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The Works Of The Right Honourable Joseph Addison, Esq.

In Four Volumes

Addison, Joseph

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The TEMPLER would not stand out; and was followed by Sir ROGER and the CAPTAIN: who all agreed that I should be at liberty to carry the war into what quarter I pleased; provided I continued to combat with criminals in a body, and to assault the vice without hurting the person.

This debate, which was held for the good of mankind, put me in mind of that which the *Roman* Triumvirate were formerly engaged in, for their destruction. Every man at first stood hard for his friend, till they found that by this means they should spoil their proscription: And at length, making a sacrifice of all their acquaintance and relations, furnished out a very decent execution.

Having thus taken my resolutions to march on boldly in the cause of Virtue and good Sense, and to annoy their adversaries in whatever degree or rank of men they may be found: I shall be deaf for the future to all the remonstrances that shall be made to me on this account. If *Punch* grows extravagant, I shall reprimand him very freely: If the Stage becomes a nursery of folly and impertinence, I shall not be afraid to animadvert upon it. In short, if I meet with any thing in City, Court, or Country, that shocks modesty or good manners, I shall use my utmost endeavours to make an example of it. I must however intreat every particular person, who does me the honour to be a reader of this paper, never to think himself, or any one of his friends or enemies, aimed at in what is said: For I promise him, never to draw a faulty character which does not fit at least a thousand people; or to publish a single paper that is not written in the spirit of benevolence, and with a love to mankind.

N^o 35. Tuesday, April 10.

Risu inepto res ineptior nulla est.

Mart.

AMONG all kinds of writing, there is none in which Authors are more apt to miscarry than in works of Humour, as there is none in which they are more ambitious to excell. It is not an imagination that teems with monsters, an head that is filled with extravagant
con-

conceptions, which is capable of furnishing the world with diversions of this nature; and yet if we look into the productions of several writers, who set up for men of Humour, what wild irregular fancies, what unnatural distortions of thought, do we meet with? if they speak Nonsense, they believe they are talking Humour; and when they have drawn together a scheme of absurd inconsistent ideas, they are not able to read it over to themselves without laughing. These poor Gentlemen endeavour to gain themselves the reputation of Wits and Humourists, by such monstrous conceits as almost qualify them for *Bedlam*; not considering that Humour should always lye under the check of Reason, and that it requires the direction of the nicest Judgment, by so much the more as it indulges it self in the most boundless freedoms. There is a kind of nature that is to be observed in this sort of compositions, as well as in all other; and a certain regularity of thought which must discover the writer to be a man of sense, at the same time that he appears altogether given up to caprice. For my part, when I read the delirious mirth of an unskilful Author, I cannot be so barbarous as to divert my self with it, but am rather apt to pity the man, than to laugh at any thing he writes.

The deceased Mr. *Shadwell*, who had himself a great deal of the talent which I am treating of, represents an empty Rake, in one of his Plays, as very much surprized to hear one say that breaking of windows was not humour; and I question not but several *English* readers will be as much startled to hear me affirm, that many of those raving incoherent pieces, which are often spread among us, under odd chimerical titles, are rather the off-springs of a distemper'd brain, than works of humour.

It is indeed much easier to describe what is not Humour, than what is; and very difficult to define it otherwise than as *Cowley* has done Wit, by negatives. Were I to give my own notions of it, I would deliver them after *Plato's* manner, in a kind of allegory, and by supposing Humour to be a person, deduce to him all his qualifications, according to the following genealogy. TRUTH was the founder of the family, and the father of GOOD SENSE. GOOD SENSE was the father of WIT, who married a Lady of a collateral line called MIRTH, by whom he had issue HUMOUR. HUMOUR therefore being the youngest of this illustrious family, and descended from Parents of such different dispositions, is very various and unequal in his temper; sometimes you see him putting on grave looks and a solemn habit, sometimes airy in his behaviour, and fan-

tastick in his dress: infomuch that at different times he appears as serious as a Judge, and as jocular as a *Merry-Andrew*. But as he has a great deal of the Mother in his constitution, whatever mood he is in, he never fails to make his company laugh.

But since there is an Impostor abroad, who takes upon him the name of this young Gentleman, and would willingly pass for him in the world; to the end that well-meaning persons may not be imposed upon by cheats, I would desire my readers, when they meet with this Pretender, to look into his parentage, and to examine him strictly, whether or no he be remotely allied to TRUTH, and lineally descended from GOOD SENSE; if not, they may conclude him a counterfeit. They may likewise distinguish him by a loud and excessive laughter, in which he seldom gets his company to join with him. For as TRUE HUMOUR generally looks serious, while every body laughs about him; FALSE HUMOUR is always laughing, whilst every body about him looks serious. I shall only add, if he has not in him a mixture of both Parents, that is, if he would pass for the off-spring of WIT without MIRTH, or MIRTH without WIT, you may conclude him to be altogether spurious, and a cheat.

The Impostor of whom I am speaking, descends originally from FALSEHOOD, who was the Mother of NONSENSE, who was brought to bed of a Son called FRENZY, who married one of the Daughters of FOLLY, commonly known by the name of LAUGHTER, on whom he begot that monstrous Infant of which I have been here speaking. I shall set down at length the genealogical table of FALSE HUMOUR, and, at the same time, place under it the genealogy of TRUE HUMOUR, that the reader may at one view behold their different pedigrees and relations.

FALSEHOOD.
NONSENSE.
FRENZY.—LAUGHTER.
FALSE HUMOUR.

TRUTH.
GOOD SENSE.
WIT.—MIRTH.
HUMOUR.

I might extend the allegory, by mentioning several of the children of FALSE HUMOUR, who are more in number than the sands of the sea, and might

might in particular enumerate the many Sons and Daughters which he has begot in this Island. But as this would be a very invidious task, I shall only observe in general, that FALSE HUMOUR differs from the TRUE, as a Monkey does from a Man.

First of all, He is exceedingly given to little apish tricks and buffoneries.

Secondly, He so much delights in mimickry, that it is all one to him whether he exposes by it vice and folly, luxury and avarice; or, on the contrary, virtue and wisdom, pain and poverty.

Thirdly, He is wonderfully unlucky, infomuch that he will bite the hand that feeds him, and endeavour to ridicule both friends and foes indifferently. For having but small talents, he must be merry where he *can*, not where he *should*.

Fourthly, Being intirely void of reason, he pursues no point either of morality or instruction, but is ludicrous only for the sake of being so.

Fifthly, Being incapable of any thing but mock-representations, his ridicule is always personal, and aimed at the vicious man, or the writer; not at the vice, or at the writing.

I have here only pointed at the whole species of false Humourists; but as one of my principal designs in this paper is to beat down that malignant spirit, which discovers it self in the writings of the present age, I shall not scruple, for the future, to single out any of the small wits, that infest the world with such compositions as are ill-natured, immoral, and absurd. This is the only exception which I shall make to the general rule I have prescribed my self, of *attacking multitudes*: since every honest man ought to look upon himself as in a natural state of war with the Libeller and Lamponer, and to annoy them where-ever they fall in his way. This is but retaliating upon them, and treating them as they treat others.



Thursday,