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

In Four Volumes

**Addison, Joseph**

**London, 1721**

No 579. Wednesday, August 11.

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In short, by following the pure dictates of reason, he at length departed so much from the rest of his countrymen, and indeed from his whole species, that his friends would have clapped him into *Bedlam*, and have begged his estate; but the Judge being informed that he did no harm, contented himself with issuing out a commission of lunacy against him, and putting his estate into the hands of proper guardians.

The fate of this Philosopher puts me in mind of a remark in Monsieur *Fontenelle's* dialogue of the dead. *The ambitious and the covetous* (says he) *are madmen to all intents and purposes, as much as those who are shut up in dark rooms; but they have the good luck to have numbers on their side; whereas the frenzy of one who is given up for a lunatick, is a frenzy hors d'oeuvre; that is, in other words, something which is singular in its kind, and does not fall in with the madness of a multitude.*

N<sup>o</sup> 579. *Wednesday, August II.*

----- *Odora canum vis.*

Virg.

**I**N the reign of King *Charles I*, the company of Stationers, into whose hands the printing of the Bible is committed by Patent, made a very remarkable *Erratum* or blunder in one of their editions: for instead of *Thou shalt not commit Adultery*, they printed off several thousands of copies with *Thou shalt commit Adultery*. Archbishop *Laud*, to punish this their negligence, laid a considerable fine upon that company in the *Star-chamber*.

By the practice of the world, which prevails in this degenerate age, I am afraid that very many young profligates, of both sexes, are possessed of this spurious edition of the Bible, and observe the Commandment according to that faulty reading.

Adulterers, in the first ages of the church, were excommunicated for ever, and unqualified all their lives for bearing a part in christian assemblies, notwithstanding they might seek it with tears, and all the appearances of the most unfeigned repentance.



I might here mention some ancient laws among the heathens which punished this crime with death; and others of the same kind, which are now in force among several governments that have embraced the reformed religion. But because a subject of this nature may be too serious for my ordinary Readers, who are very apt to throw by my papers, when they are not enlivened with something that is diverting or uncommon; I shall here publish the contents of a little Manuscript lately fallen into my hands, and which pretends to great antiquity, though by reason of some modern phrases and other particulars in it, I can by no means allow it to be genuine, but rather the production of a modern Sophist.

It is well known by the learned, that there was a temple upon mount *Ætna* dedicated to *Vulcan*, which was guarded by dogs of so exquisite a smell, (say the Historians) that they could discern whether the persons who came thither were chaste or otherwise. They used to meet and fawn upon such as were chaste, caressing them as the friends of their master *Vulcan*; but flew at those who were polluted, and never ceased barking at them till they had driven them from the temple.

My Manuscript gives the following account of these dogs, and was probably designed as a comment upon this story.

“ These dogs were given to *Vulcan* by his sister *Diana*, the Goddess of  
 “ hunting and of chastity, having bred them out of some of her hounds,  
 “ in which she had observed this natural instinct and sagacity. It was  
 “ thought she did it in spite of *Venus*, who, upon her return home, al-  
 “ ways found her husband in a good or bad humour, according to the  
 “ reception which she met with from his dogs. They lived in the  
 “ temple several years, but were such snappish curs that they frighted  
 “ away most of the votaries. The women of *Sicily* made a solemn de-  
 “ putation to the Priest, by which they acquainted him, that they would  
 “ not come up to the temple with their annual offerings unless he muz-  
 “ zled his mastiffs; and at last compromised the matter with him, that  
 “ the offering should always be brought by a chorus of young girls, who  
 “ were none of them above seven years old. It was wonderful (says  
 “ the Author) to see how different the treatment was which the dogs  
 “ gave to these little Misses, from that which they had shown to their  
 “ mothers. It is said that a Prince of *Syracuse*, having married a young  
 “ Lady, and being naturally of a jealous temper, made such an interest  
 “ with the Priests of this temple, that he procured a whelp from them  
 “ of this famous breed. The young puppy was very troublesome to the  
 “ fair Lady at first, insomuch that she sollicitated her husband to send him  
 “ away,



“ away, but the good man cut her short with the old *Sicilian* proverb,  
 “ *Love me, love my dog.* From which time she lived very peaceably  
 “ with both of them. The Ladies of *Syracuse* were very much annoyed  
 “ with him, and several of very good reputation refused to come to court  
 “ till he was discarded. There were indeed some of them that defied  
 “ his sagacity, but it was observed, though he did not actually bite them,  
 “ he would growl at them most confoundedly. To return to the dogs  
 “ of the temple: after they had lived here in great repute for several  
 “ years, it so happened, that as one of the Priests, who had been making  
 “ a charitable visit to a widow who lived on the promontory of *Lilybeum*,  
 “ returned home pretty late in the evening, the dogs flew at him with  
 “ so much fury, that they would have worried him if his brethren had  
 “ not come in to his assistance: upon which, says my Author, the dogs  
 “ were all of them hanged, as having lost their original instinct.

I cannot conclude this paper without wishing, that we had some of this  
 breed of dogs in *Great Britain*, which would certainly do *Justice*, I  
 should say *Honour*, to the Ladies of our country, and shew the world the  
 difference between pagan women, and those who are instructed in sounder  
 principles of virtue and religion.

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N<sup>o</sup> 580. Friday, August 13.

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-----*Si verbo audacia detur,*  
*Non metuum magni dixisse palatia coeli.* Ov. Met.

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S I R,  
 “ I Considered in my two last Letters that awful and tremendous  
 “ subject, the Ubiquity or Omnipresence of the Divine Being. I  
 “ have shewn that he is equally present in all places throughout  
 “ the whole extent of infinite space. This doctrine is so agreeable to  
 “ reason, that we meet with it in the writings of the enlightened hea-  
 “ thens, as I might show at large, were it not already done by other  
 “ hands. But though the Deity be thus essentially present through all  
 “ the immensity of space, there is one part of it in which he discovers  
 N 2 “ himself