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The Works Of The Right Honourable Joseph Addison, Esq.

In Four Volumes

Addison, Joseph

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N^o 198. *Wednesday, October 17.*

*Cervæ luporum præda rapacium
Sectamur ultro, quos opimus
Fallere et effugere est triumphus.*

Hor.

THERE is a species of women, whom I shall distinguish by the name of Salamanders. Now a Salamander is a kind of Heroine in chastity, that treads upon fire, and lives in the midst of flames without being hurt. A Salamander knows no distinction of sex in those she converses with, grows familiar with a stranger at first sight, and is not so narrow-spirited as to observe whether the person she talks to, be in breeches or in petticoats. She admits a male visitant to her bed-side, plays with him a whole afternoon at Pickett, walks with him two or three hours by Moon-light; and is extremely scandalized at the unreasonableness of an husband, or the severity of a parent, that would debar the sex from such innocent liberties. Your Salamander is therefore a perpetual declaimer against Jealousy, an admirer of the *French* good-breeding, and a great stickler for freedom in conversation. In short, the Salamander lives in an invincible state of simplicity and innocence: her constitution is *preserved* in a kind of natural frost; she wonders what people mean by Temptations, and defies mankind to do their worst. Her chastity is engaged in a constant *Ordeal*, or fiery trial: (like good Queen *Emma*) the pretty innocent walks blindfold among burning Plow-shares, without being scorched or singed by them.

It is not therefore for the use of the Salamander, whether in a married or single state of life, that I design the following paper; but for such Females only as are made of flesh and blood, and find themselves subject to humane frailties.

As for this part of the fair sex who are not of the salamander kind, I would most earnestly advise them to observe a quite different conduct in their behaviour; and to avoid as much as possible what religion calls

Tempta-

Temptations, and the world *Opportunities*. Did they but know how many thousands of their sex have been gradually betrayed from innocent freedoms to ruine and infamy; and how many millions of ours have begun with flatteries, protestations, and endearments, but ended with reproaches, perjury, and perfidiousness: they would shun like death the very first approaches of one that might lead them into inextricable labyrinths of guilt and misery. I must so far give up the cause of the Male world, as to exhort the Female sex in the language of *Chamont* in the *Orphan*,

*Trust not a man, we are by nature false,
Dissembling, subtle, cruel, and unconstant:
When a man talks of love, with caution trust him;
But if he swears, he'll certainly deceive thee.*

I might very much enlarge upon this subject, but shall conclude it with a story which I lately heard from one of our *Spanish* Officers, and which may shew the danger a woman incurs by too great familiarities with a Male companion.

An inhabitant of the kingdom of *Castile*, being a man of more than ordinary prudence, and of a grave composed behaviour, determined about the fiftieth year of his age to enter upon wedlock. In order to make himself easy in it, he cast his eye upon a young woman who had nothing to recommend her but her beauty and her education, her parents having been reduced to great poverty by the wars, which for some years have laid that whole country waste. The *Castilian* having made his addresses to her and married her, they lived together in perfect happiness for some time; when at length the husband's affairs made it necessary for him to take a voyage to the kingdom of *Naples*, where a great part of his estate lay. The wife loved him too tenderly to be left behind him. They had not been a shipboard above a day, when they unluckily fell into the hands of an *Algerine* Pirate, who carried the whole company on shore, and made them slaves. The *Castilian* and his wife had the comfort to be under the same Master; who seeing how dearly they loved one another, and gasped after their liberty, demanded a most exorbitant price for their ransom. The *Castilian*, though he would rather have died in slavery himself than have paid such a sum as he found would go near to ruin him, was so moved with compassion towards his wife, that he sent repeated orders to his friend in *Spain*, (who happened to be his next Relation) to sell his estate, and transmit the money to him. His friend, hoping that the terms of his ransom might be made more reasonable,

nable, and unwilling to sell an estate which he himself had some prospect of inheriting, formed so many delays, that three whole years passed away without any thing being done for the setting of them at liberty.

There happened to live a *French Renegado* in the same place where the *Castilian* and his wife were kept prisoners. As this fellow had in him all the vivacity of his nation, he often entertained the captives with accounts of his own adventures; to which he sometimes added a song or a dance, or some other piece of mirth, to divert them during their confinement. His acquaintance with the manners of the *Algerines* enabled him likewise to do them several good offices. The *Castilian*, as he was one day in conversation with this Renegado, discovered to him the negligence and treachery of his correspondent in *Castile*, and at the same time asked his advice how he should behave himself in that exigency: he further told the Renegado, that he found it would be impossible for him to raise the money, unless he himself might go over to dispose of his estate. The Renegado, after having represented to him that his *Algerine* Master would never consent to his release upon such a pretence, at length contrived a method for the *Castilian* to make his escape in the habit of a Seaman. The *Castilian* succeeded in his attempt; and having sold his estate, being afraid lest the money should miscarry by the way, and determining to perish with it rather than lose what was much dearer to him than his life, he returned himself in a little Vessel that was going to *Algiers*. It is impossible to describe the joy he felt upon this occasion, when he considered that he should soon see the wife whom he so much loved, and endear himself more to her by this uncommon piece of generosity.

The Renegado, during the husband's absence, so insinuated himself into the graces of his young wife, and so turned her head with stories of gallantry, that she quickly thought him the finest Gentleman she had ever conversed with. To be brief, her mind was quite alienated from the honest *Castilian*, whom she was taught to look upon as a formal old fellow unworthy the possession of so charming a creature. She had been instructed by the Renegado how to manage herself upon his arrival; so that she received him with an appearance of the utmost love and gratitude, and at length persuaded him to trust their common friend the Renegado with the money he had brought over for their Ransom; as not questioning but he would beat down the terms of it, and negotiate the affair more to their advantage than they themselves could do. The good man admired her prudence, and followed her advice. I wish I could conceal the sequel of this story, but since I cannot, I shall dispatch it in as

few words as possible. The *Castilian* having slept longer than ordinary the next morning, upon his awaking found his wife had left him: he immediately rose and enquired after her, but was told that she was seen with the *Renegado* about break of day. In a word, her Lover having got all things ready for their departure, they soon made their escape out of the territories of *Algiers*, carried away the money, and left the *Castilian* in captivity; who partly through the cruel treatment of the incensed *Algerine* his Master, and partly through the unkind usage of his unfaithful wife, died some few months after.

N^o 201. Saturday, October 20.

Religemem esse oportet, Religiosum nefas.

Incerti Autoris apud Aul. Gell.

IT is of the last importance to season the passions of a child with Devotion, which seldom dies in a mind that has received an early tincture of it. Though it may seem extinguished for a while by the cares of the world, the heats of youth, or the allurements of vice, it generally breaks out and discovers it self again as soon as discretion, consideration, age, or misfortunes have brought the man to himself. The fire may be covered and overlaid, but cannot be entirely quenched and smothered.

A state of temperance, sobriety, and justice, without devotion, is a cold, lifeless, insipid condition of virtue; and is rather to be stiled Philosophy than Religion. Devotion opens the mind to great conceptions, and fills it with more sublime ideas than any that are to be met with in the most exalted science; and at the same time warms and agitates the soul more than sensual pleasure.

It has been observed by some writers, that Man is more distinguished from the Animal world by Devotion than by Reason, as several brute creatures discover in their actions something like a faint glimmering of Reason, though they betray in no single circumstance of their behaviour any thing that bears the least affinity to Devotion. It is certain, the propensity of the mind to religious worship, the natural tendency of the soul to fly to some