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The Works Of The Right Honourable Joseph Addison, Esq.

In Four Volumes

Addison, Joseph

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 N^o 14. *Monday, February 6.*

Periculosum est credere, et non credere:

Utriusque exemplum breviter exponam rei.

Hippolytus obiit, quia novercæ creditum est:

Cassandræ quia non creditum, ruit Ilium.

Ergo exploranda est veritas multùm priùs,

Quàm stulta pravè judicet sententia.

Phædr.

HAVING in the seventh paper considered many of those fallhoods, by which the cause of our Malecontents is supported; I shall here speak of that extravagant credulity, which disposes each particular member of their party to believe them. This strange alacrity in believing absurdity and inconsistency may be called the *Political faith* of a Tory.

A person who is thoroughly endowed with this political faith, like a man in a dream, is entertained from one end of his life to the other with objects that have no reality or existence. He is daily nourished and kept in humour by fiction and delusion; and may be compared to the old obstinate Knight in *Rabelais*, that every morning swallowed a Chimera for his breakfast.

This political faith of a Malecontent is altogether founded on hope. He does not give credit to any thing because it is probable, but because it is pleasing. His wishes serve him instead of reasons, to confirm the truth of what he hears. There is no report so incredible or contradictory in it self which he doth not cheerfully believe, if it tends to the advancement of the cause. In short, a Malecontent who is a good believer has generally reason to repeat the celebrated rant of an ancient father, *Credo quia impossibile est*: which is as much as to say, *It must be true, because it is impossible.*

It has been very well observed, that the most credulous man in the world is the atheist, who believes the universe to be the production of

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chance. In the same manner a Tory, who is the greatest believer in what is improbable, is the greatest infidel in what is certain. Let a friend to the government relate to him a matter of fact, he turns away his ear from him, and gives him the lye in every look. But if one of his own stamp should tell him that the King of *Sweden* would be suddenly at *Perth*, and that his army is now actually marching thither upon the ice; he hugs himself at the good news, and gets drunk upon it before he goes to bed. This sort of people puts one in mind of several towns in *Europe* that are inaccessible on the one side, while they lie open and unguarded on the other. The minds of our Malecontents are indeed so depraved with those fallhoods which they are perpetually imbibing, that they have a natural relish for error, and have quite lost the taste of truth in political matters. I shall therefore dismiss this head with a saying of King *Charles* the Second. This Monarch, when he was at *Windsor*, used to amuse himself with the conversation of the famous *Vossius*, who was full of stories relating to the antiquity, learning, and manners of the *Chinese*; and at the same time a Free-thinker in points of religion. The King upon hearing him repeat some incredible accounts of these eastern people, turning to those who were about him, *This learned Divine*, said he, *is a very strange man: he believes every thing but the Bible.*

18 Having thus far considered the political faith of the party as it regards matters of fact, let us in the next place take a view of it with respect to those doctrines which it embraces, and which are the fundamental points whereby they are distinguished from those, whom they used to represent as enemies to the constitution in church and state. How far their great articles of political faith, with respect to our Ecclesiastical and Civil government, are consistent with themselves, and agreeable to reason and truth, may be seen in the following paradoxes, which are the essentials of a *Tory's creed*, with relation to political matters. Under the name of *Tories*, I do not here comprehend multitudes of well-designing men, who were formerly included under that denomination, but are now in the interest of his Majesty and the present government. These have already seen the evil tendency of such principles, which are the *Credenda* of the party, as it is opposite to that of the *Whigs*.

Article I.

That the church of *England* will be always in danger, till it has a Popish King for its defender.

II. That,

II.

That, for the safety of the church, no subject should be tolerated in any religion different from the established; but that the head of our church may be of that religion which is most repugnant to it.

III.

That the Protestant interest in this nation, and in all *Europe*, could not but flourish under the protection of one, who thinks himself obliged, on pain of damnation, to do all that lies in his power for the extirpation of it.

IV.

That we may safely rely upon the promises of one, whose religion allows him to make them, and at the same time obliges him to break them.

V.

That a good man should have a greater abhorrence of Presbyterianism which is Perverseness, than of Popery which is but Idolatry.

VI.

That a person who hopes to be King of *England* by the assistance of *France*, would naturally adhere to the *British* interest, which is always opposite to that of the *French*.

VII.

That a man has no opportunities of learning how to govern the people of *England* in any foreign country, so well as in *France*.

VIII.

That ten millions of people should rather chuse to fall into slavery, than not acknowledge their Prince to be invested with an hereditary and indefeasible right of oppression.

IX.

That we are obliged in conscience to become subjects of a Duke of *Savoy*, or of a *French* King, rather than enjoy for our Sovereign a Prince, who is the first of the Royal blood in the Protestant line.

X.

That Non-resistance is the duty of every christian, whilst he is in a good place.

XI.

That we ought to profess the doctrine of Passive-obedience until such time as nature rebels against principle, that is, until we are put to the necessity of practising it.

XII.

That the Papists have taken up arms to defend the church of *England* with the utmost hazard of their lives and fortunes.

XIII.

That there is an unwarrantable faction in this Island, consisting of King, Lords, and Commons.

XIV.

That the Legislature, when there is a majority of *Whigs* in it, has not power to make laws.

XV.

That an Act of Parliament to empower the King to secure suspected persons in times of rebellion, is the means to establish the Sovereign on the throne, and consequently a great infringement of the liberties of the subject.

N^o 15. *Friday, February 10.*

----- *Auxilium, quoniam sic cogitis ipsi,
Dixit, ab hoste petam: vultus avertite vestros,
Si quis amicus adest: et Gorgonis extulit ora.*

Ovid.

IT is with great pleasure that I see a race of female-patriots springing up in this Island. The fairest among the daughters of *Great Britain* no longer confine their cares to a domestick life, but are grown anxious for the welfare of their country, and shew themselves good stateswomen as well as good housewives.

Our she-confederates keep pace with us in quashing that rebellion which had begun to spread it self among part of the fair sex. If the men who are true to their King and country have taken *Preston* and *Perth*, the Ladies have possessed themselves of the Opera and the Play-house with as little opposition or bloodshed. The Non-resisting women, like their brothers in the *Highlands*, think no post tenable against an army that makes so fine an appearance; and dare not look them in the face, when they are drawn up in battel-array.

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