this hour
Down had been falling, had not, by ill chance,
The strong rebuff of some tumultuous cloud,
Instinct with fire and nitre, hurried him
As many miles aloft: that fury stay'd,
Quench'd in a boggy syrtis, neither sea,
Nor good dry land: nigh founder'd, on he fares,
Treading the crude consistence, half on foot,
Half flying; behoves him now both oar and sail.
As when a gryphon, through the wilderness
With winged course, o'er hill or moory dale,
Pursues the Arimaspian, who by stealth
Had from his wakeful custody purloin'd
The guarded gold: so eagerly the fiend
O'er bog, or steep, through strait, rough, dense, or rare,
With head, hands, wings, or feet, pursues his way,
And swims, or sinks, or wades, or creeps, or flies:
At length a universal hubbub wild,
Of stunning sounds, and voices all confused,
Borne through the hollow dark, assaults his ear
With loudest vehemence: thither he plies,
Undaunted, to meet there whatever power
Or spirit of the nethermost abyss
Might in that noise reside, of whom to ask
Which way the nearest coast of darkness lies
Bordering on light; when straight behold the throne
Of Chaos, and his dark pavilion spread
Wide on the wasteful deep; with him enthroned
Sat sable-vested Night, eldest of things,
The consort of his reign; and by them stood
Oerceus and Hades, and the dreaded name
Of Demogorgon; Rumour next, and Chance,
And Tumult, and Confusion, all embroil'd,
And Discord, with a thousand various mouths;
To whom Satan turning boldly, thus: "Ye powers
And spirits of this nethermost abyss,
Chaos and ancient Night, I come no spy,
With purpose to explore or to disturb
The secrets of your realm; but, by constraint
Wandering this darksome desert, as my way
Lies through your spacious empire up to light,
Alone, and without guide, half lost, I seek
What readiest path leads where your gloomy bounds
Confine with heaven; or, if some other place,
From your dominion won, the ethereal King,
Possesses lately, thither to arrive
I travel this profound; direct my course;
Directed, no mean recompense it brings
To your behoof, if I that region lost,
All usurpation thence expell'd, reduce
To her original darkness, and your sway,
(Which is my present journey,) and once more
Erect the standard there of ancient Night:
Yours be the advantage all, mine the revenge."
Thus Satan: and him thus the Anarch old,
With faltering speech and visage incomposed,
Answer'd: "I know thee, stranger, who thou art;
That mighty leading angel, who of late
Made head 'gainst heaven's King, though overthrown.
I saw and heard; for such a numerous host
Fled not in silence through the frightened deep,
With ruin upon ruin, rout on rout,
Confusion worse confounded; and heaven-gates
Pour'd out by millions her victorious bands,
Pursuing. I upon my frontiers here
Keep residence; if all I can will serve
That little which is left so to defend,
Encroach'd on still through your intestine broils
Weakening the sceptre of old Night: first hell,
Your dungeon, stretching far and wide beneath;
Now lately heaven and earth, another world,
Hung o'er my realm, link'd in a golden chain,
To that side heaven, from whence your legions fell:
If that way be your walk, you have not far;
So much the nearer danger; go, and speed;
Havoc, and spoil, and ruin, are my gain."
He ceased, and Satan stay'd not to reply;
But, glad that now his sea should find a shore.
With fresh alacrity and force renew'd,
Springs upward, like a pyramid of fire,
Into the wild expanse, and, through the shock
Of fighting elements, on all sides round
Environ'd, wins his way; harder beset
And more endanger'd, than when Argo pass'd
Through Bosphorus, betwixt the justling rocks:
Or when Ulysses on the larboard shunn'd
Charybdis, and by the other whirlpool steer'd.
So he with difficulty and labour hard
Moved on, with difficulty and labour he;
But he once pass'd, soon after, when man fell,
Strange alteration! Sin and Death amain
Following his track (such was the will of Heaven)
Paved after him a broad and beaten way
Over the dark abyss, whose boiling gulf
Tamely endured a bridge of wondrous length,
From hell continued, reaching the utmost orb
Of this frail world: by which the spirits perverse
With easy intercourse pass to and fro
To tempt or punish mortals, except whom
God and good angels guard by special grace.
But now at last the sacred influence
Of light appears, and from the walls of heaven
Shoots far into the bosom of dim Night
A glimmering dawn: here nature first begins
Her farthest verge, and Chaos to retire,
As from her outmost works, a broken foe,
With tumult less, and with less hostile din,
That Satan with less toil, and now with ease
Wafts on the calmer wave by dubious light,
And, like a weather-beaten vessel, holds
Gladly the port, though shrouds and tackle torn
Or in the emptier waste, resembling air,
Weighs his spread wings, at leisure to behold
Far off the empyreal heaven, extended wide
In circuit, undetermined square or round,
With opal towers and battlements adorn'd
Of living sapphire, once his native seat;
And fast by, hanging in a golden chain,
This pendent world, in bigness as a star
Of smallest magnitude, close by the moon.
Thither, full fraught with mischievous revenge,
Accursed, and in a cursed hour, he hies.
BOOK III.

God, sitting on His throne, sees Satan flying towards this world, then newly created: shows him to the Son, who sat at His right hand; foretells the success of Satan in perverting mankind; clears His own justice and wisdom from all imputation, having created man free, and able enough to have withstood his tempter; yet declares His purpose of grace towards him, in regard he fell not of his own malice, as did Satan, but by him seduced. The Son of God renders praise to His Father for the manifestation of His gracious purpose towards man; but God again declares, that grace cannot be extended towards man without the satisfaction of divine justice: man hath offended the majesty of God by aspiring to Godhead, and, therefore, with all his progeny, devoted to death, must die, unless some one can be found sufficient to answer for his offence, and undergo his punishment. The Son of God freely offers Himself a ransom for man: The Father accepts Him, ordains His incarnation, pronounces His exaltation above all names in heaven and earth; commands all the angels to adore Him. They obey, and by hymning to their harps in full quire, celebrate the Father and the Son. Meanwhile, Satan alights upon the bare convex of this world’s outermost orb; where wandering he first finds a place, since call’d the Limbo of Vanity: what persons and things fly up thither: thence comes to the gate of heaven, described ascending by stairs, and the waters above the firmament that flow about it: his passage thence to the orb of the sun; he finds there Uriel, the regent of that orb, but first changes himself into the shape of a meaner angel; and, pretending a zealous desire to behold the new creation, and man, whom God had placed there, inquires of him the place of his habitation and is directed: alights first on mount Niphates.

Hail, holy Light! offspring of heaven first-born!  
Or of the Eternal coeternal beam,  
May I express thee unblamed? since God is light,  
And never but in unapproached light  
Dwelt from eternity, dwelt then in thee,  
Bright effluence of bright essence increate!  
Or hear’st thou rather, pure ethereal stream,  
Whose fountain who shall tell? Before the sun,  
Before the heavens thou went, and at the voice  
Of God, as with a mantle, didst invest  
The rising world of waters dark and deep,  
Won from the void and formless infinite.  
Thee I revisit now with bolder wing,  
Escaped the Stygian pool, though long detain’d  
In that obscure sojourn, while in my flight  
Through utter and through middle darkness borne,  
With other notes than to the Orphean lyre,  
I sung of Chaos and eternal Night;  
Taught by the heavenly muse to venture down  
The dark descent, and up to reascend,  
Though hard and rare: Thee I revisit safe,  
And feel thy sovereign vital lamp; but thou  
Revisit’st not these eyes, that roll in vain  
To find thy piercing ray, and find no dawn:
So thick a drop serene hath quench'd their orbs,
Or dim suffusion veil'd. Yet not the more
Cease I to wander where the Muses haunt,
Clear spring, or shady grove, or sunny hill,
Smit with the love of sacred song; but chief
Thee, Sion, and the flowery brooks beneath,
That wash thy hallow'd feet, and warbling flow,
Nightly I visit: nor sometimes forget
Those other two equall'd with me in fate,
So were I equall'd with them in renown.
Blind Thamyris, and blind Mæonides,
And Tiresias, and Phineus, prophets old:
Then feed on thoughts, that voluntary move
Harmonious numbers; as the wakeful bird
Sings darkling, and in shadiest covert hid,
Tunes her nocturnal note. Thus with the year
Seasons return; but not to me returns
Day, or the sweet approach of even or morn,
Or sight of vernal bloom, or summer's rose,
Or flocks, or herds, or human face divine;
But cloud instead, and everduring dark
Surrounds me, from the cheerful ways of men
Cut off, and for the book of knowledge fair
Presented with a universal blank
Of nature's works, to me expunged and rased,
And wisdom at one entrance quite shut out.
So much the rather thou, celestial light,
Shine inward, and the mind through all her powers
Irradiate; there plant eyes, all mist from thence
Purge and disperse, that I may see and tell
Of things invisible to mortal sight.
Now had the Almighty Father from above,
From the pure empyræan where He sits
High throned above all height, bent down His eye,
His own works, and their works at once to view:
About Him all the sanctities of heaven
Stood thick as stars, and from His sight received
Beatitude past utterance; on His right
The radiant image of His glory sat,
His only Son; on earth He first beheld
Our two first parents, yet the only two
Of mankind, in the happy garden placed,
Reaping immortal fruits of joy and love,
Uninterrupted joy, unrivall'd love,
In blissful solitude: He then survey'd
Hell and the gulf between, and Satan there
Coasting the wall of heaven on this side night
In the dun air sublime, and ready now
To stoop with wearied wings, and willing feet,
On the bare outside of this world, that seem'd a
Firm land imbosom'd, without firmament,
Uncertain which, in ocean or in air.
Him God beholding from His prospect high,
Wherein past, present, future, He beholds,
Thus to His only Son foreseeing spoke:
"Only-begotten Son, seeest Thou what rage
Transports our adversary? whom no bounds
Prescribed, no bars of hell, nor all the chains
Heap'd on him there, nor yet the main abyss
Wide interrupt, can hold; so bent he seems
On desperate revenge, that shall redound
Upon his own rebellious head. And now,
Through all restraint broke loose, he wings his way
Not far off heaven, in the precincts of light,
Directly towards the new-created world,
And man there placed, with purpose to essay
If him by force he can destroy, or, worse,
By some false guile pervert; and shall pervert:
For man will hearken to his glozing lies,
And easily transgress the sole command,
Sole pledge of his obedience: so will fall
He and his faithless progeny. Whose fault?
Whose but his own? Ingrate, he had of me
All he could have; I made him just and right,
Sufficient to have stood, though free to fall.
Such I created all the ethereal powers
And spirits, both them who stood, and them who fail'd
Freely they stood who stood, and fell who fell.
Not free, what proof could they have given sincere
Of true allegiance, constant faith, or love,
Where only what they needs must do appear'd,
Not what they would? what praise could they receive?
What pleasure I from such obedience paid?
When will and reason (reason also's choice)
Useless and vain, of freedom both despoil'd,
Made passive both, had served necessity,
Not me? They therefore, as to right belong'd,
So were created, nor can justly accuse
Their Maker, or their making, or their fate,
As if predestination overruled
Their will, disposed by absolute decree
Or high foreknowledge; they themselves acceded
Their own revolt, not I; if I foreknew,
Foreknowledge had no influence on their fault,
Which had no less proved certain unforeknown.
So without least impulse or shadow of fate,
Or aught by me immutably foreseen,
They trespass authors to themselves in all
Both what they judge, and what they choose; for so I form'd them free: and free they must remain,
Till they enthral themselves; I else must change
Their nature, and revoke the high decree
Unchangeable, eternal, which ordain'd
Their freedom; they themselves ordain'd their fall.
The first sort by their own suggestion fell,
Self-tempted, self-depraved: man falls, deceived
By the other first: man therefore shall find grace,
The other none: in mercy and justice both,
Through heaven and earth, so shall my glory excel;
But mercy, first and last, shall brightest shine."

Thus while God spake, ambrosial fragrance fill'd
All heaven, and in the blessed spirits elect
Sense of new joy ineffable diffused.
Beyond compare the Son of God was seen
Most glorious: in Him all His Father shone
Substantially express'd; and in His face
Divine compassion visibly appear'd,
Love without end, and without measure grace,
Which uttering, thus He to His Father spake:

"O Father, gracious was that word which closed
Thy sov'reign sentence, that man should find grace;
For which both heaven and earth shall high extol
Thy praises, with the innumerable sound
Of hymns and sacred songs, wherewith Thy throne
Encompass'd shall resound Thee ever bless'd:
For should man finally be lost, should man,
Thy creature late so loved, Thy youngest son,
Fall circumvented thus by fraud, though join'd
With his own folly? That be from Thee far,
That far be from Thee, Father, who art judge
Of all things made, and judgest only right.
Or shall the adversary thus obtain
His end, and frustrate Thine? shall he fulfil
His malice, and Thy goodness bring to nought;
Or proud return, though to his heavier doom,
Yet with revenge accomplish'd, and to hell
Draw after him the whole race of mankind,
By him corrupted? or wilt Thou Thyself
Abolish Thy creation, and unmake,
For him, what for Thy glory Thou hast made?
So should Thy goodness and Thy greatness both
Be question'd and blasphemed without defence."

To whom "e great Creator thus replied:

"O Son, in whom my soul hath chief delight,
Son of my bosom, Son who art alone
My word, my wisdom, and effectual might,
All hast Thou spoken as my thoughts are, all
As my eternal purpose hath decreed:
Man shall not quite be lost, but saved who win;
Yet not of will in him, but grace in me
Freely vouchsafed; once more I will renew
His lapsed powers, though forfeit, and enthral'd
By sin to foul exorbitant desires;
Upheld by me, yet once more he shall stand
On even ground against his mortal foe;
By me upheld, that he may know how frail
His fall'n condition is, and to me owe
All his deliv'rance, and to none but me.
Some I have chosen of peculiar grace,
Elect above the rest; so is my will:
The rest shall hear me call, and oft be warn'd
Their sinful state, and to appease betimes
The incensed Deity, while offer'd grace
Invites; for I will clear their senses dark,
What may suffice, and soften stony hearts
To pray, repent, and bring obedience due.
To prayer, repentance, and obedience due,
Though but endeavour'd with sincere intent,
Mine ear shall not be slow, mine eye not shut.
And I will place within them as a guide
My umpire, Conscience; whom if they will hear,
Light after light, well used, they shall attain,
And to the end persisting, safe arrive.
This my long sufferance, and my day of grace,
They who neglect and scorn, shall never taste;
But hard be harden'd, blind be blinded more,
That they may stumble on, and deeper fall;
And none but such from mercy I exclude.
But yet all is not done; man disobeying,
Disloyal, breaks his fealty, and sins
Against the high supremacy of Heaven,
Affecting Godhead, and, so losing all,
To expiate his treason hath nought left,
But to destruction sacred and devote,
He, with his whole posterity, must die.
Die he or Justice must; unless for him
Some other able, and as willing, pay
The rigid satisfaction, death for death.
Say, heavenly Powers, where shall we find such love?
Which of ye will be mortal, to redeem
Man's mortal crime, and just the unjust to save?
Dwells in all heaven charity so dear?"
He ask'd, but all the heavenly quire stood mute,
And silence was in heaven: On man's behalf
Patron or intercessor none appear'd,
Much less than durst upon his own head dra
The deadly forfeiture, and ransom set.
And now without redemption all mankind
Must have been lost, adjudged to death and hell
By doom severe, had not the Son of God,
In whom the fulness dwells of love divine,
His dearest mediation thus renew'd:

"Father, Thy word is pass'd, man shall find grace;
And shall grace not find means, that finds her way,
The speediest of Thy winged messengers,
To visit all Thy creatures, and to all
Comes unprevented, unimplored, unsought?
Happy for man, so coming; he her aid
Can never seek, once dead in sins, and lost;
Atonement for himself, or offering meet,
Indebted and undone, hath none to bring:
Behold me, then; me for him, life for life
I offer; on me let Thine anger fall;
Account me man; I for his sake will leave
Thy bosom, and this glory next to Thee
Freely put off, and for him lastly die
Well pleased; on me let Death wreak all his rage;
Under his gloomy power I shall not long
Lie vanquish'd; Thou hast given me to possess
Life in myself for ever; by Thee I live,
Though now to Death I yield, and am his due,
All that of me can die: yet, that debt paid,
Thou wilt not leave me in the loathsome grave,
His prey, nor suffer my unspotted soul
For ever with corruption there to dwell:
But I shall rise victorious, and subdue
My vanquisher, spoil'd of his vaunted spoil;
Death his death's wound shall then receive, and stoop
Inglorious, of his mortal sting disarm'd.
I, through the ample air, in triumph high
Shall lead hell captive, maugre hell, and shew
The powers of darkness bound. Thou, at the sight
Pleased, out of heaven shalt look down, and smile,
While, by Thee raised, I ruin all my foes,
Death last, and with his carcass glut the grave;
Then, with the multitude of my redeem'd,
Shall enter heaven, long absent, and return,
Father, to see Thy face, wherein no cloud
Of anger shall remain, but peace assured
And reconcilement; wrath shall be no more
Thenceforth, but in Thy presence joy entire."

His words here ended, but His meek aspect
Silent yet spake, and breathed immortal love
To mortal men, above which only shone
Filial obedience; as a sacrifice
Glad to be offer'd, He attends the will
Of His great Father. Admiration seized
All heaven, what this might mean, and whither tend,
Wondering; but soon the Almighty thus replied:
"O Thou in heaven and earth the only peace
Found out for mankind under wrath! O Thou,
My sole complacence! Well Thou know'st how dear
To me are all my works, nor man the least,
Though last created; that for Him I spare
Thee from my bosom and right hand, to save,
By losing Thee awhile, the whole race lost.
Thou, therefore, whom Thou only canst redeem,
Their nature also to Thy nature join;
And be Thyself man among men on earth,
Made flesh, when time shall be, of virgin seed,
By wondrous birth; be Thou in Adam's room
The head of all mankind, though Adam's son.
As in him perish all men, so in Thee,
As from a second root, shall be restored
As many as are restored, without Thee none.
His crime makes guilty all his sons; Thy merit,
Imputed, shall absolve them who renounce
Their own both righteous and unrighteous deeds,
And live in Thee transplanted, and from Thee
Receive new life. So man, as is most just,
Shall satisfy for man, be judged and die,
And dying rise, and rising with him, raise
His brethren, ransom'd with his own dear life.
So heavenly love shall outdo hellish hate,
Giving to death, and dying to redeem,
So dearly to redeem, what hellish hate
So easily destroy'd, and still destroys
In those who, when they may, accept not grace.
Nor shalt Thou, by descending to assume
Man's nature, lessen or degrade Thine own.
Because Thou hast, though throned in highest blis
Equal to God, and equally enjoying
Godlike fruition, quitted all, to save
A world from utter loss, and hast been found
By merit more than birthright, Son of God,
Found worthiest to be so, by being good,
Far more than great or high; because in Thee
Love hath abounded more than glory abounds.
Therefore Thy humiliation shall exalt
With Thee Thy manhood also to this throne,
Here shalt Thou sit incarnate, here shalt reign
Both God and man, Son both of God and man,
Anointed universal King; all power
I give Thee; reign for ever, and assume
PARADISE LOST.

Thy merits; under Thee, as head supreme,
Thrones, princehoods, powers, dominions, I reduce:
All knees to Thee shall bow, of them that bide
In heaven, or earth, or under earth in hell.
When Thou, attended gloriously from heaven,
Shalt in the sky appear, and from Thee send
The summoning archangels to proclaim
Thy dread tribunal: forthwith from all winds
The living, and forthwith the cited dead
Of all past ages, to the general doom
Shall hasten; such a peal shall rouse their sleep.
Then, all Thy saints assembled, Thou shalt judge
Bad men and angels; they, arraign'd, shall sink
Beneath Thy sentence: hell, her numbers full,
Thenceforth shall be for ever shut. Meanwhile
The world shall burn, and from her ashes spring
New heaven and earth, wherein the just shall dwell,
And, after all their tribulations long,
See golden days, fruitful of golden deeds,
With joy and love triumphing, and fair truth.
Then Thou Thy regal sceptre shalt lay by,
For regal sceptre then no more shall need;
God shall be all in all. But, all ye goos,
Adore Him, who to compass all this, dies;
Adore the Son, and honour Him as Me."

No sooner had the Almighty ceased, but all
The multitude of angels, with a shout,
Loud as from numbers without number, sweet
As from bless'd voices, uttering joy, heaven rung
With jubilee, and loud hosannas fill'd
The eternal regions: lowly reverent
Towards either throne they bow, and to the ground,
With solemn adoration, down they cast
Their crowns, inwove with amarant and gold;
Immortal amarant, a flower which once
In Paradise, fast by the tree of life,
Began to bloom; but soon for man's offence
To heaven removed, where first it grew, there grows,
And flowers aloft, shading the fount of life,
And where the river of bliss through midst of heaven
Rolls o'er Elysian flowers her amber stream;
With these, that never fade, the spirits elect
Bind their resplendent locks, inwreath'd with beams
Now in loose garlands thick thrown off, the bright
Pavement, that like a sea of jasper shone,
Impurpled with celestial roses, smiled.
Then, crown'd again, their golden harps they took,
Harps ever tuned, that glittering by their side
Like quivers hung, and with preamble sweet
Of charming symphony they introduce
Their sacred song, and waken raptures high:
No voice exempt, no voice but well could join
Melodious part, such concord is in heaven.

"Thee, Father," first they sung, "Omnipotent,
Immutable, Immortal, Infinite,
Eternal King; Thee, Author of all being,
Fountain of light, Thyself invisible
Amidst the glorious brightness, where Thou sittest
Throned inaccessible, but when Thou shadest
The full blaze of Thy beams, and, through a cloud
Drawn round about Thee, like a radiant shrine,
Dark with excessive bright Thy skirts appear,
Yet dazzle heaven, that brightest seraphim
Approach not, but with both wings veil their eyes.
Thee," next they sang, "of all creation first,
Begotten Son, Divine Similitude,
In whose conspicuous count'nance, without cloud
Made visible, the Almighty Father shines,
Whom else no creature can behold: on Thee
Impress'd the effulgence of His glory abides,
Transfused on Thee His ample Spirit rests.
Heaven of heavens, and all the powers therein,
By Thee created; and by Thee threw down
The aspiring dominations: Thou that day
Thy Father's dreadful thunder didst not spare,
Nor stop Thy flaming chariot-wheels, that shook
Heaven's everlasting frame, while o'er the necks
Thou drovest of warring angels disarray'd.
Back from pursuit Thy powers with loud acclaim
Thee only extoll'd, Son of Thy Father's might,
To execute fierce vengeance on His foes,
Not so on man: him, through their malice fall'n,
Father of mercy and grace, Thou didst not doom
So strictly, but much more to pity incline;
No sooner did Thy dear and only Son
Perceive Thee purposed not to doom frail man
So strictly, but much more to pity inclined,
He, to appease Thy wrath, and end the strife
Of mercy and justice in Thy face discern'd,
Regardless of the bliss wherein He sat
Second to Thee, offer'd Himself to die
For man's offence. Oh, unexampled love!
Love nowhere to be found less than Divine!
Hail, Son of God, Saviour of men! Thy name
Shall be the copious matter of my song
Henceforth, and never shall my heart Thy praise
Forget, nor from Thy Father's praise disjoin."

Thus they in heaven, above the starry sphere,
Their happy hours in joy and hymning spent.
Meanwhile upon the firm opacous globe
Of this round world, whose first convex divides
The luminous inferior orbs, enclosed
From chaos, and the inroad of darkness old,
Satan alighted walks: a globe far off
It seem'd, now seems a boundless continent,
Dark, waste, and wild, under the frown of night
Starless, exposed, and ever-threatening storms
Of chaos blustering round, inclement sky;
Save on that side which, from the wall of heaven,
Though distant far, some small reflection gains
Of glimmering air less vex'd with tempest loud:
Here walk'd the fiend at large in spacious field.
As when a vulture, on Imaüs bred,
Whose snowy ridge the roving Tartar bounds,
Dislodging from a region scarce of prey,
To gorge the flesh of lambs or yearling kids,
On hills where flocks are fed, flies toward the spring;
Of Ganges or Hydaspes, Indian streams;
But in his way lights on the barren plains
Of Sericana, where Chineses drive
With sails and wind their cany waggons light:
So, on this windy sea of land, the fiend
Walk'd up and down alone, bent on his prey;
Alone, for other creature in this place,
Living or lifeless, to be found was none;
None yet, but store hereafter from the earth
Up hither, like aerial vapours, flew
Of all things transitory and vain, when sin
With vanity had fill'd the works of men;
Both all things vain, and all who in vain things
Built their fond hopes of glory or lasting fame,
Or happiness in this or the other life:
All who have their reward on earth, the fruits
Of painful superstition and blind zeal,
Nought seeking but the praise of men, here find
Fit retribution, empty as their deeds;
All the unaccomplish'd works of Nature's hand.
Abortive, monstrous, or unkindly mix'd,
Dissolved on earth, fleethither, and in vain,
Till final dissolution, wander here:
Not in the neighbouring moon, as some have dream'd
Those argent fields more likely habitants,
Translated saints, or middle spirits, hold,
Betwixt the angelical and humankind.
Hither of ill-join'd sons and daughters born
First from the ancient world those giants came,
With many a vain exploit, though then renowned.
The builders next of Babel on the plain
Of Sennaar, and still with vain design.

New Babels, had they wherewithal, would build:
Others came single; he, who to be deem’d
A god, leap’d fondly into Ætna flames,
Empedocles; and he who, to enjoy
Plato’s Elysium, leap’d into the sea,
Cleombrotus; and many more too long,
Embryos, and idiots, eremites, and friars
White, black, and gray, with all their trumpery.
Here pilgrims roam, that stray’d so far to seek
In Golgotha Him dead, who lives in heaven;
And they, who, to be sure of Paradise,
Dying put on the weeds of Dominic,
Or in Franciscan think to pass disguised;
They pass the planets seven, and pass the fix’d,
And that crystalline sphere whose balance weighs
The trepidation talk’d, and that first moved;
And now Saint Peter at heaven’s wicket seems
To wait them with his keys, and now at foot
Of heaven’s ascent they lift their feet, when, lo!
A violent cross-wind from either coast
Blows them transverse, ten thousand leagues awry
Into the devious air; then might ye see
Cowls, hoods, and habits, with their wearers, toss’d
And flutter’d into rags; then relics, beads,
Indulgences, dispenses, pardons, bulls,
The sport of winds: all these, upwhirled aloft,
Fly o’er the backside of the world far off,
Into a limbo large and broad, since call’d
The Paradise of Fools, to few unknown
Long after, now unpeopled, and untrod.
All this dark globe the fiend found as he pass’d,
And long he wander’d, till at last a gleam
Of dawning light turn’d thitherward in haste
His travell’d steps: far distant he descries,
Ascending by degrees magnificent
Up to the wall of heaven, a structure high;
At top whereof, but far more rich, appear’d
The work as of a kingly palace-gate,
With frontispiece of diamond and gold
Embellish’d; thick with sparkling orient gems
The portal shone, inimitable on earth
By model, or by shading pencil drawn.
The stairs were such as whereon Jacob saw
Angels ascending and descending, bands
Of guardians bright, when he from Esau fled
To Padan-Aram, in the field of Luz,
Dreaming by night under the open sky.
And waking cried, "This is the gate of heaven."
Each stair mysteriously was meant, nor stood
There always, but drawn up to heaven sometimes
Viewless; and underneath a bright sea flow'd
Of jasper, or of liquid pearl, whereon
Who after came from earth, sailing arrived,
Wafted by angels, or flew o'er the lake
Wrapp'd in a chariot drawn by fiery steeds.
The stairs were then let down, whether to dare
The fiend by easy ascent, or aggravate
His sad exclusion from the doors of bliss:
Direct against which open'd from beneath,
Just o'er the blissful seat of Paradise,
A passage down to the earth, a passage wide,
Wider by far than that of after-times
Over Mount Sion, and, though that were large,
Over the Promised Land, to God so dear;
By which, to visit oft those happy tribes,
On high behests His angels to and fro
Pass frequent, and His eye with choice regard
From Paneas, the fount of Jordan's flood,
To Beersaba, where the Holy Land
Borders on Egypt and the Arabian shore;
So wide the opening seem'd, where bounds were set
To darkness, such as bound the ocean wave.
Satan from hence, now on the lower stair,
That scaled by steps of gold to heaven-gate,
Looks down with wonder at the sudden view
Of all this world at once. As when a scout,
Through dark and desert ways with peril gone
All night, at last by break of cheerful dawn
Obtains the brow of some high-climbing hill,
Which to his eye discovers unaware
The goodly prospect of some foreign land
First seen, or some renown'd metropolis,
With glistening spires and pinnacles adorn'd,
Which now the rising sun gilds with his beams;
Such wonder seized, though after heaven seen,
The spirit malign, but much more envy seized,
At sight of all this world beheld so fair.
Round he surveys, (and well might, where he stood
So high above the circling canopy
Of night's extended shade,) from eastern point
Of Libra to the fleecy star that bears
Andromeda far off Atlantic seas,
Beyond the horizon; then from pole to pole
He views in breadth, and without longer pause
Down right into the world's first region throws
His flight precipitant, and winds with ease
Through the pure marble air his oblique way
Amongst innumerable stars, that shone
Stars distant, but nigh hand seem'd other worlds
Or other worlds they seem'd, or happy isles,
Like those Hesperian gardens famed of old,
Fortunate fields, and groves, and flowery vales,
Thrice happy isles; but who dwelt happy there
He staid not to inquire: above them all
The golden sun, in splendour likest heaven,
Allured his eye; thither his course he bends
Through the calm firmament, (but up or down,
By centre or eccentric, hard to tell,
Or longitude,) where the great luminary
Aloof the vulgar constellations thick,
That from his lordly eye keep distance due,
Dispenses light from far: they, as they move
Their starry dance in numbers that compute
Days, months, and years, towards his all-cheering lamg
Turn swift their various motions, or are turn'd
By his magnetic beam, that gently warms
The universe, and to each inward part
With gentle penetration, though unseen,
Shoots invisible virtue even to the deep;
So wondrously was set his station bright.
There lands the fiend, a spot like which perhaps
Astronomer in the sun's lucent orb
Through his glazed optic tube yet never saw.
The place he found beyond expression bright,
Compared with aught on earth, metal or stone:
Not all parts like, but all alike inform'd
With radiant light, as glowing iron with fire;
If metal, part seem'd gold, part silver clear:
If stone, carbuncle most or chrysolite,
Ruby or topaz, or the twelve that shone
In Aaron's breastplate, and a stone besides
Imagined rather oft than elsewhere seen;
That stone, or like to that, which here below
Philosophers in vain so long have sought,
In vain, though by their powerful art they bind
Volatile Hermes, and call up unbound
In various shapes old Proteus from the sea,
Drain'd through a limbec to his native form.
What wonder then if fields and regions here
Breathe forth elixir pure, and rivers run
Potable gold, when with one virtuous touch
The arch-chymic sun, so far from us remote,
Produces, with terrestrial humour mix'd,
Here in the dark so many precious things
Of colour glorious, and effect so rare?
Matter new to gazr the devil met
Undazzled; far and wide his eye commands;
For sight no obstacle found here, nor shade,
But all sunshine as when his beams at noon
Culminate from the equator, as they now
Shot upward still direct, whence no way round
Shadow from body opaque can fall; and the air,
Nowhere so clear, sharpen’d his visual ray
To objects distant far, whereby he soon
Saw within ken a glorious angel stand,
The same whom John saw also in the sun:
His back was turn’d, but not his brightness hid;
Of beaming sunny rays a golden tiar
Circled his head, nor less his locks behind
Illustrious on his shoulders, fledge with wings,
Lay waving round; on some great charge employ’d
He seem’d, or fix’d in cogitation deep.
Glad was the spirit impure, as now in hope
To find who might direct his wandering flight
To Paradise, the happy seat of man,
His journey’s end, and our beginning woe.
But first he casts to change his proper shape,
Which else might work him danger or delay:
And now a stripling cherub he appears,
Not of the prime, yet such as in his face
Youth smiled celestial, and to every limb
Suitable grace diffused, so well he feign’d:
Under a coronet his flowing hair
In curls on either cheek play’d; wings he wore,
Of many a colour’d plume, sprinkled with gold;
His habit fit for speed succinct, and held
Before his decent steps a silver wand.
He drew not nigh unheard; the angel bright,
Ere he drew nigh, his radiant visage turn’d,
Admonish’d by his ear, and straight was known
The archangel Uriel, one of the seven
Who in God’s presence, nearest to His throne,
Stand ready at command, and are His eyes
That run through all the heavens, or down to the earth
Bear His swift errands over moist and dry,
O'er sea and land: him Satan thus accosts:
"Uriel, for thou of those seven spirits that stand
In sight of God’s high throne, gloriously bright,
The first art wont His great authentic will
Interpreter through highest heaven to bring,
Where all his sons thy embassy attend;
And here art likeliest by supreme decree
Like honour to obtain, and as His eye
To visit oft this new creation round;
Unspeakable desire to see, and know
All these His wondrous works, but chiefly man,
His chief delight and favour, him for whom
All these His works so wondrous He ordain'd,
Hath brought me from the quires of cherubim
Alone thus wandering. Brightest seraph, tell
In which of all these shining orbs hath man
His fixed seat, or fixed seat hath none,
But all these shining orbs his choice to dwell,
That I may find him, and with secret gaze,
Or open admiration, him behold,
On whom the great Creator hath bestow'd
Worlds, and on whom hath all these graces pour'd:
That both in him and all things, as is meet,
The universal Maker we may praise,
Who justly hath driven out His rebel foes
To deepest hell, and, to repair that loss,
Created this new happy race of men
To serve Him better: wise are all His ways."
So spake the false dissembler unperceived;
For neither man nor angel can discern
Hypocrisy, the only evil that walks
Invisible, except to God alone,
By his permissive will, through heaven and earth:
And oft, though wisdom wake, suspicion sleeps
At wisdom's gate, and to simplicity
Resigns her charge, while goodness thinks no ill
Where no ill seems: which now for once beguiled
Uriel, though regent of the sun, and held
The sharpest-sighted spirit of all in heaven;
Who to the fraudulent impostor foul,
In his uprightness, answer thus return'd:
"Fair angel, thy desire, which tends to know
The works of God, thereby to glorify
The great Work-Master, leads to no excess
That reaches blame, but rather merits praise
The more it seems excess, that led thee hither
From thy empyreal mansion thus alone,
To witness with thine eyes what some perhaps,
Contented with report, hear only in heaven:
For wonderful indeed are all His works,
Pleasant to know, and worthiest to be all
Had in remembrance always with delight;
But what created mind can comprehend
Their number, or the wisdom infinite
That brought them forth, but hid their causes deep.
I saw, when at His word the formless mass,
This world's material mould, came to a heap:
Confusion heard His voice and wild uproar.
Stood ruled, stood vast infinitude confined:
Till at His second bidding darkness fled,
Light shone, and order from disorder sprung:
Swift to their several quarters hasted then
The cumbrous elements, earth, flood, air, fire;
And this ethereal quintessence of heaven
Flew upward, spirited with various forms,
That roll'd orbicular, and turn'd to stars
Numberless, as thou seest, and how they move;
Each had his place appointed, each his course:
The rest in circuit walls this universe.
Look downward on that globe, whose hither side
With light from hence, though but reflected, shines;
That place is earth, the seat of man; that light
His day, which else, as the other hemisphere,
Night would invade; but there the neighbouring moon
(So call that opposite fair star) her aid
Timely interposes, and her monthly round
Still ending, still renewing, through mid heaven,
With borrow'd light her countenance triform
Hence fills and empties to enlighten the earth,
And in her pale dominion checks the night.
That spot to which I point is Paradise,
Adam's abode; those lofty shades, his bower.
Thy way thou canst not miss, me mine requires."
Thus said, he turn'd; and Satan, bowing low,
As to superior spirits is wont in heaven,
Where honour due and reverence none neglects,
Took leave, and towards the coast of earth beneath,
Down from the ecliptic, sped with hoped success,
Throws his steep flight in many an aëry wheel,
Nor stay'd, till on Niphates' top he lights.

BOOK IV.

Satan, now in prospect of Eden, and nigh the place where he must now attempt the bold enterprise which he undertook alone against God and man, falls into many doubts with himself, and many passions, fear, envy, and despair; but at length confirms himself in evil, journeys on to Paradise, whose outward prospect and situation is described; overleaps the bounds; sits in the shape of a cormorant on the tree of life, as the highest in the garden, to look about him. The garden described; Satan's first sight of Adam and Eve; his wonder at their excellent form and happy state, but with resolution to work their fall; overears their discourse, thence gathers that the tree of knowledge was forbidden them to eat of, under penalty of death; and thereon intends to found his temptation, by seducing them to transgress; then leaves them awhile to know farther of their state by some other means. Meanwhile, Uriel, descending on a sunbeam, warns Gabriel, who had in charge the gate of Paradise, that some evil spirit had escaped the deep, and passed at noon by his sphere, in the
shape of a good angel, down to Paradise, discovered after by his furious
gestures in the mount. Gabriel promises to find him ere morning. Night
coming on, Adam and Eve discourse of going to their rest: their bower
described; their evening worship. Gabriel, drawing forth his bands of
night-watch to walk the rounds of Paradise, appoints two strong angels to
Adam's bower, lest the evil spirit should be there doing some harm to
Adam or Eve sleeping; there they find him at the ear of Eve, tempting
her in a dream, and bring him, though unwilling, to Gabriel; by whom
questioned, he scornfully answers; prepares resistance; but, hindered
by a sign from heaven, flies out of Paradise.

Oh, for that warning voice, which he, who saw
The apocalypse, heard cry in heaven aloud,
Then when the Dragon, put to second rout,
Came furious down to be revenged on men,
"Woe to the inhabitants on earth!" that now,
While time was, our first parents had been warn'd
The coming of their secret foe and 'scap'd,
Haply so 'scap'd his mortal snare: for now
Satan, now first inflamed with rage, came down,
The tempter ere the accuser of mankind,
To wreak on innocent frail man his loss
Of that first battle, and his flight to hell:
Yet not rejoicing in his speed, though bold
Far off and fearless, nor with cause to boast,
Begins his dire attempt; which, nigh the birth
Now rolling, boils in his tumultuous breast,
And like a devilish engine back recoils
Upon himself; horror and doubt distract
His troubled thoughts, and from the bottom stir
The hell within him; for within him hell
He brings, and round about him, nor from hell
One step, no more than from himself, can fly
By change of place: now conscience wakes despair:
That slumber'd; wakes the bitter memory
Of what he was, what is, and what must be,
Worse; of worse deeds: worse sufferings must ensue.
Sometimes towards Eden, which now in his view
Lay pleasant, his grieved look he fixes sad;
Sometimes towards heaven and the full-blazing sun,
Which now sat high in his meridian tower:
Then, much revolving, thus in sighs began:
"O thou, that, with surpassing glory crown'd,
Look'st from thy sole dominion, like the god
Of this new world; at whose sight all the stars
Hide their diminish'd heads; to thee I call,
But with no friendly voice, and add thy name,
O sun! to tell thee how I hate thy beams,
That bring to my remembrance from what state
I fell, how glorious once above thy sphere;
Till pride and worse ambition threw me down.
Warring in heaven against heaven's matchless King:
Ah, wherefore? He deserved no such return
From me, whom He created what I was
In that bright eminence, and with His good
Upbraided none; nor was His service hard.
What could be less than to afford Him praise,
The easiest recompense, and pay Him thanks?
How due! yet all His good proved ill in me,
And wrought but malice; lifted up so high
I 'sdain'd subjection, and thought one step higher
Would set me highest, and in a moment quit
The debt immense of endless gratitude,
So burdensome; still paying, still to owe:
Forgetful what from Him I still received,
And understood not that a grateful mind
By owing owes not, but still pays, at once
Indebted and discharged; what burden then?
Oh had His powerful destiny ordain'd
Me some inferior angel, I had stood
Then happy; no unbounded hope had raised
Ambition. Yet why not? some other power
As great might have aspired, and me, though mean,
Drawn to his part; but other powers as great
Fell not, but stand unshaken, from within
Or from without, to all temptations arm'd.
Hadst thou the same free will and power to stand?
Thou hadst: whom hast thou then or what to accuse,
But Heaven's free love dealt equally to all?
Be then His love accursed, since love or hate,
To me alike, it deals eternal woe.
Nay, cursed be thou; since against His thy will
Chose freely what it now so justly rues.
Me miserable! which way shall I fly
Infinite wrath, and infinite despair?
Which way I fly is hell; myself am hell;
And, in the lowest deep, a lower deep
Still threatening to devour me opens wide,
To which the hell I suffer seems a heaven.
Oh, then, at last relent: is there no place
Left for repentance, none for pardon left?
None left but by submission; and that word
Disdain forbids me, and my dread of shame
Among the spirits beneath, whom I seduced
With other promises and other vaunts
Than to submit, boasting I could subdue
The Omnipotent. Ay me! they little know
How dearly I abide that boast so vain.
Under what torments inwardly I groan,
While they adore me on the throne of hell
With diadem and sceptre high advanced,
The lower still I fall, only supreme
In misery: such joy ambition finds.
But say I could repent, and could obtain,
By act of grace, my former state; how soon
Would height recall high thoughts, how soon unsay
What feign'd submission swore! Ease would recant
Vows made in pain, as violent and void:
For never can true reconciliation grow
Where wounds of deadly hate have pierced so deep:
Which would but lead me to a worse relapse,
And heavier fall: so should I purchase dear
Short intermission, bought with double smart.
This knows my Punisher; therefore as far
From granting He, as I from begging peace:
All hope excluded thus, behold, instead
Of us, outcast, exiled, his new delight,
Mankind, created, and for him this world.
So farewell hope; and with hope farewell fear:
Farewell remorse: all good to me is lost;
Evil, be thou my good: by thee at least
Divided empire with heaven's King I hold,
By thee, and more than half perhaps will reign,
As man ere long, and this new world shall know."
Thus while he spake, each passion dimm'd his face
Thrice changed with pale, ire, envy, and despair;
Which marr'd his borrow'd visage, and betray'd
Him counterfeit, if any eye beheld:
For heavenly minds from such distempers foul
Are ever clear. Whereof he soon aware,
Each perturbation smooth'd with outward calm,
Artificer of fraud; and was the first
That practised falsehood under saintly show,
Deep malice to conceal, couch'd with revenge:
Yet not enough had practised to deceive
Uriel once warn'd: whose eye pursued him down,
The way he went, and on the Assyrian mount
Saw him disfigured, more than could befall
Spirit of happy sort: his gestures fierce
He mark'd, and mad demeanour, then alone,
As he supposed, all unobserved, unseen.
So on he fares, and to the border comes
Of Eden, where delicious Paradise,
Now nearer, crowns with her enclosure green,
As with a rural mound, the champaign head
Of a steep wilderness, whose nairy sides
With thicket overgrown, grotesque and wild,
Access denied; and overhead up grew
Insuperable height of loftiest shade,
Cedar, and pine, and fir, and branching palm,
A sylvan scene; and, as the ranks ascend
Shade above shade, a woody theatre
Of stateliest view. Yet higher than their tops
The verdurous wall of Paradise up-sprung:
Which to our general sire gave prospect large
Into his ne'er empire neighbouring round;
And higher than that wall a circling row
Of goodliest trees, loaden with fairest fruit,
Blossoms and fruits at once, of golden hue,
Appear'd, with gay enamell'd colours mix'd:
On which the sun more glad impress'd his beams,
Than in fair evening cloud, or humid bow,
When God hath shower'd the earth; so lovely seem'd
That landscape: and of pure now purer air
Meets his approach, and to the heart inspires
Vernal delight and joy, able to drive
All sadness but despair: now gentle gales,
Fanning their odoriferous wings, dispense
Native perfumes, and whisper whence they stole
Those balmy spoils. As when to them who sail
Beyond the Cape of Hope, and now are past
Mozambique, off at sea north-east winds blow
Sabean odours from the spicy shore
Of Araby the Blest; with such delay
Well pleased they slack their course, and many a league
Cheer'd with the grateful smell, old Ocean smiles.
So entertain'd those odorous sweets the fiend,
Who came their bane: though with them better please.
Than Asmodæus with the fishy fume
That drove him, though enamour'd, from the spouse
Of Tobit's son, and with a vengeance sent
From Media post to Egypt, there fast bound.

Now to the ascent of that steep savage hill
Satan had journey'd on, pensive and slow;
But further way found none, so thick entwined,
As one continued brake, the undergrowth
Of shrubs and tangling bushes had perplex'd
All path of man or beast that pass'd that way.
One gate there only was, and that look'd east
On the other side: which when the arch-felon saw,
Due entrance he disdain'd; and, in contempt,
At one slight bound high overlap'd all bound
Of hill or highest wall, and sheer within
Lights on his feet. As when a prowling wolf,
Whom hunger drives to seek new haunt for prey,
Watching where shepherds pen their flocks at eve
In hurdles cotes amid the field secure,
Leaps o'er the fence with ease into the fold.
Or as a thief bent to unhoard the cash
Of some rich burgher, whose substantial doors,
Cross-barr'd and bolted fast, fear no assault,
In at the window climbs, or o'er the tiles:
So clomb this first grand thief into God's fold;
So since into His church lewd hirelings climb.
Thence up he flew, and on the tree of life,
The middle tree and highest there that grew,
Sat like a cormorant; yet not true life
Thereby regain'd, but sat devising death
To them who lived; nor on the virtue thought
Of that life-giving plant, but only used
For prospect, what, well used, had been the pledge
Of immortality. So little knows
Any, but God alone, to value right
The good before him, but perverts best things
To worst abuse, or to their meanest use.
Beneath him with new wonder now he views,
To all delight of human sense exposed,
In narrow room, nature's whole wealth, yea more,
A heaven on earth: for blissful Paradise
Of God the garden was, by Him in the east
Of Eden planted; Eden stretch'd her line
From Auran eastward to the royal towers
Of great Seleucia, built by Grecian kings;
Or where the sons of Eden long before
Dwelt in Telassar: in this pleasant soil
His far more pleasant garden God ordain'd;
Out of the fertile ground He caused to grow
All trees of noblest kind for sight, smell, taste:
And all amid them stood the tree of life,
High eminent, blooming ambrosial fruit
Of vegetable gold; and next to life,
Our death, the tree of knowledge, grew fast by,
Knowledge of good, bought dear by knowing ill.
Southward through Eden went a river large,
Nor changed his course, but through the shaggy hill
Pass'd underneath engulf'd; for God had thrown
That mountain as His garden mould, high raised
Upon the rapid current, which through veins
Of porous earth with kindly thirst up-drawn,
Rose a fresh fountain, and with many a rill
Water'd the garden; thence united fell
Down the steep glade, and met the nether flood,
Which from his darksome passage now appears.
And now, divided into four main streams,
Runs diverse, wandering many a famous realm
And country, whereof here needs no account;
But rather to tell how, if art could tell,
How from that sapphire fount the crisped brooks,
Rolling on orient pearl and sands of gold,
With mazy error under pendent shades
Ran nectar, visiting each plant, and fed
Flowers worthy of Paradise, which not nice art
In beds and curious knots, but nature boon
Pour'd forth profuse on hill, and dale, and plain,
Both where the morning sun first warmly smote
The open field, and where the unpierced shade
Imbrown'd the noontide bower's: thus was this place
A happy rural seat of various view;
Groves whose rich trees wept odorous gums and balm;
Others whose fruit, burnish'd with golden rind,
Hung amiable, Hesperian fables true,
If true, here only, and of delicious taste;
Betwixt them lawns, or level downs, and flocks
Grazing the tender herb, were interposed;
Or palmy hillock, or the flowery lap
Of some irriguous valley spread her store,
Flowers of all hue, and without thorn the rose:
Another side, umbrageous grotts and caves
Of cool recess, o'er which the mantling vine
Lays forth her purple grape, and gently creeps
Luxuriant; meanwhile murmuring waters fall
Down the slope hills, dispersed, or in a lake,
That to the fringed bank with myrtle crown'd
Her crystal mirror holds, unite their streams.
The birds their quire apply; airs, vernal airs,
Breathing the smell of field and grove, attune
The trembling leaves, while universal Pan,
Knit with the Graces and the Hours in dance,
Led on the eternal Spring. Not that fair field
Of Enna, where Proserpine gathering flowers,
Herself a fairer flower, by gloomy Dis
Was gather'd, which cost Ceres all that pain
To seek her through the world; nor that sweet grove
Of Daphne by Orontes, and the inspired
Castalian spring, might with this Paradise
Of Eden strive; nor that Nyseian isle
Girt with the river Triton, where old Cham,
Whom Gentiles Ammon call and Lybian Jove,
Hid Amalthea, and her florid son,
Young Bacchus, from his stepdame Rhea's eye:
Nor where Abassin kings their issue guard,
Mount Amara, though this by some supposed
True Paradise, under the Ethiop line
By Nilus's head, enclosed with shining rock,
A whole day's journey high, but wide remote
From this Assyrian garden, where the fiend
Saw, undelighted, all delight, all kind
Of living creatures, new to sight and strange.
Two of far nobler shape, erect and tall,
Godlike erect, with native honour clad,
In naked majesty seem'd lords of all,
And worthy seem'd: for in their looks divine
The image of their glorious Maker shone,
Truth, wisdom, sanctitude severe and pure,
(Severe, but in true filial freedom placed,)
Whence true authority in men; though both
Not equal, as their sex not equal seem'd;
For contemplation he, and valour form'd;
For softness she, and sweet attractive grace;
He for God only, she for God in him:
His fair large front and eye sublime declared
Absolute rule; and hyacinthine locks
Round from his parted forelock manly hung
Clustering, but not beneath his shoulders broad
She, as a veil, down to the slender waist
Her unadorn'd golden tresses wore
Dishevell'd, but in wanton ringlets waved,
As the vine curls her tendrils, which implied
Subjection, but required with gentle sway,
And by her yielded, by him best received,
Yielded with coy submission, modest pride,
And sweet, reluctant, amorous delay.
Nor those mysterious parts were then conceal'd,
Then was not guilty shame: dishonest shame
Of nature's works, honour dishonourable,
Sin-bred, how have ye troubled all mankind
With shows instead, mere shows of seeming pure,
And banish'd from man's life his happiest life,
Simplicity and spotless innocence!
So pass'd they naked on, nor shunn'd the sight
Of God or angel; for they thought no ill:
So hand in hand they pass'd, the loveliest pair
That ever since in love's embraces met;
Adam the goodliest man of men since born
His sons, the fairest of her daughters Eve.
Under a tuft of shade that on a green
Stood whispering soft, by a fresh fountain side
They sat them down; and, after no more toil
Of their sweet gardening labour than sufficed
To recommend cool zephyr, and made ease
More easy, wholesome thirst and appetite
More grateful, to their supper-fruits they fell,
Nectarine fruits, which the compliant boughs
Yielded them, sidelong as they sat reclined
On the soft downy bank damask'd with flowers.
The savoury pulp they chew, and in the rind,
Still as they thirsted, scoop the brimming stream;
Nor gentle purpose, nor endearing smiles,
Wanted, nor youthful dalliance, as beseems
Fair couple, link'd in happy nuptial league,
Alone as they. About them frisking play'd
All beasts of the earth, since wild, and of all chase
In wood or wilderness, forest or den;
Sporting the lion ramp'd, and in his paw
Dandled the kid; bears, tigers, ounces, pards,
Gamboll'd before them; the unwieldy elephant,
To make them mirth, used all his might, and wreathed
His lithe proboscis; close the serpent sly,
Insinuating, wove with Gordian twine
His braided train, and of his fatal guile
Gave proof unheeded; others on the grass
Couch'd, and, now fill'd with pasture, gazing sat,
Or bedward ruminating; for the sun,
Declined, was hasting now with prone career
To the ocean isles, and in the ascending scale
Of heaven the stars that usher evening rose;
When Satan, still in gaze, as first he stood,
Scarce thus at length fail'd speech recover'd sad:—
"O hell! what do mine eyes with grief behold?
Into our room of bliss thus high advanced
Creatures of other mould, earth-born perhaps,
Not spirits, yet to heavenly spirits bright
Little inferior; whom my thoughts pursue
With wonder, and could love, so lively shines
In them divine resemblance, and such grace
The Hand that form'd them on their shape hath pour'd.
Ah! gentle pair, ye little think how nigh
Your change approaches, when all these delights
Will vanish, and deliver ye to woe;
More woe, the more your taste is now of joy;
Happy, but for so happy ill secured
Long to continue, and this high seat, your heaven,
Ill fenced for heaven to keep out such a foe
As now is enter'd; yet no purposed foe
To you, whom I could pity thus forlorn,
Though I unpitied: league with you I seek,
And mutual amity, so straight, so close,
That I with you must dwell, or you with me
Henceforth: my dwelling haply may not please,
Like this fair Paradise, your sense: yet such
Accept, your Maker's work; He gave it me,
Which I as freely give; hell shall unfold,
To entertain you two, her widest gates,
And send forth all her kings; there will be room,
Not like these narrow limits, to receive
Your numerous offspring; if no better place,
Thank Him who puts me loth to this revenge
On you, who wrong me not, for Him who wrong'd.
And should I at your harmless innocence
Melt, as I do, yet public reason just,
Honour and empire, with revenge enlarged,
By conquering this new world, compels me now
To do what else, though damn'd, I should abhor."

So spake the fiend, and with necessity,
The tyrant's plea, excused his devilish deeds.
Then from his lofty stand on that high tree
Down he alights among the sportful herd
Of those four-footed kinds; himself now one,
Now other, as their shape served best his end;
Nearer to view his prey, and unspied,
To mark what of their state he more might learn
By word or action mark'd: about them round
A lion now he stalks with fiery glare;
Then as a tiger, who by chance hath spied
In some purlieu two gentle fawns at play,
Straight crouches close, then rising, changes oft
His couchant watch, as one who chose his ground,
Whence rushing he might surest seize them both,
Griped in each paw; when Adam, first of men,
To first of women, Eve, thus moving speech,
Turn'd him, all ear to hear new utterance flow:
"Sole partner, and sole part of all these joys
Dearer thyself than all; needs must the Power
That made us, and for us this ample world,
Be infinitely good, and of His good
As liberal, and free as infinite;
That raised us from the dust, and placed us here
In all this happiness; who at His hand
Have nothing merited, nor can perform
Aught whereof He hath need; He who requires
From us no other service than to keep
This one, this easy charge:—of all the trees
In Paradise that bear delicious fruit
So various, not to taste that only tree
Of knowledge, planted by the tree of life;
So near grows death to life, whate'er death is,
Some dreadful thing no doubt; for well thou know'st
God hath pronounced it death to taste that tree,
The only sign of our obedience left
Among so many signs of power and rule
Conferr'd upon us, and dominion given
Over all other creatures that possess
Earth, air, and sea. Then let us not think hard
One easy prohibition, who enjoy
Free leave so large to all things else, and choice
Unlimited of manifold delights;
But let us ever praise Him, and extol
His bounty; following our delightful task,
To prune these growing plants, and tend these flowers,
Which were it toilsome, yet with thee were sweet."

To whom thus Eve replied: “O thou, for whom
And from whom I was form’d, flesh of thy flesh,
And without whom am to no end, my guide
And head! what thou hast said is just and right.
For we to Him indeed all praises owe,
And from whom I was form’d, flesh of thy flesh,
And without whom am to no end, my guide
And head! what thou hast said is just and right.
For we to Him indeed all praises owe,
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For we to Him indeed all praises owe,
And from whom I was form’d, flesh of thy flesh,
And without whom am to no end, my guide
And head! what thou hast said is just and right.
For we to Him indeed all praises owe,
And from whom I was form’d, flesh of thy flesh,
And without whom am to no end, my guide
And head! what thou hast said is just and right.
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For we to Him indeed all praises owe,
And from whom I was form'd, flesh of thy flesh,
And without whom am to no end, my guide
And head! what thou hast said is just and right.
For we to Him indeed all praises owe,
Whom fly'st thou? whom thou fly'st, of him thou art,
His flesh, his bone; to give thee being I lent
Out of my side to thee, nearest my heart,
Substantial life, to have thee by my side
Henceforth an individual solace dear;
Part of my soul, I seek thee, and thee claim,
My other half. With that thy gentle hand
Seized mine: I yielded; and from that time see
How beauty is excell'd by manly grace,
And wisdom, which alone is truly fair."

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

"Sight hateful, sight tormenting! thus these two
Imparadised in one another's arms,
The happier Eden, shall enjoy their fill
Of bliss on bliss; while I to hell am thrust,
Where neither joy nor love, but fierce desire,
Among our other torments not the least,
Still unfulfill'd, with pain of longing pines.
Yet let me not forget what I have gain'd
From their own mouths; all is not theirs, it seems
One fatal tree there stands, of knowledge call'd,
Forbidden them to taste: knowledge forbidden!
Suspicious, reasonless. Why should their Lord
Envy them that? Can it be sin to know?
Can it be death? And do they only stand
By ignorance? Is that their happy state,
The proof of their obedience and their faith?
O fair foundation laid whereon to build
Their ruin! Hence I will excite their minds
With more desire to know, and to reject
Envious commands, invented with design
To keep them low, whom knowledge might exalt
Equal with gods: aspiring to be such,
They taste and die; what likelier can ensue?
But first with narrow search I must walk round
This garden, and no corner leave unspied;
A chance but chance may lead where I may meet
Some wandering spirit of heaven by fountain side,
Or in thick shade retired, from him to draw
What further would be learn'd. Live while ye may,
Yet happy pair; enjoy, till I return,
Short pleasures; for long woes are to succeed."

So saying, his proud step he scornful turn'd,
But with sly circumspection, and began
Through wood, through waste, o'er hill, o'er dale, his roam.
Meanwhile, in utmost longitude, where heaven
With earth and ocean meets, the setting sun
Slowly descended, and with right aspect
Against the eastern gate of Paradise
Levell'd his evening rays; it was a rock
Of alabaster, piled up to the clouds,
Conspicuous far, winding with one ascent
Accessible from earth, one entrance high;
The rest was craggy cliff, that overhung
Still as it rose, impossible to climb.
Betwixt these rocky pillars Gabriel sat,
Chief of the angelic guards, awaiting night;
About him exercised heroic games
The unarm'd youth of heaven, but nigh at hand
Celestial armoury, shields, helms, and spears,
Hung high, with diamond flaming, and with gold
Thither came Uriel, gliding through the eve
On a sunbeam, swift as a shooting star
In autumn, 'thwart the night, when vapours fired
Impress the air, and shew the mariner
From what point of his compass to beware
Impetuous winds: he thus began in haste:
"Gabriel, to thee thy course by lot hath given
Charge and strict watch, that to this happy place
No evil thing approach or enter in.
This day at height of noon came to my sphere
A spirit, zealous, as he seem'd to know
More of the Almighty's works, and chiefly man,
God's latest image: I described his way
Bent all on speed, and mark'd his aery gait;
But in the mount that lies from Eden north,
Where he first lighted, soon discern'd his looks
Alien from heaven, with passions foul obscured,
Mine eye pursued him still, but under shade
Lost sight of him: one of the banish'd crew,
I fear, hath ventured from the deep to raise
New troubles; him thy care must be to find."

To whom the wing'd warrior thus return'd:
"Uriel, no wonder if thy perfect sight,
Amid the sun's bright circle where thou sitt'st,
See far and wide; in at this gate none pass"
The vigilance here placed, but such as come
Well known from heaven; and since meridian hour
No creature thence: if spirit of other sort,
So minded, have o'erleap'd these earthy bounds
On purpose, hard thou know'st it to exclude
Spiritual substance with corporeal bar.
But if within the circuit of these walks,
In whatsoever shape he lurk, of whom
Thou tell'st, by morrow dawning I shall know."  
So promised he; and Uriel to his charge
Return'd on that bright beam, whose point now raised
Bore him slope downward to the sun, now fallen
Beneath the Azores; whither the bright orb,
Incredible how swift, had thither roll'd
Diurnal, or this less voluble earth,
By shorter flight to the east, had left him there
Arraying with reflected purple and gold
The clouds that on his western throne attend.

Now came still evening on, and twilight gray
Had in her sober livery all things clad;
Silence accompanied; for beast and bird,
They to their grassy couch, these to their nests
Were slunk, all but the wakeful nightingale,
She all night long her amorous descant sung;
Silence was pleased: how glow'd the firmament
With living sapphires: Hesperus, that led
The starry host, rode brightest, till the moon,
Rising in clouded majesty, at length,
Apparent queen, unveil'd her peerless light,
And o'er the dark her silver mantle threw.

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

To whom thus Eve, with perfect beauty dorn’d:
“My author and disposer, what thou bidd’st
Unargued I obey: so God ordains;
God is thy law, thou mine: to know no more
Is woman’s happiest knowledge, and her praise.
With thee conversing, I forget all time;
All seasons, and their change, all please alike.
Sweet is the breath of morn, her rising sweet,
With charm of earliest birds; pleasant the sun,
When first on this delightful land he spreads
His orient beams, on herb, tree, fruit, and flower,
Glistening with dew: fragrant the fertile earth
After soft showers; and sweet the coming on
Of grateful evening mild; then silent night,
With this her solemn bird, and this fair moon,
And these the gems of heaven, her starry train:
But neither breath of morn, when she ascends
With charm of earliest birds; nor rising sun
On this delightful land; nor herb, fruit, flower,
Glistening with dew; nor fragrance after showers,
Nor grateful evening mild; nor silent night,
With this her solemn bird; nor walk by moon,
Or glittering starlight, without thee is sweet.
But wherefore all night long shine these? for whom
This glorious sight, when sleep hath shut all eyes?”

To whom our general ancestor replied:
“Daughter of God and man, accomplish’d Eve,
These have their course to finish round the earth
By morrow evening, and from land to land
In order, though to nations yet unborn,
Ministering light prepared, they set and rise;
Lest total darkness should by night regain
Her old possession, and extinguish life
In nature and all things; which these soft firea
Not only enlighten, but, with kindly heat
Of various influence, foment and warm,
Temper or nourish, or in part shed down
Their stellar virtue on all kinds that grow
On earth, made hereby apter to receive
Perfection from the sun’s more potent ray.
These then, though unbeholden in deep of night,
Shine not in vain. Nor think, though men were none,
That heaven would want spectators, God want praise.
Millions of spiritual creatures walk the earth
Unseen, both when we wake, and when we sleep:
All these with ceaseless praise His works behold
Both day and night. How often from the steep
Of echoing hill or thicket have we heard
Celestial voices to the midnight air,
Sole, or responsive each to other's note,
Singing their great Creator! oft in bands
While they keep watch, or nightly rounding walk,
With heavenly touch of instrumental sounds
In full harmonic number join'd, their songs
Divide the night, and lift our thoughts to heaven."

Thus talking, hand in hand alone they pass'd
On to their blissful bower: it was a place
Chosen by the sov'reign Planter, when He framed
All things to man's delightful use; the roof
Of thickest covert was inwoven shade,
Laurel, and myrtle, and what higher grew
Of firm and fragrant leaf; on either side
Acanthus, and each odorous bushy shrub,
Fenced up the verdant wall; each beauteous flower,
Iris all hues, roses, and jessamine,
Rear'd high their flourish'd heads between, and wrought
Mosaic; under foot the violet,
Crocus, and hyacinth, with rich inlay
Broder'd the ground, more colour'd than with stone
Of costliest emblem: other creature here,
Beast, bird, insect, or worm, durst enter none,
Such was their awe of man. In shadier bower
More sacred and sequester'd, though but feign'd,
Pan or Sylvanus never slept, nor nymph
Nor Faunus haunted. Here, in close recess,
With flowers, garlands, and sweet-smelling herbs,
Espoused Eve deck'd first her nuptial bed;
And heavenly quires the hymenean sung,
What day the genial angel to our sire
Brought her, in naked beauty more adorn'd,
More lovely than Pandora, whom the gods
Endow'd with all their gifts; and, O I too like
In sad event, when to the unwiser son
Of Japhet brought by Hermes, she ensnared
Mankind with her fair looks, to be avenged
On him who had stole Jove's authentic fire.

Thus, at their shady lodge arrived, both stood,
Both turn'd, and under open sky adored
The God that made both sky, air, earth, and heaven,
Which they beheld, the moon's resplendent globe,
And starry pole: "Thou also madest the night,
Maker Omnipotent, and Thou the day
Which we, in our appointed work employ'd."
Have winsh’d, happy in our mutual help
And mutual love, the crown of all our bliss
Ordain’d by Thee; and this delicious place
For us too large, where Thy abundance wants
Partakers, and uncropt falls to the ground.
But Thou hast promised from us two a race
To fill the earth, who shall with us extol
Thy goodness infinite, both when we wake,
And when—we seek, as now, Thy gift of sleep.”

This said unanimous, and other rites
Observing none, but adoration pure
Which God likes best, into their inmost bower
Handed they went; and, eased the putting off
These troublesome disguises which we wear,
Straight side by side were laid; nor turn’d, I weep,
Adam from his fair spouse, nor Eve the rites
Mysterious of connubial love refused:
Whatever hypocrites austerely talk
Of purity, and place, and innocence;
Defaming as impure what God declares
Pure, and commands to some, leaves free to all.
Our Maker bids increase; who bids abstain
But our destroyer, foe to God and man?
Hail, wedded love, mysterious law, true source
Of human offspring, sole propriety
In Paradise, in all things common else!
By thee adulterous lust was driven from men
Among the bestial herds to range; by thee,
Founded in reason, loyal, just, and pure,
Relations dear, and all the charities
Of father, son, and brother, first were known.
Far be it, that I should write thee sin or blame,
Or think thee unbecoming holiest place;
Perpetual fountain of domestic sweets,
Whose bed is undefiled, and chaste pronounced,
Present, or past, as saints and patriarchs used.

Here Love his golden shafts employs, here lights
His constant lamp, and waves his purple wings,
Reigns here and revels; not in the bought smile
Of harlots, loveless, joyless, unendear’d,
Casual fruition, nor in court amours,
Mix’d dance, or wanton mask, or midnight ball,
Or serenade, which the starved lover sings
To his proud fair, best quitted with disdain.
These, lull’d by nightingales, embracing slept,
And on their naked limbs the flowery roof
Shower’d roses, which the morn repair’d. Sleep on.
Blest pair; and, O! yet happiest, if ye seek
No happier state, and know to know no more
Now had night measured with her shadowy cone
Half way up hill this vast sublunar vault,
And from their ivory port the cherubim,
Forth issuing at the accustom’d hour, stood arm’d
To their night watches in warlike parade;
When Gabriel to his next in power thus spake:
“Uzziel, half these draw off, and coast the south
With strictest watch; these other wheel the north;
Our circuit meets full west.” As flame they part,
Half wheeling to the shield, half to the spear.
From these, two strong and subtle sp’rits he call’d
That near him stood, and gave them thus in charge:
“Ithuriel and Zphon, with wing’d speed
Search through this garden, leave unsearch’d no nook
But chiefly where those two fair creatures lodge,
Now laid perhaps asleep, secure of harm.
This evening from the sun’s decline arrived
Who tells of some infernal spirit seen
Hitherward bent (who could have thought?) escaped
The bars of hell, on errand bad no doubt:
Such, where ye find, seize fast, and hither bring.”

So saying, on he led his radiant files,
Dazzling the moon; these to the bower direct
In search of whom they sought; him there they found
Squat like a toad close at the ear of Eve,
Assaying by his devilish art to reach
The organs of her fancy, and with them forge
Illusions, as he list, phantasms and dreams;
Or if, inspiring venom, he might taint
The animal spirits, that from pure blood arise
Like gentle breaths from rivers pure, thence raise,
At least, distemper’d, discontented thoughts,
Vain hopes, vain aims, inordinate desires,
Blown up with high conceits engendering pride
Him thus intent Ithuriel with his spear
Touch’d lightly; for no falsehood can endure
Touch of celestial temper, but returns
Of force to its own likeness: up he starts,
Discover’d and surprised. As when a spark
Lights on a heap of nitrous powder, laid
Fit for the tun, some magazine to store
Against a rumour’d war, the smutty grain
With sudden blaze diffused, inflames the air;
So started up in his own shape the fiend.
Back stept those two fair angels, half amazed
So sudden to behold the grisly king;
Yet thus, unmoved with fear, accost him soon:
“Which of those rebel spirits adjudged to hell
Comest thou, escaped thy prison and transform’d.
"Why satt'st thou like an enemy in wait,  
Here watching at the head of these that sleep?"

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

To whom thus Zephon, answering scorn with scorn,  
"Think not, revolted spirit, thy shape the same,  
Or undiminish'd brightness to be known,  
As when thou stood'st in heaven, upright and pure;  
That glory then, when thou no more wast good,  
Departed from thee; and thou resemblest now  
Thy sin and place of doom obscure and foul.  
But come; for thou, be sure, shalt give account  
To him who sent us, whose charge is to keep  
This place inviolable, and these from harm."

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

The fiend replied not, overcome with rage;  
But, like a proud steed rein'd, went haughty on,  
Champing his iron curb: to strive or fly  
He held it vain; awe from above had quell'd  
His heart, not else dismay'd. Now drew they nigh  
The western point, where those half-rounding guards  
Just met, and, closing, stood in squadron join'd,  
Awaiting next command. To whom their chief,  
Gabriel, from the front thus call'd aloud:  
"O friends! I hear the tread of nimble feet  
Hasting this way, and now by glimpse discern  
Ithuriel, and Zephon, through the shade;  
And with them comes a third of regal port,  
But faded splendour wan; who by his gait  
And fierce demeanour seems the prince of hell,  
Not likely to part hence, without contest;  
Stand firm, for in his look defiance lours"
He scarce had ended, when those two approach'd,
And brief related whom they brought, where found,
How busied, in what form and posture cou'd.
To whom with stern regard thus Gabriel spake:
"Why hast thou, Satan, broke the bounds prescribed
To thy transgressions? and disturb'd the charge
Of others, who approve not to transgress
By thy example? but have power and right
To question thy bold entrance on this place;
Employ'd, it seems, to violate sleep, and those
Whose dwelling God hath planted here in bliss?"
To whom thus Satan, with contemptuous brow:
"Gabriel, thou hadst in heaven the esteem of wise,
And such I held thee; but this question ask'd
Puts me in doubt. Lives there who loves his pain?
Who would not, finding way, break loose from hell,
Though thither doom'd? Thou wouldst thyself, no doubt
And boldly venture to whatever place
Farthest from pain, where thou mightst hope to change
Torment with ease, and soonest recompense
Dole with delight, which in this place I sought;
To thee no reason, who know'st only good,
But evil hast not tried: and wilt object
His will, who bounds us? Let Him surer bar
His iron gates, if He intends our stay
In that dark durance: thus much what was ask'd.
The rest is true, they found me where they say;
But that implies not violence or harm."
Thus he in scorn. The warlike angel moved,
Disdainfully half smiling, thus replied:
"O loss of one in heaven, to judge of wise,
Since Satan fell, whom folly overthrow'd,
And now returns him from his prison 'scaped,
Gravely in doubt whether to hold them wise
Or not, who ask what boldness brought him hither
Unlicensed from his bounds in hell prescribed;
So wise he judges it to fly from pain,
However, and to 'scape his punishment.
So judge thou still, presumptuous! till the wrath,
Which thou incurst by flying, meet thy flight
Sevenfold, and scourge that wisdom back to hell,
Which taught thee yet no better, that no pain
Can equal anger infinite provoked.
But wherefore thou alone? wherefore with thee
Came not all hell broke loose? is pain to them
Less pain, less to be fled: or thou than they
Less hardy to endure? Courageous chief!
The first in flight from pain! hadst thou alleged
To thy deserted host this cause of flight.
Thou surely hadst not come sole fugitive."

To which the fiend thus answer'd, frowning stern:

"Not that I less endure, or shrink from pain,
Insulting angel! well thou know'st I stood
The fiercest, when in battle to thy aid
The blasting volley'd thunder made all speed,
And seconded thy else not dreaded spear.
But still thy words at random as before,
Argue thy inexperience, what behaves,
From hard assays, and ill successes past
A faithful leader, not to hazard all
Through ways of danger by himself untried.
I therefore, I alone first undertook
To wing the desolate abyss and spy
This new-created world, whereof in hell
Fame is not silent, here in hope to find
Better abode, and my afflicted powers
To settle here on earth, or in mid air;
Though for possession put to try once more
What thou and thy gay legions dare against;
Whose easier business were to serve their Lord
High up in heaven, with songs to hymn His throne,
And practised distances to cringe, not fight."

To whom the warrior-angel soon replied:

"To say and straight unsay, pretending first
Wise to fly pain, professing next the spy,
Argues no leader, but a liar traced,
Satan: and couldst thou faithful add! O name,
O sacred name of faithfulness profaned!
Faithful to whom? to thy rebellious crew?
Army of fiends, fit body to fit head.
Was this your discipline and faith engaged,
Your military obedience, to dissolve
Allegiance to the acknowledged Power Supreme!
And thou, sly hypocrite, who now wouldst seem
Patron of liberty, who more than thou
Once fawn'd, and cring'd, and servilely adored
Heaven's awful Monarch? wherefore, but in hope
To dispossess Him, and thyself to reign?
But mark what I areed thee now: Avaunt;
Fly thither whence thou fled'st. If from this thou
Within these hallow'd limits thou appear,
Back to the infernal pit I drag thee chain'd,
And seal thee so, as henceforth not to scorn
The facile gates of hell too slightly barr'd."

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

"Then, when I am thy captive, talk of chains,
Proud limitary cherub! but ere then
Far heavier load thyself expect to feel
From my prevailing arm, though heaven's King
Ride on thy wings, and thou with my compeers,
Used to the yoke, draw'st His triumphant wheels
In progress through the road of heaven star-paved."

While thus he spake, the angelic squadron bright
Turn'd fiery red, sharp'ning in mooned horns
Their phalanx, and began to hem him round
With ported spears, as thick as when a field
Of Ceres, ripe for harvest, waving bends
Her bearded grove of ears, which way the wind
Sways them; the careful ploughman doubting stands,
Lest on the threshing-floor his hopeful sheaves
Prove chaff. On the other side, Satan, alarm'd,
Collecting all his might, dilated stood,
Like Teneriff or Atlas, unremoved:
His stature reach'd the sky, and on his crest
Sat horror plum'd; nor wanted in his grasp
What seem'd both spear and shield. Now dreadful deeds
Might have ensued; nor only Paradise,
In this commotion, but the starry cope
Of heaven perhaps, or all the elements
At least had gone to wrack, disturb'd and torn
With violence of this conflict, had not soon
The Eternal, to prevent such horrid fray,
Hung forth in Heaven his golden scales, yet seen
Betwixt Astrea and the Scorpion sign,
Wherein all things created first He weigh'd,
The pendulous round earth with balanced air
In counterpoise; now ponders all events,
Battles and realms: in these he put two weights,
The sequel each of parting and of sight:
The latter quick up flew, and kick'd the beam;
Which Gabriel spying, thus bespake the fiend:
"Satan, I know thy strength, and thou know'st mine;
Neither our own, but given; what folly then
To boast what arms can do! since thine no more
Than Heaven permits, nor mine, though doubled now
To trample thee as mire: for proof look up,
And read thy lot in yon celestial sign,
Where thou art weigh'd, and shewn how light, how weak
If thou resist." The fiend look'd up, and knew
His mounted scale aloft: nor more; but fled
Murmuring, and with him fled the shades of night.
BOOK V.

Morning approached, Eve relates to Adam her troublesome dream, he likes it not, yet comforts her; they come forth to their day-labours; their morning hymn at the door of their bower. God, to render man inexcusable, sends Raphael to admonish him of his obedience, of his free estate, of his enemy near at hand, who he is, and why his enemy, and whatever else may avail Adam to know. Raphael comes down to Paradise; his appearance described; his coming discerned by Adam afar off, sitting at the door of his bower; he goes out to meet him, brings him to his lodge, entertains him with the choicest fruits of Paradise, got together by Eve; their discourse at table: Raphael performs his message, minds Adam of his state and of his enemy: relates, at Adam's request, who that enemy is, and how he came to be so, beginning from the first revolt in heaven, and the occasion thereof; how he drew his legions after him to the parts of the north, and there incited them to rebel with him, persuading all but only Abdiel, a seraph, who in argument dissuades and opposes him, then forsakes him.

Now morn, her rosy steps in the eastern clime
Advancing, sow'd the earth with orient pearl,
When Adam waked, so custom'd: for his sleep
Was aery-light, from pure digestion bred,
And temperate vapours bland, which the only sound
Of leaves and fuming rills, Aurora's fan,
Lightly dispersed, and the shrill matin song
Of birds on every bough; so much the more
His wonder was to find unwaken'd Eve
With tresses discomposed, and glowing cheek,
As through unquiet rest: he, on his side
Leaning, half raised, with looks of cordial love
Hung over her enamour'd, and beheld
Beauty, which, whether waking or asleep,
Shot forth peculiar graces; then with voice
Mild as when Zephyrus on Flora breathes,
Her hand soft touching, whisper'd thus:—"Awake,
My fairest, my espoused, my latest found,
Heaven's last, best gift, my ever-new delight!
Awake: the morning shines, and the fresh field
Calls us; we lose the prime to mark how spring
Our tender plants, how blows the citron grove,
What drops the myrrh, and what the balmy reed,
How nature paints her colours, how the bee
Sits on the bloom extracting liquid sweet."

Such whispering waked her, but with startled eye
On Adam, whom embracing, thus she spake:—
"O sole in whom my thoughts find all repose,
My glory, my perfection! glad I see
Thy face and morn return'd; for I this night
(Such night till this I never pass'd) have dream'd.
If dream'd, not, as I oft am wont, of thee,
Works of day past, or morn's next design:
But of offence and trouble, which my mind
Knew never till this irksome night. Methought
Close at mine ear one call'd me forth to walk
With gentle voice; I thought it thine: it said,
Why sleepest thou, Eve? now is the pleasant time,
The cool, the silent, save where silence yields
To the night-warbling bird, that now awake
Tunes sweetest his love-labour'd song; now reigns
Full-orb'd the moon, and with more pleasing light
Shadowy sets off" the face of things; in vain,
If none regard; heaven wakes with all his eyes,
Whom to behold but thee, nature's desire?
In whose sight all things joy, with ravishment
Attracted by thy beauty still to gaze.
I rose as at thy call, but found thee not;
To find thee I directed then my walk;
And on, methought, alone I pass'd through ways
That brought me on a sudden to the tree
Of interdicted knowledge; fair it seem'd.
Much fairer to my fancy than by day:
One shaped and wing'd like one of those from heaven
By us oft seen: his dewy locks distill'd
Ambrosia: on that tree he also gazed;
"And oh, fair plant," said he, "with fruit surcharged,
Deigns none to case thy load, and taste thy sweet,
Nor God, nor man? Is knowledge so despised?
Or envy, or what reserve forbids to taste?
Forbid who will, none shall from me withhold
Longer thy offer'd good; why else set here?"
This said, he paused not, but with venturous arm
He pluck'd, he tasted; me damp horror chill'd
At such bold words vouch'd with a deed so bold:
But he thus, overjoy'd: 'O fruit divine,
Sweet of thyself, but much more sweet thus cropt,
Forbidden here, it seems, as only fit
For gods, yet able to make gods of men;
And why not gods of men; since good, the more
Communicated, more abundant grows,
The author not impair'd, but honour'd more?
Here, happy creature, fair angelic Eve!
Partake thou also: happy though thou art,
Happier thou mayst be, worthier canst not be,
Taste this, and be henceforth among the gods
Thyself a goddess, not to earth confined,
But sometimes in the air, as we; sometimes
Ascend to heaven, by merit thine, and see
What life the gods live there, and such live thou.'
So saying, he drew nigh, and to me held.
Even to my mouth of that same fruit held part
Which he had pluck'd: the pleasant savoury smell
So quicken'd appetite, that I, methought,
Could not but taste. Forthwith up to the clouds
With him I flew, and underneath beheld
The earth outstretch'd immense, a prospect wide
And various; wondering at my flight and change
To this high exaltation; suddenly
My guide was gone, and I, methought, sunk down
And fell asleep; but, oh, how glad I waked
To find this but a dream." Thus Eve her night
Related, and thus Adam answer'd sad:

"Best image of myself, and dearer half,
The trouble of thy thoughts this night in sleep
Affects me equally; nor can I like
This uncouth dream, of evil sprung, I fear,
Yet evil whence? in thee can harbour none,
Created pure. But know, that in the soul
Are many lesser faculties, that serve
Reason as chief: among these, Fancy next
Her office holds; of all external things,
Which the five watchful senses represent,
She forms imaginations, aery shapes,
Which reason joining or disjoining frames
All what we affirm or what deny, and call
Our knowledge or opinion; then retires
Into her private cell, when nature rests.
Oft in her absence mimic Fancy wakes
To imitate her; but misjoining shapes,
Wild work produces oft, and most in dreams;
Ill matching words and deeds long past or late,
Some such resemblances, methinks, I find
Of our last evening's talk, in this thy dream,
But with addition strange; yet be not sad.
Evil into the mind of God or man
May come and go, so unapproved, and leave
No spot or blame behind; which gives me hope
That what in sleep thou didst abhor to dream,
Waking thou never wilt consent to do.
Be not dishearten'd, then, nor cloud those looks,
That wont to be more cheerful and serene,
Than when fair morning first smiles on the world;
And let us to our fresh employments rise
Among the groves, the fountains, and the flowers,
That open now their choicest bosom'd smells,
Reserved from night, and kept for thee in store."

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

So all was clear’d, and to the field they haste,
But first from under shady arborous roof,
Soon as they forth were come to open sight
Of day-spring; and the sun, who, scarce uprisen,
With wheels yet hovering o’er the ocean-brim,
Shot parallel to the earth his dewy ray,
Discovering in wide landscape all the east
Of Paradise and Eden’s happy plains,
Lowly they bow’d adoring, and began
Their orisons, each morning duly paid
In various style; for neither various style
Nor holy rapture wanted they to praise
Their Maker, in fit strains pronounced, or sung
Unmeditated; such prompt eloquence
Flow’d from their lips, in prose or numerous verse;
More tuneable than needed lute or harp
To add more sweetness; and they thus began:

"These are Thy glorious works, Parent of good,
Almighty! Thine this universal frame,
Thus wondrous fair: Thyself how wondrous then,
Unspeakable! who sitt’st above these heavens
To us invisible, or dimly seen
In these thy lowest works; yet these declare
Thy goodness beyond thought, and power divine.
Speak, ye who best can tell, ye sons of light,
Angels: for ye behold Him, and with songs
And choral symphonies, day without night,
Circle His throne rejoicing; ye in heaven,
On earth join all ye creatures to extol
Him first, Him last, Him midst, and without end.
Fairest of stars, last in the train of night,
If better thou belong not to the dawn,
Sure pledge of day, that crown’st the smiling morn
With thy bright circlet, praise Him in thy sphere,
While day arises, that sweet hour of prime.
Thou sun, of this great world both eye and soul,
Acknowledge Him thy greater; sound His praise
In thy eternal course, both when thou climb’st,
And when high noon hast gain’d, and when thou fall’st
Moon, that now meet’st the orient sun, now fly’st,
With the fix’d stars, fix’d in their orb that flies;
And ye five other wandering fires, that move
In mystic dance not without song, resound
His praise, who out of darkness call’d up light.
Air, and ye elements, the eldest birth
Of nature's womb, that in quaternion run
Perpetual circle, multiform; and mix
And nourish all things; let your ceaseless change
Vary to our great Maker still new praise.
Ye mists and exhalations, that now rise
From hill or steaming lake, dusky or gray,
Till the sun paint your fleecy skirts with gold,
In honour to the world's great Author rise;
Whether to deck with clouds the uncolour'd sky,
Or wet the thirsty earth with falling showers,
Rising or falling, still advance His praise.
His praise, ye winds that from four quarters blow.
Breathe soft or loud; and wave your tops, ye pines,
With every plant, in sign of worship wave.
Fountains, and ye that warble as ye flow,
Melodious murmurs, warbling tune His praise.
Join voices, all ye living souls: ye birds
That, singing, up to heaven-gate ascend,
Bear on your wings and in your notes His praise.
Ye that in waters glide, and ye that walk
The earth, and stately tread, or lowly creep;
Witness if I be silent, morn or even,
To hill or valley, fountain or fresh shade,
Made vocal by my song, and taught His praise.
Hail, universal Lord! be bounteous still
To give us only good; and if the night
Have gather'd aught of evil, or conceal'd,
Disperse it, as now light dispels the dark."
So pray'd they innocent, and to their thoughts
Firm peace recover'd soon, and wonted calm.
On to their morning's rural work they haste,
Among sweet dews and flowers, where any row
Of fruit-trees, over-woody, reach'd too far
Their pamper'd boughs, and needed hands to check
Fruitless embraces: or they led the vine
To wed her aim; she, spoused, about him twines
Her marriageable arms, and with her brings
Her dower, the adopted clusters, to adorn
His barren leaves. Them thus employ'd beheld
With pity heaven's high King, and to Him call'd
Raphael, the sociable spirit, that deign'd
To travel with Tobias, and secured
His marriage with the seven-times-wedded maid.
"Raphael," said He, "thou hear'st what stir on earth:
Satan, from hell 'scaped through the darksome gulf,
Hath raised in Paradise; and how disturb'd
This night the human pair; how he designs
In them at once to ruin all mankind.
Go, therefore, half this day, as friend with friend.
Converse with Adam, in what bower or shade
Thou find'st him from the heat of noon retired,
To respite his day-labour with repast,
Or with repose; and such discourse bring on
As may advise him of his happy state;
Happiness in his power left free to will,
Left to his own free will, his will though free
Yet mutable; whence warn him to beware
He swerve not too secure: tell him withal
His danger, and from whom; what enemy,
Late fall'n himself from heaven, is plotting now
The fall of others from like state of bliss;
By violence? no, for that shall be withstood;
But by deceit and lies: this let him know,
Lest, wilfully transgressing, he pretend
Surprisal, unadmonish'd, unforewarn'd."

So spake the Eternal Father, and fulfill'd
All justice: nor delay'd the wing'd saint
After his charge received; but from among
Thousand celestial ardours, where he stood
Veil'd with his gorgeous wings, up springing light,
Flew through the midst of heaven: the angelic quires
On each hand parting, to his speed gave way
Through all the empyreal road: till, at the gate
Of heaven arrived, the gate self-open'd wide
On golden hinges turning, as by work
Divine the sov'reign Architect had framed.
From hence no cloud, or, to obstruct his sight,
Star interposed, however small, he sees,
Not unconform to other shining globes,
Earth, and the garden of God, with cedars crown'd
Above all hills. As when by night the glass
Of Galileo, less assured, observes
Imagined lands and regions in the moon:
Or pilot, from amidst the Cyclades,
Delos or Samos first appearing, kens
A cloudy spot. Down thither prone in flight
He speeds, and through the vast ethereal sky
Sails between worlds and worlds, with steady wing,
Now on the polar winds, then with quick fan
Winnows the buxom air; till, within soar
Of towering eagles, to all the fowls he seems
A phœnix, gazed by all, as that sole bird,
When, to enshrine his relics in the sun's
Bright temple, to Egyptian Thebes he flies.
At once on the eastern cliff of Paradise
He lights; and to his proper shape returns
A seraph wing'd: six wings he wore, to shade
His lineaments divine; the pair that clad
Each shoulder, broad, came mantling o'er his breast
With regal ornament; the middle pair
Girt like a starry zone his waist, and round
Skirted his loins and thighs with downy gold,
And colours dipt in heaven; the third his feet
Shadow'd from either heel with feather'd mail,
Sky-tinctured grain. Like Maia's son he stood,
And shook his plumes, that heavenly fragrance fill'd
The circuit wide. Straight knew him all the bands
Of angels under watch; and to his state,
And to his message high, in honour rise;
For on some message high they guess'd him bound.
Their glittering tents he pass'd, and now is come
Into the blissful field, through groves of myrrh,
And flowering odours, cassia, nard, and balm;
A wilderness of sweets; for Nature here
Wanton'd as in her prime, and play'd at will
Her virgin fancies, pouring forth more sweet,
Wild above rule or art, enormous bliss.
Him through the spicy forest onward came
Adam discern'd, as in the door he sat
Of his cool bower, while now the mounted sun
Shot down direct his fervid rays, to warm
Earth's inmost womb, more warmth than Adam needs;
And Eve within, due at her hour prepared
For dinner savoury fruits, of taste to please
True appetite, and not disrelish thirst
Of nectarous draughts between, from milky stream
Berry or grape: to whom thus Adam call'd:
"Haste hither, Eve, and, worth thy sight, behold,
Eastward among those trees, what glorious shape
Comes this way moving: seems another morn
Risen on mid-noon; some great behest from Heaven
To us perhaps he brings, and will vouchsafe
This day to be our guest. But go with speed,
And, what thy stores contain, bring forth, and pour
Abundance, fit to honour and receive
Our heavenly stranger; well we may afford
Our givers their own gifts, and large bestow
From large bestow'd, where Nature multiplies
Her fertile growth, and by disburdening grows
More fruitful, which instructs us not to spare."
To whom thus Eve: "Adam, earth's hallow'd mould,
Of God inspired; small store will serve, where store,
All seasons, ripe for use hangs on the stalk:
Save what by frugal storing firmness gains
To nourish, and superfluous moist consumes:
But I will haste, and from each bough and brake,
Each plant and juiciest gourd, will pluck such choice
To entertain our angel-guest, as he
Beholding shall confess, that here on earth
God hath dispensed His bounties as in heaven."

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

Meanwhile our primitive great sire, to meet
His godlike guest, walks forth without more train
Accompanied than with his own complete
Perfections; in himself was all his state,
More solemn than the tedious pomp that waits
On princes, when their rich retinue long
Of horses led, and grooms besmear'd with gold,
Dazzles the crowd, and sets them all agape.
Nearer his presence Adam, though not awed,
Yet with submiss approach and reverence meek,
As to a superior nature, bowing low,
Thus said: "Native of heaven, for other place
None can than heaven such glorious shape contain;
Since by descending from the thrones above,
Those happy places thou hast deign'd a while
To want, and honour these; vouchsafe with us
Two only, who yet by sov'reign gift possess
This spacious ground, in yonder shady bower
To rest, and what the garden choicest bears
To sit and taste, till this meridian heat
Be over, and the sun more cool decline."

Whom thus the angelic Virtue answer'd mild:
"Adam, I therefore came; nor art thou such
Created, or such place hast here to dwell,
As may not oft invite, though spirits of heaven,
To visit thee; lead on then where thy bower
O'er shades; for these mid hours, till evening rise
I have at will." So to the sylvan lodge
They came, that like Pomona's arbour smiled,
With flowerets deck'd, and fragrant smells; but Eve
Undeck'd save with herself, more lovely fair
Than wood-nymph, or the fairest goddess feign'd
Of three that in Mount Ida naked strove,
Stood to entertain her guest from heaven; no veil
She needed, virtue proof; no thought infirm
Alter'd her cheek. On whom the angel "Hail!"
Bestow'd, the holy salutation used
Long after to blest Mary, second Eve.

"Hail, mother of mankind, whose fruitful womb
Shall fill the world more numerous with thy sons,
Than with these various fruits the trees of God
Have heap'd this table." Raised of grassy turf
Their table was, and mossy seats had round,
And on her ample square from side to side,
All autumn piled, though spring and autumn here
Danced hand in hand. A while discourse they hold,
No fear lest dinner cool; when thus began
Our author: "Heavenly stranger, please to taste
These bounties, which our Nourisher, from whom
All perfect good, unmeasured out, descends,
To us for food and for delight hath caused
The earth to yield; unsavoury food perhaps
To spiritual natures; only this I know,
That one celestial Father gives to all."

To whom the angel: "Therefore what He gives
(Whose praise be ever sung) to man in part
Spiritual, may of purest spirits be found
No ungrateful food: and food alike those pure
Intelligential substances require,
As doth your rational; and both contain
Within them every lower faculty
Of sense, whereby they hear, see, smell, touch, taste
Tasting, concoct, digest, assimilate,
And corporeal to incorporeal turn.
For know, whatever was created needs
To be sustain'd and fed: of elements
The grosser feeds the purer, earth the sea,
Earth and the sea feed air, the air those fires
Ethereal, and as lowest, first the moon;
Whence in her visage round those spots
Vapours not yet into her substance turn'd.
Nor doth the moon no nourishment exhale
From her moist continent to higher orbs.
The sun, that light imparts to all, receives
From all his alimental recompense
In humid exhalations, and at even
Sups with the ocean. Though in heaven the trees
Of life ambrosial fruitage bear, and vines
Yield nectar; though from off the boughs each morn.
We brush mellifluous dews, and find the ground
Cover'd with pearly grain: yet God hath here,
Varied His bounty so with new delights,
As may compare with heaven; and to taste
Think not I shall be nice.” So down they sat,
And to their viands fell; nor seemingly
The angel, nor in mist, the common gloss
Of theologians; but with keen despatch
Of real hunger, and concoctive heat
To transubstantiate: what redounds, transpires
Through spirits with ease; nor wonder, if by fire
Of sooty coal the empiric alchymist
Can turn, and holds it possible to turn,
Metals of drossiest ore to perfect gold,
As from the mine. Meanwhile at table Eve
Minister'd naked, and their flowing cups
With pleasant liquors crown'd: O innocence,
Deserving Paradise! if ever, then,
Then had the sons of God excuse to have been
Enamour'd at that sight; but in those hearts
Love unlibidinous reign'd, nor jealousy
Was understood, the injured lover's hell.

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

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

To whom the wingèd hierarch replied:

“O Adam, one Almighty is, from whom
All things proceed, and up to Him return,
If not depraved from good, created all
Such to perfection, one first matter all,
Endued with various forms, various degrees
Of substance, and, in things that live, of life.
But more refined, more spirituous, and pure,
As nearer to Him placed, or nearer tending
Each in their several active spheres assign'd,
Till body up to spirit work, in bounds
Proportion'd to each kind. So from the root
Springs lighter the green stalk, from thence the leaves
More aëry, last the bright consummate flower
Spirits odorous breathes: flowers and their fruit,
Man's nourishment, by gradual scale sublimed,
To vital spirits aspire, to animal,
To intellectual; give both life and sense,
Fancy and understanding; whence the soul
Reason receives, and reason is her being,
Discursive, or intuitive; discourse
If oftest yours, the latter most is ours,
Differing but in degree, of kind the same.
Wonder not, then, what God for you saw good
If I refuse not, but convert, as you,
To proper substance. Time may come when men
With angels may participate, and find
No inconvenient diet, nor too light fare;
And from these corporeal nutriments, perhaps,
Your bodies may at last turn all to spirit,
Improved by tract of time, and wing'd, ascend
Ethereal, as we; or may, at choice,
Here or in heavenly paradieses dwell;
If ye be found obedient, and retain
Unalterably firm, His love entire,
Whose progeny you are. Meanwhile enjoy
Your fill what happiness this happy state
Can comprehend, incapable of more."

To whom the patriarch of mankind replied:
"O favourble spirit, propitious guest,
Well hast thou taught the way that might direct
Our knowledge, and the scale of nature set
From centre to circumference; whenceon,
In contemplation of created things,
By steps we may ascend to God. But say,
What meant that caution join'd, 'If ye be found
Obedient?' Can we want obedience then
To Him, or possibly His love desert,
Who form'd us from the dust, and placed us here
Full to the utmost measure of what bliss
Human desires can seek or apprehend?"

To whom the angel: "Son of heaven and earth
Attend: that thou art happy, owe to God;
That thou continuest such, owe to thyself,
That is, to thy obedience; therein stand.
This was that caution given thee; be advised
God made thee perfect, not immutable;
And good He made thee; but to persevere
He left it in thy power; ordain'd thy will
By nature free, not over-ruled by fate
Inextricable, or strict necessity:
Our voluntary service He requires,
Not our necessitated; such with Him
Finds no acceptance, nor can find; for how
Can hearts, not free, be tried whether they serve?
Willing or no, who will but what they must
By destiny, and can no other choose?
Myself, and all the angelic host that stand
In sight of God, enthroned, our happy state
Hold, as you yours, while our obedience holds;
On other surety none: freely we serve,
Because we freely love, as in our will
To love or not; in this we stand or fall:
And some are fall'n, to disobedience fall'n,
And so from heaven to deepest hell; oh, fall
From what high state of bliss into what woe!

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

Thus Adam made request; and Raphael,
After short pause assenting, thus began:
"High matter thou enjoinest me, O prime of men
Sad task and hard: for how shall I relate
To human sense the invisible exploits
Of warring spirits? how, without remorse,
The ruin of so many, glorious once
And perfect while they stood? how last unfold
The secrets of another world, perhaps
Not lawful to reveal? yet for thy good
This is dispensed; and what surmounts the reach
Of human sense, I shall delineate so.
By likening spiritual to corporal forms,
As may express them best; though what if earth
Be but the shadow of heaven, and things therein
Each to other like, more than on earth is thought?

"As yet this world was not, and Chaos wild
Reign'd where these heavens now roll, where earth now rests
Upon her centre poised; when on a day,
(For time, though in eternity, applied
To motion, measures all things durable
By present, past, and future,) on such day
As heaven's great year brings forth, the empyreal host
Of angels, by imperial summons call'd,
Innumerable before the Almighty's throne
Forthwith, from all the ends of heaven, appear'd
Under their hierarchs in orders bright:
Ten thousand thousand ensigns high advanced,
Standards and gonfalons 'twixt van and rear
Stream in the air, and for distinction serve
Of hierarchies, of orders, and degrees;
Or in their glittering tissues bear imblazed
Holy memorials, acts of zeal and love
Recorded eminent. Thus when in orbs
Of circuit inexpressible they stood,
Orb within orb, the Father infinite,
By whom in bliss embosom'd sat the Son,
Amidst, as from a flaming mount, whose top
Brightness had made invisible, thus spake:

"'Hear, all ye angels, progeny of light,
Thrones, dominations, princedoms, virtues, powers;
Hear my decree, which unrevoked shall stand.
This day I have begot whom I declare
My only Son, and on this holy hill
Him have anointed, whom ye now behold
At my right hand; your head I Him appoint;
And by myself have sworn, to Him shall bow
All knees in heaven, and shall confess Him Lord.
Under His great vicegerent reign abide
United, as one individual soul,
For ever happy: him who disobeys,
Me disobeys, breaks union; and that day,
Cast out from God and blessed vision, falls
Into utter darkness, deep ingulf'd, his place
Ordain'd without redemption, without end.'

"So spake the Omnipotent, and with His words
All seem'd well pleased; all seem'd, but were not all.
That day, as other solemn days, they spent
In song and dance about the sacred hill;
Mystical dance, which yonder starry sphere
Of planets, and of fix'd, in all her wheels
Resembles nearest, mazes intricate,
Eccentric, interwoven, yet regular.
Then most, when most irregular they seem;
And in their motions harmony divine
So smooths her charming tones, that God's own ear
Listens delighted. Evening now approach'd,
(For we have also our evening and our morn,
We ours for change delectable not need;)
Forthwith from dance to sweet repast they turn
Desirous; all in circles as they stood,
Tables are set, and on a sudden piled
With angels' food; and ruler'd nectar flows
In pearl, in diamond, and massy gold,
Fruit of delicious vines, the growth of heaven.
On flowers reposèd, and with fresh flowerets crown'd,
They eat, they drink; and in communion sweet
Quaff immortality and joy, secure
Of surfeit, where full measure only bounds
Excess, before the all-bounteous King, who shower'd
With copious hand, rejoicing in their joy.
Now when ambrosial night with clouds exhaled
From that high mount of God, whence light and shade
Spring both, the face of brightest heaven had changed
To grateful twilight, (for night comes not there
In darker veil,) and rosette dews disposed
All but the unsleeping eyes of God to rest;
Wide over all the plain, and wider far
Than all this globous earth in plain outspread,
(Such are the courts of God,) the angelic throng,
Dispersed in bands and files, their camp extend
By living streams among the trees of life,
Pavilions numberless, and sudden rear'd,
Celestial tabernacles, where they slept
Fann'd with cool winds; save those, who, in their course,
Melodious hymns about the sov'reign throne
Alternate all night long; but not so waked
Satan; so call him now, his former name
Is heard no more in heaven; he of the first,
If not the first archangel, great in power,
In favour and pre-eminence, yet fraught
With envy against the Son of God, that day
Honour'd by his great Father, and proclaim'd
Messiah King anointed, could not bear
Through pride that sight, and thought himself impair'd
Deep malice thence conceiving and disdain,
Soon as midnight brought on the dusky hour
Friendliest to sleep and silence, he resolved
With all his legions to dislodge, and leave
U nworshipp'd, unobey'd, the throne supreme,
Contemptuous: and his next subordinate
Awakening, thus to him in secret spake:

"'Sleep'st thou, companion dear? What sleep can close
Thy eye-lids? and remember'st what decree
Of yesterday, so late hath pass'd the lips
Of heaven's Almighty? Thou to me thy thoughts
Was wont, I mine to thee was wont to impart;
Both waking we were one; how then can now
Thy sleep dissent? New laws thou seest imposed;
New laws from Him who reigns, new minds may raise
In us who serve, new counsels, to debate
What doubtful may ensue: more in this place
To utter is not safe. Assemble thou,
Of all those myriads which we lead, the chief;
Tell them that by command, ere yet dim night
Her shadowy clouds withdraws, I am to haste,
And all who under me their banners wave,
Homeward, with flying march, where we possess
The quarters of the north; there to prepare
Fit entertainment to receive our King,
The Great Messiah, and His new commands
Who speedily through all the hierarchies
Intends to pass triumphant, and give laws.'

"So spake the false archangel, and infused
Bad influence into the unwary breast
Of his associate: he together calls,
Or several one by one, the regent powers,
Under him regent; tells, as he was taught,
That the Most High commanding, now ere night,
Now ere dim night had disencumber'd heaven.
The great hierarchal standard was to move;
Tells the suggested cause, and casts between
Ambiguous words and jealousies, to sound
Or taint integrity: but all obey'd
The wonted signal and superior voice
Of their great potentate; for great indeed
His name, and high was his degree in heaven:
His countenance, as the morning-star that guides
The starry flock, allured them, and with lies
Drew after him the third part of heaven's host.
Meanwhile the Eternal eye, whose sight discerns
Abstrusest thoughts, from forth His holy mount,
And from within the golden lamps that burn
Nightly before Him, saw without their light
Rebellion rising; saw in whom, how spread
Among the sons of morn, what multitudes
Were banded to oppose His high decree;
And, smiling, to His only Son thus said:

"'Son, Thou in whom my glory I behold
In full resplendence, heir of all my might,
Nearly it now concerns us to be sure
Of our omnipotence, and with what arms
We mean to hold what anciently we claim
Of deity or empire: such a foe
Is rising, who intends to erect his throne
Equal to ours, throughout the spacious north;
Nor so content, hath in his thought to try
In battle, what our power is, or our right.
Let us advise, and to this hazard draw
With speed what force is left, and all employ
In our defence; lest unawares we lose
This our high place, our sanctuary, our hill:
"To whom the Son, with calm aspect and clear
Lightning divine, ineffable, serene,
Made answer: 'Mighty Father, Thou thy foes
Justly hast in derision, and, secure,
Laugh'st at their vain designs and tumults vain,
Matter to me of glory, whom their hate
Illustrates, when they see all regal power
Given me to quell their pride, and in event
Know whether I be dextrous to subdue
Thy rebels, or be found the worst in heaven.'
"So spake the Son: but Satan, with his powers,
Far was advanced on winged speed; a host
Innumerable as the stars of night,
Or stars of morning, dew-drops, which the sun
Impearls on every leaf and every flower.
Regions they pass'd, the mighty regencies
Of seraphim, and potentates, and thrones,
In their triple degrees: regions, to which
All thy dominion, Adam, is no more
Than what this garden is to all the earth,
And all the sea, from one entire globose
Stretch'd into longitude; which having pass'd,
At length into the limits of the north
They came; and Satan to his royal seat
High on a hill, far blazing, as a mount
Raised on a mount, with pyramids and towers
From diamond quarries hewn, and rocks of gold:
The palace of great Lucifer, (so call
That structure in the dialect of men
Interpreted,) which not long after, he,
Affecting all equality with God,
In imitation of that mount whereon
Messiah was declared in sight of heaven,
The Mountain of the Congregation call'd:
For thither he assembled all his train,
Pretending, so commanded, to consult
About the great reception of their King,
Thither to come; and with calumious art
Of counterfeited truth thus held their ears:

"Thrones, dominations, prinedoms, virtues, powers;
If these magnific titles yet remain
Not merely titular, since by degree
Another now hath to Himself engross'd
All power, and us eclipsed under the name
Of King anointed, for whom all this haste
Of midnight march, and hurried meeting here,
This only to consult how we may best,
With what may be devised of honours new,
Recieve Him coming to receive from us
Knee-tribute yet unpaid, prostration vile!
Too much to one! but double how endured,
To one, and to His image now proclaim'd?
But what if better counsels might erect
Our minds, and teach us to cast off this yoke?
Will ye submit your necks, and choose to bend
The supple knee? Ye will not, if I trust
To know ye right, or if ye know yourselves
Natives and sons of heaven, possess'd before
By none: and if not equal all, yet free,
Equally free; for orders and degrees
Jar not with liberty, but well consist.
Who can in reason, then, or right, assume
Monarchy over such as live by right
His equals? if in power and splendour less
In freedom equal? or can introduce
Law and edict on us! who without law
Err not; much less for this to be our Lord,
And look for adoration, to the abuse
Of those imperial titles, which assert
Our being ordain'd to govern, not to serve.'

"Thus far his bold discourse without control
Had audience: when among the seraphim
Abdiel, than whom none with more zeal adored
The Deity and divine commands obey'd,
Stood up, and in a flame of zeal severe
The current of his fury thus opposed:

"'Oh, argument blasphemous, false, and proud!
Words which no ear ever to hear in heaven
Expected, least of all from thee, ingrate,
In place thyself so high above thy peers.
Canst thou with impious obloquy condemn
The just decree of God, pronounced and sworn
That to His only Son, by right endued
With regal sceptre, every soul in heaven
Shall bend the knee, and in that honour due
Confess Him rightful King? Unjust, thou say'st,
Flatly unjust, to bind with laws the free,
And equal over equals to let reign,
One over all with unsucceeded power.
Shalt thou give law to God? shalt thou dispute
With Him the points of liberty, who made
Thee what thou art, and form'd the powers of heaven
Such as He pleased, and circumscribed their being?
Yet, by experience taught, we know how good,
And of our good and of our dignity
How provident He is; how far from thought
To make us less, bent rather to exalt
Our happy state, under one head more near
United. But to grant it thee unjust,
That equal over equals monarch reign:
Thyself, though great and glorious, dost thou count,
Or all angelic nature join'd in one,
Equal to Him begotten Son? by whom
As by His word, the mighty Father made
All things, even thee; and all the spirits of heaven
By Him created in their bright degrees;
Crown'd them with glory, and to their glory named
Thrones, dominations, princedoms, virtues, powers,
Essential powers; nor by His reign obscured,
But more illustrious made; since He the head,
One of our number thus reduced becomes;
His laws our laws; all honour to Him done
Returns our own. Cease, then, this impious rage,
And tempt not these: but hasten to appease
The incensed Father and the incensed Son,
While pardon may be found in time besought.'
"So spake the fervent angel; but his zeal
None seconded, as out of season judged,
Or singular and rash: whereat rejoiced
The apostate, and, more haughty, thus replied:
" 'That we were form'd then say'st thou? and the work
Of secondary hands, by task transferr'd
From Father to His Son? strange point and new!
Doctrine which we would know whence learn'd: who saw
When this creation was? remember'st thou
Thy making, while the Maker gave thee being?
We know no time when we were not as now;
Know none before us, self-begot, self-raised
By our own quickening power, when fatal course
Had circled his full orb, the birth mature
Of this our native heaven, ethereal sons.
Our puissance is our own: our own right hand
Shall teach us highest deeds, by proof to try
Who is our equal: then thou shalt behold
Whether by supplication we intend
Address, and to begirt the Almighty throne
Beseeching or besieging. This report,
These tidings carry to the anointed King;
And fly, ere evil intercept thy flight.'

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

"'O alienate from God, O spirit accursed,
Forsaken of all good! I see thy fall
Determined, and thy hapless crew involved
In this perfidious fraud, contagion spread
Both of thy crime and punishment: henceforth
No more be troubled how to quit the yoke
Of God's Messiah: those indulgent laws
Will not be now vouchsafed; other decrees
Against thee are gone forth without recall;
That golden sceptre which thou didst reject
Is now an iron rod to bruise and break
Thy disobedience. Well thou didst advise;
Yet not for thy advice or threats I fly
These wicked tents devoted; lest the wrath
Impendent, raging into sudden flame,
Distinguish not: for soon expect to feel
His thunder on thy head, devouring fire.
Then who created thee lamenting learn,
When who can uncreate thee thou shalt know.'

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

Raphael continues to relate how Michael and Gabriel were sent forth to battle against Satan and his angels. The first fight described: Satan and his powers retire under night; he calls a council; invents devilish engines, which, in the second day's fight, put Michael and his angels to some disorder; but they at length pulling up mountains, overwhelm both the force and machines of Satan: yet, the tumult not so ending, God, on the third day, sends Messiah his Son, for whom He had reserved the glory of that victory; He, in the power of His Father, coming to the place, and causing all His legions to stand still on either side, with His chariot and thunder driving into the midst of His enemies, pursues them, unable to resist, towards the wall of heaven; which opening, they leap down with horror and confusion into the place of punishment prepared for them in the deep; Messiah returns with triumph to His Father.

"All night the dreadless angel unpursued
Through heaven's wide champain held his way; till Morn,
Waked by the circling hours, with rosy hand
Unbarr'd the gates of light. There is a cave
Within the mount of God, fast by His throne,
Where light and darkness in perpetual round
Lodge and dislodge by turns, which makes through heaven
Grateful vicissitude, like day and night;
Light issues forth, and at the other door
Obsequious darkness enters, till her hour
To veil the heaven, though darkness there might well
Seem twilight here: and now went forth the Morn
Such as in highest heaven, array'd in gold
Empyreal; from before her vanish'd Night,
Shot through with orient beams; when all the plain,
Cover'd with thick embattled squadrons bright,
Chariots, and flaming arms, and fiery steeds,
Reflecting blaze on blaze first met his view:
War he perceived, war in procinct; and found
Already known what he for news had thought
To have reported: gladly then he mix'd
Among those friendly powers, who him received
With joy and acclamations loud, that one,
That of so many myriads fall'n, yet one
Return'd not lost. On to the sacred hill
They led him high applauded, and present
Before the seat supreme; from whence a voice,
From 'midst a golden cloud, thus mild was heard:
"Servant of God, well done; well hast thou fough't
The better fight, who single hast maintain'd
Against revolted multitudes the cause
Of truth, in word mightier than they in arms;
And for the testimony of truth hast borne
Universal reproach, far worse to bear
Than violence; for this was all thy care,
To stand approv'd in sight of God, though worlds
Judged thee perverse: the easier conquest now
Remains thee: aided by this host of friends,
Back on thy foes more glorious to return,
Than scorn'd thou didst depart: and to subdue
By force, who reason for their law refuse;
Right reason for their law, and for their King
Messiah, who by right of merit reigns.
Go, Michael, of celestial armies prince;
And thou in military prowess next,
Gabriel, lead forth to battle these my sons
Invincible: lead forth my armed saints,
By thousands and by millions ranged for fight,
Equal in number to that godless crew
Rebellious: them with fire and hostile arms
Fearless assault; and, to the brow of heaven
Pursuing, drive them out from God and bliss
Into their place of punishment, the gulf
Of Tartarus, which ready opens wide
His fiery chaos to receive their fall.'

"So spake the Sovereign Voice, and clouds began
To darken all the hill, and smoke to roll
In dusky wreaths, reluctant flames, the sign
Of wrath awaked: nor with less dread the loud
Ethereal trumpet from on high 'gan blow:
At which command the powers militant,
That stood for Heaven, in mighty quadrate join'd
Of union irresistible, moved on
In silence their bright legions, to the sound
Of instrumental harmony, that breathed
Heroic ardour to adventurous deeds
Under their godlike leaders, in the cause
Of God and His Messiah. On they move
Indissolubly firm; nor obvious hill,
Nor straitening vale, nor wood, nor stream, divides
Their perfect ranks; for high above the ground
Their march was, and the passive air upbore
Their nimble tread. As when the total kind
Of birds, in orderly array on wing,
Came summon'd over Eden to receive
Their names of thee; so over many a tract
Of heaven they march'd, and many a province wide,
Tenfold the length of this terrene: at last
Far in the horizon to the north appear'd
From skirt to skirt a fiery region, stretch'd
In battailous aspect, and nearer view
Bristled with upright beams innumerable
Of rigid spears, and helmets thron'd, and shields
Various, with boastful argument portray'd,  
The banded powers of Satan hasting on  
With furious expedition; for they ween'd  
That self-same day, by fight, or by surprise,  
To win the mount of God, and on His throne  
To set the envier of his state, the proud  
Aspirer; but their thoughts proved fond and vain  
In the mid-way; though strange to us it seem'd  
At first, that angel should with angel war,  
And in fierce hosting meet, who wont to meet  
So oft in festivals of joy and love  
Unanimous, as sons of one great Sire,  
Hymning the Eternal Father. But the shout  
Of battle now began, and rushing sound  
Of onset ended soon each milder thought.  
High in the midst, exalted as a god,  
The apostate in his sun-bright chariot sat,  
Idol of majesty divine, enclosed  
With flaming cherubim, and golden shields;  
Then lighted from his gorgeous throne, for now  
'Twixt lost and host but narrow space was left,  
A dreadful interval, and front to front  
Presented stood in terrible array  
Of hideous length: before the cloudy van,  
On the rough edge of battle ere it join'd,  
Satan, with vast and haughty strides advanced.  
Came towering, arm'd in adamant and gold;  
Abdiel that sight endured not, where he stood  
Among the mightiest, bent on highest deeds,  
And thus his own undaunted heart explores:  
“'O Heaven! that such resemblance of the Highest  
Should yet remain, where faith and reality  
Remain not! wherefore should not strength and might  
There fail where virtue fails? or weakest prove  
Where boldest, though to sight unconquerable?  
His puissance, trusting in the Almighty's aid,  
I mean to try, whose reason I have tried  
Unsound and false; nor is it aught but just  
That he, who in debate of truth hath won,  
Should win in arms, in both disputes alike  
Victor; though brutish that contest and foul,  
When reason hath to deal with force; yet so  
Most reason is that reason overcome.’  
“So pondering, and from his arm'd peers  
Forth stepping opposite, half-way he met  
His daring foe, at this prevention more  
Incensed, and thus securely him defied:  
“'Proud, art thou met? thy hope was to have reach'd  
The height of thy aspiring unopposed;
The throne of God unguarded, and His side
Abandon'd, at the terror of thy power
Or potent tongue: fool! not to think how vain
Against the Omnipotent to rise in arms;
Who out of smallest things, could, without end,
Have raised incessant armies to defeat
Thy folly; or with solitary hand
Reaching beyond all limit, at one blow,
Unaided, could have finish'd thee, and whelm'd
Thy legions under darkness: but thou seest
All are not of thy train; there be, who faith
Prefer, and piety to God, though then
To thee not visible, when I alone
Seem'd in thy world erroneous to dissent
From all; my sect thou seest; now learn too late
How few sometimes may know, when thousands err

"Whom the grand foe, with scornful eye askance,
Thus answer'd: 'Ill for thee, but in wish'd hour
Of my revenge, first sought for, thou return'st
From flight, seditious angel! to receive
Thy merited reward, the first assay
Of this right hand provoked, since first that tongue,
Inspired with contradiction, durst oppose
A third part of the gods, in synod met
Their deities to assert; who, while they feel
Vigour divine within them, can allow
Omnipotence to none. But well thou com'st
Before thy fellows, ambitious to win
From me some plume, that thy success may show
Destruction to the rest: this pause between,
(Unanswer'd lest thou boast,) to let thee know,
At first I thought that liberty and heaven
To heavenly souls had been all one; but now
I see that most through sloth had rather serve,
Minist'ring spirits, train'd up in feast and song:
Such hast thou arm'd, the minstrelsy of heaven,
Servility with freedom to contend,
As both their deeds compared this day shall prove."
Yet lewdly dar'st our minist'ring upbraid.
Reign thou in hell, thy kingdom; let me serve
In heaven God ever-blest, and His divine
Behests obey, worthiest to be obey'd;
Yet chains in hell, not realms, expect: meanwhile,
From me return'd, as erst, thou said'st, from flight,
This greeting on thy impious crest receive.'

"So saying, a noble stroke he lifted high,
Which hung not, but so swift with tempest fell
On the proud crest of Satan, that no sight,
Nor motion of swift thought, less could his shield,
Such ruin intercept: ten paces huge
He back recoil'd; the tenth on bended knee
His massy spear upstaid; as if on earth
Winds under ground, or waters forcing way,
Sidelong had push'd a mountain from his seat,
Half sunk with all his pines. Amazement seiz'd
The rebel thrones, but greater rage, to see
Thus foil'd their mightiest; ours joy fill'd, and shout
Presage of victory, and fierce desire
Of battle: whereat Michael bid sound
The archangel trumpet; through the vast of heaven
It sounded, and the faithful armies rang
Hosanna to the Highest: nor stood at gaze
The adverse legions, nor less hideous join'd
The horrid shock. Now storming fury rose,
And clamour, such as heard in heaven till now
Was never; arms on armour clashing Bray'd
Horrible discord, and the madding wheels
Of brazen chariots raged; dire was the noise
Of conflict; overhead the dismal hiss
Of fiery darts in flaming volleys flew,
And flying vaulted either host with fire.
So under fiery cope together rush'd
Both battles main, with ruinous assault
And inextinguishable rage. All heaven
Resounded; and had earth been then, all earth
Had to her centre shook. What wonder? when
Millions of fierce encountering angels fought
On either side, the least of whom could wield
These elements, and arm him with the force
Of all their regions: how much more of power
Army against army numberless to raise
Dreadful combustion warring; and disturb,
Though not destroy, their happy native seat;
Had not the Eternal King Omnipotent,
From his strong hold of heaven, high overruled
And limited their might; though number'd such,
As each divided legion might have seem'd
PABADISE

PARADISE LOST. 101

A numerous host; in strength each armed hand
A legion; led in fight, yet leader seem'd
Each warrior, single as in chief; expert
When to advance, or stand, or turn the sway
Of battle, open when, and when to close
The ridges of grim war: no thought of flight,
None of retreat, no unbecoming deed
That argued fear; each on himself relied,
As only in his arm the moment lay
Of victory. Deeds of eternal fame
Were done, but infinite; for wide was spread
That war, and various: sometimes on firm ground
A standing fight; then, soaring on main wing,
Tormented all the air; all air seem'd then
Conflicting fire. Long time in even scale
The battle hung; till Satan, who that day
Prodigious power had shewn, and met in arms
No equal, ranging through the dire attack
Of fighting seraphim confused, at length
Saw where the sword of Michael smote, and fell'd
Squadrons at once: with huge two-handed sway
Brandish'd aloft, the horrid edge came down
Wide-wasting; such destruction to withstand
He hasted, and opposed the rocky orb
Of tenfold adamant, his ample shield,
A vast circumference. At his approach
The great archangel from his warlike toil
Surceased, and glad, as hoping here to end
Intestine war in heaven, the arch-foe subdued,
Or captive dragg'd in chains, with hostile frown
And visage all inflamed, first thus began:

"...Author of evil unknown till thy revolt,
Unnamed in heaven, now plenteous, as thou seest
These acts of hateful strife, hateful to all,
Though heaviest, by just measure, on thyself
And thy adherents: how hast thou disturb'd
Heaven's blessed peace, and into nature brought
Misery, uncreated till the crime
Of thy rebellion? how hast thou instill'd
Thy malice into thousands, once upright
And faithful, now proved false? But think not here
To trouble holy rest; heaven casts thee out
From all her confines. Heaven, the seat of bliss,
Brooks not the works of violence and war.
Hence, then, and evil go with thee along,
Thy offspring, to the place of evil, hell;
Thou and thy wicked crew! there mingle broils.
Ere this avenging sword begin thy doom.
Or some more sudden vengeance, wing'd from God,
Precipitate thee with augmented pain.

"So spake the prince of angels; to whom thus
The adversary: 'Nor think thou with wind
Of airy threats to awe whom yet with deeds
Thou canst not. Hast thou turn'd the least of these
To fight? or if to fall, but that they rise
Unvanquish'd; easier to transact with me
That thou shouldst hope, imperious, and with threats
To chase me hence? Err not that so shall end
The strife which thou call'st evil, but we style
The strife of glory; which we mean to win,
Or turn this heaven itself into the hell
Thou fablest. here, however, to dwell free,
If not to reign: meanwhile thy utmost force,
And join Him named Almighty to thy aid,
I fly not, but have sought thee far and nigh.'

"They ended parle, and both address'd for fight
Unspeakable; for who, though with the tongue
Of angels, can relate, or to what things
Liken on earth conspicuous, that may lift
Human imagination to such height
Of godlike power? for likest gods they seem'd,
Stood they or moved, in stature, motion, arms,
Fit to decide the empire of great heaven.
Now waved their fiery swords, and in the air
Made horrid circles: two broad suns their shields
Blazed opposite, while Expectation stood
In horror: from each hand with speed retired,
Where erst was thickest fight, the angelic throng;
And left large field, unsafe within the wind
Of such commotion; such as, to set forth
Great things by small, if, Nature's concord broke,
Among the constellations war were sprung;
Two planèts, rushing from aspect malign
Of fiercest opposition, in mid sky
Should combat, and their jarring spheres confound.
Together both, with next to almighty arm
Uplifted imminent, one stroke they aim'd
That might determine, and not need repeat,
As not of power at once; nor odds appear'd
In might or swift prevention: but the sword
Of Michael, from the armory of God,
Was given him temper'd so, that neither keen
Nor solid might resist that edge: it met
The sword of Satan, with steep force to smite
Descending, and in half cut sheer; nor stay'd,
But with swift wheel reverse, deep entering, shared
All his right side: then Satan first knew pain.
And writhed him to and fro convolved; so sore
The gridding sword with discontinuous wound
Pass'd through him: but the ethereal substance closed,
Not long divisible; and from the gash
A stream of neet'rous humour issuing flow'd,
Sanguine, such as celestial spirits may bleed,
And all his armour stain'd, erewhile so bright.
Forthwith, on all sides, to his aid was run
By angels many and strong, who interposed
Defence, while others bore him on their shields
Back to his chariot, where it stood retired
From off the files of war: there they him laid
Gnashing for anguish, and despite, and shame,
To find himself not matchless, and his pride
Humbled by such rebuke, so far beneath
His confidence to equal God in power.
Yet soon he heal'd; for spirits that live throughout
Vital in every part, not as frail man
In entrails, heart or head, liver or reins,
Cannot but by annihilating die;
Nor in their liquid texture mortal wound
Receive, no more than can the fluid air:
All heart they live, all head, all eye, all ear,
All intellect, all sense; and, as they please,
They limb themselves, and colour, shape, or size,
Assume, as likes them best, condense or rare.

"Meanwhile, in other parts, like deeds deserved
Memorial, where the might of Gabriel fought,
And with fierce ensigns pierced the deep array
Of Moloch, furious king, who him defied,
And at his chariot-wheels to drag him bound
Threaten'd, nor from the Holy One of heaven
Refrain'd his tongue blasphemous; but anon,
Down cloven to the waist, with shattered arms,
And uncouth pain, fled bellowing. On each wing,
Uriel and Raphael, his vaunting foe,
Though huge, and in a rock of diamond arm'd,
Vanquish'd Adramelech and Asmadai,
Two potent thrones, that to be less than gods
Disdain'd, but meanker thoughts learn'd in their flight,
Mangled with ghastly wounds through plate and mail
Nor stood unmindful Abdiel to annoy
The atheist crew, but with redoubled blow,
Ariel, and Arioch, and the violence
Of Ramiel, scorch'd and blasted, overthrew.
I might relate of thousands, and their names
Eternise here on earth; but those elect
Angels, contented with their fame in heaven,
Seek not the praise of men; the other sort.
In might though wondrous, and in acts of war,
Nor of renown less eager, yet by doom
Cancell'd from heaven and sacred memory,
Nameless in dark oblivion let them dwell.
For strength from truth divided, and from just,
Ilaudable, nought merits but dispraise
And ignominy; yet to glory aspires,
Vain-glorious, and through infamy seeks fame;
Therefore eternal silence be their doom.

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

"Now Night her course began, and, over heaven
Inducing darkness, grateful truce imposed,
And silence on the odious din of war:
Under her cloudy covert both retired,
Victor and vanquish'd: on the foughten field
Michael and his angels, prevalent
Encamping, placed in guard their watches round
Cherubic waving fires: on the other part,
Satan with his rebellious disappear'd,
Far in the dark dislodged; and, void of rest,
His potentates to council call'd by night;
And in the midst thus undismay'd begun:

"'Oh now in danger tried, now known in arms
Not to be overpower'd, companions dear,
Found worthy not of liberty alone,
Too mean pretence! but, what we more affect,
Honour, dominion, glory, and renown:
Who have sustain'd one day, in doubtful fight,
(And if one day, why not eternal days?)
What heaven's Lord had powerulest to send
Against us from about His throne, and judged
Sufficient to subdue us to His will,
But proves not so: then fallible, it seems,
Of future, we may deem Him, though, till now,
Omniscient thought. True is, less firmly arm'd,
Some disadvantage we endured, and pain,
Till now not known, but, known, as soon contemn'd.
Since now we find this our empyreal form
Incapable of mortal injury,
Imperishable; and, though pierced with wound,
Soon closing, and by native vigour heal'd.
Of evil, then, so small, as easy think
The remedy; perhaps more valid arms,
Weapons more violent, when next we meet,
May serve to better us, and worse our foes,
Or equal what between us made the odds,
In nature none: if other hidden cause
Left them superior, while we can preserve
Unhurt our minds, and understanding sound,
Due search and consultation will disclose.'

"He sat; and in the assembly next upstood
Nisroch, of principalities the prime;
As one he stood escaped from cruel fight,
Sore toil'd, his riven arms to havoc hewn;
And, cloudy in aspect, thus answering spake:

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

"Whereto, with look composed, Satan replied:

'Not uninvented that, which thou aright
Believest so main to our success, I bring.
Which of us, who beholds the bright surface
Of this ethereal mould whereon we stand,
This continent of spacious heaven, adorn'd

\[*\]

PARADISE LOST.
With plant, fruit, flower ambrosial, gems, and gold;
Whose eye so superficially surveys
These things, as not to mind from whence they grow,
Deep under ground, materials dark and crude,
Of spiritous and fiery spume; till touch'd
With heaven's ray, and temper'd, they shoot forth
So beauteous, opening to the ambient light?
These, in their dark nativity, the deep
Shall yield us, pregnant with infernal flame;
Which, into hollow engines, long and round,
Thick-ramm'd, at the other bore with touch of fire
Dilated and infuriate, shall send forth
From far, with thundering noise, among our foes,
Such implements of mischief, as shall dash
To pieces, and o'erwhelm, whatever stands
Adverse, that they shall fear we have disarm'd
The Thunderer of his only dreaded bolt.
Nor long shall be our labour: yet, ere dawn,
Effect shall end our wish. Meanwhile revive;
Abandon fear; to strength and counsel join'd
Think nothing hard, much less to be despair'd.'
"He ended; and his words their drooping cheer
Enlighten'd, and their languish'd hope revived:
The invention all admired, and each how he
To be the inventor miss'd; so easy it seem'd
Once found, which yet unfound most would have thought
Impossible: yet, haply, of thy race,
In future days, if malice should abound,
Some one, intent on mischief, or inspired
With devilish machination, might devise
Like instrument to plague the sons of men
For sin, on war and mutual slaughter bent.
Forthwith from council to the work they flew;
None arguing stood; innumerable hands
Were ready; in a moment up they turn'd
Wide the celestial soil, and saw beneath
The originals of nature in their crude
Conception; sulphurous and nitrous foam
They found; they mingled, and, with subtle art,
Concocted and adjusted, they reduced
To blackest grain, and into store convey'd.
Part hidden veins digg'd up (nor hath this earth
Entrails unlike) of mineral and stone,
Whereof to found their engines and their balls
Of missive ruin; part incentive reed
Provide, pernicious with one touch to fire.
So all, ere day-spring, under conscious night,
Secret they finish'd, and in order set,
With silent circumspection, unsnppied.
"Now when fair morn orient in heaven appear'd,
Up rose the victor-angels, and to arms
The matin trumpet sung: in arms they stood
Of golden panoply, refulgent host,
Soon banded; others from the dawning hills
Look'd round, and scouts each coast, light-armed. scout
Each quarter, to desery the distant foe,
Where lodged, or whither fled; or if for fight,
In motion or in halt; him soon they met,
Under spread ensigns, moving nigh, in slow
But firm battalion: back, with speediest sail,
Zophiel, of cherubim the swiftest wing,
Came flying, and, in mid air, aloud thus cried:
"'Arm, warriors, arm for fight; the foe at hand,
Whom fled we thought, will save us long pursuit.
This day, fear not his flight; so thick a cloud
He comes, and settled in his face I see
Sad resolution, and secure: let each
His adamantine coat gird well, and each
Fit well his helm, gripe fast his orb'd shield,
Borne even or high; for this day will pour down,
If I conjecture aught, no drizzling shower,
But rattling storm of arrows barb'd with fire.'"
"'So warn'd he them, aware themselves, and soon
In order, quit of all impediment,
Instant, without disturb, they took alarm,
And onward moved embattled: when, behold!
Not distant far, with heavy pace, the foe
Approaching gross and huge, in hollow cube,
Training his devilish enginery, impaled
On every side with shadowing squadrons deep,
To hide the fraud. At interview both stood
Awhile; but suddenly at head appear'd
Satan, and thus was heard commanding loud:
"'Vanguard, to right and left the front unfold,
That all may see, who hate us, how we seek
Peace and composure, and with open breast
Stand ready to receive them, if they like
Our overture, and turn not back perverse:
But that I doubt; however, witness heaven!
Heaven, witness thou anon, while we discharge
Freely our part: ye, who appointed stand,
Do as you have in charge, and briefly touch
What we propound, and loud, that all may hear.'"
"'So scoffing in ambiguous words, he scarce
Had ended, when to right and left the front
Divided, and to either flank retired:
Which to our eyes discover'd, new and strange,
A triple mounted row of pillars, laid
On wheels, (for like to pillars most they seem'd,  
Or hollow'd bodies made of oak or fir,  
With branches lopt. in wood or mountain fell'd;)

Brass, iron, stony mould, had not their mouths  
With hideous orifice gaping on us wide,  
Portending hollow truce: at each, behind,  
A seraph stood, and in his hand a reed

Stood waving, tipt with fire; while we, suspense,  
Collected stood, within our thoughts amused,  
Not long; for sudden, all at once, their reeds  
Put forth, and to a narrow vent applied

With nicest touch. Immediate in a flame,  
But soon obscured with smoke, all heaven appear'd,  
From those deep-throated engines belch'd, whose roar

Embowell'd with outrageous noise the air,  
And all her entrails tore, disgorging foul  
Their devilish glut, chain'd thunderbolts and hail  
Of iron globes; which, on the victor host

Levell'd, with such impetuous fury smote,  
That whom they hit, none on their feet might stand,  
Though standing else as rocks; but down they fell  
By thousands, angel on archangel roll'd,

The sooner for their arms; unarm'd, they might  
Have easily, as spirits, evaded swift  
By quick contraction or remove; but now  
Foul dissipation follow'd, and forced rout;

Nor served it to relax their serried files.  
What should they do? if on they rush'd, repulse  
Repeated, and indecent overthrow  
Doubled, would render them yet more despised,  
And to their foes a laughter; for in view  
Stood rank'd of seraphim another row,

In posture to displode their second tire  
Of thunder: back defeated to return  
They worse abhorr'd. Satan beheld their plight,  
And to his mates thus in derision call'd:

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

Of composition, straight they changed their minds,  
Flew off, and into strange vagaries fell,  
As they would dance; yet for a dance they seem'd  
Somewhat extravagant and wild; perhaps,

For joy of offer'd peace: but I suppose,  
If our proposals once again were heard,  
We should compel them to a quick result.'

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

"So they among themselves in pleasant vein
Stood scoffing, heighten'd in their thoughts beyond
All doubt of victory; Eternal Might
To match with their inventions they presumed
So easy, and of His thunder made a scorn,
And all His host derided, while they stood
Awhile in trouble: but they stood not long;
Rage prompted them at length, and found them arms
Against such hellish mischief fit to oppose.
Forthwith (behold the excellence, the power,
Which God hath in His mighty angels placed!)
Their arms away they threw, and to the hills
(For earth hath this variety from heaven
Of pleasure situate in hill and dale,)
Light as the lightning glimpse, they ran, they flew;
From their foundations loosening to and fro,
They pluck'd the seated hills, with all their load.
Rocks, waters, woods, and by the shaggy tops
Uplifting, bore them in their hands: amaze,
Be sure, and terror, seized the rebel host,
When coming towards them so dread they saw
The bottom of the mountains upward turn'd;
Till on those cursed engines' triple row
They saw them whelm'd, and all their confidence
Under the weight of mountains buried deep;
Themselves invaded next, and on their heads
Main promontories flung, which in the air
Came shadowing, and oppress'd whole legions arm'd;
Their armour help'd their harm, crush'd in and bruised
Into their substance pent, which wrought them pain
Implacable, and many a dolorous groan,
Long struggling underneath, ere they could wind
Out of such prison, though spirits of purest light,
Purest at first, now gross by sinning grown.
The rest, in imitation, to like arms
Betook them, and the neighbouring hills uprise:
So hills amid the air encounter'd hills,
Hurl'd to and fro with jaculation dire,
That under ground they fought in dismal shade;
Infernal noise! war seem'd a civil game
To this uproar: horrid confusion heap'd
Upon confusion rose. And now all heaven
Had gone to wrack, with ruin overspread,
Had not the Almighty Father, where He sits
Shrined in His sanctuary of heaven secure,
Consulting on the sum of things, foreseen
This tumult, and permitted all, advised;
That His great purpose He might so fulfil,
To honour His anointed Son avenged
Upon His enemies; and to declare
All power on Him transferr’d: whence to His Son,
The assessor of His throne, He thus began:

"Effulgence of my glory, Son beloved,
Son, in whose face invisible is beheld
Visibly what by Deity I am,
And in whose hand what by decree I do,
Second Omnipotence! two days are past,
Two days, as we compute the days of heaven,
Since Michael and his powers went forth to tame
These disobedient: sore hath been their fight,
As likeliest was, when two such foes met arm’d:
For to themselves I left them; and Thou know’st,
Equal in their creation they were form’d,
Save what sin hath impair’d, which yet hath wrought
Insensibly, for I suspend their doom;
Whence in perpetual fight they needs must last
Endless, and no solution will be found:
War wearied hath perform’d what war can do,
And to disorder’d rage let loose the reins,
With mountains, as with weapons, arm’d; which make:
Wild work in heaven, and dangerous to the main.
Two days are, therefore, past, the third is Thine;
For Thee I have ordain’d it; and thus far
Have suffer’d, that the glory may be Thine
Of ending this great war, since none but Thou
Can end it. Into Thee such virtue and grace
Immense I have transfused, that all may know
In heaven and hell Thy power above compare:
And this perverse commotion govern’d thus,
To manifest Thee worthiest to be Heir
Of all things; to be Heir and to be King
By sacred unction, Thy deserved right.
Go, then, Thou Mightiest, in Thy Father’s might;
Ascend my chariot, guide the rapid wheels
That shake heaven’s basis, bring forth all my war.
My bow and thunder; my almighty arms
Gird on, and sword upon Thy puissant thigh;
Pursue these sons of darkness, drive them out
From all heaven’s bounds into the utter deep;
There let them learn, as likes them, to despise
God, and Messiah, His anointed King."

"He said, and on His Son with rays direct
Shone full; He all His Father full express'd,  
Ineffably into His face received;  
And thus the filial Godhead answering spake:  

"O Father, O Supreme of heavenly thrones,  
First, Highest, Holiest, Best, Thou always seek'st  
To glorify Thy Son; I always Thee,  
As is most just: this I my glory account,  
My exaltation, and my whole delight,  
That Thou, in me well pleased, declarest Thy will  
Fulfill'd, which to fulfil is all my bliss.  
Sceptre and power, Thy giving, I assume,  
And gladlier shall resign, when in the end  
Thou shalt be all in all, and I in Thee  
For ever, and in me all whom Thou lovest:  
But whom Thou hatest, I hate, and can put on  
Thy terrors, as I put Thy mildness on,  
Image of Thee in all things; and shall soon,  
Arm'd with Thy might, rid heaven of these rebell'd;  
To their prepared ill mansion driven down,  
To chains of darkness, and the undying worm;  
That from Thy just obedience could revolt,  
Whom to obey is happiness entire.  
Then shall Thy saints, unmix'd, and from the impure  
Far separate, circling Thy holy mount,  
Unfeigned hallelujahs to Thee sing,  
Hymns of high praise, and I among them chief."

"So said. He, o'er His sceptre bowing, rose  
From the right hand of glory where He sat;  
And the third sacred morn began to shine,  
Dawning through heaven. Forth rush'd with whirlwind sound  
The chariot of Paternal Deity,  
Flashing thick flames, wheel within wheel undrawn,  
Itsself instinct with spirit, but convoy'd  
By four cherubic shapes; four faces each  
Had wondrous; as with stars, their bodies all,  
And wings, were set with eyes; with eyes the wheels  
Of beryl, and careering fires between;  
Over their heads a crystal firmament,  
Whereon a sapphire throne, inlaid with pure  
Amber, and colours of the showery arch.  
He, in celestial panoply all arm'd  
Of radiant Urim, work divinely wrought,  
Ascended; at His right hand Victory  
Sat, eagle-wing'd; beside Him hung His bow  
And quiver with three-bolted thunder stored;  
And from about Him fierce effusion roll'd  
Of smoke, and bickering flame, and sparkles dire:  
Attended with ten thousand thousand saints,  
He onward came: far off His coming shone.
And twenty thousand (I their number heard)
Chariots of God, half on each hand, were seen:
He on the wings of cherub rode sublime
On the crystalline sky, in sapphire throned,
Illustrious far and wide; but by His own
First seen: them unexpected joy surprised,
When the great ensign of Messiah blazed
Aloft, by angels borne, His sign in heaven;
Under whose conduct Michael soon reduced
His army, circumfused on either wing,
Under their Head embodied all in one.
Before Him Power Divine His way prepared;
At His command the uprooted hills retired
Each to his place; they heard His voice, and went
Obsequious: heaven His wonted face renewed,
And with fresh flow'rets hill and valley smiled.
"This saw His hapless foes, but stood obdurate,
And to rebellious fight rallied their powers,
Insensate, hope conceiving from despair.
In heavenly spirits could such perverseness dwell?
But to convince the proud what signs avail,
Or wonders move, the obdurate to relent?
They, harden'd more by what might most reclaim,
Grieving to see His glory, at the sight
Took envy; and, aspiring to His height,
Stood re-embattled fierce, by force or fraud
Weening to prosper, and at length prevail
Against God and Messiah, or to fall
In universal ruin last: and now
To final battle drew, disdaining flight,
Or faint retreat; when the great Son of God
To all His host on either hand thus spake:
"Stand still in bright array, ye saints; here stand,
Ye angels arm'd; this day from battle rest:
Faithful hath been your warfare, and of God
Accepted, fearless in His righteous cause:
And as ye have received, so have ye done,
Invincibly; but of this cursed crew
The punishment to other hand belongs;
Vengeance is His, or whose He sole appoints;
Number to this day's work is not ordain'd,
Nor multitude; stand only and behold
God's indignation on these godless pour'd
By me; not you, but me, they have despised,
Yet envied; against me is all their rage,
Because the Father, to whom, in heaven supreme,
Kingdom, and power, and glory, appertain,
Hath honour'd me, according to His will.
Therefore to me their doom He hath assign'd:
That they may have their wish, to try with me
In battle which the stronger proves; they all,
Or I alone against them; since by strength
They measure all, of other excellence
Not emulous, nor care who them excels;
Nor other strife with them do I vouchsafe.'

"So spake the Son, and into terror changed
His countenance, too severe to be beheld,
And full of wrath bent on His enemies.
At once the four spread out their starry wings
With dreadful shade contiguous, and the orbs
Of His fierce chariot roll'd, as with the sound
Of torrent floods, or of a numerous host.
He on His impious foes right onward drove,
Gloomy as night: under His burning wheels
The steadfast empyrian shook throughout,
All but the throne itself of God. Full soon
Among them He arrived; in His right hand
Grasping ten thousand thunders, which He sent
Before Him, such as in their souls infix'd
Plagues: they, astonish'd, all resistance lost,
All courage; down their idle weapons dropt;
O'er shields, and helms, and helmed heads He rode
Of thrones and mighty seraphim prostrate;
That wish'd the mountains now might be again
Thrown on them, as a shelter from His ire.
Nor less on either side tempestuous fell
His arrows, from the fourfold-visaged four
Distinct with eyes, and from the living wheels
Distinct alike with multitude of eyes;
One spirit in them ruled, and every eye
Glared lightning, and shot forth pernicious fire
Among the accursed, that wither'd all their strength,
And of their wonted vigour left them drain'd,
Exhausted, spiritless, afflicted, fall'n.
Yet half His strength He put not forth, but check'd
His thunder in mid volley; for He meant
Not to destroy, but root them out of heaven:
The overthrown He raised, and as a herd
Of goats or timorous flock together throng'd,
Drove them before Him, thunderstruck, pursued
With terrors, and with furies, to the bounds
And crystal wall of heaven; which, opening wide,
Roll'd inward, and a spacious gap disclosed
Into the wasteful deep: the monstrous sight
Struck them with horror backward, but far worse
Urged them behind: headlong themselves they thrice
Down from the verge of heaven; eternal wrath
Burnt after them to the bottomless pit.
"Hell heard the unsufferable noise; hell saw
Heaven ruining from heaven, and would have fled
Affrighted: but strict Fate had cast too deep
Her dark foundations, and too fast had bound.
Nine days they fell: confounded Chaos roar'd,
And felt tenfold confusion in their fall
Through his wild anarchy; so huge a rout
Encumber'd him with ruin. Hell at last,
Yawning, received them whole, and on them closed;
Hell, their fit habitation, fraught with fire
Unquenchable, the house of woe and pain.
Disburden'd heaven rejoiced, and soon repair'd
Her mural breach, returning whence it roll'd.
"Sole Victor, from the expulsion of His foes,
Messiah His triumphal chariot turn'd:
To meet Him, all His saints, who silent stood
Eye-witnesses of His almighty acts,
With jubilee advanced; and, as they went,
Shaded with branching palm, each order bright
Sung triumph, and Him sung victorious King,
Son, Heir, and Lord, to Him dominion given,
Worthiest to reign. He, celebrated, rode
Triumphant through mid heaven, into the courts
And temple of His mighty Father throned
On high; who into glory Him received,
Where now He sits at the right hand of bliss.
"Thus measuring things in heaven by things on earth,
At thy request, and that thou may'st beware
By what is past, to thee I have reveal'd
What might have else to human race been hid:
The discord which befel, and war in heaven
Among the angelic powers, and the deep fall
Of those, too high aspiring, who rebell'd
With Satan; he who envies now thy state,
Who now is plotting how he may seduce
Thee also from obedience, that with him,
Bereaved of happiness, thou may'st partake
His punishment, eternal misery;
Which would be all his solace and revenge,
As a despite done against the Most High,
Thee once to gain companion of his woe.
But listen not to his temptations, warn
Thy weaker; let it profit thee to have heard,
By terrible example, the reward
Of disobedience; firm they might have stood,
Yet fell; remember, and fear to transgress."
Raphael, at the request of Adam, relates how and wharefore this world was first created; that God, after the expelling of Satan and his angels out of heaven, declared His pleasure to create another world, and other creatures to dwell therein; sent His Son with glory, and attendance of angels, to perform the work of creation in six days: the angels celebrate with hymns the performance thereof, and His reascension into heaven

Descend from heaven, Urania, by that name
If rightly thou art call'd, whose voice divine
Following, above the Olympian hill I soar,
Above the flight of Pegasæan wing.
The meaning, not the name, I call: for thou
Nor of the Muses nine, nor on the top
Of old Olympus dwell'st; but, heavenly-born,
Before the hills appear'd, or fountain flow'd,
Thou with Eternal Wisdom didst converse,
Wisdom thy sister, and with her didst play
In presence of the Almighty Father, pleased
With thy celestial song. Up led by thee,
Into the heaven of heavens I have presumed,
An earthly guest, and drawn empyreal air,
Thy tempering. With like safety guided down,
Return me to my native element;
Lest from this flying steed unrein'd (as once
Bellerophon, though from a lower clime,)
Dismounted, on the Aleian field I fall,
Erroneous there to wander, and forlorn.
Half yet remains unsung, but narrower bound
Within the visible diurnal sphere;
Standing on earth, not rapt above the pole,
More safe I sing with mortal voice unchanged
To hoarse or mute, though fall'n on evil days,
On evil days though fall'n, and evil tongues;
In darkness, and with dangers compass'd round,
And solitude; yet not alone, while thou
Visit'st my slumbers nightly, or when morn
Purples the east: still govern thou my song,
Urania, and fit audience find, though few.
But drive far off the barbarous dissonance
Of Bacchus and his revellers, the race
Of that wild rout that tore the Thracian bard
In Rhodopé, where woods and rocks had ears
To rapture, till the savage clamour drownd'd
Both harp and voice; nor could the muse detain
Her son. So fail not thou, who thee implores;
For thou art heavenly, she an empty dream.
Say, goddess, what ensued when Raphael.
The affable archangel, had forewarn'd
Adam, by dire example, to beware
Apostasy, by what befel in heaven
To those apostates; lest the like befal
In Paradise to Adam or his race,
Charged not to touch the interdicted tree,
If they transgress, and slight that sole command,
So easily obey'd amid the choice
Of all tastes else to please their appetite,
Though wandering. He, with his consorted Eve,
The story heard attentive, and was fill'd
With admiration and deep muse, to hear
Of things so high and strange; things to their thought
So unimaginable as hate in heaven,
And war so near the peace of God in bliss,
With such confusion: but the evil, soon
Driven back, redounded as a flood on those
From whom it sprung, impossible to mix
With blessedness. Whence Adam soon repeal'a
The doubts that in his heart arose; and now
Led on, yet sinless, with desire to know
What nearer might concern him; how this world
Of heaven and earth conspicuous first began;
When, and whereof created; for what cause;
What within Eden, or without, was done
Before his memory: as one, whose drought
Yet scarce allay'd, still eyes the current stream,
Whose liquid murmur heard, new thirst excites,
Proceeded thus to ask his heavenly guest:
"Great things, and full of wonder in our ears,
Far differing from this world, thou hast reveal'd,
Divine interpreter! by favour sent
Down from the empyréan, to forewarn
Us timely of what might else have been our loss,
Unknown, which human knowledge could not reach
For which, to the infinitely Good we owe
Immortal thanks, and His admonishment
Receive, with solemn purpose to observe
Immutably His sov'reign will, the end
Of what we are. But since thou hast vouchsafed
Gently, for our instruction, to impart
Things above earthly thought, which yet concern'd
Our knowing, as to highest Wisdom seem'd,
Deign to descend now lower, and relate
What may no less, perhaps, avail us known:
How first began this heaven which we behold
Distant so high, with moving fires adorn'd
Innumerable; and this which yields or fills
All space, the ambient air wide interfused,
Embracing round this florid earth: what cause
Moved the Creator, in His holy rest
Through all eternity, so late to build
In Chaos; and the work begun, how soon
Absolved; if unforbid thou may'st unfold
What we, not to explore the secrets, ask
Of His eternal empire, but the more
To magnify His works, the more we know.
And the great light of day yet wants to run
Much of his race, though steep; suspense in heaven.
Held by thy voice, thy potent voice, he hears,
And longer will delay, to hear thee tell
His generation, and the rising birth
Of nature from the unapparent deep:
Or if the star of evening and the moon
Haste to thy audience, night with her will bring
Silence; and sleep, list'ning to thee, will watch;
Or we can bid his absence, till thy song
End, and dismiss thee ere the morning shine."

Thus Adam his illustrious guest besought;
And thus the godlike angel answer'd mild:

"This also thy request, with caution ask'd,
Obtain; though, to recount almighty works,
What words or tongue of seraph can suffice,
Or heart of man suffice to comprehend?
Yet what thou canst attain, which best may serve
To glorify the Maker, and infer
Thee also happier, shall not be withheld
Thy hearing; such commission from above
I have received, to answer thy desire
Of knowledge within bounds; beyond, abstain
To ask; nor let thine own inventions hope
Things not reveal'd, which the invisible King,
Only omniscient, hath suppress'd in night,
To none communicable in earth or heaven:
Enough is left besides to search and know;
But knowledge is as food, and needs no less
Her temperance over appetite, to know
In measure what the mind may well contain;
Oppresses else with surfeit, and soon turns
Wisdom to folly, as nourishment to wind.

"Know then, that, after Lucifer from heaven
(So call him, brighter once amidst the host
Of angels, than that star the stars among)
Fell with his flaming legions through the deep
Into his place, and the great Son return'd
Victorious with His saints, the Omnipotent
Eternal Father from His throne beheld
Their multitude, and to His Son thus spake:"
"At least our envious foe hath fail'd, who thought
All like himself rebellious; by whose aid
This inaccessible high strength, the seat
Of Deity supreme, us dispossess'd,
He trusted to have seized, and into fraud
Drew many, whom their place knows here no more;
Yet far the greater part have kept, I see,
Their station; heaven, yet populous, retains
Number sufficient to possess her realms
Though wide, and this high temple to frequent
With ministeries due, and solemn rites:
But, lest his heart exalt him in the harm
Already done, to have dispeopled heaven,
My damage fondly deem'd, I can repair
That detriment, if such it be, to lose
Self-lost; and in a moment will create
Another world, out of one man a race
Of men innumerable, there to dwell,
Not here; till by degrees of merit raised,
They open to themselves at length the way
Up hither, under long obedience tried;
And earth be changed to heaven, and heaven to earth
One kingdom, joy and union without end.
Meanwhile, inhabit lax, ye powers of heaven;
And Thou, my Word, begotten Son, by Thee
This I perform; speak Thou, and be it done!
My overshadowing Spirit and might with Thee
I send along; ride forth, and bid the deep
Within appointed bounds be heaven and earth;
Boundless the deep, because I Am, who fill
Infinitude; nor vacuous the space,
Though I, uncircumscribed myself, retire,
And put not forth my goodness, which is free
To act or not; necessity and chance
Approach not me, and what I will is fate."

"So spake the Almighty, and to what He spake,
His Word, the filial Godhead, gave effect.
Immediate are the acts of God, more swift
Than time or motion; but to human ears
Cannot without process of speech be told,
So told as earthly notion can receive.
Great triumph and rejoicing were in heaven,
When such was heard declared the Almighty's will;
Glory they sung to the Most High, good-will
To future men, and in their dwellings peace:
Glory to Him, whose just avenging ire
Had driven out the ungodly from His sight
And the habitations of the just; to Him
Glory and praise, whose wisdom had ordain'd
Good out of evil to create; instead
Of spirits malign, a better race to bring
Into their vacant room, and thence diffuse
His good to worlds and ages infinite.

"So sang the hierarchies: meanwhile the Son
On His great expedition now appear'd,
Girt with omnipotence, with radiance crown'd
Of majesty divine: sapience and love
Immense, and all His Father in Him shone.
About His chariot numberless were pour'd
Cherub and seraph, potentates and thrones,
And virtues, winged spirits, and chariots wing'd
From the armoury of God; where stand of old
Myriads, between two brazen mountains lodged
Against a solemn day, harness'd at hand,
Celestial equipage; and now came forth,
Spontaneous, for within them spirit lived,
Attendant on their Lord: heaven open'd wide
Her ever-during gates, harmonious sound!
On golden hinges moving, to let forth
The King of Glory in His powerful Word
And Spirit, coming to create new worlds.
On heavenly ground they stood; and from the shore
They view'd the vast immeasurable abyss,
Outrageous as a sea, dark, wasteful, wild,
Up from the bottom turn'd by furious wings
And surging waves, as mountains, to assault
Heaven's height, and with the centre mix the pole.

"'Silence, ye troubled waves, and thou deep, peace,'
Said then the omnific Word: 'your discord end!'
Nor stay'd; but on the wings of cherubim
Uplifted, in paternal glory rode
Far into Chaos, and the world unborn;
For Chaos heard His voice: Him all His train
Follow'd in bright procession, to behold
Creation, and the wonders of His might.
Then stay'd the fervid wheels, and in His hand
He took the golden compasses, prepared
In God's eternal store, to circumscribe
This universe, and all created things:
One foot He centred, and the other turn'd
Round through the vast profundity obscure;
And said, 'Thus far extend, thus far thy bounds,
This be thy just circumference, O world!'
Thus God the heaven created, thus the earth,
Matter unform'd and void: darkness profound
Cover'd the abyss; but on the watery calm
His brooding wings the Spirit of God outspread,
And vital virtue infused, and vital warmth.
Throughout the fluid mass; but downward purged
The black, tartareous, cold, infernal dregs,
Adverse to life: then founded, then conglobed
Like things to like; the rest to several place
Disparted, and between spun out the air;
And earth, self-balanced, on her centre hung.

"Let there be light," said God; and forthwith light
Ethereal, first of things, quintessence pure,
Sprung from the deep; and from her native east
To journey through the aëry gloom began,
Sphered in a radiant cloud; for yet the sun
Was not; she in a cloudy tabernacle
Sojourn'd the while. God saw the light was good;
And light from darkness by the hemisphere
Divided: light, the day, and darkness, night,
He named. Thus was the first day even and moru:
Nor pass'd uncelebrated, nor unsung
By the celestial choirs, when orient light
Exhaling first from darkness they beheld;
Birth-day of heaven and earth: with joy and shout
The hollow universal orb they fill'd,
And touch'd their golden harps, and hymning praised
God and His works: Creator Him they sung,
Both when first evening was, and when first morn.

"Again, God said, 'Let there be firmament
Amid the waters, and let it divide
The waters from the waters;' and God made
The firmament, expanse of liquid pure,
Transparent, elemental air, diffused
In circuit to the uttermost convex
Of this great round; partition firm and sure,
The waters underneath from those above
Dividing: for as earth, so He the world
Built on circumfluous waters, calm, in wide
Crystalline ocean, and the loud misrule
Of Chaos far removed; lest fierce extremes
Contiguous might distemper the whole frame:
And heaven He named the firmament. So even
And morning chorus sung the second day.

"The earth was form'd, but in the womb as yet
Of waters, embryon immature involved,
Appear'd not; over all the face of earth
Main ocean flow'd, not idle; but, with warm
Prolific humour softening all her globe,
Fermented the great mother to conceive,
Satiate with genial moisture; when God said,
'Be gather'd now, ye waters under heaven,
Into one place, and let dry land appear.'
Immediately the mountains huge appear
Emergent, and their broad bare backs upheave
Into the clouds; their tops ascend the sky:
So high as heaved the tumid hills, so low
Down sunk a hollow bottom broad and deep,
Capacious bed of waters: thither they
Hasted with glad precipitance, uproll'd,
As drops on dust couglobing from the dry;
Part rise in crystal wall, or ridge direct,
For haste; such flight the great command impress'd
On the swift floods; as armies at the call
Of trumpet (for of armies thou hast heard)
Troop to their standard; so the watery throng,
Wave rolling after wave, where way they found;
If steep, with torrent rapture; if through plain,
Soft ebbing: nor withstood them rock or hill;
But they, or under ground, or circuit wide
With serpent error wandering, found their way,
And on the washy ooze deep channels wore;
Easy, ere God had bid the ground be dry,
All but within those banks, where rivers now
Stream, and perpetual draw their humid train.
The dry land, earth; and the great receptacle
Of congregated waters, He call'd seas:
And saw that it was good; and said, 'Let the earth
Put forth the verdant grass, herb yielding seed,
And fruit-tree yielding fruit after her kind,
Whose seed is in herself upon the earth.'

He scarce had said, when the bare earth, till then
Desert and bare, unsightly, unadorn'd,
Brought forth the tender grass, whose verdure clad
Her universal face with pleasant green;
Then herbs of every leaf, that sudden flower'd,
Opening their various colours, and made gay
Her bosom, smelling sweet; and, these scarce blown,
Forth flourish'd thick the clustering vine, forth crept
The swelling gourd, up stood the corny reed
Embattled in her field, and the humble shrub,
And bush with frizzled hair implicit: last
Rose, as in dance, the stately trees, and spread
Their branches, hung with copious fruit, or gemm'd
Their blossoms: with high woods the hills were crown'd,
With tufts the valleys, and each fountain side;
With borders long the rivers: that earth now
Seem'd like to heaven, a seat where gods might dwell,
Or wander with delight, and love to haunt
Her sacred shades; though God had yet not rain'd
Upon the earth, and man to till the ground
None was; but from the earth a dewy mist
Went up, and water'd all the ground. and each
Plant of the field; which, ere it was in the earth,
God made, and every herb, before it grew
On the green stem. God saw that it was good:
So even and morn recorded the third day.

"Again the Almighty spake, 'Let there be lights
High in the expanse of heaven, to divide
The day from night; and let them be for signs,
For seasons, and for days, and circling years;
And let them be for lights, as I ordain
Their office in the firmament of heaven,
To give light on the earth;" and it was so.
And God made two great lights, great for their use
To man, the greater to have rule by day,
The less by night, altern; and made the stars,
And set them in the firmament of heaven
To illuminate the earth, and rule the day
In their vicissitude, and rule the night,
And light from darkness to divide. God saw,
Surveying His great work, that it was good:
For, of celestial bodies, first the sun,
A mighty sphere, He framed, unlightsome first,
Though of ethereal mould; then form'd the moon
Globose, and every magnitude of stars,
And sow'd with stars the heaven, thick as a field:
Of light by far the greater part He took,
Transplanted from her cloudy shrine, and placed
In the sun's orb, made porous to receive
And drink the liquid light; firm to retain
Her gather'd beams, great palace now of light.
Hither, as to their fountain, other stars
Repairing, in their golden urns draw light,
And hence the morning planet gilds her horns;
By tincture or reflection they augment
Their small peculiar, though from human sight
So far remote, with diminution seen.
First in his east the glorious lamp was seen,
Regent of day, and all the horizon round
Invested with bright rays, jocund to run
His longitude through heaven's high road; the gray
Dawn, and the Pleiades, before him danced,
Shedding sweet influence: less bright the moon,
But opposite in levell'd west was set,
His mirror, with full face borrowing her light
From him; for other light she needed none
In that aspect, and still that distance keeps
Till night; then in the east her turn she shines,
Revolved on heaven's great axle, and her reign
With thousand lesser lights individual holds,
With thousand thousand stars, that then appear'd
Spangling the hemisphere: then first adorn'd
With her bright luminaries, that set and rose,
Glad evening and glad morn crown'd the fourth day.

"And God said, 'Let the waters generate
Reptile with spawn abundant, living soul:
And let fowl fly above the earth, with wings
Displayed on the open firmament of heaven.'
And God created the great whales, and each
Soul living, each that crept, which plenteously
The waters generated by their kinds;
And every bird of wing after his kind;
And saw that it was good, and bless'd them, saying,
'Be fruitful, multiply, and in the seas,
And lakes, and running streams, the waters fill:
And let the fowl be multiplied on the earth.'
Forthwith the sounds and seas, each creek and bay,
With fry innumerable swarm, and shoals
Of fish that, with their fins, and shining scales,
Glide under the green wave, in sculls that oft
Bank the mid-sea: part single, or with mate,
Graze the sea-weed their pasture, and through groves
Of coral stray; or, sporting with quick glance,
Shew to the sun their waved coats, dropt with gold;
Or, in their pearly shells at ease, attend
Moist nutriment; or under rocks their food,
In jointed armour, watch: on smooth, the seal
And bended dolphins play; part, huge of bulk,
Wallowing unwieldy, enormous in their gait,
Tempest the ocean: there leviathan,
Hugest of living creatures, on the deep
Stretch'd like a promontory, sleeps or swims,
And seems a moving land; and at his gills
Draws in, and at his trunk spouts out, a sea.
Meanwhile the tepid caves, and fens, and shores,
Their brood as numerous hatch from the egg that soon,
Bursting with kindly rupture, forth disclosed
Their callow young; but feather'd soon and fledge
They summ'd their pens; and, soaring the air sublime.
With clang despised the ground, under a cloud
In prospect: there the eagle and the stork
On cliffs and cedar-tops their eyries build:
Part loosely wing the region; part, more wise,
In common, ranged in figure, wedge their way,
Intelligent of seasons, and set forth
Their aery caravan, high over seas
Flying, and over lands, with mutual wing
Easing their flight; so steers the prudent crane
Her annual voyage, borne on winds; the air
Floats as they pass, fann'd with unnumber'd plumes.
From branch to branch the smaller birds with song
Solaced the woods, and spread their painted wings
Till even; nor then the solemn nightingale
Ceased warbling, but all night tuned her soft lays:
Others, on silver lakes and rivers, bathed
Their downy breast; the swan with arched neck,
Between her white wings, mantling proudly, rows
Her state with oary feet; yet oft they quit
The dank, and, rising on stiff pennons, tower
The mid aerial sky: others on ground
Walk'd firm; the crested cock, whose clarion sound
The silent hours; and the other, whose gay train
Adorns him, colour'd with the florid hue
Of rainbows and starry eyes. The waters thus
With fish replenished, and the air with fowl,
Evening and morn solemnised the fifth day.

"The sixth, and of creation last, arose
With evening harps and matin; when God said,
'Let the earth bring forth soul living in her kind,
Cattle, and creeping things, and beast of the earth,
Each in their kind.' The earth obey'd, and straight
Opening her fertile womb, teem'd at a birth
Innumerable living creatures, perfect forms,
Limb'd and full-grown: out of the ground up rose,
As from his lair, the wild beast, where he wins
In forest wild, in thicket, brake, or den;
Among the trees in pairs they rose, they walk'd;
The cattle in the fields and meadows green:
Those rare and solitary, these in flocks
Pasturing at once, and in broad herds upsprung.
The grassy clods now calved; now half appear'd
The tawny lion, pawing to get free
His hinder parts, then springs, as broke from bonds,
And rampant shakes his brinded mane; the ounce,
The libbard, and the tiger, as the mole
Rising, the crumbled earth above them threw
In hillocks: the swift stag from under ground
Bore up his branching head; scarce from his mould
Behemoth, biggest born of earth, upheaved
His vastness; fleeced the flocks, and bleating, rose
As plants: ambiguous between sea and land,
The river-horse, and scaly crocodile.
At once came forth whatever creeps the ground,
Insect or worm: those waved their limber fans
For wings, and smallest lineaments exact
In all the liveries deck'd of summer's pride,
With spots of gold and purple, azure and green:
Those, as a line, their long dimension drew,
Streaking the ground with sinuous trace: not all
Minims of nature; some of serpent kind,
Wondrous in length and corpulence, involved
Their snaky folds, and added wings. First crept
The parsimonius emmet, provident
Of future; in small room large heart enclosed;
Pattern of just equality, perhaps,
Hereafter, join'd in her popular tribes
Of commonalty: swarming, next appear'd
The female bee, that feeds her husband drone
Deliciously, and builds her waxen cells
With honey stored: the rest are numberless,
And thou their natures know'st, and gavest them names.
Needless to thee repeated; nor unknown
The serpent, subtlest beast of all the field,
Of huge extent sometimes, with brazen eyes
And hairy mane terrific, though to thee
Not noxious, but obedient at thy call.

"Now heaven in all her glory shone, and roll'd
Her motions, as the great first Mover's hand
First wheel'd their course: earth in her rich attire
Consummate lovely smiled; air, water, earth,
By fowl, fish, beast, was flown, was swum, was walk'd,
Frequent; and of the sixth day yet remain'd:
There wanted yet the master-work, the end
Of all yet done: a creature, who, not prone
And brute, as other creatures, but endued
With sanctity of reason, might erect
His stature, and upright, with front serene,
Govern the rest, self-knowing; and from hence
Magnanimous, to correspond with heaven;
But grateful to acknowledge whence His good
Descends; thither, with heart, and voice, and eyes,
Directed in devotion, to adore
And worship God Supreme, who made him chief
Of all His works: therefore the Omnipotent
Eternal Father (for where is not He
Present?) thus to His Son audibly spake:

"'Let us make now man in our image, man
In our similitude, and let them rule
Over the fish and fowl of sea and air,
Beast of the field, and over all the earth,
And every creeping thing that creeps the ground.'
This said, He form'd thee, Adam, thee, O man,
Dust of the ground, and in thy nostrils breathed
The breath of life; in His own image He
Created thee, in the image of God
Express: and thou becamest a living soul.
Male He created thee; but thy consort,
Female, for race: then bless'd mankind, and said,
'Be fruitful, multiply, and fill the earth,
Subdue it, and throughout dominion hold
Over fish of the sea, and fowl of the air,
And every living thing that moves on the earth.'
Wherever thus created, for no place
Is yet distinct by name, thence, as thou know'st,
He brought thee into this delicious grove,
This garden planted with the trees of God,
Delectable both to behold and taste;
And freely all their pleasant fruit for food
Gave thee: all sorts are here that all the earth yields;
Variety without end; but of the tree,
Which, tasted, works knowledge of good and evil,
Thou may'st not; in the day thou eat'st, thou diest:
Death is the penalty imposed: beware,
And govern well thy appetite; lest Sin
Surprise thee, and her black attendant, Death.
"Here finish'd He, and all that He had made
View'd, and behold all was entirely good;
So even and morn accomplish'd the sixth day:
Yet not till the Creator, from His work
Desisting, though unwearied, up return'd,
Up to the heaven of heavens, His high abode,
Thence to behold this new-created world,
The addition of His empire, how it shew'd
In prospect from His throne, how good, how fair,
Answering His great idea. Up He rode,
Follow'd with acclamation, and the sound
Symphonious of ten thousand harps, that tuned
Angelic harmonies: the earth, the air
Resounded (thou remember'st, for thou heardst,)
The heavens and all the constellations rung,
The planets in their station listening stood,
While the bright pomp ascended jubilant.
"Open, ye everlasting gates!" they sung;
"Open, ye heavens! your living doors; let in
The great Creator, from His work return'd
Magnificent, His six days' work, a world:
Open, and henceforth oft; for God will deign
To visit oft the dwellings of just men,
Delighted; and with frequent intercourse
Thither will send His winged messengers
On errands of supernal grace." So sung
The glorious train ascending: He, through heaven,
That open'd wide her blazing portals, led
To God's eternal house direct the way;
A broad and ample road, whose dust is gold,
And pavement stars, as stars to thee appear
Seen in the galaxy, that milky way
Which nightly, as a circling zone, thou seest
Powder'd with stars. And now on earth the seventh
Evening arose in Eden, for the sun
Was set, and twilight from the east came on,
Forerunning night; when at the holy mount
Of heaven's high-seated top, the imperial throne
Of Godhead fix'd for ever firm and sure,
The Filial Power arrived, and sat Him down
With His great Father, for He also went
Invisible, yet stay'd (such privilege
Hath Omnipresence,) and the work ordain'd,
Author and end of all things: and, from work
Now resting, bless'd and hallow'd the seventh day,
As resting on that day from all His work;
But not in silence holy kept: the harp
Had work, and rested not; the solemn pipe,
And dulcimer, all organs of sweet stop,
All sounds on fret by string or golden wire,
Temper'd soft tunings, intermix'd with voice
Choral or unison; of incense clouds,
Fuming from golden censers, hid the mount.
Creation and the six days' acts they sung:
'Great are Thy works, Jehovah! infinite
Thy power! what thought can measure Thee, or tongue
Relate Thee? Greater now in Thy return
Than from the giant angels: Thee that day
Thy thunders magnified; but to create
Is greater than, created, to destroy.
Who can impair Thee, Mighty King, or bound
Thy empire? easily the proud attempt
Of spirits apostate, and their counsels vain,
Thou hast repell'd; while impiously they thought
Thee to diminish, and from Thee withdraw
The number of Thy worshippers. Who seeks
To lessen Thee, against his purpose serves
To manifest the more Thy might: his evil
Thou usest, and from thence greatest more good.
Witness this new-made world, another heaven,
From heaven-gate not far, founded, in view,
On the clear hyaline, the glassy sea;
Of amplitude almost immense, with stars
Numerous, and every star, perhaps, a world
Of destined habitation; but Thou know'st
Their seasons: among these the seat of men,
Earth with her nether ocean circumfused,
Their pleasant dwelling-place. Thrice happy men
And sons of men, whom God hath thus advanced!
Created in His image there to dwell
And worship Him; and in reward to rule
Over His works, on earth, in sea, or air,
And multiply a race of worshippers
Holy and just: thrice happy, if they know
Their happiness, and persevere upright!

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

BOOK VIII.

Adam inquires 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.

The angel ended, and in Adam's ear
So charming left his voice, that he awhile
Thought him still speaking, still stood fix'd to hear;
Then, as new-waked, thus gratefully replied:

"What thanks sufficient, or what recompense
Equal, have I to render thee, divine
Historian, who thus largelyst hast allay'd
The thirst I had of knowledge, and vouchsafed
This friendly condescension, to relate
Things else by me unsearchable; now heard
With wonder, but delight, and, as is due,
With glory attributed to the high
Creator? Something yet of doubt remains,
Which only thy solution can resolve.
When I behold this goodly frame, this world,
Of heaven and earth consisting, and compute
Their magnitudes; this earth, a spot, a grain,
An atom, with the firmament compared
And all her number'd stars, that seem to roll
Spaces incomprehensible (for such
Their distance argues, and their swift return
Diurnal), merely to officiate light
Round this opacous earth, this punctual spot,
One day and night; in all their vast survey
Useless besides; reasoning, I oft admire,
How nature, wise and frugal, could commit
Such disproportions, with superfluous hand
So many nobler bodies to create,
Greater, so manifold, to this one use,
For aught appears, and on their orbs impose
Such restless revolution, day by day
Repeated; while the sedentary earth,
That better might with far less compass move,
Served by more noble than herself, attains
Her end without least motion, and receives,
As tribute, such a sunless journey brought
Of incorporeal speed, her warmth and light;
Speed, to describe whose swiftness number fails.”
So spake our sire, and by his countenance
Entering on studious thoughts abstruse;
Which Ev[...]
Perceiving, where she sat retired in sight,
With lowliness majestic from her seat,
And grace that won who saw to wish her stay,
Rose, and went forth among her fruits and towers,
To visit how they prosper’d, bud and bloom,
Her nursery; they at her coming sprung,
And, touch’d by her fair tendance, gladlier grew.
Yet went she not, as not with such discourse
Delighted, or not capable her ear
Of what was high: such pleasure she reserved,
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
With conjugal caresses from his lip
Not words alone pleased her. O! when meet now
Such pairs, in love and mutual honour join’d;
With goddess-like demeanour forth she went,
Not unattended; for on her, as queen,
A pomp of winning graces waited still,
And from about her shot darts of desire
Into all eyes, to wish her still in sight.
And Raphael now, to Adam’s doubt proposed,
Benevolent and facile thus replied:
“To ask or search, I blame thee not; for heaven
Is as the book of God before thee set,
Wherin to read his wondrous works, and learn
His seasons, hours, or days, or months, or years:
This to attain, whether heaven move or earth,
Imports not, if thou reckon right; the rest
From man or angel the great Architect
Did wisely to conceal, and not divulge
His secrets, to be scann’d by them who ought
Rather admire; or, if they list to try
Conjecture, He His fabric of the heavens
Hath left to their disputes; perhaps to move
His laughter at their quaint opinions wide
Hereafter; when they come to model heaven
And calculate the stars; how they will wield
The mighty frame; how build, unbuild, contrive,
To save appearances; how gird the sphere
With centric and eccentric scribbled o'er,
Cycle and epicyle, orb in orb.
Already by thy reasoning this I guess,
Who art to lead thy offspring, and supposest
That bodies bright and greater should not serve
The less, not bright; nor heaven such journeys run,
Earth sitting still, when she alone receives
The benefit. Consider first, that great
Or bright infers not excellence: the earth,
Though, in comparison of heaven, so small,
Nor glistening, may of solid good contain
More plenty than the sun that barren shines;
Whose virtue on itself works no effect,
But in the fruitful earth; there first received,
His beams, inactive else, their vigour find.
Yet not to earth are those bright luminaries
Officious; but to thee, earth's habitant.
And for the heaven's wide circuit, let it speak
The Maker's high magnificence, who built
So spacious, and His line stretch'd out so far,
That man may know he dwells not in his own;
An edifice too large for him to fill,
Lodged in a small partition; and the rest
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
Speed almost spiritual. Me thou think'st not slow,
Who since the morning hour set out from heaven,
Where God resides, and ere mid-day arrived
In Eden; distance inexpressible
By numbers that have name. But this I urge,
Admitting motion in the heavens, to shew
Invalid that which thee to doubt it moved;
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,
Placed heaven from earth so far, that earthly sight
If it presume, might err in things too high,
And no advantage gain. What if the sun
Be centre to the world; and other stars,
By his attractive virtue and their own
Incited, dance about him various rounds?
Their wandering course now high, now low, then hid,
Progressive, retrograde, or standing still,
In six thou seest; and what if, seventh to these,
The planet earth, so steadfast though she seem,
Insensibly three different motions move?
Which else to several spheres thou must ascribe,
Moved contrary with thwart obliquities;
Or save the sun his labour, and that swift
Nocturnal and diurnal rhomb supposed,
Invisible else above all stars, the wheel
Of day and night; which needs not thy belief,
If earth, industrious of herself, fetch day
Travelling east, and with her part averse
From the sun's beam meet night, her other part
Still luminous by his ray. What if that light,
Sent from her through the wide transpicuous air,
To the terrestrial moon be as a star,
Enlightening her by day, as she by night
This earth? reciprocal, if land be there,
Fields and inhabitants. Her spots thou seest
As clouds, and clouds may rain, and rain produce
Fruits in her soften'd soil, for some to eat
Allotted there; and other suns, perhaps,
With their attendant moons, thou wilt desery,
Communicating male and female light,
Which two great sexes animate the world,
Stored in each orb, perhaps, with some that live:
For such vast room in nature unpossess'd
By living soul, desert and desolate,
Only to shine, yet scarce to contribute
Each orb a glimpse of light, conveyed so far
Down to this habitable, which returns
Light back to them, is obvious to dispute.
But whether thus these things, or whether not;
Whether the sun, predominant in heaven,
Rise on the earth, or earth rise on the sun;
He from the east his flaming road begin;
Or she from west her silent course advance,
With inoffensive pace that spinning sleeps
On her soft axle, while she paced even,
And bears thee soft with the smooth air along,
Solicit not thy thoughts with matters hid;
Leave them to God above; Him serve and fear.
Of other creatures, as Him pleases best,
Wherever placed, let Him dispose; joy thou
In what He gives to thee, this Paradise
And thy fair Eve; heaven is for thee too high
To know what passes there; be lowly wise:
Think only what concerns thee, and thy being;
Dream not of other worlds; what creatures there
Live, in what state, condition, or degree;
Contented that thus far hath been reveal’d
Not of earth only, but of highest heaven."

To whom thus Adam, clear’d of doubt, replied:
"How fully hast thou satisfied me, pure
Intelligence of heaven, angel serene!
And, freed from intricacies, taught to live
The easiest way; nor with perplexing thoughts
To interrupt the sweet of life, from which
God hath bid dwell far off all anxious cares,
And not molest us; unless we ourselves
Seek them with wandering thoughts, and notions vain
But apt the mind or fancy is to rove
Uncheck’d, and of her roving is no end;
Till warn’d, or by experience taught, she learn,
That not to know at large of things remote
From use, obscure and subtle, but to know
That which before us lies in daily life,
Is the prime wisdom: what is more, is fume,
Or emptiness, or fond impertinence;
And renders us, in things that most concern,
Unpractised, unprepared, and still to seek.
Therefore from this high pitch let us descend
A lower flight, and speak of things at hand
Useful; whence, haply, mention may arise
Of something not unseasonable to ask,
By sufferance, and thy wonted favour, deign’d.
Thee I have heard relating what was done
Ere my remembrance. now, hear me relate
My story, which, perhaps, thou hast not heard.·
And day is yet not spent; till then thou seest
How subtly to detain thee I devise,
Inviting thee to hear while I relate;
Fond, were it not in hope of thy reply:
For, while I sit with thee, I seem in heaven;
And sweter 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,
Though pleasant; but thy words, with grace divine
Imbued, bring to their sweetness no satiety."

To whom thus Raphael answer’d heavenly meek:
"Nor are thy lips ungraceful, sire of men,
Nor tongue ineloquent; for God on thee
Abundantly His gifts hath also pour’d,
Inward and outward both, his image fair:
Speaking, or mute, all comeliness and grace
Attends thee; and each word, each motion, forms.
Nor less think we in heaven of thee on earth
Than of our fellow-servant, and inquire
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,
Far on excursion toward the gates of hell;
Squared in full legion (such command we had),
To see that none thence issued forth a spy,
Or enemy, while God was in His work;
Lest He, incensed at such eruption bold,
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 sovereign King; and to inure
Our prompt obedience. Fast we found, fast shut
The dismal gates, and barricadoed strong:
But, long ere our approaching heard within
Noise, other than the sound of dance or song;
Torment, and loud lament, and furious rage.
Glad we return'd up to the coasts of light
Ere Sabbath evening: so we had in charge.
But thy relation now; for I attend,
Pleased with thy words no less than thou with mine.'
  So spake the godlike power, and thus our sire:
"For man to tell how human life began
Is hard; for who himself beginning knew?
Desire with thee still longer to converse
Induced me. As new waked from soundest sleep,
Soft on the flowery herb I found me laid,
In balmy sweat; which with his beams the sun
Soon dried, and on the reeking moisture fed.
Straight toward heaven my wondering eyes I turn'd,
And gazed awhile the ample sky; till, raised
By quick instinctive motion, up I sprung,
As thitherward endeavouring, and upright
Stood on my feet: about me round I saw
Hill, dale, and shady woods, and sunny plains,
And liquid lapse of murmuring streams; by these,
Creatures that lived and moved, and walk'd or flew;
Birds on the branches warbling; all things smiled;
With fragrance and with joy my heart o'erflow'd.
Myself I then perused, 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.
Knew not. To speak I tried, and forthwith spake:
My tongue obey’d, and readily could name
Whate’er I saw. ’Thou sun,’ said I, ’fair light,
And thou enlighten’d earth, so fresh and gay,
Ye hills, and dales, ye rivers, woods, and plains.
And ye that live and move, fair creatures, tell,
Tell, if ye saw, how came I thus, how here?
Not of myself; by some great Maker then,
In goodness and in power pre-eminant:
Tell me how may I know Him, how adore;
From whom I have that thus I move and live,
And feel that I am happier than I know?’
While thus I call’d, and stray’d I knew not whither
From where I first drew air, and first beheld
This happy light; when answer none return’d,
On a green shady bank, profuse of flowers,
Pensive I sat me down: there gentle sleep
First found me, and with soft oppression seized
My drowsed sense; untroubled, though I thought
I then was passing to my former state
Insensible, and forthwith to dissolve:
When suddenly stood at my head a dream,
Whose inward apparition gently moved
My fancy to believe I yet had being,
And lived: one came, me thought, of shape divine,
And said, ‘Thy mansion wants thee, Adam; rise,
First man, of men innumerable ordain’d
First father! call’d by thee, I come thy guide
To the garden of bliss, thy seat prepared.’
So saying, by the hand he took me, raised,
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 enclosed, with goodliest trees
Planted, with walks and bowers; that what I saw
Of earth before scarce pleasant seem’d. Each tree,
Loaden with fairest fruit, that hung to the eye
Tempting, stirr’d in me sudden appetite
To pluck and eat; whereat I waked, and found
Before mine eyes all real, as the dream
Had lively shadow’d. Here had new begun
My wandering, had not He, who was my guide
Up hither, from among the trees appear’d,
Presence Divine. Rejoicing, but with awe,
In adoration at His feet I fell
Submiss: 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
"...ill and keep, and of the fruit to eat:
Of every tree that in the garden grows
Eat freely with glad heart; fear here no dearth:
But of the tree, whose operation brings
Knowledge of good and ill, which I have set
The pledge of thy obedience and thy faith,
Amid the garden by the tree of life—
Remember what I warn thee—shun to taste,
And shun the bitter consequence: for know,
The day thou eat'st thereof, my sole command
Transgress'd, inevitably thou shalt die,
From that day mortal; and this happy state
Shalt lose, expell'd from hence into a world
Of woe and sorrow.' Sternly He pronounced
The rigid interdiction, which resounds
Yet dreadful in mine ear, though in my choice
Not to incur; but soon His clear aspect
Return'd, and gracious purpose thus renew'd:
'Not only these fair bounds, but all the earth
To thee and to thy race I give; as lords
Possess it, and all things that therein live,
Or live in sea, or air; beast, fish, and fowl.
In sign whereof, each bird and beast behold
After their kinds; I bring them to receive
From thee their names, and pay thee fealty
With low submission; understand the same
Of fish within her watery residence,
Not hither summon'd, since they cannot change
Their element to draw the thinner air.'
As thus he spake, each bird and beast behold,
Approaching two and two; these cowering low
With blandishment; each bird stoop'd on his wing
I named them as they pass'd, and understood
Their nature; with such knowledge God endued
My sudden apprehension: but in these
I found not what me thought I wanted still;
And to the heavenly vision thus presum'd:
"'Oh, by what name, for thou above all these,
Above mankind, or aught than mankind higher,
Surpassest far my naming; how may I
Adore thee, Author of this universe,
And all this good to man? for whose well-being
So amply, and with hands so liberal,
Thou hast provided all things; but with me
I see not who partakes. In solitude
What happiness? who can enjoy alone,
Or, all enjoying, what contentment find?'
Thus I, presumptuous; and the vision bright,
As with a smile more brightened, thus replied:
"What call'st thou solitude? Is not the earth With various living creatures, and the air, Replenish'd, and all these at thy command To come and play before thee? Know'st thou not Their language and their ways? They also know, And reason not contemptibly; with these Find pastime, and bear rule; thy realm is large.' So spake the Universal Lord, and seem'd So ordering: I, with leave of speech implored, And humble deprecation, thus replied: "'Let not my words offend Thee, heavenly Power: My Maker, be propitious while I speak. Hast Thou not made me here thy substitute, And these inferior far beneath me set? Among unequals what society Can sort, what harmony, or true delight? Which must be mutual, in proportion due Given and received; but, in disparity, The one intense, the other still remiss, Cannot well suit with either, but soon prove Tedious alike; of fellowship I speak Such as I seek, fit to participate All rational delight, wherein the brute Cannot be human consort: they rejoice Each with their kind, lion with lioness? So fitly them in pairs thou hast combined: Much less can bird with beast, or fish with fowl, So well converse, nor with the ox the ape; Worse, then, can man with beast, and least of all.' 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 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
Shouldst propagate, already infinite,
And through all numbers absolute, though one;
But man by number is to manifest
His single imperfection, and beget
Like of his like, his image multiplied,
In unity defective; which requires
Collateral love, and dearest amity.
Thou in Thy secrecy, although alone,
Best with Thyself accompanied, seek'st not
Social communication; yet, so pleased,
Canst raise Thy creature to what height Thou wilt
Of union or communion, deified:
I, by conversing, cannot these erect
From prone; nor in their ways complacence find.'
Thus I, embolden'd, spake, and freedom used
Permissive, and acceptance found; which gain'd
This answer from the gracious voice divine:
"Thus far to try thee, Adam, I was pleased;
And find thee knowing, not of beasts alone,
Which thou hast rightly named, but of thyself;
Expressing well the spirit within thee free,
My image, not imparted to the brute:
Whose fellowship, therefore, unmeet for thee,
Good reason was thou freely shouldst dislike; And be so minded still: I, ere thou spakest,
Knew it not good for man to be alone:
And no such company as then thou saw'st
Intended thee; for trial only brought,
To see now thou couldst judge of fit and meet:
What next I bring shall please thee, be assured,
Thy likeness, thy fit help, thy other self,
Thy wish exactly to thy heart's desire.'
"He ended, or I heard no more; for now
My earthly by His heavenly overpower'd,
Which it had long stood under, strain'd to the height
In that celestial colloquy sublime,
As with an object that excels the sense,
Dazzled and spent, sunk down, and sought repair
Of sleep, which instantly fell on me, call'd
By nature as in aid, and closed mine eyes.
Mine eyes he closed, but open left the cell
Of fancy, my internal sight; by which,
Abstract, as in a trance, methought I saw,
Though sleeping, where I lay, and saw the shape
Still glorious before whom awake I stood;
Who, stooping, open'd my left side, and took
From thence a rib, with cordial spirits warm.
And life-blood streaming fresh; wide was the wound,
But suddenly with flesh fill'd up and heal'd;
The rib He form'd and fashion'd with His hands;
Under His forming hands a creature grew,
Man-like, but different sex; so lovely fair,
That what seem'd fair in all the world, seem'd now
Mean, or in her summ'd up, in her contain'd,
And in her looks; which, from that time, infused
Sweetness into my heart unfelt before,
And into all things, from her air, inspired
The spirit of love and amorous delight.
She disappear'd, and left me dark; I waked
To find her, or for ever to deplore
Her loss, and other pleasures all abjure;
When out of hope, behold her, not far off,
Such as I saw her in my dream, adorn'd
With what all earth or heaven could bestow
To make her amiable: on she came,
Led by her heavenly Maker, though unseen,
And guided by His voice; nor uninform'd
Of nuptial sanctity, and marriage rites:
Grace was in all her steps, heaven in her eye,
In every gesture dignity and love.
I, overjoy'd, could not forbear aloud:
"This turn hath made amends: thou hast fulfill'd
Thy words, Creator bounteous and benign,
Giver of all things fair! but fairest this
Of all Thy gifts! nor envious. I now see
Bone of my bone, flesh of my flesh, myself
Before me. Woman is her name; of man
Extracted: for this cause he shall forego
Father and mother, and to his wife adhere;
And they shall be one flesh, one heart, one soul:"
"She heard me thus: and, though divinely brought,
Yet innocence, and virgin modesty,
Her virtue, and the conscience of her worth,
That would be woed, and not unsought be won,
Not obvious, not obtrusive, but, retired,
The more desirable; or, to say all,
Nature herself, though pure of sinful thought,
Wrought in her so, that, seeing me, she turn'd;
I follow'd her; she what was honour knew,
And with obsequious majesty approved
My pleaded reason. To the nuptial bower
I led her, blushing like the morn: all heaven,
And happy constellations, on that hour
Shed their selectest influence: the earth
Gave sign of gratulation, and each hill;
Joyous the birds; fresh gales and gentle airs
Whisper'd it to the woods, and from their wings
Flung rose, flung odours from the spicy shrub,
Disporting, till the amorous bird of night
Sung spousal, and bid haste the evening star,
On his hill-top, to light the bridal lamp.

"Thus 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 suca
As, used or not, works in the mind no change,
Nor vehement desire; these delicacies
I mean of taste, sight, smell, herbs, fruits, and flowers,
Walks, and the melody of birds: but here
Far otherwise, transported I behold,
Transported touch; here passion first I felt,
Commotion strange! in all enjoyments else
 Superior and unmoved; here only weak
Against the charm of beauty's powerful glance,
Or nature fail'd in me, and left some part
Not proof enough such object to sustain;
Or, from my side subducting, took, perhaps,
More than enough; at least on her bestow'd
Too much of ornament, in outward show
Elaborate, of inward less exact.
For well I understand, in the prime end
Of nature, her the inferior in the mind
And inward faculties, which most excel;
In outward, also, her resembling less
His image who made both, and less expressing
The character of that dominion given
O'er other creatures: yet, when I approach
Her loveliness, so absolute she seems,
And in herself complete, so well to know
Her own, that what she wills to do or say
Seems wisest, virtuosest, discreetest, best.
All higher knowledge in her presence falls
Degraded: wisdom in discourse with her
Loses, discountenanced, and like folly shews:
Authority and reason on her wait,
As one intended first, not after made
Occasionally; and, to consummate all,
Greatness of mind, and nobleness, their seat
Build in her loveliest, and create an awe
About her, as a guard angelic placed."

To whom the angel, with contracted brow:
"Accuse not Nature; she hath done her part.
Do thou but thine; and be not dilident
Of wisdom: she deserts thee not, if thou
Dismiss not her, when most thou need'st her nigh.
By attributing overmuch to things
Less excellent, as thou thyself perceivest.
For, what admirerst 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
Well managed; of that skill, the more thou know'st
The more she will acknowledge thee her head,
And to realities yield all her shows:
Made so adorn for thy delight the more,
So awful, that with 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
Beyond all other, think the same vouchsafed
To cattle and each beast; which would not be
To them made common and divulged, if aught
Therein enjoy'd were worthy to subdue
The soul of man, or passion in him move.
What higher in her society thou find'st
Attractive, human, rational, love still;
In loving thou dost well, in passion not,
Wherein true love consists not. Love refines
The thoughts, and heart enlarges; hath his seat
In reason, and is judicious; is the scale
By which to heavenly love thou may'st ascend,
Not sunk in carnal pleasure; for which cause
Among the beasts no mate for thee was found."

To whom thus, half abash'd, Adam replied:
"Neither her outside, form'd so fair, nor aught
In procreation, common to all kinds,
(Though higher of the genial bed by far,
And with mysterious reverence I deem,)"
So much delights me, as those graceful acts,
Those thousand decencies, that daily flow
From all her words and actions, mix'd with love
And sweet compliance, which declare unfeign'd
Union of mind, or in us both one soul:
Harmony to behold in wedded pair
More grateful than harmonious sound to the ear.
Yet these subject not; I to thee disclose
What inward thence I feel, not therefore foil'd,
Who meet with various objects, from the sense
Variously representing; yet, still free,
Approve the best, and follow what I approve.
To love thou blam'est me not; for love, thou say'st,
Leads up to heaven, is both the way and guide.
Bear with me, then, if lawful what I ask:  
Love not the heavenly spirits, and how their love  
Express they, by looks only, or do they mix  
Irradiance, virtual or immediate touch?"

To whom the angel, with a smile that glow'd
Celestial rosy red, love's proper hue,
Answer'd: "Let it suffice thee that thou know'st
Us happy, and without love no happiness.
Whatever pure thou in the body enjoy'st
(And pure thou wert created,) we enjoy
In eminence, and obstacle find none
Of membrane, joint, or limb, exclusive bars.
Easier than air with air, if spirits embrace,
Total they mix, union of pure with pure
Desiring; nor restrain'd conveyance need,
As flesh to mix with flesh, or soul with soul.
But I can now no more; the parting sun,
Beyond the earth's green cape and verdant isles
Hesperian, sets; my signal to depart.
Be strong, live happy, and love; but, first of all,
Him, whom to love is to obey; and keep
His great command: take heed lest passion sway
Thy judgment to do aught which, else, free-will
Would not admit: thine, and of all thy sons,
The weal or woe in thee is placed; beware!
I in thy persevering shall rejoice,
And all the blest: stand fast; to stand or fall
Free in thine own arbitrement it lies.
Perfect within, no outward aid require;
And all temptation to transgress repel."
So saying, he arose; whom Adam thus
Follow'd with benediction. "Since to part,
Go, heavenly guest, ethereal messenger,
Sent from whose sovereign goodness I adore!
Gentle to me and affable hath been
Thy condescension, and shall be honour'd ever
With greatful memory: thou to mankind
Be good and friendly still, and oft return!"

So parted they: the angel up to heaven
From the thick shade, and Adam to his bower
BOOK IX.

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 awhile 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 he was persuaded, 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; and fall to variance and accusation of one another.

No more of talk where God, or angel guest,
With man, as with his friend, familiar used
To sit indulgent, and with him partake
Rural repast; permitting him the while
Venial discourse unblamed. I now must change
Those notes to tragic; foul distrust, and breach
Disloyal, on the part of man, revolt
And disobedience: on the part of heaven,
Now alienated, distance and distaste,
Anger and just rebuke, and judgment given,
That brought into this world a world of woe,
Sin and her shadow, death, and misery,
Death's harbinger. Sad task! yet argument
Not less, but more heroic than the wrath
Of stern Achilles on his foe pursued,
Thrice fugitive, about Troy wall; or rage
Of Turnus for Lavinia disespoused;
Or Neptune's ire, or Juno's, that so long
Perplex'd the Greek, and Cytherea's son;
If answerable style I can obtain
Of my celestial patroness, who deigns
Her nightly visitation unimplored,
And dictates to me slumbering; or inspires
Easy my unpremeditated verse:
Since first this subject for heroic song
Pleased me, long choosing and beginning late;
Not sedulous by nature to indite.
Wars, hitherto the only argument
Heroic deem'd; chief mastery to dissect,
With long and tedious havoc, fabled knights,
In 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,
Basins and tinsel trappings, gorgeous knights
At joust and tournament; then marshall'd feast
Served up in hall with sewers and seneschals;
The skill of artifice or office mean,
Not that which justly gives heroic name
To person or to poem. Me, of these
Nor skill'd nor studious, higher argument
Remains; sufficient of itself to raise
That name, unless an age too late, or cold
Climate, or years, damp my intended wing
Depress'd; and much they may, if all be my,
Not hers, who brings it nightly to my ear.
The sun was sunk, and after him the star
Of Hesperus, whose office is to bring
Twilight upon the earth, short arbiter
'Twixt day and night; and now, from end to end,
Night's hemisphere had veil'd the horizon round;
When Satan, who late fled before the threats
Of Gabriel out of Eden, now improved
In meditated fraud and malice, bent
On man's destruction, maugre what might hap
Of heavier on himself, fearless return'd.
By night he fled, and at midnight return'd
From compassing the earth; cautious of day,
Since Uriel, regent of the sun, descried
His entrance, and forewarn'd the cherubim
That kept their watch; thence, full of anguish, driven,
The space of seven continued nights he rode
With darkness: thrice the equinoctial line
He circled; four times cross'd the car of night
From pole to pole, traversing each colūre;
On the eighth return'd, and, on the coast averse
From entrance or cherubic watch, by stealth
Found unsuspected way. There was a place,
Now not, though sin, not time, first wrought the change.
Where Tigris, at the foot of Paradise,
Into a gulf shot under ground, till part
Rose up a fountain by the tree of life:
In with the river sunk, and with it rose,
Satan, involved in rising mist; then sought
Where to lie hid; sea he had search'd, and land
From Eden over Pontus, and the pool
Mæotis, up beyond the river Ob;
Downward as far antarctic: and, in length,
West from Orontes to the ocean barr'd
At Darien; thence to the land where flows
Ganges and Indus: thus the orb he roam'd
With narrow search; and, with inspection deep,
Consider'd every creature, which of all
Most opportune might serve his wiles; and found
The serpent subtlest beast of all the field.

Him, after long debate, irresolute,
Of thoughts revolved, his final sentence chose.

Fit vessel, fittest imp of fraud, in whom
To enter, and his dark suggestions hide
From sharpest sight: for, in the wily snake,
Whatever sleights, none would suspicious mark,
As from his wit and native subtlety
Proceeding; which, in other beasts observed,
Doubt might beget of diabolic power
Active within, beyond the sense of brute.

Thus he resolved; but first, from inward grief,

"O earth, how like to heaven, if not preferr'd
More justly, seat worthier of gods, as built
With second thoughts, reforming what was old!
For what god, after better, worse would build?
Terrestrial heaven, danced round by other heavens
That shine, yet bear their bright officious lamps,
Light above light, for thee alone, as seems,
In thee concentring all their precious beams
Of sacred influence! As God in heaven
Is centre, yet extends to all; so thou,
Centring, receivest from all those orbs: in thee,
Not in themselves, all their known virtue appears
Productive in herb, plant, and nobler birth
Of creatures animate with gradual life
Of growth, sense, reason, all summ'd up in man.
With what delight could I have walk'd thee round,
If I could joy in aught! sweet interchange
Of hill, and valley, rivers, woods, and plains,

Now land, now sea, and shores with forest crown'd,
Rocks, dens, and caves! But I in none of these
Find place or refuge; and the more I see
Pleasures about me, so much more I feel
Torment within me, as from the hateful siege
Of contraries. All good to me becomes
Bane, and in heaven much worse would be my state.

But neither here seek I, no, nor in heaven,

To dwell, unless by mastering heaven's Supreme
Nor hope to be myself less miserable
By what I seek, but others to make such
As I, though thereby worse to me redound:
For only in destroying I find ease
To my relentless thoughts; and, him destroy'd,
Or won to what may work his utter loss,
For whom all this was made. all this will soon
Follow, as to him link'd in weal or woe:
In woe then; that destruction wide may range.
To me shall be the glory sole among
The infernal powers, in one day to have marr'd
What He, Almighty styled, six nights and days
Continued making; and who knows how long
Before had been contriving? though, perhaps,
Not longer than since I, in one night, freed,
From servitude inglorious, well nigh half
The angelic name, and thinner left the throng
Of His adorers: He, to be avenged,
And to repair His numbers thus impair'd,
Whether such virtue, spent of old, now fail'd
More angels to create, if they at least
Are His created; or, to spite us more,
Determined to advance into our room
A creature form'd of earth; and him endow,
Exalted from so base original,
With heavenly spoils, our spoils: what He decreed
He effected; man He made, and for him built,
Magnificent, this world, and earth his seat,
Him lord pronounced; and, O indignity!
Subjected to his service, angel-wings,
And flaming ministers, to watch and tend
Their earthly charge: of these the vigilance
I dread; and, to elude, thus wrapt in mist
Of midnight vapour, glide obscure, and pry
In every bush and brake, where hap may find
The serpent sleeping, in whose mazy folds
To hide me, and the dark intent I bring.
O foul descent! that I, who erst contended
With gods to sit the highest, am now constrain'd
Into a beast; and, mix'd with bestial slime,
This essence to incarnate and imbrute,
That to the height of Deity aspired!
But what will not ambition and revenge
Descend to? Who aspires, must down as low
As high he soar'd, obnoxious, first or last,
To basest things. Revenge, at first though sweet,
Bitter ere long, back on itself recoils:
Let it; I reck not, so it light well aim'd,
Since higher I fall short, on him who next
Provokes my envy, this new favourite
Of heaven, this man of clay, son of despite;
Whom, us the more to spite, his Maker raised
From dust: spite then with spite is best repaid."

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

Now, when as sacred light began to dawn
In Eden on the humid flowers, that breathed
Their morning incense, when all things that breathe,
From the earth's great altar, send up silent praise
To the Creator, and His nostrils fill
With grateful smell, forth came the human pair,
And join'd their vocal worship to the quire
Of creatures wanting voice; that done, partake
The season, prime for sweetest scents and airs:
Then commune, how that day they best may ply
Their growing work; for much their work outgrew
The hands' dispatch of two, gardening so wide;
And Eve first to her husband thus began:

"Adam, well may we labour still to dress
This garden, still to tend plant, herb, and flower,
Our pleasant task enjoin'd; but, till more hands
Aid us, the work under our labour grows,
Luxurious by restraint; what we by day
Lop, overgrown, or prune, or prop, or bind,
One night or two with wanton growth derides,
Tending to wild. Thou, therefore, now advise,
Or 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
The clasping ivy where to climb; while I,
In yonder spring of roses intermix'd
With myrtle, find what to redress till noon:
For, while so near each other thus all day.
Our task we choose, what wonder if, so near,
Looks intervene, and smiles, or object new
Casual discourse draw on; which intermits
Our day's work, brought to little, though begun
Early, and the hour of supper comes unearn'd?"
To whom mild answer Adam thus return'd:
"Sole Eve, associate sole, to me, beyond
Compare, above all living creatures dear!
Well hast thou motion'd, well thy thoughts employ'd,
How we might best fulfil the work which here
God hath assign'd us; nor of me shalt pass
Unpraised; 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 imposed
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 denied, and are of love the food;
Love, not the lowest end of human life.
For not to irksome toil, but to delight,
He made us, and delight to reason join'd.
These paths and bowers doubt not but our joint hand:
Will keep from wilderness with ease, as wide
As we need walk; till younger hands ere long
Assist us: but if much converse, perhaps,
Thee satiate, to short absence I could yield:
For solitude sometimes is best society,
And short retirement urges sweet return.
But other doubt possesses me, lest harm
Befall thee, sever'd from me; for thou know'st
What hath been warn'd us; what malicious foe,
Envy ing our happiness, and of his own
Despairing, seeks to work us woe and shame
By sly assault; and somewhere, nigh at hand,
Watches, no doubt, with greedy hope to find
His wish and best advantage, us asunder;
Hopeless to circumvent us join'd, where each
To other speedy aid might lend at need;
Whether his first design be to withdraw
Our 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
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,
As one who loves, and some unkindness meets,
With sweet austere composure thus replied:
"Offspring of heaven and earth, and all earth's lord
That such an enemy we have, who seeks
Our ruin, both by thee inform'd I learn,
And from the parting angel overheard,
As in a shady nook I stood behind,
Just then return'd at shut of evening flowers.
But that thou shouldst my firmness therefore doubt
To God or thee, because we have a foe
May tempt it, I expected not to hear.
His violence thou fear'st not; being such
As we, not capable of death or pain,
Can either not receive, or can repel.
His fraud is, then, thy fear; which plain infers
Thy equal fear, that my firm faith and love
Can by his fraud be shaken or seduced:
Thoughts, which how found they harbour in thy breast.
Adam, misthought of her to thee so dear?"

To whom, with healing words, Adam replied:
"Daughter of God and man, immortal Eve!
For such thou art, from sin and blame entire;
Not diffident of thee, do I dissuade
Thy absence from my sight; but to avoid
The attempt itself, intended by our foe.
For he who tempts, though in vain, at least aspersed
The tempted with dishonour foul; supposed
Not incorruptible of faith, not proof
Against temptation: thou thyself, with scorn
And anger, wouldst resent the offer'd wrong,
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 the assault shall light.
Nor thou his malice and false guile contemn;
Subtle he needs must be, who could seduce
Angels; nor think superfluous others' aid.
I, from the influence of thy looks, receive
Access in every virtue: in thy sight
More wise, more watchful, stronger, if need were
Of outward strength; while shame, thou looking on.
Shame to be overcome or over-reach'd,
Would utmost vigour raise, and raised, unite.
Why shouldst not thou like sense within thee feel
When I am present, and thy trial choose
With me, best witness of thy virtue tried?"

So spake domestic Adam in his care,
And matrimonial love; but Eve, who thought
Less attributed to her faith sincere,
Thus her reply with accent sweet renew'd:
"If this be our condition, thus to dwell
In narrow circuit straiten'd by a foe,
Subtle or violent, we not endued
Single with like defence, wherever met,
How are we happy, still in fear of harm?
But harm precedes not sin; only our foe,
Tempting, affronts us with his foul esteem
Of our integrity: his foul esteem
Sticks no dishonour on our front, but turns
Foul on himself; then wherefore shunn'd or fear'd
By us? who rather double honour gain
From his surmise proved false; find peace within,
Favour from Heaven, our witness, from the event.
And what is faith, love, virtue, unassay'd
Alone, without exterior help sustain'd?
Let us not, then, suspect our happy state
Left so imperfect by the Maker wise,
As not secure to single or combined.
Frail is our happiness, if this be so;
And Eden were no Eden, thus exposed."

To whom thus Adam fervently replied:
"O woman, best are all things as the will
Of God ordain'd them: His creating hand
Nothing imperfect, or deficient, left
Of all that He created; much less man,
Or aught that might his happy state secure,
Secure from outward force. Within himself
The danger lies, yet lies within his power:
Against his will he can receive no harm.
But God left free the will; for what obeys
Reason is free; and reason He made right,
But bid her well be ware, and still erect;
Lest, by some fair-appearing good surprised,
She dictate false, and misinform the will
To do what God expressly hath forbid.
Not then mistrust, but tender love, enjoins,
That I should mind thee oft; and mind thou me:
Firm we subsist, yet possible to swerve;
Since reason not impossibly may meet
Some specious object by the foe suborn'd,
And fall into deception unaware,
Not keeping strictest watch, as she was warn'd.
Seek not temptation, then, which to avoid
Were better, and most likely if from me
Thou sever not: trial will come unsought.
Wouldst thou approve thy constancy? approve
First thy obedience; the other who can know?
Not seeing thee attempted, who attest?
But, if thou think trial unsought may find
Us both securer than thus warn'd thou seem'st,
Go; for thy stay, not free, absents thee more;
Go in thy native innocence, rely
On what thou hast of virtue; summon all:
For God towards thee hath done His part, do thine."
So spake the patriarch of mankind; but Eve
Persisted; yet submiss, though last, replied:
"With thy permission, then, and thus forewarn'd
Chiefly by what thy own last reasoning words
Touch'd only, that our trial, when least sought,
May find us both, perhaps, far less prepared,
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,
Though not as she with bow and quiver arm'd,
But with such gardening tools as art, yet rude,
Guiltless of fire, had form'd, or angels brought.
To Pales, or Pomona, thus adorn'd,
Likest she seem'd; Pomona, when she fled
Vertumnus, or to Ceres in her prime,
Yet virgin of Proserpina from Jove.
Her long, with ardent look, his eye pursued
Delighted, but desiring more her stay.
Oft he to her his charge of quick return
Repeated: she to him as oft engaged
To be return'd by noon amid the bower,
And all things in best order to invite
Noontide repast, or afternoon's repose.
O much deceived, much failing, hapless Eve,
Of thy presumed return! event perverse!
Thou never from that hour in Paradise
Found'st either sweet repast, or sound repose!
Such ambush, hid among sweet flowers and shades,
Waited, with hellish rancour imminent,
To intercept thy way, or send thee back
Despoil'd of innocence, of faith, of bliss!
For now, and since first break of dawn, the fiend,
Mere serpent in appearance, forth was come;
And on his quest, where likeliest he might find
The only two of mankind, but in them
The whole included race, his purposed prey.
in bower and field he sought where any tuft
Of grove or garden-plot more pleasant lay,
Their tendance, or plantation for delight;
By fountain or by shady rivulet
He sought them both, but wish'd his hap might find
Eve separate; he wish'd, but not with hope
Of what so seldom chanced; when to his wish,
Beyond his hope, Eve separate he spies,
Veil'd in a cloud of fragrance, where she stood,
Half spied, so thick the roses blushing round
About her glow'd, oft stooping to support
Each flower of tender stalk, whose head, though gay
Carnation, purple, azure, or speck'd with gold,
Hung drooping, unsustain'd; them she upstays
Gently with myrtle band, mindless the while
Herself, though fairest unsupported flower,
From her best prop so far, and storm so nigh.
Nearer he drew, and many a walk traversed
Of stateliest covert, cedar, pine, or palm;
Then voluble and bold; now hid, now seen,
Among thick woven arborcts, and flowers
Imborder'd on each lank, the hand of Eve:
Spot more delicious than those gardens feign'd
Or of revived Adonis, or renown'd
Alcinous, host of old Laertes' son;
Or that, not mystic, where the sapient king
Held dalliance with his fair Egyptian spouse.
Much he the place admired, the person more:
As one who, long in populous city pent,
Where houses thick and sewers annoy the air,
Forth issuing on a summer's morn, to breathe
Among the pleasant villages and farms
Adjoin'd, from each thing met conceives delight;
The smell of grain, or tedded grass, or kine,
Or dairy, each rural sight, each rural sound;
If chance, with 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
This flowery plat, the sweet recess of Eve
Thus early, thus alone: her heavenly form
Angelic, but more soft, and feminine,
Her graceful innocence, her every air
Of gesture, or least action, overawed
His malice, and with rapine sweet bereaved
His fierceness of the fierce intent it brought:
That space the evil one abstracted stood
From his own evil, and for the time remain'd
Stupidly good; of enmity disarm'd,
Of guile, of hate, of envy, of revenge.
But the hot hell that always in him burns,
Though in mid heaven, soon ended his delight.
And tortures him now more, the more he sees
Of pleasure, not for him ordain'd: then soon
Fierce hate he recollects, and all his thoughts
Of mischief, gratulating, thus excites:
"Thoughts, whither have ye led me? With what sweet
Compulsion thus transported, to forget
What hither brought us? hate, not love; nor hope
Of Paradise for hell, hope here to taste
Of pleasure; but all pleasure to destroy,
Save what is in destroying; other joy
To me is lost. Then, let me not let pass
Occasion which now smiles; behold alone
The woman, opportune to all attempts,
Her husband, for I view far round, not nigh,
Whose higher intellectual more I shun,
And strength, of courage haughty, and of limb
Heroic built, though of terrestrial mould;
Foe not informidable, exempt from wound,
I not; so much hath hell debased, and pain
Enfeebled me, to what I was in heaven.
She fair, divinely fair, fit love for gods!
Not terrible, though terror be in love
And beauty, not approach'd by stronger hate,
Hate stronger, under show of love well feign'd
The way which to her ruin now I tend."
So spake the enemy of mankind enclosed
In serpent, inmate bad, and toward Eve
Address'd his way: not with indented wave,
Prone on the ground, as since; but on his rear,
Circular base of rising folds, that tower'd
Fold above fold, a surging maze; his head
Crested aloft, and carbuncle his eyes;
With burnish'd neck of verdant gold, erect
Amidst his circling spires, that on the grass
Floated redundant: pleasing was his shape,
And lovely; never since of serpent-kind
Lovelier; not those that in Illyria changed
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
Curl'd many a wanton wreath in sight of Eve.
To lure her eye; she, busied, heard the sound
Of rustling leaves, but minded not, as used
To such disport before her through the field,
From every beast; more duteous at her call,
Than at Circean call the herd disguised.
He, bolder now, uncall'd before her stood,
But as in gaze admiring: oft he bow'd
His turret crest, and sleek enamell'd neck,
Fawning; and lick'd the ground whereon she trod.
His gentle dumb expression turn'd at length
The eye of Eve to mark his play; he, glad
Of her attention gain'd, with serpent tongue
Organic, or impulse of vocal air,
"Wonder not, sovereign mistress, if, perhaps,
Thou canst, who art sole wonder; much less arm
Thy looks, the heaven of mildness, with disdain,
Displeased that I approach thee thus, and gaze
Insatiate, I thus single; nor have fear'd
Thy awful brow, more awful thus retired.
Fairest resemblance of thy Maker fair,
Thee all things living gaze on, all things thine
By gift, and thy celestial beauty adore,
With ravishment beheld! there best beheld,
Where universally admired; but here,
In this enclosure wild, these beasts among,
Beholders rude, and shallow to discern
Half what in thee is fair, one man except,
Who sees thee? (and what is one?) who shouldst be seen
A goddess among gods, adored and served
By angels numberless, thy daily train."
So glozed the tempter, and his proem tuned;
Into the heart of Eve his words made way,
Though at the voice much marvelling: at length,
Not unamazed, she thus in answer spake:
"What may this mean? language of man, pronounced
By tongue of brute, and human sense express'd?
The first, at least, of these, I thought denied
To beasts; whom God, on their creation-day,
Created mute to all articulate sound:
The latter I demur; for in their looks
Much reason, and in their actions, oft appears
Thee, serpent, subtlest beast of all the field
I knew, but not with human voice endued;
Redouble, then, this miracle, and say,
How camest thou speakable of mute, and how
To me so friendly grown, above the rest
Of brutal kind, that daily are in sight?
Say, for such wonder claims attention due"
To whom the guileful tempter thus replied:
"Empress of this fair world, resplendent Eve!
Easy to me it is to tell thee all
What thou command'st; and right thou shouldst be obey'd
I was at first as other beasts that graze
The trodden herb, of abject thoughts and low,
As was my food; nor aught but food discern'd,
Or sex, and apprehended nothing high:
Till, on a day roving the field, I chanced
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 savoury odour blown,
Grateful to appetite, more pleased my sense
Than smell of sweetest fennel, or the teats
Of ewe or goat dropping with milk at even,
Unsuck'd of lamb or kid, that tend their play.
To satisfy the sharp desire I had
Of tasting those fair apples, I resolved
Not to defer; hunger and thirst at once,
Powerful persuaders, quicken'd at the scent
Of that alluring fruit, urged me so keen.
About the mossy trunk I wound me soon;
For, high from ground, the branches would require
Thy utmost reach, or Adam's: round the tree,
All other beasts that saw, with like desire
Longing and envying stood, but could not reach.
Amid the tree now got, where plenty hung
Tempting, so nigh, to pluck and eat my fill
I spared not; for such pleasure, till that hour,
At feed or fountain, never had I found.
Sated at length, ere long I might perceive
Strange alteration in me, to degree
Of reason in my inward powers, and speech
Wanted not long, though to this shape retain'd.
Thenceforth to speculations high or deep
I turn'd my thoughts, and with capacious mind
Consider'd all things visible in heaven,
Or earth, or middle; all things fair and good:
But all that fair and good in thy divine
Semblance, and in thy beauty's heavenly ray,
United I beheld: no fair to thine
Equivalent or second! which compell'd
Me thus, though importune, perhaps, to come
And gaze, and worship thee, of right declared
Sovereign of creatures, universal dame!"
So talk'd the spirited sly snake; and Eve,
Yet more amazed, unwary thus replied:
"Serpent, thy overpraising leaves in doubt.
The virtue of that fruit, in thee first proved:
But say, where grows the tree? from hence how far?
For many are the trees of God that grow
In Paradise, and various yet unknown
To us; in such abundance lies our choice,
As leaves a greater store of fruit untouch'd,
Still hanging incorruptible, till men
Grow up to their provision, and more hands
Help to disemburden nature of her birth."

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

"Lead, then," said Eve. He, leading, swiftly roll'd
In tangles, and made intricate seem straight,
To mischief swift. Hope elevates, and joy
Brightens his crest. As when a wandering fire,
Compact of unctuous vapour, which the night
Condenses, and the cold environs round,
Kindled through agitation to a flame,
Which oft, they say, some evil spirit attends,
Hovering and blazing with delusive light,
Misleads the amazed night-wanderer from his way
To bogs and mires, and oft through pond or pool,
Their swallow'd up and lost, from succour far;
So glister'd the dire snake, and into fraud
Led Eve, our credulous mother, to the tree
Of prohibition, root of all our woe;
Which, when she saw, thus to her guide she spake:
"Serpent, we might have spared 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!
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 replied:
"Indeed! hath God then said that of the fruit
Of all these garden-trees ye shall not eat,
Yet lords declared of all in earth or air?"

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

She scarce had said, though brief, when now more bold
The tempter, but, with show of zeal and love
To man, and indignation at his wrong,
New part puts on; and, as to passion moved,
Fluctuates disturb'd, yet comely, and in act
Raised, as of some great matter to begin.
As when, of old, some orator renown'd,
In Athens, or free Rome, where eloquence
Flourish'd, since mute, to some great cause address'd.
Stood in himself collected; while each part,
Motion, each act, won audience ere the tongue,
Sometimes in height began, as no delay
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 power
Within me clear; not only to discern
Things in their causes, but to trace the ways
Of highest agents, deem'd, however, wise.
Queen of this universe! do not believe
Those rigid threats of death: ye shall not die;
How should ye? by the fruit? it gives you life
To knowledge; by the Threatener? look on me
Me, who have touch'd and tasted; yet both live,
And life more perfect have attain'd than fate
Meant me, by venturing higher than my lot.
Shall that be shut to man, which to the beast
Is open? or will God incense His ire
For such a petty trespass, and not praise
Rather your dauntles virtue, whom the pain
Of death denounced, whatever thing death be,
Deterr'd not from achieving what might lead
To happier life, knowledge of good and evil;
Of good, how just? of evil, if what is evil
Be real, why not known, since easier shunn'd!
God, therefore, cannot hurt ye, and be just;
Not just, not God; not fear'd then, nor obey'd:
Your fear itself of death removes the fear.
Why, then, was this forbid? Why, but to awe;
Why, but to keep ye low and ignorant,
His worshippers. He knows that, in the day
Ye eat thereof, your eyes, that seem so clear,
Yet are but dim, shall presently be then
Open'd and clear'd, and ye shall be as gods,
Knowing both good and evil, as they know.
That ye shall be as gods, since I as man,
Internal man, is but proportion meet;
I, of brute, human; ye, of human, gods.
So ye shall die, perhaps, by putting off
Human, to put on gods; death to be wish’d,
Though threaten’d, which no worse than this can bring
And what are gods, that man may not become
As they, participating 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,
Warm’d by the sun, producing every kind;
Them, nothing: if they all things, who enclosed
Knowledge of good and evil in this tree,
That whoso eats thereof, forthwith attains
Wisdom without their leave! and wherein lies
The offence, that man should thus attain to know?
What can your knowledge hurt him, or this tree
Impart against His will, if all be His?
Or is it envy? and can envy dwell
In heavenly breasts? These, these, and many more
Causes import your need of this fair fruit.
Goddess humane, reach, then, and freely taste."
He ended; and his words, replete with guile,
Into her heart too easy entrance won:
Fix’d on the fruit she gazed, 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 waked
An eager appetite, raised by the smell
So savoury of that fruit, which, with desire,
Inclinable now grown to touch or taste,
Solicited her longing eye; yet first,
Pausing awhile, thus to herself she mused:
"Great are thy virtues, doubtless, best of fruits,
Though kept from man, and worthy to be admired;
Whose taste, too long forborne, at first assay
Gave elocution to the mute, and taught
The tongue, not made for speech, to speak Thy praise
Thy praise He also, who forbids thy use,
Conceals not from us, naming thee the tree
Of knowledge, knowledge both of good and evil;
Forbids us, then, to taste: but His forbidding
Commends thee more: while it infers the good
By thee communicated, and our want:
For good unknown sure is not had; or, had,
And yet unknown, is as not had at all.
In plain, then, what forbids He but to know,
Forbids us good, forbids us to be wise?
Such prohibitions bind not. But, if death
Bind us with after-bands, what profits, then,
Our inward freedom? In the day we eat
Of this fair fruit, our doom is, we shall die!
How dies the serpent? he hath eaten, and lives,
And knows, and speaks, and reasons, and discerns,
Irrational till then. For us alone
Was death invented? or to us denied
This intellectual food, for beasts reserved?
For beasts it seems: yet that one beast which first
Hath tasted envies not, but brings with joy
The good befallen him, author unsuspect,
Friendly to man, far from deceit or guile.
What fear I, then? rather, what know to fear
Under this ignorance of good or evil,
Of God or death, of law or penalty?
Here grows the cure of all, this fruit divine,
Fair to the eye, inviting to the taste,
Of virtue to make wise: what hinders, then,
To reach, and feed at once both body and mind!

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

"O sovereign, virtuous, precious of all trees
In Paradise! of operation blest
To sapience, hitherto obscured, infamed,
And thy fair fruit let hang, as to no end
Created; but henceforth my early care,
Not without song, each morning, and due praise,
Shall tend thee, and the fertile burden ease
Of thy full branches, offer'd free to all;
Till, dieted by thee, I grow mature
In knowledge, as the gods, who all things know;
Though others envy what they cannot give:
For, had the gift been theirs, it had not here
Thus grown. Experience, next, to thee I owe,
Best guide: not following thee, I had remain'd
In ignorance; thou open'st wisdom's way,
And givest access, though secret she retire.
And I, perhaps, am secret: heaven is high:
High, and remote to see from thence distinct
Each thing on earth; and other care, perhaps,
May have diverted from continual watch
Our great Forbidder, safe with all His spies
About Him. But to Adam in what sort
Shall I appear? shall I to him make known
As yet my change, and give him to partake
Full happiness with me; or rather not,
But keep the odds of knowledge in my power,
Without copartner? so to add what wants
In female sex, the more to draw his love,
And render me more equal; and, perhaps,
A thing not undesirable, sometimes
Superior; for, inferior, who is free?
This may be well: but what if God have seen,
And death ensue? then I shall be no more!
And Adam, wedded to another Eve,
Shall live with her, enjoying; I extinct:
A death to think! Confirm’d, then, I resolve,
Adam shall share with me in bliss or woe;
So dear I love him, that with him all deaths
I could endure—without him live no life.”

So saying, from the tree her step she turn’d,
But first low reverence done, as to the power
That dwelt within, whose presence had infused
Into the plant scintorial sap, derived
From nectar, drink of gods. Adam, the while,
Waiting, desirous her return, had wove
Of choicest flowers a garland, to adorn
Her tresses, and her rural labours crown,
As reapers oft are wont their harvest queen.
Great joy he promised to his thoughts, and new
Solace in her return, so long delay’d:
Yet oft his heart, divine of something ill,
Misgave him; he the faltering 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 smiled,
New gather’d, and ambrosial smell diffused.
To him she hasted; in her face excuse
Came prologue, and apology too prompt;
Which, with bland words at will, she thus address’d

“Hast thou not wonder’d, Adam, at my stay?
Thee I have miss’d, and thought it long, deprived
Thy presence; agony of love till now
Not felt, nor shall be twice; for never more
Mean I to try, what rash untried I sought.
The pain of absence from thy sight. But strange
Hath been the cause, and wonderful to hear:
This tree is not, as we are told, a tree
Of danger tasted, nor to evil unknown
Opening the way, but of divine effect
To open eyes, and make them gods who taste;
And hath been tasted such: the serpent, wise,
Or not restrain’d as we, or not obeying,
Hath eaten of the fruit; and is become,
Not dead, as we are threaten’d, but thenceforth
Endued with human voice and human sense,
Reasoning to admiration: and with me
Persuasively hath so prevail’d, that I
Have also tasted, and have also found
The effects to correspond: opener mine eyes,
Dim erst, dilated spirits, ampler heart,
And growing up to godhead; which for thee
Chiefly I sought; without thee can despise.
For bliss, as thou hast part, to me is bliss;
Tedious, unshared with thee, and odious soon.
Thou, therefore, also taste, that equal lot
May join us—equal joy, as equal love
Lest, thou not tasting, different degree
Disjoin us, and I then too late renounce
Deity for thee, when fate will not permit.”
Thus Eve, with countenance blithe, her story told
But in her cheek distemper flushing glow’d.
On the other side, Adam, soon as he heard
The fatal trespass done by Eve, amazed,
Astonied stood and blank, while horror chill
Ran through his veins, and all his joints relax’d;
From his slack hand the garland, wreathed for Eva
Down dropt, and all the faded roses shed;
Speechless he stood and pale; till thus, at length,
First to himself, he inward silence broke:
“O fairest of creation, last and best
Of all God’s works! creature, in whom excell’d
Whatever can to sight or thought be form’d,
Holy, divine, good, amiable, or sweet!
How art thou lost! how on a sudden lost,
Defaced, deflower’d, and now to death devote!
Rather, how hast thou yielded to transgress
The strict forbiddance? how to violate
The sacred fruit forbidden! Some cursed fraud
Of enemy hath beguil’d thee, yet unknown,
And me with thee hath ruin’d; for with thee
Certain my resolution is to die:
How can I live without thee! how forego
Thy sweet converse, and love so dearly join’d.
To live again in these wild woods forlorn?  
Should God create another Eve, and I  
Another rib afford, yet loss of thee  
Would never from my heart: no, no! I feel  
The link of nature draw me: flesh of flesh,  
Bone of my bone thou art, and from thy state  
Mine never shall be parted, bliss or woe."

So having said, as one from sad dismay  
Recompored, 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 presumed, adventurous Eve,  
And peril great provoked, who thus hast dared,  
Had it been only coveting to eye  
That sacred fruit, sacred to abstinence,  
Much more to taste it, under ban to touch.  
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,  
Profaned first by the serpent, by him first  
Made common, and unhallow'd, ere our taste:  
Nor yet on him found deadly; he yet lives;  
Lives, as thou saidst, and gains to live, as man,  
Higher degree of life: inducement strong  
To us, as likely, tasting, to attain  
Proportional ascent; which cannot be  
But to be gods, or angels, demi-gods.  
Nor can I think that God, Creator wise,  
Though threatening, will in earnest so destroy  
Us, His prime creatures, dignified so high,  
Set over all His works; which, in our fall,  
For us created, needs with us must fail,  
Dependent made; so God shall recreate,  
Be frustrate, do, undo, and labour lose:  
Not well conceived of God, who, though His power  
Creation could repeat, yet would be loth  
Us to abolish, lest the adversary  
Triumph and say: 'Fickle their state, whom God  
Most favours; who can please Him long? Me first  
He ruin'd, now mankind; whom will He next?'  
Matter of scorn, not to be given the foe.  
However, I with thee have fix'd my lot,  
Certain to undergo like doom: if death  
Consort with thee, death is to me as life;  
So forcible within my heart I feel  
The bond of nature draw me to my ow  
My own in thee, for what thou art is  
Our state cannot be sever'd; we are
One flesh; to lose thee were to lose myself."

So Adam; and thus Eve to him replied:
"O glorious trial of exceeding love,
Illustrious evidence, example high!
Engaging me to emulate; but, short
Of thy perfection, how shall I attain,
Adam? from whose dear side I boast me sprung,
And gladly of our union hear thee speak,
One heart, one soul in both; whereof good proof
This day affords, declaring thee resolved,
Rather than death, or aught than death more dread,
Shall separate us, link'd in love so dear,
To undergo with me one guilt, one crime,
If any be, of tasting this fair fruit;
Whose virtue (for of good still good proceeds,
Direct, or by occasion) hath presented
This happy trial of thy love, which else
So eminently never had been known.
Were it I thought death menaced would ensue
This my attempt, I would sustain alone
The worst, and not persuade thee; rather die
Deserted, than oblige thee with a fact
Pernicious to thy peace, chiefly assured
Remarkably so late of thy so true,
So faithful love, unequall'd: but I feel
Far otherwise the event; not death, but life
Augmented, open'd eyes, new hopes, new joys,
Taste so divine, that what of sweet before
Hath touch'd my sense, flat seems to this, and hard
On my experience, Adam, freely taste,
And fear of death deliver to the winds."

So saying, she embraced him, and for joy
 Tenderly wept; much won, that he his love
Had so ennobled, as of choice to incur
Divine displeasure for her sake, or death.
In recompense (for such compliance bad
Such recompense best merits,) from the bough
She gave him of that fair enticing fruit
With liberal hand: he scrupled not to eat,
Against his better knowledge: not deceived,
But fondly overcome with female charm.
Earth trembled from her entrails, as again
In pangs; and nature gave a second groan;
Sky lourd', and, muttering thunder, some sad drop
Wept at completing of the mortal sin
Original: while Adam took no thought,
Eating his fill; nor Eve to iterate
Her former trespass fear'd, the more to soothe
Him with her loved society; that now.
As with new wine intoxicated both,
They swim in mirth; and fancy that they feel
Divinity within them breeding wings,
Wherewith to scorn the earth: but that false fruit
Far other operation first display'd,
Carnal desire inflaming: he on Eve
Began to cast lascivious eyes; she him
As wantonly repaid; in lust they burn:
Till Adam thus 'gan Eve to dalliance move:
"Eve, now I see thou art exact of taste,
And elegant, of sapience no small part;
Since to each meaning savour we apply,
And palate call judicious; I the praise
Yield thee, so well this day thou hast purvey'd.
Much pleasure we have lost, while we abstain'd
From this delightful fruit, nor known till now
True relish, tasting. If such pleasure be
In things to us forbidden, it might be wish'd.
For this one tree had been forbidden ten:
But come, so well refresh'd, now let us play,
As meet is, after such delicious fare;
For never did thy beauty, since the day
I saw thee first, and wedded thee, adorn'd
With all perfections, so inflame my sense
With 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
Of Eve, whose eye darted contagious fire.
Her hand he seized; and to a shady bank,
Thick overhead with verdant roof embower'd,
He led her, nothing loth; flowers were the couch,
Pansies, and violets, and asphodel,
And hyacinth; earth's freshest, softest lap.
There they their fill of love and love's disport
Took largely, of their mutual guilt the seal,
The solace of their sin; till dewy sleep
Oppress'd them, wearied with their amorous play;
Soon as the force of that fallacious fruit,
That, with exhilarating vapour bland,
About their spirits had play'd, and inmost powers
Made err, was now exhaled; and grosser sleep
Bred of unkindly fumes, with conscious dreams
Encumber'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 mind:
How darken'd; innocence, that, as a veil,
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
Of Philistine Dalilah, and waked
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, though not less than Eve abash'd,
At length gave utterance to these words constrain'd:

"O Eve, in evil hour thou didst give ear
To that false worm, of whomsoever taught
To counterfeit man's voice; true in our fall,
False in our promised rising; since our eyes
Open'd we find, indeed, and find we know
Both good and evil; good lost, and evil gone;
Bad fruit of knowledge, if this be to know;
Which leaves us naked thus, of honour void,
Of innocence, of faith, of purity,
Our wonted ornaments now soil'd and stain'd,
And in our faces evident the signs
Of foul concupiscence; whence evil store;
Even shame, the last of evils; of the first
Be sure then. How shall I behold the face
Henceforth of God or angel, erst with joy
And rapture so oft beheld? Those heavenly shapes
Will dazzle now this earthly, with their blaze
Insufferably bright. O! might I here
In solitude live savage, in some glade
Obscured, where highest woods, impenetrable
To star or sun light, spread their umbrage broad
And brown as evening! cover me, ye pines!
Ye cedars, with innumerable boughs
Hide me, where I may never see them more!
But let us now, as in bad plight, devise
What best may, for the present, serve to hide
The parts of each from other, that seem most
To shame obnoxious, and unseemliest seen;
Some tree, whose broad smooth leaves, together sew'd,
And girded on our loins, may cover round
Those middle parts; that this new-comer, Shame,
There sit not, and reproach us as unclean."

So counsell'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 Malacoar or Decan spreads her arms,
Branching so broad and long, that in the ground
The bended twigs take root, and daughters grow
About the mother-tree, a pillar'd shade,
High over-arch'd, and echoing walks between:
There oft the Indian herdsman, shunning heat,
Shelters in cool, and tends his pasturing herds
At loop-holes cut through thickest shade: those leaves
They gather'd, broad as Amazonian targe;
And, with what skill they had, together 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,
Columbus found the American, so girt
With feather'd cincture; naked else, and wild
Among the trees on isles and woody shores.
Thus fenced, and, as they thought, their shame in part
Cover'd, but not at rest or ease of mind,
They sat them down to weep: nor only tears
Rain'd at their eyes, but high winds worse within
Began to rise; high passions, anger, hate,
Mistrust, suspicion, discord; and shook sore
Their inward state of mind, calm region once,
And full of peace, now tossed and turbulent:
For understanding ruled not, and the will
Heard not her lore; both in subjection now
To sensual appetite, who, from beneath,
Usurping over sovereign reason, claim'd
Superior sway: from thus distemper'd breast,
Adam, estranged 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 wandering, this unhappy morn,
I know not whence possess'd thee; we had then
Remain'd still happy; not as now, despoil'd
Of all our good; shamed, naked, miserable!
Let none henceforth seek needless cause to approve
The faith they owe; when earnestly they seek
Such proof, conclude they then begin to fail."
To whom, soon moved with touch of blame, thus Eve
"What words have pass'd thy lips, Adam, severe?
Imputest thou that to my default, or will
Of wandering, as thou call'st it, which who knows
But might as ill have happen'd thou being by,
Or to thyself, perhaps? Hadst thou been there,
Or here the attempt, thou couldst not have discern'd
Fraud in the serpent, speaking as he spake;
No ground of enmity between us known,
Why he should mean me ill, or seek to harm.
Was I to have never parted from thy side,
As good have grown there still, a lifeless rib."
Being as I am, why didst not thou, the head,
Command me absolutely not to go,
Going into such danger, as thou saidst?
Too facile, then, thou didst not much gainsay:
Nay, didst permit, approve, and fair dismiss.
Hadst thou been firm and fix'd in thy dissem,
Neither had I transgress'd, nor thou with me.
To whom, then first incensed, Adam replied:
"Is this the love, is this the recompense
Of mine to thee, ingratitude Eve, express'd
Immutable when thou wert lost, not I;
Who might have lived, and joyed immortal bliss.
Yet willingly chose rather death with thee?
And am I now upraided as the cause
Of thy transgressing?  Not enough severe.
It seems, in my restraint: what could I more?
I warn'd thee, I admonish'd thee, foretold
The danger, and the lurking enemy
That lay in wait; beyond this had been force;
And force upon free-will hath here no place.
But confidence then bore thee on; secure
Either to meet no danger, or to find
Matter of glorious trial; and, perhaps,
I also err'd in overmuch admiring.
What seem'd in thee so perfect, that I thought
No evil durst attempt thee; but I rue
That error now, which is become my crime,
And thou the accuser. Thus it shall befall
Him who, to worth in woman overtrusting,
Lest her will rule: restraint she will, not brook;
And, left to herself, if evil thence ensue,
She first his weak indulgence will accuse."

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

BOOK X.

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 re-ascends. Sin and Death, sitting till then at the gates of hell, by wondrous sympathy feeling the success of Satan in this new world, and the sin by man there committed, 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
Meanwhile the heinous and despiteful act
Of Satan done in Paradise; and how
He, in the serpent, had perverted Eve,
Her husband she, to taste the fatal fruit,
Was known in heaven; for what can 'scape the eye
Of God all-seeing, or deceive His heart
Omniscient! who, in all things wise and just,
Hinder'd not Satan to attempt the mind
Of man, with strength entire, and free-will arm'd
Complete to have discover'd and repulsed
Whatever wiles of foe or seeming friend.
For still they knew, and ought to have still remember'd,
The high injunction, not to taste that fruit,
Whoever tempted; which they, not obeying,
Incurr'd (what could they less?) the penalty;
And, manifold in sin, deserved to fall.
Up into heaven from Paradise, in haste,
The angelic guards ascended, mute and sad,
For man; for of his state by this they knew,
Much wondering how the subtle fiend had stolen
Entrance unseen. Soon as the unwelcome news
From earth arrived at heaven-gate, displeased
All were who heard; dim sadness did not spare
That time celestial visages, yet, mix'd
With pity, violated not their bliss.
About the new-arrived, in multitudes,
The ethereal people ran, to hear and know
How all befel: they, towards the throne supreme.
Accountable, made haste, to make appear,
With righteous plea, their utmost vigilance.
And easily approved; when the Most High
Eternal Father, from His secret cloud
Armad, in thunder utter'd thus His voice.
"Assembled angels, and ye powers return'd
From unsuccessful charge, be not dismay'd,
Nor troubled at these tidings from the earth,
Which your sincerest care could not prevent:
Foretold so lately what would come to pass,
When first this tempter cross'd the gulf from hell
I told ye then he should prevail, and speed
On his bad errand; man should be seduced,
And flatter'd out of all, believing lies
Against his Maker; no decree of mine
Concurring to necessitate his fall,
Or touch with lightest moment of impulse
His free-will, to her own inclining left
In even scale. But fall'n he is; and now
What rests, but that the mortal sentence pass
On his transgression, death denounced that day?
Which he presumes already vain and void,
Because not yet inflicted, as he fear'd,
By some immediate stroke; but soon shall find
Forbearance no acquittance, ere day end.
Justice shall not return, as bounty, scorn'd.
But whom send I to judge them? whom but Thee,
Vicegerent Son? To Thee I have transferr'd
All judgment, whether in heaven, 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
Both Ransom and Redeemer voluntary,
And, destined Man himself, to judge man fall'n."

So spake the Father; and, unfolding bright
Toward the right hand His glory, on the Son
Blazed forth unclouded deity; He full
Resplendent all His Father manifest
Express'd, and thus divinely answer'd mild:
"Father Eternal, Thine is to decree;
Mine, both in heaven and earth, to do Thy will
Supreme; that Thou in me, Thy Son beloved,
May'st ever rest well pleased. I go to judge
On earth these Thy transgressors; but Thou know'st
Whoever judged, the worst on me must light,
When time shall be; for so I undertook
Before Thee; and, not repenting, this obtain
Of right, that I may mitigate their doom
On me derived; yet I shall temper so
Justice with mercy, as may illustrate most
Them fully satisfied, and Thee appease.
Attendance none shall need, nor train, where none
Are to behold the judgment, but the judged,
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
Of high collateral glory. Him, thrones and powers,
Princedoms, and dominations ministrant,
Accompanied 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.
Now was the sun in western cadence low
From noon, and gentle airs, due at their hour,
To fan the earth, now waked, and usher in
The evening cool; when he, from wrath more cool,
Came, the mild Judge and Intercessor both,
To sentence man: the voice of God they heard
Now walking in the garden, by soft winds
Brought to their ears, while day declined; they heard,
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
My coming, seen far off? I miss thee here;
Not pleased, thus entertain'd with solitude,
Where obvious duty erewhile appear'd unsought:
Or come I less conspicuous, or what change
Absents thee, or what chance detains? Come forth!"
He came, and with him, Eve, more loath, though dreading;
To offend; discountenanced both, and discomposed;
Of love was not in their looks, either to God,
Or to each other; but apparent guilt,
And shame, and perturbation, and despair;
Anger, and obstinacy, and hate, and guile.
Whence Adam, faltering long, thus answer'd brief:
"I heard Thee in the garden, and of Thy voice
Araid, being naked, hid myself." To whom
The gracious Judge, without revile, replied:
"My voice thou oft hast heard, and hast not fear'd,
But still rejoiced; how is it now become
So dreadful to thee? That thou art naked, who
Hath told thee? Hast thou eaten of the tree,
Whereof I gave thee charge thou shouldst not eat?"
To whom thus Adam, sore beset, replied:
"O heaven! in evil strait this day I stand
Before my Judge; either to undergo
Myself the total crime, or to accuse
My other self, the partner of my life;
Whose failing, while her faith to me remains,
I should conceal, and not expose to blame
Some complaint; but strict necessity
Subdues me, and calamitous constraint;
Lest on my head both sin and punishment,
However insupportable, be all
Devolved; though, should I hold my peace, yet the
Wouldst easily detect what I conceal.
This woman, whom thou madest to be my help,
And gavest me as Thy perfect gift, so good,
So fit, so acceptable, so divine,
That from her hand I could suspect no ill,
And what she did, whatever in itself,
Her doing seem'd to justify the deed;
She gave me of the tree, and I did eat."

To whom the sovereign Presence thus replied:
"Was she thy God, that her thou didst obey
Before His voice! or was she made thy guide,
Superior, or but equal, that to her
Thou didst resign thy manhood, and the place
Wherein God set thee above her, made of thee,
And for thee, whose perfection far excell'd
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
And person, hadst thou known thyself aright."

So having said, He thus to Eve in few:
"Say, woman, what is this which thou hast done?"

To whom sad Eve, with shame nigh overwhelm'd
Confessing soon, yet not before her Judge
Bold or loquacious, thus abash'd replied:
"The serpent me beguiled, and I did eat."

Which when the Lord God heard, without delay
To judgment He proceeded on the accused
Serpent, though brute, unable to transfer
The guilt on him who made him instrument
Of mischief, and polluted from the end
Of his creation: justly then accursed,
As vitiated in nature: more to know
Concern'd not man, (since he no further knew,)
Nor alter'd his offence; yet God at last
To Satan, first in sin, his doom applied,
Though in mysterious terms, judged as then best:
And on the serpent thus his curse let fall:
"Because thou hast done this, thou art accursed
Above all cattle, each beast of the field;
Upon thy belly grovelling thou shalt go,
And dust shalt eat all the days of thy life.
Between thee and the woman I will put
Enmity, and between thine and her seed;
Her seed shall bruise thy head, thou bruise his heel."

So spake this oracle, then verified,
When Jesus, Son of Mary, second Eve,
Saw Satan fall, like lightning, down from heaven,
Prince of the air; then, rising from his grave,
Spoil'd principalities and powers, triumph'd
In open show; and, with ascension bright,
Captivity led captive through the air,
The realm itself of Satan, long usurp'd;
Whom He shall tread at last under our feet;
Even He, who now foretold his fatal bruise:
And to the woman thus His sentence turn'd:

"Thy sorrow I will greatly multiply
By thy conception; children thou shalt bring
In sorrow forth; and to thy husband's will
Thine shall submit; he over thee shall rule."

On Adam last thus judgment He pronounced:

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

So judged He man, both Judge and Saviour sent;
And the instant stroke of death, denounced that day,
Removed far off; then pitying how they stood
Before Him, naked to the air, that now
Must suffer change, disdain'd not to begin
Thenceforth the form of servant to assume;
As when He wash'd His servants' feet; so now
As father of His family, He clad
Their nakedness with skins of beasts, or slain,
Or, as the snake, with youthful coat repaid;
And thought not much to clothe His enemies:
Nor He their outward only with the skins
Of beasts, but inward nakedness, much more
Opprobrious, with His robe of righteousness
Arraying, cover'd from His Father's sight.
To Him, with swift ascent, He up return'd,
Into His blissful bosom reassumed,
In glory, as of old; to Him, appeased,
All, though all-knowing, what had pass'd with man.
Recounted, mixing intercession sweet.
Meanwhile, ere thus was sinn'd and judged on earth,  
Within the gates of hell sat Sin and Death,  
In counterview within the gates, that now  
Stood open wide, belching outrageous flame  
Far into Chaos, since the fiend pass'd through,  
Sin opening; who thus now to Death began:  
"O son, why sit we here, each other viewing  
Idly, while Satan, our great author, thrives  
In other worlds, and happier seat provides  
For us, his offspring dear? It cannot be  
But that success attends him; if mishap,  
Ere this he had return'd, with fury driven  
By his avengers: since no place like this  
Can fit his punishment, or their revenge.  
Methinks I feel new strength within me rise,  
Wings growing, and dominion given me large,  
Beyond this deep; whatever draws me on,  
Or sympathy, or some connatural force,  
Powerful at greatest distance to unite,  
With secret amity, things of like kind,  
By secretest conveyance. Thou, my shade  
Inseparable, must with me along:  
For Death from Sin no power can separate.  
But, lest the difficulty of passing back  
Stay his return, perhaps, over this gulf  
Impassable, impervious, let us try  
Adventurous work, yet to thy power and mine  
Not unagreeable, to found a path  
Over this main from hell to that new worl'd  
Where Satan now prevails; a monument  
Of merit high to all the infernal host,  
Easing their passage hence, for intercourse,  
Or transmigration, as their lot shall lead,  
Nor can I miss the way, so strongly drawn  
By this new-felt attraction and instinct."  
Whom thus the meagre shadow answer'd soon:  
"Go, whither fate, and inclination strong,  
Lead thee: I shall not lag behind, nor err  
The way, thou leading; such a scent I draw  
Of carnage, prey innumerable, and taste  
The savour of death from all things there that live;  
Nor shall I to the work thou enterprisest  
Be wanting; but afford thee equal aid."  
So saying, with delight he snuff'd the smell  
Of mortal change on earth. As when a flock  
Of ravenous fowl, though many a league remote.  
Against the day of battle, to a field,  
Where armies lie encamp'd, come flying, lured  
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;
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 power (their power was great)
Hovering upon the waters, what they met
Solid or slimy, as in raging sea
Toss'd up and down, together crowded drove,
From each side shoaling towards the mouth of hell:
As when two polar winds, blowing adverse
Upon the Cronian sea, together drive
Mountains of ice, that stop the imagined way
Beyond Petsora eastward, to the rich
Cathaian coast. The aggregated soil,
Death, with his mace petrific, cold and dry,
As with a trident smote, and fix'd as firm
As Delos, floating once; the rest his look
Bound with Gorgonian rigour not to move;
And with asphalitic 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
Immovable of this now fenceless world,
Forfeit to Death; from hence a passage broad,
Smooth, easy, inoffensive, down to hell.
So, if great things to small may be compared,
Xerxes, the liberty of Greece to yoke,
From Susa, his Memnonian palace high,
Came to the sea; and, over Helle'spont
Bridging his way, Europe with Asia join'd,
And scourged with many a stroke the indignant wave.
Now had they brought the work by wondrous art
Pontifical, a ridge of pendent rock,
Over the vex'd abyss, following the tract
Of Satan to the self-same place, where he
First lighted from his wing, and landed safe
From out of Chaos, to the outside bare
Of this round world: with pins of adamant
And chains they made all fast, too fast they made
And durable! And now in little space
The confines met of empyrean heaven
And of this world; and, on the left hand, hell
With long reach interposed; three several ways
In sight, to each of these three places led.
And now their way to earth they had descried.
To Paradise first tending; when, behold!
Satan, in likeness of an angel bright,
Betwixt the Centaur and the Scorpion steering
His zenith, while the sun in Aries rose:
Disguised he came; but those his children dear
Their parent soon discern’d, though in disguise.
He, after Eve seduced, unmind’d slunk
Into the wood fast by; and, changing shape,
To observe the sequel, saw his guileful act,
By Eve, though all unweeting, seconded
Upon her husband; saw their shame that sought
Vain covertures; but when he saw descend
The Son of God to judge them, terrified
He fled; not hoping to escape, but shun
The present; fearing, guilty, what His wrath
Might suddenly inflict; that past, return’d
By night, and, listening where the hapless pair
Sat in their sad discourse, and various plaint,
Thence gather’d his own doom; which understood
Not instant, but of future time, with joy
And tidings fraught, to hell he now return’d;
And at the brink of Chaos, near the foot
Of this new wondrous pontifice, unhoped
Met, who to meet him came, his offspring dear.
Great joy was at their meeting, and at sight
Of that stupendous bridge his joy increased.
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
Thou art their author, and prime architect:
For I no sooner in my heart divined
(My heart, which by a secret harmony
Still moves, with thine, join’d in connexion sweet)
That thou on earth hadst prosper’d, which thy looks
Now also evidence, but straight I felt,
Though distant from thee worlds between, yet felt
That I must after thee, with this thy son;
Such fatal consequence unites us three.
Hell could no longer hold us in her bounds,
Nor this unvoyageable gulf obscure
Detain from following thy illustrious track:
Thou hast achieved our liberty, confined
Within hell-gates till now; thou us empower’d
To fortify thus far, and overlay,
With this portentous bridge, the dark abyss.
Thine now is all this world, thy virtue hath won
What thy hands builded not; thy wisdom gain’d,
With odds, what war hath lost, and fully avenged
Our foils in heaven: here thou shalt monarch reign
There didst not; there let Him still victor sway,
As battle hath adjudged; from this new world
Retiring, by His own doom alienated;
And henceforth monarchy with thee divide
Of all things, parted by the empyreal bounds,
His quadrature, from thy orbicular world;
Or try thee now more dangerous to His throne."

Whom thus the prince of darkness answer'd glad:
"Fair daughter, and thou son and grandchild both;
High proof ye now have given to be the race
Of Satan, (for I glory in the name, Antagonist of heaven's Almighty King,)
Amply have merited of me—of all
The infernal empire, that so near heaven's door
Triumphant with triumphal act have met,
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 powers, them to acquaint
With these successes, and with them rejoice—
You two this way, among these numerous orbs,
All yours, right down to Paradise descend;
There dwell, and reign in bliss: thence on the earth
Dominion exercise, and in the air,
Chiefly on man, sole lord of all declared;
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 exposed by my exploit.
If your joint power prevail, the affairs of hell
No detriment need fear; go, and be strong."

So saying, he dismiss'd them; they with speed
Their course through thickest constellations held,
Spreading their bane; the blasted stars look'd wan;
And planets, planet-struck, real eclipse
Then suffer'd. The other way Satan went down
The causey to hell-gate: on either side
Disparted Chaos overbuilt 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,
Appointed to sit there, had left their charge,
Flown to the upper world; the rest were all
Far to the inland retired, about the walls
Of Pandemonium. city and proud seat
Of Lucifer, so by allusion call'd
Of that bright star to Satan paragon'd:
There kept their watch the legions, while the grand
In council sat, solicitous what chance
Might intercept their emperor sent; so he,
Departing, gave command, and they observed.
As when the Tartar, from his Russian foe,
By Astracan, over the snowy plains,
Retires; or Bactrian Sophi, from the horns
Of Turkish crescent, leaves all waste beyond
The realm of Aladule, in his retreat
To Tauris or Casbeen; so these, the late
Heaven-banish'd host, left desert utmost hell
Many a dark league, reduced in careful watch
Round their metropolis, and now expecting
Each hour their great adventurer, from the search
Of foreign worlds. He through the midst, unmark'd,
In show plebeian angel militant
Of lowest order, pass'd; and from the door
Of that Plutonian hall, invisible
Ascended his high throne; which, under state
Of richest texture spread, at the upper end
Was placed 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
Was left him, or false glitter: all amazed
At that so sudden blaze, the Stygian throng
Bent their aspect, and whom they wish'd beheld,
Their mighty chief return'd: loud was the acclama:
Forth rush'd in haste the great consulting peers,
Raised from their dark divan, and with like joy
Congratulant approach'd him, who with hand
Silence, and with these words, attention won:
"Thrones, dominations, princeoms, virtues, power:
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, accursed, the house of woe,
And dungeon of our tyrant: now possess,
As lords, a spacious world, to our native heaven
Little inferior, by my adventure hard,
With peril great, achieved. Long were to tell
What I have done, what suffer'd; with what pain
Voyaged the unreal, vast, unbounded deep
Of horrible confusion; over which,
By Sin and Death, a broad way now is paved.
To expedite your glorious march; but I
Toil'd out my uncouth passage, forced to ride
The untractable abyss, plunged in the womb
Of unoriginal Night and Chaos wild,
That, jealous of their secrets, fiercely opposed
My journey strange, with clamorous uproar
Protesting fate supreme; thence, how I found
The new-created world, which fame in heaven
Long had foretold; a fabric wonderful,
Of absolute perfection! therein man,
Placed in a Paradise, by our exile
Made happy: him by fraud I have seduced
From his Creator; and, the more to increase
Your wonder, with an apple: He, thereat
Offended, worth your laughter! hath given up
Both His beloved man and all this world,
To Sin and Death a prey, and so to us,
Without our hazard, labour, or alarm,
To range in, and to dwell, and over man
To rule as over all He should have ruled.
True is, me also He hath judged, or rather
Me not, but the brute serpent, in whose shape
Man I deceived!—that which to me belongs
Is enmity, which He will put between
Me and mankind; I am to bruise his heel;
His seed, when is not set, shall bruise my head:
A world who would not purchase with a bruise,
Or much more grievous pain? Ye have the account
Of my performance; what remains, ye gods,
But up, and enter now into full bliss?"
So having said, a while he stood, expecting
Their universal shout, and high applause,
To fill his ear; when, contrary, he hears,
On all sides, from innumerable tongues,
A dismal universal hiss, the sound
Of public scorn; he wonder'd, but not long
Had leisure, wonder ng at himself now more;
His visage drawn he felt to sharp and spare;
His arms clung to b's ribs; his legs entwining
Each other, till, sur slanted, down he fell
A monstrous serpent, on his belly prone,
Reluctant, but in vain; a greater Power
Now ruled him, punish'd in the shape he sinn'c,
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 a', as accessories
To his bold riot: dreadful was the din
Of hissing through the hall, thick-swarming now
With complicated monsters head and tail,  
Scorpion, and asp, and amphisbaena dire,  
Cerastes horn’d, hydryus, and elops drear,  
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  
Ingend’rd in the Pythian vale on slime,  
Huge Python, and his power no less he seem’d  
Above the rest still to retain. They all  
Him follow’d, issuing forth to the open field,  
Where all yet left of that revolted rout,  
Heav’n-fallen, in station stood, or just array;  
Sublime with expectation when to see  
In triumph issuing forth their glorious chief.  
They saw, but other sight instead—a crowd  
Of ugly serpents! horror on them fell,  
And horrid sympathy; for, what they saw,  
They felt themselves now changing: down their arms,  
Down fell both spear and shield; down they as fast,  
And the dire hiss renew’d, and the dire form  
Catch’d, by contagion; like in punishment,  
As in their crime. Thus was the applause they meant,  
Turn’d to exploding hiss, triumph to shame,  
Cast on themselves from their own mouths. There stood  
A grove hard by, sprung up with this their change,  
His will who reigns above, to aggravate  
Their penance, laden with fair fruit, like that  
Which grew in Paradise, the bait of Eve  
Used by the tempter; on that prospect strange  
Their earnest eyes they fix’d, imagining  
For one forbidden tree a multitude  
Now risen, to work them further woe or shame;  
Yet, parched 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 Megaira. 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  
Deceived; they, fondly thinking to allay  
Their appetite with gust, instead of fruit  
Chew’d bitter ashes, which the offended taste  
With spattering noise rejected: oft they assay’d  
Hunger and thirst constraining; drugg’d as oft  
With hatefulest disrelish writhed their jaws,  
With root and cinders fill’d; so oft they fell  
Into the same illusion, not as man
Whom they triumphed once lapsed. Thus were they plagued,
And worn with famine, long and ceaseless hiss.
Till their lost shape, permitted, they resumed,
Yearly enjoined, some say, to undergo
This annual humbling, certain number’d days,
To dash their pride, and joy for man seduced.

However, some tradition they dispersed
Among the heathen, of their purchase got,
And fabled how the serpent, whom they call’d
Ophion, with Eurynome, the wide-
Encroaching Eve, perhaps, had first the rule
Of high Olympus, thence by Saturn driven
And Ops, ere yet Dictæan Jove was born.

Meanwhile in Paradise the hellish pair
Too soon arrived; Sin, there in power before,
Once actual; now in body, and to dwell
Habitual habitant; behind her, Death,
Close following pace for pace, not mounted yet
On his pale horse: to whom Sin thus began:

"Second of Satan sprung, all-conquering Death!
What think’st thou of our empire now, though earn’d
With travail difficult? not better far
Than still at hell’s dark threshold to have sat watch,
Unnamed, undreaded, and thyself half-starved?"

Whom thus the sin-born monster answered soon:

"To me, who with eternal famine pine,
Alike is hell, or Paradise, or heaven;
There best, where most with ravine I may meet:
Which here, though plenteous, all too little seems
To stuff this maw, this vast un-hide-bound corpse."

To whom the incestuous mother thus replied:

"Thou, therefore, on these herbs, and fruits, and flowers
Feed first; on each beast next, and fish, and fowl;
No homely morsels: and whatever thing
The scythe of Time mows down, devour unspared;
Till I, in man residing, through the race,
His thoughts, his looks, words, actions, all infect,
And season him thy last and sweetest prey."

This said, they both betook them several ways,
Both to destroy, or unimmortal make
All kinds, and for destruction to mature
Sooner or later; which the Almighty seeing,
From His 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."
Folly to me; so doth the prince of hell
And his adherents, that with so much ease
I suffer them to enter and possess
A place so heavenly; and, conniving, seem
To gratify my scornful enemies,
That laugh, as if, transported with some fit
Of passion, I to them had quitted all,
At random yielded up to their misrule;
And know not that I call’d, and drew them thither,
My hell-hounds, to lick up the draff and filth
Which man’s polluting sin with taint hath shed
On what was pure; till, cram’d and gorged, nigh burst
With suck’d and glutted offal, at one sling
Of Thy victorious arm, well-pleasing Son,
Both Sin and Death, and yawning grave, at last,
Through chaos hurl’d, obstruct the mouth of hell
For ever, and seal up his ravenous jaws.
Then heaven and earth, renew’d, shall be made pure
To sanctity, that shall receive no stain:
Till then, the curse pronounced on both precedes.”

He ended, and the heavenly audience loud
Sung hallelujah, as the sound of seas,
Through multitude that sung: “Just are Thy ways.
Righteous are Thy decrees on all Thy works;
Who can extenuate Thee? Next, to the Son,
Destined Restorer of mankind, by whom
New heaven and earth shall to the ages rise,
Or down from heaven descend.” Such was their song,
While the Creator, calling forth by name
His mighty angels, gave them several charge,
As sorted best with present things. The sun
Had first his precept so to move, so shine,
As might affect the earth with cold and heat
Scarce tolerable, and from the north to call
Decrepit winter; from the south to bring
Solstitial summer’s heat. To the blank moon
Her office they prescribed; to the other five
Their planetary motions, and aspects,
In sextile, square, and trine, and opposite,
Of noxious efficacy, and when to join
In synod unbenign; and taught the fix’d
Their influence malignant when to shower,
Which of them rising with the sun, or falling,
Should prove tempestuous; to the winds they set
Their corners, when with bluster to confound
Sea, air, and shore; the thunder when to roll
With terror through the dark 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 the equinoctial road
Like distant breadth to Taurus with the seven
Atlantic Sisters, and the Spartan Twins,
Up to the tropic Crab; thence down amain
By Leo, and the Virgin, and the Scales,
As deep as Capricorn, to bring in change
Of seasons to each clime; else had the spring
Perpetual smiled on earth with vernant flowers,
Equal in days and nights, except to those
Beyond the polar circles; to them day
Had unbenighted shone, while the low sun,
To recompense his distance, in their sight
Had rounded still the horizon, and not known
Or east or west, which had forbid the snow
From cold Estotiland, and south as far
Beneath Magellan. At that tasted fruit,
The sun, as from Thyestean banquet, turn'd
His course intended; else, how had the world
Inhabited, though sinless, more than now,
Avoided pinching cold and scorching heat?
These changes in the heavens, though slow, produced
Like change on sea and land; sidereal blast,
Vapour, and mist, and exhalation hot,
Corrupt and pestilent: now, from the north
Of Norumbega, and the Samoed shore,
Bursting their brazen dungeon, arm'd with ice,
And snow, and hail, and stormy gust and flaw,
Boreus, and Cæcias, and Argestes loud,
And Thrascias, rend the woods, and seas upturn:
With adverse blasts upturns them from the south
Notus, and Afer, black with thunderous clouds
From Sierra Liona; thwart of these, as fierce,
Forth rush'd the Levant and the Ponent winds,
Eurus and Zephyr, with their lateral noise,
Sirocco and Libeccio. Thus began
Outrage from lifeless things; but Discord first,
Daughter of Sin, among the irrational
Death introduced, through fierce antipathy.
Beast now with beast, 'gan war, and fowl with fowl,
And fish with fish: to graze the herb all leaving,
Devour'd each other; nor stood much in awe
Of man, but fled him, or, with countenance grim,
Glared on him passing. These were, from without,
The growing miseries which Adam saw
Already in part, though hid in gloomiest shade,
To sorrow abandon'd, but worse felt within;
And in a troubled sea of passion tost.
Thus to disburden sought with sad complaint:

"O miserable of happy! Is this the end
Of this new glorious world, and me so late
The glory of that glory! who now, become
Accursed 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 misery; I deserved it, and would bear
My own deservings; but this will not serve:
All that I eat or drink, or shall beget,
Is propagated curse. O voice, once heard
Delightfully, 'Increase and multiply,'
Now death to hear! for what can I in cease,
Or multiply, but curses on my head?
Who of all ages to succeed, but, feeling
The evil on him brought by me, will curse
My head? 'Ill fare our ancestor impure!
For this we may thank Adam!' but his thanks
Shall be the execration; so, besides
Mine own that bide upon me, all from me
Shall with a fierce reflux on me redound;
On me, as on their natural centre, light
Heavy, though in their place. O fleeting joys
Of Paradise, dear bought with lasting woes!
Did I request Thee, Maker, from my clay
To mould me man? Did I solicit Thee
From darkness to promote me, or here place
In this delicious garden? As my will
Concur'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 received; unable to perform
Thy terms too hard, by which I was to hold
The good I sought not. To the loss of that,
Sufficient penalty, why hast thou added
The sense of endless woes? Inexplicable
Thy justice seems; yet, to say truth, too late
I thus contest; then should have been refused
Those terms, whatever, when they were proposed.
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, reproved, retort,
'Wherefore didst thou beget me? I sought it not:
Wouldst thou admit for his contempt of thee
That proud excuse? yet him, not thy election,
But natural necessity, begot.
God made thee of choice His own, and of His own
To serve Him; thy reward was of His grace;
Thy punishment, then, justly is at His will.
Be it so, for I submit; His doom is fair,
That dust I am, and shall to dust return:
O welcome hour whenever! Why delays
His hand to execute what His decree
Fix'd on this day? Why do I overlive?
Why am I mock'd with death, and lengthen'd out
To deathless pain? How gladly would I meet
Mortality, my sentence, and be earth
Insensible! How glad would lay me down,
As in my mother's lap! There I should rest,
And sleep secure; his dreadful voice no more
Would thunder in my ears; no fear of worse
To me, and to my offspring, would torment me
With cruel expectation. Yet one doubt
Pursues me still, lest all I cannot die;
Lest that pure breath of life—the spirit of man
Which God inspired, cannot together perish
With this corporeal clod; then, in the grave,
Or in some other dismal place, who knows
But I shall die a living death? O thought
Horrid, if true! Yet why? It was but breath
Of life that sinn'd: what dies but what had life
And sin? The body properly hath neither.
All of me, then, shall die; let this appease
The doubt, since human reach no farther knows
For though the Lord of all be infinite,
Is His wrath also? Be it, man is not so,
But mortal doom'd. How can He exercise
Wrath without end on man, whom death must end
Can He make deathless death? That were to make
Strange contradiction, which to God himself
Impossible is held; as argument
Of weakness, not of power. Will He draw out,
For anger's sake, finite to infinite
In punish'd man, to satisfy His rigour,
Satisfied never? That were to extend
His sentence beyond dust and nature's law,
By which all causes else, according still
To the reception of their matter, act;
Not to the extent of their own sphere. But say
That death be not one stroke, as I supposed,
Bereaving sense, but endless misery
From this day onward—which I feel begun
Both in me, and without me—and so last
To perpetuity: ah, me! that fear
Comes thundering back with dreadful revolution
On my defenceless head; both death and I
Are found eternal, and incorporate both:
Nor I on my part single; in me all
Posterity stands cursed; fair patrimony
That I must leave ye, sons! O were I able
To waste it all myself, and leave ye none!
So disinherited, how would ye bless
Me, now your curse! Ah, why should all mankind,
For one man's fault, thus guiltless be condemn'd,
If guiltless? But from me what can proceed,
But all corrupt; both mind and will depraved
Not to do only, but to will the same
With me? How can they, then, acquitted stand
In sight of God? Him, after all disputes,
Forced I absolve: all my evasions vain,
And reasonings, though through mazes, lead me still
But to my own conviction: first and last
On me—me only, as the source and spring
Of all corruption, all the blame lights due;
So might the wrath! Fond wish! couldst thou support
That burden, heavier than the earth to bear—
Than all the world much heavier, though divided
With that bad woman? Thus, what thou desirest,
And what thou fear'st, alike destroys all hope
Of refuge, and concludes thee miserable
Beyond all past example and future;
To Satan only like, both crime and doom.
O conscience! into what abyss of fears
And horrors hast thou driven me; out of which
I find no way, from deep to deeper plunged!"
Thus Adam to himself lamented loud,
Through the still night; not now, as ere man fell,
Wholesome, and cool, and mild, but with black air
Accompanied; with damps and dreadful gloom,
Which to his evil conscience represented
All things with double terror, on the ground
Outstretch'd he lay, on the cold ground, and oft
Cursed his creation; death as oft accused
Of tardy execution, since denounced
The day of his offence. "Why comes not death,"
Said he, "with one thrice-acceptable stroke
To end me? Shall truth fail to keep her word,
Justice divine not hasten to be just?"
But death comes not at call; justice divine
Mends not her slowest pace for prayers or cries.
O woods, O fountains, hillocks, dales, and bowers!
With other echo late I taught your shades
To answer, and resound for other song."
Whom thus afflicted, when sad Eve beheld,
Desolate where she sat, approaching nigh,
Soft words to his fierce passion she assay'd:
But her, with stern regard, he thus repell’d:
"Out of my sight, thou serpent! That name best
Befits thee, with him leagued, thyself as false
And hateful; nothing wants, but that thy shape,
Like his, and colour serpentine, may shew
Thy inward fraud; to warn all creatures from thee
Henceforth, lest that too heavenly form, pretended
To hellish falsehood, snare them! But for thee
I had persisted happy, had not thy pride
And wandering vanity, when least was safe,
Rejected my forewarning, and disdain’d
Not to be trusted; longing to be seen,
Though by the devil himself, him overweening
To over-reach; but, with the serpent meeting,
Fool’d and beguiled; by him thou, I by thee,
To trust thee from my side, imagined wise,
Constant, mature, proof against all assaults;
And understood not all was but a show,
Rather than solid virtue; all but a rib
Crooked by nature, bent, as now appears,
More to the part sinister, from me drawn;
Well if thrown out, as supernumerary
To my just number found. Oh! why did God,
Creator wise, that peopled highest heaven
With spirits masculine, create at last
This novelty on earth, this fair defect
Of nature, and not fill the world at once
With men, as angels, without feminine;
Or find some other way to generate
Mankind? This mischief had not then befallen,
And more that shall befall; innumerable
Disturbances on earth through female snares,
And straight conjunction with this sex: for either
He never shall find out fit mate, but such
As some misfortune brings him, or mistake;
Or whom he wishes most shall seldom gain,
Through her perverseness, but shall see her gain’d
By a far worse; or, if she love, withheld
By parents; or his happiest choice too late
Shall meet, already link’d and wedlock-bound
To a fell adversary, his hate or shame:
Which infinite calamity shall cause
To human life, and household peace confound."

He added not, and from her turn’d: but Eve,
Not so repulsed, with tears that ceased not flowing
And tresses all disorder’d, at his feet
Fell humble; and, embracing them, besought
His peace, and thus proceeded in her plaint:
"Forsake me not thus, Adam! witness, Heaven
What love sincere, and reverence in my heart,
I bear thee, and unweeting have offended,
Unhappily deceived! Thy suppliant,
I beg, and clasp thy knees; bereave me not,
Whereon I live, thy gentle looks, thy aid,
Thy counsel, in this uttermost distress
My only strength and stay; forlorn of thee,
While yet we live, scarce one short hour perhaps,
Between us two let there be peace; both joining,
As join'd in injuries, one enmity
Against a foe by doom express assign'd us,
That cruel serpent. On me exercise not
Thy hatred for this misery befallen;
On me, already lost, me than thyself
More miserable. Both have sinn'd; but thou
Against God only, I against God and thee;
And to the place of judgment will return,
There with my cries importune Heaven, that all
The sentence, from thy head removed, may light
On me, sole cause to thee of all this woe;
Me—me only, just object of His ire!"

She ended, weeping; and her lowly plight,
Immovable till peace obtain'd from fault
Acknowledged and deplored, in Adam wrought
Commiseration: soon his heart relented
Towards her, his life so late, and sole delight,
Now at his feet submissive in distress;
Creature so fair his reconciliation seeking,
His counsel, whom she had displeased, his aid:
As one disarm'd, his anger all he lost,
And thus with peaceful words upraised her soon:

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

To whom thus Eve, recovering heart, replied:

"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,
Restored by thee, vile as I am, to place
Of new acceptance, hopeful to regain
Thy love, the sole contentment of my heart,
Living or dying, from thee I will not hide
What thoughts in my unquiet breast are risen.
Tending to some relief of our extremes,
Or end; though sharp and sad, yet tolerable,
As in our evils, and of easier choice.
If care of our descent perplex us most,
Which must be born to certain woe, devour'd
By death at last (and miserable it is)
To be to others cause of misery,
Our own begotten, and of our loins to bring
Into this cursed world a woeful race,
That, after wretched life, must be at last
Food for so foul a monster); in thy power
It lies yet, ere conception, to prevent
The race unblest, to being yet unbegot.
Childless thou art, childless remain: so death
Shall be deceived his glut, and with us two
Be forced to satisfy his ravenous maw.
But if thou judge it hard and difficult,
Conversing, looking, loving, to abstain
From love's due rites, nuptial embraces sweet,
And, with desire, to languish without hope,
Before the present object languishing
With like desire; which would be misery
And torment less than none of what we dread;
Then, both ourselves and seed at once to free
From what we fear for both, let us make short,
Let us seek death; or, he not found, supply
With our own hands his office on ourselves.
Why stand we longer shivering under fears
That shew no end but death; and have the power,
Of many ways to die, the shortest choosing;
Destruction with destruction to destroy!"

She ended here, or vehement despair
Broke off the rest; so much of death her thoughts
Had entertain'd, as dyed her cheeks with pale.
But Adam, with such counsel nothing sway'd,
To better hopes his more attentive mind
Labouring had raised; and thus to Eve replied.
"Eve, thy contempt of life and pleasure seem
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 overloved.
Or if thou covet death, as utmost end
Of misery, so thinking to evade
The penalty pronounced, doubt not but God
Hath wiselier arm'd His vengeful ire, than so
To be forestall'd; much more I fear lest death,
So snatch'd, will not exempt us from the pain
We are by doom to pay; rather, such acts
Of contumacy will provoke the Highest
To make death in us live: then let us seek
Some safer resolution, which methinks
I have in view, calling to mind with heed
Part of our sentence, that thy seed shall bruise
The serpent's head: piteous amends! unless
Be meant, whom I conjecture, our grand foe,
Satan; who, in the serpent, hath contrived
Against us this deceit: to crush his head
Would be revenge indeed! which will be lost
By death brought on ourselves, or childless days
Resolved, as thou proposest; so our foe
Shall 'scape his punishment ordain'd, and we,
Instead, shall double ours upon our heads.
No more be mention'd then, of violence
Against ourselves, and wilful barrenness
That cuts us off from hope, and savours only
Rancour and pride, impatience and despite,
Reluctance against God, and His just yoke
Laid on our necks. Remember with what mild
And gracious temper He both heard and judged,
Without wrath or reviling: we expected
Immediate dissolution, which we thought
Was meant by death that day; when, lo! to thec
Pains only in child-bearing were foretold,
And bringing forth, soon recompensed with joy,
Fruit of thy womb. On me the curse aslope
Glanced on the ground; with labour I must earn
My bread; what harm? Idleness had been worse;
My labour will sustain me; and, lest cold
Or heat should injure us, His timely care
Hath, unbesought, provided; and His hands
Clothed us, unworthy, pitying while He judged;
How much more, if we pray Him, will His ear
Be open, and His heart to pity incline.
And teach us further by what means to shun
The inclement seasons, rain, ice, hail, and snow!
Which now the sky, with various face, begins
To show us in this mountain; while the winds
Blow moist and keen, shattering the graceful locks
Of these fair-spreading trees; which bids us seek
Some better shroud, some better warmth, to cherish
Our limbs benumb'd, ere this diurnal star
Leave cold the night, how we his gather'd beams
Reflected may with matter sere foment;
Or, by collision of two bodies, grind
The air attrite to fire; as late the clouds
Justling, or push'd with winds, rude in their shock,
Tinsel the slant lightning; whose thwart flame, driven down,
Kindles the gummy bark of fir or pine,
And sends a comfortable heat from far,
Which might supply the sun: such fire to use,
And what may else be remedy or cure
To evils which our own misdeeds have wrought,
He will instruct us praying, and of grace
Beseeking him; so as we need not fear
To pass commodiously this life, sustain'd
By him with many comforts, till we end
In dust, our final rest and native home.
What better can we do, than, to the place
Repairing where He judged us, prostrate fall
Before Him, reverent; and there confess
Humbly our faults, and pardon beg, with tears
Watering the ground, and with our sighs the air
Frequenting, sent from hearts contrite, in sign
Of sorrow unfeign'd, and humiliation meek?
Undoubtedly He will relent, and turn
From His displeasure; in whose look serene,
When angry most He seem'd, and most severe,
What else but favour, grace, and mercy, shone?"
So spake our father, penitent; nor Eve
Felt less remorse: they, forthwith to the place
Repairing where He judged them, prostrate fell
Before Him, reverent, and both confess'd
Humbly their faults, and pardon begg'd, with tears
Watering the ground; and with their sighs the air
Frequenting, sent from hearts contrite, in sign
Of sorrow unfeign'd, and humiliation meek.
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.

Thus they, in lowliest plight, repentant stood,
Praying; for from the mercy-seat above
Prevenient grace descending had removed
The stony from their hearts, and made new flesh
Regenerate grow instead, that sighs now breathed
Unutterable, which the Spirit of prayer
Inspired, and wing'd for heaven with speedier flight
Than loudest oratory: yet their port
Not of mean suitors; nor important less
Seem'd their petition, than when the ancient pair,
In fables old, less ancient yet than these,
Deucalion and chaste Pyrrha, to restore
The race of mankind drown'd, before the shrine
Of Themis stood devout. To heaven their prayers
Flew up, nor miss'd the way, by envious winds
Blown vagabond or frustrate: in they pass'd
Dimensionless through heavenly doors; then clad
With incense, where the golden altar fumed,
By their great Intercessor, came in sight
Before the Father's throne: them the glad Son
Presenting, thus to intercede began:
“See, Father, what first-fruits on earth are sprung
From Thy implanted grace in man; these sighs
And prayers, which, in this golden censer, mix'd
With incense, I, Thy priest, before Thee bring;
Fruits of more pleasing savour, from Thy seed
Sown with contrition in his heart, than those
Which, his own hand manuring, all the trees
Of Paradise could have produced, ere fallen
From innocence. Now, therefore, bend Thine ear
To supplication; hear his sighs, though mute;
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
Shall perfect, and for these my death shall pay.
Accept me; and, in me, from these receive
PARADISE LOST.

The smell of peace toward mankind; let him live
Before Thee reconciled, at least his days
Number'd, though sad, till death, his doom (which I
To mitigate thus plead, not to reverse),
To better life shall yield him, where with me
All my redeem'd may dwell in joy and bliss;
Made one with me, as I with Thee am one."

To whom the Father, without cloud, serene:
"All Thy request for man, accepted Son,
Obtain; all Thy request was my decree:
But, longer in that Paradise to dwell,
The law I gave to nature him forbids;
Those pure immortal elements that know
No gross, no unharmonious mixture foul,
Eject him, tainted now, and purge him off,
As a distemper gross, to air as gross,
And mortal food, as may dispose him best
For dissolution wrought by sin, that first
Distemper'd all things, and of incorrupt
Corrupted. I, at first, with two fair gifts
Created him endow'd; with happiness,
And immortality: that fondly lost,
This other served but to eternise woe;
Till I provided death: so death becomes
His final remedy; and, after life,
Tried in sharp tribulation, and refined
By faith and faithful works, to second life,
Waked in the renovation of the just,
Resigns him up with heaven and earth renew'd.
But let us call to synod all the blest
Through heaven's wide bounds: from them I will not hide
My judgments; how with mankind I proceed,
As how with peccant angels late they saw,
And in their state, though firm, stood more confirm'd."

He ended, and the Son gave signal high
To the bright minister that watch'd; he blew
His trumpet, heard in Oreb since, perhaps,
When God descended, and, perhaps, once more
To sound a general doom. The angelic blast
Fill'd all the regions: from their blissful bowers
Of amaranthine shade, fountain, or spring,
By the waters of life, where'er they sat
In fellowships of joy, the sons of light
Hasted, resorting to the summons high,
And took their seats: till, from His throne supreme,
The Almighty thus pronounced His sovereign will:
"O sons, like one of us man is become,
To know both good and evil, since his taste
Of that defended fruit; but let him boast
His knowledge of good lost, and evil got;
Happier, had it sufficed him to have known
Good by itself, and evil not at all.
He sorrows now, repents, and prays contrite,
My motions in him; longer than they move,
His heart I know how variable and vain,
Self-left. Lest, therefore, his now bolder hand
Reach also of the tree of life, and eat,
And live for ever, (dream at least to live
For ever,) to remove him I decree,
And send him from the garden forth to till
The ground whence he was taken, fitter soil.
Michael, this my behest have thou in charge;
Take to thee from among the cherubim
Thy choice of flaming warriors, lest the fiend,
Or in behalf of man, or to invade
Vacant possession, some new trouble raise;
Haste thee, and from the Paradise of God,
Without remorse, drive out the sinful pair—
From hallow'd ground the unholy; and denounce
To them, and to their progeny, from thence
Perpetual banishment. Yet, lest they faint
At the sad sentence rigorously urged,
(For I behold them soften'd, and with tears
Bewailing their excess,) all terror hide.
If patiently thy bidding they obey,
Dismiss them not disconsolate; reveal
To Adam what shall come in future days,
As I shall thee enlighten; intermix
My covenant in the woman's seed renew'd;
So send them forth, though sorrowing, yet in peace
And, on the east side of the garden, place,
Where entrance up from Eden easiest climbs,
Cherubic watch; and of a sword the flame
Wide-waving, all approach far off to fright,
And guard all passage to the tree of life;
Lest Paradise a receptacle prove
To spirits foul, and all my trees their prey;
With whose stolen fruit man once more to delude.'
He ceased; and the archangelic power prepared
For swift descent; with him the cohort bright
Of watchful cherubim: four faces each
Had, like a double Janus; all their shape
Spangled with eyes more numerous than those
Of Argus, and more wakeful than to drowse,
Charm'd with Arcadian pipe, the pastoral reed
Of Hermes, or his opiate rod. Meanwhile,
To resalute the world with sacred light,
Leucothea waked, and with fresh dews embalm'd
The earth, when Adam and first matron Eve
Had ended now their orisons, and found
Strength added from above; new hope to spring
Out of despair; joy, but with fear yet link'd;
Which thus to Eve his welcome words renew'd:
"Eve, easily may faith admit that all
The good which we enjoy from heaven descends;
But that from us aught should ascend to heaven
So prevalent, as to concern the mind
Of God, high-blest, or to incline His will,
Hard to belief may seem; yet this will prayer,
Or one short sigh of human breath, upborne
Even to the seat of God. For since I sought
By prayer the offended Deity to appease,
Kneel'd, and before Him humbled all my heart,
Methought I saw Him placable and mild,
Bending His ear; persuasion in me 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
Man is to live, and all things live for man."
To whom thus Eve, with sad demeanour, meek
"Ill-worthy I such title should belong
To me, transgressor, who, for thee ordain'd
A help, became thy snare: to me reproach
Rather belongs, distrust, and all dispraise:
But infinite in pardon was my Judge,
That I, who first brought death on all, am graced
The source of life; next favourable thou,
Who highly thus to entitle me vouchsafest,
Far other name deserving. But the field
To labour calls us, now with sweat imposed,
Though after sleepless night; for see! the morn,
All unconcern'd with our unrest, begins
Her rosy progress, smiling: let us forth;
I never from thy side henceforth to stray,
Where'er our day's work lies, though now enjoined
Laborious till day droop: while here we dwell,
What can be toilsome in these pleasant walks?
Here let us live, though in fallen state, content."
So spake, so wish'd, much-humbled Eve; but fate
Subscribed not. Nature first gave signs, impress'd
On bird, beast, air; air suddenly eclipsed,
After short blush of morn; nigh, in her sight.
The bird of Jove, stoop'd from his aery tour,
Two birds of gayest plume before him drove;
Down from a hill, the beast that reigns in woods,
First hunter then, pursued a gentle brace,
Goodliest of all the forest, hart and hind;
Direct to the eastern gate was bent their flight. 
Adam observed, and, with his eye the chase
Pursuing, not unmoved, to Eve thus spake:
"O Eve, some further change awaits us nigh,
Which Heaven, by these mute signs in nature, shews,
Forerunners of His purpose; or to warn
Us, haply too secure of our discharge
From penalty, because from death released
Some days: how long, and what till then our life,
Who knows? or more than this, that we are dust,
And thither must return, and be no more?
Why else this double object in our sight,
Of flight pursued in the air, and o'er the ground,
One way the self-same hour? why, in the east,
Darkness ere day's mid-course, and morning-light
More orient in yon western cloud, that draws
O'er the blue firmament a radiant white,
And slow descends with something heavenly fraught?
He err'd not; for, by this, the heavenly bands
Down from a sky of jasper lighted now
In Paradise, and on a hill made halt;
A glorious apparition, had not doubt
And carnal fear that day dimm'd Adam's eye.
Not that more glorious, when the angels met
Jacob in Mahanaim, where he saw
The field pavilion'd with his guardians bright;
Nor that which on the flaming mount appear'd
In Dothan, cover'd with a camp of fire,
Against the Syrian king, who, to surprise
One man, assassin-like, had levied war,
War unproclaim'd. The princely hierarch
In their bright stand there left his powers, to seize
Possession of the garden; he alone,
To find where Adam shelter'd, took his way,
Not unperceived 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 observed; for I descry,
From yonder blazing cloud that veils the hill,
One of the heavenly host, and, by his gait,
None of the meanest; some great potentate,
Or of the thrones above, such majesty
Invests his coming; yet not terrible,
'That I should fear, nor sociably mild,
As Raphael, that I should much confide,
But solemn and sublime; whom, not to offend,
With reverence I must meet, and thou retire.'

He ended; and the archangel soon drew nigh,
Not in his shape celestial, but as man
Clad to meet man; over his lucid arms
A military vest of purple flow'd,
Livelier than Meliboean, or the grain
Of Sarra, worn by kings and heroes old
In time of truce: Iris had dipt the woof;
His starry helm unbuckled shew'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
Inclined not, but his coming thus declared:
"Adam, Heaven's high behest no preface needs
Sufficient that thy prayers are heard; and death,
Then due by sentence when thou didst transgress,
Defeated of his seizure many days,
Given thee of grace, wherein thou mayst repent,
And one bad act with many deeds well done
Mayst cover: well may, then, thy Lord, appeased,
Redeem thee quite from death's rapacious claim:
But longer in this Paradise to dwell
Permits not; to remove thee I am come,
And send thee from the garden forth, to till
The ground whence thou wast taken, fitter soil."

He added not; for Adam, at the news
Heart-struck, with chilling gripe of sorrow stood,
That all his senses bound: Eve, who unseen,
Yet all had heard, with audible lament
Discover'd soon the place of her retire:
"O unexpected stroke, worse than of death!
Must I thus leave thee, Paradise? thus leave
Thee, native soil! these happy walks and shades,
Fit haunt of gods! where I had hope to spend,
Quiet, though sad, the respite of that day
That must be mortal to us both! O flowers,
That never will in other climate grow,
My early visitation, and my last
At even, which I bred up with tender hand
From the first opening bud, and gave ye names,
Who now shall rear ye to the sun, or rank
Your tribes, and water from the ambrosial fount!
Thee, lastly, nuptial bower, by me adorn'd
With what to sight or smell was sweet, from thee
How shall I part, and whither wander down
Into a lower world; to this obscure
And wild! how shall we breathe in other air
Less pure, accustom'd to immortal fruits!"

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

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

"Celestial, whether among the Thrones, or named
Of them the highest; for such of shape may seem
Prince above princes! gently hast thou told
Thy message, which might else in telling wound,
And, in performing, end us; what besides
Of sorrow, and dejection, and despair,
Our frailty can sustain, thy tidings bring,
Departure from this happy place, (our sweet
Recess, and only consolation left
Familiar to our eyes;) all places else
Inhospitable appear, and desolate,
Nor knowing us, nor known: and if, by prayer
Incessant, I could hope to change the will
Of Him who all things can, I would not cease
To weary Him with my assiduous cries:
But prayer against His absolute decree
No more avails than breath against the wind,
Blown stifling back on Him that breathes it forth:
Therefore to His great bidding I submit.
This most afflicts me; that, departing hence,
As from His face I shall be hid, deprived
His blessed countenance: here I could frequent,
With worship, place by place where He vouchsafed
Presence Divine, and to my sons relate,
'On this mount He appear'd; under this tree
Stood visible; among these pines His voice
I heard; here with Him at this fountain talk'd:
So many grateful altars I would rear
Of grassy turf, and pile up every stone
Of lustre from the brook, in memory
Or monument to ages, and thereon
Offer sweet-smelling gums, and fruits, and flowers
In yonder nether world where shall I seek
His bright appearances, or footsteps trace!
For though I fled Him angry, yet, recall'd
To life prolong'd and promised race, I now
Gladly behold though but His utmost skirts
Of glory, and far off His steps adore.”
To whom thus Michael, with regard benign:
“Adam, thou know’st heaven His, and all the earth,
Not this rock only; His omnipresence fills
Land, sea, and air, and every kind that lives,
Fomented by His virtual power, and warm’d:
All the earth He gave thee to possess and rule,
No despicable gift; surmise not, then,
His presence to these narrow bounds confined
Of Paradise, or Eden; this had been,
Perhaps, thy capital seat, from whence had spread
All generations, and had hither come,
From all the ends of the earth, to celebrate
And reverence thee, their great progenitor.
But this pre-eminence thou hast lost,
Brought down to dwell on even ground now with thy sons:
Yet doubt not but in valley and in plain,
God is, as here, and will be found alike
Present; and of His presence many a sign
Still following thee, still compassing thee round
With goodness and paternal love, His face
Express, and of His steps the track divine.
Which that thou mayst believe, and be confirm’d
e’er 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
True patience, and to temper joy with fear
And pious sorrow; equally inured
By moderation either state to bear,
Prosperous or adverse: so shalt thou lead
Safest thy life, and best prepared endure
Thy mortal passage when it comes. Ascend
This hill; let Eve (for I have drench’d her eyes)
Here sleep below, while thou to foresight wak’st;
As once thou slept’st, while she to life was form’d.”
To whom thus Adam gratefully replied:
“Ascend, I follow thee, safe guide, the path
Thou lead’st me; and to the hand of Heaven submit,
However chastening; to the evil turn
My obvious breast, arming to overcome
By suffering; and earn rest from labour won,
If so I may attain.” So both ascend
In the visions of God. It was a hill,
Of Paradise the highest; from whose top,
The hemisphere of earth, in clearest ken,
Stretch’d out to the amplest reach of prospect, lay
Not higher that hill, nor wider looking round,
Whereon, for different cause, the tempter 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
Of mightiest empire, from the destined walls
Of Cambalu, seat of Cathaian Cham,
And Samaracand by Oxus, Temir's throne,
To Paquin, of Sinæan kings; and thence
To Agra, and Lahor, of Great Mogul,
Down to the golden Chersonese; or where
The Persian in Ecbatan sat, or since
In Hispahan; or where the Russian Czai
In Moscow; or the Sultan in Bizance,
Turchestan-born: nor could his eye not ken
The empire of Negus to his utmost port
Ercoco, and the less maritime kings,
Mombaza, and Quiloa, and Melind,
And Sofala, (thought Ophir,) to the realm
Of Congo, and Angola farthest south:
Or thence from Niger flood to Atlas mount,
The kingdoms of Almanzor, Fez and Sus,
Morocco, and Algiers, and Tremisen;
On Europe thence, and where Rome was to sway
The world: in spirit, perhaps, he also saw
Rich Mexico, the seat of Montezume,
And Cusco in Peru, the richer seat
Of Atabalipa, and yet unspoil'd
Guiana, whose great city Geryon's sons
Call El Dorado. But to nobler sights
Michael from Adam's eyes the film removed,
Which that false fruit, that promised clearer sight
Had bred; then purged with euphryasy and rue
The visual nerve, for he had much to see,
And from the well of life three drops instill'd.
So deep the power of these ingredients pierced,
Even to the inmost seat of mental sight,
That Adam, now enforced to close his eyes,
Sunk down, and all his spirits became entranced;
But him the gentle angel by the hand
Soon raised, and his attention thus recall'd:

"Adam, now ope thine eyes, and first behold
The effects which thy original crime hath wrought
In some to spring from thee, who never touch'd
The excepted tree, nor with the snake conspired,
Nor sinnd thy sin; yet from that sin derive
Corruption, to bring forth more violent deeds."
His eyes he open'd, and beheld a field.
Part arable and tilth, whereon were sheaves
New-reap'd; the other part, sheep-walks and folds;
In the midst an altar, as the land-mark stood,
Rustic, of grassy sward: thither, anon,
A sweaty reaper from his tillage brought
First-fruits, the green ear, and the yellow sheaf,
Uncull'd, as came to hand; a shepherd next,
More meek, came with the firstlings of his flock,
Choicest and best; then, sacrificing, laid
The inwards and their fat, with incense strew'd,
On the cleft wood, and all due rites perform'd:
His offering soon propitious fire from heaven
Consumed with nimble glance, and grateful steam;
The other's not, for his was not sincere;
Whereat he inly raged, and, as they talk'd,
Smote him into the midriff with a stone
That beat out life: he fell, and, deadly pale,
Groan'd out his soul, with gushing blood effused.
Much at that sight was Adam in his heart
Dismay'd, and thus in haste to the angel cried:
"O teacher, some great mischief hath befallen
To that meek man, who well had sacrificed;
Is piety thus and pure devotion, paid?"
To whom Michael thus, he also moved, replied:
"These two are brethren, Adam, and to come
Out of thy loins: the unjust the just hath slain,
For envy that his brother's offering found
From Heaven acceptance; but the bloody fact
Will be avenged; and the other's faith, approved,
Lose no reward, though here thou see him die,
Rolling in dust and gore." To which our sire:
"Alas! both for the deed, and for the cause!
But have I now seen death? Is this the way
I must return to native dust? O sight
Of terror, foul and ugly to behold!
Horrid to think, how horrible to feel!"
To whom thus 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 the entrance than within.
Some, as thou saw'st, by violent stroke shall die;
By fire, flood, famine; by intemperance more
In meats and drinks, which on the earth shall bring
Diseases dire, of which a monstrous crew
Before thee shall appear, that thou mayst know
What misery the inabstinence of Eve
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 diseased; all maladies
Of ghastly spasm, or racking torture, qualms
Of heart-sick agony, all feverous kinds,
Convulsions, epilepsies, fierce catarrhs,
Intestine stone and ulcer, cholic pangs,
Demoniac frenzy, moping melancholy,
And moon-struck madness, pining atrophy,
Marasmus, and wide-wasting pestilence,
Dropsies, and asthmas, and joint-racking rheums.
Dire was the tossing, deep the groans; Despair
Tended the sick, busiest from couch to couch;
And over them triumphant Death his dart
Shook, but delay'd to strike, though oft invoked
With vows, as their chief good, and final hope.
Sight so deform what heart of rock could long,
Dry-eyed behold! Adam could not, but wept,
Though not of woman born; compassion quell'd
His best of man, and gave him up to tears
A space, till firmer thoughts restrain'd excess;
And, scarce recovering words, his plaint renew'd
"O miserable mankind, to what fall
Degraded, to what wretched state reserved!
Better end here unborn. Why is life given
To be thus wrested from us? rather, why
Obtruded on us thus? who, if we knew
What we receive, would either not accept
Life offer'd, or soon beg to lay it down,
Glad to be so dismiss'd in peace. Can thus
The image of God in man, created once
So goodly and erect, though faulty since,
To such unsightly sufferings be debased
Under inhuman pains? Why should not man,
Retaining still Divine similitude
In part, from such deformities be free,
And, for his Maker's image sake, exempt?"
"Their Maker's image," answer'd Michael, "thou
Forsook them, when themselves they vilified
To serve ungovern'd appetite, and took
His image whom they served, a brutish vice,
Inductive mainly to the sin of Eve.
Therefore so abject is their punishment,
Disfiguring not God's likeness, but their own;
Or, if His likeness, by themselves defaced;
While they pervert pure nature's healthful rules
To loathsome sickness; worthily, since they
God's image did not reverence in themselves."
"I yield it just," said Adam, "and submit:
But is there yet no other way, besides
These painful passages, how we may come
To death, and mix with our connatural dust?

"There is," said Michael, "if thou well observe
The rule of 'Not too much,' by temperance taught,
In what thou eat'st and drink'st; seeking from thence
Due nourishment, not gluttonous delight;
Till many years over thy head return,
So mayst thou live, till, like ripe fruit, thou drop
Into thy mother's lap, or be with ease
Gather'd, not harshly pluck'd, for death mature:
This is old age; but, then, thou must outlive
Thy youth, thy strength, thy beauty; which will change
To wither'd, weak, and gray; thy senses then,
Obtuse, all taste of pleasure must forego,
To what thou hast; and for the air of youth,
Hopeful and cheerful, in thy blood will reign
A melancholy damp of cold and dry,
To weigh thy spirits down, and last consume
The balm of life." To whom our ancestor:

"Henceforth I fly not death, nor would prolong
Life much; bent, rather, how I may be quit,
Fairest and easiest, of this cumbrous charge,
Which I must keep till my appointed day
Of rendering up, and patiently attend
My dissolution." Michael replied:

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

He look'd, and saw a spacious plain, whereon
Were tents of various hue; by some were herds
Of cattle grazing; others, whence the sound
Of instruments, that made melodious chime,
Was heard, of harp and organ; and who moved
Their stops and chords was seen; his volant touch,
Instinct through all proportions, low and high,
Fled and pursued transverse the resonant fugue.
In other part stood one who, at the forge
Labouring, two massy clods of iron and brass
Had melted, (whether found where casual fire
Had wasted woods on mountain or in vale,
Down to the veins of earth, thence gliding hot
To some cave's mouth; or whether wash'd by stream
From under ground ;) the liquid ore he drain'd
Into fit moulds prepared; from which he form'd
First, his own tools; then, what might else be wrought
Fusil or graven in metal. After these,
But on the hither side, a different sort,
From the high neighbouring hills, which was their seat.
Down to the plain descended; by their guise
Just men they seem'd, and all their study bent
To worship God aright, and know His works
Not hid; nor those things last, which might preserve
Freedom and peace to men: they on the plain
Long had not walk'd, when from the tents, behold,
A bevy of fair women, richly gay
In gems and wanton dress; to the harp they sung
Soft amorous ditties, and in dance came on:
The men, though grave, eyed them; and let their eyes
Rove without rein; till, in the amorous net
Fast caught, they liked; and each his liking chose.
And now of love they treat, till the evening star,
Love's harbinger, appear'd; then, all in heat,
They light the nuptial torch, and bid invoke
Hymen, then first to marriage rites invoked:
With feast and music all the tents resound.
Such happy interview, and fair event
Of love and youth not lost, songs, garlands, flowers,
And charming symphonies, attach'd the heart
Of Adam, soon inclined to admit delight,
The bent of nature; which he thus express'd:
"True opener of mine eyes, prime angel blest,
Much better seems this vision, and more hope
Of peaceful days portends, than those two past;
Those were of hate and death, or pain much worse:
Here nature seems fulfill'd in all her ends."
To whom thus Michael: "Judge not what is best
By pleasure, though to nature seeming meet;
Created, as thou art, to nobler end
Holy and pure, conformity divine.
Those tents thou saw'st so pleasant were the tents
Of wickedness, wherein shall dwell his race
Who slew his brother; studious they appear
Of arts that polish life, inventors rare;
Unmindful of their Maker, though His Spirit
Taught them: but they His gifts acknowledged none
Yet they a beauteous offspring shall beget;
For that fair female troop thou saw'st, that seem'd
Of goddesses, so blithe, so smooth, so gay,
Yet empty of all good, wherein consists
Woman's domestic honour and chief praise;
Bred only and completed to the taste
Of lustful 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.
Ere long to swim at large: and laugh, for which
The world ere long a world of tears must weep."

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

"From man's effeminate slackness it begins,"
Said the angel, "who should better hold his place
By wisdom, and superior gifts received.
But now prepare thee for another scene."

He look'd, and saw wide territory spread
Before him, towns, and rural works between;
Cities of men with lofty gates and towers,
Concourse in arms, fierce faces threatening war,
Giants of mighty bone and bold emprise:
Part wield their arms, part curb the foaming steed,
Single or in array of battle ranged,
Both horse and foot, nor idly must'ring stood;
One way a band select from forage drives
A herd of beeves, fair oxen and fair kine,
From a fat meadow-ground; or fleecy flock,
Ewes and their bleating lambs over the plain,
Their booty; scarce with life the shepherds fly,
But call in aid, which makes a bloody fray;
With cruel tournament the squadrons join;
Where cattle pastured late, now scatter'd lies
With carcasses and arms, the ensanguined field
Deserted: others to a city strong
Lay siege, encamp'd; by battery, scale, and mine,
Assaulting; others from the wall defend
With dart and javelin, stones, and sulphurous fire
On each hand slaughter, and gigantic deeds.
In other part the sceptred heralds call
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
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 seized with violent hands:
'Id not a cloud descending snatch'd him thence,
Unseen amid the throng: so violence
Proceeded, and oppression, and sword law,
Through all the plain, and refuge none was found.
Adam was all in tears, and to his guide
Lamenting, turn'd full sad: "O what are these!
Death's ministers, not men! who thus deal death
Inhumanly to men, and multiply
Ten thousand fold the sin of him who slew
His brother: for of whom such massacre
Make they, but of their brethren; men of men!
But who was that just man, whom had not Heaven
Rescued, had in his righteousness been lost?"

To whom thus Michael: "These are the product
Of those ill-mated marriages thou saw'st;
Where good with bad were match'd, who of themselves
Abhor to join; and, by imprudence mix'd,
Produce prodigious births of body or mind.
Such were these giants, men of high renown;
For in those days might only shall be admired,
And valour and heroic virtue call'd.
To overcome in battle, and subdue
Nations, and bring home spoils, with infinite
Manslaughter, shall be held the highest pitch
Of human glory; and for glory done
Of triumph, to be styled great conquerors,
Patrons of mankind, gods, and sons of gods;
Destroyers rightlier call'd, and plagues of men.
Thus fame shall be achieved, renown on earth;
And what most merits fame, in silence hid.
But he, the seventh from thee, whom thou beheld'st
The only righteous in a world perverse,
And therefore hated, therefore so beset
With foes, for daring single to be just,
And utter odious truth, that God would come
To judge them with His saints; Him the Most High,
Rapt in a balmy cloud with winged steeds,
Did, as thou saw'st, receive, to walk with God
High in salvation and the climes of bliss,
Exempt from death; to shew thee what reward
Awaits the good; the rest what punishment;
Which now direct thine eyes and soon behold."

He look'd, and saw the face of things quite changed;
The brazen throat of war had ceased to roar;
All now was turn'd to jollity and game,
To luxury and riot, feast and dance;
Marrying or prostituting, as befell,
Rape or adultery, where passing fair
Allured them; thence from cups to civil broils
At length a reverend sire among them came,
And of their doings great dislike declared,
And testified against their ways: he oft
Frequented their assemblies, whereso met,
Triumphs or festivals, and to them preach'd
Conversion and repentance, as to souls
In prison, under judgments imminent:
But all in vain: which, when he saw, he ceased
Contending, and removed his tents far off:
Then, from the mountain hewing timber tall,
Began to build a vessel of huge bulk;
Measured by cubit, length, and breadth, and height,
Smear'd round with pitch; and in the side a door
Contrived; and of provisions laid in large
For man and beast: when, lo! a wonder strange!
Of every beast, and bird, and insect small,
Came sevens and pairs; and enter'd in, as taught
Their order: last, the sire and his three sons,
With their four wives; and God made fast the door.
Meanwhile the south wind rose, and, with black wings
Wide-hovering, all the clouds together drove
From under heaven; the hills to their supply
Vapour, and exhalation, dust and moist,
Sent up amain. And now the thicken'd sky
Like a dark ceiling stood; down rush'd the rain
Impetuous, and continued till the earth
No more was seen; the floating vessel swum
Uplifted, and secure, with beaked prow,
Rode tilting o'er the waves; all dwellings else
Flood overwhelm'd, and them, with all their pomp,
Deep under water roll'd; sea cover'd sea,
Sea without shore: and in their palaces,
Where luxury late reign'd, sea monsters whelp'd
And stabled: of mankind, so numerous late,
All left in one small bottom swum embarked.
How didst thou grieve then, Adam, to behold
The end of all thy offspring, end so sad,
Depopulation! Thee, another flood,
Of tears and sorrow a flood, thee also drown'd,
And sunk thee as thy sons; till, gently rear'd
By the angel, on thy feet thou stood'st at last,
Though comfortless; as when a father mourns
His children, all in view destroy'd at once;
And scarce to the angel uttered'st thus thy plaint:
"O visions ill foreseen! better had I
Lived ignorant of future: so had borne
My part of evil only, each day's lot
Enough to bear: those now, that were dispensed
The burden of many ages, on me light
At once, by my foreknowledge gaining birth
Abortive, to torment me, ere their being,
With thought that they must be. Let no man seek
Henceforth to be foretold what shall befall
Him or his children; evil, he may be sure,
Which neither his foreknowing can prevent;
And he the future evil shall no less
In apprehension than in substance feel,
Grievous to bear: but that care now is past;
Man is not whom to warn; those few escaped,
Famine and anguish will at last consume,
Wandering that watery desert: I had hope,
When violence was ceased, and war on earth,
All would have then gone well; peace would have crown'd,
With length of happy days, the race of man;
But I was far deceived; for now I see
Peace to corrupt, no less than war to waste.
How comes it thus! unfold, celestial guide,
And whether here the race of man will end."

To whom thus Michael: "Those, whom last thou saw'st
In triumph and luxurious wealth, are they
First seen in acts of prowess eminent,
And great exploits, but of true virtue void,
Who, having spilt much blood, and done much waste,
Subduing nations, and achieved thereby
Fame in the world, high titles, and rich prey,
Shall change their course to pleasure, ease, and sloth,
Surfeit, and lust; till wantonness and pride
Raise out of friendship hostile deeds in peace.
The conquer'd, also, and enslaved 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
Against invaders; therefore, cool'd in zeal,
Thenceforth shall practise how to live secure,
Worldly or dissolute, on what their lords
Shall leave them to enjoy; for the earth shall bear
More than enough, that temperance may be tried:
So all shall turn degenerate, all depraved;
Justice and temperance, truth and faith, forgot;
One man except, the only son of light
In a dark age, against example good,
Against allurement, custom, and a world
Offended: fearless of reproach and scorn,
Or violence, he of their wicked ways
Shall them admonish; and before them set
The paths of righteousness, how much more safe,
And full of peace; denouncing wrath to come
On their impenitence; and shall return
Of them derided. But of God observed,
The one just man alive; by his command
Shall build a wondrous ark, as thou beheld'st,
To save himself and household from amidst
A world devote to universal wrack.
No sooner he, with them of man and beast
Select for life, shall in the ark be lodged,
And shelter'd round, but all the cataracts
Of heaven set open on the earth shall pour
Rain day and night; all fountains of the deep,
Broke up, shall heave the ocean to usurp
Beyond all bounds, till inundation rise
Above the highest hills; then shall this mount
Of Paradise by might of waves be moved
Out of his place, push'd by the horned flood,
With all his verdure spoil'd, and trees adrift,
Down the great river to the opening 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
No sanctity, if none be thither brought
By men who there frequent, or therein dwell.
And now, what further shall ensue, behold."

He look'd, and saw the ark hull on the flood,
Which now abated: for the clouds were fled,
Driven by a keen north wind, that, blowing dry,
Wrinkled the face of deluge, as decay'd;
And the clear sun on his wide watery glass
Gazed hot, and of the fresh wave largely drew,
As after thirst; which made their flowing shrink
From standing lake to tripping ebb, that stole,
With soft foot, towards the deep, who now had stop't
His sluices, as the heaven his windows shut.
The ark no more now floats, but seems on ground,
Fast on the top of some high mountain fix'd.
And now the tops of hills, as rocks, appear;
With clamour thence the rapid currents drive,
Towards the retreating sea, their furious tide.
Forthwith from out the ark a raven flies;
And after him, the surer messenger,
A dove, sent forth once and again to spy
Green tree or ground, whereon his foot may light:
The second time returning, in his bill
An olive-leaf he brings, pacific sign:
Anon dry ground appears, and from his ark
The ancient sire descends, with all his train:
Then, with uplifted hands, and eyes devout,
Grateful to Heaven, over his head beholds
A dewy cloud, and in the cloud a bow
Conspicuous, with three listed colours gay;
Betokening peace from God, and covenant new.
Whereat the heart of Adam, erst so sad,
Greatly rejoiced, and thus his joy broke forth:
"O Thou, who future things canst represent
As present, heavenly instructor, I revive
At this last sight; assured that man shall live,
With all the creatures, and their seed preserve.
Far less I now lament for one whole world
Of wicked sons destroy'd, than I rejoice
For one man found so perfect, and so just,
That God vouchsafes to raise another world
From Him, and all His anger to forget.

But say, what mean those colour'd streaks in heaven
Distended, as the brow of God appeased?
Or serve they, as a flowery verge, to bind
The fluid skirts of that same watery cloud,
Lest it again dissolve, and shower the earth?

To whom the archangel: "Dexterously thou aim'st;
So willingly doth God remit His ire,
Though late repenting Him of man depraved;
Grieved at His heart, when, looking down, He saw
The whole earth fill'd with violence, and all flesh
Corrupting each their way: yet, those removed,
Such grace shall one just man find in His sight,
That He relents, not to blot out mankind;
And makes a covenant, never to destroy
The earth again by flood, nor let the sea
Surpass his bounds, nor rain to drown the world,
With man therein or beast; but when He brings
Over the earth a cloud, will therein set
His triple-colour'd bow, whereon to look
And call to mind His covenant. Day and night,
Seed-time and harvest, heat and hoary frost,
Shall hold their course, till fire purge all things new,
Both heaven and earth, wherein the just shall dwell."

BOOK XII.

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 composed to quietness of mind and submission. Michael in either hand leads them out of Paradise, the fiery sword waving behind them, and the cherubim taking their stations to guard the place.

As one who, in his journey, bates at noon,
Though bent on speed, so here the archangel paused
Betwixt the world destroy'd and world restored.
If Adam aught, perhaps, might interpose,
Then, with transition sweet, new speech resumes:

"Thus thou hast seen one world begin, and end.
And man, as from a second stock, proceed.

Much thou hast yet to see; but I perceive
Thy mortal sight to fail; objects divine
Must needs impair and weary human sense;
Henceforth what is to come I will relate;
Thou, therefore, give due audience, and attend:

"This second source of men, while yet but few,
And while the dread of judgment past remains
Fresh in their minds, fearing the Deity,
With some regard to what is just and right
Shall lead their lives, and multiply apace;
Labouring the soil, and reaping plenteous crops,
Corn, wine, and oil; and, from the herd or flock,
Oft sacrificing bullock, lamb, or kid,
With large wine-offerings pour'd, and sacred feast,
Shall spend their days in joy unblamed, and dwell
Long time in peace, by families and tribes,
Under paternal rule, till one shall rise,
Of proud, ambitious heart, who, not content
With fair equality, fraternal state,
Will arrogate dominion undeserved
Over his brethren, and quite dispossess
Concord and law of nature from the earth:
Hunting, (and men, not beasts, shall be his game;)
With war, and hostile snare, such as refuse
Subjection to his empire tyrannous;
A mighty hunter thence he shall be styled
Before the Lord, as, in despite of heaven,
Or from heaven, claiming second sovereignty;
And from rebellion shall derive his name,
Though of rebellion others he accuse.
He, with a crew, whom like ambition joins
With him, or under him, to tyrannise,
Marching from Eden towards the west, shall find
The plain, wherein a black, bituminous gurge
Boils out from under ground, the mouth of hell:
Of brick, and of that stuff, they cast to build
A city and tower, whose top may reach to heaven.
And get themselves a name, lest, far dispersed
In foreign lands, their memory be lost:
Regardless whether good or evil fame.
But God, who oft descends to visit men
Unseen, and through their habitations walks,
To mark their doings, them beholding soon,
Comes down to see their city, ere the tower
Obstruct heaven-towers, and in derision sets
Upon their tongues a various spirit, to raise
Quite out their native language, and, instead,
To sow a jangling noise of words unknown.
Forthwith a hideous gabble rises loud
Among the builders; each to other calls,
Not understood, till hoarse, and all in rage,
As mock'd they storm. Great laughter was in heaven
And looking down to see the hubbub strange,
And hear the din. Thus was the building left
Ridiculous, and the work Confusion named."

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

To whom thus Michael: "Justly thou abhorrest
That son, who on the quiet state of men
Such trouble brought, affecting to subdue
Rational liberty; yet know withal,
Since thy original lapse, true liberty
Is lost, which always with right reason dwells,
Twinn'd, and from her hath no individual being.
Reason in man obscured, or not obey'd,
Immediately inordinate desires,
And upstart passions, catch the government
From reason, and to servitude reduce
Man, till then free. Therefore, since he permits
Within himself, unworthy powers to reign
Over free reason, God, in judgment just,
Subjects him from without to violent lords,
Who oft as undeservedly enthral
His outward freedom: tyranny must be,
Though to the tyrant thereby no excuse.
Yet sometimes nations will decline so low
From virtue, which is reason, that no wrong,
But justice, and some fatal curse annex'd,
Deprives them of their outward liberty;
Their inward lost. Witness the irreverent son
Of him who built the ark, who, for the shame
Done to his father, heard this heavy curse,
'Servant of servants,' on his vicious race.
Thus will this latter, as the former world,
Still tend from bad to worse, till God, at last,
Wearied with their iniquities, withdraw
His presence from among them, and avert
His holy eyes, resolving from thenceforth
To leave them to their own polluted ways,
And one peculiar nation to select
From all the rest, of whom to be invoked,
A nation from one faithful man to spring:
Him on this side Euphrates yet residing,
Bred up in idol worship. O that men
(Canst thou believe?) should be so stupid grown,
While yet the patriarch lived who 'scape
d the flood,
As to forsake the living God, and fall
To worship their own work in wood and stone
For gods! yet him, God the Most High vouchsafes
To call, by vision, from his father's house,
His kindred, and false gods, into a land
Which He will shew him; and from him will raise
A mighty nation, and upon him shower
His benediction so, that in his seed
All nations shall be blest: he 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 Chaldea, passing now the ford
To Haran; after him a cumbrous train
Of herds and flocks, and numerous servitude;
Not wandering poor, but trusting all his wealth
With God, who call'd him, in a land unknown.
Canaan he now attains; I see his tents
Pitch'd about Sechem, and the neighbouring plain
Of Moreh; there, by promise, he receives
Gift to his progeny of all that land,
From Hamath, northward to the desert south,
(Things by their names I call, though yet unnamed:)
From Hermon east, to the great western sea—
Mount Hermon, yonder sea; each place behold
In prospect, as I point them: on the shore,
Mount Carmel; here, the double-founted stream.
Jordan, true limit eastward; but his sons
Shall dwell to Senir, that long ridge of hills.
This ponder, that all nations of the earth
Shall in his seed be blessed: by that seed
Is meant thy great Deliverer, who shall bruise
The serpent's head; whereof to thee anon
Plainlier shall be reveal'd. This patriarch blest,  
Whom faithful Abraham due time shall call,  
A son, and of his son a grandchild, leaves,  
Like him in faith, in wisdom, and renown;  
The grandchild, with twelve sons increased, departs  
From Canaan to a land hereafter call'd  
Egypt, divided by the river Nile;  
See where it flows, disgorging at seven mouths  
Into the sea: to sojourn in that land  
He comes, invited by a younger son  
In time of dearth—a son, whose worthy deeds  
Raise him to be the second in that realm  
Of Pharaoh: there he dies, and leaves his race  
Growing into a nation; and, now grown  
Suspected to a sequent king, who seeks  
To stop their overgrowth, as inmate guests  
Too numerous; whence of guests he makes them slaves  
In hospitably, and kills their infant males:  
Till by two brethren, (those two brethren call  
Moses and Aaron,) sent from God to claim  
His people from enthrallment, they return,  
With glory and spoil, back to their promised 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 unshe'd the rivers must be turn'd;  
Frogs, lice, and flies, must all his palace fill  
With loathed 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 the Egyptian sky,  
And wheel on the earth, devouring where it rolls;  
What it devours not, herb, or fruit, or grain,  
A darksome cloud of locusts swarming down  
Must eat, and on the ground leave nothing green;  
Darkness must overshadow all his bounds,  
Palpable darkness, and blot out three days;  
Last, with one midnight-stroke, all the first-born  
Of Egypt must lie dead. Thus, with ten wounds;  
The river-dragon, tamed, at length submits  
To let his sojourners depart, and oft  
Humbles his stubborn heart, but still as ice  
More harden'd after thaw; till, in his rage  
Pursuing whom he late dismiss'd, the sea  
Swallows him with his host, but them lets pass,  
As on dry land, between two crystal walls;  
Awed by the rod of Moses so to stand  
Divided, till his rescued gain their shore:
Such wondrous power God to His saint will lend,
Though present in His angel, who shall go
Before them in a cloud, and pillar of fire;
By day a cloud, by night a pillar of fire;
To guide them in their journey, and remove
Behind them, while the obdurate king pursues.
All night he will pursue, but his approach
Darkness defends between till morning watch;
Then through the fiery pillar and the cloud,
God, looking forth, will trouble all his host,
And craze their chariot-wheels: when, by command,
Moses once more his potent rod extends
Over the sea; the sea his rod obeys;
On their embattled ranks the waves return,
And overwhelm their war; the race elect
Safe towards Canaan, from the shore, advance
Through the wild desert; not the readiest way,
Lest, entering on the Canaanite alarm'd,
War terrify them, inexpert, and fear
Return them back to Egypt, choosing rather
Inglorious life with servitude; for life,
To noble and ignoble, is more sweet
Untrain'd in arms, where rashness leads not on.
This also shall they gain by their delay
In the wide wilderness; there they shall found
Their government, and their great senate choose
Through the twelve tribes, to rule by laws ordain'd:
God, from the mount of Sinai, whose gray top
Shall tremble, He descending, will Himself,
In thunder, lightning, and loud trumpets' sound,
Ordain them laws; part, such as appertain
To civil justice; part, religious rites
Of sacrifice; informing them, by types
And shadows, of that destined Seed to bruise
The serpent, by what means He shall achieve
Mankind's deliverance. But the voice of God
To mortal ear is dreadful: they beseech
That Moses might report to them His will,
And terror cease; He grants what they besought,
Instructed that to God is no access
Without mediator, whose high office now
Moses in figure bears, to introduce
One greater, of whose day he shall foretell,
And all the prophets in their age, the times
Of great Messiah shall sing. Thus, laws and rites
Establish'd, such delight hath God in men
Obedient to His will, that He vouchsafes
Among them to set up His tabernacle—
The Holy One with mortal men to dwell.
By His prescript a sanctuary is framed
Of cedar, overlaid with gold; therein
An ark, and in the ark His testimony,
The records of His covenant; over these
A mercy-seat of gold, between the wings
Of two bright cherubim; before Him burn
Seven lamps, as in a zodiac, representing
The heavenly fires; over the tent a cloud
Shall rest by day, a fiery gleam by night,
Save when they journey, and at length they come,
Conducted by His angel, to the land
Promised to Abraham 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 heaven stand still
A day entire, and night's due course adjourn,
Man's voice commanding, 'Sun, in Gibeon stand,
And thou, moon, in the vale of Ajalon,
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 interposed: "O sent from heaven,
Enlightener of my darkness, gracious things
Thou hast reveal'd, those chiefly which concern
Just Abraham and his seed: now first I find
Mine eyes true opening, and my heart much eased,
Erewhile perplex'd with thoughts, what would become
Of me and all mankind: but now I see
His day, in whom all nations shall be blest;
Favour unmerited by me, who sought
Forbidden knowledge by forbidden means.
This yet I apprehend not; why to those
Among whom God will deign to dwell on earth,
So many and so various laws are given?
So many laws argue so many sins
Among them; how can God with such reside?"
To whom thus Michael: "Doubt not but that sin
Will reign among them, as of thee begot;
And, therefore, was law given them, to evince
Their natural pravity, by stirring up
Sin against law to fight: that when they see
Law can discover sin, but not remove,
Save by those shadowy expiations weak,
The blood of bulls and goats, they may conclude
Some blood more precious must be paid for man:
Just for unjust; that in such righteousness,
To them by faith imputed, they may find
Justification towards God, and peace
Of conscience, which the law by ceremonies
Cannot appease, nor man the moral part
Perform, and, not performing, cannot live.
So law appears imperfect, and but given
With purpose to resign them, in full time,
Up to a better covenant, disciplined
From shadowy types to truth; from flesh to spirit;
From imposition of strict laws to free
Acceptance of large grace; from servile fear
To filial; works of law to works of faith.
And, therefore, shall not Moses, though of God
Highly beloved, being but the minister
Of law, his people into Canaan lead;
But Joshua, whom the Gentiles Jesus call,
His name and office bearing, who shall quell
The adversary serpent, and bring back,
Through the world's wilderness, long-wander'd mar
Safe to eternal Paradise of rest.
Meanwhile they, in their earthly Canaan placed,
Long time shall dwell and prosper, but when sins
National interrupt their public peace,
Provoking God to raise them enemies;
From whom as oft He saves them penitent,
By judges first, then under kings; of whom
The second, both for piety renown'd
And puissant deeds, a promise shall receive
Irrevocable, that his regal throne
For ever shall endure: the like shall sing
All prophecy, that of the royal stock
Of David (so I name this king) shall rise
A Son, the woman's seed to thee foretold,
Foretold to Abraham, as in whom shall trust
All nations; and to kings foretold, of kings
The last; for of His reign shall be no end.
But first, a long succession must ensue;
And his next son, for wealth and wisdom famed
The clouded ark of God, till then in tents
Wandering, shall in a glorious temple enshrins
Such follow him as shall be register'd
Part good, part bad; of bad the longer scroll:
Whose foul idolatries, and other faults,
Heap'd to the popular sum, will so incense
God, as to leave them, and expose their land,
Their city, His temple, and His holy ark,
With all His sacred things, a scorn and prey
To that proud city, whose high walls thou saw'st
Left in confusion; Babylon thence call'd.
There in captivity He lets them dwell
The space of seventy years; then brings them back
Remembering mercy, and His covenant sworn
To David, 'stablish'd as the days of heaven.
Return'd from Babylon by leave of kings,
Their lords, whom God disposed, the house of God
They first re-edify, and for a while
In mean estate live moderate, till, grown
In wealth and multitude, factious they grow:
But first among the priests dissension springs;
Men who attend the altar, and should most
Endeavour peace: their strife pollution brings
Upon the temple itself; at last they seize
The sceptre, and regard not David's sons;
Then lose it to a stranger, that the true
Anointed King Messiah might be born
Barr'd of His right; yet at His birth a star,
Unseen before in heaven, 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 quire
Of squadron'd angels hear His carol sung.
A virgin is His mother, but His sire
The power of the Most High: He shall ascend
The throne hereditary, and bound His reign
With earth's wide bounds, His glory with the heavens
He ceased; discerning Adam, with such joy
Surcharged, as had, like grief, been dew'd in tears,
Without the vent of words; which these he breathed:
"O prophet of glad tidings, finisher
Of utmost hope! now clear I understand
What oft my steadiest thoughts have search'd in vain;
Why our great Expectation should be call'd
The seed of woman: virgin mother, hail!
High in the love of Heaven; yet from my loins
Thou shalt proceed, and from thy womb the Son
Of God Most High; so God with man unites.
Needs must the serpent now his capital bruise
Expect with mortal pain; say where and when
Their fight; what stroke shall bruise the Victor's heel?
To whom thus Michael: "Dream not of their fight,
As of a duel, or the local wounds
Of head or heel: not, therefore, joins the Son
Manhood to Godhead, with more strength to foil
Thy enemy; nor so is overcome
Satan, whose fall from heaven, a deadlier bruise,
Disabled not to give thee thy death's wound:
Which He, who comes thy Saviour, shall recure.
Not by destroying Satan, but his works
In thee, and in thy seed: nor can this be.
But by fulfilling that which thou didst want,
Obedience to the law of God, imposed
On penalty of death; and suffering death,
The penalty to thy transgression due,
And due to theirs, which out of thine will grow:
So only can high justice rest appaid.
The law of God exact He shall fulfil
Both by obedience and by love, though love
Alone fulfil the law; thy punishment
He shall endure, by coming in the flesh
To a reproachful life and cursed death;
Proclaiming life to all who shall believe
In His redemption, and that His obedience,
Imputed, becomes theirs by faith; His merits
To save them, not their own, though legal, works.
For this He shall live hated, be blasphemed,
Seized on by force, judged, and to death condemned
A shameful and accursed, nail'd to the cross
By His own nation; slain for bringing life:
But to the cross He nails thy enemies,
The law that is against thee, and the sins
Of all mankind with Him there crucified,
Never to hurt them more who rightly trust
In this His satisfaction. So He dies,
But soon revives; death over Him no power
Shall long usurp; ere the third dawning light,
Return, the stars of morn shall see Him rise
Out of His grave, fresh as the dawning light,
Thy ransom paid, which man from death redeems,
His death for man, as many as offer'd life
Neglect not, and the benefit embrace
By faith not void of works. This godlike act
Annuls thy doom, the death thou shouldst have died
In sin for ever lost from life: this act
Shall bruise the head of Satan, crush his strength,
Defeating Sin and Death, his two main arms;
And fix far deeper in his head their stings
Than temporal death shall bruise the Victor's heel,
Or theirs whom He redeems; a death, like sleep,
A gentle wafting to immortal life.
Nor after resurrection shall He stay
Longer on earth than certain times to appear
To His disciples, men who in His life
Still follow'd Him; to them shall leave in charge
To teach all nations what of Him they learn'd,
And His salvation; them who shall believe
Baptizing in the profluent stream, the sign
Of washing them from guilt of sin to life
Pure and in mind prepared, if so befall,
For death, like that which the Redeemer died.
All nations they shall teach; for, from that day,
Not only to the sons of Abraham's loins
Salvation shall be preach'd, but to the sons
Of Abraham's faith wherever through the world;
So in his seed all nations shall be blest.
Then to the heaven of heavens He shall ascend,
With victory, triumphing through the air,
Over His foes and thine; there shall surprise
The serpent, prince of air, and drag in chains
Through all His realm, and there confounded leave.
Then enter into glory, and resume
His seat at God's right hand, exalted high
Above all names in heaven; and thence shall come,
When this world's dissolution shall be ripe,
With glory and power, to judge both quick and dead
To judge the unfaithful dead, but to reward
His faithful, and receive them into bliss,
Whether in heaven or earth; for then the earth
Shall all be Paradise, far happier place
Than this of Eden, and far happier days."
So spake the archangel Michael; then paused,
As at the world's great period; and our sire,
Replete with joy and wonder, thus replied:
"O goodness infinite, goodness immense!
That all this good of evil shall produce,
And evil turn to good; more wonderful
Than that which by creation first brought forth
Light out of darkness! Full of doubt I stand,
Whether I should repent me now of sin
By me done, and occasion'd, or rejoice
Much more, that much more good thereof shall spring
To God more glory, more good-will to men
From God, and over wrath grace shall abound.
But say, if our Deliverer up to heaven
Must reascend, what will betide the few,
His faithful, left among the unfaithful herd,
The enemies of truth! Who, then, shall guide
His people—who defend! Will they not deal
Worse with His followers than with Him they dealt?"
"Be sure they will," said the angel; "but from heaven
He to His own a Comforter will send,
The promise of the Father, who shall dwell
His Spirit within them; and the law of faith,
Working through love, upon their hearts shall write,
To guide them in all truth, and also arm
With spiritual 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 recompensed,
And oft supported so as shall amaze
Their proudest persecutors; for the Spirit,
Pour'd first on His apostles, whom He sends
To evangelise the nations, then on all
Baptized, shall them with wondrous gifts endue
To speak all tongues, and do all miracles,
As did their Lord before them. Thus they win
Great numbers of each nation to receive
With joy the tidings brought from heaven: at length
Their ministry perform'd, and race well run,
Their doctrine and their story written left,
They die; but in their room, as they forewarn,
Wolves shall succeed for teachers, grievous wolves,
Who all the sacred mysteries of heaven
To their own vile advantages shall turn,
Of lucre and ambition; and the truth
With superstitions and traditions taint,
Left only in those written records pure,
Though not but by the Spirit understood.
Then shall they seek to avail themselves of names,
Places, and titles, and with these to join
Secular power, though feigning still to act
By spiritual, to themselves appropriating
The Spirit of God, promised alike, and given
To all believers; and, from that pretence,
Spiritual laws by carnal power shall force
On every conscience; laws, which none shall find
Left them enroll'd, or what the spirit within
Shall on the heart engrave. What will they, then,
But force the Spirit of Grace itself, and bind
His consort Liberty! What but unbuild
His living temples, built by faith to stand,
Their own faith, not another's! for, on earth,
Who against faith and conscience can be heard
Infallible? Yet many will presume:
Whence heavy persecution shall arise
On all who in the worship persevere,
Of spirit and truth; the rest, far greater part,
Will deem in outward rites and specious forms
Religion satisfied; truth shall retire
Bestuck with slanderous darts, and works of faith
Rarely be found. So shall the world go on,
To good malignant, to bad men benign,
Under her own weight groaning, till the day
Appear of respiration to the just,
And vengeance to the wicked, at return
Of Him so lately promised to thy aid,
The woman's Seed; obscurely then foretold,
Now ampler known thy Saviour and thy Lord;
Last, in the clouds, from heaven, to be reveal'd,
In glory of the Father, to dissolve
Satan with his perverted world; then raise
From the conflagrant mass, purged and refined,
New heavens, new earth, ages of endless date,
Founded in righteousness, and peace, and love;
To bring forth fruits, joy and eternal bliss."

He ended; and thus Adam last replied:
"How soon hath thy prediction, seer blest,
Measured this transient world, the race of time,
Till time stand fix'd! Beyond is all abyss,
Greatly instructed I shall hence depart;
Greatly in peace of thought; and have my fill
Of knowledge, what this vessel can contain;
Beyond which was my folly to aspire.
Henceforth I learn, that to obey is best,
And love, with fear, the only God; to walk
As in His presence, ever to observe
His providence, and on Him sole depend,
Merciful over all His works, with good
Still overcoming evil, and by small
Accomplishing great things; by things deem'd weak
Subverting worldly strong, and worldly wise
By simply meek; that suffering for truth's sake
Is fortitude to highest victory;
And, to the faithful, death the gate of life;
Taught this by His example, whom I now
Acknowledge my Redeemer ever blest."

To whom thus also the angel last replied:
"This having learn'd, thou hast attain'd the sum
Of wisdom; hope no higher, though all the stars
Thou know'st by name, and all the ethereal powers
All secrets of the deep, all Nature's works,
Or works of God in heaven, air, earth, or sea,
And all the riches of this world enjoy'dst,
And all the rule, one empire; only add
Deeds to thy knowledge answerable; add faith,
Add virtue, patience, temperance; add loave,
By name to come call'd charity, the seal
Of all the rest: then wilt thou not be loath
To leave this Paradise, but shalt possess
A paradise within thee, happier far.
Let us descend now, therefore, from this top
Of speculation; for the hour precise
Exacts our parting hence; and, see! the guards
By me encamp'd on yonder hill. expect
Their motion, at whose front a flaming sword,
in signal of remove, waves fiercely round.
We may no longer stay: go, waken Eve;
Her also I with gentle dreams have calm'd,
Portending good, and all her spirits composed
To meek submission: thou, at season fit,
Let her with thee partake what thou hast heard;
Chiefly, what may concern her faith to know,
The great deliverance by her seed to come
(For by the woman's seed) on all mankind;
That ye may live, which will be many days,
Both in one faith unanimous, though sad,
With cause, for evils past, yet much more cheer'd
With meditation on the happy end.”

He ended, and they both descend the hill;
Descended, Adam to the bower, where Eve
Lay sleeping, ran before, but found her waked;
And thus with words not sad she him received:

“Whence thou return'st, and whither went'st, I
know;
For God is also in sleep; and dreams advise,
Which He hath sent propitious, some great good
Presaging, since, with sorrow and heart's distress
Wearyed, I fell asleep: but now lead on—
In me is no delay: with thee to go,
Is to stay here; without thee here to stay,
Is to go hence unwilling; thou to me
Art all things under heaven, all places thou,
Who for my wilful crime art banish'd hence.
This further consolation yet secure
I carry hence; though all by me is lost,
Such favour I, unworthy, am vouchsafed,
By me the promised Seed shall all restore.”

So spake our mother Eve; and Adam heard,
Well pleased, but answer'd not; for now, too nigh
The archangel stood; and from the other hill
To their fix'd station, all in bright array,
The cherubim descended, on the ground
Gliding meteorous, as evening mist,
Risen from a river, o'er the marish glides,
And gathers ground fast at the labourer's heel,
Homeward returning. High in front advanced,
The brandish'd sword of God before them blazed,
Fierce as a comet; which, with torrid heat,
And vapour as the Lybian air adust,
Began to parch that temperate clime; whereat
In either hand the hastening angel caught
Our lingering parents, and to the eastern gate
Led them direct, and down the cliff as fast
To the subdued plain; then disappear'd.
They, looking back, all the eastern side beheld
Of Paradise, so late their happy seat,
Waved over by that flaming brand; the gate
With dreadful faces throng'd, and fiery arms.
Some natural tears they dropt, but wiped them soon
The world was all before them, where to choose
Their place of rest, and Providence their guide:
They, hand in hand, with wandering steps and slow
Through Eden took their solitary way.
Paradise Regained.
PARADISE REGAINED.

BOOK I.

The subject proposed. Invocation of the Holy Spirit. John baptizing at the river Jordan. Jesus coming there, is baptized; and is attested by the descent of the Holy Ghost, and by a voice from heaven, to be the Son of God. Satan, who is present, flies up into the regions of the air; where, summoning his infernal council, he acquaints them with his apprehensions that Jesus is that seed of the woman destined to destroy all their power, and points out to them the necessity of bringing the matter to proof, and of attempting, to counteract and defeat the person from whom they have so much to dread. This office he undertakes, and sets out on his enterprise. In the meantime, God, in the assembly of holy angels, declares that He has given up His Son to be tempted by Satan; but foretells that the tempter shall be completely defeated by Him upon which the angels sing a hymn of triumph. Jesus is led up by the Spirit into the wilderness, while He is meditating on the commencement of His great office of Saviour of mankind. He narrates, in a soliloquy, what divine and philanthropic impulses He had felt from His early youth, and how His mother, Mary, had acquainted Him with the circumstances of His birth, and informed Him that He was no less a person than the Son of God; to which He adds what His own reflections and inquiries had supplied, in confirmation of this great truth, and particularly dwells on the recent attestation of it at the river Jordan. Our Lord passes forty days, fasting, in the wilderness; where the wild beasts become harmless in His presence. Satan now appears under the form of an old peasant, and enters into discourse with our Lord. Jesus replies. Satan rejoins with a description of the difficulty of supporting life in the wilderness; and entreats Jesus, if He be really the Son of God, to manifest His divine power, by changing some of the stones into bread. Jesus reproves him, and, at the same time, tells him that He knows who He is. Satan avows himself, and offers an artful apology. Our blessed Lord severely reprehends him, and confutes every part of his justification. Satan still endeavours to justify himself; and, professing his admiration of Jesus, and his regard for virtue, requests to be permitted at a future time to hear more of His conversation; but is answered, that this must be as he shall find permission from above. Satan then disappears, and the book closes with a short description of night coming on in the desert.

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 tried
Through all temptation, and the tempter foil'd
In all his wiles, defeated and repulsed,
And Eden raised in the waste wilderness.

Thou Spirit, who ledd'st this glorious eremite
Into the desert, his victorious field,
Against the spiritual foe, and brought'st him thence
By proof the undoubted Son of God, inspire,
As thou art wont, my prompted song,
Else mute.

And bear through height or depth of nature's bounds.
Above heroic, though in secret done,
And unrecorded left through many an age;
Worthy to have not remain'd so long unsung.

Now had the great proclaimer, with a voice
More awful than the sound of trumpet, cried
Repentance, and heaven's kingdom nigh at hand
To all baptized: to his great baptism flock'd
With awe the regions round, and with them came
From Nazareth, the son of Joseph deem'd
To the flood Jordan; came, as then obscure,
Unmark'd, unknown; but Him the Baptist soon
Descried, divinely warn'd, and witness bore
As to His worthier, and would have resign'd
To Him his heavenly office; nor was long
His witness unconfirm'd: on Him baptized
Heaven open'd, and in likeness of a dove
The Spirit descended, while the Father's voice
From heaven pronounced Him his beloved Son.
That heard the adversary, who, roving still
About the world, at that assembly famed
Would not be last, and, with the voice divine
Nigh thunder-struck, the exalted man, to whom
Such high attest was given, a while survey'd
With wonder; then, with envy fraught and rage,
Flies to his place, nor rests, but in mid air
To council summons all his mighty peers,
Within thick clouds, and dark, tenfold involved,
A gloomy consistory; and them amidst,
With looks aghast and sad, he thus bespake:

"O ancient powers of air, and this wide world
(For much more willingly I mention air,
This our old conquest, than remember hell,
Our hated habitation;) well ye know
How many ages, as the years of men,
This universe we have possess'd and ruled
In manner at our will, the affairs of earth,
Since Adam and his facila consort, Eve,
Lost Paradise, deceived by me; though since
With dread attending when that fatal wound
Shall be inflicted by the seed of Eve
Upon my head. Long the decrees of Heaven
Delay, for longest time to him is short;
And now, too soon for us, the circling hours
This dreaded time have compass’d, wherein we
Must bide the stroke of that long-threaten’d wound
(At least, if so we can, and, by the head
Broken, be not intended all our power
To be infringed, our freedom and our being,
In this fair empire won of earth and air:)
For this ill news I bring, the woman’s Seed,
Destined to this, is late of woman born:
His birth to our just fear gave no small cause;
But His growth now to youth’s full flower, displaying
All virtue, grace, and wisdom to achieve
Things highest, greatest, multiplies my fear.
Before Him a great prophet, to proclaim
His coming, is sent harbinger, who all
Invites, and in the consecrated stream
Pretends to wash off sin, and fit them, so
Purified, to receive Him pure, or rather
To do Him honour as their King: all come,
And He Himself among them was baptized;
Not thence to be more pure, but to receive
The testimony of Heaven, that who He is
Thenceforth the nations may not doubt. I saw
The prophet do Him reverence; on Him, rising
Out of the water, heaven above the clouds
Unfold her crystal doors; thence on His head
A perfect dove descend (whate’er it meant,)
And out of heaven the sovereign voice I heard,
‘This is my Son beloved,—in Him am pleased.
His mother, then, is mortal, but His Sire
He who obtains the monarchy of heaven:
And what will He not do to advance His Son?
His first-begot we know, and sore have felt,
When His fierce thunder drove us to the deep;
Who this is we must learn, for man He seems
In all His lineaments, though in His face
The glimpses of His Father’s glory shine.
Ye see our danger on the utmost edge
Of hazard, which admits no long debate,
But must with something sudden be opposed
(Not force, but well-couch’d fraud, well-woven snares,)}
Ere in the head of nations He appear,
Their King, their Leader, and Supreme on earth.
I, when no other durst, sole undertook
The dismal expedition, to find out
And ruin Adam, and the exploit perform'd
Successfully: a calmer voyage now
Will waft me; and the way, found prosperous once,
Induces best to hope of like success."

He ended, and his words impression left
Of much amazement to the infernal crew,
Distracted and surprised with deep dismay
At these sad tidings; but no time was then
For long indulgence to their fears or grief.
Unanimous they all commit the care
And management of this main enterprise
To him, their great dictator, whose attempt
At first against mankind so well had thrived
In Adam's overthrow, and led their march
From hell's deep-vaulted den to dwell in light,
Regents, and potentates, and kings, yea, gods,
Of many a pleasant realm and province wide.
So to the coast of Jordan he directs
His easy steps, girded with snaky wiles,
Where he might likeliest find this new-declared,
This man of men, attested Son of God,
Temptation and all guile on Him to try;
So to subvert whom he suspected raised
To end his reign on earth, so long enjoy'd:
But, contrary, unweeting he fulfill'd
The purposed counsel, pre-ordain'd and fix'd,
Of the Most High, who, in full frequency bright
Of angels, thus to Gabriel smiling spake:

"Gabriel, this day, by proof, thou shalt behold,
Thou and all angels conversant on earth
With man or men's affairs, how I begin
I'o verify that solemn message, late
On which I sent thee to the virgin pure
In Galilee, that she should bear a son,
Great in renown, and call'd the Son of God:
Then told'st her, doubting how these things could be
To her a virgin, that on her should come
The Holy Ghost, and the power of the Highest
O'ershadow her. This man, born and now upgrown,
To shew Him worthy of His birth divine
And high prediction, henceforth I expose
To Satan: let him tempt, and now assay
His utmost subtlety, because he boasts
And vaunts of his great cunning to the throng
Of his apostasy; he might have learnt
Less overweening, since he fail'd in Job,
Whose constant perseverance overcame
Whate'er his cruel malice could invent."
He now shall know I can produce a man,
Of female seed, far abler to resist
All his solicitations, and at length
All his vast force, and drive him back to hell;
Winning, by conquest, what the first man lost,
By fallacy surprised. But first I mean
To exercise Him in the wilderness;
There He shall first lay down the rudiments
Of His great warfare, ere I send Him forth
To conquer Sin and Death, the two grand foes,
By humiliation and strong sufferance:
His weakness shall o'ercome Satanic strength,
And all the world, and mass of sinful flesh;
That all the angels and ethereal powers,
They now, and men hereafter, may discern.
From what consummate virtue I have chose
This perfect man, by merit call'd my Son,
To earn salvation for the sons of men."

So spake the eternal Father, and all heaven
Admiring stood a space; then into hymns
Burst forth, and in celestial measures moved,
Circling the throne, and singing, while the hand
Sung with the voice, and this the argument:
"Victory and triumph to the Son of God,
Now entering His great duel, not of arms,
But to vanquish, by wisdom, hellish wiles!
The Father knows the Son; therefore secure
Ventures His filial virtue, though untried,
Against whate'er may tempt, whate'er seduce,
Allure, or terrify, or undermine.
Be frustrate, all ye stratagems of hell,
And, devilish machinations, come to naught!"

So they in heaven their odes and vigils tuned
Meanwhile, the Son of God, who yet some days
Lodged in Bethabara, where John baptized,
Musing, and much revolving in His breast,
How best the mighty work He might begin
Of Saviour to mankind, and which way first
Publish His God-like office, now mature,
One day forth walk'd alone, the Spirit leading,
And His deep thoughts, the better to converse
With solitude, till, far from track of men,
Thought following thought, and step by step led on,
He enter'd now the bordering desert wild,
And, with dark shades and rocks environ'd round.
His holy meditations thus pursued:

"O, what a multitude of thoughts at once
Awaken'd in me swarm, while I consider
What from within I feel myself, and hear
What from without comes often to my ears,
Ill sorting with my present state compared!
When I was yet a child, no childish play
To me was pleasing; all my mind was set
Serious to learn and know, and thence to do
What might be public good; myself I thought
Born to that end, born to promote all truth,
All righteous things; therefore, above my years,
The law of God I read, and found it sweet;
Made it my whole delight, and in it grew
To such perfection, that, ere yet my age
Had measured twice six years, at our great feast
I went into the temple, there to hear
The teachers of our law, and to propose
What might improve my knowledge or their own
And was admired by all: yet this not all
To which my spirit aspired; victorious deeds
Flamed in my heart, heroic acts, one while
To rescue Israel from the Roman yoke;
Then to subdue and quell, o'er all the earth,
Brute violence and proud tyrannic power,
Till truth were freed, and equity restored:
Yet held it more humane, more heavenly, first,
By winning words, to conquer willing hearts,
And make persuasion do the work of fear;
At least to try, and teach the erring soul,
Not wilfully misdoing, but unaware
Misled; the stubborn only to subdue.
These growing thoughts my mother soon perceiving,
By words at times cast forth, inly rejoiced,
And said to me apart, 'High are Thy thoughts,
O Son, but nourish them, and let them soar
To what height sacred virtue and true worth
Can raise them, though above example high;
By matchless deeds express Thy matchless Sire,
For know, Thou art no Son of mortal man;
Though men esteem Thee low of parentage,
Thy Father is the eternal King, who rules
All heaven and earth, angels and sons of men;
A messenger from God foretold Thy birth
Conceived in me a virgin; he foretold
Thou shouldst be great, and sit on David's throne,
And of Thy kingdom there should be no end.
At Thy nativity, a glorious quire
Of angels, in the fields of Bethlehem, sung
To shepherds, watching at their folds by night,
And told them the Messiah now was born,
Where they might see Him, and to Thee they came,
Directed to the mangor where Thou lav'st.
For in the inn was left no better room:
A star, not seen before, in heaven appearing,
Guided the wise men thither from the east,
To honour Thee with incense, myrrh, and gold;
By whose bright course led on they found the place,
Affirming it Thy star, new-graven in heaven,
By which they knew the King of Israel born.
Just Simeon and prophetic Anna, warn'd
By vision, found Thee in the temple, and spake,
Before the altar and the vested priest,
Like things of Thee to all that present stood.'

"This having heard, straight I again revolved
The law and prophets, searching what was writ
Concerning the Messiah, to our scribes
Known partly, and soon found of whom they spake
I am; this chiefly, that my way must lie
Through many a hard assay, even to the death,
Ere I the promised kingdom can attain,
Or work redemption for mankind, whose sins'
Full weight must be transferr'd upon my head.
Yet, neither thus dishearten'd, nor dismay'd,
The time prefix'd I waited; when, behold
The Baptist, (of whose birth I oft had heard,
Not knew by sight,) now come, who was to come
Before Messiah, and His way prepare!
I, as all others, to his baptism came,
Which I believed was from above; but he
Straight knew me, and with loudest voice proclaimed
Me Him, (for it was shewn him so from heaven,)
Me Him, whose harbinger he was; and first
Refused on me his baptism to confer,
As much his greater, and was hardly won:
But, as I rose out of the laving stream,
Heaven open'd her eternal doors, from whence
The Spirit descended on me like a dove;
And last, the sum of all, my Father's voice,
Audibly heard from heaven, pronounced me His,
Me His beloved Son, in whom alone
He was well pleased; by which I knew the time
Now full, that I no more should live obscure;
But openly begin, as best becomes
The authority which I derived from heaven.
And now by some strong motion I am led
Into this wilderness, to what intent
I learn not yet: perhaps I need not know
For what concerns my knowledge God reveals.

So spake our Morning Star, then in His rise,
And, looking round, on every side beheld
A pathless desert, dusk with horrid shades;
The way He came not having mark'd, return
Was difficult, by human steps untrod;
And He still on was led, but with such thoughts
Accompanied of things past and to come
Lodged in His breast, as well might recommend
Such solitude before choicest society.
Full forty days He pass'd, whether on hill
Sometimes, anon in shady vale, each night
Under the covert of some ancient oak,
Or cedar, to defend Him from the dew,
Or harbour'd in one cave, is not reveal'd;
Nor tasted human food nor hunger felt,
Till those days ended; hunger'd then, at last,
Among wild beasts: they at His sight grew mild,
Nor sleeping Him, nor waking, harm'd;
His walk
The fiery serpent fled, and noxious worm,
The lion and fierce tiger glared aloof.
But now an aged man, in rural weeds,
Following, as seem'd, the quest of some stray ewe,
Or wither'd sticks to gather, which might serve
Against a winter's day, when winds blow keen,
To warm him wet return'd from field at eve,
He saw approach, who first with curious eye
Perus'd Him, then with words thus utter'd spake:
"Sir, what ill chance hath brought Thee to this place
So far from path or road of men, who pass
In troop or caravan? for single none
Durst ever, who return'd, and dropt not here
His carcass, pined with hunger and with drought.
I ask the rather, and the more admire,
For that to me Thou seem'st the man, whom late
Our new baptising prophet, at the ford
Of Jordan, honour'd so, and call'd Thee Son
Of God: I saw and heard, for we sometimes
Who dwell this wild, constrain'd by want, come forth
To town or village nigh (nighest is far),
Where aught we hear, and curious are to hear,
What happens new; fame also finds us out."
To whom the Son of God: "Who brought me hither,
Will bring me hence; no other guide I seek."
"By miracle He may," replied the swain;
"What other way I see not; for we here
Live on tough roots and stubs, to thirst inured
More than the camel, and to drink go far,
Men to much misery and hardship born:
But, if Thou be the Son of God, command
That out of these hard stones be made Thee bread:
So shalt Thou save Thyself, and us relieve
With food, whereof we wretched seldom taste."

He ended, and the Son of God replied:
"Think'st thou such force in bread? Is it not written
(For I discern thee other than thou seem'st),
Man lives not by bread only, but each word
Proceeding from the mouth of God, who fed
Our fathers here with manna; in the mount
Moses was forty days, nor ate, nor drank;
And forty days, Elijah, without food,
Wander'd this barren waste; the same I now:
Why dost thou, then, suggest to Me distrust,
Knowing who I am, as I know who thou art?"
Whom thus answer'd the arch-fiend, now undisguised:
"'Tis true, I am that spirit unfortunate,
Who, leagued with millions more in rash revolt,
Kept not my happy station, but was driven
With them from bliss to the bottomless deep;
Yet to that hideous place not so confined
By rigour unconniving, but that oft,
Leaving my dolorous prison, I enjoy
Large liberty to round this globe of earth,
Or range in the air; nor from the heaven of heavens
Hath He excluded my resort sometimes.
I came among the sons of God, when He
Gave up into my hands Uzzean Job,
To prove him, and illustrate his high worth;
And, when to all His angels He proposed
To draw the proud king Ahab into fraud,
That he might fall in Ramoth, they demurring,
I undertook that office, and the tongues
Of all his flattering prophets glibb'd with lies
To his destruction, as I had in charge;
For what He bids I do. Though I have lost
Much lustre of my native brightness, lost
To be beloved of God, I have not lost
To love, at least contemplate and admire,
What I see excellent in good, or fair,
Or virtuous; I should so have lost all sense:
What can be then less in me than desire
To see Thee, and approach Thee, whom I know
Declared the Son of God, to hear attent
Thy wisdom, and behold Thy God-like deeds!
Men generally think me much a foe
To all mankind: why should I? they to me
Never did wrong or violence: by them
I lost not what I lost, rather by them
I gain'd what I have gain'd, and with them dwell,
Copartner in these regions of the world,
If not disposer; lend them oft my aid,
Oft my advice by presages and signs
And answers, oracles, portents, and dreams,  
Whereby they may direct their future life.  
Envy they say excites me, thus to gain  
Companions of my misery and woe.  
At first it may be; but long since with woe  
Nearer acquainted, now I feel, by proof,  
That fellowship in pain divides not smart,  
Nor lightens aught each man's peculiar load,  
Small consolation, then, were man adjoin'd.  
This wounds me most (what can it less?) that man.  
Man fallen, shall be restored; I never more.”  
To whom our Saviour sternly thus replied:  
“Deservedly thou grievest, composed of lies  
From the beginning, and in lies wilt end;  
Who boast'st release from hell, and leave to come  
Into the heaven of heavens: thou comest, indeed,  
As a poor miserable captive thrall  
Comes to the place where he before had sat  
Among the prime in splendour; now deposed,  
Ejected, emptied, gazed, unpitied, shunn'd,  
A spectacle of ruin, or of scorn,  
To all the host of heaven; the happy place  
Imparts to thee no happiness, no joy;  
Rather inflames thy torment, representing  
Lost bliss, to thee no more communicable;  
Sc never more in hell than when in heaven.  
But wilt thou art serviceable to heaven's King.  
Wilt thou impute to obedience what thy fear  
Extorts, or pleasure to do ill excites?  
What but thy malice moved thee to misdeem  
Of righteous Job, then cruelly to afflict him  
With all inflictions? but his patience won.  
The other service was thy chosen task,  
To be a liar in four hundred mouths;  
For lying is thy sustenance, thy food,  
Yet thou pretend'st to truth; all oracles  
By thee are given, and what confess'd more true  
Among the nations? that hath been thy craft,  
By mixing somewhat true to vent more lies.  
But what have been thy answers, what but dark,  
Ambiguous, and with double sense deluding,  
Which they who ask'd have seldom understood,  
And, not well understood, as good not known?  
Who ever, by consulting at thy shrine,  
Return'd the wiser, or the more instruct,  
To fly or follow what concern'd him most,  
And run not sooner to his fatal snare?  
For God hath justly given the nations up  
To thy delusions; justly, since they fell
Idolatrous: but, when His purpose is
Among them to declare His providence,
To thee not known, whence hast thou then thy truth.
But from Him, or His angels president
In every province, who, themselves disdaining
To approach thy temples, give thee in command
What, to the smallest tittle, thou shalt say
To thy adorers? Thou, with trembling fear,
Or like a fawning parasite, obey'st:
Then to thyself ascribest the truth foretold.
But this thy glory shall be soon retrench'd;
No more shalt thou, by oracing, abuse
The Gentiles; henceforth oracles are ceased,
And thou no more, with pomp and sacrifice,
Shalt be inquired at Delphos, or elsewhere;
At least in vain, for they shall find thee mute.
God hath now sent His living oracle
Into the world to teach His final will;
And sends His Spirit of truth henceforth to dwell
In pious hearts, an inward oracle
To all truth requisite for men to know."
So spake our Saviour; but the subtle fiend,
Though inly stung with anger and disdain,
Dissembled, and this answer smooth return'd:
"Sharply Thou hast insisted on rebuke,
And urged me hard with doings, which not will,
But misery, hath wrested from me. Where
Easily canst Thou find one miserable,
And not enforced oft-times to part from truth,
If it may stand him more in stead to lie,
Say and unsay, feign, flatter, or adjure?
But Thou art placed above me, thou art Lord:
From Thee I can, and must, submit, endure
Check or reproof, and glad to 'scape so quit.
Hard are the ways of truth, and rough to walk,
Smooth on the tongue discoursed, pleasing to the ear,
And tunable as sylvan pipe or song;
What wonder, then, if I delight to hear
Her dictates from thy mouth? Most men admire
Virtue, who follow not her lore: permit me
To hear Thee when I come, (since no man comes,) And talk at least, though I despair to attain.
Thy Father, who is holy, wise, and pure,
Suffers the hypocrite or atheous priest
To tread His sacred courts, and minister
About His altar, handling holy things,
Praying or vowing; and vouchsafed His voice
To Balaam reprobate, a prophet yet
Inspired: disdain not such access to me."
To whom our Saviour, with unalter'd brow:
"Thy coming hither, though I know thy scope,
I bid not, or forbid; do as thou find'st
Permission from above; thou canst not more."
He added not; and Satan, bowing low
His gray dissimulation, disappear'd
Into thin air diffused: for now began
Night, with her sullen wing, to double shade
The desert; fowls in their clay nests were couch'd;
And now wild beasts came forth the woods to roam.

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BOOK II.

The disciples of Jesus, uneasy at his long absence, reason amongst themselves concerning it. Mary also gives vent to her maternal anxiety; in the expression of which she recapitulates many circumstances respecting the birth and early life of her Son. Satan again meets his infernal council, reports the bad success of his first temptation of our blessed Lord, and calls upon them for counsel and assistance. Belial proposes the tempting of Jesus with women. Satan rebukes Belial for his dissoluteness, charging on him all the profligacy of that kind ascribed by the poets to the heathen gods, and rejects his proposal as in no respect likely to succeed. Satan then suggests other modes of temptation, particularly proposing to avail himself of the circumstance of our Lord's hungering; and, taking a band of chosen spirits with him, returns to resume his enterprise. Jesus hungered in the desert. Night comes on; the manner in which our Saviour passes the night is described. Morning advances. Satan again appears to Jesus, and, after expressing wonder that He should be so entirely neglected in the wilderness, where others had been miraculously fed, tempts Him with a sumptuous banquet of the most luxurious kind. This He rejects, and the banquet vanishes. Satan, finding our Lord not to be assailed on the ground of appetite, tempts Him again by offering Him riches, as the means of acquiring power: this Jesus also rejects, producing many instances of great actions performed by persons under virtuous poverty, and specifying the danger of riches, and the cares and pains inseparable from power and greatness.

Meanwhile the new-baptized, who yet remain'd
At Jordan with the Baptist, and had seen
Him whom they heard so late expressly call'd
Jesus, Messiah, Son of God declared,
And on that high authority had believed,
And with Him talk'd, and with Him lodged; I mean
Andrew and Simon, famous after known,
With others, though in holy writ not named;
Now missing Him, their joy so lately found,
(So lately found, and so abruptly gone,)
Began to doubt, and doubted many days,
And, as the days increased, increased their doubt.
Sometimes they thought He might be only shewn,
And for a time caught up to God, as once
Moses was in the mount, and missing long;
And the great Tishbite, who on fiery wheels
Rode up to heaven, yet once again to come:
Therefore, as those young prophets then with care
Sought lost Elijah, so in each place these
Nigh to Bethabara; in Jericho,
The city of palms, Ænon, and Salem old,
Machærus, and each town or city wall'd
On this side the broad lake Genezaret,
Or in Peræa; but return'd in vain.
Then on the bank of Jordan, by a creek,
Where winds with reeds and osiers whispering play.
Plain fishermen, (no greater men them call,)
Close in a cottage low together got,
Their unexpected loss and plaints outbreathed:
"Alas, from what high hope to what relapse
Unlook'd for are we fallen! our eyes beheld
Messiah certainly now come, so long
Expected of our fathers; we have heard
His words, His wisdom full of grace and truth.
'Now, now, for sure, deliverance is at hand,
The kingdom shall to Israel be restored';
Thus we rejoiced, but soon our joy is turn'd
Into perplexity and new amaze:
For whither is He gone? what accident
Hath rapt Him from us? will He now retire,
After appearance, and again prolong
Our expectation? God of Israel,
Send Thy Messiah forth; the time is come.
Behold the kings of the earth, how they oppress
Thy chosen; to what height their power unjust
They have exalted, and behind them cast
All fear of Thee: arise, and vindicate
The glory; free Thy people from their yoke!
But let us wait; thus far He hath perform'd,
Sent His Anointed, and to us reveal'd Him,
By His great prophet, pointed at and shewn
In public, and with Him we have conversed;
Let us be glad of this, and all our fears
Lay on His providence; He will not fail,
Nor will withdraw Him now, nor will recall,
Mock us with His blest sight, then snatch Him hence
Soon we shall see our hope, our joy, return."
Thus they, out of their plaints, new hope resume
To find whom at the first they found unsought:
But, to His mother Mary, when she saw
Others return'd from baptism, not her son,
Nor left at Jordan tidings of Him none,
Within her breast though calm, her breast though pure,
Motherly cares and fears got head, and raised
Some troubled thoughts, which she in sighs thus clad:

"O, what avails me now that honour high,
To have conceived of God, or that salute,
'Hail, highly favour'd, among women blest!,'
While I to sorrows am no less advanced,
And fears as eminent, above the lot
Of other women, by the birth I bore;
In such a season born, when scarce a shed
Could be obtain'd to shelter Him or me
From the bleak air: a stable was our warmth,
A manger His; yet soon enforced to fly
Thence into Egypt, till the murderous king
Were dead, who sought His life, and, missing, fill'd
With infant blood the streets of Bethlehem;
From Egypt home return'd, in Nazareth
Hath been our dwelling many years; His life
Private, unactive, calm, contemplative,
Little suspicious to any king; but now
Full grown to man, acknowledged, as I hear,
By John the Baptist, and in public shewn,
Son own'd from heaven by His Father's voice,
I look'd for some great change; to honour? no;
But trouble, as old Simeon plain foretold,
That to the fall and rising He should be
Of many in Israel, and to a sign
Spoken against, that through my very soul
A sword shall pierce; this is my favour'd lot,
My exaltation to afflictions high!
Afflicted I may be, it seems, and blest;
I will not argue that, nor will repine.
But where delays He now? some great intent
Conceals Him: when twelve years He scarce had seen,
I lost Him, but so found, as well I saw
He could not lose Himself, but went about
His Father's business: what He meant I mused,
Since understand; much more His absence now
Thus long to some great purpose He obscures.
But I to wait with patience am inured;
My heart hath been a storehouse long of things
And sayings laid up, portending strange events."

Thus Mary, pondering oft, and oft to mind
Recalling what remarkably had pass'd
Since first her salutation heard, with thoughts
Meekly composed awaited the fulfilling:
The while her Son, tracing the desert wild,
Solé, but with holiest meditations fed,
Into Himself descended, and at once
All His great work to come before Him set:
How to begin, how to accomplish best
His end of being on earth, and mission high:
For Satan, with sly preface to return,
Had left Him vacant, and with speed was gone
Up to the middle region of thick air,
Where all his potentates in council sat:
There, without sign of boast, or sign of joy,
Solicitous and blank, he thus began:

"Princes, heaven's ancient sons, ethereal thrones;
Demonian spirits now, from the element
Each of his reign allotted, rightlier call'd
Powers of fire, air, water, and earth beneath
(So may we hold our place and these mild seats
Without new trouble;) such an enemy
Is risen to invade us, who no less
Threatens than our expulsion down to hell;
I, as I undertook, and with the vote
Consenting in full frequence, was empower'd,
Have found Him, view'd Him, tasted Him; but find
Far other labour to be undergone
Than when I dealt with Adam, first of men.
Though Adam by his wife's allurement fell,
However to this man inferior far,
If He be man by mother's side at least,
With more than human gifts from heaven adorn'd,
Perfections absolute, graces divine,
And amplitude of mind to greatest deeds.
Therefore I am return'd, lest confidence
Of my success with Eve in Paradise
Deceive ye to persuasion over-sure
Of like succeeding here; I summon all
Rather to be in readiness, with hand
Or counsel to assist; lest I, who erst
Thought none my equal, now be over-match'd."

So spake the old serpent, doubting; and from all
With clamour was assured their utmost aid
At his command: when from amidst them rose
Belial, the dissolutest spirit that fell,
The sensuallest, and, after Asmodai,
The fleshliest incubus, and thus advised:

"Set women in His eye, and in His walk,
Among daughters of men the fairest found;
Many are in each region passing fair
As the noon sky; more like to goddesses
Than mortal creatures, graceful and discreet,
Expert in amorous arts, enchanting tongues
Persuasive, virgin majesty, with mild
And sweet allay'd, yet terrible to approach,
Skill'd to retire, and, in retiring, draw
Hearts after them, tangled in amorous nets,
Such object hath the power to soften and tame
Severest temper, smooth the rugged'st brow,
Fnerve, and with voluptuous hope dissolve,
Draw out with credulous desire, and lead
At will the manliest, resolutest breast,
As the magnetic hardest iron draws.
Women, when nothing else, beguiled the heart
Of wisest Solomon, and made him build,
And made him bow, to the gods of his wives."

To whom quick answer Satan thus return'd:
"Belial, in much uneven scale thou weigh'st
All others by thyself; because of old
Thou thyself doat'st on womankind, admiring
Their shape, their colour, and attractive grace,
None are, thou think'st, but taken with such toys
Before the flood, thou, with thy lusty crew,
False titled sons of God, roaming the earth,
Cast wanton eyes on the daughters of men,
And coupled with them, and begot a race.
Have we not seen, or by relation heard,
In courts and regal chambers how thou lurk'st,
In wood or grove, by mossy fountain side,
In valley or green meadow, to waylay
Some beauty rare, Calisto, Clymene,
Daphne, or Semele, Antiopa,
Or Amymone, Syrinx, many more
Too long, then lay'st thy scapes on names adored,
Apollo, Neptune, Jupiter, or Pan,
Satyr, or Faun, or Sylvan? But these haunts
Delight not all; among the sons of men,
How many have with a smile made small account
Of beauty and her lures, easily scorn'd
All her assaults, on worthier things intent!
Remember that Pellean conqueror,
A youth, how all the beauties of the East
He slightly view'd, and slightly overpass'd;
How he, surnamed of Africa, dismiss'd,
In his prime youth, the fair Iberian maid.
For Solomon, he lived at ease, and, full
Of honour, wealth, high fare, aim'd not beyond
Higher design than to enjoy his state;
Thence to the bait of women lay exposed:
But He, whom we attempt, is wiser far
Than Solomon, of more exalted mind,
Made and set wholly on the accomplishment
Of greatest things. What woman will you find.
Though of this age the wonder and the fame,
On whom His leisure will vouchsafe an eye
Of fond desire? Or should she, confident,
As sitting queen adored on beauty's throne,
Descend with all her winning charms begirt
To enamour, as the zone of Venus once
Wrought that effect on Jove, so fables tell;
How would one look from His majestic brow
Seated as on the top of virtue's hill,
Discountenance her, despised, and put to rout
All her array; her female pride deject,
Or turn to reverent awe; for beauty stands
In the admiration only of weak minds
Led captive; cease to admire, and all her plumes
Fall flat, and shrink into a trivial toy,
At every sudden slighting quite abash'd.
Therefore with manlier objects we must try
His constancy; with such as have more show
Of worth, of honour, glory, and popular praise,
Rocks, whereon greatest men have oftest wreck'd,
Or that which only seems to satisfy
Lawful desires of nature, not beyond;
And now I know He hungers, where no food
Is to be found, in the wide wilderness:
The rest commit to me; I shall let pass
No advantage, and His strength as oft assay."

He ceased, and heard their grant in loud acclaim
Then forthwith to him takes a chosen band
Of spirits, likest to himself in guile,
To be at hand, and at his beck appear,
If cause were to unfold some active scene
Of various persons, each to know his part;
Then to the desert takes with these his flight;
Where, still, from shade to shade, the Son of God,
After forty days' fasting, had remain'd,
Now hungering first, and to Himself thus said:
"Where will this end? four times ten days I've pass'd
Wandering this woody maze, and human food
Nor tasted, nor had appetite: that fast
To virtue I impute not, or count part
Of what I suffer here; if nature need not,
Or God support nature without repast,
Though needing, what praise is it to endure?
But now I feel I hunger, which declares
Nature hath need of what she asks; yet God
Can satisfy that need some other way,
Though hunger still remain: so it remain
Without this body's wasting, I content me,
And from the sting of famine fear no harm;
Nor mind it, fed with better thoughts, that feed
Me, hungering, more to do my Father's will."
It was the hour of night, when thus the Son
Communed in silent walk, then laid Him down
Under the hospitable covert nigh
Of trees thick interwoven; there He slept,
And dream’d, as appetite is wont to dream,
Of meats and drinks, nature’s refreshment sweet:
Him thought, He by the brook of Cherith stood,
And saw the ravens with their horny beaks
Food to Elijah bringing, even and morn;
Though ravenous, taught to abstain from what they brought
He saw the prophet also, how he fled
Into the desert, and how there he slept
Under a juniper; then how, awaked,
He found his supper on the coals prepared,
And by the angel was bid rise and eat,
And eat the second time after repose,
The strength whereof sufficed him forty days
Sometimes that with Elijah He partook,
Or as a guest with Daniel at his pulse.
Thus wore out nigh, and now the herald lark
Left his ground-nest, high towering to desery
The morn’s approach, and greet her with his song,
As lightly from His grassy couch up rose
Our Saviour, and found all was but a dream;
Fasting He went to sleep, and fasting waked.
Up to a hill anon His steps He rear’d,
From whose high top to ken the prospect round,
If cottage were in view, sheep-cote, or herd;
But cottage, herd, or sheep-cote, none He saw;
Only in a bottom saw a pleasant grove
With chant of tuneful birds resounding loud
Thither He bent His way, determined there
To rest at noon, and enter’d soon the shade
High roof’d, and walks beneath, and alleys brown,
That open’d in the midst a woody scene;
Nature’s own work it seem’d, (nature taught art,) And, to a superstitious eye, the haunt
Of wood-gods and wood-nymphs: He view’d it round,
When suddenly a man before Him stood,
Not rustic as before, but seemlier clad,
As one in city, or court, or palace bred,
And with fair speech these words to Him address’d:

"With granted leave officious I return,
But much more wonder that the Son of God
In this wild solitude so long should bide,
Of all things destitute: and, well I know.
Not without hunger. Others of some note,
As story tells, have trod this wilderness:
The fugitive bond-woman, with her son."
Outcast Nebaioth, yet found he relief
By a providing angel; all the race
Of Israel here had famish’d, had not God
Rain’d from heaven manna; and that prophet bold,
Native of Thebez, wandering here, was fed
Twice by a voice inviting him to eat:
Of Thee these forty days none hath regard,
Forty and more deserted here indeed.”

To whom thus Jesus: “What concludest thou hence?
They all had need; I, as thou seest, have none.”

“How hast thou hunger then?” Satan replied.

“They all had need; I, as thou seest, have none.”

“Tell me, if food were now before Thee set,
Wouldst Thou not eat?” “Thereafter as I like
The giver,” answer’d Jesus. “Why should that
Cause Thy refusal?” said the subtle fiend.

“Hast Thou not right to all created things?
Owe not all creatures, by just right, to Thee
Duty and service, not to stay till bid,
But tender all their power? Nor mention I
Meats by the law unclean, or offer’d first
To idols, those young Daniel could refuse;
Nor proffer’d by an enemy, though who
Would scruple that, with want oppress’d? Behold,
Nature ashamed, or, better to express,
Troubled, that Thou shouldst hunger, hath purvey’d
From all the elements her choicest store,
To treat Thee, as beseems, and as her Lord,
With honour: only deign to sit and eat.”

He spake no dream: for, as his words had end,
Our Saviour, lifting up His eyes, beheld,
In ample space under the broadest shade,
A table richly spread, in regal mode,
With dishes piled, and meats of noblest sort
And savour; beasts of chase, or fowl of game,
In pastry built, or from the spit, or boil’d,
Gris-amber-steam’d; all fish, from sea or shore,
Freshet, or purling brook, or shell or fin,
And exquisitest name, for which was drain’d
Pontus, and Lucrine bay, and Afric coast.
(Alas! how simple to these cates compared,
Was that crude apple that diverted Eve!)
And at a stately sideboard, by the wine,
That fragrant smell diffused, in order stood
Tall stripling youths rich clad, of fairer hue
Than Ganymed or Hylas; distant more
Under the trees now tripp’d now solemn stood
Nymphs of Diana’s train, and Naiades,
With fruits and flowers from Amalthea’s horn,
And ladies of the Hesperides, that seem’d
Fairer than feign'd of old, or fabled since
Of fairy damsels, met in forest wide
By knights of Logres, or of Lyones,
Lancelot, or Pelleas, or Pellenore.
And all the while harmonious airs were heard
Of chiming strings, or charming pipes; and winds
Of gentlest gale Arabian odours fann'd
From their soft wings, and Flora's earliest smells.
Such was the splendour; and the tempter now
His invitation earnestly renew'd:
"What doubts the Son of God to sit and eat?
These are not fruits forbidden; no interdict
Defends the touching of these viands pure:
Their taste no knowledge works, at least of evil,
But life preserves, destroys life's enemy,
Hunger, with sweet restorative delight.
All these are spirits of air, and woods, and springs,
Thy gentle ministers, who come to pay
Thee homage, and acknowledge Thee their Lord:
What doubt'st thou, Son of God? Sit down and eat:
To whom thus Jesus temperately replied:
"Said'st thou not that to all things I had right?
And who withholds my power that right to use?
Shall I receive by gift, what of my own,
When and where likes me best, I can command?
I can at will, doubt not, as soon as thou,
Command a table in this wilderness,
And call swift flights of angels ministrant,
Array'd in glory, on my cup to attend:
Why shouldst thou, then, obtrude this diligence,
In vain, where no acceptance it can find?
And with my hunger what hast thou to do?
Thy pompous delicacies I contemn,
And count thy specious gifts no gifts, but guiles."
To whom thus answer'd Satan malcontent:
"That I have also power to give, thou seest;
If of that power I bring Thee voluntary
What I might have bestowed on whom I pleased,
And rather opportune in this place
Chose to impart to Thy apparent need,
Why shouldst Thou not accept it? but I see
What I can do or offer is suspect:
Of these things others quickly will dispose,
Whose pains have earn'd the far-fet spoil." With that
Both table and provision vanish'd quite,
With sound of harpies' wings and talons heard:
Only the importune tempter still remain'd,
And with these words his temptation pursued:
"By hunger, that each other creature tames.
Thou are not to be harm'd, therefore not moved;
Thy temperance, invincible besides,
For no allurement yields to appetite;
And all Thy heart is set on high designs,
High actions; but wherewith to be achieved?
Great acts require great means of enterprise;
Thou art unknown, unfriended, low of birth,
A carpenter Thy father known, Thyself
Bred up in poverty and straits at home,
Lost in a desert here, and hunger-bit:
Which way, or from what hope, dost Thou aspire
To greatness? whence authority derivest?
What followers, what retinue canst Thou gain,
Or at Thy heels the dizzy multitude,
Longer than Thou canst feed them on Thy cost?
Money brings honour, friends, conquest, and realms:
What raised Antipater the Edomite,
And his son Herod placed on Judah's throne,
Thy throne, but gold, that got him puissant friends?
Therefore, if at great things Thou wouldst arrive,
Get riches first, get wealth, and treasure heap,
Not difficult, if Thou hearken to me:
Riches are mine, fortune is in my hand;
They whom I favour thrive in wealth amain;
While virtue, valour, wisdom, sit in want."
To whom thus Jesus patiently replied:
"Yet wealth, without these three, is impotent
To gain dominion, or to keep it, gain'd.
Witness those ancient empires of the earth,
In height of all their flowing wealth dissolved.
But men endued with these have oft attain'd,
In lowest poverty, to highest deeds;
Gideon, and Jephtha, and the shepherd lad,
Whose offspring on the throne of Judah sat
So many ages, and shall yet regain
That seat, and reign in Israel without end.
Among the Heather, (for throughout the world
To me is not unknown what hath been done
Worthy of memorial,) canst Thou not remember
Quintius, Fabricius, Curius, Regulus?
For I esteem those names of men so poor,
Who could do mighty things, and could contemn
Riches, though offer'd from the hand of kings.
And what in me seems wanting, but that I
May also in this poverty as soon
Accomplish what they did, perhaps and more?
Extol not riches, then, the toil of fools,
The wise man's cumbrance, if not snare: more apt
To slacken virtue, and abate her edge,
Than prompt her to do aught may merit praise.
What if, with like aversion, I reject,
Riches and realms? yet not, for that a crown,
Golden in show, is but a wreath of thorns,
Brings dangers, troubles, cares, and sleepless nights,
To him who wears the regal diadem,
When on his shoulders each man’s burden lies;
For therein stands the office of a king,
His honour, virtue, merit, and chief praise,
That for the public all this weight he bears:
Yet he, who reigns within himself, and rules
Passions, desires, and fears, is more a king;
Which every wise and virtuous man attains;
And who attains not, ill aspires to rule
Cities of men, or headstrong multitudes,
Subject himself to anarchy within,
Or lawless passions in him, which he serves.
But to guide nations in the way of truth
By saving doctrine, and from error lead,
To know, and, knowing, worship God aright,
Is yet more kingly; this attracts the soul,
Governed the inner man, the nobler part;
That other o’er the body only reigns,
And oft by force; which, to a generous mind,
So reigning, can be no sincere delight.
Besides, to give a kingdom hath been thought
Greater and nobler done, and to lay down
Far more magnanimous, than to assume.
Riches are needless, then, both for themselves,
And for thy reason why they should be sought.
To gain a sceptre, oftest better miss’d.”

BOOK III.

Satan endeavours to awaken in Jesus a passion for glory, by particularising various great actions performed by persons at an early period of life. Our Lord replies, by shewing the vanity of worldly fame, and contrasts with it the true glory of religious patience and virtuous wisdom. Satan justifies the love of glory from the example of God himself, who requires it from all His creatures. Jesus detects the fallacy of this argument, by shewing that, as goodness is the true ground on which glory is due to the great Creator, sinful man can have no right to it. Satan then urges our Lord respecting His claim to the throne of David; he tells Him, that the kingdom of Judea, being at that time a province of Rome, cannot be got possession of without much personal exertion on His part, and presses Him to lose no time in beginning to reign. Jesus refers him to the time allotted for this, as for all other things; and, after intimating
somewhat respecting His own previous sufferings, asks Satan why he
should be solicitous for the exaltation of one whose rising was destined to
be his fall. Satan replies, that his own desperate state, by excluding
all hope, leaves little room for fear; and that, as his own punishment
was equally doomed, he is not interested in preventing the reign of one,
from whose apparent benevolence he might rather hope for some interfer-
ence in his favour. Satan, still supposing that the seeming reluctance of
Jesus to be thus advanced, might arise from his being unacquainted with
the world and its glories, conveys Him to the summit of a high mountain,
and from thence shews Him most of the kingdoms of Asia, pointing out to
His notice some extraordinary military preparations of the Parthians to re-
sist the incursions of the Scythians. He then informs our Lord, that he
shewed Him this purposely, that He might see how necessary military ex-
ceptions are to retain the possession of kingdoms, as well as to subdue them
at first; and advises Him to consider how impossible it was to maintain
Judea against two such powerful neighbours as the Romans and Par-
thians, and how necessary it would be to form an alliance with one or
other of them. At the same time, he recommends, and engages to
secure to Him that of the Parthians; and tells Him, that by this means
His power will be defended from anything that Rome or Caesar might
attempt against it; and that He will be able to extend his glory wide, and
especially to accomplish what was particularly necessary to make the
throne of Judea really the throne of David, the deliverance and restora-
tion of the ten tribes, still in a state of captivity. Jesus, having briefly
noticed the vanity of military efforts, and the weakness of the arm of
flesh, says that, when the time comes for ascending His allotted throne,
He shall not be slack: He remarks on Satan's extraordinary zeal for the
deliverance of the Israelites, to whom he had always shewn himself an
enemy, and declares their servitude to be the consequence of their idolatry; but adds, that, at a future time, it may perhaps please God to
recall them, and restore them to their liberty and native land.

So spake the Son of God; and Satan stood
Awhile, as mute, confounded what to say,
What to reply, confuted and convinced
Of his weak arguing and fallacious drift;
At length, collecting all his serpent wiles,
With soothing words renew'd, Him thus accosts:
"I see Thou know'st what is of use to know,
What best to say canst say, to do canst do;
Thy actions to Thy words accord, Thy words
To Thy large heart give utterance due, Thy heart
Contains of good, wise, just, the perfect shape.
Should kings and nations from Thy mouth consul.
Thy counsel would be as the oracle
Urim and Thummim, those oraculous gems
On Aaron's breast; or tongue of seers old,
Infallible: or went Thou sought to deeds
That might require the array of war, Thy skill
Of conduct would be such, that all the world
Could not sustain Thy prowess, or subsist
In battle, though against Thy few in arms.
These God-like virtues wherefore dost Thou hide,
Affecting private life, or more obscure
In savage widerness? wherefore deprive
All earth her wonder at Thy acts, Thysel.
The fame and glory; glory, the reward
That sole excites to high attempts, the flame
Of most erected spirits, most temper'd pure
Ethereal, who all pleasures else despise,
All treasures and all gain esteem as dross,
And dignities and powers all but the highest!
Thy years are ripe, and over-ripe; the son
Of Macedonian Philip had ere these
Won Asia, and the throne of Cyrus held
At his dispose; young Scipio had brought down
The Carthaginian pride; young Pompey quell'd
The Pontic king, and in triumph had rode,
Yet years, and two ripe years judgment mature,
Quench not the thirst of glory, but augment.
Great Julius, whom now all the world admires,
The more he grew in years, the more inflamed
With glory, wept that he had lived so long
Inglorious: but Thou yet art not too late."
To whom our Saviour calmly thus replied:—
"Thou neither dost persuade me to seek wealth
For empire's sake, nor empire to affect
For glory's sake, by all thy argument.
For what is glory but the blaze of fame,
The people's praise, if always praise unmix'd?
And what the people but a herd confused,
A miscellaneous rabble, who extol
Things vulgar, and, well weigh'd, scarce worth the praise?
They praise, and they admire, they know not what,
And know not whom, but as one leads the other;
And what delight to be by such extoll'd,
To live upon their tongues, and be their talk,
Of whom to be dispraised were no small praise?
His lot who dares be singularly good.
The intelligent among them and the wise
Are few, and glory scarce of few is raised.
This is true glory and renown; when God,
Looking on the earth, with approbation marks
The just man, and divulges him through heaven
To all His angels, who with true applause
Recount His praises: thus He did to Job,
When, to extend his fame through heaven and earth
As thou to thy reproach mayst well remember,
He ask'd thee, 'Hast thou seen my servant Job?'
Famous he was in heaven, on earth less known;
Where glory is false glory, attributed
To things not glorious, men not worthy of fame.
They err who count it glorious to subdue
By conquest far and wide, to overrun
Large countries, and in field great battles win,
Great cities by assault: what do these worthies find,
But rob, and spoil, burn, slaughter, and enslave.
Peaceable nations, neighbouring or remote,
Made captive, yet deserving freedom more,
Than those their conquerors, who leave behind
Nothing but ruin wheresoe'er they rove
And all the flourishing works of peace destroy;
Then swell with pride, and must be titled gods,
Great benefactors of mankind, deliverers.
Worshipp'd with temple, priest, and sacrifice?
One is the son of Jove, of Mars the other;
Till conqueror Death discovers them scarce men,
Rolling in brutish vices, and deform'd,
Violent or shameful death their due reward.
But if there be in glory aught of good,
It may by means far different be attain'd,
Without ambition, war, or violence;
By deeds of peace, by wisdom eminent,
By patience, temperance; I mention still
Him, whom thy wrongs, with saintly patience borne,
Made famous in a land and times obscure;
Who names not now with honour patient Job?
Poor Socrates, (who next more memorable?)
By what he taught, and suffer'd for so doing,
For truth's sake suffering death unjust, lives now
Equal in fame to proudest conquerors.
Yet if for fame and glory aught be done,
Aught suffer'd; if young African for fame
His wasted country freed from Punic rage;
The deed becomes unpraised, the man at least,
And loses, though but verbal, his reward:
Shall I seek glory, then, as vain men seek,
Oft not deserved? I seek not mine, but his
Who sent me; and thereby witness whence I am."

To whom the tempter, murmuring, thus replied:
"Think not so slight of glory; therein least
Resembling Thy great Father: He seeks glory,
And for His glory all things made, all things
Orders and governs; nor content in heaven,
By all His angels glorified, requires
Glory from men, from all men, good or bad,
Wise or unwise, no difference, no exemption;
Above all sacrifice, or hallow'd gift;
Glory He requires, and glory He receives,
Promiscuous from all nations, Jew, or Greek,
Or barbarous, nor exception hath declared;
From us, His foes pronounced, glory He exacts."
To whom our Saviour fervently replied.

"And reason; since His word all things produced,
Though chiefly not for glory as prime end,
But to shew forth His goodness, and impart
His good communicable to every soul
Freely; of whom what could He less expect
Than glory and benediction, that is, thanks,
The slightest, easiest, readiest recompense
From them who could return Him nothing else;
And, not returning that, would likeliest render
Contempt instead, dishonour, obloquy?
Hard recompense, unsuitable return
For so much good, so much beneficence!
But why should man seek glory, who of his own
Hath nothing, and to whom nothing belongs
But condemnation, ignominy, and shame?
Who, for so many benefits received,
Turn'd recreant to God, ingrate and false,
And so of all true good himself despoil'd;
Yet, sacrilegious, to himself would take
That which to God alone of right belongs:
Yet so much bounty is in God, such grace,
That who advance His glory, not their own,
Them He Himself to glory will advance."

So spake the Son of God; and here again
Satan had not to answer, but stood struck
With guilt of his own sin; for he himself,
Insatiable of glory, had lost all;
Yet of another plea bethought him soon:
"Of glory, as Thou wilt," said he, "so deem;
Worth or not worth the seeking, let it pass.
But to a kingdom Thou art born, ordain'd
To sit upon Thy father David's throne,
By mother's side Thy father; though Thy right
Be now in powerful hands, that will not part
Easily from possession won with arms:
Judea now, and all the Promised Land,
Reduced a province under Roman yoke,
Obey's Tiberius; nor is always ruled
With temperate sway: oft have they violated
The temple, oft the law, with foul affronts,
Abominations rather, as did once
Antiochus; and think'st Thou to regain
Thy right by sitting still, or thus retiring?
So did not Maccabeus: he, indeed,
Retired unto the desert, but with arms;
And o'er a mighty king so oft prevail'd,
That by strong hand his family obtain'd,
Though priests, the crown, and David's throne usurp'd.
With Modin and her suburbs once content.  
If kingdom move Thee not, let move Thee zeal  
And duty; zeal and duty are not slow,  
But on occasion's forelock watchful wait:  
They themselves rather are occasion best;  
Zeal of Thy father's house, duty to free  
Thy country from her Heathen servitude.  
So shalt Thou best fulfil, best verify  
The prophets old, who sung Thy endless reign;  
The happier reign, the sooner it begins:  
Reign then; what canst Thou better do the while!"

To whom our Saviour answer thus return'd:

"All things are best fulfill'd in their due time,  
And time there is for all things, Truth hath said:
If of my reign prophetic writ hath told,  
That it shall never end, so, when begin,  
The Father in His purpose hath decreed;  
He, in whose hand all times and seasons roll.  
What if He hath decreed that I shall first  
Be tried in humble state, and things adverse,  
By tribulations, injuries, insults,  
Contempts, and scorns, and snares, and violence,  
Suffering, abstaining, quietly expecting,  
Without distrust or doubt, that He may know  
What I can suffer, how obey? Who best  
Can suffer, best can do; best reign, who first  
Well hath obey'd; just trial, ere I merit  
My exaltation without change or end.  
But what concerns it thee, when I begin  
My everlasting kingdom? Why art thou  
Solicitous? What moves thy inquisition?  
Know'st thou not that my rising is thy fall,  
And my promotion will be thy destruction!"

To whom the tempter, inly rack'd, replied:

"Let that come when it comes: all hope is lost  
Of my reception into grace; what worse?  
For where no hope is left is left no fear:  
If there be worse, the expectation more  
Of worse torments me than the feeling can.  
I would be at the worst; worst is my port,  
My harbour, and my ultimate repose;  
The end I would attain, my final good.  
My error was my error, and my crime  
My crime; whatever for itself condemn'd,  
And will alike be punish'd, whether Thou  
Reign, or reign not: though to that gentle brow  
Willingly I could fly, and hope Thy reign,  
From that placid aspect and meek regard,  
Rather than aggravate my evil state,
Would stand between me and Thy Father's ire
(Whose ire I dread more than the fire of hell)
A shelter, and a kind of shading cool
Interposition, as a summer's cloud.

If I, then, to the worst that can be haste,
Why move Thy feet so slow to what is best,
Happiest, both to Thyself and all the world.

That Thou, who worthiest art, shouldst be their king!
Perhaps Thou linger'st, in deep thoughts detain'd
Of the enterprise so hazardous and high!

No wonder: for, though in Thee be united
What of perfection can in man be found,
Or human nature can receive, consider
Thy life hath yet been private, most part spent
At home, scarce view'd the Galilean towns,
And once a year Jerusalem, few days'
Short sojourn; and what thence couldst Thou observe!
The world Thou hast not seen, much less her glory
Empires, and monarchs, and their radiant courts,
Best school of best experience, quickest insight
In all things that to greatest actions lead.
The wisest, unexperienced, will be ever
Timorous and loth; with novice modesty
(As he who, seeking asses, found a kingdom)
Irresolute, unhardy, unadventurous:
But I will bring Thee where Thou soon shalt quit
Those rudiments, and see before Thine eyes
The monarchies of the earth, their pomp and state;
Sufficient introduction to inform
Thee, of Thyself so apt, in regal arts,
And regal mysteries; that Thou mayst know
How best their opposition to withstand."

With that, (such power was given him then,) he took
The Son of God up to a mountain high.
It was a mountain, at whose verdant feet
A spacious plain, outstretch'd in circuit wide,
Lay pleasant; from his side two rivers flow'd,
The one winding, the other straight, and left between
Fair champaign, with less rivers intervein'd,
Then, meeting, join'd their tribute to the sea;
Fertile of corn the glebe, of oil, and wine;
With herds the pasture throng'd, with flocks the hills;
Huge cities and high-tower'd, that well might seem
The seats of mightiest monarchs; and so large
The prospect was, that here and there was room
For barren desert, fountainless and dry.
To this high mountain top the tempter brought
Our Saviour, and new train of words began:
"Well have we speeded. and o'er hill and dale,
Forest and field and flood, temples and towers,
Cut shorter many a league; here Thou behold'st
Assyria, and her empire's ancient bounds,
Araxes and the Caspian lake; thence on
As far as Indus east, Euphrates west,
And oft beyond: to south the Persian bay,
And, inaccessible, the Arabian drought;
Here Nineveh, of length within her wall
Several days' journey, built by Ninus old,
Of that first golden monarchy the seat,
And seat of Salmanassar, whose success
Israel in long captivity still mourns;
There Babylon, the wonder of all tongues,
As ancient, but rebuilt by him who twice
Judah and all Thy father David's house
Led captive, and Jerusalem laid waste,
Till Cyrus set them free; Persepolis,
His city, there Thou seest, and Bactra there;
Ecbatana her structure vast there shews,
And Hecatompylos her hundred gates;
There Susa by Choaspes' amber stream,
The drink of none but kings; of later fame,
Built by Emathian or by Parthian hands,
The great Seleucia, Nisibis, and there
Artaxata, Teredon, Ctesiphon,
Turning with easy eye, Thou mayst behold,
All these the Parthian (now some ages past,
By great Arsaces led, who founded first
That empire) under his dominion holds,
From the luxurious kings of Antioch won,
And just in time Thou comest to have a view
Of his great power; for now the Parthian king
In Ctesiphon, hath gather'd all his host
Against the Scythian, whose incursions wild
Have wasted Sogdiana; to her aid
He marches now in haste; see, though from far,
His thousands, in what martial equipage
They issue forth, steel bows and shafts their arms,
Of equal dread in flight or in pursuit;
All horsemen, in which fight they most excel;
See how in warlike muster they appear,
In rhombs, and wedges, and half-moons, and wings.
And Margiana, to the Hyrcanian cliffs
Of Caucasus, and dark Iberian dales;
From Atropatia, and the neighbouring plains
Of Adiabene, Media, and the south
Of Susiana, to Balsara's haven.
He saw them in their forms of battle ranged,
How quick they wheel'd, and, flying, behind them shot
Sharp sleet of arrowy showers against the face
Of their pursuers, and overcame by flight;
The field all iron cast a gleaming brown:
Nor wanted clouds of foot, nor, on each horn,
Cuirassiers all in steel for standing fight,
Chariots, or elephants indorsed with towers
Of archers; nor of labouring pioneers
A multitude, with spades and axes arm'd,
To lay hills plain, fell woods, or valleys fill,
Or, where plain was, raise hill, or overlay
With bridges rivers proud, as with a yoke:
Mules after these, camels and dromedaries,
And waggons, fraught with utensils of war.
Such forces met not, nor so wide a camp.
When Agrican, with all his northern powers,
Besieged Albracca, as romances tell.
The city of Gallaphrone, from thence to win
The fairest of her sex, Angelica,
His daughter, sought by many prowest knights,
Both Paynim, and the peers of Charlemain.
Such and so numerous was their chivalry:
At sight whereof the fiend yet more presumed,
And to our Saviour thus his words renew'd:
"That Thou mayst know I seek not to engage
Thy virtue, and not every way secure
On no slight grounds Thy safety, hear, and mark,
To what end I have brought Thee hither, and shewn
All this fair sight; Thy kingdom, though foretold
By prophet, or by angel, unless Thou
Endeavour, as Thy father David did,
Thou never shalt obtain; prediction still
In all things, and all men, supposes means;
Without means used, what it predicts revokes.
But, say Thou wert possess'd of David's throne,
By free consent of all, none opposite,
Samaritan or Jew; how couldst Thou hope
Long to enjoy it, quiet and secure,
Between two such enclosing enemies,
Roman and Parthian? Therefore one of these
Thou must make sure Thy own; the Parthian first,
By my advice, as nearer, and of late
Found able by invasion to annoy
Thy country, and captive lead away her kings,
Antigonus, and old Hyrcanus, bound,
Maugre the Roman: it shall be my task
To render Thee the Parthian at dispose;
Choose which Thou wilt, by conquest or by league:
By him Thou shalt regain, without him not,
That which alone can truly reinstal Thee
In David's royal seat, his true successor,
Deliverance of thy brethren, those ten tribes,
Whose offspring in his territory yet serve,
In Habor, and among the Medes, dispersed:
Ten sons of Jacob, two of Joseph, lost
Thus long from Israel, serving, as of old
Their fathers in the land of Egypt served,
This offer sets before Thee to deliver.
These if from servitude Thou shalt restore
To their inheritance, then, nor till then,
Thou on the throne of David in full glory,
From Egypt to Euphrates, and beyond,
Shalt reign, and Rome or Caesar not need fear."

To whom our Saviour answer'd thus, unmov'd:
"Much ostentation vain of fleshly arm
And fragile arms, much instrument of war,
Long in preparing, soon to nothing brought,
Before mine eyes thou hast set; and in my ear
Vented much policy, and projects deep
Of enemies, of aids, battles, and leagues,
Plausible to the world, to me worth naught.
Means I must use, thou sayst, prediction else
Will unpredict, and fail me of the throne:
My time, I told thee, (and that time for thee
Were better farthest off,) is not yet come:
When that comes, think not thou to find me slack
On my part aught endeavouring, or to need
Thy politic maxims, or that cumbersome
Luggage of war there shown me, argument
Of human weakness rather, than of strength.
My brethren, as thou call'st them, those ten tribes,
I must deliver, if I mean to reign
David's true heir, and his full sceptre sway
To just extent over all Israel's sons.
But whence to thee this zeal? Where was it then
For Israel, or for David, or his throne,
When thou stood'st up his tempter to the pride
Of numbering Israel, which cost the lives
Of threescore and ten thousand Israelites
By three days' pestilence? Such was thy zeal
To Israel then; the same that now to me.
As for those captive tribes, themselves were they
Who wrought their own captivity, fell off
From God to worship calves, the deities
Of Egypt, Baal next and Ashtaroth,
And all the idolatries of heathen round,
Besides their other worse than heathenish crimes;
Nor in the land of their captivity
Humbled themselves, or penitent besought
The God of their forefathers; but so died
Impenitent, and left a race behind
Like to themselves, distinguishable scarce
From Gentiles, but by circumcision vain;
And God with idols in their worship join'd.
Should I of these the liberty regard,
Who, freed as to their ancient patrimony,
Unhumbled, unrepentant, unrepeat'd,
Headlong would follow, and to their gods, perhaps,
Of Bethel and of Dan? No; let them serve
Their enemies, who serve idols with God.
Yet He at length (time to Himself best known)
Remembering Abraham, by some wondrous call
May bring them back, repentant and sincere,
And at their passing cleave the Assyrian flood,
While to their native land with joy they haste;
As the Red Sea and Jordan once He cleft,
When to the Promised Land their fathers pass'd.
To His due time and providence I leave them."
So spake Israel's true King, and to the fiend
Made answer meet, that made void all his wiles.
So fares it, when with truth falsehood contends.

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BOOK IV.

Satan, persisting in the temptation of our Lord, shews Him imperial Rome
in its greatest splendour, and tells Him that He might, with the greatest ease, expel Tiberius, restore the Romans to their liberty, and make Himself master not only of the Roman empire, but, by so doing, of the whole world, and inclusively of the throne of David. Our Lord, in reply, expresses His contempt of grandeur and worldly power, and notices the luxury, vanity, and profligacy of the Romans, declaring how little they merited to be restored to that liberty which they had lost by their misconduct. Satan, now desperate, to enhance the value of his proffered
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gives, professes that the only terms on which he will bestow them, are our Saviour's falling down and worshipping him. Our Lord expresses a firm but temperate indignation at such a proposition, and rebukes the tempter. Satan then assumes a new ground of temptation, and, proposing to Jesus the intellectual gratifications of wisdom and knowledge, points out to Him the celebrated seat of ancient learning, Athens, its schools, and other various resorts of learned teachers and their disciples. Jesus replies, by showing the vanity and insufficiency of the boasted heathen philosophy. Satan, irritated at the failure of all his attempts, upbraids the indiscretion of our Saviour in rejecting his offers; and, having foretold the sufferings that our Lord was to undergo, carries Him back into the wilderness, and leaves Him there. Night comes on: Satan raises a tremendous storm, and attempts farther to alarm Jesus with frightful dreams, and terrific threatening spectres. A calm, bright, beautiful morning succeeds to the horrors of the night. Satan again presents himself to our blessed Lord; and takes occasion, once more, to insult Him with an account of the sufferings which He was certainly to undergo. This only draws from our Lord a brief rebuke. Satan, now at the height of his desperation, confesses that he had frequently watched Jesus from His birth, purposely to discover if He was the Messiah, and assiduously followed Him, in hopes of gaining some advantage over Him, which would most effectually prove that He was not really that Divine Person destined to be His "fatal enemy." In this He acknowledges that He has hitherto failed; but still determines to make one more trial. Accordingly He conveys Him to the temple at Jerusalem; and, placing Him on a pointed eminence, requires Him to prove His divinity either by standing there, or casting Himself down with safety. Our Lord reproves the tempter, and manifests His own divinity by standing on this dangerous point. Satan, amazed and terrified, instantly falls, and repairs to his infernal compers to relate the bad success of his enterprise. Angels convey our blessed Lord to a beautiful valley, and, while they minister to Him a repast of celestial food, celebrate His victory in a triumphant hymn.

PERPLEX'D and troubled at his bad success,
The tempter stood, nor had what to reply,
Discover'd in his fraud, thrown from his hope
So oft, and the persuasive rhetoric
That sleek'd his tongue, and won so much on Eve,
So little here, nay, lost; but Eve was Eve:
This far his overmatch, who, self-deceived
And rash, beforehand had no better weigh'd
The strength he was to cope with, or his own:
But as a man, who had been matchless held
In cunning, over-reach'd where least he thought,
To salve his credit, and for very spite,
Still will be tempting him who foils him still,
And never cease, though to his shame the more;
Or as a swarm of flies in vintage time,
About the wine-press where sweet must is pour'd,
Beat off, returns as oft with humming sound;
Or surging waves against a solid rock,
Though all to shivers dash'd, the assault renew,
(Vain battery !) and in froth or bubbles end:
So Satan, whom repulse upon repulse
Met ever, and to shameful silence brought,
Yet gives not o'er, though desperate of success,
And his vain importunity pursues.
He brought our Saviour to the western side
Of that high mountain, whence He might behold
Another plain, long, but in breadth not wide,
Wash'd by the southern sea, and, on the north,
To equal length back'd with a ridge of hills,
That screen'd the fruits of the earth, and seats of men.
From cold septentrion blasts; thence in the midst
Divided by a river, of whose banks
On each side an imperial city stood,
With towers and temples proudly elevate
On seven small hills, with palaces adorn'd,
Porchcs, and theatres, baths, aqueducts,
Statues, and trophies, and triumphal arcs,
Gardens, and groves, presented to His eyes,
Above the height of mountains interposed,
(By what strange parallax, or optic skill
Of vision, multiplied through air, or glass
Of telescope, were curious to inquire;)
And now the tempter thus his silence broke:
"The city, which Thou seest, no other deem
Than great and glorious Rome, queen of the earth,
So far renown'd, and with the spoils enrich'd
Of nations; there the Capitol Thou seest,
Above the rest lifting his stately head
On the Tarpeian rock, her citadel
Impregnable, and their Mount Palatine,
The imperial palace, compass huge and high
The structure, skill of noblest architects,
With gilded battlements, conspicuous far,
Turrets, and terraces, and glittering spires.
Many a fair edifice besides, more like
Houses of gods, so well I have disposed
My æry microscope, thou mayst behold
Outside and inside both, pillars and roofs,
Carved work, the hand of famed artificers
In cedar, marble, ivory, or gold.
Thence to the gates cast round Thine eye, and see
What conflux issuing forth, or entering in,
Prætors, proconsuls to their provinces
Hasting, or on return, in robes of state;
Lictors and rods, the ensigns of their power,
Legions and cohorts, turms of horse and wings;
Or embassies from regions far remote,
In various habits, on the Appian road,
Or on the Emilian, some from farthest south.
Syene, and where the shadow both way falls,
Meroe Nilotic isle, and more to west,
The realm of Bocchus to the Blackmoor sea;
From the Asian kings, and Parthian among these,
From India, and the Golden Chersonese,
And utmost Indian isle, Taprobane,
Dusk faces with white silken turbans wreathed;
From Gallia, Gades, and the British west;
Germans, and Scythians, and Sarmatians, north
Beyond Danubius to the Tauric pool.
All nations now to Rome obedience pay;
To Rome’s great emperor, whose wide domain,
In ample territory, wealth, and power,
Civility of manners, arts, and arms,
And long renown, Thou justly mayst prefer
Before the Parthian. These two thrones except,
The rest are barbarous, and scarce worth the sight,
Shared among petty kings too far removed.
These having shewn Thee, I have shewn Thee all
The kingdoms of the world, and all their glory.
This emperor hath no son, and now is old,
Old and lascivious, and from Rome retired
To Capreæ, an island small, but strong,
On the Campanian shore, with purpose there
His horrid lusts in private to enjoy;
Committing to a wicked favourite
All public cares, and yet of him suspicious,
Hated of all, and hating. With what ease,
Endued with regal virtues, as Thou art,
Appearing, and beginning noble deeds,
Mightst Thou expel this monster from his throne,
Now made a sty, and, in his place ascending,
A victor people free from servile yoke!
And with my help Thou mayst; to me the power
Is given, and by that right I give it Thee.
Aim, therefore, at no less than all the world;
Aim at the highest: without the highest attain’d,
Will be for Thee no sitting, or not long,
On David’s throne, be prophesied what will.”
To whom the Son of God, unmoved, replied:
“Nor doth this grandeur and majestic show
Of luxury, though call’d magnificence,
More than of arms before, allure mine eye,
Much less my mind; though thou shouldst add to tell
Their sumptuous gluttonies, and gorgeous feasts
On citron tables or Atlantic stone,
(For I have also heard, perhaps have read,) Their wines of Setia, Cales, and Falernæ,
Chios, and Crete, and how they quaff in gold,
Crystal, and myrrhine cups, emboss'd with gems
And studs of pearl, to me shouldst tell, who thirst
And hunger still. Then embassies thou shew'st
From nations far and nigh: what honour that,
But tedious waste of time, to sit and hear
So many hollow compliments and lies,
Outlandish flatteries? Then proceed'st to talk
Of the emperor, how easily subdued,
How gloriously: I shall, thou say'st, expel
A brutish monster; what if I withal
Expel a devil who first made him such?
Let his tormentor, conscience, find him out:
For him I was not sent; nor yet to free
That people, victor once, now vile and base,
Deservedly made vassal, who, once just,
Frugal, and mild, and temperate, conquer'd well,
But govern'd ill the nations under yoke,
Peeling their provinces, exhausted all
By lust and rapine; first ambitious grown
Of triumph, that insulting vanity;
Then cruel, by their sports to blood inured
Of fighting beasts, and men to beasts exposed;
Luxurious by their wealth, and greedier still,
And, from the daily scene effeminate.
What wise and valiant man would seek to free
These, thus degenerate, by themselves enslaved?
Or could of inward slaves make outward free?
Know, therefore, when my season comes to sit
On David's throne, it shall be like a tree
Spreading and overshadowing all the earth;
Or as a stone, that shall to pieces dash
All monarchies besides throughout the world;
And of my kingdom there shall be no end:
Means there shall be to this; but what the means
Is not for thee to know, nor me to tell."

To whom the tempter, impudent, replied:
"I see all offers made by me how slight
Thou valuest, because offer'd, and reject'st;
Nothing will please the difficult and nice,
Or nothing more than still to contradict:
On the other side know also Thou, that I
On what I offer set as high esteem,
Nor what I part with mean to give for naught:
All these, which, in a moment, Thou behold'st.
The kingdoms of the world, to Thee I give
(For, given to me, I give to whom I please,)
No trifle; yet with this reserve, not else,
On this condition: if Thou wilt fall down,
And worship me as thy superior lord,
(Easily done,) and hold them all of me;
For what can less so great a gift deserve?

Whom thus our Saviour answer'd with disdain:
"I never liked thy talk, thy offers less;
Now both abhor, since thou hast dared to utter
The abominable terms, impious condition:
But I endure the time, till which expired,
Thou hast permission on me. It is written,
The first of all commandments, Thou shalt worship
The Lord thy God, and only him shalt serve;
And darest thou to the Son of God propound
To worship thee, accursed? now more accursed
For this attempt, bolder than that on Eve,
And more blasphemous, which expect to rue.
The kingdoms of the world to thee were given?
Permitted rather, and by thee usurp'd;
If given, by whom but by the King of kings,
God over all supreme? If given to thee,
By thee how fairly is the Giver now
Repaid! But gratitude in thee is lost
Long since. Wert thou so void of fear or shame,
As offer them to me, the Son of God?
To me my own, on such abhorred pact,
That I fall down and worship thee as God?
Get thee behind me; plain thou now appear'st
That evil one, Satan, for ever damn'd."

To whom the fiend, with fear abash'd, replied:
"Be not so sore offended, Son of God,
Though sons of God both angels are and men,
If I, to try whether in higher sort
Than these Thou bear'st that title, have proposed
What both from men and angels I receive,
Tetrarchs of fire, air, flood, and on the earth,
Nations besides from all the quarter'd winds,
God of this world invoked, and world beneath;
Who then Thou art, whose coming is foretold
To me most fatal, me it most concerns;
The trial hath indamaged Thee no way,
Rather more honour left and more esteem:
Me naught advantaged, missing what I aim'd.
Therefore let pass, as they are transitory,
The kingdoms of this world; I shall no more
Advise Thee; gain them as Thou canst, or not:
And thou Thyself seem'st otherwise inclined
Than to a worldly crown; addicted more
To contemplation and profound dispute,
As by that early action may be judged,
When, slipping from Thy mother's eye, Thou went'st
Alone into the temple, there wast found
Among the gravest rabbies, disputant
On points and questions fitting Moses's chair,
Teaching, not taught. The childhood shews the man,
As morning shews the day: be famous, then,
By wisdom; as Thy empire must extend,
So let extend Thy mind o'er all the world
In knowledge, all things in it comprehend.
All knowledge is not couch'd in Moses's law,
The Pentateuch, or what the prophets wrote;
The Gentiles also know, and write, and teach
To admiration, led by nature's light,
And with the Gentiles much Thou must converse,
Ruling them by persuasion, as Thou mean'st.
Without their learning, how wilt Thou with them,
Or they with Thee, hold conversation meet?
How wilt Thou reason with them, how refute
Their idolisms, traditions, paradoxes?
Error by his own arms is best evinced.
Look once more, ere we leave this specular mount,
Westward, much nearer by south-west, behold,
Where on the Ægean shore a city stands,
Built nobly, pure the air, and light the soil;
Athens, the eye of Greece, mother of arts
And eloquence, native to famous wits
Or hospitable, in her sweet recess,
City or suburban, studious walks and shades.
See there the olive grove of Academe,
Plato's retirement, where the Attic bird
Trills her thick-warbled notes the summer long;
There flowery hill Hymettus, with the sound
Of bees' industrious murmur, oft invites
To studious musing; there Ilissus rolls
His whispering stream: within the walls then view
The schools of ancient sages; his, who bred
Great Alexander to subdue the world,
Lyceum there, and painted Stoa next:
There shalt Thou hear and learn the secret power
Of harmony, in tones and numbers hit
By voice or hand, and various-measured verse,
Æolian charms, and Dorian lyric odes,
And his who gave them breath, but higher sang,
Blind Melesigenes, thence Homer call'd,
Whose poem Phœbus challenged for his own:
Thence what the lofty grave tragedians taught
In chorus or iambic, teachers best
Of moral prudence, with delight received
In brief sententious precepts, while they treat
Of fate, and chance, and change in human life.
High actions, and high passions best describing
Thence to the famous orators repair,
Those ancient, whose resistless eloquence
Wielded at will that fierce democratic,
Shook the arsenal, and fulminated over Greece
To Macedon and Artaxerxes's throne:
To sage philosophy next lend thine ear,
From heaven descended to the low-roof'd house
Of Socrates; see there his tenement,
Whom well inspired the oracle pronounced
Wisest of men; from whose mouth issued forth
Mellifluous streams, that water'd all the schools
Of Academics, old and new, with those
Surnamed Peripatetics, and the sect
Epicurean, and the Stoic severe;
These here revolve, or, as Thou likest, at home,
Till time mature Thee to a kingdom's weight;
These rules will render Thee a king complete
Within Thyself, much more with empire join'd."

To whom our Saviour sagely thus replied:
"Think not but that I know these things, or think
I know them not; not therefore am I short
Of knowing what I ought: he, who receives
Light from above, from the fountain of light,
No other doctrine needs, though granted true;
But these are false, or little else but dreams,
Conjectures, fancies, built on nothing firm.
The first and wisest of them all profess'd
To know this only, that he nothing knew;
The next to fabling, fell, and smooth conceits;
A third sort doubted all things, though plain sense;
Others in virtue placed felicity,
But virtue join'd with riches and long life;
In corporal pleasure he, and careless ease;
The Stoic last, in philosophic pride,
By him call'd virtue; and his virtuous man,
Wise, perfect in himself, and all possessing,
Equal to God, oft shames not to prefer,
As fearing God nor man, contemning all
Wealth, pleasure, pain or torment, death and life,
Which, when he lists, he leaves, or boasts he can,
For all his tedious talk is but vain boast,
Or subtle shifts conviction to evade.
Alas! what can they teach, and not mislead,
Ignorant of themselves, of God much more,
And how the world began, and how man fell,
Degraded by himself, on grace depending?
Much of the soul they talk, but all awry,
And in themselves seek virtue; and to themselves
All glory arrogate, to God give none;
Rather accuse him under usual names,
Fortune and Fate, as one regardless quite
Of mortal things. Who, therefore, seeks in these
True wisdom, finds her not; or, by delusion,
Far worse, her false resemblance only meets,
An empty cloud. However, many books,
Wise men have said, are wearisome; who reads
Incessantly, and to his reading brings not
A spirit and judgment equal or superior,
(And what he brings, what needs he elsewhere
seek?)
Uncertain and unsettled still remains,
Deep versed in books, and shallow in himself,
Crude or intoxicate, collecting toys
And trifles for choice matters, worth a sponge;
As children gathering pebbles on the shore.
Or, if I would delight my private hours
With music or with poem, where so soon,
As in our native language, can I find
That solace? All our law and story strew'd
With hymns, our psalms with artful terms inscribed,
Our Hebrew songs and harps, in Babylon,
That pleased so well our victor's ear, declare
That rather Greece from us these arts derived;
Ill imitated, while they loudest sing
The vices of their deities, and their own,
In fable, hymn, or song, so personating
Their gods ridiculous, and themselves past shame.
Remove their swelling epithets, thick laid
As varnish on a harlot's cheek; the rest,
Thin sown with aught of profit or delight,
Will far be found unworthy to compare
With Sion's songs, to all true tastes Excelling,
Where God is praised aright and godlike men,
The holiest of holies, and His saints,
(Such are from God inspired, not such from thee.)
Unless where moral virtue is express'd
By light of nature, not in all quite lost.
Their orators thou then extoll'st as those
The top of eloquence; statists indeed,
And lovers of their country, as may seem;
But herein to our prophets far beneath,
As men divinely taught, and better teaching
The solid rules of civil government,
In their majestic, unaffected style,
Than all the oratory of Greece and Rome.
In them is plainest taught, and easiest learnt,
What makes a nation happy, and keeps it so,
What ruins kingdoms, and lays cities flat;  
These only with our law best form a king."

So spake the Son of God; but Satan, now
Quite at a loss, (for all his darts were spent,)  
Thus to our Saviour, with stern brow, replied:

"Since neither wealth nor honour, arms nor art,
Kingdom nor empire pleases Thee, nor aught
By me proposed in life contemplative
Or active, tended on by glory or fame,
What dost Thou in this world? The wilderness
For Thee is fittest place; I found Thee there,
And thither will return Thee; yet remember
What I foretold Thee, soon Thou shalt have cause
To wish Thou never hadst rejected, thus
Nicely or cautiously, my offer'd aid,
Which would have set Thee in short time with ease
On David's throne, or throne of all the world,
Now at full age, fulness of time, Thy season,
When prophecies of Thee are best fulfil'd.
Now contrary, if I read aught in heaven,
Or heaven write aught of fate, by what the stars
Voluminous, or single characters,
In their conjunction met, gave me to spell,
Sorrows and labours, opposition, hate,
Attend Thee; scorns, reproaches, injuries,
Violence and stripes, and, lastly, cruel death;
A kingdom they portend Thee, but what kingdom.
Real or allegoric, I discern not;
Nor when; eternal sure, as without end,
Without beginning; for no date prefix'd
Directs me in the starry rubric set."

So saying, he took, (for still he knew his power
Not yet expired,) and to the wilderness
Brought back the Son of God, and left Him there,
Feigning to disappear. Darkness now rose,
As daylight sunk, and brought in louring night,
Her shadowy offspring, unsubstantial both,
Privation mere of light, and absent day.
Our Saviour meek, and with untroubled mind
After His aery jaunt, though hurried sore,
Hungry and cold, betook Him to His rest,
Wherever, under some concourse of shades,
Whose branching arms thick intertwined might shield
From dews and damp of night His shelter'd head,
But, shelter'd, slept in vain; for at His head
The tempter watch'd, and soon with ugly dreams
Disturb'd His sleep: and either tropic now
'Gan thunder, and both ends of heaven; the clouds,
From many a horrid rift, abortive pour'd

U
Fierce rain with lightning mix’d, water with fire
In ruin reconciled: nor slept the winds
Within their stony caves, but rush’d abroad
From the four hinges of the world, and fell
On the vex’d wilderness, whose tallest pines,
Though rooted deep as high, and sturdiest oaks,
Bow’d their stiff necks, loaden with stormy blasts,
Or torn up sheer. Ill wast Thou shrouded then,
O patient Son of God, yet only stood’st
Unshaken! Nor yet staid the terror there;
Infernal ghosts and hellish furies round
Environ’d Thee, some howl’d, some yell’d, some shriek’d,
Some bent at Thee their fiery darts, while Thou
Sat’st unappall’d in calm and sinless peace!
Thus pass’d the night so foul, till morning fair
Came forth with pilgrim steps, in amice gray,
Who, with her radiant finger, still’d the roar
Of thunder, chased the clouds, and laid the winds,
And grisly spectres, which the fiend had raised
To tempt the Son of God with terrors dire.
And now the sun with more effectual beams
Had cheer’d the face of earth, and dried the wet
From drooping plant, or dropping tree; the birds,
Who all things now behold more fresh and green.
After a night of storm so ruinous,
Clear’d up their choicest notes in bush and spray
To gratulate the sweet return of morn.
Nor yet, amidst this joy and brightest morn,
Was absent, after all his mischief done,
The prince of darkness; glad would also seem
Of this fair change, and to our Saviour came;
Yet with no new device, (they all were spent,)
Rather by this his last affront resolved,
Desperate of better course, to vent his rage
And mad despite to be so oft repell’d.
Him walking on a sunny hill He found,
Back’d on the north and west by a thick wood;
Out of the wood he starts in wonted shape,
And in a careless mood thus to Him said:
“Fair morning yet betides thee, Son of God,
After a dismal night: I heard the wrack,
As earth and sky would mingle; but myself
Was distant; and these flaws, though mortals fear them,
As dangerous to the pillar’d frame of heaven,
Or to the earth’s dark basis underneath,
Are to the main as inconsiderable
And harmless, if not wholesome, as a sneeze
To man’s less universe, and soon are gone;
Yet, as being oftentimes noxious where they light
On man, beast, plant, wasteful and turbulent,
Like turbulencies in the affairs of men,
Over whose heads they roar, and seem to point,
They oft fore-signify and threaten ill:
This tempest at this desert most was bent;
Of men at Thee, for only Thou here dwell'st.
Did I not tell Thee, if Thou didst reject
The perfect season offer'd with my aid
To win Thy destined seat, but will prolong
All to the push of fate, pursue Thy way
Of gaining David's throne, no man knows when,
(For both the when and how is nowhere told,)
Thou shalt be what Thou art ordain'd, no doubt?
For angels have proclaim'd it, but concealing
The time and means. Each act is rightliest done
Not when it must, but when it may be best:
If Thou observe not this, be sure to find,
What I foretold thee, many a hard assay
Of dangers, and adversities, and pains,
Ere Thou of Israel's sceptre get fast hold;
Whereof this ominous night, that closed Thee round,
So many terrors, voices, prodigies,
May warn Thee, as a sure foregoing sign."

So talk'd he, while the Son of God went on,
And staid not, but in brief him answer'd thus:
"Me worse than wet thou find'st not: other harm
Those terrors, which thou speak'st of, did me none;
I never fear'd they could, though noising loud
And threatening nigh: what they can do, as signs
Betokening, or ill-boding, I contemn
As false portents, not sent from God, but thee:
Who, knowing I shall reign past thy preventing,
Obtrudest thy offer'd aid, that I, accepting,
At least might seem to hold all power of thee,
Ambitious spirit! and wouldst be thought my god;
And storm'st, refused, thinking to terrify
Me to thy will! Desist (thou art discern'd,
And toil'st in vain), nor me in vain molest."

To whom the fiend, now swoln with rage, replied
"Then hear, O Son of David, virgin-born,
For Son of God to me is yet in doubt;
Of the Messiah I had heard foretold
By all the prophets; of Thy birth at length,
Announced by Gabriel, with the first I knew,
And of the angelic song in Bethlehem field,
On Thy birth-night, that sung Thee Saviour born.
From that time seldom have I ceased to eye
Thy infancy, Thy childhood, and Thy youth,
Thy manhood last, though yet in private bred:
Till, at the ford of Jordan, whither all
Flock to the Baptist, I, among the rest,
(Though not to be baptized,) by voice from heaven
Heard Thee pronounced the Son of God beloved.
Thenceforth I thought Thee worth my nearer view
And narrower scrutiny, that I might learn
In what degree or meaning Thou art call’d
The Son of God, which bears no single sense.
The son of God I also am, or was;
And if I was, I am; relation stands;
All men are sons of God; yet Thee I thought
In some respect far higher so declared.
Therefore I watch’d Thy footsteps from that hour,
And follow’d Thee still on to this waste wild,
Where, by all best conjectures, I collect
Thou art to be my fatal enemy:
Good reason, then, if I beforehand seek
To understand my adversary, who
And what He is; His wisdom, power, intent:
By parle or composition, truce or league,
To win Him, or win from Him what I can:
And opportunity I here have had
To try Thee, sift Thee, and confess have found Thee
Proof against all temptation, as a rock
Of adamant, and, as a centre, firm;
To the utmost of mere man both wise and good,
Not more; for honours, riches, kingdoms, glory,
Have been before contemn’d, and may again.
Therefore, to know what more Thou art than man
Worth naming Son of God by voice from heaven,
Another method I must now begin.”

So saying, he caught Him up, and, without wing
Of hippocriff, bore though the air sublime,
Over the wilderness and o’er the plain,
Till underneath them fair Jerusalem,
The holy city, lifted high her towers,
And higher yet the glorious temple rear’d
Her pile, far off appearing like a mount
Of alabaster, topt with golden spires:
There, on the highest pinnacle, he set
The Son of God, and added thus in scorn:

“ There stand, if Thou wilt stand; to stand upright
Wilt ask Thee skill; I to Thy Father’s house
Have brought Thee, and highest placed: highest is best
Now shew Thy progeny; if not to stand,
Cast Thyself down; safely, if Son of God:
For it is written, He will give command
Concerning Thee to His angels; in their hands
PARADISE REGAINED.

They shall uplift Thee, lest at any time
Thou chance to dash Thy foot against a stone."

To whom thus Jesus: "Also it is written,
Tempt not the Lord thy God." He said, and stood.
But Satan, smitten with amazement, fell;
As when earth's son, Antæus, (to compare
Small things with greatest,) in Irassa strove
With Jove's Alcides, and, oft foil'd, still rose,
Receiving from his mother Earth new strength,
Fresh from his fall, and fiercer grapple join'd,
Throttled at length in the air, expired and fell;
So, after many a foil, the tempter proud,
Renewing fresh assaults, amidst his pride,
Fell whence he stood to see his victor fall:
And as that Theban monster, that proposed
Her riddle, and him who solved it not devour'd,
That once found out and solved, for grief and spite
cast herself headlong from the Isemian steep;
So, struck with dread and anguish, fell the fiend,
And to his crew, that sat consulting, brought
Joyless triumphs of his hoped success,
Ruin, and desperation, and dismay,
Who durst so proudly tempt the Son of God.
So Satan fell; and straight a fiery globe
Of angels on full sail of wing flew nigh,
Who on their plumy vans received Him soft
From His uneasy station, and upbore,
As on a floating couch, through the blithe air.
Then, in a flowery valley, set Him down
On a green bank, and set before Him spread
A table of celestial food, divine,
Ambrosial fruits, fetch'd from the tree of life,
And from the fount of life ambrosial drink,
That soon refresh'd Him wearied, and repair'd
What hunger, if aught hunger, had impair'd,
Or thirst; and, as He fed, angelic quires
Sung heavenly anthems of His victory
Over temptation and the tempter proud:
"True image of the Father: whether throned
In the bosom of bliss, and light of light
Conceiving, or, remote from heaven, enshrined
In fleshly tabernacle, and human form,
Wandering the wilderness; whatever place,
Habit, or state, or motion, still expressing
The Son of God, with godlike force endued
Against the attempter of thy Father's throne,
And thief of Paradise! Him long of old
Thou didst debel, and down from heaven cast
With all his army; now Thou hast avenged
Supplanted Adam, and, by vanquishing
Temptation, hast regain'd lost Paradise,
And frustrated the conquest fraudulent.
He never more henceforth will dare set foot
In Paradise to tempt; his snares are broke:
For, though that scat of earthly bliss be fail'd,
A fairer Paradise is founded now
For Adam and his chosen sons, whom Thou,
A Saviour, art come down to reinstal,
Where they shall dwell secure, when time shall be,
Of tempter and temptation without fear.
But thou, infernal serpent! shalt not long
Rule in the clouds; like an autumnal star,
Or lightning, thou shalt fall from heaven, trod down
Under His feet; for proof, ere this thou feel'st
Thy wound, (yet not thy last and deadliest wound,)
By this repulse received, and hold'st in hell
No triumph: in all her gates Abaddon rues
Thy bold attempt. Hereafter learn with awe
To dread the Son of God; He, all unarm'd,
Shall chase thee, with the terror of His voice,
From thy demoniac holds, possession foul,
Thee and thy legions: yelling they shall fly,
And beg to hide them in a herd of swine,
Lest He command them down into the deep.
Bound, and to torment sent before their time.
Hail, Son of the Most High, heir of both worlds,
Queller of Satan! on Thy glorious work
Now enter, and begin to save mankind."

Thus they the Son of God, our Saviour meek,
Sung victor, and, from heavenly feast refresh'd,
Brought on His way with joy; He, unobserved
Home to His mother's house private return'd.
SAMSON AGONISTE
A DRAMATIC POEM
THE ARGUMENT.

Samson, made captive, blind, and now in the prison of Gaza, there to labour as in a common workhouse, on a festival day, in a general cessation from labour, comes forth into the open air, to a place nigh, somewhat retired, there to sit awhile and bemoan his condition: where he happens at length to be visited by certain friends and equals of his tribe, which make the Chorus, who seek to comfort him what they can; then by his old father Manoah, who endeavours the like, and withal tells him his purpose to procure his liberty by ransom; lastly, that this feast was proclaimed by the Philistines as a day of thanksgiving for their deliverance from the hands of Samson, which yet more troubles him. Manoah then departs to prosecute his endeavour with the Philistine lords for Samson's redemption; who, in the meanwhile, is visited by other persons; and, lastly, by a public officer to require his coming to the feast before the lords and people, to play or shew his strength in their presence: he at first refuses, dismissing the public officer with absolute denial to come; at length, persuaded inwardly that this was from God, he yields to go along with him, who came now the second time with great threatenings to fetch him: the Chorus yet remaining on the place, Manoah returns full of joyful hope, to procure ere long his son's deliverance; in the midst of which discourse an Hebrew comes in haste, confusedly at first, and afterward more distinctly, relating the catastrophe, what Samson had done to the Philistines, and by accident to himself; wherewith the tragedy ends.

THE PERSONS.

Samson.

Manoah, the father of Samson.  Dalila, his wife.  Harapha, of Gath.

Public Officer.  Messenger.  Chorus of Danites

The Scene, before the Prison in Gaza.
A LITTLE onward lend thy guiding hand
To these dark steps, a little farther on;
For yonder bank hath choice of sun or shade:
There I am wont to sit, when any chance
Relieves me from my task of servile toil,
Daily in the common prison else enjoin’d me,
Where I, a prisoner chain’d, scarce freely draw
The air, imprison’d also, close and damp,
Unwholesome draught: but here I feel amends,
The breath of heaven fresh blowing, pure and sweet,
With day-spring born; here leave me to respire.
This day a solemn feast the people hold
To Dagon, their sea-idol, and forbid
Laborious works; unwillingly this rest
Their superstition yields me; hence, with leave
Retiring from the popular noise, I seek
This unfrequented place to find some ease,
Ease to the body some, none to the mind
From restless thoughts, that, like a deadly swarm
Of hornets arm’d, no sooner found alone,
But rush upon me thronging, and present
Times past, what once I was, and what am now.
O, wherefore was my birth from heaven foretold
Twice by an angel, who, at last, in sight
Of both my parents, all in flames ascended
From off the altar where an offering burn’d,
As in a fiery column charioting
His godlike presence, and from some great act
Or benefit reveal’d to Abraham’s race?
Why was my breeding order’d and prescribed
As of a person separate to God,
Design’d for great exploits, if I must die
Betray’d, captivated, and, both my eyes put out,
Made of my enemies the scorn and gaze;
To grind in brazen fetters under task
With this heaven-gifted strength? O glorious strength,
Put to the labour of a beast, debased
Lower than bond-slay! Promise was, that I
Should Israel from Philistian yoke deliver;
Ask for this great deliverer now, and find him
Eyeless in Gaza, at the mill with slaves,
Himself in bonds under Philistian yoke.
Yet stay, let me not rashly call in doubt
Divine prediction; what if all foretold
Had been fulfill'd, but through mine own default?
Whom have I to complain of but myself?
Who this high gift of strength committed to me,
In what part lodged, how easily bereft me,
Under the seal of silence could not keep,
But weakly to a woman must reveal it,
O'ercome with importunity and tears.
O impotence of mind, in body strong!
But what is strength without a double share
Of wisdom? vast, unwieldy, burthensome,
Proudly secure, yet liable to fall
By weakest subtilities; not made to rule,
But to subserve where wisdom bears command.
God, when He gave me strength, to shew withal
How slight the gift was, hung it in my hair.
But peace! I must not quarrel with the will
Of highest dispensation, which herein
Haply had ends above my reach to know:
Suffices that to me strength is my bane,
And proves the source of all my miseries:
So many, and so huge, that each apart
Would ask a life to wail; but chief of all,
O loss of sight, of thee I most complain!
Blind among enemies, O worse than chains,
Dungeon, or beggary, or decrepit age!
Light, the prime work of God, to me is extinct,
And all her various objects of delight
Annull'd, which might in part my grief have eas'd,
 Inferior to the vilest now become
Of man or worm; the vilest here excel me:
They creep, yet see; I, dark in light, exposed
To daily fraud, contempt, abuse, and wrong,
Within doors, or without, still as a fool,
In power of others, never in my own;
Scarce half I seem to live, dead more than half.
O dark, dark, dark, amid the blaze of noon.
Irrecoverably dark, total eclipse
Without all hope of day!
O first-created beam, and Thou great Word,  
"Let there be light, and light was over all;"
Why am I thus bereaved Thy prime decree?  
The sun to me is dark  
And silent as the moon,  
When she deserts the night,  
Hid in her vacant interlunar cave.  
Since light so necessary is to life,  
And almost life itself, if it be true  
That light is in the soul,  
She all in every part, why was this sight  
To such a tender ball as the eye confined,  
So obvious and so easy to be quench'd?  
And not, as feeling, through all parts diffused,  
That she might look at will through every pore?  
Then had I not been thus exiled from light,  
As in the land of darkness, yet in light,  
To live a life half head, a living death,  
And buried; but, O yet more miserable!  
Myself my sepulchre, a moving grave:  
Buried, yet not exempt,  
By privilege of death and burial,  
From worst of other evils, pains, and wrongs:  
But made hereby obnoxious more  
To all the miseries of life,  
Life in captivity  
Among inhuman foes.
But who are these? for with joint pace I hear  
The tread of many feet steering this way;  
Perhaps my enemies, who come to stare  
At my affliction, and perhaps to insult;  
Their daily practice to afflict me more.

Enter Chorus.

*Cho. This, this is he; softly awhile,  
Let us not break in upon him:  
O change beyond report, thought, or belief!  
See how he lies at random, carelessly diffused,  
With languish'd head unpropt,  
As one past hope abandon'd,  
And by himself given over;  
In slavish habit, ill-fitted weeds,  
O'er-worn and soil'd;  
Or do my eyes misrepresent? Can this be he,  
That heroic, that renown'd,  
Irresistible Samson? whom, unarm'd,  
No strength of man, or fiercest wild beast, could withstand  
Who tore the lion as the lion tears the kid;  
Ran on embattled armics clad in iron,
And, weaponless himself,  
Made arms ridiculous, useless the forger\thy  
Of brazen shield and spear, the hammer'd cuirass,  
Chalybean-temper'd steel, and flock of mail  
Adamantine proof!  
But safest he who stood aloof,  
When insupportably his foot advanced,  
In scorn of their proud arms and warlike tools,  
Spurn'd them to death by troops. The bold Ascalonite  
Fled from his lion ramp; old warriors turn'd  
Their plated backs under his heel;  
Or, grovelling, soil'd their crested helmets in the dust.  
Then with what trivial weapon came to hand,  
The jaw of a dead ass, his sword of bone,  
A thousand foreskins fell, the flower of Palestine,  
In Ramath-lechi, famous to this day.  
Then by main force pull'd up, and on his shoulders bore  
The gates of Azza, post, and massy bar,  
Up to the hill by Hebron, seat of giants old,  
No journey of a Sabbath-day and loaded so;  
Like whom the Gentiles feign to bear up heaven.  
Which shall I first bewail,  
Thy bondage or lost sight,  
Prison within prison  
Inseparably dark?  
Thou art become (O worst imprisonment!)  
The dungeon of thyself; thy soul,  
(Which men enjoying sight oft without cause complain,)  
Imprison'd now indeed,  
In real darkness of the body dwells,  
Shut up from outward light  
To incorporate with gloomy night;  
For inward light, alas!  
Puts forth no visual beam.  
O mirror of our fickle state!  
Since man on earth unparalleled,  
The rarer thy example stands,  
By how much from the top of wondrous glory,  
Strongest of mortal men,  
To lowest pitch of abject fortune thou art fallen.  
For him I reckon not in high estate  
Whom long descent of birth,  
Or the sphere of fortune, raises;  
But thee, whose strength, while virtue was her mate,  
Might have subdued the earth,  
Universally crown'd with highest praises.  

Sams. I hear the sound of words; their sense the air  
Dissolves, unjointed, ere it reach my ear.  

Cho. He speaks; let us draw nigh. Matchless in might,
The glory late of Israel, now the grief;
We come, thy friends and neighbours not unknown,
From Eshtaol and Zora's fruitful vale,
To visit or bewail thee; or, if better,
Counsel or consolation we may bring,
Salve to thy sores; apt words have power to suage
The tumours of a troubled mind,
And are as balm to fester'd wounds.

Sams. Your coming, friends, revives me; for I learn
Now of my own experience, not by talk,
How counterfeit a coin they are who friends
Bear in their superscription (of the most
I would be understood:) in prosperous days
They swarm, but in adverse withdraw their head,
Not to be found, though sought. Ye see, O friends,
How many evils have enclosed me round;
Yet that which was the worst now least afflicts me,
Blindness; for, had I sight, confused with shame,
How could I once look up, or heave the head,
Who, like a foolish pilot, have shipwreck'd
My vessel trusted to me from above,
Gloriously rigg'd; and for a word, a tear,
Fool! have divulged the secret gift of God
To a deceitful woman? Tell me, friends,
Am I not sung and proverb'd for a fool
In every street? do they not say, How well
Are come upon him his deserts? Yet why?
Immeasurable strength they might behold
In me, of wisdom nothing more than mean;
This with the other should at least have pair'd
These two, proportion'd ill, drove me transverse.

Cho. Tax not divine disposal; wisest men
Have err'd, and by bad women been deceived;
And shall again, pretend they ne'er so wise.
Deject not, then, so overmuch thyself,
Who hast of sorrow thy full load besides:
Yet, truth to say, I oft have heard men wonder
Why thou shouldst wed Philistian women rather,
Than of thine own tribe, fairer, or as fair,
At least of thy own nation, and as noble.

Sams. The first I saw at Timna, and she pleased
Me, not my parents, that I sought to wed
The daughter of an infidel: they knew not
That what I motion'd was of God; I knew
From intimate impulse, and therefore urged
The marriage on; that by occasion hence
I might begin Israel's deliverance,
The work to which I was divinely call'd.
She, proving false, the next I took to wife
(O, that I never had! fond wish too late)
Was in the vale of Sorce, Dalila,
That specious monster, my accomplish'd snare.
I thought it lawful from my former act,
And the same end; still watching to oppress
Israel's oppressors: of what now I suffer
She was not the prime cause, but I myself,
Who, vanquish'd with a peal of words (O, weakness!
Gave up my fort of silence to a woman.

Cho. In seeking just occasion to provoke
The Philistine, thy country's enemy,
Thou never wast amiss, I bear thee witness:
Yet Israel still serves, with all his sons.

Sams. That fault I take not on me, but transfer
On Israel's governors and heads of tribes,
Who, seeing those great acts which God had done
Singly by me against their conquerors,
Acknowledged not, or not at all consider'd,
Deliverance offer'd: I, on the other side,
Used no ambition to commend my deeds;
The deeds themselves, though mute, spoke loud the doe:
But they persisted, deaf, and would not seem
To count them things worth notice, till, at length,
Their lords, the Philistines, with gather'd powers,
Enter'd Judea, seeking me, who then
Safe to the rock of Etham was retired;
Not flying, but forecasting in what place
To set upon them, what advantaged best.
Meanwhile, the men of Judah, to prevent
The harass of their land, beset me round;
I willingly on some conditions came
Into their hands, and they as gladly yield me,
To the uncircumcised a welcome prey,
Bound with two cords; but cords to me were threads
Touch'd with the flame; on their whole host I flew
Unarm'd, and with a trivial weapon fell'd
Their choicest youth: they only lived who fled.
Had Judah that day join'd, or one whole tribe,
They had by this possess'd the towers of Gath,
And lorded over them whom they now serve.
But what more oft, in nations grown corrupt,
And by their vices brought to servitude,
Than to love bondage more than liberty,
Bondage with ease than strenuous liberty;
And to despise, or envy, or suspect,
Whom God hath of His special favour raised
As their deliverer? If he aught begin,
How frequent to desert him, and at last
To heap ingratitude on worthiest deeds!
Cho. Thy words to my remembrance bring
How Succoth and the fort of Penuel
Their great deliverer contemn'd,
The matchless Gideon, in pursuit
Of Midian, and her vanquish'd kings:
And how ingratitude Ephraim
Had dealt with Jephtha, who, by argument,
Not worse than by his shield and spear,
Defended Israel from the Ammonite,
Had not his prowess quell'd their pride
In that sore battle, when so many died
Without reprieve, adjudged to death,
For want of well pronouncing Shibboleth.

Sam. Of such examples add me to the roll;
Me easily, indeed, mine may neglect,
But God's proposed deliverance not so.

Cho. Just are the ways of God,
And justifiable to men;
Unless there be, who think not God at all:
If any be, they walk obscure;
For of such doctrine never was there school,
But the heart of the fool,
And no man therein doctor but himself.
Yet more there be, who doubt His ways not just,
As to His own edicts found contradicting,
Then give the reins to wandering thought,
Regardless of His glory's diminution;
Till, by their own perplexities involved,
They ravel more, still less resolved,
But never find self-satisfying solution.

As if they would confine the Interminable,
And tie Him to His own prescript,
Who made our laws to bind us, not Himself,
And hath full right to exempt
Whom so it pleases Him by choice
From national obstructions, without taint
Of sin, or legal debt;
For with His own laws He can best dispense.

He would not else, who never wanted means,
Nor in respect of the enemy just cause,
To set His people free,
Have prompted this heroic Nazarite,
Against his vow of strictest purity,
To seek in marriage that fallacious bride,
Unclean, unchaste.

Down, reason, then; at least, vain reasonings down
Though reason here aver,
That moral verdict quits her of unclean:
Unchaste was subsequent; her stain, not his.
But see, here comes thy reverend sire
With careful step, locks white as down,
Old Manoah: advise
Forthwith how thou oughtst to receive him.

Sams. Ay me! another inward grief, awaked
With mention of that name, renew's the assault.

Enter Manoah.

Man. Brethren, and men of Dan, for such ye seen
Though in this uncouth place; if old respect,
As I suppose, towards your once gloried friend,
My son, now captive, hither hath inform'd
Your younger feet, while mine cast back with age
Came lagging after; say if he be here?

Cho. As signal now in low dejected state,
As erst in highest, behold him where he lies.

Man. O miserable change! is this the man,
That invincible Samson, far renown'd,
The dread of Israel's foes, who, with a strength
Equivalent to angels', walk'd their streets,
None offering fight: who, single combatant,
Duel'd their armies rank'd in proud array,
Himself an army, now unequal match
To save himself against a coward arm'd
At one spear's length? O ever-failing trust
In mortal strength! and, oh, what not in man
Deceivable and vain! Nay, what thing good
Pray'd for, but often proves our woe, our bane!
I pray'd for children, and thought barrenness
In wedlock a reproach; I gain'd a son,
And such a son as all men hail'd me happy;
Who would be now a father in my stead?
Oh, wherefore did God grant me my request,
And as a blessing with such pomp adorn'd?
Why are His gifts desirable, to tempt
Our earnest prayers, then, given with solemn hand
As graces, draw a scorpion's tail behind?
For this did the angel twice descend? for this
Ordain'd thy nurture holy, as of a plant
Select and sacred, glorious for awhile,
The miracle of men; then in an hour
Ensnared, assaulted, overcome, led bound,
Thy foes' derision, captive, poor and blind,
Into a dungeon thrust, to work with slaves?
Alas! methinks whom God hath chosen once
To worthiest deeds, if he through frailty err,
He should not so o'erwhelm, and as a thrall
Subject him to so foul indignities,
Be it but for honour's sake of former deeds.
Samson. Appoint not heavenly disposition, father
Nothing of all these evils hath befallen me
But justly; I myself have brought them on,
Sole author I, sole cause; if aught seem vile,
As vile hath been my folly, who have profaned
The mystery of God given me under pledge
Of vow, and have betray’d it to a woman,
A Canaanite, my faithless enemy.
This well I knew, nor was at all surprised,
But warn’d by oft experience: did not she
Of Timna first betray me, and reveal
The secret wrested from me in her height
Of nuptial love profess’d, carrying it straight
To them who had corrupted her, my spies,
And rivals? In this other was there found
More faith, who, also in her prime of love,
Spousal embraces, vitiated with gold,
Though offer’d only, by the scent conceived
Her spurious first-born, treason against me?
Thrice she assay’d, with flattering prayers and sickness,
And amorous reproaches, to win from me
My capital secret; in what part my strength
Lay stored, in what part summ’d, that she might know;
Thrice I deluded her, and turn’d to sport
Her importunity, each time perceiving
How openly and with what impudence
She purposed to betray me, and (which was worse
Than undissembled hate) with what contempt
She sought to make me traitor to myself;
Yet the fourth time, when, mustering all her wiles,
With blandish’d parleys, feminine assaults,
Tongue-batteries, she surceased, not day nor night,
To storm me, over-watch’d and wearied out,
At times when men seek most repose and rest,
I yielded, and unlock’d her all my heart,
Who, with a grain of manhood well resolved,
Might easily have shook off all her snares;
But foul effeminacy held me yoked
Her bond-slave! O indignity, O blot
To honour and religion! servile mind
Rewarded well with servile punishment!
The base degree to which I am now fallen,
These rags, this grinding, is not yet so base
As was my former servitude, ignoble,
Unmanly, ignominious, infamous,
True slavery; and that blindness worse than this,
That saw not how degenerately I served.

Man. I cannot praise thy marriage choices, son,
Rather approved them not; but thou didst plead
Divine impulsion prompting how thou mightst
Find some occasion to infest our foes.
I state not that; this I am sure, our foes
Found soon occasion thereby to make thee
Their captive, and their triumph; thou the sooner
Temptation found'st, or over-potent charms,
To violate the sacred trust of silence
Deposited within thee; which to have kept
Tacit was in thy power: true; and thou bear'st
Enough, and more, the burden of that fault;
Bitterly hast thou paid, and still art paying,
That rigid score. A worse thing yet remains:
This day the Philistines a popular feast
Here celebrate in Gaza, and proclaim
Great pomp, and sacrifice, and praises loud,
To Dagon, as their god, who hath deliver'd
Thee, Samson, bound and blind, into their hands;
Them out of thine, who slew'st them many a slain.
So Dagon shall be magnified, and God,
Besides whom is no god, compared with idols,
Disglorified, blasphemed, and had in scorn
By the idolatrous rout amidst their wine;
Which to have come to pass by means of thee,
Samson, of all thy sufferings think the heaviest,
Of all reproach the most with shame that ever
Could have befallen thee and thy father's house.

Samson. Father, I do acknowledge and confess
That I this honour, I this pomp, have brought
To Dagon, and advanced his praises high
Among the heathen round: to God have brought
Dishonour, obloquy, and oped the mouths
Of idolists and atheists; have brought scandal
To Israel, diffidence of God, and doubt.
In feeble hearts, propense enough before
To waver, or fall off and join with idols;
Which is my chief affliction, shame and sorrow.
The anguish of my soul, that suffers not
Mine eye to harbour sleep, or thoughts to rest.
This only hope relieves me, that the strife
With me hath end: all the contest is now
'Twixt God and Dagon; Dagon hath presumed,
Me overthrown, to enter lists with God,
His deity comparing and preferring
Before the God of Abraham. He, be sure,
Will not connive, or linger, thus provoked;
But will arise, and His great name assert:
Dagon must stoop, and shall ere long receive
Such a discomfit, as shall quite despoil him.
Of all these boasted trophies won on me,
And with confusion blank his worshippers.

Man. With cause this hope relieves thee, and these words
I as a prophecy receive; for God,
Nothing more certain, will not long defer
To vindicate the glory of His name
Against all competition, nor will long
Endure it doubtful whether God be Lord,
Or Dagon. But for thee what shall be done?
Thou must not, in the meanwhile here forgot,
Lie in this miserable loathsome plight,
Neglected. I already have made way
To some Philistian lords, with whom to treat
About thy ransom: well they may by this
Have satisfied their utmost of revenge
By pains and slaveries, worse than death, inflicted
On thee, who now no more canst do them harm.

Sams. Spare that proposal, father; spare the trouble
Of that solicitation; let me here,
As I deserve, pay on my punishment,
And expiate, if possible, my crime,
Shameful garrulity. To have reveal'd
Secrets of men, the secrets of a friend,
How heinous had the fact been, how deserving
Contempt and scorn of all, to be excluded
All friendship, and avoided as a blab,
The mark of fool set on his front! But I
God's counsel have not kept; His holy secret
Presumptuously have publish'd, impiously,
Weakly at least, and shamefully: a sin
That Gentiles in their parables condemn
To their abyss and horrid pains confin'd.

Man. Be penitent, and for thy fault contrite;
But act not in thy own affliction, son:
Repent the sin; but, if the punishment
Thou canst avoid, self-preservation bids;
Or the execution leave to high disposal,
And let another hand, not thine, exact
Thy penal forfeit from thyself: perhaps
God will relent, and quit thee all His debts;
Who ever more approves, and more accepts,
(Best pleased with humble and filial submission,) Him who, imploring mercy, sues for life,
Than who, self-rigorous, chooses death as due;
Which argues over-just, and self-displeased
For self-offence, more than for God offended.
Reject not, then, what offer'd means; who knows
But God hath set before us, to return thee
Home to thy country and His sacred house.
Where thou mayst bring thy offerings, to avert
His further ire, with prayers and vows renew'd?

_Sams._ His pardon I implore; but as for life
To what end should I seek it! When in strength
All mortals I excell'd, and great in hopes
With youthful courage and magnanimous thoughts
Of birth from heaven foretold, and high exploits,
Full of divine instinct, after some proof
Of acts, indeed, heroic, far beyond
The sons of Anak, famous now and blazed,
Fearless of danger, like a petty god
I walk'd about, admired of all, and dreaded
On hostile ground, none daring my affront;
Then, swollen with pride, into the snare I fell
Of fair fallacious looks, venereal trains,
Soften'd with pleasure and voluptuous life,
At length to lay my head and hallow'd pledge
Of all my strength in the lascivious lap
Of a deceitful concubine, who shore me,
Like a tame wether, all my precious fleece,
Then turn'd me out ridiculous, despoil'd,
Shaven, and disarm'd among mine enemies.

_Cho._ Desire of wine, and all delicious drinks,
Which many a famous warrior overthrows,
Thou couldst repress; nor did the dancing ruby,
Sparkling out-pour'd, the flavour or the smell,
Or taste that cheers the heart of gods and men,
Allure thee from the cool crystalline stream.

_Sams._ Wherever fountain or fresh current flow'd
Against the eastern ray, translucent, pure
With touch ethereal of heaven's fiery rod,
I drank, from the clear milky juice allaying
Thirst, and refresh'd; nor envied them the grape
Whose heads that turbulent liquor fills with fumes.

_Cho._ O madness, to think use of strongest wines,
And strongest drinks, our chief support of health,
When God, with these forbidden, made choice to rear
His mighty champion, strong above compare,
Whose drink was only from the liquid brook!

_Sams._ But what avail'd this temperance, not complete
Against another object more enticing?
What boots it at one gate to make defence,
And at another to let in the foe,
Effeminately vanquish'd! by which means,
Now blind, dishearten'd, shamed, dishonour'd, quell'd,
To what can I be useful, wherein serve
My nation, and the work from Heaven imposed,
But to sit idle on the household hearth,
A burdensome drone; to visitants a gaze.
Or pitied object, these redundant locks,  
Robustious to no purpose, clustering down,  
Vain monument of strength; till length of years
And sedentary numbness craze my limbs
To a contemptible old age obscure?
Here rather let me drudge, and earn my bread,
Till vermin, or the draff of servile food,
Consume me, and oft-invocated death
Hasten the welcome end of all my pains.

Man. Wilt thou then serve the Philistines with that gift
Which was expressly given thee to annoy them?
Better at home lie bed-rid, not only idle,
Inglorious, unemploy'd, with age outworn.
But God, who caused a fountain, at thy prayer,
From the dry ground to spring, thy thirst to allay
After the brunt of battle, can as easy
Cause light again within thy eyes to spring,
Whereewith to serve Him better than thou hast;
And I persuade me so; why else this strength
Miraculous yet remaining in those locks?
His might continues in thee not for nought,
Nor shall His wondrous gifts be frustrate thus.

Sams. All otherwise to me my thoughts portend,
That these dark orbs no more shall treat with light,
Nor the other light of life continue long,
But yield to double darkness nigh at hand:
So much I feel my genial spirits droop,
My hopes all flat, nature within me seems
In all her functions weary of herself;
My race of glory run, and race of shame,
And I shall shortly be with them that rest.

Man. Believe not these suggestions which proceed
From anguish of the mind and humours black,
That mingle with thy fancy. I, however,
Must not omit a father's timely care
To prosecute the means of thy deliverance
By ransom, or how else; meanwhile be calm,
And healing words from these thy friends admit. [Exit.

Sams. O that torment should not be confined
To the body's wounds and sores,
With maladies innumerable
In heart, head, breast, and reins;
But must secret passage find
To the inmost mind,
There exercise all his fierce accidents,
And on her purest spirits prey,
As on entrails, joints, and limbs,
With answerable pains, but more intense,
Though void of corporal sense.
My griefs not only pain me,
As a lingering disease,
But, finding no redress, ferment and rage.
Nor less than wounds immedicable
Rankle, and fester, and gangrene,
To black mortification.
Thoughts, my tormentors, arm'd with deadly stings,
Mangle my apprehensive tenderest parts,
Exasperate, exulcerate, and raise
Dire inflammation, which no cooling herb
Or medicinal liquor can assuage,
Nor breath of vernal air from snowy Alp.
Sleep hath forsook and given me o'er
To death's benumbing opium as my only cure.
Thence faintings, swoonings of despair,
And sense of Heaven's desertion.

I was his nursling once, and choice delight,
His destined from the womb,
Promised by heavenly message twice descending.
Under His special eye
Abstemious I grew up, and thrived amain;
He led me on to mightiest deeds,
Above the nerve of mortal arm,
Against the uncircumcised, our enemies:
But now hath cast me o'er its never known,
And to those cruel enemies,
Whom I, by His appointment, had provoked,
Left me all helpless, with the irreparable loss
Of sight, reserved alive to be repeated
The subject of their cruelty or scorn.
Nor am I in the list of them that hope;
Hopeless are all my evils, all remediless:
This one prayer yet remains, might I be heard,
No long petition; speedy death,
The close of all my miseries, and the balm.

Cho. Many are the sayings of the wise,
In ancient and in modern books enroll'd,
Extolling patience as the truest fortitude;
And to the bearing well of all calamities,
All chances incident to man's frail life,
Consolatories writ
With studied argument, and much persuasion sought.
Lenient of grief and anxious thought:
But with the afflicted, in his pangs, their sound
Little prevails, or rather seems a tune
Harsh, and of dissonant mood from his complaint:
Unless he feel within
Some source of consolation from above,
Secret refreshings, that repair his strength,
And fainting spirits uphold.
God of our fathers! what is man,
That Thou, towards him, with hand so various,
Or might I say contrarious,
Temper'st Thy providence through his short course,
Not evenly, as Thou rulest
The angelic orders, and inferior creatures mute,
Irrational and brute?
Nor do I name of men the common rout,
That, wandering loose about,
Grow up and perish, as the summer fly,
Heads without name, no more remember'd;
But such as Thou hast solemnly elected,
With gifts and graces eminently adorn'd,
To some great work, Thy glory,
And people's safety, which in part they effect;
Yet toward these, thus dignified, Thou oft,
Amidst their height of noon,
Changest Thy countenance, and Thy hand, with no regard
Of highest favours past
From Thee on them, or them to Thee of service.
Nor only dost degrade them, or remit
To life obscured, which were a fair dismission,
But throw'st them lower than Thou didst exalt them high;
Unseemly falls in human eye,
Too grievous for the trespass of omission;
Oft leavest them to the hostile sword
Of heathen and profane, their carcasses
To dogs and fowls of prey, or else captivated;
Or to the unjust tribunals, under change of times,
And condemnation of the ungrateful multitude.
If these they 'scape, perhaps in poverty,
With sickness and disease, Thou bow'st them down,
Painful diseases and deform'd,
In crude old age;
Though not disordinate, yet causeless suffering
The punishment of dissolute days: in fine,
Just or unjust, alike seem miserable,
For oft alike both come to evil end.
So deal not with this once Thy glorious champion,
The image of Thy strength, and mighty minister.
What do I beg? how hast Thou dealt already?
Behold him in this state calamitous, and turn
His labours, for Thou canst, to peaceful end.
But who is this, what thing of sea or land?
Female of sex it seems,
That, so bedeck'd, ornate, and gay.
Comes this way. sailing
Like a stately ship
Of Tarsus, bound for the isles
Of Javan or Gadire,
With all her bravery on, and tackle trim,
Sails fill'd, and streamers waving,
Courted by all the winds that hold them play,
An amber scent of odorous perfume
Her harbinger, a damsel train behind:
Some rich Philistian matron she may seem
And now at nearer view, no other certain
Than Dalila thy wife.

Samson. My wife! my traitress! let her not come near me
Cho. Yet on she moves, now stands and eyes thee, fix'd,
About to have spake; but now, with head declined,
Like a fair flower surcharged with dew, she weeps,
And words address'd seem into tears dissolved,
Wetting the borders of her silken veil:
But now again she makes address to speak.

Enter Dalila.

Dal. With doubtful feet and wavering resolution
I came, still dreading thy displeasure, Samson;
Which to have merited, without excuse,
I cannot but acknowledge; yet, if tears
May expiate, (though the fact more evil drew
In the preverse event than I foresaw,)
My penance hath not slacken'd, though my pardon
No way assured. But conjugal affection,
Prevailing over fear and timorous doubt,
Hath led me on, desirous to behold
Once more thy face, and know of thy estate,
If aught in my ability may serve
To lighten what thou sufferest, and appease
Thy mind with what amends is in my power,
Though late, yet in some part to recompose
My rash but more unfortunate misdeed.

Samson. Out, out, hyæna! these are thy wonted arts,
And arts of every woman false like thee,
To break all faith, all vows, deceive, betray,
Then, as repentant, to submit, beseech,
And reconcilement move with feign'd remorse,
Confess, and promise wonders in her change;
Not truly penitent, but chief to try
Her husband, how far urged his patience bears,
His virtue or weakness which way to assail.
Then with more cautious and instructed skill
Again transgresses, and again submits;
That wisest and best men, full oft beguiled,
With goodness principled not to reject.
The penitent, but ever to forgive,
Are drawn to wear out miserable days,
Entangled with a poisonous bosom snake,
If not by quick destruction soon cut off,
As I by thee, to ages an example.

**Dal.** Yet hear me, Samson; not that I endeavour
To lessen or extenuate my offence;
But that, on the other side, if it be weigh'd
By itself, with aggravations not surcharged,
Or else with just allowance counterpoised,
I may, if possible, thy pardon find
The easier towards me, or thy hatred less.

First granting, as I do, it was a weakness
In me, but incident to all our sex,
Curiosity, inquisitive, importune
Of secrets, then with like infirmity
To publish them, both common female faults:
Was it not weakness also to make known
For importunity, that is, for nought,
Wherein consisted all thy strength and safety?
To what I did thou shew'dst me first the way.
But I to enemies reveal'd, and should not:
Nor shouldst thou have trusted that to woman's frailty
Ere I to thee, thou to thyself wast cruel.
Let weakness, then, with weakness come to parle,
So near related, or the same of kind,
Thine forgive mine; that men may censure thine
The gentler, if severely thou exact not
More strength from me than in thyself was found.
And what if love, which thou interpret'st hate,
The jealousy of love, powerful of sway
In human hearts, nor less in mine towards thee,
Caused what I did? I saw thee mutable
Of fancy, fear'd lest one day thou wouldst leave me
As her at Timna, sought by all means, therefore,
How to endear, and hold thee to me firmest;
No better way I saw than by importuning
To learn thy secrets, get into my power
Thy key of strength and safety. Thou wilt say,
Why, then, reveal'd? I was assured by those
Who tempted me, that nothing was design'd
Against thee but safe custody, and hold:
That made for me; I knew that liberty
Would draw thee forth to perilous enterprises,
While I at home sat, full of cares and fears,
Waiting thy absence in my widow'd bed;
Here I should still enjoy thee, day and night,
Mine and love's prisoner, not the Philistines:
Whole to myself, unhazard'd abroad.
Fearless at home of partners in my love.
These reasons in love's law have pass'd for good,
Though fond and reasonless to some, perhaps:
And love hath oft, well meaning, wrought much woe,
Yet always pity or pardon hath obtain'd
Be not unlike all others, not austere
As thou art strong, inflexible as steel.
If thou in strength all mortals dost exceed,
In uncompassionate anger do not so.

Sams. How cunningly the sorceress displays
Her own transgressions, to upbraid me mine!
That malice, not repentance, brought thee hither,
By this appears: I gave, thou say'st, the example,
I led the way; bitter reproach, but true;
I to myself was false, ere thou to me:
Such pardon, therefore, as I give my folly,
Take to thy wicked deed; which when thou seest
Impartial, self severe, inexorable,
Thou wilt renounce thy seeking, and much rather
Confess it feign'd. Weakness is thy excuse
And I believe it; weakness to resist
Philistian gold: if weakness may excuse,
What murderer, what traitor, parricide,
Incestuous, sacrilegious, but may plead it?
All wickedness is weakness: that plea, therefore,
With God or man, will gain thee no remission
But love constrain'd thee; call it furious rage
To satisfy thy lust: love seeks to have love;
My love how couldst thou hope, who took'st the way
To raise in me inexpiable hate,
Knowing, as needs I must, by thee betray'd?
In vain thou strivest to cover shame with shame,
Or by evasions thy crime uncover'st more.

Dal. Since thou determinest weakness for no plea
In man or woman, though to thy own condemning,
Hear what assaults I had, what snares besides,
What sieges girt me round, ere I consented;
Which might have awed the best-resolved of men,
The constantest, to have yielded without blame.
It was not gold, as to my charge thou lay'st,
That wrought with me: thou know'st the magistrates
And princes of my country came in person,
Solicited, commanded, threaten'd, urged,
Adjured, by all the bonds of civil duty
And of religion, press'd how just it was,
How honourable, how glorious, to entrap
A common enemy, who had destroy'd
Such numbers of our nation: and the priest
Was not behind, but, ever at my ear.
Preaching how meritorious with the gods
It would be to ensnare an irreligious
Dishonourer of Dagon: what had I
To oppose against such powerful arguments?
Only my love of thee held long debate,
And combated in silence all these reasons
With hard contest: at length, that grounded maxim,
So rife and celebrated in the months
Of wisest men, that to the public good,
Private respects must yield, with grave authority
Took full possession of me, and prevail'd;
Virtue, as I thought, truth, duty, so enjoining.

_Sams._ I thought where all thy circling wiles would end.
In feign'd religion, smooth hypocrisy!
But had thy love, still odiously pretended,
Been, as it ought, sincere, it would have taught thee
Far other reasonings, brought forth other deeds.
I, before all the daughters of my tribe
And of my nation, chose thee from among
My enemies, loved thee, as too well thou knew'st;
Too well; unbosom'd all my secrets to thee,
Not out of levity, but overpower'd
By thy request, who could deny thee nothing;
Yet now am judged an enemy. Why, then,
Didst thou at first receive me for thy husband,
Then, as since then, thy country's foe profess'd?
Being once a wife, for me thou wast to leave
Parents and country; nor was I their subject,
Nor under their protection, but my own;
Thou mine, not theirs. If aught against my life
Thy country sought of thee, it sought unjustly,
Against the law of nature, law of nations;
No more thy country, but an impious crew
Of men conspiring to uphold their state
By worse than hostile deeds, violating the ends
For which our country is a name so dear;
Not therefore to be obey'd. But zeal moved thee;
To please thy gods thou didst it; gods, unable
To acquit themselves and prosecute their foes
But by ungodly deeds, the contradiction
Of their own deity, gods cannot be:
Less therefore to be pleased, obey'd, or fear'd.
These false pretences, and varnish'd colours, failing,
Bare in thy guilt, how foul must thou appear!

_Dal._ In argument with men a woman ever
Goes by the worse, whatever be her cause.

_Sams._ For want of words no doubt, or lack of breath:
Witness when I was worried with thy peals.

_Dal._ I was a fool, too rash and quite mistaken
In what I thought would have succeeded best,
Let me obtain forgiveness of thee, Samson;
Afford me place to shew what recompense
Towards thee I intend for what I have misdone,
Misguided; only what remains past cure
Bear not too sensibly, nor still insist
To afflict thyself in vain: though sight be lost,
Life yet hath many solaces, enjoy'd
Where other senses want not their delights,
At home, in leisure and domestic ease,
Exempt from many a care and chance, to which
Eye-sight exposes, daily, men abroad.
I to the lords will intercede, not doubting
Their favourable ear, that I may fetch thee
From forth this loathsome prison-house, to abide
With me, where my redoubled love and care,
With nursing diligence, to me glad office,
May ever tend about thee to old age,
With all things grateful cheer'd, and so supplied,
That, what by me thou hast lost, thou least shall miss.

Sams. No, no; of my condition take no care;
It fits not; thou and I long since are twain:
Nor think me so unwary or accursed,
To bring my feet again into the snare
Where once I have been caught. I know thy trains,
Though dearly to my cost, thy gins, and toils.
Thy fair enchanted cup, and warbling charms,
No more on me have power; their force is null'd;
So much of adder's wisdom I have learn'd,
To fence my ear against thy sorceries.
If, in my flower of youth and strength, when all men
Loved, honour'd, fear'd me, thou alone couldst hate me
Thy husband, slight me, sell me, and forego me,
How wouldst thou use me now, blind, and thereby
Deceivable, in most things as a child
Helpless, thence easily contemn'd and scorn'd,
And last neglected! How wouldst thou insult,
When I must live uxorious to thy will
In perfect thraldom! how again betray me,
Bearing my words and doings to the lords
To gloss upon, and, censuring, frown or smile!
This jail I count the house of liberty
To thine, whose doors my feet shall never enter.

Dal. Let me approach at least, and touch thy hand.

Sams. Not for thy life, least fierce remembrance wake
My sudden rage to tear thee joint by joint.
At distance I forgive thee; go with that;
Bewail thy falsehood, and the pious works
It hath brought forth to make thee memorable
Among illustrious women, faithful wives!
Cherish thy hasten'd widowhood with the gold
Of matrimonial treason: so farewell.

Dal. I see thou art implacable, more deaf
To prayers, than winds and seas; yet winds to seas
Are reconciled at length, and sea to shore:
Thy anger, unappeasable, still rages,
Eternal tempest, never to be calm'd.
Why do I humble thus myself, and, suing
For peace, reap nothing but repulse and hate;
Bid go with evil omen, and the brand
Of infamy upon my name denounced?
To mix with thy concerments I desist
Henceforth, nor too much disapprove my own.
Fame, if not double-faced, is double-mouth'd,
And with contrary blast proclaims most deeds;
On both his wings, one black, the other white,
Bears greatest names in his wild aery flight.
My name, perhaps, among the circumcised
In Dan, in Judah, and the bordering tribes,
To all posterity may stand defamed,
With malediction mention'd, and the blot
Of falsehood most unconjugal traduced.
But in my country, where I most desire,
In Ekron, Gaza, Ashdod, and in Gath,
I shall be named among the famousest
Of women, sung at solemn festivals,
Living and dead recorded, who, to save
Her country from a fierce destroyer, chose
Above the faith of wedlock bands; my tomb
With odours visited and annual flowers;
Not less renown'd than in Mount Ephraim
Jael, who, with inhospitable guile,
Smote Sisera sleeping, through the temples nail'd.
Nor shall I count it heinous to enjoy
The public marks of honour and reward,
Conferr'd upon me for the piety
Which to my country I was judged to have shewn.
At this whoever envies or repines,
I leave him to his lot, and like my own.

Cho. She's gone; a manifest serpent, by her sting
Discover'd in the end, till now conceal'd.

Sams. So let her go; God sent her to debase me,
And aggravate my folly, who committed
To such a viper his most sacred trust
Of secrisy, my safety, and my life.

Cho. Yet beauty, though injurious, hath strange power,
After offence returning, to regain
Love once possess'd, nor can be easily
Repulsed, without much inward passion felt,
And secret sting of amorous remorse.

_Same._ Love-quarrels oft in pleasing concord end
Not wedlock treachery endangering life.

_Cho._ It is not virtue, wisdom, valour, wit,
Strength, comeliness of shape, or ampest merit,
That woman's love can win, or long inherit;
But what it is, hard is to say,
Harder to hit,
(Which way soever men refer it,)
Much like thy riddle, Samson, in one day
Or seven, though one should musing sit.

If any of these, or all, the Timnian bride
Had not so soon preferr'd
Thy paranymp, worthless _to thee_ compared,
Successor in thy bed,
Nor both so loosely disallied
Their nuptials, nor this last so trcacherously
Had shorn the fatal harvest of thy head.
Is it for that such outward ornament
Was lavish'd _on_ their sex, that inward gifts
Were left for haste unfinish'd judgment scant,
Capacity not raised to apprehend
Or value what is best
In choice, but oftest to affect the wrong!
Or was too much of self-love mix'd,
Of constancy _no root_ infix'd,
That either they love nothing, or not long?

Whate'er it be, to wisest men and best
Seeming, at first, all heavenly under virgin veil,
Soft, modest, meek, demure,
Once join'd, the contrary she proves, a thorn
Intestine, _far_ within defensive arms
A cleaving mischief, in his way to virtue
Adverse and turbulent; or by her charms
Draws him awry, enslaved
With dotage, and his sense depraved
To folly and shameful deeds, which ruin ends
What pilot so expert but needs must wreck,
Embark'd with such a steers-mate at the helm?

Favour'd of heaven, who finds
One _virtuous_, rarely found,
That in domestic good combines;
Happy that house! his way to peace is smooth:
But virtue, which breaks through all opposition,
And all temptation can remove,
Most shines, and most is acceptable above.

Therefore God's universal law
Gave to the man _despotic power_
Over his female in due awe,
Nor from that right to part an hour,
Smile she or lour:
So shall he least confusion draw
On his whole life, not sway'd
By female usurpation, or dismay'd.
But had we best retire? I see a storm.
Sams. Fair days have oft contracted wind and rain.
Cho. But this another kind of tempest brings.
Sams. Be less abstruse; my riddling days are past.
Cho. Look now for no enchanting voice, nor fear
The bait of honey'd words; a rougher tongue
Draws hitherward; I know him by his stride.
Har. I come not, Samson, to condole thy chance,
As these perhaps, yet wish it had not been,
Though for no friendly intent. I am of Gath;
Men call me Harapha, of stock renown'd
As Og, or Anak, and the Einims old
That Kiriathaim held; thou know'st me now
If thou at all art known. Much I have heard
Of thy prodigious might, and feats perform'd,
Incredible to me, in this displeased,
That I was never present on the place
Of those encounters, where we might have tried
Each other's force in camp or listed field;
And now am come to see of whom such noise
Hath walk'd about, and each limb to survey,
If thy appearance answer loud report.
Sams. The way to know were not to see, but taste.
Har. Dost thou already single me? I thought
Gyves and the mill had tamed thee. O, that fortune
Had brought me to the field where thou art famed
To have wrought such wonders with an ass's jaw;
I should have forced thee soon with other arms,
Or left thy carcass where the ass lay thrown:
So had the glory of prowess been recover'd
To Palestine, won by a Philistine,
From the unforeskinn'd race, of whom thou bear'st.
The highest name for valiant acts; that honour.
Certain to have won by mortal duel from thee,
I lose, prevented by thy eyes put out.

_Sams._ Boast not of what thou wouldst have done, but do
What then thou wouldst; thou seest it in thy hand.

_Har._ To combat with a blind man I disdain,
And thou hast need much washing, to be touch'd.

_Sams._ Such usage as your honourable lords
Afford me, assassinated and betray'd,
Who durst not with their whole united powers
In fight withstand me, single and unarm'd,
Nor in the house, with chamber-ambushes
Close-banded, durst attack me, no, not sleeping,
Till they had hired a woman with their gold,
Breaking her marriage-faith, to circumvent me.
Therefore, without feign'd shifts, let be assign'd
Some narrow place enclosed, where sight may give thee,
Or rather flight, no great advantage on me;
Then put on all thy gorgeous arms, thy helmet
And brigandine of brass, thy broad habergeon,
Vant-brace and greaves, and gauntlet, add thy spear,
A weaver's beam, and seven-times folded shield,
I only with an oaken staff will meet thee,
And raise such outcries on thy clatter'd iron,
Which long shall not withheld me from thy head
That in a little time, while breath remains thee,
Thou oft shalt wish thyself at Gath, to boast
Again in safety what thou wouldst have done
To Samson, but shalt never see Gath more.

_Har._ Thou durst not thus disparage glorious arms,
Which greatest heroes have in battle worn,
Their ornament and safety, had not spells
And black enchantments, some magician's art,
Arm'd thee or charm'd thee strong, which thou from heaven
Feign'dst at thy birth was given thee in thy hair,
Where strength can least abide, though all thy hairs
Were bristles ranged like those that ridge the back
Of chafed wild boars, or ruffled porcupines.

_Sams._ I know no spells, use no forbidden arts;
My trust is in the living God, who gave me,
At my nativity, this strength, diffused
No less through all my sinews, joints, and bones,
Than thine, while I preserved these locks unshorn,
The pledge of my unviolated vow.
For proof hereof, if Dagon be thy god,
Go to his temple, invoke his aid
With solemnest devotion, spread before him
How highly it concerns his glory now
To frustrate and dissolve these magic spells,
Which I to be the power of Israel's God.
Avow, and challenge Dagon to the test,
Offering to combat thee, his champion bold,
With the utmost of his godhead seconded:
Then thou shalt see, or rather, to thy sorrow,
Soon feel, whose God is strongest, thine or mine.

Har. Presume not on thy God, whate'er He be;
Thee He regards not, owns not, hath cut off
Quite from His people, and deliver'd up
Into thy enemies' hand; permitted them
To put out both thine eyes, and, fetter'd, send thee
Into the common prison, there to grind
Among the slaves and asses, thy comrades,
As good for nothing else; no better service
With those thy boisterous locks, no worthy match
For valour to assail, nor by the sword
Of noble warrior, so to stain his honour,
But by the barber's razor best subdued.

Sam. All these indignities, for such they are
From thine, these evils I deserve, and more,
Acknowledge them from God inflicted on me
Justly, yet despair not of His final pardon,
Whose ear is ever open, and His eye
Gracious to re-admit the suppliant:
In confidence whereof I once again
Defy thee to the trial of mortal fight,
By combat to decide whose god is God,
Thine, or whom I with Israel's sons adore.

Har. Fair honour that thou dost thy God, in trusting
He will accept thee to defend His cause,
A murderer, a revoler, and a robber!

Sam. Tongue-doughty giant, how dost thou prove me these!

Har. Is not thy nation subject to our lords?
Their magistrates confess'd it when they took thee
As a league-breaker, and deliver'd bound
Into our hands; for hadst thou not committed
Notorious murder on those thirty men
At Ascalon, who never did thee harm,
Then, like a robber, stripp'dst them of their robes?
The Philistines, when thou hadst broke the league,
Went up with armed powers, thee only seeking,
To others did no violence nor spoil.

Sam. Among the daughters of the Philistines
I chose a wife, which argued me no foe;
And in your city held my nuptial feast:
But your ill-meaning politician lords,
Under pretence of bridal friends and guests,
Appointed to await me thirty spies,
Who, threatening cruel death, constrain'd the bride
To wring from me, and tell to them, my secret.
That solved the riddle which I had proposed.
When I perceived all set on enmity,
As on my enemies, wherever chanced,
I used hostility, and took their spoil,
To pay my underminers in their coin.
My nation was subject'd to your lords!
It was the force of conquest; force with force
Is well ejected when the conquer'd can.
But I, a private person, whom my country
As a league-breaker gave up bound, presumed
Single rebellion, and did hostile acts.
I was no private, but a person raised
With strength sufficient, and command from Heaven,
To free my country; if their servile minds
Me, their deliverer sent, would not receive,
But to their masters gave me up for naught,
The unworthier they; whence to this day they serve.
I was to do my part, from Heaven assign'd,
And had perform'd it, if my known offence
Had not disabled me, not all your force:
These shifts refuted, answer thy appellant,
Though by his blindness maim'd for high attempts,
Who now defies thee thrice to single fight,
As a petty enterprise of small enforce.

_Har._ With thee, a man condemn'd, a slave enroll'd,
Due by the law to capital punishment?
To fight with thee no man of arms will deign.

_Sams._ Camest thou for this, vain boaster, to survey me,
To descant on my strength, and give thy verdict?
Come nearer; part not hence so slight inform'd;
But take good heed my hand survey not thee.

_Har._ O Baal-zebub! can my ears unused
Hear these dishonours, and not render death?

_Sams._ No man withholds thee; nothing from thy hand
Fear I incurable; bring up thy van,
My heels are fetter'd, but my fist is free.

_Har._ This insolence other kind of answer fits.

_Sams._ Go, baffled coward, lest I run upon thee,
Though in these chains, bulk without spirit vast,
And with one buffet lay thy structure low,
Or swing thee in the air, then dash thee down,
To the hazard of thy brains and shatter'd sides.

_Har._ By Astaroth, ere long thou shall lament
These braveries, in irons loaded on thee.

[Exit.

_Cho._ His giantship is gone somewhat crest-fallen,
Stalking with less unconscionable strides,
And lower looks, but in a sultry chafe.

_Sams._ I dread him not, nor all his giant brood,
Though fame divulge him father of five sons.
All of gigantic size, Goliath chief.

Cho. He will directly to the lords, I fear,
And with malicious counsel stir them up
Some way or other yet further to afflict thee.

Samson. He must allege some cause, and offer'd fight
Will not dare mention, lest a question rise
Whether he durst accept the offer or not;
And, that he durst not, plain enough appear'd
Much more affliction than already felt
They cannot well impose, nor I sustain,
If they intend advantage of my labours,
The work of many hands, which earns my keeping
With no small profit daily to my owners.
But come what will, my deadliest foe will prove
My speediest friend, by death to rid me hence;
The worst that he can give, to me the best.
Yet so it may fall out, because their end
Is hate, not help to me, it may with mine
Draw their own ruin who attempt the deed.

Cho. O, how comely it is, and how reviving
To the spirits of just men long oppress'd,
When God into the hands of their deliverer
Puts invincible might,
To quell the mighty of the earth, the oppressor,
The brute and boisterous force of violent men,
Hardy and industrious to support
Tyrannic power, but raging to pursue
The righteous, and all such as honour truth;
He all their ammunition
And feats of war defeats,
With plain heroic magnitude of mind
And celestial vigour arm'd;
Their armouries and magazines contemns,
Renders them useless; while,
With winged expedition,
Swift as the lightning glance, He executes
His errand on the wicked, who, surprised,
Lose their defence, distracted and amazed.

But patience is more oft the exercise
Of saints, the trial of their fortitude,
Making them each his own deliverer,
And victor over all
That tyranny or fortune can inflict.
Either of these is in thy lot,
Samson, with might endued
Above the sons of men; but sight bereaved
May chance to number thee with those
Whom patience finally must crown.

This idol's day hath been to thee no day of rest.
Labouring thy mind
More than the working day thy hands.
And yet, perhaps, more trouble is behind,
For I descry this way
Some other tending; in his hand
A sceptre or quaint staff he bears,
Comes on amain, speed in his look.
By his habit I discern him now
A public officer, and now at hand;
His message will be short and voluble.

Enter Officer.

Off. Hebrews, the prisoner Samson here I seek
Cho. His manacles remark him, there he sits.
Off. Samson, to thee our lords thus bid me say:
This day to Dagon is a solemn feast,
With sacrifices, triumph, pomp, and games;
Thy strength they know surpassing human rate,
And now some public proof thereof require
To honour this great feast, and great assembly:
Rise, therefore, with all speed, and come along,
Where I will see thee hearten'd, and fresh clad,
To appear as fits before the illustrious lords.

Sams. Thou know'st I am a Hebrew, therefore tell them
Our law forbids at their religious rites
My presence; for that cause I cannot come.

Off. This answer, be assured, will not content them.

Sams. Have they not sword-players, and every sort
Of gymnic artists, wrestlers, riders, runners,
Jugglers, and dancers, antics, mummers, mimics,
But they must pick me out, with shackles tired,
And over-labour'd at their public mill,
To make them sport with blind activity?
Do they not seek occasion for new quarrels,
On my refusal, to distress me more,
Or make a game of my calamities?
Return the way thou camest, I will not come.

Off. Regard thyself; this will offend them highly.

Sams. Myself? my conscience, and internal peace.
Can they think me so broken, so debased
With corporal servitude, that my mind ever
Will condescend to such absurd commands;
Although their drudge, to be their fool or jester,
And in my midst of sorrow and heart-grief
To shew them feats, and play before their god.
The worst of all indignities, yet on me
Join'd with extreme contempt? I will not come.

Off. My message was imposed on me with speed.
Brooks no delay: is this thy resolution?
Sams. So take it with what speed thy message needs.
Off. I am sorry what this stoutness will produce. [Exit
Sams. Perhaps thou shalt have cause to sorrow indeed.
Cho. Consider, Samson; matters now are strain'd
Up to the height, whether to hold or break:
He's gone, and who knows how he may report
Thy words, by adding fuel to the flame?
Expect another message, more imperious,
More lordly thundering than thou well wilt bear.
Sams. Shall I abuse this consecrated gift
Of strength, again returning with my hair
After my great transgression, so requite
Favour renew'd, and add a greater sin
By prostituting holy things to idols?
A Nazarite, in place abominable,
Vaunting my strength in honour to their Dagon!
Besides, how vile, contemptible, ridiculous!
What act more execrably unclean, profane?
Cho. Yet with this strength thou servest the Philistines,
Idolatrous, uncircumcised, unclean.
Sams. Not in their idol-worship, but by labour,
Honest and lawful, to deserve my food
Of those who have me in their civil power.
Cho. Where the heart joins not, outward acts defile not.
Sams. Where outward force constrains, the sentence holds
But who constrains me to the temple of Dagon,
Not dragging? The Philistian lords command:
Commands are no constraints. If I obey them,
I do it freely, venturing to displease
God for the fear of man, and man prefer,
Set God behind; which, in His jealousy,
Shall never, unrepented, find forgiveness.
Yet that He may dispense with me, or thee,
Present in temples at idolatrous rites
For some important cause, thou need'st not doubt.
Cho. How thou wilt here come off surmounts my reach.
Sams. Be of good courage; I begin to feel
Some rousing motions in me, which dispose
To something extraordinary my thoughts.
I with this messenger will go along,
Nothing to do, be sure, that may dishonour
Our law, or stain my vow of Nazarite:
If there be aught of presage in the mind,
This day will be remarkable in my life
By some great act, or of my days the last.
Cho. In time thou hast resolved: the man returns
Off. Samson, this second message from our lords
To thee I am bid say: Art thou our slave,
Our captive, at the public mill our drudge.
And darest thou, at our sending and command
Dispute thy coming? Come without delay;
Or we shall find such engines to assail
And hamper thee, as thou shalt come of force,
Though thou wert firmlier fasten'd than a rock.

_Sams_ I could be well content to try their art,
Which to no few of them would prove pernicious.
Yet, knowing their advantages too many,
Because they shall not trail me through their streets
Like a wild beast, I am content to go.
Masters' commands come with a power resistless
To such as owe them absolute subjection;
And for a life who will not change his purpose?
_(So mutable are all the ways of men!)_
Yet this be sure, in nothing to comply
Scandalous or forbidden in our law.

_Off._ I praise thy resolution; doff these links:
By this compliance thou wilt win the lords
To favour, and perhaps to set thee free.

_Sams._ Brethren, farewell; your company along
I will not wish, lest it, perhaps, offend them
To see me girt with friends; and how the sight
Of me, as of a common enemy,
So dreaded once, may now exasperate them,
I know not: lords are lordliest in their wine;
And the well-feasted priest then soonest fired
With zeal, if aught religion seem concern'd;
No less the people, on their holy days,
Impetuous, insolent, unquenchable:
Happen what may, of me expect to hear
Nothing dishonourable, impure, unworthy
Our God, our law, my nation, or myself;
The last of me or no, I cannot warrant.

_Cho._ Go, and the Holy One
Of Israel be thy guide
To what may serve His glory best, and spread His name
Great among the heathen round;
Send thee the angel of thy birth, to stand
Fast by thy side, who, from thy father's field,
rode up in flames after his message told
Of thy conception, and be now a shield
Of fire; that spirit, that first rush'd on thee
In the camp of Dan,
Be efficacious in thee now at need!
For never was from Heaven imparted
Measure of strength so great to mortal seed,
As in thy wondrous actions hath been seen.
But wherefore comes old Manoah in such haste,
With youthful steps? much livelier than erewhile
He seems; supposing here to find his son,  
Or of him bringing to us some glad news.

Enter Manoah.

Man. Peace with you, brethren; my inducement hither  
Was not at present here to find my son,  
By order of the lords now parted hence  
To come and play before them at their feast.  
I heard all as I came; the city rings,  
And numbers thither flock: I had no will,  
Lest I should see him forced to things unseemly.  
But that which moved my coming now, was chiefly  
To give ye part with me what hope I have,  
With good success, to work his liberty.

Cho. That hope would much rejoice us to partake  
With thee: say, reverend sire, we thirst to hear.

Man. I have attempted, one by one, the lords  
Either at home, or through the high street passing;  
With supplication prone, and father's tears,  
To accept of ransom for my son, their prisoner.  
Some much averse I found, and wondrous harsh,  
Contemptuous, proud, set on revenge and spite;  
That part most reverenced Dagon and his priests:  
Others more moderate seeming, but their aim  
Private reward, for which both god and state  
They easily would set to sale: a third  
More generous far and civil, who confess'd  
They had enough revenged, having reduced  
Their foe to misery beneath their fears,  
The rest was magnanimity to remit,  
If some convenient ransom were proposed—  
What noise or shout was that? it tore the sky.

Cho. Doubtless, the people shouting to behold  
Their once great dread, captive, and blind before them.  
Or at some proof of strength before them shewn.

Man. His ransom, if my whole inheritance  
May compass it, shall willingly be paid  
And number'd down: much rather I shall choose  
To live the poorest in my tribe, than richest,  
And he in that calamitous prison left.  
No, I am fix'd not to part hence without him.  
For his redemption all my patrimony,  
If need be, I am ready to forego  
And quit: not wanting him, I shall want nothing.

Cho. Fathers are wont to lay up for their sons;  
Thou for thy son are bent to lay out all:  
Sons wont to nurse their parents in old age,  
Thou in old age carest how to nurse thy son,  
Made older than thy age through eye-sight lost.
Man. It shall be my delight to tend his eyes,
And view him sitting in his house, ennobled
With all those high exploits by him achieved,
And on his shoulders waving down those locks
That of a nation arm'd the strength contain'd;
And I persuade me, God hath not permitted
His strength again to grow up with his hair,
Garrison'd round about him like a camp
Of faithful soldiery, were not His purpose
To use him further yet in some great service;
Not to sit idle with so great a gift
Useless, and thence ridiculous, about him.
And since his strength with eye-sight was not lost,
God will restore him eye-sight to his strength.

Cho. Thy hopes are not ill founded, nor seem vain
Of his delivery, and thy joy thereon
Conceived, agreeable to a father's love,
In both which we, as next, participate.

Man. I know your friendly minds, and—O, what noise!
Mercy of heaven! what hideous noise was that?
Horribly loud, unlike the former shout.

Cho. Noise call you it, or universal groan,
As if the whole inhabitation perished!
Blood, death, and deathful deeds, are in that noise;
Ruin, destruction at the utmost point.

Man. Of ruin, indeed, methought I heard the noise:
Oh! it continues; they have slain my son.

Cho. Thy son is rather slaying them: that outcry
From slaughter of one foe could not ascend.

Man. Some dismal accident it needs must be;
What shall we do, stay here, or run and see?

Cho. Best keep together here, lest, running thither,
We, unawares, run into danger's mouth.
This evil on the Philistines is fallen:
From whom could else a general cry be heard?
The sufferers, then, will scarce molest us here;
From other hands we need not much to fear.
What if his eye-sight (for to Israel's God
Nothing is hard) by miracle restored,
He now be dealing dole among his foes,
And over heaps of slaughter'd walk his way?

Man. That were a joy presumptuous to be thought.

Cho. Yet God hath wrought things as incredible
For His people of old; what hinders now?

Man. He can, I know, but doubt to think He will;
Yet hope would fain subscribe, and tempts belief.
A little stay will bring some notice hither.

Cho. Of good or bad so great, of bad the sooner:
For evil news rides post, while good news baits.
And to our wish I see one hither speeding,
A Hebrew, as I guess, and of our tribe.

_Enter Messenger._

_Mess._ Oh, whither shall I run, or which way fly
The sight of this so horrid spectacle,
Which erst my eyes beheld, and yet behold!
For dire imagination still pursues me.
But Providence or instinct of nature seems,
Or reason, though disturb'd, and scarce consulted,
To have guided me aright, I know not how,
To thee first, reverend Manoah, and to these
My countrymen, whom here I knew remaining,
As at some distance from the place of horror,
Though in the sad event too much concern'd.

_Mess._ The accident was loud, and here before thee,
With rueful cry, yet what it was we hear not;
No preface needs, thou seest Agen,
To thee first, reverend Manoah, and to these
My countrymen, whom here I knew remaining,
As at some distance from the place of horror,
Though in the sad event too much concern'd.

_Mess._ Gaza yet stands, but all her sons are fallen,
All in a moment overwhelm'd and fallen.

_Mess._ Feed on that first; there may in grief be surfeit

_Mess._ By Samson.

That still lessens

The sorrow, and converts it nigh to joy.

_Mess._ Ali! Manoah, I refrain too suddenly
To utter what will come at last too soon;
Lest evil tidings, with too rude irruption,
Hitting thy aged ear, should pierce too deep.

_Mess._ Suspense in news is torture; speak them out.

_Mess._ Take then the worst, in brief: Samson is dead

_Mess._ The worst indeed! Oh, all my hopes defeated
To free him hence! but death, who sets all free,
Hath paid his ransom now, and full discharge.

_Mess._ Unwounded of his enemies he fell.

_Mess._ Unwounded of his enemies he fell.

_Mess._ What glorious hand gave Samson his death's wound!

_Mess._ Wearied with slaughter, then, or how? explain.
Mess. By his own hands.

Man. Self-violence? what cause

Brought him so soon at variance with himself
Among his foes?

Mess. Inevitable cause

At once both to destroy, and be destroy'd;
The edifice, where all were met to see him,
Upon their heads and on his own he pull'd.

Mess. O, lastly over-strong against thyself!

A dreadful way thou took'st to thy revenge.

More than enough we know; but while things yet
Are in confusion, give us, if thou canst,
Eye-witness of what first or last was done,
Relation more particular and distinct.

Mess. Occasions drew me early to this city;
And, as the gates I enter'd with sun-rise,
The morning trumpets festival proclai'm'd
Through each high street: little I had despatch'd,
When all abroad was rumour'd that this day
Samson should be brought forth, to shew the people
Proof of his mighty strength in feats and games;
I sorrow'd at his captive state, but minded
Not to be absent at that spectacle.
The building was a spacious theatre,
Half round, on two main pillars vaulted high,
With seats where all the lords, and each degree
Of sort, might sit in order to behold;
The other side was open, where the throng,
On banks and scaffolds, under sky might stand;
I, among these, aloof obscurely stood.
The feast and noon grew high, and sacrifice
Had fill'd their hearts with mirth, high cheer, and wine,
When to their sports they turn'd. Immediately
Was Samson as a public servant brought,
In their state livery clad: before him pipes
And timbrels; on each side went armed guards,
Both horse and foot; before him and behind,
Archers, and slingers, cataphracts and spears.
At sight of him the people with a shout
Rifted the air, clamouring their god with praise,
Who had made their dreadful enemy their thrall.
He, patient, but undaunted, where they led him,
 Came to the place: and what was set before him,
Which without help of eye might be assay'd,
To heave, pull, draw, or break, he still perform'd
All with incredible, stupendous force;
None daring to appear antagonist.
At length, for intermission's sake, they led him
Between the pillars; he his guide requested.
Samson Agonistes.

(For so from such as nearer stood we heard,)  
As over-tired, to let him lean awhile,  
With both his arms, on those two massy pillars,  
That to the arched roof gave main support.  
He, unsuspecting, led him; which, when Samson  
Felt in his arms, with head awhile inclined,  
And eyes fast fix'd, he stood, as one who pray'd,  
Or some great matter in his mind revolved:  
At last, with head erect, thus cried aloud:—  
"Hitherto, lords, what your commands imposed  
I have perform'd, as reason was, obeying,  
Not without wonder or delight beheld:  
Now, of my own accord, such other trial  
I mean to shew you of my strength, yet greater,  
As with amaze shall strike all who behold."

This utter'd, straining all his nerves, he bow'd:  
As with the force of winds and waters pent,  
When mountains tremble, those two massy pillars  
With horrible convulsion to and fro  
He tugg'd, he shook, till down they came, and drew  
The whole roof after them with burst of thunder  
Upon the heads of all who sat beneath,  
Lords, ladies, captains, counsellors, or priests,  
Their choice nobility and flower, not only  
Of this, but each Philistian city round,  
Met from all parts to solemnise this feast.  
Samson, with these immix'd, inevitably  
Pull'd down the same destruction on himself;  
The vulgar only 'scaped who stood without.  

Cho. O dearly bought revenge, yet glorious!  
Living or dying thou hast fulfill'd  
The work for which thou wast foretold  
To Israel, and now liest victorious  
Among thy slain, self-kill'd,  
Not willingly, but tangled in the fold  
Of dire necessity, whose law in death conjoin'd  
Thee with thy slaughter'd foes, in number more  
Than all thy life hath slain before.  

1 Semich. While their hearts were jocund and sublime  
Drunk with idolatry, drunk with wine,  
And fat regorged of bulls and goats,  
Chanting their idol, and preferring  
Before our Living Dread, who dwells  
In Silo, his bright sanctuary;  
Among them he a spirit of frenzy sent,  
Who hurt their minds,  
And urged them on with mad desire,  
To call in haste for their destroyer;  
They, only set on sport and play,
Unweevingly importuned
Their own destruction to come speedy upon them
So fond are mortal men,
Fallen into wrath divine,
As their own ruin on themselves to invite.
Insensate left, or to sense reprobate,
And with blindness eternal struck.

2 Semoicho. But he, though blind of sight,
Despised, and thought extinguish'd quite,
With inward eyes illuminated,
His fiery virtue roused
From under ashes into sudden flame;
And as an evening dragon came,
Assailant on the perched roosts
And nests in order ranged
Of tame villatic fowl; but as an eagle
His cloudless thunder bolted on their heads.
So virtue, given for lost,
Depress'd and overthrown as seem'd,
Like that self-begotten bird
In the Arabian woods embost,
That no second knows, nor third,
And lay erewhile a holocaust,
From out her ashy womb now seem'd,
Revives, refLOURishes, then vigorous most
When most unactive deem'd;
And, though her body die, her fame survives,
A secular bird, ages of lives.

Man. Come, come, no time for lamentation now
Nor much more cause; Samson hath quit himself
Like Samson, and heroically hath finish'd
A life heroic, on his enemies
Fully revenged; hath left them years of mourning
And lamentation to the sons of Caphtor
Through all Philistian bounds, to Israel
Honour hath left, and freedom, let but them
Find courage to lay hold on this occasion;
To himself and father's house eternal fame;
And, which is best and happiest yet, all this
With God not parted from him, as was fear'd,
But favouring and assisting to the end.
Nothing is here for tears, nothing to wail
Or knock the breast; no weakness, no contempt,
Dispraise, or blame; nothing but well and fair,
And what may quiet us in a death so noble.
Let us go find the body where it lies
Soak'd in his enemies' blood, and from the stream,
With lavers pure, and cleansing herbs, wash off
The clotted gore. I, with what speed the while.
(Gaza is not in plight to say us nay,
Will send for all my kindred, all my friends,
To fetch him hence, and solemnly attend,
With silent obsequy, and funeral train,
Home to his father's house: there will I build him
A monument, and plant it round with shade
Of laurel ever green, and branching palm,
With all his trophies hung, and acts enroll'd
In copious legend, or sweet lyric song.
Thither shall all the valiant youth resort,
And from his memory inflame their breasts
To matchless valour; and adventures high:
The virgins also shall, on feastful days,
Visit his tomb with flowers, only bewailing
His lot unfortunate in nuptial choice,
From whence captivity and loss of eyes.

Cho. All is best, though we oft doubt
What the unsearchable dispose
Of Highest Wisdom brings about,
And ever best found in the close.
Oft he seems to hide His face,
But unexpectedly returns,
And to His faithful champion hath in place
Bore witness gloriously; whence Gaza mourns,
And all that band them to resist
His uncontrollable intent;
His servants He, with new acq'ist
Of true experience from this great event,
With peace and consolation hath dismiss'd,
And calm of mind, all passion spent.
THE PERSONS.

The attendant Spirit, afterwards in the habit of Thyrsis.  
Comus, with his Crew.  

Sabrina, the Nymph.

The Lady.  
First Brother.  
Second Brother.
The first Scene discovers a wild wood. The attendant Spirit descends or enters.

Before the starry threshold of Jove's court
My mansion is, where those immortal shapes
Of bright aerial spirits live insphered
In regions mild of calm and serene air,
Above the smoke and stir of this dim spot,
Which men call earth; and, with low-thoughted care,
Confined and pester'd in this pinfold here,
Strive to keep up a frail and feverish being,
Unmindful of the crown that virtue gives,
After this mortal change, to her true servants,
Amongst the enthroned gods on sainted seats.
Yet some there be that, by due steps, aspire
To lay their just hands on that golden key,
That opes the palace of eternity:
To such my errand is: and, but for such,
I would not soil these pure ambrosial weeds
With the rank vapours of this sin-worn mould.

But to my task. Neptune, besides the sway
Of every salt flood, and each ebbing stream,
Took in by lot, 'twixt high and nether Jove,
Imperial rule of all the sea-girt isles,
That, like to rich and various gems, inlay
The unadorned bosom of the deep,
Which he, to grace his tributary gods,
By course commits to several government,
And gives them leave to wear their sapphire crowns,
And wield their little tridents: but this isle,
The greatest and the best of all the main,
He quarters to his blue-hair'd deities;
And all this tract that fronts the falling sun,
A noble peer, of mickle trust and power,
Has in his charge, with temper'd awe to guide
An old and haughty nation, proud in arms;
Where his fair offspring, nursed in princely lore,
Are coming to attend their father's state,
And new-intrusted sceptre; but their way
Lies through the perplex'd paths of this drear wood,
The nodding horror of whose shady brows
Threats the forlorn and wandering passenger;
And here their tender age might suffer peril,
But that, by quick command from sovereign Jove,
I was dispatch'd for their defence and guard:
And listen why; for I will tell you now
What never yet was heard in tale or song,
From old or modern bard, in hall or bower.

Bacchus, that first from out the purple grape
Crush'd the sweet poison of misused wine,
After the Tuscan mariners transform'd,
Coasting the Tyrrhene shore, as the winds listed,
On Circe's island fell: (who knows not Circe,
The daughter of the Sun, whose charmed cup
Whoever tasted, lost his upright shape,
And downward fell into a grovelling swine?)
This nymph, that gazed upon his clustering locks,
With ivy berries wreathed, and his blithe youth,
Had by him, ere he parted thence, a son
Much like his father, but his mother more,
Whom, therefore, she brought up, and Comus named:
Who, ripe and frolic of his full-grown age,
Roving the Celtic and Iberian fields,
At last betakes him to this ominous wood,
And, in thick shelter of black shades imbower'd,
Excels his mother at her mighty art,
Offering, to every weary traveller,
His orient liquor in a crystal glass,
To quench the drought of Phoebus; which as they taste,
(For most do taste, through fond intemperate thirst,)
Soon as the potion works, their human countenance,
The express resemblance of the gods, is changed
Into some brutish form of wolf, or bear,
Or ounce, or tiger, hog, or bearded goat,
All other parts remaining as they were;
And they, (so perfect is their misery,) Not once perceive their foul disfigurement,
But boast themselves more comely than before,
And all their friends and native home forget,
To roll with pleasure in a sensual sty.
Therefore, when any, favour'd of high Jove,
Chances to pass through this adventurous glade,
Swift as the sparkle of a glancing star
I shoot from heaven, to give him safe convoy,
As now I do: but first I must put off
These my sky-robes, spun out of Iris's woof,
And take the weeds and likeness of a swain
That to the service of this house belongs,
Who, with his soft pipe, and smooth-dittied song,
Well knows to still the wild winds when they roar,
And hush the waving woods; nor of less faith,
And in this office of his mountain watch,
Likeliest, and nearest to the present aid
Of this occasion. But I hear the tread
Of hateful steps; I must be viewless now.

*Comus enters with a charming-rod in one hand, his glass in the other; with him a route of monsters, headed like sundry sorts of wild beasts, but, otherwise, like men and women, their apparel glistening; they come in making a riotous and unruly noise, with torches in their hands.*

*Comus.* The star that bids the shepherd fold,
Now the top of heaven doth hold;
And the gilded car of day
His glowing axle doth allay
In the steep Atlantic stream,
And the slope sun his upward beam
Shoots against the dusky pole,
Pacing toward the other goal
Of his chamber in the east.
Meanwhile, welcome joy and feast,
Midnight shout and revelry,
Tipsy dance and jollity.
Braid your locks with rosy twine,
Dropping odours, dropping wine
Rigour now is gone to bed,
And advice, with scrupulous head,
Strict age, and sour severity,
With their grave saws, in slumber lie.
We, that are of purer fire,
Imitate the starry quire,
Who, in their nightly watchful spheres,
Lead in swift round the months and years.
The sounds and seas, with all their finny drove,
Now to the moon in wavering morrice move;
And, on the tawny sands and shelves,
Trip the pert fairies and the dapper elves.
By dimpled brook and fountain-brim,
The wood-nymphs, deck'd with daisies trim,
Their merry wakes and pastimes keep:
What hath night to do with sleep?
Night hath better sweets to prove,
Venus now wakes, and wakens Love.
Come, let us our rites begin;
'Tis only daylight that makes sin,
Which these dun shades will ne'er report.
Hail, goddess of nocturnal sport,
Dark-veil'd Cotytto! to whom the secret flame
Of midnight torches burns; mysterious dame,
That ne'er art call'd but when the dragon wounb
Of Stygian darkness spits her thickest gloom,
And makes one blot of all the air;
Stay thy cloudy ebon chair,
Wherein thou ridest with Hecate, and befriend
Us, thy vow'd priests, till utmost end
Of all thy dues be done, and none left out;
Ere the blabbing eastern scout,
The nice morn, on the Indian steep,
From her cabin'd loop-hole peep,
And to the tell-tale sun descry
Our conceal'd solemnity.
Come, knit hands, and beat the ground
In a light fantastic round.

The Measure.

Break off, break off, I feel the different pace
Of some chaste footing near about this ground.
Run to your shrouds, within these brakes and trees
Our number may affright! some virgin sure
(For so I can distinguish by mine art)
Benighted in these woods. Now to my charms,
And to my wily trains: I shall, ere long,
Be well stock'd with as fair a herd as grazed
About my mother Circe. Thus I hurl
My dazzling spells into the spongy air,
Of power to cheat the eye with blear illusion,
And give it false presentments, lest the place
And my quaint habits breed astonishment,
And put the damsel to suspicious flight;
Which must not be, for that's against my course;
I, under fair pretence of friendly ends,
And well-placed words of glozing courtesy,
Baited with reasons not un plausible,
Wind me into the easy-hearted man,
And hug him into snares. When once her eye
Hath met the virtue of this magic dust,
I shall appear some harmless villager,
Whom thrift keeps up about his country gear.
But here she comes; I fairly step aside,
And hearken, if I may, her business here.

The lady enters.

Lady. This way the noise was, if mine ear be true
My best guide now: methought it was the sound
Of riot and ill-managed merriment,
Such as the jocund flute, or gamesome pipe,
Stirs up among the loose unletter'd hinds,
When, for their teeming flocks, and granges full,
In wanton dance they praise the bounteous Pan,
And thank the gods amiss. I should be loth
To meet the rudeness and swill'd insolence,
Of such late wassailers; yet, O! where else
Shall I inform my unacquainted feet
In the blind mazes of this tangled wood?
My brothers, when they saw me wearied out
With this long way, resolving here to lodge
Under the spreading favour of these pines,
Stepp'd, as they said, to the next thicket-side,
To bring me berries, or such cooling fruit
As the kind hospitable woods provide.
They left me, then, when the gray-hooded even,
Like a sad votarist in palmer's weed,
Rose from the hindmost wheels of Phœbus' wain.
But where they are, and why they came not back,
Is now the labour of my thoughts; 'tis likeliest
They had engaged their wandering steps too far;
And envious darkness, ere they could return,
Had stole them from me: else, O thievish night,
Why shouldst thou, but for some felonious end,
In thy dark lantern thus close up the stars
That nature hung in heaven, and fill'd their lamps
With everlasting oil, to give due light
To the misled and lonely traveller?
This is the place, as well as I may guess,
Whence even now the tumult of loud mirth
Was rife, and perfect in my listening ear;
Yet nought but single darkness do I find,
What might this be? A thousand fantasies
Begin to throng into my memory,
Of calling shapes, and beckoning shadows dire,
And aery tongues, that syllable men's names
On sands, and shores, and desert wildernesses.
These thoughts may startle well, but not astound
The virtuous mind, that ever walks attended
By a strong siding champion, conscience.
O, welcome, pure-eyed faith, white-handed hope,
Thou hovering angel, girt with golden wings,
And thou unblemish'd form of chastity!
I see ye visibly, and now believe
That He, the Supreme Good, to whom all things ill
Are but as slavish officers of vengeance,
Would send a glistering guardian, if need were.
To keep my life and honour unassail'd.  
Was I deceived, or did a sable cloud  
Turn forth her silver lining on the night?  
I did not err, there does a sable cloud  
Turn forth her silver lining on the night,  
And casts a gleam over this tufted grove:  
I cannot halloo to my brothers, but  
Such noise as I can make to be heard farthest  
I'll venture; for my new-enliven'd spirits  
Prompt me; and they, perhaps, are not far off.

SONG.

Sweet Echo, sweetest nymph, that livest unseen  
Within thy aery shell,  
By slow Meander's margent green,  
And in the violet-embroider'd vale  
Where the love-lorn nightingale  
Nightly to thee her sad song mourneth well:  
Canst thou not tell me of a gentle pair  
That likest thy Narcissus are?  
O, if thou have  
Hid them in some flowery cave,  
Tell me but where,  
Sweet queen of parley, daughter of the sphere!  
So mayst thou be translated to the skies,  
And give resounding grace to all heaven's harmonies.

Enter Comus.

Comus. Can any mortal mixture of earth's mould  
Breathe such divine enchanting ravishment?  
Sure something holy lodges in that breast,  
And with these raptures moves the vocal air  
To testify his hidden residence.  
How sweetly did they float upon the wings  
Of silence, through the empty-vaulted night,  
At every fall smoothing the raven-down  
Of darkness, till it smiled! I have oft heard  
My mother Circe, with the Syrens three,  
Amidst the flowery-kirtled Naiades,  
Culling their potent herbs and baleful drugs,  
Who, as they sung, would take the prison'd soul,  
And lap it in Elysium: Scylla wept,  
And chid her barking waves into attention,  
And fell Charybdis murmur'd soft applause:  
Yet they in pleasing slumber lull'd the sense,  
And in sweet madness robb'd it of itself;  
But such a sacred and home-felt delight,  
Such sober certainty of waking bliss,  
I never heard till now. I'll speak to her,
And she shall be my queen. Hail, foreign wonder!
Whom certain these rough shades did never breed,
Unless the goddess that in rural shrine
Dwell'st here with Pan, or Sylvan, by blest song
Forbidding every bleak unkindly fog
To touch the prosperous growth of this tall wood.

Lady. Nay, gentle shepherd, ill is lost that praise
That is address'd to unattending ears;
Not any boast of skill, but extreme shift
How to regain my sever'd company,
Compell'd me to awake the courteous Echo
To give me answer from her mossy couch.

Comus. What chance, good lady, hath bereft you thus?

Lady. Dim darkness, and this leafy labyrinth.

Comus. Could that divide you from near-ushering guides?

Lady. They left me, weary, on a grassy turf.

Comus. By falsehood, or discourtesy, or why?

Lady. To seek, i' the valley, some cool friendly spring.

Comus. And left your fair side all unguarded, lady?

Lady. They were but twain, and purposed quick return.

Comus. Perhaps forestalling night prevented them.

Lady. How easy my misfortune is to hit!

Comus. Imports there loss, beside the present need?

Lady. No less than if I should my brothers lose.

Comus. Were they of manly prime, or youthful bloom?

Lady. As smooth as Hebe's, their unrazor'd lips.

Comus. Two such I saw, what time the labour'd ox
In his loose traces from the furrow came,
And the swink'd hedger at his supper sat;
I saw them under a green mantling vine,
That crawls along the side of yon small hill,
Plucking ripe clusters from the tender shoots;
Their port was more than human, as they stood:
I took it for a faery vision
Of some gay creatures of the element,
That in the colours of the rainbow live,
And play i' the plighted clouds. I was awe-struck,
And, as I pass'd, I worshipp'd; if those you seek,
It were a journey like the path to heaven,
To help you find them.

Lady. Gentle villager,
What readiest way would bring me to that place?

Comus. Due west it rises from this shubby point.

Lady. To find out that, good shepherd, I suppose,
In such a scant allowance of star-light.
Would overtask the best land-pilot's art,
Without the sure guess of well-practised feet.

Comus. I know each lane, and every alley green,
Dingle, or bushy dell, of this wild wood,
And every bosky bourn from side to side,
My daily walks and ancient neighbourhood;
And if your stray attendants be yet lodged,
Or shroud within these limits, I shall know
Ere morrow wake, or the low roosted lark
From her thatch'd pallet rouse; if otherwise,
I can conduct you, lady, to a low
But loyal cottage, where you may be safe
Till further quest.

Lady. Shepherd, I take thy word,
And trust thy honest-offer'd courtesy,
Which oft is sooner found in lowly sheds,
With smoky rafters, than in tapestry halls,
And courts of princes, where it first was named,
And yet is most pretended: in a place
Less warranted than this, or less secure,
I cannot be, that I should fear to change it.
Eye me, blest Providence, and square my trial
To my proportion'd strength. Shepherd, lead on, [Exeunt.

Enter the Two Brothers.

| First Br. | Unmuffle, ye faint stars; and thou, fair moon.
|           | That wont'st to love the traveller's benison, |
|           | Stoop thy pale visage through an amber cloud, |
|           | And disinherit chaos, that reigns here |
|           | In double night of darkness and of shades; |
|           | Or, if your influence be quite damm'd up |
|           | With black usurping mists, some gentle taper, |
|           | Though a rush-candle from the wicker hole |
|           | Of some clay habitation, visit us |
|           | With thy long-levell'd rule of streaming light, |
|           | And thou shalt be our star of Arcady, |
|           | Or Tyrian cynosure. |

| Sec. Br.  | Or, if our eyes |
|           | Be barr'd that happiness, might we but hear |
|           | The folded flocks penn'd in their wattled cotes, |
|           | Or sound of pastoral reed with oaten stops, |
|           | Or whistle from the lodge, or village cock |
|           | Count the night watches to his feathery dames, |
|           | 'Twould be some solace yet, some little cheering, |
|           | In this close dungeon of innumerous boughs. |
|           | But, O, that hapless virgin, our lost sister! |
|           | Where may she wander now, whither betake her |
|           | From the chill dew, among rude burs and thistles! |
|           | Perhaps some cold bank is her bolster now, |
|           | Or 'gainst the rugged bark of some broad elm |
|           | Leans her unpillow'd head, fraught with sad fears |
|           | What, if in wild amazement and affright,
Or, while we speak, within the direful grasp
Of savage hunger, or of savage heat!

_First Br_. Peace, brother; be not over exquisite
To cast the fashion of uncertain evils:
For, grant they be so, while they rest unknown,
What need a man forestal his date of grief,
And run to meet what he would most avoid?
Or if they be but false alarms of fear,
How bitter is such self-delusion!
I do not think my sister so to seek,
Or so unprincipled in virtue’s book,
And the sweet peace that goodness bosoms ever,
As that the single want of light and noise
(Not being in danger, as I trust she is not)
Could stir the constant mood of her calm thoughts,
And put them into misbecoming plight.
Virtue could see to do what virtue would,
By her own radiant light, though sun and moon
Were in the flat sea sunk. And wisdom’s self
Oft seeks to sweet retired solitude,
Where, with her best nurse, contemplation,
She plumes her feathers, and lets grow her wings,
That, in the various bustle of resort,
Were all-to ruffled, and sometimes impair’d.
He that has light within his own clear breast
May sit i’ the centre, and enjoy bright day:
But he that hides a dark soul and foul thoughts,
Benighted walks under the mid-day sun;
Himself is his own dungeon.

_Sec. Br._ 'Tis most true,
That musing meditation most affects
The pensive secrecy of desert cell,
Far from the cheerful haunt of men and herds,
And sits as safe as in a senate-house;
For who would rob a hermit of his weeds,
His few books, or his beads, or maple dish,
Or do his gray hairs any violence?
But beauty, like the fair Hesperian tree,
Laden with blooming gold, had need the guard
Of dragon-watch, with unenchantèd eye,
To save her blossoms, and defend her fruit,
From the rash hand of bold incontinence.
You may as well spread out the unsunn’d heaps
Of miser’s treasure by an outlaw’s den,
And tell me it is safe, as bid me hope
Danger will wink on opportunity,
And let a single helpless maiden pass
Uninjured in this wild surrounding waste.
Of night, or loneliness, it recks me not;
I fear the dread events that dog them both,
Lest some ill-greeting touch attempt the person
Of our unown'd sister.

First Br. I do not, brother,
Infer, as if I thought my sister's state
Secure, without all doubt or controversy;
Yet, where an equal poise of hope and fear
Does arbitrate the event, my nature is
That I incline to hope, rather than fear,
And gladly banish squint suspicion.
My sister is not so defenceless left
As you imagine; she has a hidden strength,
Which you remember not.

Sec. Br. What hidden strength,
Unless the strength of Heaven, if you mean that?

First Br. I mean that, too, but yet a hidden strength,
Which, if Heaven give it, may be term'd her own:
'Tis chastity, my brother; chastity:
She that has that is clad in complete steel;
And, like a quiver'd nymph, with arrows keen,
May trace huge forests, and unharbour'd heaths,
Infamous hills, and sandy perilous wilds,
Where, through the sacred rays of chastity,
No savage fierce, bandit, or mountaineer,
Will dare to soil her virgin purity:
Yea, there, where very desolation dwells,
By grots and caverns shagg'd with horrid shades,
She may pass on with unblencli'd majesty,
Be it not done in pride, or in presumption.
Some say, no evil thing that walks by night,
In fog or fire, by lake or moorish fen,
Blue meagre hag, or stubborn unlay'd ghost
That breaks his magic chains at curfew time,
No goblin, or swart fairy of the mine,
Hath hurtful power o'er true virginity.
Do ye believe me yet, or shall I call
Antiquity from the old schools of Greece,
To testify the arms of chastity?
Hence had the huntress Dian her dread bow,
Fair silver-shafted queen, for ever chaste,
Wherewith she tamed the brinded lioness
And spotted mountain-pard, but set at nought
The frivolous bolt of Cupid; gods and men
Fear'd her stern frown, and she was queen o' the woods.
What was that snaky-headed Gorgon shield
That wise Minerva wore, unconquer'd virgin,
Wherewith she freeze'd her foes to congeal'd stone,
But rigid looks of chaste austerity,
And noble grace, that dash'd brute violence
With sudden adoration and blank awe!
So dear to Heaven is saintly chastity,
That, when a soul is found sincerely so,
A thousand liveried angels lackey her,
Driving far off each thing of sin and guilt;
And, in clear dream and solemn vision,
Tell her of things that no gross ear can hear,
Till oft converse with heavenly habitants
Begin to cast a beam on the outward shape,
The unpolluted temple of the mind,
And turns it, by degrees, to the soul's essence,
Till all be made immortal: but when lust,
By unchaste looks, loose gestures, and foul talk,
But most by lewd and lavish act of sin,
Lets in defilement to the inward parts,
The soul grows clotted by contagion,
Imbodies, and imbrutes, till she quite lose
The divine property of her first being.
Such are those thick and gloomy shadows damp,
Oft seen in charnel vaults and sepulchres,
Lingering and sitting by a new-made grave,
As loth to leave the body that it loved,
And link'd itself, by carnal sensuality,
To a degenerate and degraded state.

Sec. Br. How charming is divine philosophy!
Not harsh, and crabbed, as dull fools suppose;
But musical as is Apollo's lute,
And a perpetual feast of nectar'd sweets,
Where no crude surfeit reigns.

First Br. List! list! I hear
Some far-off halloo break the silent air.

Sec. Br. Methought so, too; what should it be?

First Br. For certain,
Either some one, like us, night-founder'd here,
Or else some neighbour woodman; or, at worst,
Some roving robber calling to his fellows.

Sec. Br. Heaven keep my sister. Again! again! and near
Best draw, and stand upon our guard.

First Br. I'll halloo:
If he be friendly, he comes well: if not,
Defence is a good cause, and Heaven be for us.

Enter the attendant Spirit, habited like a Shepherd.

That halloo I should know; what are you? speak;
Come not too near; you fall on iron stakes else.

Spir. What voice is that? my young lord? speak again.

Sec. Br. O brother, 'tis my father's shepherd, sure.

First Br. Thyris! whose artful strains have oft delay'd
The huddling brook to hear his madrigal,
And sweeten'd every musk-rose of the dale?
How camest thou here, good swain? Hath any ram
Slipp'd from the fold, or young kid lost his dam,
Or straggling wether the pent flock forsook?
How couldst thou find this dark sequester'd nook?

Spir. O, my loved master's heir, and his next joy,
I came not here on such a trivial toy
As a stray'd ewe, or to pursue the stealth
Of pilfering wolf; not all the fleecy wealth
That doth enrich these downs is worth a thought
To this my errand, and the care it brought.
But, O my virgin lady, where is she?
How chance she is not in your company?

First Br. To tell thee sadly, shepherd, without blame,
Or our neglect, we lost her as we came.

Spir. Ah me unhappy! then my fears are true.

First Br. What fears, good Thyrsis? Pr'ythee briefly shev

Spir. I'll tell ye; 'tis not vain or fabulous
(Though so esteem'd by shallow ignorance)
What the sage poets, taught by the heavenly muse,
Storied of old, in high immortal verse,
Of dire chimeras, and enchanted isles,
And rifted rocks, whose entrance leads to hell;
For such there be, but unbelief is blind.

Within the navel of this hideous wood,
Immured in cypress shades, a sorcerer dwells,
Of Bacchus and of Circe born, great Comus,
Deep skill'd in all his mother's witcheries;
And here to every thirsty wanderer
By sly enticement gives his baneful cup,
With many murmurs mix'd, whose pleasing poison
The visage quite transforms of him that drinks,
And the inglorious likeness of a beast
Fixes instead, unmoulding reason's mintage
Character'd in the face: this have I learn'd
Tending my flocks hard by i' the hilly crofts,
That brow this bottom-glane; whence, night by night,
He and his monstrous rout are heard to howl,
Like stabled wolves, or tigers at their prey,
Doing abhorred rites to Hecate,
In their obscured haunts of inmost bowers.
Yet have they many baits and guileful spells,
To inveigle and invite the unwary sense
Of them that pass unweeeting by the way.
This evening late, by then the chewing flocks
Had ta'en their supper on the savoury herb
Of knot-grass dew-bespreamt, and were in fold,
I sat me down to watch upon a bank
With ivy canopied, and interwove
With flaunting honeysuckle, and began,
Wrap't in a pleasing fit of melancholy,
To meditate my rural minstrelsy,
Till fancy had her fill; but, ere a close,
The wonted roar was up amidst the woods,
And fill'd the air with barbarous dissonance;
At which I ceased, and listen'd them awhile,
Till an unusual stop of sudden silence
Gave respite to the drowsy-flighted steeds
That draw the litter of close-curtain'd sleep;
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That draw the litter of close-curtain'd sleep;
At which I ceased, and listen'd them awhile,
Shall in the happy trial prove most glory:
But evil on itself shall back recoil,
And mix no more with goodness; when, at last,
Gather'd like scum, and settled to itself,
It shall be in eternal restless change
Self-fed, and self-consumed: if this fail,
The pillar'd firmament is rottenness,
And earth's base built on stubble. But come, let's on.
Against the opposing will and arm of Heaven
May never this just sword be lifted up;
But for that damn'd magician, let him be girt
With all the grisly legions that troop
Under the sooty flag of Acheron,
Harpies and hydoras, or all the monstrous forms
'Twixt Africa and Ind, I'll find him out,
And force him to return his purchase back,
Or drag him by the curls to a foul death,
Cursed as his life.

Spir. Alas! good venturous youth,
I love thy courage yet, and bold emprise;
But here thy sword can do thee little stead;
Far other arms and other weapons must
Be those that quell the might of hellish charms:
He with his bare wand can unthread thy joints,
And crumble all thy sinews.

First Br. Why, prithee, shepherd,
How durst thou then thyself approach so near,
As to make this relation?

Spir. Care, and utmost shifts,
How to secure the lady from surprisal,
Brought to my mind a certain shepherd lad,
Of small regard to see to, yet well skill'd
In every virtuous plant, and healing herb,
That spreads her verdant leaf to the morning ray;
He loved me well, and oft would beg me sing,
Which, when I did, he on the tender grass
Would sit, and hearken even to ecstasy;
And, in requital, ope his leathern scrip,
And shew me simples of a thousand names,
Telling their strange and vigorous faculties.
Amongst the rest, a small unsightly root,
But of divine effect, he cull'd me out;
The leaf was darkish, and had prickles on it.
But in another country, as he said,
Bore a bright golden flower, but not in this soil:
Unknown, and like esteem'd, and the dull swain
Treads on it daily with his clouted shoon:
And yet more medicinal is it than that moly,
That Hermes once to wise Ulysses gave.
He calld it haemomy, and gave it me,  
And bade me keep it as of sovereign use  
'Gainst all enchantments, mildew, blast, or damp,  
Or ghastly furies' apparition.  
I pursed it up, but little reckoning made,  
Till now that this extremity compell'd:  
But now I find it true; for by this means  
I knew the foul enchanter, though disguised,  
Enter'd the very lime-twigs of his spells.  
And yet came off: if you have this about you  
(As I will give you when we go) you may  
Boldly assault the necromancer's hall;  
Where if he be, with dauntless hardihood,  
And brandish'd blade, rush on him; break his glaia  
And shed the luscious liquor on the ground.  
But seize his wand; though he and his cursed crew  
Fierce sign of battle make, and menace high,  
Or, like the sons of Vulcan, vomit smoke,  
Yet will they soon retire, if he but shrink.  

_Fist Br._ Thyris, lead on apace, I'll follow thee;  
And some good angel bear a shield before us.

_The scene changes to a stately palace, set out with all manner of deliciousness, soft music, tables spread with all dainties._  
_Comus appears with his rabble, and the Lady, set in an enchanted chair, to whom he offers his glass, which she puts by, and goes about to rice._

_Comus._ Nay, lady, sit; if I but wave this wand,  
Your nerves are all chain'd up in alabaster,  
And you a statue; or, as Daphne was,  
Root-bound, that fled Apollo.  
_Lady._ Fool, do not boast;  
Thou canst not touch the freedom of my mind  
With all thy charms, although this corporal rind  
Thou hast immanacled, while Heaven sees good.  

_Comus._ Why are you vex'd, lady? Why do you frown?  
Here dwell no frowns, nor anger; from these gates  
Sorrow flies far: see, here be all the pleasures  
That fancy can beget on youthful thoughts,  
When the fresh blood grows lively, and returns  
Brisk as the April buds in primrose season.  
And first behold this cordial julep here,  
That flames and dances in his crystal bounds,  
With spirits of balm and fragrant syrups mix'd,  
Not that Nepenthes, which the wife of Thone.  
In Egypt, gave to Jove-born Helena,  
Is of such power to stir up joy as this.
To life so friendly, or so cool to thirst.
Why should you be so cruel to yourself,
And to those dainty limbs, which nature lent
For gentle usage and soft delicacy?
But you invert the covenants of her trust,
And harshly deal, like an ill borrower,
With that which you received on other terms;
Scorning the unexempt condition
By which all mortal frailty must subsist,
Refreshment after toil, ease after pain,
That have been tired all day without repast,
And timely rest have wanted; but, fair virgin,
This will restore all soon.

*Lady.* 'Twill not, false traitor!
'Twill not restore the truth and honesty
That thou hast banish'd from thy tongue with lies.
Was this the cottage, and the safe abode,
Thou told'st me of? What grim aspects are these,
These ugly-headed monsters? Mercy guard me!
Hence with thy brew'd enchantments, foul deceiver.
Hast thou betray'd my credulous innocence
With visor'd falsehood and base forgery?
And wouldst thou seek again to trap me here
With liquorish baits, fit to ensnare a brute?
Were it a draught for Juno when she banquets,
I would not taste thy treasonous offer; none,
But such as are good men, can give good things;
And that which is not good is not delicious
To a well-govern'd and wise appetite.

*Comus.* O foolishness of men! that lend their ears
To those budge doctors of the Stoic fur,
And fetch their precepts from the Cynic tub,
Praising the lean and sallow abstinence!
Wherefore did nature pour her bounties forth
With such a full and unwithdrawing hand,
Covering the earth with odours, fruits, and flocks,
Thronging the seas with spawn innumerable,
But all to picase and sate the curious taste?
And set to work millions of spinning worms,
That in their green shops weave the smooth-hair'd silk
To deck her sons; and, that no corner might
Be vacant of her plenty, in her own loins
She hutch'd the all-worshipp'd ore and precious gems,
To store her children with: if all the world
Should, in a pet of temperance, feed on pulse,
Drink the clear stream, and nothing wear but frieze,
The All-giver would be unthank'd, would be unpraised,
Not half his riches known, and yet despised;
And we should serve Him as a grudging master
As a penurious niggard of his wealth;
And live like nature's bastards, not her sons,
Who would be quite surcharged with her own weight,
And strangled with her waste fertility;
The earth cumber'd, and the wing'd air dark'd with plumes,
The herds would over-multitude their lords,
The sea, o'erfraught, would swell, and the unsought diamond;
Would so imblaze the forehead of the deep,
And so bestud with stars, that they below
Would grow inured to light, and come at last
To gaze upon the sun with shameless brows.
List, lady; be not coy, and be not cozen'd
With that same vaunted name, virginity.
Beauty is nature's coin, must not be hoarded.
But must be current; and the good thereof
Consists in mutual and partaken bliss,
Unsavoury in the enjoyment of itself;
If you let slip time, like a neglected rose,
It withers on the stalk with languish'd head.
Beauty is nature's brag, and must be shewn
In courts, at feasts, and high solemnities.
Where most may wonder at the workmanship:
It is for homely features to keep home,
They had their name thence; coarse complexions,
And cheeks of sorry grain, will serve to ply
The sampler, and to tease the housewife's wool.
What need a vermeil-tinctured lip for that,
Love-darting eyes, or tresses like the morn?
There was another meaning in these gifts;
Think what, and be advised; you are but young yet.
Lady. I had not thought to have unlock'd my lip
In this unhallow'd air, but that this juggler
Would think to charm my judgment, as mine eyes,
Obtruding false rules prank'd in reason's garb.
I hate when vice can bolt her arguments,
And virtue has no tongue to check her pride.
Impostor! do not charge most innocent nature
As if she would her children should be riotous
With her abundance; she, good cateress,
Means her provision only to the good,
That live according to her sober laws,
And holy dictate of spare temperance:
If every just man, that now pines with want,
Had but a moderate and befitting share
Of that which lewdly-pamper'd luxury
Now heaps upon some few with vast excess,
Nature's full blessings would be well dispensed
In unsuperfluous even proportion.
And she no whit encumber'd with her store:
And then the Giver would be better thank’d,
His praise due paid; for swinish gluttony
Ne’er looks to heaven amidst his gorgeous feast,
But, with besotted base ingratitude,
Crams, and blasphemes his Feeder. Shall I go on?
Or have I said enough? To him that dares
Arm his profane tongue with contemptuous words
Against the sun-clad power of chastity,
Fain would I something say;—yet to what end?
Thou hast nor ear, nor soul, to apprehend
The sublime notion, and high mystery,
That must be utter’d to unfold the sage
And serious doctrine of virginity;
And thou art worthy that thou shouldst not know
More happiness than this thy present lot.
Enjoy your dear wit, and gay rhetoric,
That hath so well been taught her dazzling fence;
Thou art not fit to hear thyself convinced:
Yet, should I try, the uncontrolled worth
Of this pure cause would kindle my rapt spirits
To such a flame of sacred vehemence,
That dumb things would be moved to sympathise,
And the brute earth would lend her nerves, and shake,
Till all thy magic structures, rear’d so high,
Were shatter’d into heaps o’er thy false head.

Comus. She fables not; I feel that I do fear
Her words set off by some superior power;
And though not mortal, yet a cold shuddering dew
Dips me all o’er, as when the wrath of Jove
Speaks thunder, and the chains of Erebus,
To some of Saturn’s crew. I must dissemble,
And try her yet more strongly. Come, no more;
This is mere moral babble, and direct
Against the canon-laws of our foundation;
I must not suffer this; yet ’tis but the lees
And settlings of a melancholy blood:
But this will cure all straight; one sip of this
Will bathe the drooping spirits in delight,
Beyond the bliss of dreams. Be wise, and taste.

The Brothers rush in with swords drawn, wrest his glass out of
his hand, and break it against the ground: his rout make
sign of resistance, but are all driven in. The attendant
Spirit comes in.

Spir. What, have you let the false enchanter ’scape?
O ye mistook, ye should have snatch’d his wand,
And bound him fast; without his rod reversed,
And backward mutters of dissevering power,
We cannot free the lady that sits here
In stony fetters fix'd, and motionless:
Yet stay, be not disturb'd; now I bethink me,
Some other means I have, which may be used,
Which once of Melibœus old I learnt,
The soothest shepherd that e'er piped on plains.

There is a gentle nymph, not far from hence,
That with moist curb sways the smooth Severn stream,
Sabrina is her name, a virgin pure;
Whilom she was the daughter of Locrine,
That had the sceptre from his father Brute.
She, guiltless damsel, flying the mad pursuit
Of her enraged stepdame, Guendolen,
Commended her fair innocence to the flood,
That stay'd her flight with his cross-flowing course.
The water-nymphs, that in the bottom play'd,
 Held up their pearled wrists, and took her in,
Bearing her straight to aged Nereus' hall,
Who, piteous of her woes, rear'd her lank head.
And gave her to his daughters to imbathe
In nectar'd lavers, strew'd with asphodel;
And through the porch and inlet of each sense
Dropt in ambrosial oils, till she revived,
And underwent a quick immortal change,
Made goddess of the river: still she retains
Her maiden gentleness, and oft at eve
Visits the herds along the twilight meadows,
Helping all urchin blasts, and ill-luck signs
That the shrewd meddling elf delights to make,
Which she with precious vial'd liquors heals:
For which the shepherds, at their festivals,
Carol her goodness loud in rustic lays,
And throw sweet garland wreathes into her stream,
Of pansies, pinks, and gaudy daffodils.
And, as the old swain said, she can unlock
The clasping charm, and thaw the numbing spell,
If she be right invoked in warbled song;
For maidenhood she loves, and will be swift
To aid a virgin, such as was herself,
In hard-besetting need; this will I try,
And add the power of some adjuring verse.

Song.

Sabrina fair,

Listen where thou art sitting
Under the glassy, cool, translucent wave.
In twisted braids of lilies knitting
The loose train of thy amber-dropping hair:
Listen, for dear honour's sake,
Goddess of the silver lake,
    Listen and save.
Listen, and appear to us,
In name of great Oceanus;
By the earth-shaking Neptune's mace,
And Tethys' grave majestic pace;
By hoary Nereus' wrinkled look,
And the Carpathian wizard's hook;
By scaly Triton's winding shell,
And old soothsaying Glaucus' spell;
By Leucothea's lovely hands,
And her son that rules the strands;
By Thetis' tinsel-slipper'd feet,
And the songs of Syrens sweet;
By dead Parthenope's dear tomb,
And fair Ligea's golden comb,
Wherewith she sits on diamond rocks,
Sleeking her soft alluring locks;
By all the nymphs that nightly dance
Upon thy streams with wily glance;
Rise, rise, and heave thy rosy head
From thy coral-paven bed,
And bridle in thy headlong wave,
Till thou our summons answer'd have.

Listen and save.

_Sabrina rises, attended by water-nymphs, and sings._

By the rushy-fringed bank,
Where grow the willow and the osier dank,
    My sliding chariot stays,
Thick set with agate, and the azure sheen
    Of turquis blue, and emerald green,
    That in the channel strays;
Whilst from off the waters fleet
Thus I set my printless feet
O'er the cowslip's velvet head,
    That bends not as I tread;
Gentle swain, at thy request,
    I am here.
_Spir._ Goddess dear,
We implore thy powerful hand
To undo the charmed band
Of true virgin here distress'd,
Through the force and through the wile
Of unbless'd enchanter vile.
_Sabr._ Shepherd, 'tis my office best
To help ensnared chastity:
Brightest lady, look on me;
Thus I sprinkle on thy breast
Drops that from my fountain pure
I have kept, of precious cure;
Thrice upon thy finger's tip,
Thrice upon thy rubied lip:
Next this marble venom'd seat,
Smear'd with gums of glutinous heat,
I touch with chaste palms, moist and cold:
Now the spell hath lost his hold;
And I must haste, ere morning hour,
To wait in Amphitrite's bower.

_Subrina descends, and the Lady rises out of her cozi._

_Spir._ Virgin, daughter of Locrine,
Sprung of old Anchises' line,
May thy brimmed waves for this
Their full tribute _never_ miss
From a thousand petty rills,
That tumble down the snowy hills:
Summer drought, or singed air,
Never scorch thy tresses fair,
Nor wet October's torrent flood
Thy molten crystal fill with mud;
May thy billows roll ashore
The beryl and the golden ore;
May thy lofty head be crown'd
With many a tower and terrace round,
And here and there thy banks upon
With groves of myrrh and cinnamon.

Come, lady, while Heaven lends us grace,
Let us fly this cursed place,
Lest the sorcerer us entice
With some other new device.
Not a waste or needless sound,
Till we come to holier ground;
I shall be your faithful guide
Through this gloomy covert wide;
And not many furlongs thence
Is your father's residence,
Where this night are met in state
Many a friend to gratulate
His wish'd presence; and beside
All the swains, that there abide,
With jigs and rural dance resort;
We shall catch them at their sport,
And our sudden coming there
Will double all their mirth and cheer:
Come, let us haste, the stars grow high,
But night sits monarch yet in the mid sky.
The scene changes, presenting Ludlow town and the President's castle; then come in country dancers; after them the attendant Spirit, with the two Brothers and the Lady.

**SONG.**

**Spir.** Back, shepherds, back; enough your play
Till next sun-shine holiday:
Here be, without duck or nod,
Other trippings to be trod
Of lighter toes, and such court guise
As Mercury did first devise
With the mincing Dryades,
On the lawns, and on the leas.

This second Song presents them to their Father and Mother.

Noble lord, and lady bright,
I have brought ye new delight;
Here beheld so goodly grown
Three fair branches of your own;
Heaven hath timely tried their youth,
Their faith, their patience, and their truth,
And sent them here through hard assays
With a crown of deathless praise,
To triumph, in victorious dance,
O'er sensual folly and intemperance.

The dances being ended, the Spirit epilogues.

**Spir.** To the ocean now I fly,
And those happy climes that lie
Where day never shuts his eye,
Up in the broad fields of the sky;
There I suck the liquid air,
All amidst the gardens fair
Of Hesperus, and his daughters three
That sing about the golden tree:
Along the crisped shades and bowers
Revels the spruce and jocund Spring,
The Graces, and the rosy-bosom'd Hours,
Thither all their bounties bring;
There eternal Summer dwells,
And west-winds, with musky wing,
About the cedarn alleys fling.
Nard and cassia's balmy smells.
Iris there, with humid bow,
Waters the odorous banks, that blow
Flowers of more mingled hue
Than her purpled scarf can shew;
And drenches with Elysian dew
(List, mortals, if your ears be true.)
Beds of hyacinth and roses,
Where young Adonis oft reposes,
Waxing well of his deep wound
In slumber soft, and on the ground
Sadly sits the Assyrian queen:
But far above in spangled sheen,
Celestial Cupid, her famed son, advanced,
Holds his dear Psyche sweet entranced,
After her wandering labours long,
Till free consent the gods among
Make her his eternal bride,
And from her fair unspotted side
Two blissful twins are to be born,
Youth and Joy; so Jove hath sworn.
But now my task is smoothly done,
I can fly, or I can run,
Quickly to the green earth’s end,
Where the bow’d welkin slow doth bend,
And from thence can soar as soon
To the corners of the moon.
Mortals, that would follow me,
Love virtue; she alone is free:
She can teach ye how to climb
Higher than the sphery chime;
Or if virtue feeble were,
Heaven itself would stoop to her.
ARCADES.

PART OF A MASK, OR ENTERTAINMENT,

PRESENTED TO THE

COUNTESS DOWAGER OF DERBY, AT HAREFIELD

BY SOME NOBLE PERSONS OF HER FAMILY.
ARCADES.

The Characters appear on the Scene in pastoral habit, moving towards the seat of state, with this song:

I. Song.

Look, nymphs, and shepherds, look,
What sudden blaze of majesty
Is that which we from hence desery,
Too divine to be mistook?
This, this is she
To whom our vows and wishes bend:
Here our solemn search hath end.

Fame, that, her high worth to raise
Seem'd erst so lavish and profuse,
We may justly now accuse
Of detraction from her praise,
Less than half we find express'd;
Envy bid conceal the rest.

Mark, what radiant state she spreads,
In circle round her shining throne,
Shooting her beams like silver threads:
This, this is she alone,
Sitting, like a goddess bright,
In the centre of her light.

Might she the wise Latona be,
Or the tower'd Cybele,
Mother of a hundred gods?
Juno dares not give her odds.
Who had thought this clime bad held
A deity so unparallel'd?

As they come forward, the Genius of the wood appears, and, turning towards them, speaks:

Gen. Stay, gentle swains, for, though in this disguise,
I see bright honour sparkle through your eyes;
Of famous Arcady ye are, and sprung
Of that renowned flood, so often sung,
Divine Alpinus, who, by secret sluice,
Stole under seas to meet his Arethuse;
And ye, the breathing roses of the wood,
Fair silver-buskin'd nymphs, as great and good;
I know this quest of yours, and free intent,
Was all in honour and devotion meant
To the great mistress of yon princely shrine,
Whom with low reverence I adore as mine;
And, with all helpful service, will comply
To further this night's glad solemnity;
And lead ye where ye may more near behold
What shallow-searching Fame hath left untold;
Which I full oft, amidst these shades alone,
Have sat to wonder at, and gaze upon:
For know, by lot from Jove, I am the power
Of this fair wood, and live in oaken bower.
To nurse the saplings tall, and curl the grove
With ringlets quaint, and wanton windings wove.
And all my plants I save from nightly ill
Of noisome winds, and blasting vapours chill:
And from the bows brush off the evil dew,
And heal the harms of thwarting thunder blue,
Or what the cross dire-looking planet smites,
Or hurtful worm with canker'd venom bites.
When evening gray doth rise, I fetch my round
Over the mount, and all this hallow'd ground;
And early, ere the odorous breath of morn
Awakes the slumbering leaves, or tassell'd horr
Shakes the high thicket, haste I all about,
Number my ranks, and visit every sprout
With puissant words, and murmurs made to bless.
But else, in deep of night, when drowsiness
Hath lock'd up mortal sense, then listen I
To the celestial Syrens' harmony,
That sit upon the nine infolded spheres,
And sing to those that hold the vital shears,
And turn the adamantine spindle round,
On which the fate of gods and men is wound.
Such sweet compulsion doth in music lie,
To lull the daughters of necessity,
And keep unsteady Nature to her law,
And the low world in measured motion draw
After the heavenly tune, which none can hear
Of human mould, with gross unpurged ear;
And yet such music worthiest were to blaze
The peerless height of her immortal praise,
Whose lustre leads us, and for her most fit.
If my inferior hand or voice could hit
Inimitable sounds; yet, as we go,
Whate'er the skill of lesser gods can shew,
I will assay, her worth to celebrate,
And so attend ye toward her glittering state;
Where ye may all, that are of noble stem,
Approach, and kiss her sacred vesture's hem.

II. SONG.

O'er the smooth enamell'd green,
Where no print of step hath been,
    Follow me, as I sing
And touch the warbled string,
Under the shady roof
Of branching elm, star-proof.
    Follow me;
I will bring you where she sits,
Clad in splendour as befits
    Her deity.
Such a rural queen
All Arcadia hath not seen.

III. SONG.

Nymphs and shepherds, dance no more
By sandy Ladon's lilyed banks;
On old Lyceus, or Cyllene hoar,
Trip no more in twilight ranks;
Though Erymanth your loss deplore,
    A better soil shall give ye thanks.
From the stony Mænalus
Bring your flocks, and live with us;
Here ye shall have greater grace,
To serve the lady of this place.
Though Syrinx your Pan's mistress were,
Yet Syrinx well might wait on her.
    Such a rural queen
All Arcadia hath not seen.
LYCIDAS.

Yet once more, O ye laurels, and once more,
Ye myrtles brown, with ivy never sere,
I come, to pluck your berries harsh and crude;
And, with forced fingers rude,
Shatter your leaves before the mellowing year.
Bitter constraint, and sad occasion dear,
Compels me to disturb your season due:
For Lycidas is dead, dead ere his prime,
Young Lycidas, and hath not left his peer:
Who would not sing for Lycidas? he knew,
Himself, to sing, and build the lofty rhyme.
He must not float upon his watery bier
Unwept, and welter to the parching wind,
Without the meed of some melodious tear.

Begin, then, sisters of the sacred well,
That from beneath the seat of Jove doth spring;
Begin, and somewhat loudly sweep the string;
Hence with denial vain, and coy excuse:
So may some gentle muse
With lucky words favour my destined urn;
And, as he passes, turn,
And bid fair peace be to my sable shroud.

For we were nursed upon the self-same hill,
Fed the same flock, by fountain, shade, and rill.
Together both, ere the high lawns appear'd
Under the opening eye-lids of the morn,
We drove a-field, and both together heard
What time the gray-fly winds her sultry horn,
Battening our flocks with the fresh dews of night,
Oft till the star, that rose at evening bright,
Toward heaven's descent had sloped his westering wheel
Meanwhile the rural ditties were not mute,
Temper'd to the oaten flute;
Rough satyrs danced, and fauns with cloven heel
From the glad scund would not be absent long:
And old Damocles loved to hear our song.
But, oh! the heavy change, now thou art gone,
Now thou art gone and never must return!
Thee, shepherd, thee the woods, and desert caves,
With wild thyme and the gadding vine o'ergrown,
And all their echoes, mourn:
The willows, and the hazel copse green,
Shall now no more be seen
Fanning their joyous leaves to thy soft lays.
As killing as the canker to the rose,
Or taint-worm to the weanling herds that graze.
Or frost to flowers, that their gay wardrobe wear.
When first the white-thorn blows;
Such, Lycidas, thy loss to shepherd's ear.

Where were ye, nymphs, when the remorseless deep
Closed o'er the head of your loved Lycidas?
For neither were ye playing on the steep,
Where your old bards, the famous Druids, lie,
Nor on the shaggy top of Mona high,
Nor yet where Deva spreads her wizard stream:
Ah me! I fondly dream,
Had ye been there: for what could that have done?
What could the Muse herself that Orpheus bore,
The Muse herself, for her enchanting son,
Whom universal nature did lament,
When, by the rout that made the hideous roar,
His gory visage down the stream was sent,
Down the swift Hebrus to the Lesbian shore?
Alas! what boots it with incessant care
To tend the homely, slighted, shepherd's trade.
And strictly meditate the thankless Muse?
Were it not better done, as others use,
To sport with Amaryllis, in the shade,
Or with the tangles of Neaera's hair?
Fame is the spur that the clear spirit doth raise
(That last infirmity of noble minds)
To scorn delights and live laborious days:
But the fair guerdon when we hope to find,
And think to burst out into sudden blaze,
Comes the blind Fury with the abhorred shears,
And slits the thin-spun life. "But not the praise,"
Phoebus replied, and touch'd my trembling ears;
"Fame is no plant that grows on mortal soil,
Nor in the glistering foil
Set off to the world, nor in broad rumour lies,
But lives and spreads aloft by those pure eyes,
And perfect witness of all-judging Jove;
As he pronounces lastly on each deed,
"If so much fame in heaven expect thy meed."
O fountain Arethuse, and thou honour'd flood.
Smooth-sliding Mincius, crown'd with vocal reeds!
That strain I heard was of a higher mood:
But now my oat proceeds,
And listens to the herald of the sea
That came in Neptune's plea;
He ask'd the waves, and ask'd the felon winds,
What hard mishap hath doom'd this gentle swain!
And question'd every gust, of rugged wings,
That blows from off each beaked promontory:
They knew not of his story;
And sage Hippotades their answer brings,
That not a blast was from his dungeon stray'd:
The air was calm, and on the level brine
Sleek Panope with all her sisters play'd.
It was that fatal and perfidious bark,
Built in the eclipse, and rigg'd with curses dark,
That sunk so low that sacred head of thine.

Next, Camus, reverend sire, went footing slow,
His mantle hairy, and his bonnet sedge,
Inwrought with figures dim, and on the edge
Like to that sanguine flower inscribed with woe.
"Ah! who hath reft," quoth he, "my dearest pledge!"
Last came, and last did go,
The pilot of the Galilean lake;
Two massy keys he bore, of metals twain,
(The golden opes, the iron shuts amain,)  
He shook his mitred locks, and stern bespake;
"How well could I have spared for thee, young swain,
Enow of such as, for their bellies' sake,
Creep, and intrude, and climb into the fold!
Of other care they little reckoning make,
Than how to scramble at the shearsers' feast,
And shove away the worthy bidden guest;
Blind mouths! that scarce themselves know how to hold
A sheep-hook, or have learn'd ought else the least
That to the faithful herdsman's art belongs!
What recks it them? What need they? They are sped;
And, when they list, their lean and flashy songs
Grate on their scrannel pipes of wretched straw;
The hungry sheep look up, and are not fed,
But, swoln with wind and the rank mist they draw,
Rot inwardly, and foul contagion spread;
Besides what the grim wolf, with privy paw,
Daily devours apace, and nothing said:
But that two-handed engine at the door
Stands ready to smite once, and smite no more."

Return, Alpheus, the dread voice is past,
That shrunk thy streams; return, Sicilian Muse,
And call the vales, and bid them hither cast.
Their bells and flow'rets of a thousand hues.
Ye valley's low, where the mild whispers use
Of shades, and wanton winds, and gushing brooks,
On whose fresh lap the swart star sparingly looks;
Throw hither all your quaint enamell'd eyes,
That on the green turf suck the honey'd showers,
And purple all the ground with vernal flowers.
Bring the rathe primrose that forsaken dies,
The tufted crow-toe, and pale jessamine,
The white pink, and the pansy freak'd with jet.
The glowing violet,
The musk-rose, and the well-attired woodbine,
With cowslips wan that hang the pensive head,
And every flower that sad embroidery wears:
Bid amaranthus all his beauty shed,
And daffodillies fill their cups with tears,
To strew the laureate hearse where Lycid lies.
For, so to interpose a little ease,
Let our frail thoughts dally with false surmise:
Ah me! whilst thee the shores and sounding seas
Wash far away, where'er thy bones are hurl'd,
Whether beyond the stormy Hebrides,
Where thou, perhaps, under the whelming tide,
Visit'st the bottom of the monstrous world;
Or whether thou, to our moist vows denied,
Sleep'st by the fable of Bellerus old,
Where the great vision of the guarded mount
Looks toward Namancos and Bayona's hold;
Look homeward, angel, now, and melt with ruth:
And O, ye dolphins, waft the hapless youth.
Weep no more, woeful shepherds, weep no more,
For Lycidas, your sorrow, is not dead,
Sunk though he be beneath the watery floor;
So sinks the day-star in the ocean-bed,
And yet anon repairs his drooping head,
And tricks his beams, and, with new spangled ore,
Flames in the forehead of the morning sky:
So Lycidas sunk low, but mounted high,
Through the dear might of Him that walk'd the waves:
Where, other groves and other streams along,
With nectar pure his oozy locks he laves,
And hears the unexpressive nuptial song
In the blest kingdoms meek of joy and love.
There entertain him all the saints above,
In solemn troops, and sweet societies,
That sing, and, singing, in their glory move,
And wipe the tears for ever from his eyes.
Now, Lycidas, the shepherds weep no more;
Henceforth thou art the genius of the shore.
In thy large recompense, and shalt be good
To all that wander in that perilous flood
Thus sang the uncouth swain to the oaks and rills,
While the still morn went out with sandals gray;
He touch'd the tender stops of various quills,
With eager thought warbling his Doric lay:
And now the sun had stretch'd out all the hills,
And now was dropt into the western bay:
At last he rose, and twitch'd his mantle blue:
To-morrow to fresh woods, and pastures new.
L'ALLEGRO.

Hence, loath'd Melancholy,
Of Cerberus and blackest midnight born,
In Stygian cave forlorn,
'Mongst horrid shapes, and shrieks, and sights unholy;
Find out some uncouth cell,
Where brooding Darkness spreads his jealous wings,
And the night raven sings:
There, under ebon shades, and low-brow'd rocks,
As ragged as thy locks,
In dark Cimmerian desert ever dwell.
But come, thou goddess fair and free,
In heaven yclep'd Euphrosyne,
And, by men, heart-easing Mirth,
Whom lovely Venus, at a birth,
With two sister Graces more,
To ivy-crowned Bacchus bore:
Or whether (as some sages sing)
The frolic wind that breathes the spring,
Zephyr, with Aurora playing,
As he met her once a-Maying,
There, on beds of violets blue,
And fresh-blown roses wash'd in dew,
Fill'd her with thee, a daughter fair,
So buxom, blithe, and debonair.
Haste thee, nymph, and bring with thee
Jest, and youthful jollity,
Quips, and cranks, and wanton wiles.
Nods, and becks, and wreathed smiles,
Such as hang on Hebe's cheek,
And love to live in dimple sleek;
Sport that wrinkled Care derides,
And Laughter holding both his sides.
Come, and trip it, as you go,
On the light fantastic toe;
And in thy right hand lead with thee
The mountain nymph, sweet Liberty;
And, if I give thee honour due,
Mirth, admit me of thy crew,
To live with her, and live with thee,
In unreproved pleasures free;
To hear the lark begin his flight,
And, singing, startle the dull night,
From his watch-tower in the skies,
Till the dappled dawn doth rise;
Then to come, in spite of sorrow,
And at my window bid good-morrow,
Through the sweet-briar, or the vine,
Or the twisted eglantine:
While the cock, with lively din,
Scatters the rear of darkness thin,
And to the stack, or the barn-door,
Stoutly struts his damsel before:
Oft listening how the hounds and horn
Cheerly rouse the slumbering morn,
From the side of some hoar hill,
Through the high wood echoing shrill;
Some time walking, not unseen,
By hedge-row elms, on hillocks green,
Right against the eastern gate
Where the great sun begins his state,
Robed in flames, and amber light,
The clouds in thousand liveries dight;
While the ploughman, near at hand,
Whistles o'er the furrow'd land,
And the milkmaid singeth blithe,
And the mower whets his scythe,
And every shepherd tells his tale,
Under the hawthorn in the dale.

Straight mine eye hath caught new pleasures,
Whilst the landscape round it measures;
Russet lawns, and fallows gray,
Where the nibbling flocks do stray,
Mountains, on whose barren breast
The labouring clouds do often rest;
Meadows trim, with daisies pied,
Shallow brooks, and rivers wide;
Towers and battlements it sees
Bosom'd high in tufted trees,
Where, perhaps, some beauty lies,
The cynosure of neighbouring eyes.

Hard by, a cottage chimney smokes
From betwixt two aged oaks,
Where Corydon and Thyrsis met,
Are at their savoury dinner set
Of herbs, and other country messes.
Which the neat-handed Phillis dresses;
And then in haste her bower she leaves,
With Thestylis to bind the sheaves;
Or, if the earlier season lead,
To the tann'd haycock in the mead.

Sometimes, with secure delight,
The upland hamlets will invite,
When the merry bells ring round,
And the jocund rebecks sound
To many a youth and many a maid
Dancing in the checker'd shade;
And young and old come forth to play
On a sunshine holyday,
Till the livelong daylight fail:
Then to the spicy nut-brown ale,
With stories told of many a feat,
How fairy Mab the junkets cat;
She was pinch'd, and pull'd, she said;
And he, by friar's lantern led,
Tells how the drudging goblin sweat
To earn his cream-bowl duly set,
When, in one night, ere glimpse of morn,
His shadowy flail hath thresh'd the corn,
That ten day-labourers could not end;
Then lies him down the lubber fiend,
And, stretch'd out all the chimney's length,
Basks at the fire his hairy strength;
And, crop-full, out of doors he flings,
Ere the first cock his matin rings.
Thus done the tales, to bed they creep,
By whispering winds soon lull'd asl...
And ever, against eating cares,
Lap me in soft Lydian airs,
Married to immortal verse,
Such as the meeting soul may pierce,
In notes, with many a winding bout
Of linked sweetness long drawn out,
With wanton heed and giddy cunning,
The melting voice through mazes running,
Untwisting all the chains that tie
The hidden soul of harmony;
That Orpheus' self may heave his head,
From golden slumber on a bed
Of heap'd Eiystan flowers, and hear
Such strains as would have won the ear
Of Pluto, to have quite set free
His half-regain'd Eurydice.
These delights if thou canst give,
Mirth with thee I mean to live.
HENCE, vain deluding joys,
The brood of Folly, without father bred!
How little you bested,
Or fill the fixed mind with all your toys!
Dwell in some idle brain,
And fancies fond with gaudy shapes possess,
As thick and numberless
As the gay motes that people the sun-beams,
Or likest hovering dreams,
The fickle pensioners of Morpheus' train
But, hail! thou goddess sage and holy,
Hail, divinest Melancholy!
Whose saintly visage is too bright
To hit the sense of human sight,
And, therefore, to our weaker view,
O'erlaid with black, staid Wisdom's hue;
Black, but such as in esteem
Prince Memnon's sister might becomethat starr'd Ethiop queen that strove
To set her beauty's praise above
The sea-nymphs, and their powers offended:
Yet thou art higher far descended;
Thee, bright-hair'd Vesta, long of yore,
To solitary Saturn bore;
His daughter she; in Saturn's reign
Such mixture was not held a stain:
Oft in glimmering bowers and glades
He met her, and in secret shades
Of woody Ida's inmost grove,
 Whilst yet there was no fear of Jove.
   Come, pensive nun, devout and pure,
Sober, steadfast, and demure,
All in a robe of darkest grain,
Flowing with majestic train,
And sable stole of cypress lawn,
Over thy decent shoulders draw
Come, but keep thy wonted state,
With even step, and musing gait,
And looks commercing with the skies,
Thy rapt soul sitting in thine eyes:
There, held in holy passion still,
Forget thyself to marble, till,
With a sad leaden downward cast,
Thou fix them on the earth as fast;
And join with thee calm Peace and Quiet,
Spare Fast, that oft with gods doth diet,
And hears the Muses, in a ring,
Ay, round about Jove's altar sing;
And add to these retired Leisure,
That in trim gardens takes his pleasure.
But first, and chiefest, with thee bring,
Him that yon soars on golden wing,
Guiding the fiery-wheeled throne,
The cherub Contemplation;
And the mute Silence hist along,
'Less Philomel will deign a song,
In her sweetest saddest plight,
Smoothing the rugged brow of Night,
While Cynthia checks her dragon yoke,
Gently o'er the accustom'd oak:
Sweet bird, that shunn'st the noise of folly
Most musical, most melancholy!
Thee, chantress, oft, the woods among,
I woo, to hear thy even-song;
And, missing thee, I walk unseen
On the dry smooth-shaven green,
To behold the wandering moon,
Riding near her highest noon,
Like one that had been led astray
Through the heaven's wide pathless way;
And oft, as if her head she bow'd,
Stooping through a fleecy cloud.
Oft, on a plat of rising ground,
I hear the far-off curfew sound,
Over some wide water'd shore,
Swinging slow with sullen roar:
Or, if the air will not permit,
Some still removed place will fit,
Where glowing embers through the room
Teach light to counterfeit a gloom:
Far from all resort of mirth,
Save the cricket on the hearth,
Or the bellman's drowsy charm,
To bless the doors from nightly harm.
Or let my lamp, at midnight hour,
Be seen in some nigh lonely tower.
Where I may oft outwatch the Bear,
With thrice great Hermes, or unsphere
The spirit of Plato, to unfold
What worlds, or what vast regions hold
The immortal mind that hath forsook
Her mansion in this fleshly nook:
And of those demons that are found
In fire, air, flood, or underground,
Whose power hath a true consent,
With planet or with element.
Sometime let gorgeous Tragedy,
In sceptred pall, come sweeping by,
Presenting Thebes, or Pelops' line,
Or the tale of Troy divine;
Or what (though rare) of later age
Ennobled hath the buskin'd stage.

But, O, sad virgin, that thy power
Might raise Musæus from his bower!
Or bid the soul of Orpheus sing
Such notes as, warbled to the string,
Drew iron tears down Pluto's cheek,
And made hell grant what love did seek
Or call up him that left half told
The story of Cambuscan bold,
Of Camball, and of Algarsife,
And who had Canace to wife,
That own'd the virtuous ring and glass;
And of the wondrous horse of brass,
On which the Tartar king did ride:
And if aught else great bards beside
In sage and solemn tunes have sung,
Of turneys, and of trophies hung,
Of forestes, and enchantments drear.
Where more is meant than meets the ear.

Thus, Night, oft see me in thy pale career,
Till civil-suited Morn appear,
Not trick'd and frownd as she was wont
With the Attic boy to hunt,
But kercheft in a comely cloud,
While rocking winds are piping loud,
Or usher'd with a shower still,
When the gust hath blown his fill,
Ending on the rustling leaves,
With minute drops from off the eaves.
And, when the sun begins to fling
His flaring beams, me, goddess, bring
To arched walks of twilight groves,
And shadows brown, that Sylvan loves,
Of pine, or monumental oak,
Where the rude axe, with heaved stroke,
Was never heard the nymphs to daunt,
Or fright them from their hallow'd haunt.
There, in close covert, by some brook,
Where no profaner eye may look,
Hide me from day's garish eye,
While the bee, with honied thigh,
That at her flowery work doth sing,
And the waters murmuring,
With such consort as they keep,
Entice the dewy-feather'd sleep;
And let some strange mysterious dream
Wave at his wings in airy stream
Of lively portraiture display'd,
Softly on my eyelids laid.
And, as I wake, sweet music breathe
Above, about, or underneath,
Sent by some spirit to mortals good,
Or the unseen genius of the wood.
But let my due feet never fail
To walk the studious cloisters' pale,
And love the high embower'd roof,
With antique pillars massy proof,
And storied windows richly dight,
Casting a dim religious light:
There let the pealing organ blow,
To the full-voiced quire below,
In service high and anthems clear,
As may with sweetness, through mine ear
Dissolve me into ecstasies,
And bring all heaven before mine eyes
And may at last my weary age
Find out the peaceful hermitage,
The hairy gown and mossy cell,
Where I may sit and rightly spell
Of every star that heaven doth show,
And every herb that sips the dew;
Till old experience do attain
To something like prophetic strain.
These pleasures, Melancholy, give
And I with thee will choose to live.
SONNETS.

I.

TO THE NIGHTINGALE.

O NIGHTINGALE, that on yon bloomy spray
Warblest at eve, when all the woods are still;
Thou with fresh hope the lover’s heart dost fill,
While the jolly hours lead on propitious May.
Thy liquid notes that close the eye of day,
First heard before the shallow cuckoo’s bill,
Portend success in love; O, if Jove’s will
Have link’d that amorous power to thy soft lay.
Now timely sing, ere the rude bird of hate
Fostels my hopeless doom in some grove nigh;
As thou from year to year hast sung too late
For my relief, yet hadst no reason why:
Whether the Muse, or Love, call thee his mate,
Both them I serve, and of their train am I.

II.

DONNA leggiadra il cui bel nome honora
L’herbosa val di Rheno, e il nobil varco,
Bene è colui d’ogni valore scarco
Qual tuo spirto gentil non innamora;
Che dolcemente mostra si di fuora
De sui atti soavi giamaì parco,
E i don’, che son d’amor saette ed arco,
La onde l’ alta tua virtu s’infiora.
Quando tu vaga parli, o lieta canti
Che mover possa duro alpestre legno,
Guardi ciascun a gli occhi, ed a gli orecchi
L’entrata, chi de te si trova indegno;
Gratia sola di su gli vaglia, inanti
Che’l disio amoroso al cuor s’invece,i.
III.

**SONNETS.**

**Qual in colle aspro, al imbrunir di sera**
L'avezza giovinetta pastorella
Va bagnando l'herbetta strana e bella
Che mal si spande a disusata spera
Fuor di sua natia alma primavera,
Così Amor meco insù la lingua snella
Desta il fior novo di strania favella,
Mentre io di te, vezzosamente altera,
Canto, dal mio buon popol non inteso
E'l bel Tamigi cangio col bel Arno.
Amor lo volse, ed io a l'altrui peso
Seppi ch' Amor cosa mai volse indarno.
**Deh! foss' il mio cuor lento e l duro seno**
A chi pianta dal ciel si buon terreno.

**CANZONE.**

**RIDONSI donne e giovani amorosi**
M' accostandosi attorno, e perche scrivi,
Perche tu scrivi in lingua ignota e strana
Verseggiano d' amor, e come t' osi?
Di ne, se la tua speme sia mai vana,
E de pensieri lo miglior t' arrivi;
Così mi van burlando, altri rivi
Altri lidi t'aspettan, et altre onde
Nelle cui verdi sponde
Spuntati ad hor, ad hor a la tua chioma
L' immortal guiderdon d' eterne frondi
Perche alle spalle tue soverchia somma?
Canzon dirotti, e tu per me rispondi
Dice mia Donna, e'l suo dir, è il mio cuore
Questa e lingua di cui si vanta Amore.

**IV.**

**DIODATI, e te'l dirò con maraviglia,**
Quel ritroso io ch' amor spreggiar soléa
E de suoi lacci spesso mi ridéa
Gia caddi, ov'huom, dabben talhor s'impiglià
Ne treccie d' oro, ne guancia vermiglia
M' abbaglian si, ma sotto nova idea
Pellegrina bellezza che'l cuor bea,
Portamenti alti honesti, e nelle ciglia
Quel sereno fulgor d' amabil nero,
Parole adorne di lingua piu d'una,
E'l cantar che di mezzo l'hemisfero
Traviar ben puo la faticosa Luna.
E degli occhi suoi auventa si gran fuoco
Che l'incerar gli orecchi mi fia poco.

V.
Per certo i bei vostr' occhi, Donna mia
Esser non puo che non sian lo mio sole
Si mi percuoton forte, come ci suole
Per l'arene di Libia chi s'invia,
Mentre un caldo vapor (ne senti pria)
Da quel lato si spinge ove mi duole,
Che forse amanti nelle lor parole
Chiaman sospir; io non so che si sia:
Parte rinchiusa, e turbida si cela
Scosso mi il petto, e poi n'uscendo poco
Quivi d' attorno o s'agghiaccia, o s'ingiela;
Ma quanto a gli occhi giunge a trovar loco
Tutte le notti a me suol far pirose
Finche mia Alba rivien colma di rose.

VI.
GIOVANE piano, e semplicetto amante
Poi che fuggir me stessi in dubbio sono,
Madonna a voi del mio cuor l'humil dono
Faro divoto; io certo a prove tante
L' hebbi fedele, intrepido, costante,
De pensieri leggiadro, accorto, e buono;
Quando rugge il gran mondo, e scocca il tuono,
S' arma di se, e d' intero diamante:
Tanto del forse, e d'invidia sicuro,
Di timori, e speranze al popol use
Quanto d'ingegno, e d' alto valor vago,
E di cetra sonora, e delle muse:
Sol troverete in tal parte men duro,
Ove Amor mise l'insanabil ago.

VII.
ON HIS BEING ARRIVED TO THE AGE OF TWENTY-THREI
How soon hath 'Time, the subtle thief of youth,
Stolen on his wing my three-and-twentieth year!
My hasting days fly on with full career,
But my late spring no bud or blossom sheweth.
Perhaps my semblance might deceive the truth.
That I to manhood am arrived so near;
And inward ripeness doth much less appear,
That some more timely-happy spirits endueth.
Yet be it less or more, or soon or slow,
It shall be still in strictest measure even
to that same lot, however mean or high,
Toward which Time leads me, and the will of Heaven;
All is, if I have grace to use it so,
As ever in my great Task-master's eye.

VIII.

WHEN THE ASSAULT WAS INTENDED TO THE CITY.

CAPTAIN, or colonel, or knight in arms,
Whose chance on these defenceless doors may seize,
If deed of honour did thee ever please,
Guard them, and him within protect from harms.
He can requite thee; for he knows the charms
That call fame on such gentle acts as these,
And he can spread thy name o'er lands and seas,
Whatever clime the sun's bright circle warms.
Lift not thy spear against the Muses' bower:
The great Emathian conqueror bid spare
The house of Pindarus, when temple and tower
Went to the ground: and the repeated air
Of sad Electra's poet had the power
To save the Athenian walls from ruin bare.

IX.

TO THE LADY MARGARET LEY.

DAUGHTER to that good earl, once president
Of England's council and her treasury,
Who lived in both, unstain'd with gold or fee,
And left them both, more in himself content,
Till sad the breaking of that parliament
Broke him, as that dishonest victory
At Chaeronea, fatal to liberty,
Kill'd with report that old man eloquent.
Though later born than to have known the days
Wherein your father flourish'd, yet by you,
Madam, methinks I see him living yet;
So well your words his noble virtues praise,
That all both judge you to relate them true,
And to possess them, honour'd Margaret.

X.

ON THE DETRACTION WHICH FOLLOWED UPON MY WRITING CERTAIN
TREATISES.

A book was writ of late, called Tetrachordon,
And woven close, both matter, form, and style;
The subject new; it walk'd the town awhile,
Numbering good intellects; now seldom pored on.
Cries the stall-reader, "Bless us! what a word on
A title-page is this!" And some in file
Stand spelling false, while one might walk to Mile-
End Green Why is it harder, sirs, than Gordon,
Colkitto, Macdonnel, or Galasp?
Those rugged names to our like mouths grow sleek,
That would have made Quintilian stare and gasp.
Thy age, like ours, O soul of Sir John Cheek,
Hated not learning worse than toad or asp.
When thou taught'st Cambridge and King Edward Greek

ON THE SAME.

I did but prompt the age to quit their clogs
By the known rules of ancient liberty,
When straight a barbarous noise environs me
Of owls and cuckoos, asses, apes, and dogs:
As when those hinds, that were transform'd to frogs,
Rail'd at Latona's twin-born progeny,
Which after held the sun and moon in fee.
But this is got by casting pearl to hogs;
That bawl for freedom in their senseless mood,
And still revolt when truth would set them free.
Licence they mean when they cry liberty;
For who loves that, must first be wise and good;
But from that mark how far they rove we see,
For all this waste of wealth, and loss of blood.

TO A VIRTUOUS YOUNG LADY.

Lady, that in the prime of earliest youth
Wisely hast shunn'd the broad way and the green,
And with those few art eminently seen,
That labour up the hill of heavenly truth,
The better part with Mary and with Ruth
Chosen thou hast; and they that overween,
And at thy growing virtues fret their spleen,
No anger find in thee, but pity and ruth.
Thy care is fix'd, and zealously attends
To fill thy odorous lamp with deeds of light,
And hope that reaps not shame. Therefore be sure
Thou, when the Bridegroom with His feastful friends
Passes to bliss at the mid-hour of night,
Hast gain'd thy entrance, virgin wise and pure.
XIII.

TO MR H. LAWES, ON THE PUBLISHING HIS AIRS.

Harry, whose tuneful and well-measured song
First taught our English music how to span
Words with just note and accent, not to scan
With Midas' ears, committing short and long;
Thy worth and skill exempt thee from the throng,
With praise enough for Envy to look wan;
To after age thou shalt be writ the man
That with smooth air couldst humour best our tongue.
Thou honourn'st verse, and verse must lend her wing
To honour thee, se'riest of Phæbus' quire,
That tunest their happiest lines in hymn or story.
Dante shall give Fame leave to set thee higher
Than his Casella, whom he woo'd to sing,
Met in the milder shades of purgatory.

XIV.

ON THE RELIGIOUS MEMORY OF MRS CATHERINE THOMSON, DECEASED
DECEMBER 16, 1646.

When faith and love, which parted from thee never,
Had ripen'd thy just soul to dwell with God,
Meekly thou didst resign this earthly load
Of death, called life; which us from life doth sever.
Thy works, and alms, and all thy good endeavour,
Stay'd not behind, nor in the grave were trod;
But, as faith pointed with her golden rod,
Follow'd thee up to joy and bliss for ever.
Love led them on, and Faith, who knew them best
Thy handmaids, clad them o'er with purple beams
And azure wings, that up they flew so drest,
And spake the truth of thee on glorious themes.
Before the Judge, who thenceforth bid thee rest,
And drink thy fill of pure immortal streams.

XV.

TO THE LORD GENERAL FAIRFAX.

Fairfax, whose name in arms through Europe rings,
Filling each mouth with envy or with praise,
And all her jealous monarchs with amaze,
And rumours loud that daunt remotest kings;
Thy firm unshaken virtue ever brings
Victory home, though new rebellions raise
Their Hydra heads, and the false North displayu
Her broken league to imp their serpent wings.
O yet a nobler task awaits thy hand
(For what can war, but endless war still breed?)
Till truth and right from violence be freed,
And public faith clear'd from the shameful brand
Of public fraud. In vain doth valour bleed,
While avarice and rapine share the land.

XVI.

TO THE LORD GENERAL CROMWELL.

CROMWELL, our chief of men, who, through a cloud
Not of war only, but detractions rude,
Guided by faith and matchless fortitude,
To peace and truth thy glorious way hast plough'd,
And on the neck of crowned fortune proud
Hast rear'd God's trophies, and His work pursued,
While Darwen stream, with blood of Scots imbrued,
And Dunbar field, resounds thy praises loud,
And Worcester's laureate wreath. Yet much remains
To conquer still; peace hath her victories
No less renown'd than war: new foes arise,
Threatening to bind our souls with secular chains:
Help us to save free conscience from the paw
Of hireling wolves, whose gospel is their maw.

XVII.

TO SIR HENRY VANE, THE YOUNGER.

VANE, young in years, but in sage counsel old,
Than whom a better senator ne'er held
The helm of Rome, when gowns, not arms, repell'd
The fierce Epirot and the African bold;
Whether to settle peace, or to unfold
The drift of hollow states hard to be spell'd;
Then to advise how war may, best upheld,
Move by her two main nerves, iron and gold,
In all her equipage: besides, to know
Both spiritual power and civil, what each means,
What severs each, thou hast learn'd, which few have done.
The bounds of either sword to thee we owe;
Therefore on thy firm hand religion leans
In peace, and reckons thee her eldest son.

XVIII.

ON THE LATE MASSACRE IN PIEDMONT.

AVENGE, O Lord, Thy slaughter'd saints, whose bones
Lie scatter'd on the Alpine mountains cold:
SONNETS.

Even them who kept Thy truth so pure of old,
When all our fathers worshipp'd stocks and stones,
Forget not: in Thy book record their groans
Who were Thy sheep, and in their ancient fold
Slain by the bloody Piedmontese, that roll'd
Mother with infant down the rocks. Their moans
The vales redoubled to the hills, and they
To heaven. Their martyr'd blood and ashes sow
O'er all the Italian fields, where still doth sway
The triple tyrant; that from these may grow
A hundred fold, who, having learn'd Thy way,
Early may fly the Babylonian woe.

XIX.

ON HIS BLINDNESS.

When I consider how my light is spent
Ere half my days, in this dark world and wide,
And that one talent which is death to hide,
Lodged with me useless, though my soul more bent
To serve wither my Maker, and present
My true account, lest He, returning, chide;
"Doth God exact day-labour, light denied?"
I fondly ask: but Patience, to prevent
That murmur, soon replies, "God doth not need
Either man's work, or His own gifts; who best
Bear His mild yoke, they serve Him best; His state
Is kingly: thousands at His bidding speed,
And post o'er land and ocean without rest;
They also serve who only stand and wait."

XX.

TO MR. LAWRENCE.

Lawrence, of virtuous father virtuous son,
Now that the fields are dank, and ways are mire,
Where shall we sometimes meet, and by the fire
Help waste a sullen day, what may be won
From the hard season gaining? Time will run
On smoother, till Favonius reinspire
The frozen earth, and clothe in fresh attire
The lily and rose, that neither sow'd nor spun.
What neat repast shall feast us, light and choice,
Of attic taste, with wine, whence we may rise
To hear the lute well-touch'd, or artful voice
Warble immortal notes and Tuscan air?
He who of those delights can judge, and spare
To interpose them oft, is not unwise.
XXI.

TO CYRIAC SKINNER.

Cyriac, whose grandsire, on the royal bench
Of British Themis, with no mean applause,
Prorounced, and in his volumes taught, our laws,
Which others at their bar so often wrench;
To-day deep thoughts resolve with me to drench
In mirth that, after, no repenting draws;
Let Euclid rest, and Archimedes pause,
And what the Swede intends, and what the French.
To measure life learn thou betimes, and know
Towards solid good what leads the nearest way;
For other things mild Heaven a time ordains,
And disapproves that care, though wise in show,
That with superfluous burden loads the day,
And, when God sends a cheerful hour, refrains.

XXII.

TO THE SAME.

Cyriac, this three years' day, these eyes, though clear,
To outward view, of blemish or of spot,
Bereft of light, their seeing have forgot;
Nor to their idle orbs doth sight appear
Of sun, or moon, or star, throughout the year,
Or man, or woman. Yet I argue not
Against Heaven's hand or will, nor bate a jot
Of heart or hope; but still bear up and steer
Right onward. What supports me, dost thou ask?
The conscience, friend, to have lost them overplied
In liberty's defence, my noble task,
Of which all Europe rings from side to side.
This thought might lead me through the world's vain
mask,
Content, though blind, had I no better guide.

XXIII.

ON HIS DECEASED WIFE.

Methought I saw my late espoused saint
Brought to me, like Alcestis, from the grave,
Whom Jove's great son to her glad husband gave,
Rescued from death by force, though pale and faint.
Mine, as whom, wash'd from spot of child-bed taint,
Purification in the old law did save,
And such, as yet once more I trust to have
Full sight of her in heaven without restraint,
   Came vested all in white, pure as her mind:
Her face was veil'd, yet, to my fancied sight,
   Love, sweetness, goodness, in her person shined
So clear, as in no face with more delight.
   But, oh! as to embrace me she inclined,
I waked—she fled—and day brought back my night.
ODES.

I.

ON THE MORNING OF CHRIST'S NATIVITY.

This is the month, and this the happy morn,
Wherein the Son of Heaven's Eternal King,
Of wedded maid and virgin mother born,
Our great redemption from above did bring;
For so the holy sages once did sing,
That He our deadly forfeit should release,
And with His Father work us a perpetual peace.

That glorious form, that light unsufferable,
And that far-beaming blaze of majesty,
Wherewith He went at Heaven's high council-table
To sit the midst of Trinal Unity,
He laid aside, and here with us to be,
Forsook the courts of everlasting day,
And chose with us a darksome house of mortal clay.

Say, heavenly Muse, shall not thy sacred vein
Afford a present to the Infant-God?
Hast thou no verse, no hymn, or solemn strain,
To welcome Him to this His new abode,
Now while the heaven, by the sun's team untrod,
Hath took no print of the approaching light,
And all the spangled host keep watch in squadrons bright!

See, how from far, upon the eastern road,
The star-led wizards haste with odours sweet:
O! run, prevent them with thy humble ode,
And lay it lowly at His blessed feet;
Have thou the honour first thy Lord to greet,
And join thy voice unto the angel-quire,
From out His secret altar touch'd with hallow'd fire.
ODES.

THE HYMN.

It was the winter wild,
While the heaven-born Child
All meanly wrapt in the rude manger lies;
Nature, in awe to Him,
Had doff'd her gaudy trim,
With her great Master so to sympathise:
It was no season then for her
To wanton with the sun, her lusty paramour.

Only with speeches fair
She woos the gentle air
To hide her guilty front with innocent snow:
And on her naked shame,
Pollute with sinful blame,
The saintly veil of maiden white to throw;
Confounded, that her Maker's eyes
Should look so near upon her foul deformities.

But He, her fears to cease,
Sent down the meek-eyed Peace;
She, crown'd with olive green, came softly sliding
Down through the turning sphere,
His ready harbinger,
With turtle wing the amorous clouds dividing;
And, waving wide her myrtle wand,
She strikes a universal peace through sea and land.

No war, or battle's sound,
Was heard the world around:
The idle spear and shield were high up hung;
The hooked chariot stood
Unstain'd with hostile blood;
The trumpet spake not to the armed throng;
And kings sat still with awful eye,
As if they surely knew their sov'reign Lord was by.

But peaceful was the night,
Wherein the Prince of Light
His reign of peace upon the earth began:
The winds, with wonder whist,
Smoothly the waters kiss'd,
Whispering new joys to the mild ocean,
Who now hath quite forgot to rave,
While birds of calm sit brooding on the charmed wave.

The stars, with deep amaze,
Stand fix'd in steadfast gaze,
Bending one way their precious influence:
And will not take their flight,  
For all the morning light,  
  Or Lucifer that often warn'd them thence;  
But in their glimmering orbs did glow,  
Until the Lord himself bespake, and bid them go.

And though the shady gloom  
Had given day her room,  
  The sun himself withheld his wonted speed,  
And hid his head for shame,  
As his inferior flame  
  The new-enlighten'd world no more should need:  
He saw a greater Sun appear  
Than his bright throne, or burning axletree, could bear.

The shepherds on the lawn,  
Or e'er the point of dawn,  
  Sat simply chatting in a rustic row:  
Full little thought they then,  
That the mighty Pan  
  Was kindly come to live with them below  
Perhaps their loves, or else their sheep,  
Was all that did their silly thoughts so busy keep,

When such music sweet  
Their hearts and ears did greet,  
  As never was by mortal finger strook,  
Divinely-warbled voice  
Answering the stringed noise,  
  As all their souls in blissful rapture took:  
The air, such pleasure loth to lose,  
With thousand echoes still prolongs each heavenly close.

Nature, that heard such sound,  
Beneath the hollow round  
  Of Cynthia's seat, the airy region thrilling,  
Now was almost won  
To think her part was done,  
  And that her reign had here its last fulfilling;  
She knew such harmony alone  
Could hold all heaven and earth in happier union.

At last surrounds their sight  
A globe of circular light,  
  That with long beams the shamefaced night array'd;  
The helmed cherubim,  
And sworded seraphim,  
  Are seen in glittering ranks with wings display'd,  
Harping, in loud and solemn quire,  
With unexpressive notes, to Heaven's new-born Heir.
Such music (as 'tis said)
Before was never made,
But when of old the sons of morning sung,
While the Creator great
His constellations set,
And the well-balanced world on hinges hung;
And cast the dark foundations deep,
And bid the weltering waves their oozy channel keep.

Ring out, ye crystal spheres,
Once bless our human ears,
If ye have power to touch our senses so;
And let your silver chime
Move in melodious time;
And let the bass of heaven's deep organ blow;
And, with your ninefold harmony,
Make up full concert to the angelic symphony.

For, if such holy song
Enwrap our fancy long,
Time will run back and fetch the age of gold;
And speckled vanity
Will sicken soon and die,
And leprous sin will melt from earthly mould;
And hell itself will pass away,
And leave her dolorous mansions to the peering day.

Yea, truth and justice then
Will down return to men,
Orb'd in a rainbow; and, like glories wearing,
Mercy will sit between,
Throned in celestial sheen,
With radiant feet the tissued clouds down steering;
And heaven, as at some festival,
Will open wide the gates of her high palace hall.

But wisest Fate says No,
This must not yet be so;
The Babe yet lies in smiling infancy,
That on the bitter cross
Must redeem our loss;
So both Himself and us to glorify:
Yet first, to those ychain'd in sleep,
The wakeful trump of doom must thunder through the deep;

With such a horrid clang
As on Mount Sinai rang,
While the red fire and smouldering clouds outbrake:
The aged earth, aghast
With terror of that blast.
Shall from the surface to the centre shake;
When, at the world's last session,
The dreadful Judge in middle air shall spread His throne.

And then at last our bliss
Full and perfect is,
But now begins; for, from this happy day,
The old Dragon, under ground
In straiter limits bound,
Not half so far casts his usurped sway;
And, wroth to see his kingdom fail,
Swinges the scaly horror of his folded tail.

The oracles are dumb,
No voice or hideous hum
Runs through the arched roof in words deceiving.
Apollo from his shrine
Can no more divine,
With hollow shriek the steep of Delphos leaving,
No nightly trance, or breathed spell,
Inspires the pale-eyed priest from the prophetic cell.

The lonely mountains o'er,
And the resounding shore,
A voice of weeping heard and loud lament;
From haunted spring and dale,
Edged with poplar pale,
The parting genius is with sighing sent;
With flower-inwoven tresses torn,
The nymphs in twilight shade of tangled thicketts mourn.

In consecrated earth,
And on the holy hearth,
The Lars and Lemures moan with midnight plaint;
In urns, and altars round,
A drear and dying sound
Affrights the Flamens at their service quaint;
And the chill marble seems to sweat,
While each peculiar power foregoes his wonted seat.

Peor and Baalim
Forsake their temples dim,
With that twice-batter'd god of Palestine;
And mooned Ashtaroth,
Heaven's queen and mother both,
Now sits not girt with tapers' holy shine;
The Lybic Hammon shrinks his horn,
In vain the Tyrian maids their wounded Thammuz mourn.
And sullen Moloch, fled,
Hath left in shadows dread
His burning idol all of blackest hue;
In vain, with cymbals' ring,
They call the grisly king,
In dismal dance about the furnace blue;
The brutish gods of Nile as fast,
Isis, and Orus, and the dog Anubis, haste.

Nor is Osiris seen
In Memphian grove or green,
Trampling the unshower'd grass with lowings loud:
Nor can he be at rest
Within his sacred chest;
Nought but profoundest hell can be his shroud;
In vain, with timbrell'd anthems dark,
The sable-stoled sorcerers bear his worshipp'd ark.

He feels from Juda's land
The dreaded Infant's hand,
The rays of Bethlehem blind his dusky eyn;
Nor all the gods beside
Longer dare abide,
Nor Typhon huge ending in snaky twine;
Our Babe, to shew His Godhead true,
Can in His swaddling bands control the damned crew.

So, when the sun in bed,
Curtain'd with cloudy red,
Pillows his chin upon an orient wave,
The flocking shadows pale
Troop to the infernal jail,
Each fetter'd ghost slips to his several grave;
And the yellow-skirted fays
Fly after the night-steeds, leaving their moon-loved maze.

But see, the Virgin blest
Hath laid her Babe to rest;
Time is, our tedious song should here have ending:
Heaven's youngest-teem'd star
Hath fix'd her polish'd ear,
Her sleeping Lord, with handmaid lamp, attending:
And all about the courtly stable
Bright-harness'd angels sit in order serviceable.

II.

THE PASSION.

Brewhile of music, and ethereal mirth,
Wherewith the stage of air and earth did ring,
And joyous news of heavenly Infant's birth,
My muse with angels did divide to sing;
But headlong joy is ever on the wing,
In wintry solstice, like the shorten'd light,
Soon swallow'd up in dark and long outliving night.

For now to sorrow must I tune my song,
And set my harp to notes of saddest woe,
Which on our dearest Lord did seize ere long,
Dangers, and snares, and wrongs, and worse than so,
Which He for us did freely undergo:
Most perfect hero, tried in heaviest plight
Of labours huge and hard, too hard for human wight!

He, sovereign priest, stooping His regal head,
That dropt with odorous oil down His fair eyes,
Poor fleshly tabernacle entered,
His starry front low-roof'd beneath the skies:
O, what a mask was there—what a disguise!
Yet more; the stroke of death He must abide,
Then lies Him meekly down fast by His brethren's side.

These latest scenes confine my roving verse;
To this horizon is my Phoebus bound:
His godlike acts, and His temptations fierce,
And former sufferings, other-where are found;
Loud o'er the rest Cremona's trump doth sound:
Me softer airs befit, and softer strings
Of lute, or viol still, more apt for mournful things.

Befriend me, night, best patroness of grief:
Over the pole thy thickest mantle throw,
And work my flatter'd fancy to belief,
That heaven and earth are colour'd with my woe,
My sorrows are too dark for day to know;
The leaves should all be black whereon I write,
And letters, where my tears have wash'd, a wannish white.

See, see the chariot, and those rushing wheels,
That whirl'd the prophet up at Chebar flood;
My spirit some transporting cherub feels,
To bear me where the towers of Salem stood,
Once glorious towers, now sunk in guiltless blood;
There doth my soul in holy vision sit,
In pensive trance, and anguish, and ecstatic fit.

Mine eye hath found that sad sepulchral rock
That was the casket of Heaven's richest store,
And here, though grief my feeble hands up-lock.
ODES.

Yet on the soften’d quarry would I score
My plaining verse as lively as before;
For sure so well instructed are my tears,
That they would fitly fall in order’d characters.

Or should I thence, hurried on viewless wing,
Take up a weeping on the mountains wild,
The gentle neighbourhood of grove and spring
Would soon unbosom all their echoes mild;
And I (for grief is easily beguiled)
Might think the infection of my sorrows loud
Had got a race of mourners on some pregnant cloud.

This subject the author finding to be above the years he had
when he wrote it, and nothing satisfied with what was begun.
left it unfinished.

II.

UPON THE CIRCUMCISION.

Ye flaming powers, and winged warriors bright.
That erst with music, and triumphant song,
First heard by happy watchful shepherds’ ear,
So sweetly sung your joy the clouds along
Through the soft silence of the listening night;
Now mourn; and, if sad share with us to bear
Your fiery essence can distil no tear,
Burn in your sighs, and borrow
Seas wept from our deep sorrow:
He, who with all heaven’s heraldry whilere
Enter’d the world, now bleeds to give us ease.
Alas! how soon our sin
Sore doth begin
His infancy to seize!
O more exceeding love, or law more just?
Just law, indeed, but more exceeding love!
For we, by rightful doom remediless,
Were lost in death, till He, that dwelt above,
High-throned in secret bliss, for us frail dust
Emptied His glory, even to nakedness;
And that great covenant, which we still transgress,
Entirely satisfied,
And the full wrath beside
Of vengeful justice bore for our excess;
And seals obedience first, with wounding smart,
This day; but, O, ere long,
Huge pangs and strong
Will pierce more near His heart.
O fairest flower, no sooner blown but blasted,
Soft silken primrose fading timelessly,
Summer's chief honour, if thou hast outlasted
Bleak winter's force that made thy blossom dry;
For he, being amorous on that lovely dye
That did thy cheek envermeil, thought to kiss,
But kill'd, alas! and then bewail'd his fatal bliss.

For since grim Aquilo, his charioteer,
By boisterous rape the Athenian damsel got,
He thought it touch'd his deity full near,
If likewise he some fair one wedded not,
Thereby to wipe away the infamous blot
Of long uncoupled bed and childless eld,
Which, 'mongst the wanton gods, a foul reproach was held

So, mounting up in icy-pearled car,
Through middle empire of the freezing air
He wander'd long, till thee he spied from far;
There ended was his quest, there ceased his care:
Down he descended from his snow-soft chair,
But, all un'wares, with his cold, kind embrace,
Unhoused thy virgin soul from her fair biding-place.

Yet thou art not inglorious in thy fate;
For so Apollo, with unweeting hand,
Whilom did slay his dearly-loved mate,
Young Hyacinth, born on Eurotas' strand,
Young Hyacinth, the pride of Spartan land;
But then transform'd him to a purple flower:
Alack, that so to change thee Winter had no power!

Yet can I not persuade me thou art dead,
Or that thy corse corrupts in earth's dark womb,
Or that thy beauties lie in wormy bed,
Hid from the world in a low-delved tomb;
Could Heaven, for pity, thee so strictly doom?
Oh, no! for something in thy face did shine
Above mortality, that shew'd thou wast divine.

Resolve me, then, O soul most surely blest,
(If so it be that thou these plaints dost hear!)
Tell me, bright spirit, where'er thou hoverest,
Whether above that high first-moving sphere,
Or in the Elysian fields, (if such there were;)
Oh, say me true, if thou wert mortal wight,
And why from us so quickly thou didst take thy flight!
Wert thou some star which from the ruin'd root
Of shaked Olympus by mischance didst fall;
Which careful Jove in nature's true behoof
Took up, and in fit place did reinstal?
Or did of late Earth's sons besiege the wall
Of sheeny heaven, and thou, some goddess, fled
Amongst us here below to hide thy nectar'd head?

Or wert thou that just maid, who once before
Forsook the hated earth, oh, tell me sooth,
And cam'est again to visit us once more?
Or wert thou that sweet-smiling youth?
Or that crown'd matron sage, white-robed Truth?
Or any other of that heavenly brood
Let down in cloudy throne to do the world some good?

Or wert thou of the golden-winged host,
Who, having clad thyself in human weed,
To earth from thy prefixed seat didst post,
And after short abode fly back with speed,
As if to shew what creatures heaven doth breed;
Thereby to set the hearts of men on fire,
To scorn the sordid world, and unto heaven aspire?

But, oh! why didst thou not stay here below
To bless us with thy heaven-loved innocence,
To slake His wrath whom sin hath made our foe,
To turn swift-rushing black perdition hence?
Or drive away the slaughtering pestilence,
To stand 'twixt us and our deserved smart?
But thou canst best perform that office where thou art.

Then thou, the mother of so sweet a child,
Her false-imagined loss cease to lament,
And wisely learn to curb thy sorrows wild;
Think what a present thou to God hast sent,
And render Him with patience what He lent:
This if thou do, He will an offspring give,
That till the world's last end shall make thy name to live.

V.

ON TIME.

Fly, envious Time, till thou run out thy race;
Call on the lazy leaden-stepping Hours,
Whose speed is but the heavy plummet's pace;
And glut thyself with what thy womb devours,
Which is no more than what is false and vain,
And wretchedly mortal dross.
So little is our loss,
So little is thy gain!
For when as each thing bad thou hast entomb’d,
And, last of all, thy greedy self consumed,
Then long eternity shall greet our bliss
With an individual kiss;
And joy shall overtake us as a flood,
When everything that is sincerely good
And perfectly divine,
With truth, and peace, and love, shall ever shine
About the supreme throne
Of Him, to whose happy-making sight alone
When once our heavenly-guided soul shall climb,
Then, all this earthly grossness quit,
Attired with stars we shall for ever sit,
Triumphant over death, and chance, and thee, O Time!

VI.

AT A SOLEMN MUSIC.

Blest pair of sirens, pledges of heaven’s joy,
Sphere-born, harmonious sisters, Voice and Verse,
Wed your divine sounds, and mix’d power employ
Dead things with inbreathed sense able to pierce
And to our high-raised phantasy present
That undisturbed song of pure conceit,
Aye sung before the sapphire-colour’d throne
To Him that sits thereon,
With saintly shout, and solemn jubilee;
Where the bright seraphim, in burning row,
Their loud uplifted angel-trumpets blow;
And the cherubic host, in thousand quires,
Touch their immortal harps of golden wires,
With those just spirits that wear victorious palms,
Hymns devout and holy psalms
Singing everlastingly:
That we on earth, with undiscording voice,
May rightly answer that melodious noise;
As once we did, till disproportion’d sin
Jarr’d against nature’s chime, and with harsh din
Broke the fair music that all creatures made
To their great Lord, whose love their motion sway’d
In perfect diapason, whilst they stood
In first obedience, and their state of good.
Oh, may we soon again renew that song,
And keep in tune with heaven, till God, ere long,
To His celestial concert us unite,
To live with Him, and sing in endless morn of light!
This rich marble doth inter
The honour'd wife of Winchester,
A viscount's daughter, an earl's heir,
Besides what her virtues fair
Added to her noble birth,
More than she could own from earth.
Summers three times eight save one
She has told; alas! too soon,
After so short time of breath,
To house with darkness, and with death.
Yet had the number of her days
Been as complete as was her praise,
Nature and fate had had no strife
In giving limit to her life.
Her high birth, and her graces sweet,
Quickly found a lover meet;
The virgin quire, for her, request
The god that sits at marriage feast;
He at their invoking came,
But with a scarce well-lighted flame;
And in his garland, as he stood,
Ye might discern a cypress-bud.
Once had the early matrons run
To greet her of a lovely son,
And now with second hope she goes,
And calls Lucina to her throes;
But, whether by mischance or blame,
Atropos for Lucina came;
And with remorseless cruelty
Spoil'd at once both fruit and tree.
The hapless babe, before his birth,
Had burial, yet not laid in earth:
And the languish'd mother's womb
Was not long a living tomb.

So have I seen some tender slip,
Saved with care from winter's nip,
The pride of her carnation train,
Pluck'd up by some unheedy swain,
Who only thought to crop the flower,
New shot up from vernal shower;
But the fair blossom hangs the head
Sideways, as on a dying bed,
And those pearls of dew she wears
Prove to be prosaging tears,
Which the sad morn had let fall
On her hastening funeral.
  Gentle lady, may thy grave
Peace and quiet ever have;
After this thy travail sore,
Sweet rest seize thee evermore,
That, to give the world increase,
Shorten'd hast thy own life's lease
Here, besides the sorrowing
That thy noble house doth bring,
Here be tears of perfect moan
Wept for thee in Helicon;
And some flowers, and some bays,
For thy hearse, to strew the ways,
Sent thee from the banks of Came,
Devoted to thy virtuous name;
Whilst thou, bright saint, high sitt'st in glory.
Next her, much like to thee in story,
That fair Syrian shepherdess
Who, after years of barrenness,
The highly favour'd Joseph bore
To him that served for her before,
And, at her next birth, much like thee,
Through pangs fled to felicity,
Far within the bosom bright
Of blazing Majesty and Light:
There with thee, new welcome saint,
Like fortunes may her soul acquaint
With thee there clad in radiant sheen,
No marchioness, but now a queen.

VIII.

SONG ON MAY MORNING.

Now the bright morning star, day's harbinger,
Comes dancing from the east, and leads with her
The flowery May, who, from her green lap, throws
The yellow cowslip, and the pale primrose.
Hail, bounteous May, that dost inspire
Mirth, and youth, and warm desire;
Woods and groves are of thy dressing,
Hill and dale doth boast thy blessing.
Thus we salute thee with our early song,
And welcome thee, and wish thee long.
At a Vacation Exercise in the College, part Latin, part English
The Latin Speeches ended, the English thus began:

Hail, native language, that by sinews weak
Didst move my first-endeavouring tongue to speak,
And madest imperfect words, with childish trips,
Half unpronounced, slide through my infant lips,
Driving dumb silence from the portal door,
Where he had mutely sat two years before:
Here I salute thee, and thy pardon ask,
That now I use thee in my latter task:
Small loss it is that thence can come unto thee,
I know my tongue but little grace can do thee:
Thou need'st not be ambitious to be first,
Believe me, I have thither pack'd the worst:
And, if it happen as I did forecast,
The daintiest dishes shall be served up last,
I pray thee, then deny me not thy aid,
For this same small neglect that I have made:
But haste thee straight to do me once a pleasure,
And from thy wardrobe bring thy chiefest treasure:
Not those new-fangled toys and trimming slight
Which take our late fantasies with delight;
But cull those richest robes, and gayest attire,
Which deepest spirits and choicest wits desire:
I have some naked thoughts that rove about,
And loudly knock to have their passage out,
And, weary of their place, do only stay
Till thou hast deck'd them in thy best array;
That so they may, without suspect or fears,
Fly swiftly to this fair assembly's ears;
Yet I had rather, if I were to choose,
Thy service in some graver subject use,
Such as may make thee search thy coffers round,
Before thou clothe my fancy in fit sound:
Such where the deep-transported mind may soar
Above the wheeling poles, and at heaven's door
Look in, and see each blissful deity,
How he before the thunderous throne doth lie,
Listening to what unshorn Apollo sings
To the touch of golden wires, while Hebe brings
Immortal nectar to her kingly sire;
Then passing through the spheres of watchful fire,
And misty regions of wide air next under,
And hills of snow, and loftis of piled thunder,
May tell at length how green-eyed Neptune raves,
In heaven's defiance mustering all his waves;
Then sing of secret things that came to pass
When belamie Nature in her cradle was;
And last of kings, and queens, and heroes old,
Such as the wise Demodocus once told
In solemn songs at king Alcinous' feast,
While sad Ulysses' soul, and all the rest,
Are held, with his melodious harmony,
In willing chains and sweet captivity.
But fie, my wandering muse, how dost thou stray!
Expectance calls thee now another way;
Thou know'st it must be now thy only bent
To keep in compass of thy predicament:
Then quick about thy purposed business come,
That to the next I may resign my room.

When Ens is represented as father of the Predicaments, his ten
sons; whereof the eldest stood for Substance, with his canons
which Ens, thus speaking, explains:

Good luck befriend thee, son; for, at thy birth,
The faery ladies danced upon the hearth;
Thy drowsy nurse hath sworn she did them spy
Come tripping to the room where thou didst lie,
And, sweetly singing round about thy bed,
Strew all their blessings on thy sleeping head.
She heard them give thee this, that thou shouldst still
From eyes of mortals walk invisible:
Yet there is something that doth force my fear;
For once it was my dismal hap to hear
A sibyl old, bow-bent with crooked age,
That far events full wisely could presage,
And, in time's long and dark prospective glass,
Foresaw what future days should bring to pass;
"Your son," said she, "(nor can you it prevent)
Shall subject be to many an accident.
O'er all his brethren he shall reign as king,
Yet every one shall make him underling;
And those, that cannot live from him asunder.
Ungratefully shall strive to keep him under:
In worth and excellence he shall outgo them;
Yet, being above them, he shall be below them;
From others he shall stand in need of nothing;
Yet on his brothers shall depend for clothing.
To find a foe it shall not be his hap,
And peace shall lull him in her flowery lap:
Yet shall he live in strife; and, at his door,
Devouring war shall never cease to roar:
Yea, it shall be his natural property
To harbour those that are at enmity.
What power, what force, what mighty spell, if not
Your learned hands, can loose this Gordian knot?"

The next, Quantity and Quality, spake in prose: then Relation
was called by his name.

Rivers, arise: whether thou be the son
Of utmost Tweed, or Ouse, or gulfy Dun,
Or Trent, who, like some earth-born giant, spreads
His thirsty arms along the indented meads;
Or sullen Mole, that runneth underneath;
Or Severn swift, guilty of maiden's death;
Or rocky Avon, or of sedgy Lee,
Or coaly Tine, or ancient hallow'd Dee;
Or Humber loud, that keeps the Scythian's name;
Or Medway smooth, or royal-tower'd Thame.

[The rest was prose.]

AN EPITAPH ON THE ADMIRABLE DRAMATIC POET, WILLIAM
SHAKESPEARE.

What needs my Shakspeare, for his honour'd bones,
The labour of an age in piled stones?
Or that his hallow'd relics should be hid
Under a star-pointing pyramid?
Dear son of memory, great heir of fame,
What need'st thou such weak witness of thy name?
Thou, in our wonder and astonishment,
Hast built thyself a livelong monument.
For whilst, to the shame of slow-endavouring art,
Thy easy numbers flow; and that each heart
Hath, from the leaves of thy unvalued book,
Those Delphic lines with deep impression took;
Then thou, our fancy of itself bercaving,
Dost make us marble, with too much conceiving;
And, so sepulchred, in such pomp dost lie,
That kings, for such a tomb would wish to die.
ON THE UNIVERSITY CARRIAGE,

Who sickened in the Time of his Vacancy; being forbid to go to London, by reason of the Plague.

Here lies old Hobson; death hath broke his girt,
And here, alas! hath laid him in the dirt;
Or else the ways being foul, twenty to one
He's here stuck in a slough, and overthrown.
'Twas such a shifter, that, if truth were known,
Death was half-glad when he had got him down;
For he had, any time this ten years full,
Dodged with him betwixt Cambridge and The Bull.
And surely Death could never have prevail'd,
Had not his weekly course of carriage fail'd;
But lately finding him so long at home,
And thinking now his journey's end was come,
And that he had ta'en up his latest inn,
In the kind office of a chamberlain
Shew'd him his room where he might lodge that night,
Pull'd off his boots, and took away the light:
If any ask for him, it shall be said,
"Hobson has supp'd, and's newly gone to bed."

ANOTHER ON THE SAME.

Here lieth one, who did most truly prove
That he could never die while he could move;
So hung his destiny, never to rot
While he might still jog on and keep his trot;
Made of sphere metal, never to decay
Until his revolution was at stay.
Time numbers motion, yet (without a crime
'Gainst old truth) motion number'd out his time:
And, like an engine moved with wheel and weight,
His principles being ceased, he ended straight.
Rest, that gives all men life, gave him his death,
And too much breathing put him out of breath;
Nor were it contradiction to affirm,
Too long vacation hasten'd on his term.
Merely to drive the time away he sicken'd,
Fainted, and died, nor would with ale be quicken'd;
"Nay," quoth he, on his swooning bed outstretch'd,
"If I mayn't carry, sure I'll ne'er be fetch'd,
But vow, though the cross doctors all stood hearers,
For one carrier put down to make six bearers."
Ease was his chief disease; and, to judge right,
He died for heaviness that his cart went light:
His leisure told him that his time was come,
And lack of load made his life burdensome,
That even to his last breath, (there be that say 't,)  
As he were press'd to death, he cried, "More weight;"
But, had his doings lasted as they were,
He had been an immortal carrier.
Obedient to the moon he spent his date
In course reciprocal, and had his fate
Link'd to the mutual flowing of the seas,
Yet (strange to think) his wane was his increase:
His letters are deliver'd all, and gone,
Only remains the superscription.

ON THE NEW FORCERS OF CONSCIENCE, UNDER THE LONG PARLIAMENT.

Because you have thrown off your prelate lord,
And with stiff vows renounced his liturgy,
To seize the widow'd whore Plurality,
From them whose sin ye envied, not abhor'd;
Dare ye for this adjure the civil sword
To force our consciences that Christ set free,
And ride us with a classic hierarchy,
Taught ye by a mere A. S. and Rotherford?
Men whose life, learning, faith, and pure intent,
Would have been held in high esteem with Paul,
Must now be named and printed heretics,
By shallow Edwards, and Scotch what d'ye call;
But we do hope to find out all your tricks,
Your plots and packing, worse than those of Trent,
That so the Parliament
May, with their wholesome and preventive shears,
Clip your phylacteries, though baulk your ears,
And succour our just fears.
When they shall read this clearly in your charge,
Now Presbyter is but Old Priest writ large.
TRANSLATIONS.

THE FIFTH ODE OF HORACE, LIB. I.

What slender youth, bedew'd with liquid odours,
Courts thee on roses in some pleasant cave,
Pyrrha? For whom bind'st thou
In wreaths thy golden hair,
Plain in thy neatness? Oh, how oft shalt he
On faith, and changed gods, complain; and seas
Rough with black winds, and storms
Unwonted, shall admire,
Who now enjoys thee credulous, all gold,
Who, always vacant, always amiable,
Hopes thee, of flattering gales
Unmindful! Hapless they,
To whom thou, untried, seem'st fair! Me, in my vow'd
Picture, the sacred wall declares to have hung
My dank and dropping weeds
To the stern god of sea.

FROM GEOFFREY OF MONMOUTH.

Brutus thus addresses Diana in the County of Leogecia.

Goddess of shades, and huntress, who at will
Walk'st on the rolling spheres, and through the deep;
On thy third reign, the earth, look now, and tell
What land, what seat of rest thou bidd'st me seek,
What certain seat, where I may worship thee
For aye, with temples vow'd and virgin quires.

To whom, sleeping before the altar, Diana answers in a vision
the same night.

Brutus, far to the west, in the ocean wide,
Beyond the realm of Gaul, a land there lies,
Sea-girt it lies, where giants dwelt of old;
Now void, it fits thy people: thither bend
TRANSLATIONS.

Thy course; there shalt thou find a lasting seat;
There to thy sons another Troy shall rise,
And kings be born of thee, whose dreadful might
Shall awe the world, and conquer nations bold.

FROM DANTE.

Ah, Constantine, of how much ill was cause,
Not thy conversion, but those rich domains
That the first wealthy pope received of thee!

FROM DANTE

Founded in chaste and humble poverty,
'Gainst them that raised thee dost thou lift thy horn,
Impudent whore! where hast thou placed thy hope?
In thy adulterers, or thy ill-got wealth?
Another Constantine comes not in haste.

FROM ARIOSTO.

Then pass'd he to a flowery mountain, green,
Which once smelt sweet, now stinks as odiously:
This was the gift, if you the truth will have,
That Constantine to good Sylvester gave.

FROM HORACE.

Whom do we count a good man? Whom but he
Who keeps the laws and statutes of the senate,
Who judges in great suits and controversies,
Whose witness and opinion wins the cause?
But his own house, and the whole neighbourhood;
Sees his foul inside through his whitened skin.

FROM EURIPIDES.

This is true liberty, when freeborn men,
Having to advise the public, may speak free;
Which he who can, and will, deserves high praise:
Who neither can, nor will, may hold his peace:
What can be juster in a state like this?

FROM HORACE.

——Laughing, to teach the truth,
What hinders? As some teachers give to boys
Junkets and knacks, that they may learn space.

FROM HORACE.

——Joking decides great things,
Stronger and better, oft, than earnest can
FROM SOPHOCLES.

'Tis you that say it, not I. You do the deeds,
And your ungodly deeds find me the words.

FROM SENEOA.

There can be slain
No sacrifice to God more acceptable,
Than an unjust and wicked king.

PSALM I.

(Done into verse 1653.)

Bless'd is the man who hath not walk'd astray
In counsel of the wicked, and i' the way
Of sinners hath not stood, and in the seat
Of scorners hath not sat. But in the great
Jehovah's law is ever his delight,
And in His law he studies, day and night.
He shall be as a tree which, planted, grows
By watery streams, and in his season knows
To yield his fruit, and his leaf shall not fall,
And what he takes in hand shall prosper all.
Not so the wicked, but as chaff which, fann'd,
The wind drives, so the wicked shall not stand
In judgment, or abide their trial then,
Nor sinners in the assembly of just men;
For the Lord knows the upright way of the just,
And the way of bad men to ruin must.

PSALM II.

(Done August 8, 1653.)—Terzette.

Why do the Gentiles tumult, and the nations
Muse a vain thing, the kings of the earth upstand
With power, and princes in their congregations
Lay deep their plots together, through each land,
Against the Lord and His Messiah dear?
Let us break off, say they, by strength of hand.
Their bonds, and cast from us, no more to wear,
Their twisted cords. He, who in heaven doth dwell,
Shall laugh; the Lord shall scoff them: then, severe
Speak to them in His wrath, and, in His fell
And fierce ire, trouble them. But I, saith He,
Anointed have my King (though ye rebel)
On Sion my holy hill. A firm decree
I will declare, the Lord to me hath said,
Thou art my Son, I have begotten Thee
This day; ask of me, and the grant is made:
As Thy possession I on thee bestow
The Heathen; and, as Thy conquest to be sway'd,
Earth's utmost bounds: them shalt Thou bring full low
With iron sceptre bruised, and them disperse,
Like to a potter's vessel, shiver'd so.
And now be wise at length, ye kings averse,
Be taught, ye judges of the earth; with fear
Jehovah serve, and let your joy converse
With trembling; kiss the Son, lest He appear
In anger, and ye perish in the way;
If once His wrath take fire, like fuel serp.
Happy all those who have in Him their stay.

PSALM III.

(August 9, 1653.) — When he fled from Absalom

Lord, how many are my foes!
How many those
That in arms against me rise!
Many are they
That of my life distrustfully thus say:
No help for him in God there lies.
But thou, Lord, art my shield, my glory,
Thee through my story,
The exalter of my head I count:
Aloud I cried
Unto Jehovah, He full soon replied,
And heard me from His holy mount.
I lay and slept; I waked again:
For my sustain
Was the Lord. Of many millions
The populous rout
I fear not, though, encamping round about,
They pitch against me their pavilions.
Rise, Lord; save me, my God; for thou
Hast smote, ere now,
On the cheek-bone, all my foes,
Of men abhor'd
Hast broke the teeth. This help was from the Lord,
Thy blessing on Thy people flows.

PSALM IV.

(August 10, 1653.)

Answer me when I call,
God of my righteousness;
In straits and in distress
Thou didst me disenthral
And set at large: now spare,
Now pity me, and hear my earnest prayer.

Great ones, how long will ye
My glory have in scorn?
How long be thus forborne
Still to love vanity?
To love, to seek, to prize
Things false and vain, and nothing else but lies:
Yet know, the Lord hath chose,
Chose to Himself apart,
The good and meek of heart,
(For whom to choose He knows;)
Jehovah from on high
Will hear my voice, what time to Him I cry
Be awed, and do not sin;
Speak to your hearts alone,
Upon your beds, each one,
And be at peace within.
Offer the offerings just
Of righteousness, and in Jehovah trust.
Many there be that say,
Who yet will shew us good?
Talking like this world's brood;
But, Lord, thus let me pray;
On us lift up the light,
Lift up the favour, of Thy countenance bright.
Into my heart more joy
And gladness Thou hast put,
Than when a year of glut
Their stores doth over-cloy,
And from their plenteous grounds,
With vast increase, their corn and wine abounds
In peace at once will I
Both lay me down and sleep;
For Thou alone dost keep
Me safe where'er I lie;
As in a rocky cell
Thou, Lord, alone, in safety makest me dwell.

PSALM V.

(August 12, 1653.)

Jehovah, to my words give ear,
My meditation weigh;
The voice of my complaining hear,
My King and God; for unto Thee I pray.
Jehovah, Thou my early voice
Shalt in the morning hear;
I' the morning I to Thee with choice
Will rank my prayers, and watch till Thou appear.
For Thou art not a God that takes
In wickedness delight;
Evil with Thee no biding makes;
Fools or mad men stand not within Thy sight.
All workers of iniquity
Thou hatest; and them, unblest,
The bloody and guileful man God doth detest.
But I will, in Thy mercies dear,
Thy numerous mercies, go
Into Thy house; I, in Thy fear,
Will towards Thy holy temple worship low.
Lord, lead me in Thy righteousness,
Lead me, because of those
That do observe, if I transgress;
Set Thy ways right before, where my step goes.
For in his faltering mouth, unstable,
No word is firm or sooth;
Their inside, troubles miserable;
An open grave their throat, their tongue they smooth.
God, find them guilty, let them fall
By their own counsels quell'd;
Push them in their rebellions all
Still on; for against Thee they have rebell'd.
Then all who trust in Thee shall bring
Their joy; while Thou from blame
Defend'st them: they shall ever sing
And shall triumph in Thee, who love Thy name.
For Thou, Jehovah, wilt be found
To bless the just man still:
As with a shield, Thou wilt surround
Him with Thy lasting favour and good will.

PSALM VI.

(August 13, 1653.)

Lord, in Thy anger do not reprehend me,
Nor in Thy hot displeasure me correct;
Pity me, Lord, for I am much deject,
And very weak and faint; heal and amend me:
For all my bones, that even with anguish ache,
Are troubled; yea, my soul is troubled sore;
And Thou, O Lord, how long? Turn, Lord; restore
My soul; oh, save me, for Thy goodness' sake:
For in death no remembrance is of Thee;
Who in the grave can celebrate Thy praise?
Wearied I am with sighing out my days;
Nightly my couch I make a kind of sea;
My bed I water with my tears; mine eye
Through grief consumes, is waxen old and dark.
I in the midst of all mine enemies that mark.
Depart, all ye that work iniquity,
Depart from me; for the voice of my weeping
The Lord hath heard; the Lord hath heard my prayer
My supplication with acceptance fair.
The Lord will own, and have me in His keeping.
Mine enemies shall all be blank, and dash’d
With much confusion; then, grown red with shame,
They shall return in haste the way they came,
And in a moment shall be quite abash’d.

PSALM VII.
(August 14, 1653.)

Upon the words of Cush the Benjamite against him

Lord, my God, to thee I fly;
Save me, and secure me under
Thy protection while I cry;
Lest, as a lion, (and no wonder,) He haste to tear my soul asunder,
Tearing, and no rescue nigh.

Lord, my God, if I have thought or done this; if wickedness Be in my hands; if I have wrought ill to him that meant me peace; Or to him have rendered less, And not freed my foe for naught;

Let the enemy pursue my soul, And overtake it; let him tread My life down to the earth, and roll In the dust my glory dead, In the dust; and, there outspread, Lodge it with dishonour foul.

Rise, Jehovah, in thine ire, Rouse Thyself amidst the rage Of my foes that urge like fire; And, ’wake for me, their fury assuage; Judgment here Thou didst engage And command, which I desire.

So the assemblies of each nation Will surround Thee, seeking right; Thence to Thy glorious habitation Return on high, and in their sight.
TRANSLATIONS.

Jehovah judgeth most upright
All people from the world's foundation

Judge me, Lord; be Judge in this
According to my righteousness,
And the innocence which is
Upon me: cause at length to cease
Of evil men the wickedness,
And their power that do amiss.

But the just establish fast,
Since Thou art the just God that tries
Hearts and reins. On God is cast
My defence, and in Him lies;
In Him who, both just and wise,
Saves the upright of heart at last.

God is a just Judge and severe,
And God is every day offended;
If the unjust will not forbear,
His sword He whets, His bow hath bended
Already, and for him intended
The tools of death, that waits him near.

(His arrows purposely made He
For them that persecute.) Behold
He travails big with vanity;
Trouble he hath conceived of old
As in a womb; and from that mould
Hath at length brought forth a lie.

He digg'd a pit, and delved it deep,
And fell into the pit he made:
His mischief, that due course doth keep,
Turns on his head: and his ill trade
Of violence will, undelay'd,
Fall on his crown with ruin steep.

Then will I Jehovah's praise
According to His justice raise,
And sing the name and deity
Of Jehovah the Most High.

PSALM VIII.

(August 14, 1653.)

O Jehovah our Lord, how wondrous great
And glorious is Thy name through all the earth:
So as above the heavens Thy praise to set
Out of the tender mouths of latest birth.
Out of the mouths of babes and sucklings Thou
Hast founded strength, because of all Thy foes,
To stint the enemy, and slack the avenger's brow,
That bends his rage Thy Providence to oppose.

When I behold Thy heavens, Thy finger's art,
The moon and stars, which Thou so bright hast set
In the pure firmament; then, saith my heart,
O, what is man, that Thou rememberest yet,

And think'st upon him; or, of man begot,
That him Thou visit'st, and of him art found?
Scarce to be less than gods, Thou madest his lot;
With honour, and with state, Thou hast him crown'd.

O'er the works of Thy hand Thou madest him lord,
Thou hast put all under his lordly feet;
All flocks and herds, by Thy commanding word,
All beasts that in the field or forest meet,

Fowl of the heavens, and fish that through the wet
Sea-paths in shoals do slide, and know no dearth.
O Jehovah our Lord, how wondrous great
And glorious is Thy name through all the earth!

(April, 1648.)

Vine of the Psalms done into metre; wherein all, but what is in a
different character, are the very words of the text, translated
from the original.

PSALM LXXX.

1 Thou, Shepherd, that dost Israel keep,
Give ear in time of need;
Who leadest like a flock of sheep
Thy loved Joseph's seed:

That sitt'st between the cherubs bright,
Between their wings outspread;
Shine forth, and from Thy cloud give light,
And on our foes Thy dread.

2 In Ephraim's view and Benjamin's,
And in Manasseh's sight,
Awake Thy strength, come, and be seen
To save us by Thy might.

3 Turn us again, Thy grace divine
To us, O God, vouchsafe;
Cause Thou Thy face on us to shine,
And then we shall be safe.
4 Lord God of Hosts, how long wilt Thou,
    How long wilt Thou declare
Thy smoking wrath, and angry brow,
    Against Thy people's prayer?

5 Thou feed'st them with the bread of tears;
    Their bread with tears they eat;
And makest them largely drink the tears
    Wherewith their cheeks are wet.

6 A strife thou makest us, and a prey
    To every neighbour foe:
Among themselves they laugh, they play,
    And flouts at us they throw.

7 Return us, and Thy grace divine,
    O God of Hosts, vouchsafe;
Cause Thou Thy face on us to shine,
    And then we shall be safe.

8 A vine from Egypt Thou hast brought,
    Thy free love made it thine,
And drovest out nations proud and haught,
    To plant this lovely vine.

9 Thou didst prepare for it a place
    And root it deep and fast,
That it began to grow apace,
    And fill'd the land at last.

10 With her green shade that cover'd all,
    The hills were overspread;
Her boughs, as high as cedars tall,
    Advanced their lofty head.

11 Her branches on the western side
    Down to the sea she sent,
And upward to that river wide
    Her other branches went.

12 Why hast Thou laid her hedges low,
    And broken down her fence,
That all may pluck her, as they go,
    With rudest violence?

13 The tusked boar out of the wood
    Upturns it by the roots;
Wild beasts there browse, and make their food
    Her grapes and tender shoots.
Milton's Poems.

14 Return now, God of hosts, look down
   From heaven, Thy seat divine;
   Behold us, but without a frown,
   And visit this Thy vine.

15 Visit this vine, which Thy right hand
   Hath set, and planted long,
   And the young branch, that for Thyself
   Thou hast made firm and strong.

16 But now it is consumed with fire,
   And cut with axes down;
   They perish at Thy dreadful ire,
   At Thy rebuke and frown.

17 Upon the man of Thy right hand
   Let Thy good hand be laid;
   Upon the Son of man whom Thou
   Strong for Thyself hast made.

18 So shall we not go back from Thee
   To ways of sin and shame;
   Quicken us Thou, then gladly we
   Shall call upon Thy name.

19 Return us, and Thy grace divine,
   Lord God of Hosts, vouchsafe;
   Cause thou Thy face on us to shine,
   And then we shall be safe.

Psalm LXXXI.

1 To God our strength sing loud, and clear,
   Sing loud to God our King,
   To Jacob's God, that all may hear,
   Loud acclamations ring.

2 Prepare a hymn, prepare a song,
   The timbrel hither bring,
   The cheerful psaltery bring along,
   And harp with pleasant string.

3 Blow, as is wont, in the new moon
   With trumpets' lofty sound,
   The appointed time, the day whercon
   Our solemn feast comes round.

4 This was a statute given of old
   For Israel to observe,
   A law of Jacob's God, to hold,
   From whence they might not swerve
5 This he a testimony ordain'd
In Joseph, not to change,
When, as he pass'd through Egypt land,
The tongue I heard was strange.

6 From burden, and from slavish toil,
I set his shoulder free:
His hands from pots, and miry soil,
Deliver'd were by me.

7 When trouble did thee sore assail,
On me then didst thou call,
And I to free thee did not fail,
And led thee out of thrall.

I answer'd thee in thunder deep,
With clouds encompass'd round;
I tried thee at the water sleep
Of Meriba renown'd.

8 Hear, O my people, hearken well,
I testify to thee,
Thou ancient stock of Israel,
If thou wilt list to me:

9 Throughout the land of thy abode
No alien god shall be,
Nor shalt thou to a foreign god
In honour bend thy knee.

10 I am the Lord thy God, which brought
Thee out of Egypt land;
Ask large enough, and I, besought,
Will grant thy full demand.

11 And yet my people would not hear,
Nor hearken to my voice;
And Israel, whom I loved so dear,
Misliked me for his choice.

12 Then did I leave them to their will,
And to their wandering mind;
Their own conceits they follow'd still,
Their own devices blind.

13 Oh, that my people would be wise,
To serve me all their days!
And oh, that Israel would advise,
To walk my righteous ways!
14 Then would I soon bring down their foes
That now so proudly rise;
And turn my hand against all those
That are their enemies.

15 Who hate the Lord should then be fain
To bow to him and bend;
But they, his people, should remain,
Their time should have no end.

16 And he would feed them from the shock
With flour of finest wheat,
And satisfy them from the rock
With honey for their meat.

PSALM LXXXII.

1 God in the great assembly stands
Of kings and lordly states;
Among the gods on both his hands,
He judges and debates.

2 How long will ye pervert the right
With judgment false and wrong,
Favouring the wicked by your might,
Who thence grow bold and strong?

3 Regard the weak and fatherless,
Despatch the poor man's cause:
And raise the man in deep distress
By just and equal laws.

4 Defend the poor and desolate,
And rescue, from the hands
Of wicked men, the low estate
Of him that help demands.

5 They know not, nor will understand,
In darkness they walk on;
The earth's foundations all are moved,
And out of order gone.

6 I said that ye were gods, yea, all
The sons of God Most High;
But ye shall die like men, and fall
As other princes die.

7 Rise, God; judge thou the earth in might,
This wicked earth redress;
For thou art he who shalt, by right,
The nations all possess.
TRANSLATIONS.

PSALM LXXXIII.

1 Be not thou silent now at length,
   O God, hold not thy peace:
Sit thou not still, O God of strength,
   We cry, and do not cease.

2 For lo, thy furious foes now swell,
   And storm outrageously;
And they that hate thee, proud and fell,
   Exalt their heads full high.

3 Against thy people they contrive
   Their plots and counsels deep;
Them to ensnare they chiefly strive,
   Whom thou dost hide and keep.

4 Come, let us cut them off, say they,
   Till they no nation be;
That Israel's name for ever may
   Be lost in memory.

5 For they consult with all their might,
   And all, as one in mind,
Themselves against thee they unite,
   And in firm union bind.

6 The tents of Edom, and the brood
   Of scornful Ishmael,
Moab, with them of Hagar's blood
   That in the desert dwell.

7 Gebal and Ammon, there conspire,
   And hateful Amalec,
The Philistines, and they of Tyre,
   Whose bounds the sea doth check.

8 With them great Ashur also bands,
   And doth confirm the knot;
All these have lent their armed hands
   To aid the sons of Lot.

9 Do to them as to Midian bold,
   That wasted all the coast;
To Sisera; and, as is told,
   Thou didst to Jabin's host,

When, at the brook of Kishon old,
   They were repulset' and slain,
10 At Endor quite cut off, and roll'd
   As dung upon the plain.
11 As Zeb and Oreb evil sped,
So let their princes speed;
As Zeba and Zalmunna bled,
So let their princes bleed.

12 For they midst their pride have said,
By right now shall we seize
God's houses, and will now invade
Their stately palaces.

13 My God, oh make them as a wheel,
No quiet let them find;
Giddy and restless let them reel,
Like stubble from the wind.

14 As when an aged wood takes fire
Which on a sudden strays,
The greedy flame runs higher and higher,
Till all the mountains blaze;

15 So with thy whirlwind them pursue,
And with thy tempest chase;
16 And, till they yield thee honour due,
Lord, fill with shame their face.

17 Ashamed, and troubled, let them be,
Troubled, and shamed for ever;
Ever confounded, and so die
With shame, and 'scape it never.

18 Then shall they know, that thou, whose names,
Jehovah, is alone,
Art the Most High, and thou, the same
O'er all the earth, art One.

PSALM LXXXIV.

1 How lovely are thy dwellings fair!
O Lord of Hosts, how dear
The pleasant tabernacles are,
Where thou dost dwell so near!

2 My soul doth long and almost die
Thy courts, O Lord, to see;
My heart and flesh aloud do cry,
O living God, for thee.

3 There even the sparrow, freed from wrong,
Hath found a house of rest;
The swallow there, to lay her young,
Hath built her brooding nest:
Even by the altars, Lord of Hosts,
They find their safe abode;
And home they fly, from round the coasts,
Toward thee, my King, my God.

4 Happy who in thy house reside,
Where thee they ever praise!
5 Happy, whose strength in thee doth bide,
And in their hearts thy ways!

6 They pass through Baca's thirsty vale,
That dry and barren ground;
As through a fruitful watery dale,
Where springs and showers abound.

7 They journey on from strength to strength,
With joy and gladsome cheer,
Till all before our God at length,
In Sion do appear.

8 Lord God of Hosts, hear now my prayer,
O Jacob's God, give ear:
9 Thou, God, our shield, look on the face
Of thy anointed dear.

10 For one day in thy courts to be,
Is better, and more blest,
Than in the joys of vanity
A thousand days at best.

I, in the temple of my God,
Had rather keep a door,
Than dwell in tents, and rich abode,
With sin for evermore.

11 For God, the Lord, both sun and shield,
Gives grace and glory bright;
No good from them shall be withheld
Whose ways are just and right.

12 Lord God of Hosts, that reign'st on high,
That man is truly blest,
Who only on thee doth rely,
And in thee only rest.

PSALM LXXXV.

1 Thy land to favour graciously
Thou hast not, Lord, been slack;
Thou hast from hard captivity
Returned Jacob back.
2 The iniquity thou didst forgive
    *That wrought* thy people woe;
    And all their sin *that did thee grieve*,
    Hast hid *where none shall know*.

3 Thine anger all thou hadst removed,
    *And calmly* didst return
    From thy fierce wrath, which we had *proved*
    Far worse than fire to burn.

4 God of our saving health and peace,
    Turn us, and us restore;
    Thine indignation cause to cease
    *Towards us, and chide no more*.

5 Wilt thou be *angry without end*,
    *For ever angry thus?*
    Wilt thou thy frowning ire extend
    From age to age on us?

6 Wilt thou not *turn and hear our voice,*
    *And us again revive,*
    That so thy people may rejoice,
    *By thee preserved alive?*

7 Cause us to see thy goodness, Lord,
    *To us thy mercy show;*
    Thy saving health to us afford,
    *And life in us renew.*

8 *And now, what God the Lord will speak.*
    *I will* go *straight and hear,*
    For to his people he speaks peace,
    *And to his saints full dear,*
    *To his dear saints he will speak peace;*
    *But let them never more*
    Return to folly, *but surcease*
    *To trespass as before.*

9 Surely, to such as do him fear,
    Salvation is at hand;
    *And glory shall, ere long, appear*
    *To dwell within our land.*

10 Mercy and truth, *that long were miss'd,*
    *Now joyfully are met:*
    *Sweet peace and righteousness have kiss'd.*
    *And hand in hand are set.*
11 Truth from the earth, like to a flower,
    Shall bud and blossom then;
And justice from her heavenly bower
    Look down on mortal men.

12 The Lord will also then bestow
    Whatever thing is good;
Our land shall forth in plenty throw
    Her fruits, to be our food.

13 Before him righteousness shall go,
    His royal harbinger:
Then will he come, and not be slow,
    His footsteps cannot err.

PSALM LXXXVI

1 Thy gracious ear, O Lord, incline,
    O hear me, I thee pray;
For I am poor, and almost pine
    With need, and sad decay.

2 Preserve my soul; for I have trod
    Thy ways, and love the just;
Save thou thy servant, O my God,
    Who still in thee doth trust.

3 Pity me, Lord, for daily thee
    I call; [4] oh make rejoice
Thy servant's soul; for, Lord, to thee
    I lift my soul and voice.

5 For thou art good; thou, Lord, art prone
    To pardon, thou to all
Art full of mercy, thou alone,
    To them that on thee call.

6 Unto my supplication, Lord,
    Give ear, and to the cry
Of my incessant prayers afford
    Thy hearing graciously.

7 I, in the day of my distress,
    Will call on thee for aid;
For thou wilt grant me free access,
    And answer what I pray'd.

8 Like thee among the gods is none.
    O Lord; nor any works,
Of all that other gods have done,
    Like to thy glorious works.
9 The nations all whom thou hast made
   Shall come, and all shall frame
   To bow them low before thee, Lord,
   And glorify thy name.

10 For great thou art, and wonders great
   By thy strong hand are done;
   Thou, in thy everlasting seat,
   Remainest God alone.

11 Teach me, O Lord, thy way most right,
   I in thy truth will bide;
   To fear thy name my heart unite,
   So shall it never slide.

12 Thee will I praise, O Lord my God,
   Thee honour and adore
   With my whole heart, and blaze abroad
   Thy name for evermore.

13 For great thy mercy is toward me,
   And thou hast freed my soul,
   Ev'n from the lowest hell set free,
   From deepest darkness soul.

14 O God, the proud against me rise,
   And violent men are met
   To seek my life, and in their eyes
   No fear of thee have set.

15 But thou, Lord, art the God most mild,
   Readiest thy grace to show,
   Slow to be angry, and art styled
   Most merciful, most true.

16 O turn to me thy face at length,
   And me have mercy on:
   Unto thy servant give thy strength,
   And save thy handmaid's son.

17 Some sign of good to me afford,
   And let my foes then see,
   And be ashamed; because thou, Lord,
   Dost help and comfort me.

PSALM LXXXVII

1 Among the holy mountains high
   Is his foundation fast;
   There seated is his sanctuary,
   His temple there is placed.
TRANSLATIONS.

2 Sion's fair gates the Lord loves more
   Than all the dwellings fair
Of Jacob's land, though there be store,
   And all within his care.

3 City of God, most glorious things
   Of thee abroad are spoke;
I mention Egypt, where proud kings
   Did our forefathers yoke.

4 I mention Babel to my friends,
   Philistia full of scorn;
And Tyre with Ethiop's utmost ends,
   'Lo! this man there was born:

5 But twice that praise shall in our ear
   Be said of Sion last;
This and this man was born in her:
   High God shall fix her fast.

6 The Lord shall write it in a scroll,
   That ne'er shall be out-worn,
When he the nations doth enroll,
   That this man there was born.

7 Both they who sing, and they who dance,
   With sacred songs are there;
In thee fresh brooks and soft streams glance,
   And all my fountains clear.

PSALM LXXXVIII.

1 Lord God, that dost me save and keep,
   All day to thee I cry;
And all night long before thee weep,
   Before thee prostrate lie.

2 Into thy presence let my prayer
   With sighs devout, ascend;
And to my cries, that ceaseless are,
   Thine ear with favour bend.

3 For, cloy'd with woes and trouble sore,
   Surcharged my soul doth lie;
My life, at death's uncheerful door,
   Unto the grave draws nigh.

4 Reckon'd I am with them that pass
   Down to the dismal pit;
I am a man; but weak, alas!
   And for that name unfit.
5 From life discharged and parted quite
Among the dead to sleep;
And like the slain in bloody fight,
That in the grave lie deep:

Whom thou rememberest no more,
Dost never more regard;
Them, from thy hand deliver'd o'er,
Death's hideous house hath barr'd

6 Thou in the lowest pit profound
Hast set me all forlorn,
Where thickest darkness hovers round,
In horrid deeps to mourn.

7 Thy wrath, from which no shelter savs,
Full sore doth press on me;
Thou break'st upon me all thy waves,
And all thy waves break me.

8 Thou dost my friends from me estrange,
And mak'st me odious,
Me to them odious, for they change,
And I here pent up thus.

9 Through sorrow and affliction great,
Mine eye grows dim and dead;
Lord, all the day I thee entreat,
My hands to thee I spread.

10 Wilt thou do wonders on the dead!
Shall the deceased arise,
And praise thee from their loathsome bed,
With pate and hollow eyes?

11 Shall they thy loving-kindness tell,
On whom the grave hath hold?
Or they, who in perdition dwell,
Thy faithfulness unfold?

12 In darkness can thy mighty hand
Or wondrous acts be known?
Thy justice in the gloomy land
Of dark oblivion?

13 But I to thee, O Lord, do cry,
Ere yet my life be spent;
And up to thee my prayer doth hie
Each morn, and thee prevent.
14 Why wilt thou, Lord, my soul forsake,
   And hide thy face from me,
15 That am already bruised, and shake
   With terror sent from thee?

Bruised and afflicted, and so low
   As ready to expire,
While I thy terrors undergo,
   Astonish'd with thine ire.

16 Thy fierce wrath over me doth flow;
   Thy threatenings cut me through:
17 All day they round about me go,
   Like waves they me pursue.

18 Lover and friend thou hast removed,
   And sever'd from me far:
They fly me now whom I have loved,
   And as in darkness are.

A PARAPHRASE ON PSALM CXLIV.

This and the following Psalm were done by the Author a
fifteen years old.

When the bless'd seed of Terah's faithful son,
After long toil, their liberty had won,
And pass'd from Pharian fields to Canaan land,
Led by the strength of the Almighty's hand,
Jehovah's wonders were in Israel shown,
His praise and glory was in Israel known.
That saw the troubled sea, and, shivering, fled,
And sought to hide his froth-becurled head
Low in the earth; Jordan's clear streams recoil,
As a faint host that hath received the foil.
The high huge-bellied mountains skip, like rams
Amongst their ewes; the little hills, like lambs.
Why fled the ocean? And why skipp'd the mountains?
Why turn'd Jordan toward his crystal fountains?
Shake, earth! and at the presence be aghast
Of Him that ever was, and aye shall last;
That glassy floods from rugged rocks can crush,
And make soft rills from fiary flint-stones gush.

PSALM CXXXVI.

Let us, with a gladsome mind,
Praise the Lord, for he is kind;
   For his mercies aye endure,
Ever faithful, ever sure.
Let us blaze his name abroad,  
For of gods he is the God;  
   For his, &c.
Oh, let us his praises tell,  
Who doth the wrathful tyrants quell;  
   For his, &c.
Who, with his miracles, doth make  
Amazed heaven and earth to shake:  
   For his, &c.
Who, by his wisdom, did create  
The painted heavens so full of state;  
   For his, &c.
Who did the solid earth ordain  
To rise above the watery plain;  
   For his, &c.
And caused the golden-tressed sun  
All the day long his course to run;  
   For his, &c.
The horned moon to shine by night,  
Amongst her spangled sisters bright;  
   For his, &c.
He, with his thunder-clasping hand,  
Smote the first-born of Egypt land;  
   For his, &c.
And, in despite of Pharaoh fell,  
He brought from thence his Israel;  
   For his, &c.
The ruddy waves he cleft in twain  
Of the Erythraean main;  
   For his, &c.
The floods stood still, like walls of glass,  
While the Hebrew bands did pass;  
   For his, &c.
But full soon they did devour  
The tawny king with all his power;  
   For his, &c.
His chosen people he did bless  
In the wasteful wilderness;  
   For his, &c.
In bloody battle he brought down  
Kings of prowess and renown;  
   For his, &c.
He foil'd bold Seon and his host,  
That ruled the Amorrean coast;  
   For his, &c.
And large-limb'd Og he did subdue,
With all his over-hardy crew;
   For his, &c.
And, to his servant Israel,
He gave their land therein to dwell;
   For his, &c.
He hath, with a piteous eye,
Beheld us in our misery;
   For his, &c.
And freed us from the slavery
Of the invading enemy;
   For his, &c.
All living creatures he doth feed,
And with full hand supplies their need;
   For his, &c.
Let us, therefore, warble forth
His mighty majesty and worth;
   For his, &c.
That his mansion hath on high,
Above the reach of mortal eye:
   For his mercies aye endure,
   Ever faithful, ever sure.
ELEGIARUM LIBER.

L.

AD CAROLUM DEODATUM.

TANDEM, chare, tuae mihi pervenere tabellae,
Pertulit et voces nuncia charta tuas;
Pertulit occiduæ Devæ Cestrensis ab orâ
Vergivium prono quâ petit amne salum.
Multâm, crede, juvat terras aluisse remotas
Pectus amans nostri, tamque fidele caput,
Quôque mihi lepidum tellus longinqua sodalem
Debet, at unde brevi reddere jussa velit.
Me tenet urbs reflexâ quam Thameas alluit undâ,
Meque nec invitus patria dulcis habet.
Jam nec arundiferum mihi cura revisere Camum,
Nec dudum vetiti me laris angit amor.
Nuda nec arva placent, umbrasque negantia mollos,
Quâm male Phœbicolis convenit ille locus!
Nec duri libet usque minas preferre magistri
Caeteraque ingenio non subeunda meo.
Si sit hoc exilium patrios adiisse penates,
Et vacuum curis otia grata sequi,
Non ego vel profugi nomen, sortemve recuso,
Laetus et exilii conditione fruor.
O utinam vates nunquam graviora tulisset
Ille Tomitano flebilis exul agro;
Non tune Ionio quicquam cessisset Homero,
Neve foret victo laus tibi prima Maro.
Tempora nam licet hic placidis dare libera Músis,
Et totum rapiunt me mea vita libri.
Excipit hinc fessum sinuosi pompa theatris,
Et vocat ad plausus garrula scena suos.
Seu catus auditur senior, seu prodigus hærec,
Seu procos, aut posita casside miles adeat,
Sive decennali fecundus lite patronus
Detonat inculto barbarâ verba foro!
Sæpe vafer gnato succurrît servus amanti,
   Et nasum rigidî fallit ubique patris;
Sæpe novos illic virgo mirata calores
   Quid sit amor nescit, dum quoque nescit, amat.
Sive cruentatum furiosa Tragœdia sceptrum
   Quassat, et effusi crinibus ora rotat,
Et dolet et specto, juvat et spectasse dolendo,
   Interdum et lacrymis dulcis amator inest.
Seu puer infelix indelîbata reliquit
Gaudia, et abrupto flendus amore cadit:
Seu ferus e tenebris iterat
Styga criminis ultor
Conscia funereo pectora torre movens:
Seu moeret Pelepeia domus, seu nobilis Ilî,
   Aut luit incestos aula Creontis avos.
Sed neque sub tecto semper nec in urbe latemus,
   Irritâ nec nobis tempora veris eunt.
Nos quoque lucus habet vicinâ consitus ulmo,
   Atque suburbani nobilis umbra loci.
Sæpius hic blandas spirântia sidera flammas
   Virgineos vides præteriisse choros.
Ah quoties dignæ stupui miracula formæ
   Quæ possit senium vel reparare Jovis!
Ah quoties vidi superantia lumina gemmas,
   Atque faces, quotquot volvit uterque polus;
Collaque bis vivi Pelopis quæ brachia vincant,
   Quæque fluit puro nectare tincta via,
Et decus eximium frontis, tremulosque capillos,
   Aurea quæ fallax retia tendit Amor;
Pellacesque genas, ad quos hyacinthina sordet
   Purpura, et ipse tui floris, Adoni, rubor!
Cedite laudate toties Herōides olim,
   Et quæcumque vagum cepit amica Jovem.
Cedite Achaemenæ turritâ fronte puellæ,
   Et quot Susa colunt, Memnoniamque Ninon.
Vos etiam Danae fasces submittite Nymphæ,
   Et vos Iliacæ, Romulaeæque nurus.
Nec Pompeianas Tarpēia Musa columnas
   Jactet, et Ausoniis plena theatra stolis.
Gloria virginibus debetur prima Britannis,
   Extera sat tibi sit foemina posse sequi.
Tuque urbs Dardaniis, Londinum, structa colonia,
   Turrigerum latè conspicienda caput,
Tu nimium felix intra tua mœnia claudis
   Quicquid formosi pendulus orbis habet.
Non tibi tot coelo scintillant astra sereno
   Endymionæ turba ministra dese,
Quot tibi, conspicuous formâque auroque puellæ,
   Per medias radiant turba videnda vias.
Ceditur hue geminis venisse inventa columbis.
ELEGARUM LIBER.

Alma pharetrigero milite cincta Venus,
Huic Cnidon, et riguas Simoentis flumine valles,
Huic Paphon, et roseam post habitura Cyprone.
Ast ego, dum pueri sinit indulgentia cæci,
Mœnia quàm subitò linquere fausta paro;
Et vitare procul malefides infamia Circes
Atria, divini Molyos usus ope.
Stat quoque juncos Cami remeare paludes,
Atque iterum raucae murmure adire Scholæ.
Interea fidi parvum cape munus amici,
Paucaque in alter verba coacta modos.

II.

ANNO ÆTATIS 17.

In obitum Præconis Academi Cantabrigiensis

Te, qui conspicuus baculo fulgente solebas
Palladium toties ore cire gregem,
Ultima præconum præconem te quoque sœva
Mors rapit, officio nec favet ipsa suo.
Candidiora licet fuerint tibi tempora plumis
Sub quibus accipimus delituisse Jovem;
O dignus tamen Hæmonio juvenescere suco,
Dignus in Ḥsonios vivere posse dics,
Dignus quem Stygiis medicâ revocaret ab undis
Arte Coronides, sæpe rogante dea.
Tu si jussus eras acies accire togatas,
Et celer à Phæbo nuntius ire tuo,
Talis in Iliacâ stabat Cyllenius aulâ
Alipes, ætheræa missus ab arce Patris
Talis et Eurybates ante ora færentis Achilles
Rettulit Atridae jussa severa ducis.
Magna sepulchorum regina, satellæ Averne
Sœva nimes Musis, Palladi sœva nimis,
Quin illos rapias qui pondus inutile terræ?
Turba quidem est telis ista petenda tuis.
Vestibus hunc igniur pullis, Academia, luge,
Et madeant lachrymis nigra ferectra tuis.
Fundat et ipsa modos querebunda Elegiæ tristes,
Personet et totis mœnia mœsta scholis.

III.

ANNO ÆTATIS 17.

In obitum Præsulis Wintoniensis.

Mœstus eram, et tacitus, nullo comitante, sedebam,
Hærebantque animo tristia plura meo.
Protinus en subiit funestae cladis imago
Facit in Angliaco quam Libitina solo;
Dum procerum ingressa est splendentes marmore turres
Dira sepulchrali mors metuenda face;
Pulsavitque auro gravidos et jaspide muros,
Nec metuit satrapum sternere falce greges.
Tunc memini clarique ducis, fratrisque verendi
Intempestivis ossa cremata rogis:
Et memini Heroum quos vidit ad aethera raptos,
Flevit et amissos Belgia tota duces.
At te praecipue luxi dignissime Præsul,
Wintoniaque olim gloria magna tuae;
Delicui fletu, et tristi sic ore querebar,
Mors fera, Tartarea diva secunda Jovi,
Nonne sitas quod sylva tuas persentiat iras,
Et quod in herbosos jus tibi dotur agros,
Quodque aslata tuo marcescet lilia tabo,
Et erucus, et pulchrae Cypridi sacra rosa,
Nec sinis ut semper fluvio contermina quercus
Miretur lapsus praeterentus aquæ?
Et tibi succumbit, liquido quæ plurima caelo
Evehitur pennis, quamlibet augur avis,
Et quæ mille nigris errant animalia sylvis,
Et quod alunt mutum Proteos antra pecus
Invidia, tanti tibi cum sit concessa potestas;
Quid juvat humanâ tingere cæde manus?
Nobilique in pectus certas acuisse sagittas,
Semideamque animam sede fugasse suâ?
Talia dum lacrymans alto sub pectore volvo,
Roscidus occiduis Hesperus exit aquis,
Et Tartessiaco submersarum æquore currum
Phoebus, ab Eōo littore mensus iter.
Nec mora, membra cavo posui refovenda cubili,
Condiderant oculos noxque soporique meos:
Cum mihi visus eram lato spatiariæ agro,
Heu nequit ingenium visa referre meum.
Illic puniceâ radiabant omnia luce,
Ut matutino cum juga sole rubent.
Ac veluti cum pandit opes Thaumantia proles.
Vestitu nituit multicolore solum.
Non dea tam variis ornavit floribus hortos
Alcinoi, Zephyro Chloris amata levi.
Flumina vernantes lambunt argentea campos,
Ditior Hesperio flavet arena Tago.
Scripti odoriferas per opes levis aura Favoni,
Aura sub innumeris humida nata rosis,
Talis in extremis terræ Gangetidis oris
Luciferi regis fingitur esse domus.
Ipse racimiferis dum densas vitibus umbrae
Et pellucentes miror ubique locos,
Ecce mihi subito Præsul Wintonius astat,
Sidereum nitido fulsit in ore jubar;
Vestis ad auratos defluxit candida talos,
Infusa divinum cinxerat alba caput.
Dumque senex tali incedit venerandus amictu,
Intremuit læto florea terra sono.
Agmina gemmatis plaudunt celestia pennis,
Pura triumphali personat æthra tubâ.
Quisque novum amplexu comitum cantuque salutat,
Hosque aliquis placido misit ab ore sonos;
Nate veni, et patrii felix cape gaudia regni,
Semper ab hinc duro, nate, labore vaca.
Dixit, et aligera tetigerunt nablia turmae,
At mihi cum tenebris auræ pulsa quies.
Flebam turbatos Cephaleï pellice somnos,
Talia contingant somnia sepe mihi.

IV.
ANNO ÆTATIS 18.

Ad Thomam Junium, Præceptorem suum, apud Mercatores Anglicos, Hamburgoæ Agentes, pastoris munere fungentem.

Vivit iber antiquæ clarus pietatis honore
Præsul Christicolas pasce doctus oves;
Ille quidem est animæ plusquam pars altera nostræ;
Dimidio vitae vivere cogor ego.
Hei mihi quot pelagi, quot montes interjecti
Me faciunt alià parte carere mei!
Charior ille mihi quam tu doctissime Graium
Cliniâdi, pronepos qui Telamonis erat.
Quàmque Stagirites generoso magnus alumnus,
Quem peperit Lybico Chaonis alma Jovi.
Qualis Amyntorides, qualis Philyrēi us Heros
Myrmidonum regi, talis et ille mihi.

Primus ego Aônios illo prœeunte recessus
Lustrabam, et bifidi sacra vireta jugi,
Pieriosque hausi latices, Clioque favente,
Castalia sparsi leœa ter ora mero.

Flammeus at signum ter viderat arietis Αἴθων.
Induxitque auro lanca terga novo,
Bisque novo terram sparsiisti Chlori scinlem
Gramine, bisque tuas abstulit Auster opes:
Necdum ejus licuit mihi lumina pascere vultu,
Aut linguae dulces aure bibisse sonos.
Vade igitur, cursuque Eurum præverte sonorum,
Quæm sit opus monitis res docet, ipsa vides.

Invenies dulci cum conjuge fortæ sedentem,
Mulcentem gremio pignora chara suo,
Forsitan aut veteranum prælargæ volumina patrum
Versantem, aut veri biblia sacra Dei,
Celestive animas saturantem ore tenellas,
Grande salutiferæ religionis opus.

Utque solet, multam sit dicere cura salutem,
Dicere quam decuit, si modo adesset, herum
Hæc quoque, paulum oculos in humum defixa modestæ:
Verba verecundo sis memori ore loqui:
Hæc tibi, si teneris vacat inter prælia Musis,
Mittit ab Angliaco litorne fida manus.
Accipe sinceram, quamvis sit sera, salutem;
Fiat et hœc ipso gratior illa tibi.

Sera quidem, sed vera fuit, quam casta recepit
Icaris à lento Penelopea viro.

Ast ego quid volui manifestum tollere crimine,
Ipse quod ex omni parte levare nequit?
Arquitor tardus meritò, noxamque fatetur,
Et pudet officium deseruisse suum.
Tu modò da veniam fasso, veniamque roganti,
Crimina diminui, quæ patuere, solent.
Non feras in pavidos ictus didicit hiantes
Vulnifico pronos nec rapit ungue leo.
Sèpe sarissiferi crudelia pectora Thracias
Supplicias ad moestas deliciure preces.
Extenseque manus avertunt fulminis ictus,
Placet et iratos nostia parva Deos.

Jamque diu scripsisse tibi fuit impetus illi,
Neve moras ultra ducere passus Amor.

Nam vaga Fama refert, heu nuntia vera malorum!
In tibi finitimis bella tumere locis,
Teque tuamque urbem truculento milite cingi,
Et jam Saxonicos arma parasse duces.
Te circum latò campos populator Enyo,
Et sata carne virùm jam cruor arva rigat;
Germanisque suum concessit Thracia Martem,
Illuc Odrysios Mars pater egit equos;
Perpetuòque comans jam deflorescit oliva,
Fugit et ærisonam Divi perosa tubam,
Fugit io terris, et jam non ultima virgo
Creditur ad superas justa volasse domos.
Te tamen intereà belli circumsonat horror,
Vivis et ignoto solus inopaeque solo;
Et, tibi quam patrii non exhibuere penates,
Sede peregrina queris egens opem.
Patria dura parens, et saxis sævior albis
Spumæa quæ pulsat littoris unda tui,
Siccine te decet innocuos exponere fœtus,
Siccine in externam ferrea cogis humum,
Et sinis ut terris quærant alimenta remotis
Quos tibi prospticiens miserat ipse Deus,
Et qui lœta ferunt de cœlo nuntia, quiqui
Quæ via post cineres ducat ad astra, docent?
Digna quidem Stygiis quæ vivas clausa tenebris,
Æternàque animæ digna perire fame!
Haud aliter vates terræ Thesbitidis olim
Pressit inassueto devia tæqua pede,
Desertasque Arabum salebras, dum regis Achabi
Effugit atque tuas, Sidoni dira, manus.
Talis et harrisono laceratus membra flagello,
Paulus ab Æmathià pellitur urbe Cilix.
Piscosæque ipsum Gergessæ civis Iësum
Finibus ingratus jussit abire suis.
At tu sume animos, nec spes cadat anxia curia,
Nec tua concutiat decolor ossa metus.
Sis etenim quamvis fulgentibus obsitus armis,
Intententque tibi millia tela necem,
At nullis vel inerme latus violabiter armis,
Deque tuo cuspis nulla cruore bibet.
Namque eris ipse Dei radiante sub ægide tutus,
Ille tibi custos, et pugil ille tibi;
Ille Sionææ qui tot sub monibus arcis
Assyrios fudit nocte silente viros;
Inque fugam vertit quos in Samaritidas oras
Misit ab antiquis priscæ Damascus agris,
Terruit et densas pavido cum rege cohortes,
Aère dum vacuo buccina clara sonat,
Cornea pulvereum dum verberat ungula campum,
Currus arenosam dum quatit actis humum,
Auditurque hinnitus equorum ad bella ruentam,
Et strepitus ferri, murmuræque alta virum.
Et tu (quod superest miseric) sperare memento,
Et tua magnanimo pectore vince mala;
Nec dubites quandoque frui melioribus annis,
Atque iterum patrios posse videre lares.

V.

ANNO ÆTATIS 20.

In Adventum Veris.

In se perpetuo Tempus revolubile gyro
Jam revocat Zephyros vere tepente novos;
Induiturque brevem Tellus reparata juventam,
Jamque soluta gelu dulce vírescit humus.
Fallor! an et nobis redeunt in earmina víres,
Ingeniumque mihi munere veris adest?
Munere veris adest, iterumque vigescit ab illo
(Quis putet) atque aliquod jam sibi poscit opus.
Castalis ante oculos, bifidumque cacumen oberrat
Et mihi Pyrenen somnia nocte ferunt;
Conciataque arcano fervent mihi pectora motu,
Et furor, et sonitus me sacer intùs agit.
Delius ipse venit, video Penùide lauro
Implicitos crines, Delius ipse venit.
Jam mihi mens liquidi raptatur in ardua coeli,
Perque vagas nubes corpore liber eo;
Perque umbras, perque antra feror penetralia vatum
Et mihi fana patent interiòra Deùm;
Intuiturque animus toto quid agatur Olympto,
Nec fugiunt oculos Tartara cæca meos.
Quid tam grande sonat distento spiritus ore?
Quid parit hæc rabies, quid sacer iste furor?
Ver mihi, quod dedit ingenium, cantabitur illo;
Profuerint isto reddita dona modo.
Jam Philomela tuos foliis adoperta novellis
Instituis modulos, dum silet omne nemus:
Urbe ego, tu sylvà simul incipiamus utrique,
Et simul adventum veris uterque canat.
Veris io rediere vices, celebremus honores
Veris, et hoc subeat Musa perennis opus.
Jam sol Æthiopas fugiens Tithoniaque arva,
Flectit ad Arctoas aurea lora plagas.
Est breve noctis iter, brevis est mora noctis opacis,
Horrida cum tenebris exulat illa suis.
Jamque Lycaonius plaustrum celeste Bootes
Non longà sequitur fessus ut ante vià;
Nunc etiam solitas circum Jovis astra toto
Excubias agitant sidera rara polo.
Nam dolus, et cædes, et vis cum nocte recessit.
Neve Giganteum Dii timuere scelus.
Forte aliquid scopuli recubans in vertice pastor,
Roscida cum primo sole rubescit humus,
Hac, ait, hac certè carnisti nocte puellâ,
Phoebé, tûâ, celeres quae retineret equos.
Laeta suas repetit sylvas, pharetramque resumit
Cynthia, Luciferas ut videt alta rotas,
Et tenues ponens radios gaudere videtur
Officium fieri tam breve fratris ope.
Desere, Phoebus ait, thalamos Aurora seniles,
Quid juvèt essòto procubuisse toro?
Te manet Céolides viridi venator in herba,
Surge, tuos ignes altus Hymettus habet.
Flava verecundo dea crimen in ore fatetur,
Et matutinos ocius urget equos.
Exuit invisam Tellus rediviva senectam,
Et cupit amplexus, Phoebé, subire tuos;
Et cupit, et digna est, quid enim formosius illâ,
Pandit ut omniferos luxuriosâ sinus,
Atque Arabum spirat messes, et ab ore venusto
Mitia cum Paphis fundit amoma rosâ!
Ecce, coronatur sacro frons ardua luco,
Cingit ut Ídeaem pinea turris Opim;
Et vario madidos intexit flore capillos,
Floribus et visa est posse placere suis.
Floribus effusos ut erat redimita capillos
Tenario placuit diva Sicana Deo.
Aspice, Phoebé, tibi facile hortantur amores,
Mellitasque movent flamina verna preces.
Cinnamei Zephyrus leve plaudit odorifer alâ
Blanditasque tibi ferre videntur aves.
Nec sine dote tuos temeraria quaerit amores
Terra, nec optatos poscit egena toros;
Alma salutiferum medicos tibi gramen in usus
Præbet, et hinc titulos adjuvat ipsa tuos.
Quod si te pretium, si te fulgentia tangunt
Munera (muneribus sæpe coemptus Amor),
Illâ tibi ostentat quascunque sub æquore vasto,
Et superinjectis montibus abdit opes.
Ah! quoties cum tu clivoso fessus Olympo
In vespertinas præcipitarius aquas,
Cur te, inquit, cursu languentem, Phoebé, diurno
Hesperis recipit Cærula mater aquis?
Quid tibi cum Tethy? Quid cum Tartesside lymphâ,
Dia quid immundo perluis ora salo?
Frigora, Phoebé, meâ melius captabis in umbrâ,
Huc ades, ardentes imbe reor comas.
Mollior egelidâ veniet tibi somnum in herba,
Huc ades, et arremio lumina pone meo.
Quæque jaces circum mulebit lene susurros
Aura per humentes corpora fusa rosas.
Nec me (crede mihi) terrent Semelœia fata,
Nec Phaetonteo fumidus axis equo;
Cum tu, Phœbe, tuo sapientius uteris igni,
Huc ades, et gremio lumina pone meo.
Sic Tellus lasciva suos suspirat amores;
Matris in exemplum cætera turba ruunt.
Nunc etenim toto currit vagus orbe Cupido,
Languentesque foveat solis ab igne faces.
Insonuere novis lethalia cornua nervis,
Triste micant ferro tella corusca novo.
Jamque vel invictam tentat superasse Dianam,
Quæque sedet sacro Vesta pudica foco.
Ipse senescentem reparat Venus annua formam,
Atque iterum tepido creditur orta mari.
Marmoreas juvenes clamant Hymenae per urbes,
Littus io Hymen, et cava saxa sonant.
Cultior ille venit tunicâque decentior aptâ,
Punicæm redolet vestis odora crocum.
Egrediturque frequens ad amœni gaudia veris
Virgineos auro cincta puella sinus.
Votum est cuique suum, votum est tamen omnibus unum
Ut sibi quem cupiat, det Cytherea virum.
Nunc quoque septenâ modulatur arundine pastor,
Et sua qua jungat carmina Phyllis habet.
Navita nocturno placat sua sidera cantu,
Delphinæque levæ ad vada summa vocat.
Jupiter ipse alto cum conjuge ludit Olympo,
Convocat et famulos ad sua festa Deos.
Nunc etiam Satyri cum sera crepuscula surgunt,
Pervolitant celeri florea rura choro,
Sylvanusque suæ cyparissi fronde revinctus,
Semicaperque Deus, semideusque caper.
Quæque sub arboribus Dryades latuere vetustis
Per juga, per solos expatiabant agros.
Per sata luxuriant bruticetaque Mænalius Pan,
Vix Cybele mater, vix sibi tuta Ceres;
Atque aliquam cupidus prædatur Oreada Faunus,
Consult in trepidos dum sibi nympha pedes,
Jamque latet, latitantque cupit male tecta videri,
Et fugit, et fugiens pervelit ipsa capi.
Dii quoque non dubitant ccelo præponere sylvas,
Et sua quisque sibi numina lucus habet.
Et sua quisque diu sibi numina lucus habeto,
Nec vos arborea dii precor ite domo.
Te referant miseris te, Jupiter, aurea terris
Sæcla, quid ad nimbos aspera tela redis?
Tu saltem lentè rapidos ægo Phœbe jugales
QUIS puotes, et sensim tempora veris cant;
Brumaque productas tarde ferat hispida noctes,
Ingruau et nostro senior umbra polo.

VI.

AD CAROLUM DEODATUM. BURI COMMORANTEM,

Quic cum Idibus Decemb. scripsisset, et sua carmina excusari pos-

tulisset si solito minus essent bona, quod inter lauditiis quibus

erat ab amicis exceptus, haud satis felicem operam Musis dare
se posse affirmabat, hoc habuit responsum.

Mirro tibi sanam non pleno ventre salutem,
Qua tu distento forte carere potes.
At tua quid nostram prolectat musa camoenam,
Nec sinit optatas posse sequi tenebras?
Carmine scire velis quam te redamenque colamque,
Crede mihi vix hoc carmine scire queas.
Nam neque noster amor modulis includitur arctis,
Nec venit ad claudos integer ipse pedes.
Quam bene solennes epulas, hilaremque Decembrim,
Festaque coelitugam quae coluere Deum,
Deliciaseque referas, hyberni gaudia ruris,
Haustaque per tepidos Gallica musta focos!
Quid quereris refugam vino dapibusque posin?
Carmen amat Baccum, carmina Bacchus amat.
Nec puduit Phoebum virides gestasse corymbos,
Atque hederam lauro praeposuisse suae.
Sepius Aoniis clamavat collibus Euce,
Mista Thyoneo turba novena choro.
Naso Corallaeis mala carmina misit ab agris:
Non illic epulae, non sata vitis erat.
Quid nisi vina, rosasque racemiferumque Lyaeus
Cantavit brevisus Teia Musa modis?
Pindaricosque inflat numeros Teumesius Euan,
Et redolet sumtum pagina quaeque merum;
Dum gravis everso currus crepat axe supinus,
Et volat Eleo pulvere fuscus equa.
Quadrimentoque madens Lyricen Romanus Iaccho
Dulce canit Glyceram flavicomamque Chloen.
Jam quoque lauta tibi generoso mensa paratu
Mentis alit vires, ingeniumque foveat.
Massica fecundam despumant pocula venam,
Fundis et ex ipso condita metra cadu.
Addimus his arca, fusumque per intima Phoebum
Corda, favent uni Bacchus, Apollo, Ceres.
Scilicet haud mirum tam dulcia carmina per te
Numine composito, tres peperisse Deos.
Milton's Poems.

Nunc quoque Thressa tibi cælato barbitos auro
Insonat arguta molliter icta manu;
Audditurque chelys suspensa tapetia circum,
Virgineos tremulâ que regat arte pedes.
Illa tuas saltem teneant spectacula Musas,
Et revocent, quantum crapula pellit iners.
Crede mihi dum psallit ebur, comitataque plectrum
Implet odoratos festa chorea tholos,
Percipies tacitum per pectora serpere Phœbum,
Quale repentinus permeat ossa calor,
Perque puellares oculos digitumque sonantem
Irruet in toto lapsa Thalia sinus.
Namque Elegia levis multorum cura Deorum est,
Et vocat ad numeros quemlibet illa suos;
Liber adeat Eratoque, Ceresque, Venusque,
Et cum purpurae matre tenellus Amor.
Talibus inde licent convivia larga poëtis,
Sæpinus et veteri commaduisse mero.
At qui bella refert, et adulto sub Jove coelum,
Heraosque pios, semiæoque duces,
Et nunc sancta canit superum consulta deorum,
Nunc latrata fero regna profunda cane,
Ille quidem parcæ, Samii pro more magistri
Vivat, et innocuos præbeat herba cibos;
Stet prope fagineo pellucida limpha catillo,
Sobriaque puro pocula fœnte bibat.
Additur huic scelerisque vacans, et castæ juventus,
Et rigidî mores, et sine labe manus.
Qualis veste nitens sacra, et lustralibus undis
Surgis ad infensos augur iture Deos.
Hoc ritu vixisse ferunt post rapta sagacem
Lumina Tiresian, Ogygiumque Linon,
Et lare devoto profugum Calchanta, senemque
Orpheon edomitis sola per antra feris;
Sic dapis exiguus, sic rivi potor Homerus
Dulichium veXit per freta longa virum,
Et per monstrificam Perseïæ Phœbados aulam,
Et vada fœmineis insidiosa sonis,
Perque tuæ rex ime domos, ubi sanguine nigro
Dicitur umbrarum detinuisse greges.
Diis etenim sacer est vates, divûmque sacerdos,
Spirat et occultum pectus, et ora Jovem.
At tu siquid agam scitabere (si modò saltem
Esse putas tanti nocere siquid agam)
Paciferum canimus coelisti semine regem,
Faustaque sacratis sæcula pacta libris,
Vacitumque Dei, et stabulantem paupere tecto
Qui suprema suo cum patre regna colit,
Stelliparumque polum, modulantesque sithere turmas
Et subito elisos ad sua fana Deos.
Dona quidem dedimus Christi natalibus illa,
lla sub auroram lux mihi prima tulit.
Te quoque pressa manent patriis meditata cicitis;
Tu mihi, cui recitem, judicis iustar eris.

VII

ANO QUATRAGESIMO

Nondum blandas tuas leges, Amathusia, nõram,
Et Paphio vacuum pectus ab igne fuit.
Sepe cupidinae, puerilia tella, sagittas,
Atque tuum sprevis maxime numen Amor.
Tu puer imbelles dixi transfige columbas,
Conveniunt tenera mollia bella duci.
Aut de passeribus tumidos age, parve, triumphos,
Haec sunt militiae digna trophaea tuae.

In genus humanum quid inanias dirigis arma?
Non valet in fortes ista pharetra viros.
Non tulit hoc Cyprius (neque enim Deus ullus ad iram
Promptior), et duplici jam ferus igne calet.
Ver erat, et summæ radia per culmina villæ
Attulerat primam lux tibi, Maie, diem:
At mihi adsue refugam querebant lumina noctem.
Nec matutinum sustinuere jubari.
Astat Amor lecto, pictis amor impiger alis,
Prodidit astantem mota pharetra Deum:
Prodidit et facies, et dulce minantis oceli,
Et quicquid pueru dignum et Amore fuit.
Talis in aeterno juvenis Sigeius Olympo
Miscet amatoris pocula plena Jovi;
Aut qui formosas pellexit ad oscula nymphas
Thiodamanteus Naiade raptus Hylas.
Addideratque iras, sed et has decuisse putare,
Addideratque truces, nec sine felle minas.
Et miser exemplo sapuisses tutiûs, inquit,
Nunc mea quid possit dextera testis eris.
Inter et expertos vires numerabere nostras,
Et faciam vero per tua damna fidem.
Ipse ego, si nescis, strato Pythone superbum
Edomui Phoebum, cessit et ille mihi;
Et quoties meminit Penéfidos, ipse fatetur
Certius et graviûs tela nocere mea.
Me nequit adductum curvare peritiûs arcum,
Quo post terga solet vincere Parthus equus:
Cydoniusque mihi cedit venator, et ille
Insciuss usori qui nescis author erat.
Est etiam nobis ingens quoque victus Orion,
Herculeaque manus, Herculeaque comæ.
Jupiter ipse licet sua fulmina torqueat in me, 
Hærebunt lateri spicula nostra Jovis.
Cætera quæ dubitas meliûs mea tels docebunt,
Et tua non levitur corda petenda mihi.
Nec te, stulte, tua poterunt defendere Musæ,
Nec tibi Phœbus porriget anguis opem.
Dixit, et aurato quatiens mucrone sagittam,
Evolat in tepidos Cypridos ille sinus.
At mihi risuro tonuit ferus ore minaci,
Et mihi de puero non metus ullus erat.
Et modò quà nostri spatiantur in urbe Quirites,
Et modò villarum proxima rura placent.
Turba frequens, facièque simillima turba dearum
Splendida per medias itque reditque vias.
Auctaque luce dies gemino fulgore coruscat,
Fallor! an et radios hinc quoque Phœbus habet
Hæc ego non fugi spectacula grata severus,
Impetus et quò me fert juvenilis, agor.
Lumina luminibus malè providus obvia misi,
Neve oculos potui continuisse meos.
Unam fortè aliis supereminiuisse notabam,
Principium nostri lux erat illa mali.
Sic Venus optaret mortalibus ipsa videri,
Sic regina Déthm conspicienda fuit.
Hanc memor objectit nobis malus ille Cupido,
Solus et hos nobis texuit antè dolos.
Nec procul ipse vafer latuit, multæque sagittæ,
Et facis à tergo grande pependit onus.
Nec mora, nunc ciliis hæsit, nunc virginis ori,
Insilit hinc labiis, insidet inde genis:
Et quascunque agilis partes jaculator oberrat,
Hei mihi, mille locis pectus inerme ferit.
Protinus insoliti subierunt corda furores,
Uror amans intùs, flammaque totus eram.
Interea misero quæ jam mihi sola placebat,
Ablata est oculos non reditura meis.
Ast ego progredior tacitè querebundus, et excors,
Et dubius volui sæpe referre pedem.
Findor, et hæc remanet; sequitur pars altera vatum,
Raptaque tam subitò gaudia flere juvat.
Sic dolet amissum proles Junonia céulum,
Inter Lemniacos precipitata focos.
Talis et abreptum solem respexit, ad Orcum
Vectus ab attonitis Amphiaræus equis.
Quid faciam infelix, et luctu victus? amores
Nec licet inceptos ponere, neve sequi.
O utinam spectare semel mihi detur amatos
Vultus, et coram tristia verba loqui;
Forsitan et duro non est adamante creat.
Forte nec ad nostras surdeat illa precess.
Crede mihi, nullus sic infeliciter arsit,
Ponar in exemplo primus et unus ego.
Parce precor, teneri cum sis Deus ales amoris,
Pugnent officio nec tua facta tuo.
Jam tuus O certè est mihi formidabilis arcus,
Nate dea, jaculis nec minus igne potens:
Et tua fumabunt nostris altaria donis,
Solus, et in superis tu mihi summus eris.
Deme meos tandem, veràm nec deme furores,
Nescio cur, miser est suaviter omnis amans:
Tu modo da facilis, posthæc mea siqua futura est,
Cuspis amaturos figat ut una duos.

Hæc ego mente olim laevâ, studioque supine
Nequitia posui vana trophaea meæ.
Seilicet abreptum sic me malus impulsit erro:
Indocilisque ætas prava magistra fuit.
Donec Socraticos umbrosa Academia rivos
Præbuit, admissum dedocuitque jugum.
Protinus extinctis ex illo tempore flammis,
Cincta rigent multo pectora nostra gelu,
Unde suis frigus metuit puer ipse sagittis.
Et Diomedæam vim timet ira Venus.
EPIGRAMMATUM LIBER.

I.

IN PRODIATIONEM BOMBARDICAM.

Cur simul in regem nuper satrapasque Britannos
Ausus es infandum, perfide Fauex, nefas.
Fallor? an et mitis voluisti ex parte videri,
Et pensare malâ cum pietate sceius?
Scilicet hos alti missurus ad atrait, coelis,
Sulphureo curru flammivolisque rotis.
Qualiter ille feris caput inviolabile Parcis
Liquit Iôrdanios turbine raptus agros.

II.

IN EANDEM.

Siccinus tentasti coelo donassisse lâcobum
Quae septemgemino Bellua mons lates?
Ni meliora tuum poterit dare munera numen,
Parce precor donis insidiosa tuis:
Ille quidem sine te consortia serus adivit
Astra, nec inferni pulseris usus ope.
Sic potius foedos in coelum pelle eceulosos,
Et quot habet brutos Roma profana Deos,
Namque hac aut alia nisi quehque adjuveris arte,
Crede mihi, coeli vix bene scandet iter.

III.

IN EANDEM.

Purgatorem animae derisit Iacobus ignem.
Et sine quo superum non adeunda domus.
Frenduit hoc trinâ monstrum Latiale coronâ,
Movit et horriblicum cornua dena minax.
Et nec inultus ait temnes mea sacra Britannae,
Supplicium spreta religione dabis.
ET S TELLIGERAS UNQUAM PENETRÆVRIS ARCES,
Non nisi per flammas triste patebit iter.
O quâm funesto cecinisti proxima vero,
Verbaque ponderibus vix caritura suis!
Nam prope Tartarea sublime rotatus ab igni
Ibat ad æthereas, umbra perusta, plagas.

IV.
IN EANDEM.

Quem modò Roma suis devoverat impia diris,
Et Styge damnârat Tænarioque sinu,
Hunc, vice mutata, jam tollere gestit ad astra,
Et cupit ad superos evèhere usque Deos.

V.
IN INVENTOREM BOMBARDÆ.

Iapetionidem laudavit cæca vetustas,
Qui tulit ætheream solis ab axe facem:
At mihi major erit, qui lurida creditur armæ,
Et trìfidum fulmen surripuisse Jovi.

VI.
AD LEONORAM ROMÆ CANENTEM.

Angelus unicuique suus (sic credite gentes)
Obtigit æthereis ales ab ordinibus.
Quid mirum! Leonora tibi si gloria major
Nam tua præsentem vox sonat ipsa Deum.
Aut Deus, aut vacui certà mens tertia coeli
Per tua secretò guttura serpit agens;
Serpit agens, facilisque dòcet mortalìa corda
Sensim immortali assuescere posse sono.
Quòd si cuncta quidem Deus est, per cunctaque fusa
In te unà loquitur, cætera mutus habet.

VII.
AD EANDEM.

Altera Torquatum cepit Leonora poetam,
Cujus ab insano cessit amore furens.
Ah miser ille tuo quantò felicità ævo
Perditus, et propter te, Leonora, foræ!
Et te Pieriâ sensissent voce canentem
Aurea maternæ filæ movere lyrae,
Quamvis Dirceæ torsiasset lumina Penthes
Savior, aut totus desipuisset inera,
Tu tamen errantes cæcā vertigine sensus
Voce eadem poteras compositisse tūā;
Et poteras, aæro spirans sub corde, quietem
Flexanimo cantu restituiisse sibi.

VIII.

AD EANDEM.

CREDULA quid liquidam Sirena, Neapoli, Jacobæi,
Claràque Parthenopes fana Achelöiados,
Littoreamque tua defunctam Naiaida ripā
Corpore Chalcidico sacra dedisse rogo?
Illa quidem vivitque, et amœnā Tibridis undā
Mutavit rauci murmura Pausilipi.
Illic Romulidūm studiis ornata secundis,
Atque homines cantu detinet atque Deos.

IX.

IN SALMASII HUNDREDAM.

Quis expedivit Salmasio suam HUNDREDAM,
Pícumque docuit verba nostra conari?
Magister artis venter, et Jacobæi
Centum, exulantis viscera marsupii regia.
Quòd si dolosi spes refulserit nummi,
Ipse, Antichristi qui modò primatum Papæ
Minatus uno est dissipare sufflatu,
Cantabit ultrò Cardinalitium melos.

X.

IN SALMASIUM.

GAUDETE scombri, et quicquid est piscium salo,
Qui frigidâ hyeme incolitis algentes freta!
Vestrūm misertus ille Salmasius, Equas
Bonus, amicīre nuditatem cogitat;
Chartæque largus apparat papyrinos
Vobis cucullos, præfrentes Claudii
Insignia, nomēnque et decus, Salmasii:
Gestetis ut per omne cetarium forum
Equitis clientes, scriniis mungentium
Cubito virorum, et capsuleis, gratissimos.

XI.

IN MORUM.

GALLI EX concubitu gravidam te, Pontia, MORI,
Quis benè moratam, morigerāmque, neget?
MPOGRAMMATUM LIBER.

XII.

APOLOGUS DE RUSTICO ET HERO.

Rusticus ex malo sapidissima poma quotannis
Legit, et urbano lecta dedit Domino:
Hinc incredibili fructus dulcedine captus
Malum ipsam in proprias transtulit areolas.
Hactenus illa fera, sed longo debilis ævo,
Mota solo assueto, protenus aret iners.
Quod tandem ut patuit Domino, spe lusus inani,
Damnavit celeres in sua damn manus;
Atque ait, heu quantò satius fuit illa Coloni
(Parva licet) grato dona tulisse animo!
Possem ego avaritiam frænare, gulamque voracem:
Non periere mihi et fetus et ipse pares.

XIII.

AD CHRISTINAM SVECORUM REGINAM, NOMINE
CROMWELLI.

Bellipotens Virgo, septem Regina Trionum,
Christina, Arctoi lucida stella poli!
Cernis, quas merui durâ sub casside, rugas,
Utque senex, armis impiger, ora tero:
Invia fatorum dum per vestigia nitor,
Exequor et populi fortia jussa manu.
Ast tibi submittit frontem reverentior umbra:
Ne sunt hi vultus Regibus usque truces.
Sylvarum Liber

In Obitum Procancellarii, Mediol.

(Anno Aetatis 17.)

Parere fati discite legibus,
Manusque Parcae jam date supplices,
Qui pendulum telluris orbem
Iapeti colitis nepotes.

Vos si relicto mors vaga Tænaro
Semel vocārit flebilis, heu moræ
Tentantur incassum, dolique;
Per tenebras Stygis ire certum est
Si destinatam pellere dextera
Mortem valeret, non ferus Hercules
Nessi venenatus cruore,
Æmathiā jacuisset Octā.

Neo fraude turpi Palladis invidē
Vidisset occisum Ilion Hectora, aet
Quem larva Pelidis peremît
Ense Locro, Jove lacrymante.

Si triste fatum verba Hecatēia
Fugare possint, Telegoni pares
Vixissit infamis, potentique
Ægiali soror usa virgā,

Numenque trinum fallere si queant
Artes medentūm, ignotaque gramina,
Non gnarus herbarum Machaon
Eurypylī cecidisset hastā.

 læisset et nec te, Philyreie,
Sagitta Echidnē perlīta sanguine,
Nec tela te fulmenque avitum
Cæse puer genetricis alvo.

Tuque O alumno major Apollino,
Gentis togatē qui regimem datum
Frondosam quem nunc Cirrha luge
Et mediis Helicos in undis,

Jam præfusiæ Palladio gregi
LYARUM LIBER.

Lætus, superstes, nec sine gloria,
Nec puppe lustrasses Charontis
Horribiles barathri recessus.
At fila rupit Persephone tua
Irata, cum te viderit, artibus
Succoque pollenti, tot atris
Faucibus eripuisset mortis.
Colende Præses, membra precor tua
Molli quiescant cespite, et ex tuo
Crescant rosae, calthaque busto,
Purpureaque hyacinthus ore.
Sit mite de te judicium Æaci,
Subrideatque Ætnæa Proserpina,
Interque felices perennis
Elysio spatiere campo.

IN QUINTUM NOVEMBRIS.

(Anno Ætatis 17.)

Jam pius extremâ veniens Iâcubus ab arcto
Teucrogenas populos, latæque patentia regna
Albionum tenuit, jamque inviolabile fœdus
Sceptra Caledonìis conjunxerat Anglica Scotis.
Pacificusque novo felix divesque, sidebat
In solio, occultique doli securus et hostis;
Cum ferus ignifluo regnans Acheronte tyrannus,
Eumenidum pater, æthereo vagus exul Ólymo,
Forte per immensum terrarum erraverat orbem,
Dinumerans sceleris socios, vernasque fideles,
Participes regni post funera moesta futuros;
Hic tempestates medio ciet aëre diras,
Illic unanimes odium struit inter amicos,
Armat et invictas in mutua viscera gentes;
Regnaque olivifera vertit florentia pace,
Et quosunque videt puræ virtutis amantes,
Hos cupid adjicere imperio, fraudumque magister
Tentat inaccessum sceleri corrumpere pectus;
Insidiasque locat tacitas, cassesque latentes
Tendit, ut incautos rapiat, seu Caspia Tigris
Insiquitur tremidam deserta per avia prædam
Nocte subilluni, et somno nictantibus astris.
Talibus infestat populos Summanus et urbes
Cinctus cæruleæ fumanti turbine flamme.
Jamque fluentisonis albentia rupibus arva
Apparent, et terra Deò dilecta marino,
Cui nomen dederat quondam Neptunia proles,
Amphitryoniadæ qui non dubitavit atrocem,
Æquore tranato, furiali poscere bello,
Ante expugnatae crudelia sæcula Trojae.
At simul hanc opibusque et festâ pace beatam
Aspicit, et pingues donis Cerealibus agros,
Quodque magis doluit venerantem numina veri
Sancta Dei populum, tandem suspiria rupit
Tartareos ignes et luridum olentia sulphur;
Qualia Trinacria trux ab Jove clausus in Aetna
Efflat tabifico monstrsus ob ore Tiphœus.
Ignescunt oculi, stridetque adamantinus ordo
Dentis, ut armorum fragor, ictaque cuspide cuspis
Atque pererrato solum hoc lacrymabile mundo
Inveni, dixit, gens hac mihi sola rebellis,
Contentrixque jugi, nostraque potentior arte.
Illa tamen, mea si quicquam tentamina possunt,
Non ferc hoc impune diu, non ibit inulta.
Hactenus; et piceis liquido natat acre
pennis; Quh, volat, adversi pecusque corrugus
Densantur nubes, et crebra tenuia fulgent,
Jamque pruinosas velox superaverat Alpes,
Et tenet Ausonise fines; à parte sinistra
Nimbifer Appenninus erat, priscique Sabini,
Dextra veneficiis infamis Hetruria, nec non
Te furtiva, Tbris, Thetidi videt oscula dantem;
Hine Mavoritgensae consistit in arce Quirini.
Reddiderant dubiam jam sera crepuscula lucem,
Cum circumgreditur totam Tricoronifer iuribem,
Panilicosque Deos portat, scapulisque virorum
Evehitur, præcunt submisso poplite reges,
Et mendicantium series longissima fratum;
Cereaque in manibus gestant funalia caeci,
Cimmeris nati in tenebris, vitamque trahentes.
Templa dein multis subeunt lucentia tædes
(Vesper erat sacer iste Petro) fremitusque canentum
Sæpe tholos implet vacuos, et inane locorum.
Qualiter exululat Bromius, Bromique caterva,
Orgia cantantes in Echionio Aracyntho,
Dum tremit attonitus vitreis Asopus in undis,
Et procul ipse cavâ responsat rupe Citheron.
His igitur tandem solenni more peractis,
Nox senis amplexus Erebi taciturna reliquit,
Preclipesque impellit equeo stimulante flagello,
Cumpt oculos Typhlonis, Melanchœtemque ferocem,
Atque Acherontæo prognatam patre Siopen
Torpidam, et hirsutis horrentem Phrica capillis.
Interea regum domitor, Phlegetontius hæres
Ingreditur thalamos (neque enim secretus adniter
Producit steriles molli sine pellice noctes)
At vix compositos somnos cladebat ocellos,
Cum uiger umbrarum dominus, rectorque silentum.
Prædatore hominum falsâ sub imagine tectus
Astitit; assumptis micuerunt tempora canis,
Barba sinus promissa tegit, cineracea longo
Syrmate verrit humum vestis pendetque cucullus
Vertice de raso, et ne quicquam desit ad arte,
Cannabeo lumbos constrixit fune salaces,
Tarda fenestratis figens vestigia calceis.
Talis, uti fama est, vasta Franciscus eremo
Tetra vagabatur solus per lustra ferarum,
Sylvestrique tulit genti pia verba salutis
Impius, atque lupos domuit, Lybicosque leones.

Subdolus at tali Serpens velatus amictu
Solvit in has fallax ora exeratia voces;
Dormis nate? Etiamne tuos sopor opprimit artus?
Immemor, O fidei, pecorumque oblite tuorum!
Dum cathedram, venerande, tuam, diademaque triplex
Ridet Hyperboreo gens barbar a nata sub axe,
Dumque pharetrati spernunt tua jura Britannii:
Surge, age; surge piger, Latius quem Cæsar adorat.
Cui reserata patet convexi janua coeli,
Turgentes animos, et fastus frange procaces,
Sacrilégique sciant, tua quid maledictio possit,
Et quid Apostolicec posit custodia clavis;
Et memor Hesperiae disjectam ulcisci classem,
Mersáque Iberorum lato vexilla profundo,
Sanctorumque cruci tot corpora fixa probrose,
Thermodoontea nuper regnante puella.

At tu si tenero mavis torpescere lecto,
Crescentesque negas hosti contundere vires;
Tyrrenenum impiebit numero milite pontum.
Signaque Aventino ponet fulgentia colle:
Reliquias veterum franget, flammissque cremabit,
Sacraque calcabit pedibus tua colla profanis,
Cujus gaudebant soleis dare basia reges.
Nec tamen hunc bellis et aperto Marte lacesses,
Irritus ille labor; tu callidus utere fraudae:
Quælibet hereticis disponere retia fas est;
Jamque ad consilium extremis rex magnus ab oris
Patricios vocat, et procerum de stirpe creatos,
Grandævosque patres trabæ, canisque verendos;
Hos tu membratim poteris conspergere in auras,
Atque dare in cineræ, nitrati pulveris igne
Ædibus injecto, quà convenere, sub imia.

Protinus ipse igitur quoseunque habet Anglia fidos
Propositi, factique, mone: quisquámne tuorum
Audebit summi non jussa facessere Papæ?
Perculsosque metu subito, casüque stupentes
Invadat vel Gallus atrox, vel sævus Iberus.
Secula sic illic tandem Mariana redibunt,
Tuque in belligeros iterum dominaberis Anglos.
Et nequid timeas, divos divasque secundas
Accipe, quotque tuis celebrantur numina fastis.
Dixit et adscitos ponens malesidus anietus
Fugit ad infandam, regnum illætabile, Lethen.
Jam rosea Eonias pandens Tithonia portas
Vestit inauratas redeunti lumine terras;
Mœstaque adhue nigri deplorans funera nati
Irrigat ambrosiis montana cacumina guttis;
Cum somnos pepalit stellatae janitor aulae,
Nocturnos visus, et somnia grata revolvens.
Est locus æternæ septus caligine noctis,
Vasta ruinosi quondam fundamina tecti,
Nunc torvi spelunca Phoni, Prodotesque bilingus
Effera quos uno peperit Discordia partu.
Hic inter cæmenta jacent praeruptaque saxa,
Ossa inhumata virum, et trajecta cadaver ferro.
Hic Dolus intortis semper sedet ater ocellis,
Iurgiaque, et stimulis armata Calumnia fances,
Et Furor atque visæ moriendi mille videntur,
Et Timor, exanguisque locum circumvolat Horror,
Perpetuoque leves per muta silentia Manes
Exululant, tellus et sanguine conscia stagnat.
Ipsi etiam pavidi latitant penetrabilibus antri
Et Phonos, et Prodotes, nulloque sequente per antrum
Antrum horrens, scopulosum, atrum feralibus umbris
Diffugiant santes, et retrò lumina vortunt,
Hos pugiles Romæ per saecula longe fideles
Evocat antistes Babylonius, atque ita fatur.
Finibus occiduis circumfusum incolit ætæque
Gens exosa mihi, prudens natura negavit
Indignam penitus nostro conjungere mundo:
Illue, sic jubeo, celeri contendite gressu,
Tartareaque leves diffientur pulvere in auræ
Et rex et pariter satrapæ, scelerata propago;
Et quotquot fidei caluere cupidine vera,
Consilii socios adhibete, operisque ministros,
Finierat, rigidì cupidè paruere gemelli.
Interæa longo flectens curvamine coelus
Despict æthereæ dominus qui fulgurat arce,
Vanaque perversæ ridet conamina turbæ,
Atque sui causum populi volet ipse tueri.
Esse ferunt spatium, quæ distat ab Aside terra
Fertilis Europe, et spectat Mareotidas undas;
Hic turris posita est Titanidos ardua Pâmæ
Æreæ, lata, sonans, rutilis vicinion astris
Quaæ superimpositum vel Athos vel Pelion Osææ
Mille fores aditusque patent, totidemque fenestrae,
Amplaque per tenues translucent atria muros:
Excitat hic varios plebs agglomerata susurros.
Qualiter instrepitant circum mulctalicia bombis
Agmina muscarum, aut texto per ovilia junco,
Dum Canis aestivum cœl bit ardua culmen.
Ipsa quidem summâ sedet ultrix matris in arce,
Auribus innumeris cinctum caput eminet olli,
Quis sonitum exiguum trahit, atque levissima captat
Murmura, ab extremis patuli confinibus orbis.
Nec tot, Aristoride servator inique juvenae
Isidos, immitti volvebas lumina vultu,
Lumina non unquam tacito nutantia somuo,
Lumina subjectas late spectantia terras.
Istis illa solet loca luce carentia sape
Perlustrare, etiam radianti impervia soli:
Millenisque loquax auditaque visaque linguës
Cuiilbet effundit temeraria; veraque mendax
Nunc minuit, modo conflictis sermonibus auget.
Sed tamen à nostro meruisti carmine laudes
Fama, bonum quo non aliud veracius ullum,
Nobis digna cani, nec te memorasse pigebit
Carmine tam longo; servati scilicet Angli
Officis, vaga diva, tuis, tibi reddimus aqua.
Te Deus, aeternos motu qui temperat ignes,
Fulmine praemisso alloquitur terraque tremeunte:
Fama siles? an te latet impia Papistarum
Conjurata cohors in meque meosque Britannos,
Et nova sceptrigero cædes meditata Iacobo?
Nec plura, illa statim sensit mandata Tonantis,
Et satis ante fugax stridentes induit alas,
Induit et variis exilia corpora plumis;
Dextra tubam gestat Temesajo ex exercitum sonoram.
Nec mora, jam pennis cedentes remigat auras,
Atque parum est cursu celeres prævertere nubes;
Jam ventos, jam solis equos post terga reliquit:
Et primo Angliacas, solito de more, per urbes
Ambiguas voces, incertaque murmura spargit,
Mox arguta dolos, et detestabile vulgat
Proditionis opus, nec non facta horrida dictu,
Authoresque addit sceleris, nec garrula cæcis
Insidiis loca structa silet; stupuere relatis,
Et pariter juvenes, pariter tremuere puelles,
Effecitque senes pariter, tantæque ruine
Sensus ad ætatem subito penetraverat omnem.
Attamen interea populi miserescit ab alto
Æthereus pater, et crudelibus obstitit ausis
Papicolam; capti poenas raptantur ad aeres;
At pia thura Deo, et grati solventur honores;
Compita laeta focis genialibus omnia fumant;
Turba choros juveniles agit: Quintoque Novembri
Nulla dies toto occurrit celebration annō.
IN OBITUM PRÆSULIS ELIENSI.
(Anno Ælatis 17;
Adhuo madentes rore squalebant gena,
Et sicca nondum lumina
Adhuc liquentis imbre turgebant salis,
Quem nuper efludi pius,
Dum moesta charo justa persolvi rogo
Wintoniensis Præsulis.
Cum centilinguis Fama (proh! semper mal
Cladisque vera nuntia)
Spargit per urbes divitís Britanniae,
Populosque Neptuno satós,
Cessisse morti, et ferreis sororibus
Te generis humani decus,
Qui rex sacrorum illa fuísti in insulá
Quæ nomen Anguillæ tenet.
Tunc inquietum pectus irá protinus
Ebulliebat fervidâ,
Tumulis potentem sæpe devovens dcám:
Nec vota Naso in Ibida
Concepit alto diriora pectore,
Graiusque vates parcius
Turpem Lycambis execratus est dolum,
Sponsamque Neobolen suam.
At ecce diras ipsè dum fundo graves,
Et imprecor neci ncccc,
Audisse tales videor attonitus sonos
Leni, sub aurâ, flamine:
Cæcos fuores pone, pone vitream
Bilemque et irítas minas,
Quid temérâ violas non nocenda numina
Subitoque ad iras percita?
Non est, ut arbitraris elusus miser,
Mors atra Noctis filia,
Erebóve patre creta, sive Erinnye,
Vastovc nata sub Chao:
Ast illa coelo missa stellato, Dei
Messes ubique colligit;
Animasque mole earrnéâ reconditas
In lucem et auras evocat;
Ut cum fugaces exéitant Hora diem
Themidos Jovisque filio;
Et sempiterni ducit ad vultus patria;
At justa raptat impios
Sub regna furvi luctuosa Tartari,
Sedesque subterranea.
Hanc ut vocantem lætus audivi. cito
Fœdum reliqui carcerem,
Volatilesque faustus inter milites
Ad astra sublimis feror:
Vates ut olim raptus ad coëlum senea
Auriga currus ignis.
Non me Bootis terràere lucidi
Sarraca tarda frigore, aut
Formidolosi Scorpionis brachia.
Non ensis Orion tuus.
Prætervolavi fulgidi solis globum,
Longéque sub pedibus deam
Vidi triformem, dum coëercebat suos
Fraenis dracones aureis.
Erraticorum siderum per ordines,
Per lacteas vehor plagas,
Veolitatem sepe miratus novam,
Donec nitentes ad fores
Ventum est Olympi, et regiam crystallinam, et
Stratum smaragdis atrium.
Sed hic pacebo, nam quis effari quest
Oriundus humano patre
Amœnitates illius loci? Mihi
Sat est in æternum frui.

NATURAM NON PATI SENIUM.

Heu quàm perpetuis erroribus acta fatisceit
Avia mens hominum, tenebrisque immersa profundis
Edipodioniam volvit sub pectore noctem!
Quæ vesana suis metiri facta deorum
Audet, et incisas leges adamante perenni
Assimilare suis, nilloque solubile saelo
Consilium fati perituris alligat horis.

Ergòne marcescet sulcantis obsita rugis
Naturæ facies, et rerum publica mater
Omniparum contracta uterum sterilesceat ab ævo!
Et se fassa senem malè certis passibus ibit
Siderum tremebunda caput? num tetra vetustas
Annorumque æterna fames, squalorque situsque
Sidera vexabunt? an et insatiabile Tempus
Esurict Coelum, rapietque in viscera patrem!
Heu, potuitne suas imprudente Jupiter arces
Hoc contra munisse nefas, et Temporis isto
Exemisse malo, gyrosque dedisse perennes?
Ergo erit ut quandoque sono dilapsa tremendo
Convexi tabulata ruant, atque obvius ietu
Stridat uterque polus, superâque ut Olympius ault
Decidat, horribilisque retectâ Gorgone Pallas;
Qualis in Ægeam proles Junonia Lemnon
Deturbata sacro oecidit de limine coeli?
Tu quoque, Phœbe, tui casus imitabere natī
Praecipiti curru, subitâque ferere ruinâ
Pronus, et extinctâ fumabit lampade Nercus,
Et dabat attonito feralia sibila ponto.
Tunc etiam aërei divulsus sedibus Hæmi
Dissolubit apex, imoque allisa barathro
Terrebunt Stygium dejecta Ceraunia Ditem,
In superos quibus usus erat, fraternaque bella.

At Pater Omnipotens, fundatis fortius astra,
Consuluit rerum summae, certoque peregit
Pondere fatorum lances, atque ordine summo
Singula perpetuum jussit servare tenorem.
Volvitur hinc lapsu mundi rota prima diurno;
Raptat et ambitos sociâ vertigine coelos.
Tardior haud solito Saturnus, et acer ut olim
Fulmineum rutilat crassidæ Mavors.
Floridus æternûm Phœbus juvenile coruscat,
Nec foveat effugas loca per declivia terras
Devexo tenone Deus; sed semper amica
Luce potens eadam currit per signa rotarum
Surgit obdit pariter formosus ab Indis
Æthereum pecus albenti qui cogit Olympo
Mane vocans, et serus agens in pascua coeli,
Temporis et gemino disperdit regna colore.
Fulget, obitque vices alterno Delia cornu,
Cœrulænumque ignem paribus complexitur ulnis.
Nec variant elementa sidem, solitoque fragore
Lurida perculsas jaculantur fulmina rupes.
Nec per inane furit leviori murmure Corus,
Stringit et armiferos æquali horrore Gelonos
Trux Aquilo, spiratque hyemem, nimbosque volutat
Utque solet, Siculi diverberat ima Pelori,
Rex maris, at rauca circumstreptis æquora conchâ
Oceani Tubicen, nec vastâ mole minorem
Ægeona ferunt dorso Balaearica cete.
Sed neque, Terra, tibi sæculi vigor ille vetusti
Priscus abest, servatque suum Narcissus odorem
Et puer ille suum tenet, et puer ille decorem,
Phœbe, tusque et Cypri tusus; nec ditor olim
Terra datum sceleri celavit montibus aurum
Conscia, vel sub aquis gemmas. Sic denique in ævere
Ibit cunctarum series justissima rerum;
Donec flamma orbem populabitur ultima, latè
Circumplexa polos, et vasti culmina coeli;
Ingentique rogo flagrabit machina mundi.

BALLANTyne PReSS: EDINBURGH AND LONDON