



UNIVERSITÄTS-  
BIBLIOTHEK  
PADERBORN

## Universitätsbibliothek Paderborn

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

In Four Volumes

**Addison, Joseph**

**London, 1721**

No 43. Friday, May 18.

[urn:nbn:de:hbz:466:1-53597](https://nbn-resolving.org/urn:nbn:de:hbz:466:1-53597)

during the late distractions, he has done so much for the advantage of our trade, when we could not reasonably expect he should have been able to do any thing.

---

N<sup>o</sup> 43. *Friday, May 18.*

---

*Hoc fonte derivata clades  
In patriam populumque fluxit.* Hor.

---

ONE would wonder how any person endowed with the ordinary principles of prudence and humanity, should desire to be King of a country, in which the established religion is directly opposite to that which he himself professes. Were it possible for such a one to accomplish his designs, his own reason must tell him, there could not be a more uneasy Prince, nor a more unhappy people. But how it can enter into the wishes of any private persons to be the subjects of a man, whose faith obliges him to use the most effectual means for extirpating their religion, is altogether incomprehensible, but upon the supposition that whatever principles they seem to adhere to, their interest, ambition, or revenge, is much more active and predominant in their minds, than the love of their country, or of its national worship.

I have never heard of any particular benefit, which either the *Pretender* himself, or the favourers of his cause, could promise to the *British* nation from the success of his pretensions; though the evils which would arise from it, are numberless and evident. These men content themselves with one general assertion, which often appears in their writings, and their discourse; That the kingdom will never be quiet till he is upon the throne. If by this position is meant, that those will never be quiet who would endeavour to place him there, it may possibly have some truth in it; tho' we hope even these will be reduced to their obedience by the care of their safety, if not by the sense of their duty. But on the other side, how ineffectual would this strange expedient be, for establishing the publick quiet and tranquillity, should it ever



ever take place! for, by way of argument, we may suppose impossibilities. Would that party of men which comprehends the most wealthy, and the most valiant of the kingdom, and which, were the cause put to a tryal, would undoubtedly appear the most numerous, (for I am far from thinking all those who are distinguished by the name of *Tories*, to be favourers of the *Pretender*) can we, I say, suppose these men would live quiet under a reign which they have hitherto opposed, and from which they apprehend such a manifest destruction to their country? Can we suppose our present Royal Family, who are so powerful in foreign dominions, so strong in their relations and alliances, and so universally supported by the Protestant interest of *Europe*, would continue quiet, and not make vigorous and repeated attempts for the recovery of their right, should it ever be wrested out of their hands? Can we imagine that our *British* Clergy would be quiet under a Prince, who is zealous for his religion, and obliged by it to subvert those doctrines, which it is their duty to defend and propagate? Nay, would any of those men themselves, who are the champions of this desperate cause, unless such of them as are professed *Roman-Catholicks*, or disposed to be so, live quiet under a government which at the best would make use of all indirect methods in favour of a religion, that is inconsistent with our laws and liberties, and would impose on us such a yoke, as neither we nor our fathers were able to bear? All the quiet that could be expected from such a reign, must be the result of absolute power on the one hand, and a despicable slavery on the other: and I believe every reasonable man will be of the *Roman* historian's opinion, that a disturbed liberty is better than a quiet servitude.

There is not indeed a greater absurdity than to imagine the quiet of a nation can arise from an establishment, in which the King would be of one communion, and the people of another; especially when the religion of the Sovereign carries in it the utmost malignity to that of the subject. If any of our *English* Monarchs might have hoped to reign quietly under such circumstances, it would have been King *Charles* the Second, who was received with all the joy and good-will that are natural to a people, newly rescued from a tyranny which had long oppressed them in several shapes. But this Monarch was too wise to own himself a *Roman-Catholick*, even in that juncture of time; or to imagine it practicable for an avowed Popish Prince to govern a Protestant people. His brother tried the experiment, and every one knows the success of it.

As



As Speculations are best supported by facts, I shall add to these domestick examples one or two parallel instances out of the *Swedish* history, which may be sufficient to shew us, that a scheme of government is impracticable in which the head does not agree with the body, in that point, which is of the greatest concern to reasonable creatures. *Sweden* is the only Protestant kingdom in *Europe* besides this of *Great Britain*, which has had the misfortune to see Popish Princes upon the throne; and we find that they behaved themselves as we did, and as it is natural for men to do, upon the same occasion. Their King *Sigismund* having, contrary to the inclinations of his people, endeavoured by several clandestine methods to promote the *Roman* Catholick religion among his subjects, and shewn several marks of favour to their Priests and Jesuits, was, after a very short reign, deposed by the States of that kingdom, being represented as one who could neither be held by oaths nor promises, and overruled by the influence of his religion, which dispenses with the violation of the most sacred engagements that are opposite to its interests. The States, to shew farther their apprehensions of Popery, and how incompatible they thought the principles of the church of *Rome* in a Sovereign were with those of the reformed religion in his subjects, agreed that his son should succeed to the throne, provided he were brought up a Protestant. This the father seemingly complied with; but afterwards refusing to give him such an education, the son was likewise set aside, and for ever excluded from that succession. The famous Queen *Christina*, daughter to the Great *Gustavus*, was so sensible of those troubles which would accrue both to her self and her people, should she avow the *Roman-Catholick* religion while she was upon the throne of *Sweden*; that she did not make an open profession of that faith, till she had resigned her Crown, and was actually upon her journey to *Rome*.

In short, if there be any political maxim, which may be depended upon as sure and infallible, this is one; That it is impossible for a nation to be happy, where a people of the reformed religion are governed by a King that is a Papist. Were he indeed only a nominal *Roman-Catholick*, there might be a possibility of peace and quiet under such a reign; but if he is sincere in the principles of his church, he must treat heretical subjects as that church directs him, and knows very well, that he ceases to be religious, when he ceases to be a persecutor.

Monday,