No. 327.
[ADDISON.]
Saturday, March 15.

Major menio, motto motto motto.—Vig.

W'e were told in the foregoing Book how the Evil Spirit practised upon Eve as she lay asleep, in order to inspire her with Thoughts of Vanity, Pride, and Apeation. The Author, who shews a wonderful Art throughout his whole Poem, in preparing the Reader for the several Occurrences that arise in the abovementioned Circumstance, in the First Part of the Fifth Book, Adam upon his Awakening finds Eve still asleep, with an unusual Discomposure in her Looks. The Picture in which he represents her is described with a Tenderness not to be expressed.

...
The Morning Hymn is written in imitation of one of those Psalms, where, in the Overflowings of Gratitude and Praise, the Psalmist calls not only upon the Angels, but upon the most conspicuous Parts of the Domestic Creation, to join with him in excelling their Common Maker. Invocations of this Nature fill the Mind with glorious Ideas of God's Works, and awaken that divine Enthusiasm, which is so natural to Devotion.

But if this Calling upon the chief Parts of Nature, is at all Times a proper Kind of Worship it was in a particular Manner suitable to our first Parents, who had the Creation fresh upon their Minds, and had not seen the various Dispensations of Providence, nor consequently could be acquainted with those many Topics of Praise which might afford Matter to the Devotions of their P_areas. I need not remark the beautiful Spirit of Poetry, which runs through this whole Hymn, nor the Holiness of that Resolution with which it concludes.

Having already mentioned those Speeches which are assigned to the Persons in this Poem. I proceed to the Description which the Poet gives of Raphael. His Departure from before the Throne, and his Flight from the Chair of Angels, is finely imagined. As Milton every where fills his Poem with Circumstances that are marvellous and astonishing, he describes the State of Heaven as framed after such a Manner, that we are to expect of it self upon the Approaches of the Angel who was to pass through it.

The Poet here seems to have regarded two or three Passages in the 18th Psalm as that in particular, where speaking of Vitalis, He says, that he had made twenty Tripodes running on Golden Wheels, which,
upon Occasion, might go of themselves to the Assembly of the Gods, and when there was no more Life for them, return again after the same manner. Scylla, the Foul Calypso, has used me severely upon this Point, as I am pleased to determine, whether in this Particular of Homer, the Marvelous does not lose Sight of the Probable. As the miraculous Workmanship of Milton's Gods is not so extraordinary as this of the Tragedians, so I am persuaded he would not have mentioned it had not been supported in it by a Passage in the Scripture, which speaks of Wheels in Heaven that had Life in them, and moved of themselves, or stood still, in Conformity with the Choruses, whose they accompanied.

There is no Question but Milton had this Circumstance in his Thoughts, because in the following Book he describes the Chariot of the Messiah with living Wheels, according to the Plan in Ezekiel's Vision.

Forth would the whirlwind wind
The Chariot of Peoples daily,
Fronting thick Seasons, wheel within wheel withdrawn.
It will run on with Spirit.

I question not but Esau, and the two Daughters, who are for vindicating every thing that is cenmore in Homer, by something past in Holy Writ, would have been very well pleased had they thought of constructing Voltair's Tragedy with Ezekiel's Wheels.

Raphel's Descent to the Earth, with the Figure of his Person, is represented in very lively Colours. Several of the French, Italian, and English Poets have given a View to their Imaginations in the Description of Angels; but I do not remember to have met with any so Easily drawn, and so conformable to the Notions which are given of them in Scripture, as this in Milton. After having set forth in all his heavenly Panegyric, and represented him as allighting upon the Earth, the Poet concludes his Description with a Circumstance, which is altogether new, and imagined with the greatest Strength of Fancy.
The Spectator

No. 327. Saturday, March 17.

He that followed Montesquieu Rosier's Method, in my Society, first Paper on Milton, stood there and the Action of Paradise. Lost from the Beginning of Ezekiel's Speech in this Book, as he supposes the Action of the Mind to begin in the second Book of that Poem, could lose many Persons for my dwelling the Action of the Almighty, rather than from its immediate Beginning in the first Book, than from its remote Beginning in the second, and show why I have considered the seeking of Troy as an Episode, according to the common Acceptation of that Word. But as this would be a dry uninteresting Piece of Criticism, and perhaps unnecessary to those who have read my first Paper, I shall not enlarge upon it. Whichever of the Notions be true, the Unity of Milton's Action is preserved according to either of them; whether we consider the Fall of Man in its immediate Beginning, or proceeding from the Resolutions taken in the infernal Council, or in its more remote Beginning, or proceeding from the first Result of the Angels in Heaven. The Occasion which Milton assigns for this Result, as it is founded on Hints in Holy Writ, and on the Opinion of some great Writers, so it was the most proper that the Poet could have made use of.

The Result in Heaven is described with great Power of Imagination and a fine Variety of Circumstances. The learned Reader cannot but please with the Poet's imitation of Homer in the last of the following Lunes.

At length into the deeps of the North
There cries, and Satan took his direction
With a high and triumphal look, and a shout
On a Mountain, with Purrencies and Terrace
The lower General, and forth from the Gorge
To the foot of Mount, with thoughts of God,
To the atoms of the Heavens. He is
The Poet of great Letters, we say
Homer mentions Persons and Things in which he tells us in the Language of the Gods are call'd by different Names, from those they are by in the Language of Mortals; Milton has imitated him with his usual Judgment in this particular.

He is then, the Author of this grand Poem, the Part of Adam, who Friday, March 17.

327. was the only Spirit that in the infinite Host of Angels preserved his Allegiance to his Maker, and exhibited to us a noble Moral of religious Singularity. The Zeal of the Presbyterian breaks forth in a becoming Worthy of Sentiments and Expressions, as the Character which is given of him describes that generous Spirit and incorruptible which stronę heroick Virtue. The Author, with the Tenderness of his Heart, signed it as a Pattern to those who live among Mankind in their present State of Despotism and Corruption.

So spake the Spirit Abel spirit-bound.
Among the Nations, faithful only to thee.
Among innumerable gods, unmoved;
Inhabited, unshaken, invincible.
In Loyalty he kept his Lord, his Salmus;
For Numbers, for Example with him rugged
Wise, and wise, and wise, and wise, and wise,
Wise from Truth, or change his constant goal.
Loyal, strong, with strong, with strong, with strong,
Strong, with strong, with strong, with strong, with strong.

And with reason, and with reason, and with reason.

On these proofs they're not with Distraction deceived.

No. 328. Monday, March 17.

'Ver S. SPECTATOR.

5 I believe this is the first Complaint that ever was made to you of this Nature; so you are the first person I ever could prevail upon my self to lay it before. When I set you I have a healthy Vigorous Constitution, a very vigorous body, and I am married to a very vigorous Woman, who neither wants the good Nature, and by whom I have a numerous Church to perpetuate my Family, you will naturally conclude me a happy Man. But notwithstanding these promises, appearances, I am so far from it, that the prospect of being void and empty, by a Sort of Extirpation which late Years is in a less Degree erect every fashionable Family, deprives me of all the wants of my Life, and renders me the most anxious miserable