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Paradise lost

Milton, John

London, 1711

Universitätsbibliothek Basel

Persistent Link: <https://doi.org/10.3931/e-rara-146767>

[Book XI]

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Paradise Lost.

BOOK XI.

The ARGUMENT.

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



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 the lowliest Orator
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 Tables old, less
 casual and chaste
 the Race of Mankind
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 see, Father, what fi
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 with incense, I thy
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 Paradise could ha

THUS they in lowliest plight repentant stood
 Praying, for from the Mercy-seat above
 Prevenient Grace descending had remov'd
 The stony from their hearts, and made new flesh
 Regenerate grow instead, that sighs now breath'd ;
 Unutterable, which the Spirit of prayer
 Inspir'd, and wing'd for Heav'n with speedier flight
 Than loudest Oratory : yet their port
 Not of mean suitors, nor important less
 Seem'd their Petition, than when th'ancient Pair re
 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 Heav'n their pray'rs
 Flew up, nor miss'd the way, by envious winds 15
 Blown vagabond or frustrate : in they pass'd
 Dimensionless thro' Heav'nly dores ; then clad
 With incense, where the Golden Altar fum'd,
 By their great Intercessor, came in sight
 Before the Father's Throne : Them the glad Son 20
 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, mixt
 With Incense, I thy Priest before thee bring, 25
 Fruits of more pleasing savour from thy seed
 Sown with contrition in his heart, than those
 Which his own hand manuring all the Trees
 Of Paradise could have produc'd, e'er fall'n

From innocence. Now therefore bend thine ear 30
 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 35
 Shall perfect, and for these my Death shall pay.
 Accept me, and in me from these receive
 The smell of peace toward Mankind, let him live
 Before thee reconcil'd, at least his days
 Number'd, tho' sad, till Death, his doom (which I
 To mitigate thus plead, not to reverse) 41
 To better life shall yield him, where with me
 All my redeem'd may dwell in joy and bliss,
 Made one with me as I with thee am one.

To whom the Father, without Cloud, serene. 45
 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 50
 No gross, no unharmonious mixture fowle,
 Eject him tainted now, and purge him off
 As a distemper, gross to aire as gross,
 And mortal food, as may dispose him best
 For dissolution wrought by Sin, that first 55
 Distemper'd all things, and of incorrupt
 Corrupted. I at first with two fair gifts
 Created him endow'd, with Happiness
 And Immortality: that fondly lost,

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This other serv'd but to eternize woe; 60
 Till I provided Death; so Death becomes
 His final remedy, and after Life
 Try'd in sharp tribulation, and refin'd
 By Faith and faithful works, to second Life,
 Wak'd in the renovation of the just, 65
 Resigns him up with Heav'n and Earth renew'd.
 But let us call to Synod all the Blest
 Thro' Heav'ns wide bounds; from them I will not hide
 My judgements, how with Mankind I proceed,
 As how with peccant Angels late they saw; 70
 And in their state, tho' firm, stood more confirm'd.

He ended, and the Son gave signal high
 To the bright Minister that watch'd, he blew
 His Trumpet, heard in *Oreb* since perhaps
 When God descended, and perhaps once more 75
 To sound at general Doom. Th' Angelic blast
 Fill'd all the Regions: from their blissful Bow'rs
 Of *Amarantin* Shade, Fountain or Spring,
 By the waters of Life, where-e'er they sate
 In fellowships of joy: the Sons of Light 80
 Hasten'd, resorting to the Summons high,
 And took their Seats; till from his Throne supream
 Th' Almighty thus pronounc'd his sov'reign Will.

O Sons, like one of us Man is become
 To know both Good and Evil, since his taste 85
 Of that defended Fruit; but let him boast
 His knowledge of Good lost, and Evil got,
 Happier, had it suffic'd him to have known
 Good by it self, and Evil not at all.

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He sorrows now, repents, and prays contrite, 90
 My motions in him, longer than they move,
 His heart I know, how variable and vain
 Self-left. Left therefore his now bolder hand
 Reach also of the Tree of Life, and eat,
 And live for ever, dream at least to live 95
 For ever, to remove him I decree,
 And send him from the Garden forth to Till
 The Ground whence he was taken, fitter soil.
Michael, this my behest have thou in charge,
 Take to thee from among the Cherubim 100
 Thy choice of flaming Warriors, lest the Fiend
 Or in behalf of Man, or to invade
 Vacant possession some new trouble raise :
 Haste thee, and from the Paradise of God
 Without remorse drive out the sinful Pair, 105
 From hallow'd ground th' unholy, and denounce
 To them and to their Progeny from thence
 Perpetual banishment. Yet lest they faint
 At the sad Sentence rigorously urg'd,
 For I behold them soften'd and with tears 110
 Bewailing their excess, all terror hide.
 If patiently thy bidding they obey,
 Dismiss them not disconsolate; reveal
 To *Adam* what shall come in future days,
 As I shall thee enlighten, intermix 115
 My Cov'nant in the woman's seed renew'd ;
 So send them forth, tho' sorrowing, yet in peace :
 And on the East side of the Garden place,
 Where entrance up from *Eden* easiest climbs,

Book XI. P
 Cherubic watch,
 Wide waving, a
 And guard all
 Left Paradise a r
 To Spirits foul, a
 With whose stol
 Hecates'd; and
 For swift descent
 Of watchful Cher
 And, like a double
 Urg'd with eyes
 Of Argus, and mo
 Guard'd with Ar
 Of Hermes, or his
 To resolute the W
 Lucifer wak'd, and
 The Earth, when
 Had ended now the
 Though added from
 Of despair, joy,
 Which thus to Eve
 Eve, easily may F
 The good which we
 In that from our
 So prevalent as to
 Of God high-blest,
 And to belief may
 Of one short sigh of
 In to the seat of
 Prayer th' offend

Cherubic watch, and of a Sword the flame 120
Wide waving, all approach far off to fright,
And guard all passage to the Tree of Life :
Lest Paradise a receptacle prove
To Spirits foul, and all my Trees their prey,
With whose stol'n Fruit Man once more to delude.

He ceas'd; and th' Archangelic Pow'r prepar'd 126
For swift descent, with him the Cohort bright
Of watchful Cherubim; four faces each
Had, like a double *Janus*, all their shape
Spangl'd with eyes more numerous than those 130
Of *Argus*, and more wakeful than to drouze,
Charm'd with *Arcadian* Pipe, the Past'ral Reed
Of *Hermes*, or his opiate Rod. Mean while
To resalute the World with sacred Light
Leucothea wak'd, and with fresh dews imbalm'd 135
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 linkt;
Which thus to *Eve* his welcome words renew'd. 140

Eve, easily may Faith admit, that all
The good which we enjoy, from Heav'n descends;
But that from us ought should ascend to Heav'n
So prevalent as to concern the mind
Of God high-blest, or to incline his will, 145
Hard to belief may seem; yet this will Prayer,
Or one short sigh of human breath, up-born
Ev'n to the seat of God. For since I saught
By Prayer th'offended Deity to appease,

Kneel'd and before him humbl'd all my heart, 150
 Methought I saw him placable and mild,
 Bending his eare; persuation 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; 155
 Which then not minded in dismay, yet now
 Assures me that the bitterness of death
 Is past, and we shall live. Whence Hail to thee,
Eve rightly call'd, Mother of all Mankind,
 Mother of all things living, since by thee 160
 Man is to live, and all things live for Man.

To whom thus *Eve* with sad demeanour meek.
 Ill worthy I such title should belong
 To me transgressor, who for thee ordain'd
 A help, became thy snare; to me reproach 165
 Rather belongs, distrust and all dispraise;
 But infinite in pardon was my Judge,
 That I who first brought Death on all, am grac'd
 The source of life; next favourable thou,
 Who highly thus to entitle me vouchsaf'st, 170
 Far other name deserving. But the Field
 To labour calls us now with sweat impos'd,
 Though after sleepless Night: for see the Morn,
 All unconcern'd with our unrest, begins
 Her rosie progress smiling; let us forth, 175
 I never from thy side henceforth to stray,
 Where-e'er our days work lyes, though now enjoin'd
 Laborious, till day droop; while here we dwell,
 What can be toilsom in these pleasant Walks?

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Here let us live, though in fall'n state, content. 180

So spake, so wish'd much-humbl'd *Eve*, but Fate
 Subscrib'd not; Nature first gave Signs, imprest
 On Bird, Beast, Aire, Aire suddenly eclips'd
 After short blush of Morn; nigh in her sight
 The Bird of *Jove*, stoopt from his acry tour, 185
 Two Birds of gayest plume before him drove:
 Down from a Hill the Beast that reigns in Woods,
 First hunter then, pursu'd a gentle brace,
 Goodliest of all the Forest, Hart and Hinde;
 Direct to th'Eastern Gate was bent their flight. 190
Adam observ'd, and with his Eye the chase
 Pursuing, not unmov'd to *Eve* thus spake.

© *Eve*, some further change awaits us nigh,
 Which Heav'n by these mute signs in Nature shews
 Forerunners of his purpose, or to warn 195
 Us haply too secure of our discharge
 From penalty, because from death releas'd
 Some days; how long, and what till then our life,
 Who knows, or more than this, that we are dust,
 And thither must return and be no more. 200
 Why else this double object in our sight
 Of flight pursu'd in th'Aire and o'er the ground
 One way the self-same hour? why in the East
 Darknes e'er Days mid-course, and Morning light
 More orient in yon Western Clouds that draws 205
 O'er the blew Firmament a radiant white,
 And slow descends, with something heav'nly fraught.
 He err'd not, for by this the heav'nly Bands
 Down from a Sky of Jasper lighted now

In Paradise, and on a Hill made alt,
 A glorious Apparition, had not doubt
 And carnal fear that day dimm'd *Adam's* eye.
 Nor that more glorious, when the Angels met
Jacob in *Mabanaim*, (where he saw
 The field Pavilion'd with his Guardians bright; 215
 Nor that which on the flaming Mount appear'd
 In *Dorban*, cover'd with a Camp of Fire,
 Against the *Syrian* King, who to surprize
 One Man, *Assassine* like, had levied War,
 War unproclaim'd. The Princely Hierarch 220
 In their bright stand, there left his Pow'rs to seize
 Possession of the Garden; he alone,
 To find where *Adam* shelter'd, took his way,
 Not unperceiv'd of *Adam*, who to *Eve*,
 While the great Visitant approach'd, thus spake. 225

Eve, now expect great tidings, which perhaps
 Of us will soon determine, or impose
 New Laws to be observ'd; for I descry
 From yonder Blazing Cloud that veils the Hill
 One of the heav'nly Host, and by his Gate 230
 None of the meanest, some great Potentate.
 Or of the Thrones above, such Majesty
 Invests him coming; yet not terrible,
 That I should fear, nor sociably mild,
 As *Raphael*, that I should much confide, 235
 But solemn and sublime, whom not t'offend,
 With reverence I must meet, and thou retire.
 He ended; and th' Arch-Angel soon drew nigh,
 Not in his shape Celestial, but as Man

Clad to meet Man; over his lucid Arms 240

A military Vest of purple flow'd

Livelier than *Melibæan*, or the grain

Of *Serra*, worn by Kings and Heroes old

In time of truce; *Iris* had dipt the wooff;

His starry Helm unbuckl'd shew'd him prime 245

In Manhood where Youth ended; by his side

As in a glistering *Zodiac* hung the Sword,

Satan's dire dread, and in his hand the Spear.

Adam bow'd low, he Kingly from his State

Inclin'd not, but his coming thus declar'd. 250

Adam, Heav'n'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 254

Giv'n thee of Grace, wherein thou mayst repent,

And one bad Act with many Deeds well done

Mayst cover: well may then thy Lord appeas'd

Redeem thee quite from Death's rapacious claim;

But longer in this Paradise to dwell

Permits not; to remove thee I am come, 260

And send thee from the Garden forth to till

The ground whence thou wast tak'n, 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 265

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

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Thee, Native Soile, these happy Walks and Shades.
 Fit haunt of Gods? where I had hope to spend,
 Quiet, though sad, the respite of that day
 That must be mortal to us both. O flow'rs,
 That never will in other Climate grow,
 My early visitation, and my last 275
 At Ev'n, which I bred up with tender hand
 From the first op'ning bud, and gave you Names,
 Who now shall rear you to the Sun, or rank
 Your Tribes, and water from th' ambrosial Fount?
 Thee lastly, nuptial Bowre, by me adorn'd 280
 With what to sight or smell was sweet; from thee
 How shall I part, and whither wander down
 Into a lower World, to this obscure
 And wild, how shall we breathe in other Aire
 Less pure, accusom'd to immortal Fruits? 285

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 290
 Thy Husband, him to follow thou art bound;
 Where he abides, think there thy native soil.

Adam by this from the cold sudden damp
 Recovering, and his scatter'd spirits return'd,
 To *Michael* thus his humble words address'd. 295

Celestial, whether among the Thrones, or nam'd
 Of them the Highest, for such of shape may seem
 Prince above Princes, gently hast thou told
 Thy Messlage, which might else in telling wound,

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And in performing end us; what besides 300

Of sorrow and dejection and despair

Our frailty can sustain, thy tidings bring,

Departure from this happy place, our sweet

Recess, and only consolation left

Familiar to our eyes, all places else 305

Inhospitable appear and desolate.

Nor knowing us nor known: and if by 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: 310

But prayer against his absolute Decree

No more avails than breath against the wind,

Blown stifling back on him that breaths it forth:

Therefore to his great bidding I submit.

This most afflicts me, that departing hence, 315

As from his face I shall be hid, depriv'd

His blessed count'nance; here I could frequent,

With worship, place by place where he vouchsaf'd

Presence Divine, and to my Sons relate;

On this Mount he appear'd, under this Tree 320

Stood visible, among these Pines his voice

I heard, here with him at this Fountain talk'd:

So many grateful Altars I would rear

Of grassie Turfe, and pile up every Stone

Of lustre from the brook, in memory, 325

Or monument to Ages, and thereon

Offer sweet smelling Gums and Fruits and Flow'rs:

In yonder nether World where shall I seek

His bright appearances, or foot-step trace?

For though I fled him angry, yet recall'd 330
 To life prolong'd and promis'd Race, I now
 Gladly behold though but his utmost skirts
 Of glory, and far off his steps adore.

To whom thus *Michael* with regard benign.
Adam, thou know'st Heav'n his, and all the Earth.
 Not this Rock only; his Omnipresence fills 336
 Land, Sea, and Aire, and every kind that lives,
 Fomented by his virtual power and warm'd:
 All th' Earth he gave thee to possess and rule,
 No despicable gift; surmise not then 340
 His presence to these narrow bounds confin'd
 Of Paradise or *Eden*: this had been
 Perhaps thy Capital Seat, from whence had spread
 All generations, and had thither come
 From all the ends of th' Earth, to celebrate 345
 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 350
 Present, and of his presence many a sign
 Still following thee, still compassing thee round
 With goodness and paternal Love, his Face
 Express, and of his steps the track Divine.
 Which that thou mayst believe, and be confirm'd 355
 E'er thou from hence depart, know I am sent
 To shew thee what shall come in future days
 To thee and to thy Off-spring; good with bad
 Expect to hear, supernal Grace contending

With

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With sinfulness of Men ; thereby to learn
 True patience, and to temper joy with fear
 And pious sorrow, equally enur'd
 By moderation either state to bear,
 Prosperous or adverse : so shalt thou lead
 Safest thy life, and best prepar'd endure
 Thy mortal passage when it comes. Ascend
 This Hill ; let *Eve* (for I have drencht her eyes)
 Here sleep below while thou to foresight wak'st,
 As once thou slepst, while she to life was form'd.

To whom thus *Adam* gratefully reply'd.
 Ascend, I follow thee, safe Guide, the path
 Thou lead'st me, and to the hand of Heav'n submit,
 However chaf'ning, to the evil turn
 My obvious breast, aiming 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
 Stretcht out to th'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 whatever stood
 City of old or modern Fame, the Seat
 Of mightiest Empire, from the destin'd Walls
 Of *Cambalu*, seat of *Cathaian Can*
 And *Samarchand* by *Oxus*, *Temirs* Throne,

To *Paquin* of *Sinaan* Kings, and thence 390
 To *Agra* and *Lahor* of great *Mogul*
 Down to the golden *Chersonese*, or where
 The *Persian* in *Ecbatan* fate, or since
 In *Hispaban*, or where the *Russian* *Ksar*
 In *Mosco*, or the Sultan in *Bizance*, 395
Turcheſtan-born; nor could his eye not ken
 Th' Empire of *Negus* to his utmost Port
Ercoco and the leſs *Maritim* Kings
Mombaza, and *Quiloa*, and *Melind*,
 And *Sofala* thought *Ophir*, to the Realm 400
 Of *Congo*, and *Angola* fartheſt South;
 Or thence from *Niger* Flood to *Atlas* Mount
 The Kingdoms of *Almanſor*, *Fez* and *Sus*,
Morocco and *Algiers*, and *Tremiſen*;
 On *Europe* thence, and where *Rome* was to ſway 405
 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 *Geryons* Sons 410
 Call *El Dorado*: but to nobler fights
Michael from *Adam's* eyes the Filme remov'd
 Which that falſe Fruit that promis'd clearer fight
 Had bred; then purg'd with *Euphraſie* and *Rue*
 The viſual Nerve, for he had much to ſee; 415
 And from the Well of Life three drops inſtill'd.
 So deep the power of theſe Ingredients pierc'd,
 Even to the Inmoſt ſeat of mental fight,
 That *Adam* now enforc'd to cloſe his eyes,

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Sunk down and all his Spirits became intranc'd: 420
But him the gentle Angel by the hand
Soon rais'd, and his attention thus recall'd.

Adam, now ope thine eyes, and first behold
Th' effects which thy original crime hath wrought
In some to spring from thee, who never touch'd 425
Th' excepted Tree, nor with the Snake conspir'd,
Nor sinn'd thy sin, yet from that derive
Corruption to bring forth more violent deeds.

His eyes he open'd, and beheld a field,
Part arable and tilth, whereon were Sheaves 430
New reapt, the other part sheep-walks and foulds;
I' th' midst an Altar as the Land-mark stood
Rustic, and grassie ford; 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 436
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. 440
His Off'ring soon propitious Fire from Heav'n
Consum'd with nimble glance, and grateful steam;
The others not, for his was not sincere:
Whereat he inly rag'd, and as they talk'd,
Smote him into the Midriff with a stone 445
That beat out life; he fell, and deadly pale
Groan'd out; his Soul with gushing blood effus'd,
Much at the sight was *Adam* in his heart
Dismay'd, and thus in haste to th' Angel cry'd.

O Teacher, some great mischief hath befall'n 450
To that meek man, who well had sacrific'd;
Is Piety thus and pure Devotion paid?

T'whom *Michael* thus, he also mov'd, reply'd.
These two are Brethren, *Adam*, and to come
Out of thy loyns; th' unjust the just hath slain, 455
For envy that his Brother's Offering found
From Heav'n acceptance; but the bloody Façt
Will be aveng'd, and th' others faith approv'd
Lose no reward, though here thou see him die,
Rolling in dust and gore. To which our Sire. 460

Alas, both for the deed and for the cause!
But have I now seen Death? Is this the way
I must return to native dust? O sight
Of terror, foul and ugly to behold,
Horrid to think, how horrible to feel! 465

To whom thus *Michael*. Death thou hast seen
In his first shape on man; but many shapes
Of Death, and many are the ways that lead
To his grim Cave, all dismal; yet to sense
More terrible at th' entrance than within. 470
Some, as thou saw'st, by violent stroke shall die,
By Fire, Flood, Famine, by 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 475
What misery th' inabstinence of *Eve*
Shall bring on men. Immediately a place
Before his eyes appear'd, sad, noysom, dark,
A Lazar-house it seem'd, wherein were laid

Book XI. PARADISE LOST. 341

Numbers of all diseas'd, all maladies 480

Of gasty Spasm, or racking torture, qualms

Of heart-sick Agony, all feavorous kinds,

Convulsions, Epilepsies, fierce Catarrhs,

Intestin Stone and Ulcer, Colic pangs,

Dæmoniac Phrenzy, moaping Melancholy 485

And Moon-struck madness, pining Atrophy,

Marasmus, and wide-wasting Pestilence,

Dropsies, and Asthma's, and Joint-racking Rheums.

Dire was the tossing, deep the groans, despair

Tended the sick busiest from Couch to Couch; 490

And over them triumphant Death his Dart

Shook, but delay'd to strike, though oft invoc'd

With vows, as their chief good, and final hope.

Sight so deform what heart of Rock could long

Dry-ey'd behold? *Adam* could not, but wept, 495

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 500

Degraded, to what wretched state reserv'd!

Better end here unborn. Why is life giv'n

To be thus wrested from us? rather why

Obtruded on us thus? who if we knew

What we receive, would either not accept 505

Life offer'd, or soon beg to lay it down,

Glad to be so dismiss'd in peace. Can thus

Th' Image of God in man created once

So goodly and erect, though faulty since,

To such unsightly sufferings be debas'd 510
Under inhuman pains? Why should not Man,
Retaining still Divine similitude
In part, from such deformities be free,
And for his Maker's Image sake exempt?

Their Maker's Image, answer'd *Michael*, then 515
Forsook them, when themselves they vilifi'd
To serve ungovern'd appetite, and took
His Image whom they serv'd, a brutish vice,
Inductive mainly to the sin of *Eve*.

Therefore so abject is their punishment, 520
Disfiguring not God's likeness, but their own,
Or if his likeness, by themselves defac'd
While they pervert pure Natures healthful rules
To loathsome sickness, worthily, since they
God's Image did not reverence in themselves. 525

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 530
The rule of not too much, by temperance taught
In what thou eat'st and drink'st, seeking from thence
Due Nourishment, no gluttonous delight,
Till many years over thy head return:
So may'st thou live, till like ripe Fruit thou drop 535
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

Book XI. PARADISE LOST. 343

To wither'd, weak and gray; thy Senses then 540
Otruse, all taste of pleasure must forgo,
To what thou hast, and for the Aire of youth
Hopeful and chearful, in thy blood will reign
A melancholy damp of cold and dry
To weigh thy Spirits down, and last consume 545
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 combrous charge,
Which I must keep till my appointed day 550
Of rendring up, and patiently attend
My dissolution. *Michael* reply'd.

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

He look'd and saw a spacious Plain, whereon
Were Tents of various hue; by some were herds
Of Cattle grazing; others, whence the sound
Of Instruments that made melodious chime
Was heard, of Harp and Organ; and who mov'd 560
Their steps and chords was seen: his volant touch
Instinct through all proportions low and high
Fled and pursu'd transverse the resonant fugue.
In other part stood one who at the Forge
Labouring, two massie clods of Iron and Brasse 565
Had melted (whether found where casual fire
Had wasted Woods on Mountain or in Vale,
Down to the veins of Earth, thence gliding hot
To some Caves mouth, or whether wash'd by stream

344 PARADISE LOST. Book XI.

From underground) the liquid Ore he drein'd 570
 Into fit moulds prepar'd; from which he form'd
 First his own Tools; then, what might else be wrought
 Fulfil or grav'n in metal. After these,
 But on the hither side a different sort
 From the high neighbouring Hill, which was their Seat,
 Down to the Plain descended: by their guise 576
 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 580
 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 tho' grave, ey'd them, and let their eyes 585
 Rove without rein, till in the amorous Net
 First caught, they lik'd, and each his liking chose;
 And now of Love they treat till th' Evening Star
 Love's Harbinger appear'd; then all in heat
 They light the Nuptial Torch, and bid invoke 590
Hymen, then first to marriage Rites invok'd:
 With Feast and Musick all the Tents resound.
 Such happy interview and fair event
 Of love and youth not lost, Songs, Garlands, Flow'rs,
 And charming Symphonies attach'd the heart 595
 Of *Adam*, soon inclin'd t' admit delight,
 The bent of Nature; which he thus exprest.

True opener of mine eyes, prime Angel-blest,
 Much better seems this Vision, and more hope

Book XI. PARADISE LOST. 345

Of peaceful days portends, than those two past; 600
Those were of hate and death, or pain much worse,
Here Nature seems fulfill'd in all her ends.

To whom thus *Michael*. Judge not what is best
By pleasure, though to Nature seeming meet,
Created, as thou art, to nobler end 605
Holy and pure, conformity divine.

Those Tents thou saw'st so pleasant, were the Tents
Of wickedness, wherein shall dwell his Race
Who slew his Brother; studious they appear
Of Arts that polish Life, Inventers rare, 610
Unmindful of their Maker, though his Spirit
Taught them, but they his gifts acknowledg'd none.

Yet they a beauteous Off-spring shall beget;
For that fair Female Troop thou saw'st, that seem'd
Of Goddesses, so blithe, so smooth, so gay, 615
Yet empty of all good wherein consists

Woman's domestick honour and chief praise;
Bred only and compleated to the taste
Of lustful appetite, to sing, to dance,
To dress, and trouble the tongue, and roll the Eye.

To these that sober Race of Men, whose lives 620
Religious titl'd them the Sons of God,
Shall yield up all their virtue, all their fame
Ignobly, to the trains and to the smiles

Of these fair Atheists, and now swim in joy, 625
(E'rlong to swim at large) and laugh; for which
The world e'rlong a world of tears must weep.

To whom thus *Adam* of short joy bereft,
O pity and shame, that they who to live well

346 PARADISE LOST. Book XI.

Enter'd so fair, should turn aside to tread 630
 Paths indirect, or in the mid way faint!
 But still I see the tenour of Man's woe
 Holds on the same, from Woman to begin.

From Man's effeminate slackness it begins,
 Said th'Angel, who should better hold his place 635
 By wisdom, and superior gifts receiv'd.
 But now prepare thee for another Scene.

He look'd and saw wide Territory spread
 Before him, Towns, and Rural works between,
 Cities of Men with lofty Gates and Tow'rs, 640
 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 rang'd
 Both Horse and Foot, nor idly mustering stood;
 One way a Band select from forage drives 645
 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; 650
 With cruel Tournament the Squadrons join;
 Where Cattle pastur'd late, now scatter'd lyes
 With Carcasses and Arms th' ensanguin'd Field
 Deserted: Others to a City strong 655
 Lay Siege, encamp'd; by Battery, Scale, and Mine,
 Assaulting; others from the wall defend
 With Dart and Jav'lin, Stones and sulph'rous Fire;
 On each hand slaughter and gigantic deeds.

In other part the scepter'd Heralds call 660
 To Council in the City Gates: anon
 Grey-headed men and grave, with Warriors mix'd,
 Assemble, and Harangues are heard, but soon
 In factious opposition, till at last
 Of middle Age one rising, eminent 665
 In wise deport, spake much of Right and wrong,
 Of Justice, of Religion, Truth and Peace,
 And Judgement from above: him old and young
 Exploded and had seiz'd with violent hands,
 Had not a Cloud descending snatch'd him thence 670
 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, 675
 Death's Ministers, not Men, who thus deal Death
 Inhumanly to men, and multiply
 Ten thousandfold the sin of him who slew
 His Brother: for of whom such massacre
 Make they but of their Brethren, men of men? 680
 But who was that Just Man, whom had not Heav'n
 Rescu'd, had in his Righteousness been lost?
 To whom thus *Michael*. These are the product
 Of those ill mated marriages thou saw'st:
 Where good with bad were match'd, who of themselves
 Abhor to joyn: and by imprudence mix'd, 686
 Produce prodigious Birth of Body or Mind.
 Such were these Giants, men of high renown;
 For in those days Might only shall be admir'd,

348 PARADISE LOST. Book XI.

And Valour and Heroic Virtue call'd ; 690
 To overcome in Battel, and subdue
 Nations, and bring home spoils with infinite
 Man-slaughter, shall be held the highest pitch
 Of human Glory, and for Glory done
 Of triumph, to be styl'd great Conquerors, 695
 Patrons of Mankind, Gods, and Sons of Gods,
 Destroyers rightlier call'd and Plagues of men.
 Thus Fame shall be atchiev'd, renown on Earth,
 And what most merits fame in silence hid.
 But he the seventh from thee, whom thou beheldst
 The only righteous in a World perverse, 701
 And therefore hated, therefore so beset
 With Foes for daring single to be just,
 And utter odious Truth, that God would come
 To judgeth them with his Saints : Him the most High
 Rapt in a balmy Cloud with winged Steeds 706
 Did, as thou sawst, 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 ? 710
 Which now direct thine eyes and soon behold.

He look'd, and saw the face of things quite chang'd,
 The brazen Throat of War had ceas'd to roar,
 All now was turn'd to jollity and game,
 To luxury and riot, feast and dance, 715
 Marrying or prostituting, as beset
 Rape or Adultery, where passing fair
 Allur'd them ; thence from Cups to civil Broils.
 At length a Reverend Sire among them came,

Book XI. PARADISE LOST. 349

And of their doings great dislike declar'd, 720
 And testify'd against their ways; he oft
 Frequented their Assemblies, whereſo met,
 Triumphs or Festivals, and to them preach'd
 Conversion and Repentance, as to Souls
 In Priſon under Judgements imminent: 725
 But all in vain: which when he ſaw, he ceaſ'd
 Contending, and remov'd his Tents far off;
 Then from the Mountain hewing Timber tall,
 Began to build a Veſſel of huge bulk, 729
 Meaſur'd by Cubit, length, and breadth, and heighth,
 Smear'd round with Pitch, and in the ſide a door
 Contriv'd, and of proviſions laid in large
 For Man and Beaſt: when lo a wonder ſtrange!
 Of every Beaſt, and Bird, and Inſect ſmall 734
 Came 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.
 Mean while the Southwind roſe, and with black wings
 Wide hovering, all the Clouds together drove
 From under Heav'n; the Hills to their ſupply 740
 Vapour, and Exhalation duſk and moiſt,
 Sent up amain; and now the thicken'd Sky
 Like a dark Ceiling ſtood; down ruſh'd the Rain
 Impetuous, and continu'd till the Earth
 No more was ſeen; the floating Veſſel ſwum 745
 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 shoar; and in their Palaces 750
 Where luxury late reign'd, Sea-monsters whelp'd
 And stabl'd; of Mankind, so numerous late,
 All left, in one small bottom swum imbark'd.
 How didst thou grieve then, *Adam*, to behold
 The end of all thy Off-spring, end so sad, 755
 Depopulation; thee another Flood,
 Of tears and sorrow a Flood thee also drown'd,
 And sunk thee as thy Sons; till gently rear'd
 By th'Angel, on thy feet thou stoodst at last,
 Tho' comfortless, as when a Father mourns 760
 His Children, all in view destroy'd at once;
 And scarce to th'Angel utter'dst thus thy plaint.

O Visions ill foreseen! better had I
 Liv'd ignorant of future, so had born
 My part of evil only, each days lot 765
 Enough to bear; those now, that were dispenst
 The burd'n of many Ages, on me light
 At once, by my foreknowledge gaining Birth
 Abortive, to torment me e'er their being,
 With thought that they must be. Let no man seek
 Henceforth to be foretold what shall befall 771
 Him or his Children, evil he may be sure,
 Which neither his foreknowing can prevent,
 And he the future evil shall no less
 In apprehension than in substance feel 775
 Grievous to bear: but that care now is past,
 Man is not whom to warn: those few escap'd

Famine and anguish will at last consume
 Wandering that warty Desert: I had hope
 When violence was ceas'd, and War on Earth, 780
 All would have then gone well, peace would have
 With length of happy days the race of man; [crown'd
 But I was far deceiv'd; for now I see
 Peace to corrupt no less than War to waste.
 How comes it thus? unfould, Celestial Guide, 785
 And whether here the Race of man will end.
 To whom thus *Michael*. Those whom last thou sawst
 In Triumph and luxurious wealth, are they
 First seen in acts of prowess eminent
 And great exploits, but of true virtue void; 790
 Who having spilt much blood, and done much waste
 Subduing Nations, and achiev'd thereby
 Fame in the World, high titles, and rich prey,
 Shall change their course to pleasure, ease, and sloth,
 Surfeit, and lust, till wantonness and pride 795
 Raise out of friendship hostile deeds in Peace.
 The conquer'd also, and enslav'd by War
 Shall with their freedom lost all virtue lose
 And fear of God, from whom their piety feign'd
 In sharp contest of Battel found no aid 800
 Against invaders; therefore cool'd in zeal
 Thenceforth shall practise how to live secure,
 Worldly or dissolute, on what their Lords
 Shall leave them to enjoy; for th' Earth shall bear
 More than enough, that temperance may be try'd:
 So all shall turn degenerate, all deprav'd, 806

Justice and Temperance, Truth and Faith forgot;
 One Man except, the only Son of light
 In a dark Age, against example good,
 Against allurements, custom, and a World 810
 Offended; fearless of reproach and scorn,
 Or violence, he of their wicked ways
 Shall them admonish, and before them set
 The paths of righteousness, how much more safe,
 And full of peace, denouncing wrath to come 815
 On their impenitence; and shall return
 Of them derided, but of God observ'd
 The one just Man alive; by his command
 Shall build a wondrous Ark, as thou beheldst,
 To save himself and household from amidst 820
 A World devour'd to universal rack.

No sooner he with them of Man and Beast
 Select for life shall in the Ark be lodg'd,
 And shelter'd round, but all the Cataracts
 Of Heav'n set open on the Earth shall pour 825
 Rain day and night, all fountains of the Deep
 Broke up, shall heave the Ocean to usurp
 Beyond all bounds, till inundation rise
 Above the highest Hills: then shall this Mount
 Of Paradise by might of Waves be mov'd 830
 Out of his place, push'd by the horned flood,
 With all his verdure spoil'd, and Trees adrift
 Down the great River to the op'ning Gulf,
 And there take root an Island salt and bare, 834
 The haunt of Scales and Orcs, and Sea-mews clang,

To reach thee th
 No sanctity, if
 My Men who t
 And now what fu
 He look'd, and
 Which now abate
 Liv'n by a keen
 Think'd the face
 And the clear Sun
 Can'd hot, and of
 Is after thirst, wh
 From standing lak
 With soft foot row
 In Sines, as the
 The Ark no more
 Laid on the top of
 And now the tops
 With clamour then
 Towards the retreat
 Farthwith from our
 And after him the
 A Dove sent forth
 From Tree or groun
 The second time re
 In Olive leaf he br
 From dry ground ap
 The ancient Sire de
 Then with uplifted
 Careful to Heav'n

Book XI. PARADISE LOST. 353

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, 843
Which now abated, for the Clouds were fled,
Driv'n by a keen North-wind, that blowing dry
Wrinkl'd the face of Deluge, as decay'd;
And the clear Sun on his wide watry Glafs
Gaz'd hot, and of the fresh Wave largely drew, 845
As after thirst, which made their flowing shrink
From standing lake to tripping ebb, that stole
With soft foot towards the deep, who now had stopt
His Sluces, as the Heav'n his windows shut.
The Ark no more now flotes, but seems on ground
Fast on the top of some high mountain fixt.
And now the tops of Hills as Rocks appear;
With clamour thence the rapid Currents drive
Towards the retreating Sea their furious tyde.
Forthwith from out the Ark a Raven flies, 855
And after him the furer messenger,
A Dove sent forth once and again to spy
Green Tree or ground whereon his foot may light;
The second time returning, in his Bill
An Olive leaf he brings, pacific sign: 860
Anon dry ground appears, and from his Ark
The ancient Sire descends with all his Train;
Then with uplifted hands, and eyes devout
Grateful to Heav'n, over his head beholds

354 PARADISE LOST. Book XI.

A dewy Cloud, and in the Cloud a Bow
 Conspicuous with three list'd colours gay,
 Betok'ning peace from God, and Cov'nant new,
 Whereat the heart of *Adam* erst so sad
 Greatly rejoyc'd, and thus his joy broke forth.

O thou who future things canst represent 870
 As present, Heav'nly instructor, I revive
 At this last sight, assur'd that Man shall live
 With all the Creatures, and their seed preserve.
 Far less I now lament for one whole World
 Of wicked Sons destroy'd, than I rejoyce 875
 For one Man found so perfect and so just,
 That God vouchsafes to raise another World
 From him, and all his anger to forget.
 But say, what mean those colour'd streaks in Heav'n,
 Distended as the Brow of God appears'd, 880
 Or serve they as a flowry verge to bind
 The fluid skirts of that same watry Cloud,
 Lest it again dissolve and show'r the Earth?

To whom th'Archangel. Dextrously thou aim'st;
 So willingly doth God remit his Ire, 885
 Though late repenting him of Man deprav'd,
 Griev'd at his heart, when looking down he saw
 The whole Earth fill'd with violence, and all flesh
 Corrupting each their way; yet those remov'd,
 Such grace shall one just Man find in his sight, 890
 That he relents, nor to blot out mankind,
 And makes a Covenant never to destroy
 The Earth again by flood, nor let the Sea

Book XI.
 Serpents his bow
 With Man there
 Over the Earth
 His triple-colour
 And call to min
 led time and H
 Shall hold their co
 both Heav'n and

The End of

Book XI. PARADISE LOST. 355

Surpass his bounds, nor Rain to drown the World
With Man therein or Beast; but when he brings
Over the Earth a Cloud, will therein set
His triple-colour'd Bow, whereon to look
And call to mind his Cov'nant: Day and Night,
Seed time and Harvest, Heat and hoary Frost
Shall hold their course, till fire purge all things new,
Both Heav'n and Earth, wherein the just shall dwell.

The End of the Eleventh Book.
