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

In Four Volumes

**Addison, Joseph**

**London, 1721**

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and make as many visits to a spot of Daisies, or a bank of Violets, as a Florist does to his Borders and Parterres. There is not a Bush in blossom within a mile of me which I am not acquainted with, nor scarce a Daffodil or Cowslip that withers away in my neighbourhood without my missing it. I walked home in this temper of mind through several fields and meadows with an unspeakable pleasure, not without reflecting on the bounty of Providence, which has made the most pleasing and most beautiful objects the most ordinary and most common.

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N<sup>o</sup> 220. *Tuesday, September 5. 1710.*

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*Insani sanus nomen ferat, æquus iniqui,  
Ultra quam satis est, virtutem si petat ipsam.* Hor.

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*From my own Apartment, September 4.*

**H**AVING received many Letters filled with compliments and acknowledgments for my late useful discovery of the Political Barometer, I shall here communicate to the publick an account of my Ecclesiastical Thermometer, the latter giving as manifest Prognostications of the changes and revolutions in Church, as the former does of those in State, and both of them being absolutely necessary for every prudent subject who is resolved to keep what he has, and get what he can.

The Church Thermometer, which I am now to treat of, is supposed to have been invented in the Reign of *Henry* the Eighth, about the time when that religious Prince put some to death for owning the Pope's Supremacy, and others for denying Transubstantiation. I do not find, however, any great use made of this Instrument till it fell into the hands of a learned and vigilant Priest or Minister, (for he frequently wrote himself both one and the other) who was some time Vicar of *Bray*. This

X x 2

Gen-

Gentleman lived in his Vicarage to a good old Age; and after having seen several Successions of his neighbouring Clergy either burnt or banished, departed this life with the satisfaction of having never deserted his Flock, and died Vicar of *Bray*. As this Glafs was first designed to calculate the different degrees of heat in religion, as it raged in Popery, or as it cooled and grew temperate in the Reformation, it was marked at several distances, after the manner our ordinary Thermometer is to this day, *viz. Extreme hot, Sultry hot, Very hot, Hot, Warm, Temperate, Cold, Just freezing, Frost, Hard frost, Great frost, Extreme cold.*

It is well known, that *Toricellius*, the inventor of the common Weather-glafs, made the experiment in a long Tube which held thirty two foot of water; and that a more modern Virtuoso finding such a Machine altogether unweildly and useles, and considering that thirty two inches of Quicksilver weighed as much as so many foot of water in a Tube of the same circumference, invented that sizeable Instrument which is now in use. After this manner, that I might adapt the Thermometer I am now speaking of to the present constitution of our Church, as divided into *High* and *Low*, I have made some necessary variations both in the Tube and the Fluid it contains. In the first place, I ordered a Tube to be cast in a planetary hour, and took care to seal it hermetically, when the Sun was in conjunction with *Saturn*. I then took the proper precautions about the Fluid, which is a compound of two very different Liquors; one of them a Spirit drawn out of a strong heady wine; the other a particular sort of Rock water, colder than ice, and clearer than chrystal. The Spirit is of a red fiery colour, and so very apt to ferment, that unless it be mingled with a proportion of the water, or pent up very close, it will burst the vessel that holds it, and fly up in fume and smoak. The Water on the contrary is of such a subtle piercing cold, that unless it be mingled with a proportion of the spirits, it will sink through almost every thing that it is put into, and seems to be of the same nature as the water mentioned by *Quintus Curtius*, which, says the Historian, could be contained in nothing but in the hoof, or (as the *Oxford* Manuscript has it) in the skull of an Ass. The Thermometer is marked according to the following figure, which I set down at length, not only to give my Reader a clear Idea of it, but also to fill up my paper.

*Ignorance.*

*Ignorance.**Persecution.**Wrath.**Zeal.*

CHURCH.

*Moderation.**Lukewarmness.**Infidelity.**Ignorance.*

The Reader will observe, that the Church is placed in the middle point of the Glass, between *Zeal* and *Moderation*, the situation in which she always flourishes, and in which every good *Englishman* wishes her who is a friend to the constitution of his country. However, when it mounts to *Zeal*, it is not amiss; and when it sinks to *Moderation*, is still in a most admirable temper. The worst of it is, that when once it begins to rise, it has still an inclination to ascend, infomuch that it is apt to climb from *Zeal* to *Wrath*, and from *Wrath* to *Persecution*, which always ends in *Ignorance*, and very often proceeds from it. In the same manner it frequently takes its progress through the lower half of the Glass; and when it has a tendency to fall, will gradually descend from *Moderation* to *Lukewarmness*, and from *Lukewarmness* to *Infidelity*, which very often terminates in *Ignorance*, and always proceeds from it.

It is a common observation, that the ordinary Thermometer will be affected by the breathing of people who are in the room where it stands; and indeed, it is almost incredible to conceive how the Glass I am now describing will fall by the breath of a multitude crying *Popery*; or on the contrary, how it will rise when the same multitude (as it sometimes happens) cry out in the same breath, *The Church is in danger*.

As soon as I had finished this my Glass, and adjusted it to the above-mentioned scale of religion, that I might make proper experiments with it, I carried it under my Cloak to several Coffee-houses, and other places of resort about this great city. At *St. James's* Coffee-house, the Liquor stood at *Moderation*; but at *Will's*, to my extreme surprize, it subsided to the very lowest mark on the Glass. At the *Grecian* it mounted but just one point higher; at the *Rainbow*, it still ascended two degrees: *Child's* fetched it up to *Zeal*, and other adjacent Coffee-houses to *Wrath*.

It

It fell into the lower half of the Glafs as I went further into the City, till at length it fettled at *Moderation*, where it continued all the time I stay'd about the *Change*, as also whilst I pass'd by the *Bank*. And here I cannot but take notice, that through the whole course of my remarks, I never observ'd my Glafs to rise at the same time that the Stocks did.

To compleat the experiment, I prevail'd upon a friend of mine, who works under me in the Occult Sciences, to make a progress with my Glafs through the whole Island of *Great Britain*; and after his return, to present me with a register of his observations. I guess'd before-hand at the temper of several places he pass'd through, by the characters they have had time out of mind. Thus that facetious Divine, *Dr. Fuller*, speaking of the town of *Banbury* near a hundred years ago, tells us, it was a place famous for Cakes and *Zeal*, which I find by my Glafs is true to this day as to the latter part of this description; though I must confess, it is not in the same reputation for Cakes that it was in the time of that learned Author; and thus of other places. In short, I have now by me, digested in an alphabetical order, all the Counties, Corporations and Boroughs, in *Great Britain*, with their respective tempers, as they stand related to my Thermometer: But this I shall keep to my self, because I would by no means do any thing that may seem to influence any ensuing Elections.

The point of Doctrine which I would propagate by this my invention, is the same which was long ago advanced by that able Teacher *Horace*, out of whom I have taken my text for this discourse: We should be careful not to overshoot our selves in the pursuits even of Virtue. Whether *Zeal* or *Moderation* be the point we aim at, let us keep fire out of the one, and frost out of the other. But alas! the world is too wise to want such a precaution. The terms *High-Church* and *Low-Church*, as commonly us'd, do not so much denote a Principle, as they distinguish a Party. They are like words of battle, that have nothing to do with their original signification, but are only given out to keep a body of men together, and to let them know friends from enemies.

I must confess, I have consider'd with some little attention the influence which the opinions of these great National Sects have upon their practice; and do look upon it as one of the unaccountable things of our times, that multitudes of honest Gentlemen, who entirely agree in their Lives, should take it in their heads to differ in their Religion.

Thursday,