

N° 32. Thursday, June 23, 1709.

SWIFT AND ADDISON*.

Quicquid agunt homines —

nostri est farrago libelli.

Juv. Sat. i. 85, 86.

“Whate’er men do, or say, or think, or dream,
“Our medley Paper seizes for its theme.” P.

WHITE’S Chocolate-house, June 22.

AN answer to the following letter being absolutely necessary to be dispatched with all expedition, I must trespass upon all that come

* This humorous Paper probably originated in the licentious imagination of the Dean of St. PATRICK’S, whom no laws, divine or human, could either confine to strict truth, or restrain from the exercise of indiscriminating satire, and illaudible ridicule. Even ADDISON corrupted by his company, seems to have been more than merely his *Amanuensis*, so that SWIFT might have said here, in his own way of *refinement*, as truly at least, as in the case of the Examiner, “that he had really no hand in this Paper.” It came probably with ADDISON’S 2d or 3d contribution from Ireland, to the Author and Editor of the TATLER. An humorous compliment to JANUS in the article annexed, seems to disclose, and to ascertain the Author of this Paper, as an eminent *Punster*. The reader will see more proofs, or at least presumptions of the propriety of ascribing this Paper

come with horary * questions into my anti-chamber, to give the gentleman my opinion.

“ TO ISAAC BICKERSTAFF, Esquire.

“ S I R, June 18, 1709.

“ I know not whether you ought to pity
“ or laugh at me; for I am fallen desperately
“ in love with a professed PLATONNE, the most
“ unaccountable creature of her sex. To hear
“ her talk seraphics, and run over NORRIS†,

Paper to SWIFT, and ADDISON in N^o 59; N^o 63, and *Notes*. What relates to MADONELLA in TAT. N^o 63, evidently appears to have been written by the Author of this Paper, certainly reprehensible, for having treated so ludicrously, subjects so serious, and characters so respectable. It ought not to be concealed, that this number has been suspected to have been the production of A. HENLEY, Esq; sent to his familiar friend STEELE from Clay-Hill in Middlesex. This suspicion is grounded on the supposition of its being written in a stile of superior elegance and scholarship to most of SWIFT's things; but the argument falls to the ground, from the probability of ADDISON's having been, on this occasion, SWIFT's amanuensis and co-adjutor. See TAT. N^o 11; N^o 25; N^o 26; N^o 44; SPECT. N^o 494; and *Notes* on ANTHONY HENLEY, Esq.

* *Horary questions* are questions relative to an hour to be resolved astrologically. See N^o 56, and “ *Lives of ASHMOLE and LILLY, &c. 1774,*” p. 36, 43, & *passim*.

† JOHN NORRIS, a man of great ingenuity, learning, and piety, was born in 1657, and died in 1711, aged 54. He published in 1688 “ *The Theory and Regulation of Love,*” in which he considers all virtues and vices as the various modifications and irregularities of LOVE. He maintained this principle, “ that the *love* of God ought to be entire, and exclusive of all other LOVES.” *Biog. Brit. Art. NORRIS,*

“ and

“ and MORE*, and MILTON†, and the whole
 “ set of INTELLECTUAL TRIFLERS, torments
 “ me

* HENRY MORE, whose name is perhaps affectedly misspelled MOOR in the original Paper, an eminent divine and Platonic philosopher, was born in 1614, and died in 1687, aged 73. He composed many books, which he called “ preaching at his finger ends.” Mr. CHISHULL, an eminent bookseller, declared, that Dr. MORE’s “ Mystery of Godliness,” and his other works, ruled all the booksellers of London for twenty years together.

† MILTON, the fellow-collegian of Dr. H. MORE, makes up the *trio* of INTELLECTUAL TRIFLERS here mentioned. As he was born in 1608, and died in 1674, it is obvious that these writers are not classed in a chronological order. A complete collection of MILTON’s “ Works” not having been consulted, it cannot be positively affirmed, that there is no particular tract of his referred to here; but the following fine sentiments were probably sufficient, to procure their author the honour of being thus ranked, and abused in very good company :

“ In loving thou do’st well, in passion not,
 “ Wherein true LOVE consists not; LOVE refines
 “ The thoughts, and heart enlarges, hath his seat
 “ In reas’n, and is judicious, is the scale
 “ By which to heav’nly LOVE thou may’st ascend,
 “ LOVE leads to HEAV’N, is both the way, and guide.”

MILTON’s Par. Lost, b. VIII. 588—614.

I speak not of the books expressly so called, but as many, indeed most of FENELON’s *Oeuvres Spirituelles* must have been known at this time, it might have been expected, that he would have been classed here with his congenial English friends. It might be supposed to imply an unmerited and unintended censure on other equally excellent, and no less meritorious authors, to say that the beautiful lines above quoted, express the *peculiar distinguishing* tenets of the sentimental writers here alluded to; they express however their
 leading

“ me heartily ; for, to a lover who under-
 “ stands metaphors, all this pretty prattle of
 “ ideas gives very fine views of pleasure, which
 “ only the dear declaimer prevents, by under-
 “ standing them literally : why should she
 “ wish to be a cherubim, when it is flesh
 “ and blood that makes her adorable ? If I
 “ speak to her, that is a high breach of the
 “ idea of *Intuition*. If I offer at her hand
 “ or lip, she shrinks from the touch like
 “ a *Sensitive PLANT*, and would contract herself
 “ into mere spirit. She calls her chariot,
 “ vehicle ; her furbelowed scarf, pinions ; her
 “ blue manteau and petticoat is her azure dress ;
 “ and her footman goes by the name of
 “ OBERON *. It is my misfortune to be six
 “ feet and a half high, two full spans between
 “ the shoulders, thirteen inches diameter in
 “ the calves ; and, before I was in love, I
 “ had a noble stomach, and usually went to

leading principles ; and if, guarding against the wanton-
 ness of imagination, good sense and the New Testament
 be taken as guides in reading their writings, very many
 things will be found in them, that equally approve them-
 selves to every sound understanding, and every well-disposed
 heart. Not a few of their books might be mentioned,
 that seem evidently intended, and not ill-calculated, to do
 the heart good ; that breathe and inspire a spirit of piety ;
 and therefore their luxuriancies claim the veil of candour,
 and even their very errors are respectable.

* An allusion to a musical drama of BEN JONSON, in-
 titled, “ Oberon the Fairy Prince : ” or perhaps to the
 character of Oberon in “ *The Midsummer Night’s Dream*, ”
 and in Spenser.

“ bed

“ bed sober with two bottles. I am not
“ quite six-and-twenty, and my nose is mark-
“ ed truly aquiline. For these reasons, I
“ am in a very particular manner her aversion.
“ What shall I do? Impudence itself cannot
“ reclaim her. If I write miserably, she
“ reckons me among the children of per-
“ dition, and discards me her region: if I
“ assume the gross and substantial, she plays
“ the real ghost with me, and vanishes in
“ a moment. I had hopes in the hypocrisy
“ of her sex; but perseverance makes it as
“ bad as fixed aversion. I desire your opi-
“ nion, whether I may not lawfully play the
“ inquisition upon her, make use of a little
“ force, and put her to the rack and the
“ torture, only to convince her, she has really
“ fine limbs, without spoiling or distorting
“ them. I expect your directions, before I
“ proceed to dwindle and fall away with
“ despair; which at present I do not think
“ adviseable, because, if she should recant,
“ she may then hate me perhaps, in the
“ other extreme, for my tenuity. I am (with
“ impatience) your most humble servant,

“ CHARLES STURDY.”

My patient has put his case with very much warmth, and represented it in so lively a manner, that I see both his torment and tormentor with great perspicuity. This order of Platonic ladies, are to be dealt with in a manner peculiar from

from all the rest of the sex. Flattery is the general way, and the way in this case; but it is not to be done grossly. Every man that has wit, and humour, and raillery, can make a good flatterer for woman in general: but a PLATONNE is not to be touched with panegyric: she will tell you, it is a sensuality in the soul to be delighted that way. You are not therefore to commend, but silently consent to all she does and says. You are to consider, in her the scorn of you is not humour, but opinion.

There were, some years since, a set of these ladies who were of quality, and gave out, that virginity was to be their state of life during this mortal condition, and therefore resolved to join their fortunes, and erect a nunnery. The place of residence was pitched upon; and a pretty situation, full of natural falls and risings of waters, with shady coverts, and flowery arbours, was approved by seven of the founders. There were as many of our sex who took the liberty to visit their mansions of intended severity; among others*, a famous rake of that time, who had the grave way to an excellence. He came in first; but, upon seeing a servant coming towards him, with a design to tell him this was no place for him or his companions,

* A Mr. REFINGTON, a Warwickshire wag, is said to have been the "famous Rake" here alluded to, who might probably have been accompanied with HENLEY, NORTON, &c. See *Intrud. Note.*

up goes my grave impudence to the maid; "Young woman," said he, "if any of the ladies are in the way on this side of the house, pray carry us on the other side towards the gardens: we are, you must know, gentlemen, that are travelling England; after which we shall go into foreign parts, where some of us have already been." Here he bows in the most humble manner, and kissed the girl, who knew not how to behave to such a sort of carriage. He goes on: "Now you must know we have an ambition to have it to say, that we have a protestant nunnery in England: but pray, Mrs. Betty"——"Sir," she replied, "my name is Susan at your service." "Then I heartily beg your pardon"——"No offence in the least," said she, "for I have a cousin-german, whose name is Betty." "Indeed," said he, "I protest to you, that was more than I knew; I spoke at random: but since it happens that I was near in the right, give me leave to present this gentleman to the favour of a civil salute." His friend advances, and so on, until they had all saluted her. By this means the poor girl was in the middle of the crowd of these fellows, at a loss what to do, without courage to pass through them; and the Platonics, at several peep-holes, pale, trembling, and fretting. RAKE perceived they were observed, and therefore took care to keep Sukey in chat with questions concerning their way of life; when appeared at last

MADD-

MADONELLA*, a lady who had writ a fine book concerning the recluse life, and was the

* The person here grossly misrepresented, under the name of *Madonella*, was, Mrs. MARY ASTELL, a lady of superior understanding, of considerable learning, and singular piety. She was the daughter of a merchant in Newcastle upon Tyne, where she was born about 1668, and lived about twenty years. The remainder of her inoffensive, irreproachable, and exemplary life she spent at London and Chelsea, where she died in 1731. Mr. NORRIS, before-mentioned, published her epistolary correspondence with him on the "*Love of God*" in 1695. The well-written book alluded to is in two parts, and intitled, "A serious Proposal to the Ladies for the Advancement of their true and greatest Interest, &c." She proposed the establishment of a seminary for female education; and the scheme appeared so rational and important to a certain great lady, that she intended to have given 10,000*l.* towards the erection of a convenient college for this purpose, and as a retreat for ladies who might chuse to lead a single life, in an agreeable retirement from the bustle and distractions of the world. Mr. BALLARD affirms, in his "*Memoirs of learned ladies*," that Bishop BURNETT industriously frustrated this generous design, by buzzing in the ears of a lady, who was zealously attached to the church of England, and over-apprehensive of innovation, that such an establishment would be reputed, as it is miscalled here, a PROTESTANT Nunnery, and might pave the way to the introduction of POPISH orders, &c." There is little doubt but that the person here alluded to, was the truly great, and liberal-minded lady ELIZABETH HASTINGS; and it is a pity that she was so far the dupe of a ridiculous argument, as to suffer such a change to be put upon her, where the question was not about the possible reputation, but the real nature of a harmless, and beneficial institution. She continued, however, to the end of Mrs. ASTELL's life, her great friend and benefactress, and is most justly celebrated by CONGREVE, under the name of ASPASIA, "as an illustrious pattern to all who love praise-worthy things." See N^o 42; N^o 63; and *Notes*.

projectrix

projectrix of the foundation. She approaches into the hall; and RAKE, knowing the dignity of his own mien and aspect, goes deputy from his company. She begins, "Sir, I am obliged
" to follow the servant, who was sent out to
" know what affair could make strangers press
" upon a solitude which we, who are to in-
" habit this place, have devoted to heaven and
" our own thoughts?" "Madam," replies RAKE, with an air of great distance, mixed with a certain indifference, by which he could dissemble dissimulation, "your great intention
" has made more noise in the world, than you
" design it should; and we travellers, who have
" seen many foreign institutions of this kind,
" have a curiosity to see, in its first rudiments,
" the seat of primitive piety; for such it must
" be called by future ages, to the eternal honour of the founders: I have read MADONELLA's excellent and seraphic discourse on
" this subject." The lady immediately answered, "If what I have said could have contributed to
" raise any thoughts in you that may make for
" the advancement of intellectual and divine
" conversation, I should think myself extremely
" happy." He immediately fell back with the profoundest veneration; then advancing, "Are
" you then that admired lady? If I may approach lips which have uttered things so sacred"—He salutes her. His friends followed his example. The devoted within stood in amazement where this would end, to see MADONELLA

DONELLA receive their address, and their company. But RAKE goes on—"We would not transgress rules; but if we may take the liberty to see the place you have thought fit to choose for ever, we would go into such parts of the gardens as is consistent with the severities you have imposed on yourselves."

To be short, MADONELLA permitted RAKE to lead her into the assembly of Nuns, followed by his friends; and each took his fair-one by the hand, after due explanation, to walk round the gardens. The conversation turned upon the lilies, the flowers, the arbours, and the growing vegetables; and RAKE had the solemn impudence, when the whole company stood round him, to say*, "that he sincerely wished men might rise out of the earth like plants; and that our minds were not of necessity to be sullied with carnivorous appetites for the generation, as well as support, of our species." This was spoken with so easy and fixed an assurance, that MADONELLA answered, "Sir, under the notion of a pious thought, you deceive yourself in wishing an institution foreign to that of Providence. These desires were implanted in us for reverend purposes, in preserving the race of men, and giving opportunities for making our chastity more heroic." The conference was continued in

* An allusion to Sir T. BROWN's "*Religio Medici*," part II. sect. 9. edit. Lond. 1656; and *ibidem*, p. 287.

this celestial strain, and carried on so well by the managers on both sides, that it created a second, and a third interview; and, without entering into further particulars, there was hardly one of them but was a mother or father that day twelvemonth*.

Any unnatural part is long taking up, and as long laying aside; therefore Mr. STURDY may assure himself PLATONICA will fly for ever from a forward behaviour; but if he approaches her according to this model, she will fall in with the necessities of mortal life, and condescend to look with pity on an unhappy man, imprisoned in so much body, and urged by such violent desires.

From my own Apartment, June 22.

The evils of this town increase upon me to so great a degree, that I am half afraid I shall not leave the world much better than I found it. Several worthy gentlemen and critics have applied to me, to give my censure of an enormity which has been revived, after being long suppressed, and is called *Punning*†. I have se-

* This is mere fiction, and unpardonable, as it seems to imply an oblique censure on Mrs. ASTELL, of a nature totally repugnant to her eminently virtuous, and respectable character.

† See an apology for *punning*, GUARDIAN, N^o 36. The affectation of this sort of wit was most general in the reign of king JAMES I. when it was common, and not thought unsuitable even in the pulpit. See Dr. DONNE's "Sermons," *passim*.

There seems here to be an *oblique stroke* at Mr. DENNIS, who held *Punning* in utter abomination.

veral

veral arguments ready to prove, that he cannot be a man of honour, who is guilty of this abuse of human society. But the way to expose it is, like the expedient of curing drunkenness, shewing a man in that condition: therefore I must give my reader warning, to expect a collection of these offences; without which preparation, I thought it too adventurous to introduce the very mention of it in good company; and I hope, I shall be understood to do it, as a divine mentions oaths and curses, only for their condemnation. I shall dedicate this discourse to a gentleman, my very good friend, who is the JANUS* of our times, and whom, by his years and wit, you would take to be of the last age; but his dress and morals, of this.

* Under the fanciful name of JANUS, STEELE clearly alludes to SWIFT as a *Punster*, the author most probably of the preceding part of this Paper, and pays him some compliments in return for his communication. SWIFT's age was nearly the same as that of STEELE, who was rather the *senior* of the two. This JANUS had *wit* in abundance, but it was seldom innocuous; it flowed most freely from the *indignation which gnawed at his heart*. See SWIFT's "Works," vol. XII. p. 276. cr. 8vo. If it was more licentious, it was less lascivious than what commonly prevailed in the age of CHARLES II. to which it is referred. His *dress* might be perfectly fashionable; the compliment on the score of his *morals* is obscure. They might be well adapted to his times, but they were ill suited to his profession; and in general like his writings, not very edifying, or worse. See a compliment to SWIFT somewhat similar, which STEELE acknowledges to have been *intentional*, at the time he published it; N^o 5, *Art.* from WILL's, April 20, p. 46, and *Note* from STEELE's "Apology," &c. 4to. 1714, p. 49.

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N^o 33.