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**The Works Of The Right Honourable Joseph Addison, Esq.**

In Four Volumes

**Addison, Joseph**

**London, 1721**

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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.*

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N<sup>o</sup> 33. Friday, April 13.

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*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.

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**W**E 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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so perverted as to dispose men to act in contradiction to the rest of the Community, and to set up for a kind of separate Republick among themselves, they draw upon them the indignation of the wise, and the contempt of the ignorant.

It has indeed, been observed, that persons, who are very much esteemed for their knowledge and ingenuity in their private characters, have acted like strangers to mankind, and to the dictates of right reason, when joined together in a body. Like several chymical waters, that are each of them clear and transparent when separate, but ferment into a thick troubled liquor when they are mixed in the same vial.

There is a piece of Mythology which bears very hard upon learned men; and which I shall here relate, rather for the delicacy of the satyr, than for the justness of the moral. When the city of *Athens* was finished, we are told that *Neptune* and *Minerva* presented themselves as candidates for the guardianship of the place. The *Athenians*, after a full debate upon the matter, came to an election, and made choice of *Minerva*. Upon which, *Neptune*, who very much resented the indignity, upbraided them with their stupidity and ignorance; that a maritime town should reject the patronage of him who was the God of the Seas, and could defend them against all the attacks of their enemies. He concluded with a curse upon the inhabitants, which was to stick to them and their posterity; namely, *that they should be all fools*. When *Minerva* their tutelary Goddess, who presides over arts and sciences, came among them to receive the honour they had conferred upon her, they made heavy complaints of the curse which *Neptune* had laid upon the city; and begg'd her, if possible, to take it off. But she told them it was not in her power; for that one Deity could not reverse the act of another. *However*, said she, *I may alleviate the curse which I cannot remove: It is not possible for me to hinder you from being fools, but I will take care that you shall be learned.*

There is nothing which bodies of learned men should be more careful of, than, by all due methods, to cultivate the favour of the great and powerful. The indulgence of a Prince is absolutely necessary to the propagation, the defence, the honour and support of learning. It naturally creates in men's minds an ambition to distinguish themselves by letters; and multiplies the number of those who are dedicated to the pursuits of knowledge. It protects them against the violence of brutal men; and gives them opportunities to pursue their studies in a state of peace and tranquillity. It puts the learned in countenance; and give them a place

among the fashionable part of mankind. It distributes rewards; and encourages speculative persons, who have neither opportunity nor a turn of mind to increase their own fortunes, with all the incentives of place, profit and preferment. On the contrary, nothing is in itself so pernicious to communities of learned men, nor more apprehended by those that wish them well, than the displeasure of their Prince, which those may justly expect to feel, who would make use of his favour to his own prejudice, and put in practice all the methods that lye within their power to vilify his person, and distress his government. In both these cases, a learned body is in a more particular manner exposed to the influence of their King, as described by the wisest of men, *The wrath of a King is as the roaring of a Lion; but his favour is as the dew upon the grass.*

We find in our *English* histories, that the Empress *Matilda*, (who was the great ancestor of his present Majesty, and whose grand-daughter of the same name has a place upon several of the *Hanover* Medals) was particularly favoured by the University of *Oxford*, and defended in that place, when most parts of the kingdom had revolted against her. Nor is it to be questioned, but an University so famous for learning and sound knowledge, will shew the same zeal for her illustrious descendant, as they will every day discern his Majesty's Royal virtues, through those prejudices which have been raised in their minds by artful and designing men. It is with much pleasure we see this great fountain of learning already beginning to run clear, and recovering its natural purity and brightness. None can imagine that a community which is taxed by the worst of its enemies, only for over-straining the notions of loyalty even to bad Princes, will fall short of a due allegiance to the best.

When this happy temper of mind is fully established among them, we may justly hope to see the largest share of his Majesty's favours fall upon that University, which is the greatest, and upon all accounts the most considerable not only in his dominions, but in all *Europe*.

I shall conclude this paper with a quotation out of *Cambden's* History of Queen *Elizabeth*, who, after having described that Queen's reception at *Oxford*, gives an account of the speech which she made to them at her departure; concluding with a piece of advice to that University. Her counsel was, *That they would first serve God, not after the curiosity of some, but according to the laws of God and the land; that they would not go before the laws, but follow them; nor dispute whether better might be prescribed, but keep those prescribed already; obey their superiors; and lastly embrace one another in brotherly piety and concord.*

Monday,