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In Four Volumes

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*Heu miserae cives! non hostem, inimicaque castra
Argivum; vestras spes uritis-----*

Virg.

I Question not but the *British* Ladies are very well pleased with the compliment I have payed them in the course of my papers, by regarding them, not only as the most amiable, but as the most important part of our community. They ought, indeed, to resent the treatment they have met with from other Authors, who have never troubled their heads about them, but address'd all their arguments to the male half of their fellow-subjects; and taken it for granted, that if they could bring these into their measures, the females would of course follow their political mates. The arguments they have made use of, are like *Hudibras's* spur, which he applied to one side of his horse, as not doubting but the other would keep pace with it. These writers seem to have regarded the fair sex but as the garniture of a nation; and when they consider them as parts of the Commonwealth, it is only as they are of use to the consumption of our manufacture. *Could we perswade our British women* (says one of our eminent Merchants in a letter to his friend in the country upon the subject of Commerce) *to cloath themselves in the comely apparel which might be made out of the wool of their own country; and instead of Coffee, Tea and Chocolate, to delight in those wholesome and palatable liquors which may be extracted from our British simples; they would be of great advantage to trade, and therein to the publick weal.*

It is now, however, become necessary to treat our women as members of the Body Politick; since it is visible that great numbers of them have of late eloped from their allegiance, and that they do not believe themselves oblig'd to draw with us, as yoke-fellows in the constitution. They will judge for themselves; look into the state of the nation with their own eyes; and be no longer led blindfold by a male Legislature. A friend of mine was lately complaining to me, that his wife had turned off one of the best cook-maids in *England*, because the wench had said something

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to her fellow-servants, which seemed to favour the suspension of the *Habeas-Corpus* Act.

When errors and prejudices are thus spread among the sex, it is the hardest thing in the world to root them out. Arguments, which are the only proper means for it, are of little use: They have a very short answer to all reasonings that turn against them, *make us believe that, if you can*; which is in *Latin*, if I may upon this occasion be allowed the Pedantry of a quotation, *non persuadebis, etiamsi persuaseris*. I could not but smile at a young university Disputant, who was complaining the other day of the unreasonableness of a Lady with whom he was engaged in a point of controversy. Being left alone with her, he took the opportunity of pursuing an argument which had been before started in discourse, and put it to her in a Syllogism: upon which, as he informed us with some heat, she granted him both the Major and the Minor, but denied him the conclusion.

The best method, therefore, that can be made use of with these polemical Ladies, who are much more easy to be refuted than silenced, is to shew them the ridiculous side of their cause, and to make them laugh at their own politicks. It is a kind of ill manners to offer objections to a fine woman; and a man would be out of countenance that should gain the superiority in such a contest. A coquette Logician may be rallied but not contradicted. Those who would make use of solid arguments and strong reasonings to a reader or hearer of so delicate a turn, would be like that foolish people whom *Ælian* speaks of, that worshipped a fly, and sacrificed an ox to it.

The truth of it is, a man must be of a very disputatious temper, that enters into State-controversies with any of the fair sex. If the malignant be not beautiful, she cannot do much mischief; and if she is, her arguments will be so enforced by the charms of her person, that her antagonist may be in danger of betraying his own cause. *Milton* puts this confession into the mouth of our Father *Adam*; who though he asserts his superiority of reason in his debates with the Mother of mankind, adds,

————— *Yet when I approach*
Her loveliness, so absolute she seems,
And in her self complete; so well to know
Her own, that what she wills to do or say,
Seems wisest, virtuousest, discreetest, best:
All higher knowledge in her presence falls

Degraded

*Degraded, wisdom in discourse with her
Loses, discountenanced, and like folly shews;
Authority and reason on her wait —*

If there is such a native loveliness in the sex, as to make them victorious even when they are in the wrong, how resistless is their power when they are on the side of truth! And indeed it is a peculiar good fortune to the Government, that our fair malecontents are so much over-matched in beauty, as well as number, by those who are loyal to their King, and friends to their country.

Every paper, which I have hitherto addressed to our beautiful incendiaries, hath been filled with considerations of a different kind; by which means I have taken care that those, who are enemies to the sex, or to my self, may not accuse me of Tautology, or pretend that I attack them with their own weapon. For this reason I shall here lay together a new set of remarks, and observe the several artifices by which the enemies to our establishment do raise such unaccountable passions and prejudices in the minds of our discontented females.

In the first place; it is usual among the most cunning of our Adversaries, to represent all the Rebels as very handsome men. If the name of a Traitor be mentioned, they are very particular in describing his person; and when they are not able to extenuate his treason, commend his shape. This has so good an effect in one of our female audiences, that they represent to themselves a thousand poor, tall, innocent, fresh-coloured young Gentlemen, who are dispersed among the several prisons of *Great Britain*; and extend their generous compassion towards a multitude of agreeable fellows that never were in being.

Another artifice is, to instill jealousies into their minds of designs upon the anvil to retrench the privileges of the sex. Some represent the *Whigs* as Enemies to *Flanders-Lace*: Others had spread a report that in the late act of Parliament for four shillings in the pound upon land, there would be inserted a clause for raising a tax upon pin-money. That the Ladies may be the better upon their guard against suggestions of this nature, I shall beg leave to put them in mind of the story of *Papirius*, the son of a *Roman* Senator. This young Gentleman, after having been present in publick debates, was usually teased by his mother to inform her of what had passed. In order to deliver himself from this importunity, he told her one day, upon his return from the Senate-house, that there had been a motion made for a decree to allow every man two wives.

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The good Lady said nothing; but managed matters so well among the *Roman* matrons, that the next day they met together in a body before the Senate-house, and presented a petition to the fathers against so unreasonable a law. This groundless credulity raised so much raillery upon the petitioners, that we do not find the Ladies offered to direct the Law-givers of their country ever after.

There has been another method lately made use of, which has been practised with extraordinary success; I mean the spreading abroad reports of prodigies, which has wonderfully gratified the curiosity, as well as the hopes, of our fair malignants. Their managers turn water into blood for them; frighten them with sea-monsters; make them see armies in the air; and give them their word, the more to ingratiate themselves with them, that they signify nothing less than future slaughter and desolation. The disloyal part of the sex immediately hug themselves at the news of the bloody fountain; look upon these fish as their friends; have great expectations from the clouds; and are very angry with you, if you think they do not all portend ruin to their country.

Secret history and scandal have always had their allurements; and I have in other discourses shewn the great advantage that is made of them in the present ferment among the fair ones.

But the master engine, to overturn the minds of the female world, is the *danger of the Church*. I am not so uncharitable as to think there is any thing in an observation made by several of the *Whigs*, that there is scarce a woman in *England* who is troubled with the vapours, but is more or less affected with this cry: Or, to remark with others, that it is not uttered in any part of the nation with so much bitterness of tongue and heart, as in the districts of *Drury-lane*. On the contrary, I believe there are many devout and honourable women who are deluded in this point by the artifice of designing men. To these, therefore, I would apply my self, in a more serious manner, and desire them to consider how that laudable piety, which is natural to the sex, is apt to degenerate into a groundless and furious zeal, when it is not kept within the bounds of charity and reason. Female zeal, though proceeding from so good a principle, has been infinitely detrimental to society, and to religion it self. If we may believe the *French* Historians, it often put a stop to the proceedings of their Kings, which might have ended in a reformation. For, upon their breaking with the Pope, the Queens frequently interposed, and by their importunities reconciled them to the usurpations of the Church of *Rome*. Nay, it was this vicious zeal which gave a remarkable

ble check to the first progress of Christianity, as we find it recorded by a sacred Historian in the following passage, which I shall leave to the consideration of my female readers. *But the Jews stirred up the devout and honourable women and the chief men of the city, and raised a persecution against Paul and Barnabas, and expelled them out of their coasts.*

N^o 33. Friday, April 13.

Nulli adversus Magistratus ac Reges gratiores sunt; nec immerito; nullis enim plus præstant quam quibus frui tranquillo otio licet. Itaque hi, quibus ad propositum bene vivendi confert securitas publica, necesse est auctorem hujus boni ut parentem colant.
Senec. Ep. 73.

WE find by our publick papers, the university of *Dublin* have lately presented to the Prince of *Wales*, in a most humble and dutiful manner, their Diploma for constituting his Royal Highness Chancellor of that learned body; and that the Prince received this their offer with the goodness and condescension which is natural to his illustrious house. As the college of *Dublin* have been long famous for their great learning, they have now given us an instance of their good sense; and it is with pleasure that we find such a disposition in this famous nursery of letters to propagate sound principles, and to act, in its proper sphere, for the honour and dignity of the Royal family. We hope that such an example will have its influence on other societies of the same nature; and cannot but rejoice to see the heir of *Great Britain* vouchsafing to patronize in so peculiar a manner that noble seminary, which is perhaps at this time training up such persons as may hereafter be ornaments to his reign.

When men of learning are acted thus by a knowledge of the world as well as of books, and shew that their studies naturally inspire them with a love to their King and country; they give a reputation to literature, and convince the world of its usefulness. But when arts and sciences are

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