

PARADISE LOST.

BOOK VII.

Descend from Heav'n URANIA, by that name
If rightly thou art call'd, whose Voice divine
Following, above th' OLYMPIAN Hill I soare,
Above the flight of PEGASEAN 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 Heav'nlie borne,
Before the Hills appeerd, or Fountain flow'd,
Thou with Eternal wisdom didst converse,
Wisdom thy Sister, and with her didst play
In presence of th' Almighty Father, pleas'd
With thy Celestial Song. Up led by thee
Into the Heav'n of Heav'ns I have presum'd,
An Earthlie Guest, and drawn Empyrean Aire,
Thy tempering; with like safetie guided down
Return me to my Native Element:
Least from this flying Steed unrein'd, (as once
BELLEROPHON, though from a lower Clime)
Dismounted, on th' ALEIAN Field I fall
Erroneous, there to wander and forlorne.
Half yet remains unsung, but narrower bound
Within the visible Diurnal Spheare;

Standing on Earth, not rapt above the Pole,
More safe I Sing with mortal voice, unchang'd
To hoarse or mute, though fall'n on evil dayes,
On evil dayes though fall'n, and evil tongues;
In darkness, and with dangers compast rouud,
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 farr off the barbarous dissonance
Of BACCHUS and his Revellers, the Race
Of that wilde Rout that tore the THRACIAN Bard
In RHODOPE, where Woods and Rocks had Eares
To rapture, till the savage clamor dround
Both Harp and Voice; nor could the Muse defend
Her Son. So fail not thou, who thee implores:
For thou art Heav'nlie, shee an empty dreame.

Say Goddess, what ensu'd when RAPHAEL,
The affable Arch-angel, had forewarn'd
ADAM by dire example to beware
Apostasie, by what befell in Heaven
To those Apostates, least the like befall
In Paradise to ADAM or his Race,
Charg'd not to touch the interdicted Tree,
If they transgress, and slight that sole command,

So easily obeyd amid the choice
Of all tastes else to please thir appetite,
Though wandring. He with his consorted EVE
The storie heard attentive, and was fill'd
With admiration, and deep Muse to heare
Of things so high and strange, things to thir thought
So unimaginable as hate in Heav'n,
And Warr so neer the Peace of God in bliss
With such confusion: but the evil soon
Driv'n back redounded as a flood on those
From whom it sprung, impossible to mix
With Blessedness. Whence ADAM soon repeal'd
The doubts that in his heart arose: and now
Led on, yet sinless, with desire to know
What neerer might concern him, how this World
Of Heav'n and Earth conspicuous first began,
When, and whereof created, for what cause,
What within EDEN or without was done
Before his memorie, as one whose drouth
Yet scarce allay'd still eyes the current streame,
Whose liquid murmur heard new thirst excites,
Proceeded thus to ask his Heav'nly Guest.

Great things, and full of wonder in our eares,
Farr differing from this World, thou hast reveal'd
Divine Interpreter, by favour sent

Down from the Emphyrean to forewarne
Us timely of what might else have bin our loss,
Unknown, which human knowledg could not reach:
For which to the infinitely Good we owe
Immortal thanks, and his admonishment
Receave with solemne purpose to observe
Immutably his sovrán will, the end
Of what we are. But since thou hast voutsaf't
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 availe us known,
How first began this Heav'n which we behold
Distant so high, with moving Fires adornd
Innumerable, and this which yeelds or fills
All space, the ambient Aire wide interfus'd
Imbracing round this florid Earth, what cause
Mov'd the Creator in his holy Rest
Through all Eternitie so late to build
In CHAOS, and the work begun, how soon
Absolv'd, if unforbid thou maist unfould
What wee, not to explore the secrets aske
Of his Eternal Empire, but the more
To magnifie his works, the more we know.
And the great Light of Day yet wants to run

Much of his Race though steep, suspens in Heav'n
Held by thy voice, thy potent voice he heares,
And longer will delay to heare thee tell
His Generation, and the rising Birth
Of Nature from the unapparent Deep:
Or if the Starr of Eevning and the Moon
Haste to thy audience, Night with her will bring
Silence, and Sleep listning 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 answerd milde.
This also thy request with caution askt
Obtaine: though to recount Almightye 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 glorifie the Maker, and inferr
Thee also happier, shall not be withheld
Thy hearing, such Commission from above
I have receav'd, to answer thy desire
Of knowledge within bounds; beyond abstain
To ask, nor let thine own inventions hope
Things not reveal'd, which th' invisible King,

Onely Omniscient, hath suppress in Night,
To none communicable in Earth or Heaven:
Anough 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 Surfet, and soon turns
Wisdom to Folly, as Nourishment to Winde.

Know then, that after LUCIFER from Heav'n
(So call him, brighter once amidst the Host
Of Angels, then that Starr the Starrs among)
Fell with his flaming Legions through the Deep
Into his place, and the great Son returnd
Victorious with his Saints, th' Omnipotent
Eternal Father from his Throne beheld
Thir 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 Deitie supream, us dispossesst,
He trusted to have seis'd, and into fraud
Drew many, whom thir place knows here no more;
Yet farr the greater part have kept, I see,
Thir station, Heav'n yet populous retaines

Number sufficient to possess her Realmes
Though wide, and this high Temple to frequent
With Ministeries due and solemn Rites:
But least his heart exalt him in the harme
Already done, to have dispeopl'd Heav'n,
My damage fondly deem'd, I can repaire
That detriment, if such it be to lose
Self-lost, and in a moment will create
Another World, out of one man a Race
Of men innumerable, there to dwell,
Not here, till by degrees of merit rais'd
They open to themselves at length the way
Up hither, under long obedience tri'd,
And Earth be chang'd to Heavn, & Heav'n to Earth,
One Kingdom, Joy and Union without end.
Mean while inhabit laxe, ye Powers of Heav'n,
And thou my Word, begotten Son, by thee
This I perform, speak thou, and be it don:
My overshadowing Spirit and might with thee
I send along, ride forth, and bid the Deep
Within appointed bounds be Heav'n and Earth,
Boundless the Deep, because I am who fill
Infinitude, nor vacuous the space.
Though I uncircumscrib'd my self retire,
And put not forth my goodness, which is free
To act or not, Necessitie and Chance

Approach not mee, and what I will is Fate.

So spake th' Almightye, and to what he spake
His Word, the Filial Godhead, gave effect.
Immediate are the Acts of God, more swift
Then time or motion, but to human ears
Cannot without process of speech be told,
So told as earthly notion can receive.
Great triumph and rejoycing was in Heav'n
When such was heard declar'd the Almightye's will;
Glorie they sung to the most High, good will
To future men, and in thir dwellings peace:
Glorie to him whose just avenging ire
Had driven out th' ungodly from his sight
And th' habitations of the just; to him
Glorie and praise, whose wisdom had ordain'd
Good out of evil to create, in stead
Of Spirits maligne a better Race to bring
Into thir vacant room, and thence diffuse
His good to Worlds and Ages infinite.
So sang the Hierarchies: Mean while the Son
On his great Expedition now appeer'd,
Girt with Omnipotence, with Radiance crown'd
Of Majestie Divine, Sapience and Love
Immense, and all his Father in him shon.
About his Chariot numberless were pour'd

Cherub and Seraph, Potentates and Thrones,
And Vertues, winged Spirits, and Chariots wing'd,
From the Armoury of God, where stand of old
Myriads between two brazen Mountains lodg'd
Against a solemn day, harness at hand,
Celestial Equipage; and now came forth
Spontaneous, for within them Spirit liv'd,
Attendant on thir Lord: Heav'n op'nd wide
Her ever during Gates, Harmonious sound
On golden Hinges moving, to let forth
The King of Glorie in his powerful Word
And Spirit coming to create new Worlds.
On heav'nly ground they stood, and from the shore
They view'd the vast immeasurable Abyss
Outrageous as a Sea, dark, wasteful, wilde,
Up from the bottom turn'd by furious windes
And surging waves, as Mountains to assault
Heav'ns highth, and with the Center mix the Pole.

Silence, ye troubl'd waves, and thou Deep, peace,
Said then th' Omnific Word, your discord end:

Nor staid, but on the Wings of Cherubim
Uplifted, in Paternal Glorie rode
Farr into CHAOS, and the World unborn;
For CHAOS heard his voice: him all his Traine

Follow'd in bright procession to behold
Creation, and the wonders of his might.
Then staid the fervid Wheelles, and in his hand
He took the golden Compasses, prepar'd
In Gods Eternal store, to circumscribe
This Universe, and all created things:
One foot he center'd, and the other turn'd
Round through the vast profunditie obscure,
And said, thus farr extend, thus farr thy bounds,
This be thy just Circumference, O World.
Thus God the Heav'n created, thus the Earth,
Matter uniform'd and void: Darkness profound
Cover'd th' Abyss: but on the watrie calme
His brooding wings the Spirit of God outspred,
And vital vertue infus'd, and vital warmth
Throughout the fluid Mass, but downward purg'd
The black tartareous cold infernal dregs
Adverse to life: then founded, then conglob'd
Like things to like, the rest to several place
Disparted, and between spun out the Air,
And Earth self-ballanc't on her Center hung.

Let ther be Light, said God, and forthwith Light
Ethereal, first of things, quintessence pure
Sprung from the Deep, and from her Native East
To journie through the airie gloom began,

Sphear'd in a radiant Cloud, for yet the Sun
Was not; shee in a cloudie Tabernacle
Sojourn'd the while. God saw the Light was good;
And light from darkness by the Hemisphere
Divided: Light the Day, and Darkness Night
He nam'd. Thus was the first Day Eev'n and Morn:
Nor past uncelebrated, nor unsung
By the Celestial Quires, when Orient Light
Exhaling first from Darkness they beheld;
Birth-day of Heav'n and Earth; with joy and shout
The hollow Universal Orb they fill'd,
And touch't thir Golden Harps, & hymning prais'd
God and his works, Creatour him they sung,
Both when first Eevning was, and when first Morn.

Again, God said, let ther be Firmament
Amid the Waters, and let it divide
The Waters from the Waters: and God made
The Firmament, expanse of liquid, pure,
Transparent, Elemental Air, diffus'd
In circuit to the uttermost convex
Of this great Round: partition firm and sure,
The Waters underneath from those above
Dividing: for as Earth, so hee the World
Built on circumfluous Waters calme, in wide
Crystallin Ocean, and the loud misrule

Of CHAOS farr remov'd, least fierce extreames
Contiguous might distemper the whole frame:
And Heav'n he nam'd the Firmament: So Eev'n
And Morning CHORUS sung the second Day.

The Earth was form'd, but in the Womb as yet
Of Waters, Embryon immature involv'd,
Appeer'd not: over all the face of Earth
Main Ocean flow'd, not idle, but with warme
Prolific humour soft'ning all her Globe,
Fermented the great Mother to conceive,
Satiated with genial moisture, when God said
Be gather'd now ye Waters under Heav'n
Into one place, and let dry Land appear.
Immediately the Mountains huge appear
Emergent, and thir broad bare backs upheave
Into the Clouds, thir tops ascend the Skie:
So high as heav'd the tumid Hills, so low
Down sunk a hollow bottom broad and deep,
Capacious bed of Waters: thither they
Hasted with glad precipitance, uprowld
As drops on dust conglobing from the drie;
Part rise in crystal Wall, or ridge direct,
For haste; such flight the great command impress'd
On the swift flouds: as Armies at the call
Of Trumpet (for of Armies thou hast heard)

Troop to thir Standard, so the watrie throng,
Wave rowling after Wave, where way they found,
If steep, with torrent rapture, if through Plaine,
Soft-ebbing; nor withstood them Rock or Hill,
But they, or under ground, or circuit wide
With Serpent errour wandring, found thir way,
And on the washie Oose deep Channels wore;
Easie, e're God had bid the ground be drie,
All but within those banks, where Rivers now
Stream, and perpetual draw thir humid traine.
The dry Land, Earth, and the great receptacle
Of congregated Waters he call'd Seas:
And saw that it was good, and said, Let th' Earth
Put forth the verdant Grass, Herb yeilding Seed,
And Fruit Tree yeilding Fruit after her kind;
Whose Seed is in her self 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 flour'd
Op'ning thir various colours, and made gay
Her bosom smelling sweet: and these scarce blown,
Forth flourish't thick the clustring Vine, forth crept
The smelling Gourd, up stood the cornie Reed
Embattell'd in her field: add the humble Shrub,

And Bush with frizl'd hair implicit: last
Rose as in Dance the stately Trees, and spread
Thir branches hung with copious Fruit; or gemm'd
Thir Blossoms: with high Woods the Hills were crown'd,
With tufts the vallies & each fountain side,
With borders long the Rivers. That Earth now
Seemd like to Heav'n, 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 dewie Mist
Went up and waterd all the ground, and each
Plant of the field, which e're it was in the Earth
God made, and every Herb, before it grew
On the green stemm; God saw that it was good:
So Eev'n and Morn recorded the Third Day.

Again th' Almightye spake: Let there be Lights
High in th' expanse of Heaven to divide
The Day from Night; and let them be for Signes,
For Seasons, and for Dayes, and circling Years,
And let them be for Lights as I ordaine
Thir Office in the Firmament of Heav'n
To give Light on the Earth; and it was so.
And God made two great Lights, great for thir use
To Man, the greater to have rule by Day,

The less by Night alterne: and made the Starrs,
And set them in the Firmament of Heav'n
To illuminate the Earth, and rule the Day
In thir 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 mightie Spheare he fram'd, unlightsom first,
Though of Ethereal Mould: then form'd the Moon
Globose, and everie magnitude of Starrs,
And sowl with Starrs the Heav'n thick as a field:
Of Light by farr the greater part he took,
Transplanted from her cloudie Shrine, and plac'd
In the Suns Orb, made porous to receive
And drink the liquid Light, firm to retaine
Her gather'd beams, great Palace now of Light.
Hither as to thir Fountain other Starrs
Repairing, in thir gold'n Urns draw Light,
And hence the Morning Planet guilds his horns;
By tincture or reflection they augment
Thir small peculiar, though from human sight
So farr remote, with diminution seen.
First in his East the glorious Lamp was seen,
Regent of Day, and all th' Horizon round
Invested with bright Rayes, jocond to run
His Longitude through Heav'ns high rode: the gray

Dawn, and the PLEIADES before him danc'd
Shedding sweet influence: less bright the Moon,
But opposite in level West was set
His mirror, with full face borrowing her Light
From him, for other light she needed none
In that aspect, and still that distance keeps
Till night, then in the East her turn she shines,
Revolv'd on Heav'ns great Axle, and her Reign
With thousand lesser Lights dividual holds,
With thousand thousand Starres, that then appeer'd
Spangling the Hemisphere: then first adorn'd
With thir bright Luminaries that Set and Rose,
Glad Eevning & glad Morn crownd the fourth day.

And God said, let the Waters generate
Reptil with Spawn abundant, living Soule:
And let Fowle flie above the Earth, with wings
Displayd on the op'n Firmament of Heav'n.
And God created the great Whales, and each
Soul living, each that crept, which plenteously
The waters generated by thir kindes,
And every Bird of wing after his kinde;
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 Fowle be multiply'd on the Earth.

Forthwith the Sounds and Seas, each Creek & Bay
With Frie innumerable swarme, and Shoales
Of Fish that with thir Finns and shining Scales
Glide under the green Wave, in Sculles that oft
Bank the mid Sea: part single or with mate
Graze the Sea weed thir pasture, & through Groves
Of Coral stray, or sporting with quick glance
Show to the Sun thir wav'd coats dropt with Gold,
Or in thir Pearlie shells at ease, attend
Moist nutriment, or under Rocks thir food
In jointed Armour watch: on smooth the Seale,
And bended Dolphins play: part huge of bulk
Wallowing unweildie, enormous in thir Gate
Tempest the Ocean: there Leviathan
Hugest of living Creatures, on the Deep
Stretcht like a Promontorie sleeps or swimmes,
And seems a moving Land, and at his Gilles
Draws in, and at his Trunck spouts out a Sea.
Mean while the tepid Caves, and Fens and shoares
Thir Brood as numerous hatch, from the Egg that soon
Bursting with kindly rupture forth disclos'd
Thir callow young, but featherd soon and fledge
They summ'd thir Penns, and soaring th' air sublime
With clang despis'd the ground, under a cloud
In prospect; there the Eagle and the Stork
On Cliffs and Cedar tops thir Eyries build:

Part loosly wing the Region, part more wise
In common, rang'd in figure wedge thir way,
Intelligent of seasons, and set forth
Thir Aierie Caravan high over Sea's
Flying, and over Lands with mutual wing
Easing thir flight; so steers the prudent Crane
Her annual Voiage, born on Windes; the Aire
Floats, as they pass, fann'd with unnumber'd plumes:
From Branch to Branch the smaller Birds with song
Solac'd the Woods, and spred thir painted wings
Till Ev'n, nor then the solemn Nightingal
Ceas'd warbling, but all night tun'd her soft layes:
Others on Silver Lakes and Rivers Bath'd
Thir downie Brest; the Swan with Arched neck
Between her white wings mantling proudly, Rowes
Her state with Oarie feet: yet oft they quit
The Dank, and rising on stiff Pennons, towre
The mid Aereal Skie: Others on ground
Walk'd firm; the crested Cock whose clarion sounds
The silent hours, and th' other whose gay Traine
Adorns him, colour'd with the Florid hue
Of Rainbows and Starrie Eyes. The Waters thus
With Fish replenisht, and the Aire with Fowle,
Ev'ning and Morn solemniz'd the Fift day.

The Sixt, and of Creation last arose

With Eevning Harps and Mattin, when God said,
Let th' Earth bring forth Fowle living in her kinde,
Cattel and Creeping things, and Beast of the Earth,
Each in their kinde. The Earth obey'd, and strait
Op'ning her fertile Woomb teem'd at a Birth
Innumerable living Creatures, perfect formes,
Limb'd and full grown: out of the ground up-rose
As from his Laire the wilde Beast where he wonns
In Forrest wilde, in Thicket, Brake, or Den;
Among the Trees in Pairs they rose, they walk'd:
The Cattel in the Fields and Meddowes green:
Those rare and solitarie, these in flocks
Pasturing at once, and in broad Herds upsprung:
The grassie Clods now Calv'd, now half appeer'd
The Tawnie Lion, pawing to get free
His hinder parts, then springs as broke from Bonds,
And Rampant shakes his Brinded main; the Ounce,
The Libbard, and the Tyger, as the Moale
Rising, the crumbl'd 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 upheav'd
His vastness: Fleec't the Flocks and bleating rose,
As Plants: ambiguous between Sea and Land
The River Horse and scalie Crocodile.
At once came forth whatever creeps the ground,

Insect or Worme; those wav'd thir limber fans
 For wings, and smallest Lineaments exact
 In all the Liveries dect of Summers pride
 With spots of Gold and Purple, azure and green:
 These as a line thir long dimension drew,
 Streaking the ground with sinuous trace; not all
 Minims of Nature; some of Serpent kinde
 Wondrous in length and corpulence involv'd
 Thir Snakie foulds, and added wings. First crept
 The Parsimonious Emmet, provident
 Of future, in small room large heart enclos'd,
 Pattern of just equalitie perhaps
 Hereafter, join'd in her popular Tribes
 Of Commonaltie: swarming next appeer'd
 The Femal Bee that feeds her Husband Drone
 Deliciously, and builds her waxen Cells
 With Honey stor'd: the rest are numberless,
 And thou thir Natures know'st, and gav'st them Names,
 Needlest to thee repeaed; nor unknown
 The Serpent suttl'st Beast of all the field,
 Of huge extent somtimes, with brazen Eyes
 And hairie Main terrific, though to thee
 Not noxious, but obedient at thy call.
 Now Heav'n in all her Glorie shon, and rowld
 Her motions, as the great first-Movers hand
 First wheeld thir course; Earth in her rich attire

Consummate lovly smil'd; Aire, Water, Earth,
By Fowl, Fish, Beast, was flown, was swum, was walkt
Frequent; and of the Sixt day yet remain'd;
There wanted yet the Master work, the end
Of all yet don; a Creature who not prone
And Brute as other Creatures, but endu'd
With Sanctitie of Reason, might erect
His Stature, and upright with Front serene
Govern the rest, self-knowing, and from thence
Magnanimous to correspond with Heav'n,
But grateful to acknowledge whence his good
Descends, thither with heart and voice and eyes
Directed in Devotion, to adore
And worship God Supream, who made him chief
Of all his works: therefore the Omnipotent
Eternal Father (For where is not hee
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 Fowle of Sea and Aire,
Beast of the Field, and over all the Earth,
And every creeping thing that creeps the ground.
This said, he formd thee, ADAM, thee O Man
Dust of the ground, and in thy nostrils breath'd
The breath of Life; in his own Image hee

Created thee, in the Image of God
Express, and thou becam'st a living Soul.
Male he created thee, but thy consort
Femal for Race; then bless'd Mankinde, and said,
Be fruitful, multiplie, and fill the Earth,
Subdue it, and throughout Dominion hold
Over Fish of the Sea, and Fowle of the Aire,
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 thir pleasant fruit for food
Gave thee, all sorts are here that all th' Earth yeelds,
Varietie without end; but of the Tree
Which tasted works knowledge of Good and Evil,
Thou mai'st not; in the day thou eat'st, thou di'st;
Death is the penaltie impos'd, beware,
And govern well thy appetite, least sin
Surprise thee, and her black attendant Death.
Here finish'd hee, and all that he had made
View'd, and behold all was entirely good;
So Ev'n and Morn accomplish'd the Sixt day:
Yet not till the Creator from his work
Desisting, though unwearied, up returnd

Up to the Heav'n of Heav'ns his high abode,
Thence to behold this new created World
Th' addition of his Empire, how it shew'd
In prospect from his Throne, how good, how faire,
Answering his great Idea. Up he rode
Followd with acclamation and the sound
Symphonious of ten thousand Harpes that tun'd
Angelic harmonies: the Earth, the Aire
Resounded, (thou remember'st, for thou heardst)
The Heav'ns and all the Constellations rung,
The Planets in thir stations list'ning stood,
While the bright Pomp ascended jubilant.
Open, ye everlasting Gates, they sung,
Open, ye Heav'ns, your living dores; let in
The great Creator from his work returnd
Magnificent, his Six days work, a World;
Open, and henceforth oft; for God will deigne
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 Heav'n,
That open'd wide her blazing Portals, led
To Gods Eternal house direct the way,
A broad and ample rode, whose dust is Gold
And pavement Starrs, as Starrs to thee appeer,

Seen in the Galaxie, that Milkie way
Which nightly as a circling Zone thou seest
Pouderd with Starrs. And now on Earth the Seaventh
Eev'ning arose in EDEN, for the Sun
Was set, and twilight from the East came on,
Forerunning Night; when at the holy mount
Of Heav'ns high-seated top, th' Impereal Throne
Of Godhead, fixt for ever firm and sure,
The Filial Power arriv'd, and sate him down
With his great Father (for he also went
Invisible, yet staid (such priviledge
Hath Omnipresence) and the work ordain'd,
Author and end of all things, and from work
Now resting, bless'd and hallowd the Seav'nth 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, intermixt with Voice
Choral or Unison: of incense Clouds
Fuming from Golden Censers hid the Mount.
Creation and the Six dayes 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

Then from the Giant Angels; thee that day
Thy Thunders magnifi'd; but to create
Is greater then created to destroy.
Who can impair thee, mighty King, or bound
Thy Empire? easily the proud attempt
Of Spirits apostat and thir Counsels vaine
Thou hast repeld, while impiously they thought
Thee to diminish, and from thee withdraw
The number of thy worshippers. Who seekes
To lessen thee, against his purpose serves
To manifest the more thy might: his evil
Thou usest, and from thence creat'st more good.
Witness this new-made World, another Heav'n
From Heaven Gate not farr, founded in view
On the cleer HYALINE, the Glassie Sea;
Of amplitude almost immense, with Starr's
Numerous, and every Starr perhaps a World
Of destind habitation; but thou know'st
Thir seasons: among these the seat of men,
Earth with her nether Ocean circumfus'd,
Thir pleasant dwelling place. Thrice happie men,
And sons of men, whom God hath thus advanc't,
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 happie if they know
Thir happiness, and persevere upright.

So sung they, and the Empyrean rung,
With HALLELUIAHS: Thus was Sabbath kept.
And thy request think now fulfill'd, that ask'd
How first this World and face of things began,
And what before thy memorie was don
From the beginning, that posteritie
Informd by thee might know; if else thou seekst
Aught, not surpassing human measure, say.

To whom thus ADAM gratefully repli'd.
What thanks sufficient, or what recompence
Equal have I to render thee, Divine
Hystorian, who thus largely hast allayd
The thirst I had of knowledge, and voutsaft
This friendly condescension to relate
Things else by me unsearchable, now heard
VVith wonder, but delight, and, as is due,
With glorie attributed to the high
Creator; some thing yet of doubt remaines,
VVhich onely thy solution can resolve.
VVhen I behold this goodly Frame, this VWorld
Of Heav'n and Earth consisting, and compute,
Thir magnitudes, this Earth a spot, a graine,

An Atom, with the Firmament compar'd
And all her numberd Starrs, that seem to rowle
Spaces incomprehensible (for such
Thir distance argues and thir swift return
Diurnal) meerly to officiate light
Round this opacous Earth, this punctual spot,
One day and night; in all thir 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 appeers, and on thir Orbs impose
Such restless revolution day by day
Repeated, while the sedentarie Earth,
That better might with farr less compass move,
Serv'd by more noble then her self, attaines
Her end without least motion, and receaves,
As Tribute such a sumless journey brought
Of incorporeal speed, her warmth and light;
Speed, to describe whose swiftness Number failes.

So spake our Sire, and by his count'nance seemd
Entring on studious thoughts abstruse, which EVE
Perceaving where she sat retir'd in sight,
With lowliness Majestic from her seat,

And Grace that won who saw to wish her stay,
Rose, and went forth among her Fruits and Flours,
To visit how they prosper'd, bud and bloom,
Her Nurserie; they at her coming sprung
And toucht by her fair tendance gladlier grew.
Yet went she not, as not with such discourse
Delighted, or not capable her eare
Of what was high: such pleasure she reserv'd,
ADAM relating, she sole Auditress;
Her Husband the Relater she preferr'd
Before the Angel, and of him to ask
Chose rather; hee, she knew would intermix
Grateful digressions, and solve high dispute
With conjugal Caresses, from his Lip
Not Words alone pleas'd her. O when meet now
Such pairs, in Love and mutual Honour joyn'd?
With Goddess-like demeanour forth she went;
Not unattended, for on her as Queen
A pomp of winning Graces waited still,
And from about her shot Darts of desire
Into all Eyes to wish her still in sight.
And RAPHAEL now to ADAM's doubt propos'd
Benevolent and facil thus repli'd.

To ask or search I blame thee not, for Heav'n
Is as the Book of God before thee set,

Wherein to read his wondrous Works, and learne
His Seasons, Hours, or Days, or Months, or Yeares:
This to attain, whether Heav'n move or Earth,
Imports not, if thou reck'n 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 Heav'ns
Hath left to thir disputes, perhaps to move
His laughter at thir quaint Opinions wide
Hereafter, when they come to model Heav'n
And calculate the Starrs, how they will weild
The mightie frame, how build, unbuild, contrive
To save appeerances, how gird the Sphear
With Centric and Eccentric scribl'd o're,
Cycle and Epicycle, Orb in Orb:
Alreadie by thy reasoning this I guess,
Who art to lead thy ofspring, and supposest
That Bodies bright and greater should not serve
The less not bright, nor Heav'n such journies run,
Earth sitting still, when she alone receaves
The benefit: consider first, that Great
Or Bright inferrs not Excellence: the Earth
Though, in comparison of Heav'n, so small,
Nor glistering, may of solid good containe

More plenty then the Sun that barren shines,
Whose vertue on it self workes no effect,
But in the fruitful Earth; there first receavd
His beams, unactive else, thir vigor find.
Yet not to Earth are those bright Luminaries
Officious, but to thee Earths habitant.
And for the Heav'ns wide Circuit, let it speak
The Makers high magnificence, who built
So spacious, and his Line stretcht out so farr;
That Man may know he dwells not in his own;
An Edifice too large for him to fill,
Lodg'd in a small partition, and the rest
Ordain'd for uses to his Lord best known.
The swiftness of those Circles attribute,
Though numberless, to his Omnipotence,
That to corporeal substances could adde
Speed almost Spiritual; mee thou thinkst not slow,
Who since the Morning hour set out from Heav'n
Where God resides, and ere mid-day arriv'd
In EDEN, distance inexpressible
By Numbers that have name. But this I urge,
Admitting Motion in the Heav'ns, to shew
Invalid that which thee to doubt it mov'd;
Not that I so affirm, though so it seem
To thee who hast thy dwelling here on Earth.
God to remove his wayes from human sense,

Plac'd Heav'n from Earth so farr, that earthly sight,
If it presume, might erre in things too high,
And no advantage gaine. What if the Sun
Be Center to the World, and other Starrs
By his attractive vertue and thir own
Incited, dance about him various rounds?
Thir wandring course now high, now low, then hid,
Progressive, retrograde, or standing still,
In six thou seest, and what if sev'nth to these
The Planet Earth, so stedfast though she seem,
Insensibly three different Motions move?
Which else to several Sphears thou must ascribe,
Mov'd contrarie with thwart obliquities,
Or save the Sun his labour, and that swift
Nocturnal and Diurnal rhomb suppos'd,
Invisible else above all Starrs, the Wheele
Of Day and Night; which needs not thy beleefe,
If Earth industrious of her self fetch Day
Travelling East, and with her part averse
From the Suns beam meet Night, her other part
Still luminous by his ray. What if that light
Sent from her through the wide transpicuous aire,
To the terrestrial Moon be as a Starr
Enlightning her by Day, as she by Night
This Earth? reciprocal, if Land be there,
Feilds and Inhabitants: Her spots thou seest

As Clouds, and Clouds may rain, and Rain produce
Fruits in her soft'nd Soile, for some to eate
Allotted there; and other Suns perhaps
With thir attendant Moons thou wilt descric
Communicating Male and Femal Light,
Which two great Sexes animate the World,
Stor'd in each Orb perhaps with some that live.
For such vast room in Nature unpossest
By living Soule, desert and desolate,
Onely to shine, yet scarce to contribute
Each Orb a glimps of Light, conveyd so farr
Down to this habitable, which returnes
Light back to them, is obvious to dispute.
But whether thus these things, or whether not,
Whether the Sun predominant in Heav'n
Rise on the Earth, or Earth rise on the Sun,
Hee from the East his flaming rode begin,
Or Shee from West her silent course advance
With inoffensive pace that spinning sleeps
On her soft Axle, while she paces Eev'n,
And bears thee soft with the smooth Air along,
Sollicit not thy thoughts with matters hid,
Leave them to God above, him serve and feare;
Of other Creatures, as him pleases best,
Wherever plac't, let him dispose: joy thou
In what he gives to thee, this Paradise

And thy faire EVE; Heav'n is for thee too high
To know what passes there; be lowlie wise:
Think onely what concernes thee and thy being;
Dream not of other Worlds, what Creatures there
Live, in what state, condition or degree,
Contented that thus farr hath been reveal'd
Not of Earth onely but of highest Heav'n.

To whom thus ADAM cleerd of doubt, repli'd.
How fully hast thou satisfi'd mee, pure
Intelligence of Heav'n, Angel serene,
And freed from intricacies, taught to live,
The easiest way, nor with perplexing thoughts
To interrupt the sweet of Life, from which
God hath bid dwell farr off all anxious cares,
And not molest us, unless we our selves
Seek them with wandring thoughts, and notions vaine.
But apt the Mind or Fancie is to roave
Uncheckt, and of her roaving is no end;
Till warn'd, or by experience taught, she learne,
That not to know at large of things remote
From use, obscure and suttile, 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 concerne

Unpractis'd, unprepar'd, and still to seek.
Therefore from this high pitch let us descend
A lower flight, and speak of things at hand
Useful, whence haply mention may arise
Of something not unseasonable to ask
By sufferance, and thy wonted favour deign'd.
Thee I have heard relating what was don
Ere my remembrance: now hear mee relate
My Storie, which perhaps thou hast not heard;
And Day is yet not spent; till then thou seest
How suttly to detain thee I devise,
Inviting thee to hear while I relate,
Fond, were it not in hope of thy reply:
For while I sit with thee, I seem in Heav'n,
And sweeter thy discourse is to my eare
Then Fruits of Palm-tree pleasantest to thirst
And hunger both, from labour, at the houre
Of sweet repast; they satiate, and soon fill,
Though pleasant, but thy words with Grace Divine
Imbu'd, bring to thir sweetness no satietie.

To whom thus RAPHAEL answer'd heav'nly meek.
Nor are thy lips ungraceful, Sire of men,
Nor tongue ineloquent; for God on thee
Abundantly his gifts hath also pour'd,
Inward and outward both, his image faire:

Speaking or mute all comliness and grace
Attends thee, and each word, each motion formes.
Nor less think wee in Heav'n of thee on Earth
Then of our fellow servant, and inquire
Gladly into the wayes 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 befell,
Bound on a voyage uncouth and obscure,
Farr on excursion toward the Gates of Hell;
Squar'd in full Legion (such command we had)
To see that none thence issu'd forth a spie,
Oremie, while God was in his work,
Least hee incenst at such eruption bold,
Destruction with Creation might have mixt.
Not that they durst without his leave attempt,
But us he sends upon his high behests
For state, as Sovran King, and to enure
Our prompt obedience. Fast we found, fast shut
The dismal Gates, and barricado'd strong;
But long ere our approaching heard within
Noise, other then the sound of Dance or Song,
Torment, and lowd lament, and furious rage.
Glad we return'd up to the coasts of Light
Ere Sabbath Eev'ning: so we had in charge.
But thy relation now; for I attend,

Pleas'd with thy words no less then thou with mine.

So spake the Godlike Power, and thus our Sire.
For Man to tell how human Life began
Is hard; for who himself beginning knew?
Desire with thee still longer to converse
Induc'd me. As new wak't from soundest sleep
Soft on the flourie herb I found me laid
In Balmie Sweat, which with his Beames the Sun
Soon dri'd, and on the reaking moisture fed.
Strait toward Heav'n my wondring Eyes I turnd,
And gaz'd a while the ample Skie, till rais'd
By quick instinctive motion up I sprung,
As thitherward endeavoring, and upright
Stood on my feet; about me round I saw
Hill, Dale, and shadie Woods, and sunnie Plaines,
And liquid Lapse of murmuring Streams; by these,
Creatures that livd, and movd, and walk'd, or flew,
Birds on the branches warbling; all things smil'd,
With fragrance and with joy my heart oreflow'd.
My self I then perus'd, and Limb by Limb
Survey'd, and sometimes went, and sometimes ran
With supple joints, as lively vigour led:
But who I was, or where, or from what cause,
Knew not; to speak I tri'd, and forthwith spake,
My Tongue obey'd and readily could name

What e're I saw. Thou Sun, said I, faire Light,
And thou enlight'nd Earth, so fresh and gay,
Ye Hills and Dales, ye Rivers, Woods, and Plaines,
And ye that live and move, fair Creatures, tell,
Tell, if ye saw, how came I thus, how here?
Not of my self; by some great Maker then,
In goodness and in power praeeminent;
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 then I know.
While thus I call'd, and stray'd I knew not whither,
From where I first drew Aire, and first beheld
This happie Light, when answer none return'd,
On a green shadie Bank profuse of Flours
Pensive I sate me down; there gentle sleep
First found me, and with soft oppression seis'd
My droused sense, untroubl'd, though I thought
I then was passing to my former state
Insensible, and forthwith to dissolve:
When suddenly stood at my Head a dream,
Whose inward apparition gently mov'd
My Fancy to believe I yet had being,
And livd: One came, methought, of shape Divine,
And said, thy Mansion wants thee, ADAM, rise,
First Man, of Men innumerable ordain'd
First Father, call'd by thee I come thy Guide

To the Garden of bliss, thy seat prepar'd.
So saying, by the hand he took me rais'd,
And over Fields and Waters, as in Aire
Smooth sliding without step, last led me up
A woodie Mountain; whose high top was plaine,
A Circuit wide, enclos'd, with goodliest Trees
Planted, with Walks, and Bowers, that what I saw
Of Earth before scarce pleasant seemd. Each Tree
Load'n with fairest Fruit, that hung to the Eye
Tempting, stirr'd in me sudden appetite
To pluck and eate; whereat I wak'd, and found
Before mine Eyes all real, as the dream
Had lively shadowd: Here had new begun
My wandring, had not hee who was my Guide
Up hither, from among the Trees appeer'd,
Presence Divine. Rejoycing, but with aw
In adoration at his feet I fell
Submiss: he rear'd me, & Whom thou soughtst I am,
Said mildely, Author of all this thou seest
Above, or round about thee or beneath.
This Paradise I give thee, count it thine
To Till and keep, and of the Fruit to eate:
Of every Tree that in the Garden growes
Eate freely with glad heart; fear here no dearth:
But of the Tree whose operation brings
Knowledg 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 warne thee, shun to taste,
And shun the bitter consequence: for know,
The day thou eat'st thereof, my sole command
Transgrest, inevitably thou shalt dye;
From that day mortal, and this happie State
Shalt loose, expell'd from hence into a World
Of woe and sorrow. Sternly he pronounc'd
The rigid interdiction, which resounds
Yet dreadful in mine eare, though in my choice
Not to incur; but soon his cleer aspect
Return'd and gracious purpose thus renew'd.
Not onely 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 Aire, Beast, Fish, and Fowle.
In signe whereof each Bird and Beast behold
After thir kindes; I bring them to receave
From thee thir Names, and pay thee fealtie
With low subjection; understand the same
Of Fish within thir watry residence,
Not hither summond, since they cannot change
Thir Element to draw the thinner Aire.
As thus he spake, each Bird and Beast behold
Approaching two and two, These cowering low

With blandishment, each Bird stoop'd on his wing.
I nam'd them, as they pass'd, and understood
Thir Nature, with such knowledg God endu'd
My sudden apprehension: but in these
I found not what me thought I wanted still;
And to the Heav'nly vision thus presum'd.

O by what Name, for thou above all these,
Above mankinde, or aught then mankinde higher,
Surpassest farr 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 mee
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 bright'nd, thus repli'd.

What call'st thou solitude, is not the Earth
With various living creatures, and the Aire
Replenisht, and all these at thy command
To come and play before thee, know'st thou not
Thir language and thir wayes, they also know,
And reason not contemptibly; with these

Find pastime, and beare rule; thy Realm is large.
So spake the Universal Lord, and seem'd
So ordering. I with leave of speech implor'd,
And humble deprecation thus repli'd.

Let not my words offend thee, Heav'nly Power,
My Maker, be propitious while I speak.
Hast thou not made me here thy substitute,
And these inferiour farr beneath me set?
Among unequals what societie
Can sort, what harmonie or true delight?
Which must be mutual, in proportion due
Giv'n and receiv'd; but in disparitie
The one intense, the other still remiss
Cannot well suite 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 rejoyce
Each with thir kinde, Lion with Lioness;
So fitly them in pairs thou hast combin'd;
Much less can Bird with Beast, or Fish with Fowle
So well converse, nor with the Ox the Ape;
Wors then can Man with Beast, and least of all.

Whereto th' Almighty answer'd, not displeas'd.

A nice and subtle happiness I see
Thou to thy self proposest, in the choice
Of thy Associates, ADAM, and wilt taste
No pleasure, though in pleasure, solitarie.
What thinkst thou then of mee, and this my State,
Seem I to thee sufficiently possest
Of happiness, or not? who am alone
From all Eternitie, for none I know
Second to mee or like, equal much less.
How have I then with whom to hold converse
Save with the Creatures which I made, and those
To me inferiour, infinite descents
Beneath what other Creatures are to thee?

He ceas'd, I lowly answer'd. To attaine
The highth and depth of thy Eternal wayes
All human thoughts come short, Supream of things;
Thou in thy self art perfet, and in thee
Is no deficiencie found; not so is Man,
But in degree, the cause of his desire
By conversation with his like to help,
Or solace his defects. No need that thou
Shouldst propagat, 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 multipli'd,
In unitie defective, which requires
Collateral love, and deerest amitie.
Thou in thy secrecie although alone,
Best with thy self accompanied, seek'st not
Social communication, yet so pleas'd,
Canst raise thy Creature to what highth thou wilt
Of Union or Communion, deifi'd;
I by conversing cannot these erect
From prone, nor in thir wayes complacence find.
Thus I embold'nd spake, and freedom us'd
Permissive, and acceptance found, which gain'd
This answer from the gracious voice Divine.

Thus farr to try thee, ADAM, I was pleas'd,
And finde thee knowing not of Beasts alone,
Which thou hast rightly nam'd, but of thy self,
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 spak'st,
Knew it not good for Man to be alone,
And no such companie as then thou saw'st
Intended thee, for trial onely brought,
To see how thou could'st judge of fit and meet:

What next I bring shall please thee, be assur'd,
Thy likeness, thy fit help, thy other self,
Thy wish, exactly to thy hearts desire.

Hee ended, or I heard no more, for now
My earthly by his Heav'nly overpowerd,
Which it had long stood under, streind to the highth
In that celestial Colloquie sublime,
As with an object that excels the sense,
Dazl'd and spent, sunk down, and sought repair
Of sleep, which instantly fell on me, call'd
By Nature as in aide, and clos'd mine eyes.
Mine eyes he clos'd, but op'n left the Cell
Of Fancie my internal sight, by which
Abstract as in a transe methought I saw,
Though sleeping, where I lay, and saw the shape
Still glorious before whom awake I stood;
Who stooping op'nd my left side, and took
From thence a Rib, with cordial spirits warme,
And Life-blood streaming fresh; wide was the wound,
But suddenly with flesh fill'd up & heal'd:
The Rib he formd and fashond with his hands;
Under his forming hands a Creature grew,
Manlike, but different sex, so lovely faire,
That what seemd fair in all the World, seemd now
Mean, or in her summd up, in her containd

And in her looks, which from that time infus'd
Sweetness into my heart, unfelt before,
And into all things from her Aire inspir'd
The spirit of love and amorous delight.
She disappeerd, and left me dark, I wak'd
To find her, or for ever to deplore
Her loss, and other pleasures all abjure:
When out of hope, behold her, not farr off,
Such as I saw her in my dream, adornd
With what all Earth or Heaven could bestow
To make her amiable: On she came,
Led by her Heav'nly Maker, though unseen,
And guided by his voice, nor uninformd
Of nuptial Sanctitie and marriage Rites:
Grace was in all her steps, Heav'n in her Eye,
In every gesture dignitie and love.
I overjoyd could not forbear aloud.

This turn hath made amends; thou hast fulfill'd
Thy words, Creator bounteous and benigne,
Giver of all things faire, but fairest this
Of all thy gifts, nor enviest. I now see
Bone of my Bone, Flesh of my Flesh, my Self
Before me; Woman is her Name, of Man
Extracted; for this cause he shall forgoe
Father and Mother, and to his Wife adhere;

And they shall be one Flesh, one Heart, one Soule.

She heard me thus, and though divinely brought,
Yet Innocence and Virgin Modestie,
Her vertue and the conscience of her worth,
That would be woo'd, and not unsought be won,
Not obvious, not obtrusive, but retir'd,
The more desirable, or to say all,
Nature her self, 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 Majestie approv'd
My pleaded reason. To the Nuptial Bowre
I led her blushing like the Morn: all Heav'n,
And happie Constellations on that houre
Shed thir selectest influence; the Earth
Gave sign of gratulation, and each Hill;
Joyous the Birds; fresh Gales and gentle Aires
Whisper'd it to the Woods, and from thir wings
Flung Rose, flung Odours from the spicie Shrub,
Disporting, till the amorous Bird of Night
Sung Spousal, and bid haste the Eevning Starr
On his Hill top, to light the bridal Lamp.
Thus I have told thee all my State, and brought
My Storie to the sum of earthly bliss
Which I enjoy, and must confess to find

In all things else delight indeed, but such
As us'd or not, works in the mind no change,
Nor vehement desire, these delicacies
I mean of Taste, Sight, Smell, Herbs, Fruits, & Flours,
Walks, and the melodie of Birds; but here
Farr otherwise, transported I behold,
Transported touch; here passion first I felt,
Commotion strange, in all enjoyments else
Superiour and unmov'd, here onely weake
Against the charm of Beauties powerful glance.
Or Nature faild in mee, and left some part
Not proof enough such Object to sustain,
Or from my side subducting, took perhaps
More then enough; at least on her bestow'd
Too much of Ornament, in outward shew
Elaborate, of inward less exact.
For well I understand in the prime end
Of Nature her th' inferiour, in the mind
And inward Faculties, which most excell,
In outward also her resembling less
His Image who made both, and less expressing
The character of that Dominion giv'n
O're other Creatures; yet when I approach
Her loveliness, so absolute she seems
And in her self compleat, so well to know
Her own, that what she wills to do or say,

Seems wisest, vertuousest, discreetest, best;
All higher knowledge in her presence falls
Degraded, Wisdom in discourse with her
Looses discount'nanc't, and like folly shewes;
Authoritie and Reason on her waite,
As one intended first, not after made
Occasionally; and to consummate all,
Greatness of mind and nobleness thir seat
Build in her loveliest, and create an awe
About her, as a guard Angelic plac't.
To whom the Angel with contracted brow.

Accuse not Nature, she hath don her part;
Do thou but thine, and be not diffident
Of Wisdom, she deserts thee not, if thou
Dismiss not her, when most thou needst her nigh,
By attributing overmuch to things
Less excellent, as thou thy self perceav'st.
For what admir'st thou, what transports thee so,
An outside? fair no doubt, and worthy well
Thy cherishing, thy honouring, and thy love,
Not thy subjection: weigh with her thy self;
Then value: Oft times nothing profits more
Then self-esteem, grounded on just and right
Well manag'd; of that skill the more thou know'st,
The more she will acknowledge thee her Head,

And to realities yeild all her shows;
Made so adorn for thy delight the more,
So awful, that with honour thou maist 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 voutsaft
To Cattel and each Beast; which would not be
To them made common & divulg'd, if aught
Therein enjoy'd were worthy to subdue
The Soule of Man, or passion in him move.
What higher in her societie thou findest
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 heav'nly Love thou maist ascend,
Not sunk in carnal pleasure, for which cause
Among the Beasts no Mate for thee was found.

To whom thus half abash't ADAM repli'd.
Neither her out-side formd so fair, nor aught
In procreation common to all kindes
(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, mixt with Love
And sweet compliance, which declare unfeign'd
Union of Mind, or in us both one Soule;
Harmonie to behold in wedded pair
More grateful then harmonious sound to the eare.
Yet these subject not; I to thee disclose
What inward thence I feel, not therefore foild,
Who meet with various objects, from the sense
Variously representing; yet still free
Approve the best, and follow what I approve.
To love thou blam'st me not, for love thou saist
Leads up to Heav'n, is both the way and guide;
Bear with me then, if lawful what I ask;
Love not the heav'nly Spirits, and how thir Love
Express they, by looks onely, or do they mix
Irradiance, virtual or immediate touch?

To whom the Angel with a smile that glow'd
Celestial rosie red, Loves proper hue,
Answer'd. Let it suffice thee that thou know'st
Us happie, 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, joynt, or limb, exclusive barrs:
Easier then 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 Earths green Cape and verdant Isles
HESPEREAN sets, my Signal to depart.
Be strong, live happie, and love, but first of all
Him whom to love is to obey, and keep
His great command; take heed least Passion sway
Thy Judgement to do aught, which else free Will
Would not admit; thine and of all thy Sons
The weal or woe in thee is plac't; beware.
I in thy persevering shall rejoyce,
And all the Blest: stand fast; to stand or fall
Free in thine own Arbitrement it lies.
Perfet within, no outward aid require;
And all temptation to transgress repel.

So saying, he arose; whom ADAM thus
Follow'd with benediction. Since to part,
Go heavenly Guest, Ethereal Messenger,
Sent from whose sovran goodness I adore.
Gentle to me and affable hath been
Thy condescension, and shall be honour'd ever

With grateful Memorie: thou to mankind
Be good and friendly still, and oft return.

So parted they, the Angel up to Heav'n
From the thick shade, and ADAM to his Bowre.

THE END OF THE SEVENTH BOOK.