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The Works Of The Right Honourable Joseph Addison, Esq.

In Four Volumes

Addison, Joseph

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N^o 36. *Monday, April 23.*~~-----~~ *Illu se jactet in aula.*

Virg.

AMONG all the paradoxes in politicks which have been advanced by some among us, there is none so absurd and shocking to the most ordinary understanding, as that it is possible for *Great Britain* to be quietly governed by a *Popish* Sovereign. King *Henry* the Fourth found it impracticable for a *Protestant* to reign even in *France*, notwithstanding the reformed religion does not engage a Prince to the persecution of any other; and notwithstanding the authority of the Sovereign in that country is more able to support it self, and command the obedience of the people, than in any other *European* Monarchy. We are convinced by the experience of our own times, that our constitution is not able to bear a *Popish* Prince at the head of it. King *James* the Second was endowed with many royal virtues, and might have made a nation of *Roman-catholicks* happy under his administration. The grievances we suffered in his reign proceeded purely from his religion: but they were such as made the whole body of the Nobility, Clergy, and Commonalty, rise up as one man against him, and oblige him to quit the throne of his ancestors. The truth of it is, we have only the vices of a *Protestant* Prince to fear, and may be made happy by his virtues: but in a *Popish* Prince we have no chance for our prosperity; his very piety obliges him to our destruction; and in proportion as he is more religious, he becomes more insupportable. One would wonder, therefore, to find many who call themselves *Protestants*, favouring the pretensions of a person who has been bred up in the utmost bitterness and bigotry of the church of *Rome*; and who, in all probability, within less than a twelve-month, would be opposed by those very men that are industrious to set him upon the throne, were it possible for so wicked and unnatural an attempt to succeed.

I was some months ago in a company, that diverted themselves with the Declaration which he had then published, and particularly with the date of it, *In the fourteenth year of our reign.* The company was surpris-

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zed to find there was a King in *Europe* who had reigned so long and made such a secret of it. This gave occasion to one of them, who is now in *France*, to enquire into the history of this remarkable reign, which he has digested into annals, and lately transmitted hither for the perusal of his friends. I have suppressed such personal reflections as are mixed in this short chronicle, as not being to the purpose; and find that the whole history of his regal conduct and exploits may be comprized in the remaining part of this half-sheet.

The history of the Pretender's fourteen years reign digested into annals.

Anno Regni 1^o. He made choice of his Ministry, the first of whom was his Confessor. This was a person recommended by the society of Jesuits, who represented him as one very proper to guide the conscience of a King, that hoped to rule over an Island which is not within the pale of the church. He then proceeded to name the President of his Council, his Secretaries of State, and gave away a very honourable Sinecure to his principal favourite, by constituting him his Lord-high-treasurer. He likewise signed a dormant Commission for another to be his High-admiral, with orders to produce it whenever he had sea-room for his employment.

Anno Regni 2^o. He perfected himself in the Minuet step.

Anno Regni 3^o. He grew half a foot.

Anno Regni 4^o. He wrote a letter to the Pope, desiring him to be as kind to him as his predecessor had been, who was his Godfather. In the same year he ordered the Lord-high-treasurer to pay off the debts of the Crown, which had been contracted since his accession to the throne; particularly, a milk-score of three years standing.

Anno Regni 5^o. He very much improved himself in all Princely learning, having read over the legends of the Saints, with the history of those several martyrs in *England*, who had attempted to blow up a whole Parliament of hereticks.

Anno Regni 6^o. He applied himself to the arts of government with more than ordinary diligence; took a plan of the Bastile with his own hand; visited the galleys; and studied the Edicts of his great Patron *Louis XIV.*

Anno Regni 7^o. Being now grown up to years of maturity, he resolved to seek adventures; but was very much divided in his mind, whether he should make an expedition to *Scotland*, or a pilgrimage to *Loretto*; being taught to look upon the latter in a religious sense, as the place of his nativity.

nativity. At length he resolved upon his *Scotch* expedition; and, as the first exertion of that royal Authority, which he was going to assume, he knighted himself. After a short piece of errantry upon the seas, he got safe to *Dunkirk*, where he paid his devotions to *St. Anthony*, for having delivered him from the dangers of the sea, and *Sir George Byng*.

Anno Regni 8^o. He made a Campaign in *Flanders*, where, by the help of a Telescope, he saw the battle of *Oudenarde*, and the Prince of *Hanover's* horse shot under him; being posted on a high tower with two *French Princes* of the blood.

Anno Regni 9^o. He made a second Campaign in *Flanders*; and, upon his return to the *French Court*, gained a great reputation; by his performance in a *Rigadoon*.

Anno Regni 10^o. The Pope having heard the fame of these his military achievements, made him the offer of a Cardinal's cap; which he was advised not to accept, by some of his friends in *England*.

Anno Regni 11^o. He retired to *Lorraine*, where every morning he made great havock among the wild-fowl, by the advice, and with the assistance of his Privy-council. He is said, this summer to have shot with his own hands fifty brace of pheasants, and one wild pig; to have set thirty coveys of partridges; and to have hunted down forty brace of hares; to which he might have added as many foxes, had not most of them made their escape, by running out of his friend's dominions, before his dogs could finish the chace. He was particularly animated to these diversions by his Ministry, who thought they would not a little recommend him to the good opinion and kind offices of several *British* Fox-hunters.

Anno Regni 12^o. He made a visit to the Duke *d'Aumont*, and passed for a *French Marquis* in a *Masquerade*.

Anno Regni 13^o. He visited several Convents, and gathered subscriptions from all the well-disposed Monks and Nuns, to whom he communicated his design of an attempt upon *Great Britain*.

Anno Regni 14^o. He now made great preparations for the invasion of *England*, and got together vast stores of ammunition, consisting of Reliques, Gun-powder and Cannon-ball. He received from the Pope a very large contribution, one moiety in money, and the other in Indulgences. An *Irish Priest* brought him an authentick tooth of *St. Thomas a Becket*, and it is thought, was to have for his reward the Archbishoprick of *Canterbury*. Every Monastery contributed something: one gave him a thousand pound; and another as many Masses.

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This year containing farther the battels which he fought in *Scotland*, and the towns which he took, is so fresh in every one's memory, that we shall say no more of it.

N^o 37. *Friday, April 27.*

quod si

*Frigida curarum fomenta relinquere posses;
 Quo te coelestis sapientia duceret, ires.
 Hoc opus, hoc studium parvi properemus et ampli,
 Si patriæ volumus, si nobis vivere cari.* Hor.

IT is a melancholy reflection, that our country, which in times of Popery was called the nation of Saints, should now have less appearance of religion in it, than any other neighbouring State or Kingdom; whether they be such as continue still immerfed in the errors of the Church of *Rome*, or such as are recovered out of them. This is a truth that is obvious to every one, who has been conversant in foreign parts. It was formerly thought dangerous for a young man to travel, lest he should return an *Atheist* to his native country: but at present it is certain, that an *Englishman*, who has any tolerable degree of reflection, cannot be better awakened to a sense of religion in general, than by observing how the minds of all mankind are set upon this important point; how every nation is serious and attentive to the great business of their Being; and that in other countries a man is not out of the fashion, who is bold and open in the profession and practice of all christian duties.

This decay of piety is by no means to be imputed to the *Reformation*, which in its first establishment produced its proper fruits, and distinguished the whole age with shining instances of virtue and morality. If we would trace out the original of that flagrant and avowed impiety, which has prevailed among us for some years, we should find that it owes its rise to that opposite extrem of *Cant* and *Hypocrisie*, which had taken possession of the people's minds in the times of the great rebellion, and
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