

greatest part in his downfall, had made one step into the world. But such elevations are the natural consequences of an exact prudence, a calm courage, a well-governed temper, a patient ambition, and an affable behaviour. These arts, as they were the steps to his greatness, so they are the pillars of it now it is raised. To this, her glorious son, GREAT-BRITAIN is indebted for the happy conduct of her arms, in whom she can boast, that she has produced a man formed by Nature to lead a nation of Heroes.



N° 6.

Saturday, April 23, 1709.

S T E E L E.

*Quicquid agunt homines——**nostri est farrago libelli.*

Juv. Sat. i. 85, 86.

“Whate’er men do, or say, or think, or dream,
 “Our medley Paper seizes for its theme.” P.

WILL’s Coffee-house, April 22.

I AM just come from visiting SAPPHO*, a
 fine Lady, who writes verses, sings, dances,
 and

* SAPPHO, whoever she was, makes her appearance again
 in TATLER N° 40. As she is there represented to greater
 advantage,

and can say and do whatever she pleases, without the imputation of any thing that can injure her character; for she is so well known to have no passion but self love; or folly, but affectation; that now, upon any occasion, they only cry, "It is her way!" and, "That is so like her!" without farther reflection. As I came into the room, she cries, "Oh! Mr. BICKERSTAFF, I am utterly undone; I have broke that pretty Italian fan I shewed you when you were here last, wherein were so admirably drawn our first parents in Paradise, asleep in each other's arms. But there is such an affinity between painting and poetry, that I have been improving the images which were raised by that picture, by reading the same representation in two of our greatest poets. Look you, here are the same passages in Milton and in Dryden. All Milton's thoughts are wonderfully just and natural, in that inimitable description which Adam makes of himself in the eighth book of Paradise Lost. But there is none of them finer than that contained in the following lines, where he tells us his thoughts, when he was falling asleep a little after the creation:

advantage, it would seem as if STEELE had meant to obviate some objection to what is said of her here. The *embellishments*, *exaggerations*, &c. introduced into characters not entirely fictitious, in order to exhibit them in *caricatura*, or to screen them from notoriety, made it at the time of publication, not easy, and make it now more difficult, to apply them with certainty to the real persons intended.

E 4

While

While thus I call'd, and stray'd I knew not whither,
 From whence I first drew air, and first beheld
 This happy light; when answer none return'd,
 On a green shady bank, profuse of flowers,
 Pensive I sat me down, there gentle sleep
 First found me, and with soft oppression seiz'd
 My drowned sense, untroubled, though I thought
 I then was passing to my former state
 Insensible, and forthwith to dissolve*.

But now I cannot forgive this odious thing,
 this Dryden, who, in his "State of Inno-
 " cence," has given my great grandmother
 Eve the same apprehension of annihilation
 on a very different occasion; as Adam pro-
 nounces it of himself, when he was seized with
 a pleasing kind of stupor and deadness, Eve
 fancies herself falling away, and dissolving in
 the hurry of a rapture. However, the verses
 are very good, and I do not know but what she
 says may be natural; I will read them:

When your kind eyes look'd languishing on mine,
 And wreathing arms did soft embraces join;
 A doubtful trembling seiz'd me first all o'er,
 Then wishes, and a warmth unknown before;
 What follow'd was all ecstasy and trance,
 Immortal pleasures round my swimming eyes did
 dance,
 And speechless joys, in whose sweet tumults tost,
 I thought my breath and my new being lost.

* "Paradise Lost," b. viii. 283.

She

She went on, and said a thousand good things at random, but so strangely mixed, that you would be apt to say, all her wit is mere good luck, and not the effect of reason and judgement. When I made my escape hither, I found a gentleman playing the critic on two other great poets, even Virgil and Homer*. He was observing, that Virgil is more judicious than the other in the epithets he gives his Hero. Homer's usual epithet, said he, is Πόδας ὠχὺς, or Ποδάρκης, and his indiscretion has been often railled by the critics, for mentioning

* ADDISON, on reading here this curious remark upon *Virgil*, which he himself had communicated to STEELE, instantly discovered that his friend was the Author of the TATLER, to which he very soon after became a principal contributor. He was at this time in Ireland, Secretary to Lord WHARTON; and returned to England with the Lord Lieutenant, the 8th of September following, A. D. 1709. TICKELL's Pref. to ADDISON's Works.

ADDISON probably mentioned this in the way of railery to his friend Captain STEELE. The epithet *Dux* of the feminine as well as of the masculine gender, seems applied, or is certainly applicable to DIDO in the cave, as well as in the speech of JUNO, and in the narrative of VIRGIL, *Æn. lib. I. l. 368*. However this may be, there is an equal beauty and propriety in the poet's dropping on the occasion of the meeting in the cave, his usual epithets of *Pater* and *Pius*, using simply the term *Trojanus*, by which he degrades his hero to a mere man. Whatever might be the case in the reign of Q. Anne, or since, certainly in the days of ÆNEAS and VIRGIL, history does not brand the military character with the imputation of manners so irreconcilable to the chastity of a pious man or the gravity of a father of a people, as to warrant a promiscuous indiscriminating censure in this kind.

the

the nimbleness of foot in Achilles, though he describes him standing, sitting, lying down, fighting, eating, drinking, or in any other circumstance, however foreign or repugnant to speed and activity. Virgil's common epithet to Æneas is *Pius*, or *Pater*. I have therefore considered, said he, what passage there is in any of his Hero's actions, where either of these appellations would have been most proper, to see if I could catch him at the same fault with Homer: and this, I think, is his meeting with Dido in the cave, where *Pius* Æneas would have been absurd, and *Pater* Æneas a burlesque: the poet therefore wisely dropped them both for *Dux Trojanus*; which he has repeated twice in Juno's speech, and his own narration: for he very well knew, a loose action might be consistent enough with the usual manners of a soldier, though it became neither the chastity of a pious man, nor the gravity of the father of a people.

GRECIAN Coffee-house, April 22.

While other parts of the town are amused with the present actions, we generally spend the evening at this table in enquiries into antiquity, and think any thing *news* which gives us new knowledge. Thus we are making a very pleasant entertainment to ourselves, in putting the actions of HOMER'S ILIAD into an exact Journal.

This



This poem is introduced by Chryses, King of Chryseïs and priest of Apollo, who comes to re-demand his daughter, who had been carried off at the taking of that city, and given to Agamemnon for his part of the booty. The refusal he received enrages Apollo, who for nine days showered down darts upon them, which occasioned the pestilence.

The tenth day Achilles assembled the council, and encourages Calcas to speak for the surrender of Chryseïs, to appease Apollo. Agamemnon and Achilles storm at one another, notwithstanding which, Agamemnon will not release his prisoner, unless he has Briseïs in her stead. After long contestations, wherein Agamemnon gives a glorious character of Achilles's valour, he determines to restore Chryseïs to her father, and sends two heralds to fetch away Briseïs from Achilles, who abandons himself to sorrow and despair. His mother Thetis comes to comfort him under his affliction, and promises to represent his sorrowful lamentation to Jupiter: but he could not attend to it; for, the evening before, he had appointed to divert himself for two days beyond the seas with the harmless Ethiopians.

It was the twenty-first day after Chryseïs's arrival at the camp, that Thetis went very early to demand an audience of Jupiter. The means he used to satisfy her were, to persuade the Greeks to attack the Trojans; that so they might perceive the consequence of contemning Achilles,

Achilles, and the miseries they suffer, if he does not head them. The next night he orders Agamemnon, in a dream, to attack them; who was deceived with the hopes of obtaining a victory, and also taking the city, without sharing the honour with Achilles.

On the twenty-second in the morning he assembles the council, and having made a feint of raising the siege and retiring, he declares to them his dream; and, together with Nestor and Ulysses, resolves on an engagement.

This was the twenty-third day, which is full of incidents, and which continues from almost the beginning of the second canto to the eighth. The armies being then drawn up in view of one another, Hector brings it about that Menelaus and Paris, the two persons concerned in the quarrel, should decide it by a single combat, which tending to the advantage of Menelaus, was interrupted by a cowardice infused by Minerva: then both armies engage, where the Trojans have the disadvantage; but being afterwards animated by Apollo, they repulse the enemy, yet they are once again forced to give ground; but their affairs were retrieved by Hector, who has a single combat with Ajax. The gods threw themselves into the battle: Juno and Minerva took the Grecians part, and Apollo and Mars the Trojans: but Mars and Venus are both wounded by Diomedes.

The

The truce for burying the slain ended the twenty-third day, after which the Greeks threw up a great intrenchment, to secure their navy from danger. Councils are held on both sides. On the morning of the twenty-fourth day the battle is renewed, but in a very disadvantageous manner to the Greeks, who are beaten back to their intrenchments. Agamemnon, being in despair at this ill success, proposes to the Council to quit the enterprize, and retire from Troy. But, by the advice of Nestor, he is persuaded to regain Achilles, by returning Chryseis, and sending him considerable presents. Hereupon Ulysses and Ajax are sent to that hero, who continues inflexible in his anger. Ulysses, at his return, joins himself with Diomedes, and goes in the night to gain intelligence of the enemy: they enter into their very camp, where finding the centinels asleep, they made a great slaughter. Rhesus, who was just then arrived with recruits from Thrace for the Trojans, was killed in that action. Here ends the tenth canto. The sequel of this Journal will be inserted in the next article from this place.

St. JAMES's Coffee-house, April 22.

We hear from Italy, that the Pope has dispatched a gentleman to compliment his Majesty of Denmark, and sent him a present of all the curiosities and antiquities of
1 Rome,

Rome, represented in seventeen volumes very richly bound, which were taken out of the Vatican library. Letters from Genoa of the fourteenth instant say, that a felucca was arrived there in five days from Marseilles, with an account, that the people of that city had made an insurrection, by reason of the scarcity of provisions; and that the Intendant had ordered some companies of marines, and the men belonging to the gallies, to stand to their arms to protect him from violence; but that he began to be in as much apprehension of his guards, as of those from whom they were to defend him. When that vessel came away, the soldiers murmured publicly for want of pay; and it was generally believed they would pillage the magazines, as the garrisons of Grenoble and other towns of France had already done. A vessel which lately came into Leghorn brought advice, that the British Squadron was arrived at Port-Mahon, where they were taking in more troops, in order to attempt the relief of Alicant, which still made a very vigorous defence. It is said Admiral Byng will be at the head of that expedition. The King of Denmark was gone from Leghorn towards Lucca.

We are also informed, that the Pope uses all imaginable shifts to elude the treaty concluded with the Emperor, and that he demanded the immediate restitution of Comacchio; insisting also, that his Imperial Majesty should ask pardon,

don, and desire absolution for what had formerly passed, before he would solemnly acknowledge King Charles. But this was utterly refused.

They hear at Vienna, by letters from Constantinople, dated the twenty-second of February last, that on the twelfth of that month the Grand Seignior took occasion, at the celebration of the festivals of the Mussulmen, to set all the Christian slaves which were in the galleys at liberty.

Advices from Switzerland import, that the preachers of the county of Tockenbourg continue to create new jealousies of the protestants; and some disturbances lately happened there on that account. The protestants and papists in the town of Hamman go to divine service one after another in the same church, as is usual in many other parts of Switzerland; but on Sunday the tenth instant, the Popish curate, having ended his service, attempted to hinder the protestants from entering into the church according to custom; but the protestants briskly attacked him and his party, and broke into it by force.

Last night between seven and eight, his Grace the Duke of MARLBOROUGH arrived at court.

From my own Apartment, April 22.

The present great captains of the age, the Duke of Marlborough and Prince Eugene, having

having been the subject of the discourse of the last company I was in; it has naturally led me into a consideration of Alexander and Cæsar, the two greatest names that ever appeared before this century. In order to enter into their characters, there needs no more but examining their behaviour in parallel circumstances. It must be allowed, that they had an equal greatness of soul; but Cæsar's was more corrected and allayed by a mixture of prudence and circumspection. This is seen conspicuously in one particular in their histories, wherein they seem to have shewn exactly the difference of their tempers. When Alexander, after a long course of victories, would still have led his soldiers farther from home, they unanimously refused to follow him. We meet with the like behaviour in Cæsar's army in the midst of his march against Ariovistus. Let us therefore observe the conduct of our two generals in so nice an affair. And here we find *Alexander* at the head of his army, upbraiding them with their cowardice, and meanness of spirit; and in the end telling them plainly he would go forward himself, though not a man followed him. This shewed indeed an excessive bravery; but how would the commander have come off, if the speech had not succeeded*, and the soldiers

* STEELE seems to allude here to the very perilous situation of *Bayes*, with the huge hangman, and his sword drawn to cut off his head, in case the audience did not approve his piece. See D. of BUCKINGHAM'S "Rehearsal," Act I. Sc. 1.
had

had taken him at his word? the project seems of a piece with Mr. Bayes's in "The Re-hearsal," who, to gain a clap in his prologue, comes out with a terrible fellow in a fur-cap following him, and tells his audience, if they would not like his play, he would lie down and have his head struck off. If this gained a clap, all was well; but if not, there was nothing left but for the executioner to do his office. But *Cæsar* would not leave the success of his speech to such uncertain events: he shews his men the unreasonableness of their fears in an obliging manner, and concludes, that if none else would march along with him, he would go himself with the tenth legion, for he was assured of their fidelity and valour, though all the rest forsook him; not but that, in all probability, they were as much against the march as the rest. The result of all was very natural: the tenth legion, fired with the praises of their general, send thanks to him for the just opinion he entertains of them; and the rest, ashamed to be outdone, assure him, that they are as ready to follow where he pleases to lead them, as any other part of the army.

* * * Adv. The Common Prayer in the ancient British or Welch language, compleat with 39 Articles, Singing Psalms, &c. in 12mo. Published with the licence and approbation of the Bishops, and purged from some hundred *errata* of the former editions. To subscribers 7*l.* 10*s.* per hundred; 20*s.* per dozen to those who give them away, and 2*s.* for every single book. Sold by Robert Whitledge, at the BIBLE in Ave-Mary-lane. TAT. in folio.

VOL. I.

F

N^o 7.