

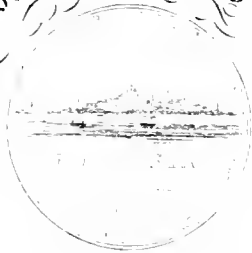


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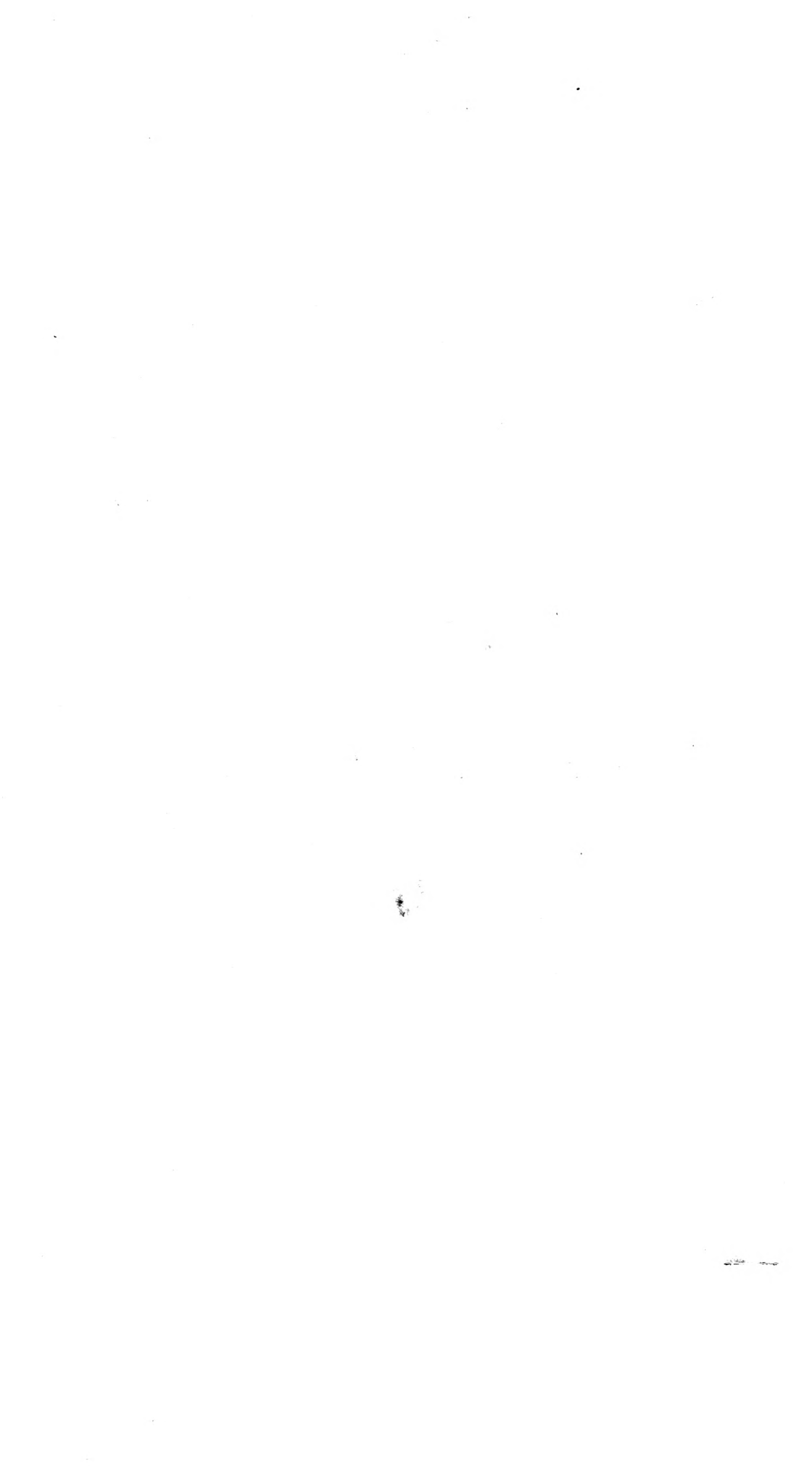


From the Townsend Fund.

1864

10

C. 11





behind y^e scenes sit mighty we
 nor are we known nor will we be
 the world and we exchanging thus
 while we find chat for y^e they work
 B dy'e see that lady in y^e mast:
 weel tell ye what she comes to ask
 the an unconscionable task
 tis how her lover sayt to bind
 false as her selfe false as y^e faithles
 C that other brings her faire rite flea
 with golden fetters lock and key
 if this a thing our thoughts does
 or only a tongue as other females
 D thinking our notions too renue
 some take their aime at madam
 some bring hard querves which
 and throw the gazens world y^e
 E heres honest tam who would his
 were he paid off ere he returns
 to know what he must ask in vam
 when we shall beat y^e french again
 F euclid where art tho' twas before
 non maist thou haue thy circle
 but art is long and thou maist
 nor Rome was built nor athens
 G we know s^t but too well your
 some powerfull fashon right or
 or shavue and dye without a
 H avoid you rovt of noisy fools
 once more you are not in our
 could we but please y^e learnd
 which send from far we could
 I whither loit wretches whither
 by vault or by unhappy loue
 what need you perish or despair
 if you'd haue aid an angel shous
 K this cucris quickly understood
 he only asks dy'e think his costre
 yet woud crowd in tho' iust by th^e
 or nowd heed take our letters
 L these dainty mulls i must not loose
 nor binu my pams by your leaue
 if those that put em there enquire
 thas you notj that robbid y^e fire
 how sweet is interlopers hire
 M all englands rarities are gathered
 from un known earth fire water
 thousands agree in such a glorious
 or else a moments work wou'd last a
 N with beak and talons i infect
 those cuckoes that invade my nest
 and if minerva yet supply
 my ancient gift in prophecy
 all scabid and old they in some
 hollow tree shall dye
 London Printed For John Dunton at y^e Raven in y^e pultrey

T H E
H I S T O R Y

O F T H E
Athenian Society,

For the Resolving all
Nice and Curious Q U E S T I O N S.

B Y A
G E N T L E M A N,

W H O G O T
Secret Intelligence
Of their Whole Proceedings.

To which are prefix'd
Several P O E M S,

W R I T T E N B Y
Mr. *Tate*, Mr. *Motteux*, Mr. *Richardson*, and others.

Fælix qui Potuit Rerum cognoscere causas. Virg.
Nam nihil egregius quàm res, est cernere apertas.
Ab dubiis————— *Lucret. lib. 4.*

Ανδρῶν τὰ δὲ ἐπιεικέστατα περὶ δὲ τῶν συμβαλλέσθαι. Isocrates.

L O N D O N :

Printed for **James Dowley**, and are to be Sold by the
Bookfellers of *London* and *Westminster*. Price 1 s.

The same in English.

To the Athenian Society.

Sons of the Muses, at whose welcome Birth
 Auspicious Phœbus cheer'd the drooping Earth,
 By whom once more old Learned Athens lives,
 Our great Metropolis new Fame receives,
 And a more gentle Air our Northern Climes revives,
 Go on, descend to Natures deepest Cell,
 The gloomy Night that veils the bashful Dame dispel.
 Help a whole World which doth your Aid implore,
 And scatt'ring Beams of Light our golden days restore.
 Learning's diviner Rays the Sun's outvoye,
 And pierce the Globe, and range the loftiest Skir.
 In never-dying Lines your task renew,
 Through Learning's boundless Sea your course pursue,
 Vast undiscover'd Regions wait for you.
 The mighty Work much Art, much Toyl demands,
 And ever Apollo wants assisting Hands.
 In dismal shades the ancient World did stray,
 Till Athens Wisdom did its Light display;
 Athens once more must change our Darkness into Day.

P. Motteux.

For these he car'd; for these to Heaven he pray'd,
 To Latium one, and one to Greece convey'd.
 Inspir'd by Instinct, with a mutual Rage,
 Eternal Wars with Ignorance they wage;
 From Athens one, and one from Rome, inspire
 The glad some World with their own Genial Fire;
 So Form did Chaos, light, the Dark expel,
 As Athens Rome, and Rome the World excell:
 The Usurping Troops, by their own Guilt subdu'd,
 Fle'd from th' approaching dawn, while none pursu'd.
 The enlighten'd world new Altars gladly raise,
 And form new Triumphs to the Victors Praise.
 Wisdom, and Learning, aged with Renown,
 Enjoy unenvy'd an Eternal Crown;
 Their Empire to the World's Extremes extend,
 And Viceroy's to remoter Kingdoms send,
 Their faithful Agents through the world disperse,
 And these we sing in our Immortal Verse;
 These now we sing, and willing Trophies raise,
 To their just Value, and their Masters Praise.

D. F.

To the Athenian Society.

When the Mysterious Nothing first was hurl'd
 Into a Chaos, thence into a World,
 By that great Fiat, (greater much by far
 Than the strait Bounds of ancient Maxims were,
 Which said, From Nothing Nothing can appear.)
 Methinks in that great Work, that mighty Change,
 I saw the Immaterial Beings range,
 And crowd towards the Sight, as Mortals gaze
 At some unknown prodigious Comets blaze;
 But when they saw the sweet, the lovely Fact,
 And curious Harmony the Wonder grace,
 Their Admiration lost it self in Praise.
 Thus meaner We, whose low and humble Birth
 Derives its Half at least from Native Earth,
 When first the spreading Fame, the Rumour run,
 That Athens had another World begun,
 And clear'd the gloomy shades of Ignorance,
 And form'd new sparkling Orbs
 This soon employ'd each Tongue; all Ears and Eyes
 Were full of Athens, and the Enterprize.
 But when the searching Age began to find
 The greater Aim, the Good that was design'd,
 Chang'd into Act, and cultivate Mankind;
 The deep Amazement pall'd, and in its room
 Deserv'd Encomium's crowd, and bring their Offerings home.

D. T.

To the Athenian Society.

'Ere Science was, or Learning had a Name,
 Dilated Memory recorded Fame:
 'Twas long before Forgetfulness was born,
 Or Wit could find out Ignorance to scorn:
 When Men could back Six hundred years relate,
 And still pursu'd their very distant Fate.
 Needs sooner far than Men did dye,
 And long-protracted Life forgot Mortality;
 Wide as the Heaven their Thoughts did vool
 To Actions great as the extensive Soul.
 Letters and Books the Helps We use
 To keep expiring Sence alive,
 Needless to Them, who could at once peruse,
 In their unbounded Knowledge all was known;
 Who had with Time their Race begun,
 And still liv'd on as if they'd Timt it self survive.
 Nature bestow'd her youthful Store so well,
 That none could want, and therefore none excell,
 And so impartially adorn'd the Mind,
 That equal Knowledge did inform Mankind.

Thus when our Fathers (toucht with Guilt)
 That huge stupendious Stair-case built,
 We mock indeed the fruitless Enterprize,
 Successleis Actions never pass for Wise:
 But was the Dreadful Pile in being, would show
 To what degree that untaught Age did know
 Who Nature's Poize unually divide,
 And turn'd the Globe into a Piramide,
 While Heaven seem'd more to apprehend it, than divide.

Strange uncouth Dialects from Heaven succeed,
 And Universal Clouts of Jargon spread:
 Confusions here in horrid Squadrons joye;
 And here King Ignorance began his Reign;
 Old Knowledge hither bore Imperial Sway,
 But found a strange, a sensible Decay:
 And tho' the Old Monarch seem'd to keep the Throne,
 The Tyrant Ignorance manag'd as his own,
 Two Thousand years the Usurper had prevail'd,
 And on his Darling Sloth the Crown entail'd;
 While the old drooping Monarch saw his Fate,
 But want'd Power to save his ruin'd State.
 Two Sons he had, Youths of Angelic Birth,
 That promis'd fair, to reinform the Earth,
 Wisdom, and Learning, Twins of blooming Hope,
 That sink his Fear, and all his Comforts prop.
 Of all his numerous Progeny, these alone
 Remain the Hopes of his declining Throne;
 The rest opposing his approaching Fate,
 Sank in the Ruins of their Father's State.
 But these the Darlings of the Parents Age,
 He surely rescu'd from the Tyrant's Rage:

To the Athenian Society.

SOON as our fetter'd Souls from Time are free,
 All things in Heaven, just as they are we see:
 No dark Conjecture, no obscure Suppose
 Confounds the knowledge of each hidden Cause;
 But ease Nature's beauteous Form appears
 Disrob'd of the thick Veil, which here she wears,
 The Chain of Causes, and their Order shine,
 And clearly shew, they're fram'd by Hands Divine.
 Ye Great Unknown, this You have aim'd at Now:
 And tho' coy Nature flies our searching View,
 Whilst clouded Reason's coop'd within this Cage,
 Yet you have thus far bless'd this happy Age;
 Whate'er the searching Study of the Wise
 In things divine, and natural yet have found,
 Whate'er from your own Observations rise,
 From your sublime Retreat you scatter all around.
 The MANY, who dead in Ignorance lay,
 Now Speak, and Think, reviv'd by your bright Day
 Before, they had a meer Promethean Frame,
 Till you inform'd their Souls with the Cœlestial Flame.
 Go on — Learning, and solid Truth advance,
 They're Noble Subjects, for such Noble Pens:
 Let your Opposers Trifling Jest's pursue,
 They write for MINUTES, but for AGES You.

Charles Richardson.

T H E

H I S T O R Y

O F T H E

Athenian Society.

I AM sensible, that the more *Judicious*, and *Learned* may, with a great deal of Reason, condemn me, as guilty of an unpardonable *Rashness*, in attempting a *Province*, so extremely above my Abilities, as the writing the History of a *Society*, whose Learning and Wit have justly made so considerable a figure in the World; yet I must, with Vanity enough, own, that the *Nobleness* of the *Undertaking* has born me up so far above any Apprehensions, that (like a *Souldier*, who resolves on some brave Action) I cast off all thoughts of those obstacles, which might frighten a cooler *Considerer*. And since 'tis confess'd, that to aim at *Noble Ends* is enough to merit Applause, I had rather undergo the Severity of the Criticks (who, I have reason to think, will not be so favourable, as to forgive the Faults of the Performance for the Greatness of the Design) than lose the Glory of having first offer'd at it. I will agree with them, that it is to be wish'd, that the Great *SPRAT* would oblige the Age with a *Second-Best History* of the *Second-Best Institution*, for the promotion of Learning, and removing that *Epidemic Ignorance*, which exercises so incredible a Tyranny over the more numerous part of Mankind: From such a *Pen* the World might expect Satisfaction, and the *Athenian Society Justice*; the Charms of his *Style* would engage all to read, and his Wit and variety of Learning give them proportionable *Idea's* of those Excellencies, he would commend to them: And indeed, none but *He* (whose Thoughts are so true and fine, and whose Language so *fully*, and *clearly* expresses his *Conceptions*) or a whole *SOCIETY* learned as themselves, can be thought capable of acquitting so *illustrious* a *Task* with that *Strength*, and *Perfection* it deserves.

This Consideration would not a little discourage me, if I had not *This* to obviate the Difficulties it brings; That great part of this Book shall be drawn from the incomparable Works of this *SOCIETY*, who are, indeed, their own Historians, and most worthy to be so; for, their whole design is not only to improve *KNOWLEDGE* in *DIVINITY*, and *PHILOSOPHY* in all their parts, as well as *Philology* in all its Latitude, but also to commend this Improvement

to the Publick, in the best method, that can be found out for *Instruction*; which is or ought to be the End of every Writer, unless he aim rather at Amusement, than Information.

If the *World* would be so favourable, as to admit of what I have said for an *Excuse*, I hope the Gentlemen that compose this *SOCIETY*, will pardon my Boldness in presuming to give an account of their *Undertaking*, who am not at all concerned in it, and have not the Happiness of being acquainted with one *Member* of it, since what I shall here advance proceeds from an esteem of their Design, and the great Value I set upon their *Performances*, which are sufficient to convince those (among which number I my self was at first) who were startled with the seeming *Impossibility* of the *Project*, that notwithstanding it was so difficult, yet they have fully come up to what they first pretended to.

The *Design* as well as *Performance*, seems so extraordinary, that when I reflect on it, I often admire, that the general, nay, universal Advantage it brings, should never have inspir'd any one to have thought of it before now; till I consider, that the Good of Mankind was not the aim of the *Grecian* Philosophers, so much as their own Personal *Glory*, and *Pride*, which they built on their own *Knowing* more than the rest of the World, who had not the Leisure and Abilities to spend their whole Life in Disquisitions, or Disputable Notions; and to maintain this, 'twas necessary for them not to communicate Learning to any but their immediate Hearers, who by word of Mouth were to deliver it to their Successors in the Schools. This made all their *Doctrines* confin'd to their *Gymnasia*, their *Porches*, and *Gardens*.

Some of them were so fearful of having their Sentiments known, that they wrap'd all their *Notions* up in Mysteries, as hard to be understood by any, but their own Scholars, as those Chymical Tracts, we have now, which treat of the great *Hermetick Work*: This was the cause of the different Representations of the Philosophy of *Pythagoras* in particular; and I think 'tis not doubted by the Learned, but that most (if not all) of those Absurdities, which are attributed to him,

proceed only from the uncertain Gueſſes of his Oppoſers, and Enemies, who were never admitted into his School, or had a true knowledge of his Opinions; though perhaps the *Pythagoreans* themſelves did much contribute (notwithſtanding their great veneration for his *Memory*) by their Ignorance, to the Ignominy of their Maſter, for they learned chiefly by Tradition, to which we may reaſonably ſuppoſe, that every Succeſſor, in their School, (who was an Arbitrary Diſpenſer of theſe Myſteries) added, at leaſt by way of Comment, which, in a Generation or two, incorporated with it, and all paſt for his.

If we paſs from *Greece* to *Rome*, though *Politeness* and *Learning* diffuſ'd themſelves into a larger compaſs there, yet their principal Studies were Oratory, and the Art of War, on which all the Preferments of that Common-wealth turn'd; for, as for Philoſophy, it was built upon the Greek bottom, and *Cicero* was the firſt that brought the *Roman* Language acquainted with it: Both before and after him, they that were that way inclin'd went to *Athens*, then the only Univerſity (if I may call it ſo) of *Europe*, or had Maſters from *Greece*, as *Plutarch*, and his Nephew *Sextus*, and *Apollonius*, may witneſs, who were all three Tutors to Emperors, and all three *Grecians*, beſides many others which I omit. The Vanity, and great Value theſe Philoſophers, that were ſent for to inſtruct the *Romans*, ſet upon themſelves, ſatiſfies me, that I have no great cauſe to wonder, that in *Rome* this Project was never thought of, ſince the *Learned*, whoſe Province this muſt have been, would have loſt that Eſteem they then poſſeſſ'd, by making what they *knew* common to as many as were capable and willing to underſtand them; whereas their ſingularity in Knowledge gave them Privilege to the higheſt Insolence: For, when the above-mentioned *Apollonius* was ſent for by the Emperor *Antoninus Pius*, from *Chalcedon* to *Rome*, to read Philoſophy to his adopted Son *Marcus Aurelius Antoninus* (ſurnam'd *The Philoſopher*) after his arrival at that City, never went to wait on the Emperor, and being ſent for by him, return'd this Answer; that *It was not fit, the Maſter ſhould attend the Scholar, but the Scholar the Maſter*: This Pride of his was ſo temperately born by that generous Prince, (in that more a Philoſopher than *Apollonius*) that he only ſmil'd, and ſaid to his Servants, *Does he then think it farther from his Lodging to my Palace, than from Chalcedon to Rome?*

From hence is evident what Honour was paid them (by the higheſt Powers on Earth) for the Opinion of their Knowledge, and alſo what Satisfaction, and Pride they took in it: So that it is not ſtrange, that they ſhould perſwade it as neceſſary to their Followers, and by conſequence deprive them of all Thoughts of making Learning more common. But, that a Project of this nature would have been very grateful to the *Ro-*

mans, I think, is manifeſt by the general Inclination of their Youth to Learning, of whom ſuch vaſt numbers flock'd to hear *Carneades* during his ſtay in that City, (when he was ſent Ambaſſador from the *Athenians*) that *Marcus Cato* made a Speech againſt him in the Senate, (to whom his Embaſſy was already in ſome ſuſpicion) and told them, That conſidering the whole Youth of *Rome* were ſuch Admirers of him, it were an eaſie matter for him to perſwade them to any thing. This diſcovers ſo great a deſire of Knowledge in them, that, I am confident, whoever ſhould have ſet ſuch a Deſign on foot there, would have been exalted among their Gods, and had divine and immortal Honour paid to his Memory.

It is leſs to be wonder'd, that the Churchmen, who at firſt took up the *Platonick* Principles, to engage in the Controverſial War, with the Heathens, did not promote any thing like the Subject of my preſent Diſcourſe, ſince they were too much employ'd in Diſputes, on the old Foundation, to think of any new Progreſs in Learning; and after they had with ſucceſs managed this Philoſophy of *Plato*, to the Downfal of Idolatry, their *Tribe* began to employ it againſt one another, till their Conteſts, as well as Learning, found a Period in that Inundation of *Barbarity*, which ſwallowed both them, and the *Roman Empire* up together. After an Age of univerſal Ignorance, the Clergy again put themſelves upon Learning, at leaſt aſſumed the Name of it; but it is not to be wondered, that they, who, out of the ill-underſtood Work of *Ariſtole*, compos'd an abſurd Body of *Philoſophy*, kept up the unreaſonable Humour of confining the Sciences within ſuch narrow Bounds, that many an Age ſcarce produc'd one Layman, that knew any thing of Letters, becauſe as it had gain'd the Philoſophers Veneration, ſo it would add to that which the bigotted World already paid to their Character, for by this means the Clergy became undeniable Oracles in both divine, and prophane Knowledge.

The School-mens Heads were too much taken up with *Subtilties*, and *Notions*, deduc'd from theſe Principles (they too being all of the Clergy) to deviſe any means of making the reſt of men wiſer than before.

But that which gave me the greateſt cauſe of wonder, was, that ſince the benefit of Printing, Books, and conſequently Learning, grew more general, and with that an univerſal Inclination of moſt men to ſpread it ſtill farther, that nothing of this nature ſhould by none of the Great men, and Virtuoso's of our own, or foreign Nations be found out, before about a year ſince.

I am not ignorant that there is a Book called *Sphinx Theologico-Philoſophica*, that bears ſome reſemblance to the *Athenian Mercury*, but then it differs ſo much when you come to peruſe it, that if it had not been to obviate ſome mens unreaſonable Fancies, I would not have nam'd it; for, there the Author:

thor proposes his Difficulties, and solves them himself, but with an endless number of vulgar Errors, grounding all his Answers on *ill Authorities, School-Divinity,* and those antiquated Systems of Philosophy, which were compos'd (as I said before) out of the misunderstood Writings of *Aristotle*, who, if we may credit his Letter to *Alexander the Great*, never intended, any one should reap much Knowledge from them, except his own select Scholars; for, that great King being fired, with generous Ambition of excelling all Mankind in Knowledge, as well as Power, when he was in-

(a) So called because few only, and those select, were admitted to hear that Philosophy: From ἀκρόασις, *Auscultatio, Hearing.* Many learned Authors agree, that these Books were his *Physics* and *Metaphysics*.

form'd that *Aristotle* had publish'd his (a) *Acroamatick Books*, sent him a (b) Letter of Reprimand, in which were these words:

(b) I am not ignorant that some conclude that these Letters are spurious, yet others are of a contrary opinion, and prove at large the several Absurdities in those *Acroamatick Books*, which so great a man as *Aristotle* could not be supposed to be guilty of.

they will find, that it bears no likeness to the *Athenian Mercury*; but the form of Question and Answer, the Authors of *which* Method, the Gentlemen of this Society, are far from pretending to be, and it was made choice of, as the only way of satisfying every ones *Curiosity,* and *Doubts*, when each propos'd his own. I never yet (upon enquiry) could understand that any thing like this was ever advanc'd either before this time, or in any other Nation.

England has the Glory of giving Rise to two of the noblest Designs, that the Wit of Man is capable of inventing, and they are, the *Royal Society*, for the experimental improvement of Natural Knowledge, and the *Athenian Society* for communicating not only that, but all other Sciences to all men, as well as to both Sexes; and the last will, I question not, be imitated, as well as the first, by other Nations.

This leads me into a consideration of the *Advantages*, this Undertaking has afforded the World; which are so many, and so evident, that I may seem to the Judicious to lose time in endeavouring to demonstrate, what every man of Sence must acknowledge: Yet, to silence the Enemies of Reason as well as of the *Athenian Society*, I shall instance in some few particulars, as first, the promotion of *Printing*; for, as that *Art* contributed extremely to the spreading and progress of Learning, so has this *Project* made grateful Returns already, to the encouragement at least of the Masters of that *Art*, witness the Controversie with the *Anabaptists*, the *Quakers*, and with *Mr. Jones*, on the Subject of *Usury*, which though it be stretched into too great a Latitude, by the Practices of some, yet is with no Reason in the World absolutely condemn'd by him; as this *Learned Society* have already made evident to any discerning Judgment: Nor has the little Endeavours at an Answer, by some nameless Scribler, mov'd me at all to think otherwise, he having not answered any Proof the *Society* brought (nor indeed do I believe he understood great part of them) but with a canting, inconsistent, Ramble, hastens to the end of his *mighty Vindication*. I shall say no more of this Controversie now, because it is not yet finished; and the *other* I shall have occasion of speaking of in the Second Part of this Discourse.

But the Bookfellers and Printers are not the only Gainers in this Affair, that Branch of the Royal Revenue, the Post (I mean both the General and Penny-Post) being not inconsiderably improved by it, they having in the first year received some Thousands of Letters: So that it seems to me the Interest of the Government to espouse the Quarrel of this Society, so far as to suppress any Interloper, the Result of whose unjust Endeavours must be the Ruin of such an encreasing Advantage to Their Majesties Interest. But I shall say more of this in my last Part; and here shall leave the Benefit, that arises from the *Athenian Mercury*, to the Purser of both

ἈΛΕΞΑΝΔΡΟΣ ἈΡΙΣΤΟΤΕΛΕΙ, ὁπρὸς τὴν ἑαυτοῦ ὑγίαν. *Alexander to Aristotle. Health.*

Οὐκ ὀρθῶς ἐποίησας ἐπιδοῦς τὰς ἀκροαματικὰς βιβλίας τῷ λόγῳ. Τινὶ γὰρ ἐπιδοῦσιν ἡμεῖς ἢ ἄλλων εἰ καὶ ἔς ἐπιτιμωθῆμεν λόγῳ, ἔπει πάντων ἔσονται κοινὸν; ἐγὼ δὲ βελόμην ἀντὶ τῶν ἀεὶ ἐμπείρους ἢ τῶν δυνάμει διαφέρειν.

YOU have not done well to publish your *Acroamatick Books*, for now I would feign know in what we shall excell the rest of Men, if that Learning in which you have educated us be made common to all: And indeed, I profess I had rather excell in Knowledge than Power.

To this Letter of *Alexander*, *Aristotle* returns this Answer.

ἈΡΙΣΤΟΤΕΛΕΩΣ ἈΛΕΞΑΝΔΡῶ, ὁπρὸς τὴν ἑαυτοῦ ὑγίαν. *Aristotle to Alexander. Health.*

Ἐγγράφας μοι καὶ τῶν ἀκροαματικῶν λόγων, οἷόν μοι δοκεῖ εἶναι ὑπὸς φυλάττειν ἐν ἀπορήτοις: ἔστι ἔν, ὡς ἐπιδοῦσιν καὶ μὴ ἐπιδοῦσιν. Ἐνεταῖ γὰρ εἰσι μῖνοις τοῖς ἡμῶν ἀκουσάν.

YOU writ to me about my *Acroamatick Books*, which you judge should be kept as a Secret, and not divulged: For your satisfaction therefore know, that they are published, and yet they are not, for they can be understood, only by such who have heard me deliver them.

From hence we may suppose what Exactness and Reason there was in Systems, compos'd after this Model; and I assure the Reader, the Author of the fore-nam'd Book falls yet lower, and dwindles into Old-wives Tales, and common Sayings. In short, if any man of Sence shall happen to see that Book,

both the Publick, and Private, to consider a little of that which the Mind, the nobler part of Mankind, will reap from it, that being its chief aim, and design, the others but accidental.

What an improvement this will be to Learning, I presume, none, that will give themselves leisure to reflect, can be insensible of; for a diffusing Knowledge, among all that Heaven has made capable, must certainly be the occasion of more Discoveries, in Truth, and Nature, because the number of the Learned will be encreased; of the Learned, I say; for, I cannot see any reason why Languages should be thought so necessary an Ingredient for the composing a Scholar, if it were not for the opening the Secrets that are locked up in them; which Prison this *Noble Societies* Undertaking will in time free 'em from; for, indeed 'tis very hard, that those whose Pockets could not arrive to better Education, and yet are blest with abler Brains than many who spend their time in Books, should be hindered from those advantages they could so well make use of. The *French* have remov'd in some measure this Obstacle, and made all Authors familiar to every one, that can but read and understand their own Mother-tongue, by translating all Books of any value into their own Language. 'Tis true, we have imitated them a little in that way, but under a different Capacity; for here there are a sort of little Ignorant Foreigners, who understand neither our Tongue, nor that from whence they translate, employed by the Booksellers on this difficult Task, because they murder a noble Author cheaper, than a Man of Parts will do him Justice, and like a *Spaniard* will live upon a Clove of Garlick, and work hard for what will but suffice to buy 'em a great Coat to keep 'em from the Cold: This is the cause, we have few good Translations. Whereas the *French* are more accurate, because they who give themselves to Undertakings of that kind among them, are such whose Business is Learning, and who are otherways provided for, than to depend on the Generosity of a Bookseller for their Bread. And whilst a business of that consequence is carried on by such Hands, we have no reason to expect any greater Performances.

But had we the good Fortune to have all the Arts and Sciences, and all the fine thoughts of all those great men that have writ, they would be so voluminous that many a man of Sense would labour under, as great a difficulty, as before, both for time to peruse and Money to purchase them: But this difficulty is quite removed, by the *Athenian Society*, for One hour in a week is all the time, that is required to peruse them, and Two pence weekly sufficient to purchase those Papers, in which, every one may find the Marrow of what great Authors have writ on any curious Subject, with the improvement of many ingenious, and learned men upon it. Nor is the Reader confined to that silly Magisterial Argument of some of the old *Pytha-*

goreans, an *ipse dixit*, but is only desired to yield to the force of Reason it self, and what Authorities are brought, will easily be seen to be supernumerary Proofs, unless about Matter of *Fact*, and the verity of any Passage in History, as that of *Josephus* about our *Saviour Jesus Christ*, which can be decided by nothing but the Testimony of all Ages up to the time when such Book was writ; which is a much more natural, and rational way to come to the Truth, than by the conjectural Arguments of some opinionated men of this present Age, who would needs prefer a meer Ghes to a Cloud of Witnesses, a method quite contrary to all the Justice and Proceedings in the World.

If the Reader will consider what I have said, I am confident he can't but in Justice acquit me of *Flattery*, when I shall say, that all the Endeavours of the great men of all Nations, and Ages, from the beginning of Learning to this time, have not contributed to the encrease of Knowledge, so much as this Institution of the *Athenian Society*. What the Ancients did, I have already, in a few words discuss'd, and tho' I will not deny, that the Advance that has been made, since the Restauration of Learning, is very extraordinary, yet it must be granted that it falls short of this. 'Tis true, it was great to cast off Authorities, and to have Recourse alone to Reason, and Experiment, the only sure Foundation of all Learning, without which we spend our Years in painful Study, to fill our Heads with false, and empty Notions, foreign enough from *Truth*, which is the aim of all Study; for, without a pretty good assurance of *that*, the Mind can never be satisfied. But though the Treasure of *Knowledge* encreased so vastly, yet the Possessors of this Treasure did not grow much more numerous than of old; so that the Benefit of it reached only to such, as could go to the expence of Studying at the chargeable places called *Universities*, (few else being the better for this new Revolution in the Empire of Wisdom) most of the rest of Mankind were an ignorant Generation, that bore the Form, the Shape, the Image of Men, and had the use of their Tongue to make known their Thoughts, but it was only to discover, how very little difference there was betwixt them and their Brothers the *Brutes*. The Learned dealt with Mankind, till now, as some bigotted Clergy-men do, in giving the greatest part to *Ignorance* here, as they do to the *Devil* hereafter. I confess those few, and imperfect Translations we have, did a little refine the Conversation of a great many, who had not the good Fortune to be skill'd in Languages, but those Books are (as I have hinted before) *too large*, *too difficult*, and *too dear* for several, that are as willing, and as fit to learn, though they have not so good a Purse to spare, either their Money, or their Time on them, from their necessary Occasions of getting their Livelihood. But the *Society* have opened an easier way, and set Learning in so fair

fair a light, that won, with its Beauty, every one must with eagerness embrace it, in a form so agreeable to all Capacities; and those, who are so near a Kin to their *Bodies*, as not to care for the Embellishments of the Mind, will have a clearer Mark set upon them, of sordid Ignorance.

If these, and many more are the Advantages, that will accrew to the Public from this Undertaking, I believe the Learned will receive no less, I mean those who are not so full of themselves, that they cannot with Patience peruse the Works of any one else; for, all the knotty points of Philosophy, Divinity, Mathematics, &c. which have employ'd the curious part of the World thus long, are form'd into Quarries by the Inquisitive, and answered with an abundance of Reason, by the Society, who are not only men of Parts, but also blest with a Temper that is *Industrious to the highest degree*, and by consequence must give a general Satisfaction in their Performances, to the best of Judges in every Science.

But here methinks I see some plodding, grave, Gentleman, that has been at the Expence of many a laborious Year, to gain the Mastery of *Latin, Greek, and Hebrew*, with a supercilious frown, condemning this Society, not for falling short of their first Pretence, but because they keep up too close to it. For, says he, *What Honour will be due to Learned men, that have spent so many years in the Study of Languages, and the Criticisms of them, if the Kernel of that Nut, they are so long a cracking, be given to every illiterate Fellow, that understands not what's Latin for the Book he reads.* This desire of Honour, and Veneration, and to be esteemed something more than Men, has been the cause of the small Progress of Learning in former Ages, as I have already shewn, and therefore ought to be cast away with the other Fopperies of those times, which obstructed the Growth of Knowledge; and the Gentlemen of this Kindney may satisfy themselves, that the number of *Illiterate Fellows* will be much less, and yet the Skill in the Languages be in as much esteem, as it deserves, as long, as the study of ancient Authors, especially the Poets (which can never be delivered in any other Language with that Force, and Beauty they have in their own) shall be valued by the Ingenious; Criticisms will still be pleasing, though a thousand times repeated, and to be a Critic, 'twill be necessary to understand the original of those Books, that teach them to be so: Etymologies of Words, and Terms of Art will require some Skill in Languages, &c. Nay, this *Athenian Project* will rather contribute to that; for, the nature of many men (especially those that are very curious) is, to desire to see the Author it self, from whence such admirable things are drawn, which will oblige them to study Languages, to be able to understand them. So that that sort of Learning is in no fear of being lost, since now, it

may be, some Hundreds may be excited to it, which otherwise had never thought on it.

But I cannot imagine, why a man may not be Master of as much Sence, though he understand never a word of Latin, as if he were perfect in the darkest places of *Perfius*; nor if his Sence can be thus improv'd, can he come under the Contempt of *Illiterate*? But to satisfy these Sparks, that are for the keeping the World in Ignorance, let them not be so uneasy, for, I dare engage, there will still be Fools, and Blockheads enough for them, that will not make use of this Advantage.

Some of the *Roman Pedants* found the same fault with *Cicero's* Design in translating the Philosophy of the *Grecians* into Latin, for fear it should make Learning, or at least its Professors, too cheap. But, as that did not deter him from prosecuting his Undertaking, so this cannot be supposed to weigh at all with the present *Athenian Society*, who have undertaken a Province of more general Good, and carried it on with no less Force, and Wit.

Here I must not forget that Great, and Universal Good this Design affords to any Troubles of Mind, in removing (to use the words of the first *Mercury*) those Difficulties, and Dissatisfactions, that shame, or fear of appearing ridiculous by asking Questions, may cause several persons to labour under, who now have opportunities of being resolved in any Question without knowing their Informer; and (I may add, without being known themselves. And that these People might be wholly satisfied, the same *Mercury* says farther, thus—*And if at any time, the Answer is not so satisfactory as they could wish, let them, as directed by the Advertisement, mention in what particular, and they shall have a fuller satisfaction in the next Paper.*

To enlarge upon this would be superfluous, since every man, that is affected with any such Trouble will find, how much Ease, Advice will afford him, especially when he can have it without discovering himself to be grieved. It must stop many a desperate Hand, which unnaturally else might attempt upon the Breast, foolishly imagining, that an end of this Life would put a Period to their Sorrows, when it only adds an infinite Encrease to them. Methinks there is something divinely mysterious in this, that I can consult so many able Heads, on my private Distractions, and yet that they should still remain a Secret. Nay, they who propose these Questions are not the only that receive the Benefit of the Answer, since that may serve for many at the same time, under the same Exigencies, and even Posterity that has not yet a Being, will be indebted to it when in the like Cases, which will happen again. With good reason therefore has the Designer of the Emblem of that Society placed an Angel directing such unfortunate Desperado's to apply them-

themselves to them ; for if any thing under a Divinity can avert their Misery, it must be the force of their Reasons.

Having thus given a rough Draught of some of those Benefits which this Undertaking has, and will produce to Mankind, 'tis fit that the World know its Benefactor ; and indeed Justice requires, that *he* who first design'd, and propos'd it, should have that Reputation, that is due to him, and have his Name known to Posterity, who will not have a little share in the Obligation. He therefore who form'd the first Idea of this great, this noble Project, was Mr. **DUNTON** the Book-seller, for whom all the *Mercuries* are printed ; the Tenth of *March*, 1697, he first brought the Embrio into form, and, as I am inform'd, there were two occasions which gave Life to it, the first upon reading that of the *Acts* 17.21. For all the Athenians and Strangers that dwell there gave themselves to nothing else, but to tell, or hear some News [or rather new things.]

— This has relation to the foregoing Verses, as I shall observe when I come to speak of the Reasons why they call themselves *Athenians*. His frequent reflection on this Text concurring, in time, with some great Injury he had received, gave Birth to this *happy thought*. For, being solicitous how he should be instructed in that Evangelical Lesson of forgiving Injuries, as it were by some Divine Instinct this Method came into his Head, by which both himself and others might be satisfied in that, and any other Doubt, without being troublesome to those, who would perhaps be not very well pleas'd with resolving Quæries, and Doubts, unless they saw some Advantage, beside the Good of the Quærist.

The Thought seems to be accidental (as we are apt to think all things for which we can give no positive Reason) like the Birth of a great many other great things ; for, all the greatest Events have had Rise from some Accident, without a premeditated Design. Were I a *Pythagorean*, I should imagine that it was a reminiscence of something like what had happened some Thousands of years ago in some far Country or other, which he had observed in the transmigration of his Soul through all parts of the World ; and that, as some things, or words we observe, when we see, or hear any remarkable thing, will bring the whole to ones Memory, so these concurring Circumstances had the same effect upon him ; but since we cannot find, that there ever has been any such Design set a foot in any Nation, or Age, I must quit my *Pythagoric* Fancy, to come to a nearer Ghess.

I have observed in History, that there are certain * Critical Minutes, in time when strange, and unforeseen things come to pass, and that a Dream, a random Word, an unforeseen Action has begot mighty, and surprizing Revolutions, as well as great, and noble Arts. Thus *Martianus*, who was af-

terward Emperour of *Constantinople*, travelling near *Philippolis*, finding a man dead out of a Piety of those days, alighted from his Horse to bury him, which whilst he was doing, some of that City coming by, took him for the Murderer, and being brought to the Scaffold, by this strange Accident, was delivered by the Confession of him, that was really guilty ; and this gave Rise to his low Condition. A more public Turn was that *Philippicus*, who telling his Friend *Tiberius* (who by his means had gain'd the Empire of *Constantinople*) that he dream'd an Eagle alighted at his Head, was banish'd immediately into a barren Island, and from thence to the City *Chersona*, where living in great Content, without any sollicitous Thoughts about his Banishment, (so far he was from thinking of Empire) but *Justinian's* coming against him to take his Life, made him assume a sudden Resolution of taking the Name of Emperour ; and the successful Event shew'd it was more than an Accident, that put that Thought into his Head. To mention all the Revolutions in History, which were begun by such Accidents, would swell to a Volume, though very little to my purpose. What was the original of the Noble Order of the Garter, but, the accidental falling of the Countess of *Salisbury's* Garter, from her Legg, in the King's presence ? There is nothing so divine as Music, (for, as *Cowly* says,

*All that we know of the Blest above,
Is, that they sing, and that they love.)*

yet this was first thought on by the accidental Observation of the different Sounds a Hammer made upon, an Anvil. Gunpowder, so wonderful in its effect, and power, and now of so universal use in Martial Affairs, was found out by an Accident, which is so well known, that I need not mention it. The Art of Memory owes its Birth to a fatal Accident ; and it was necessary that the Banqueting-house of *Scopa* should fall down, and kill all the Guests, that *Simonides* from thence might observe the Order, and Method of the Art of Memory. So it was necessary that Mr. **DUNTON** should have received an Injury, that the World might be oblig'd with a Design of as great a value. All the study of that great Master in the Mathematics *Archimedes*, could not resolve that Curiosity which *Hiero* King of *Syracusa* propos'd to him : Nor could he imagine how to find how much Gold, the Goldsmith had stole, without destroying the Work, to know by ocular demonstration, till going by chance into a full Bath, the Water ran over the brim as his Body entered, this Accident brought the Solution into his Head, full of which, he ran from thence, naked as he was, to put his Thought into execution, crying out aloud all the way that he went, * *I have* * *Ευρηκα, Ευρηκα.*
it, I have it.

To omit the Mariner's Compass, and a great many other noble Inventions, the discovery of the new World it self was at first but a random-Thought of *Columbus*, from the observation of the setting Sun, with a *quid si*. Mr. *Dunton* has done more than *Columbus*, for he has not only found out a way to discover new Worlds, (for the Industry, and past-Performances of the Athenian Society promise not a few new Discoveries in Nature) but also how to People the thinly-inhabited Kingdoms of Philology, with a more numerous Generation. I have heard some of the Would-be-Wits object against this Design, merely because invented by a Bookseller; but that is so foolish a Flaw to find in it, that it discovered their Ignorance, as well, as Partiality; for first, several noble Inventions have had more unlikely Authors; to instance only in that of Printing, designed by a Soldier, (though a certain Writer has dubb'd him a Knight from a Trooper, (*Equus* being an equivocal word) than one that deals in Wit and Learning, and may well be supposed to converse with many of those Authors he sells. And next, the Learned know, that *Scaliger* was a Bookseller; and *Stephanus* a Printer.

Having thus let the World know to whom it is obliged for this Advantageous Project, 'tis but Justice that it give him that Encouragement, the usefulness of his Design deserves, and not buoy up the Ungenerous, and Unjust Attempts of any Interlopers, who wanting Wit to invent any thing of equal worth, meanly Usurp upon the Right of another, and aim to live upon that Crop which was manured by his Industry, and Charge. Every considering man, must needs think, that it cost him not a little to establish it, and bring it to the knowledge of the World, and therefore he ought, in Reason, to reap the Profit of it. If the little Inventor of any small Mechanic Instrument, for the public use, have so far a Propriety in it, as to deserve that Royal Security, a Patent, that none shall enjoy the Advantage of his Industry for above Fourteen years, till his Labour be in some measure rewarded: With much higher reason ought the Inventor, or Designer of this Noble Institution, which contributes, as I have made appear, to all manner of Knowledge, and the general Benefit of all Mankind, since none are so Great, or so Inferior, but may make use of his Discovery. 'Twould be ingrateful therefore, as well as unjust, in every one, not to defend him in the possession of that, which in Equity is his Due, by discountenancing those who would invade his proper Right. But I shall say more of the Interlopers in the last part of this Discourse.

Having passed through the Novelty, and Usefulness of the Design of the Athenian Project, and given an account who invented it, and by what Accident it was first thought of, not omitting the Charge the Undertaker has been at to bring it to that establishment

it is now in: I hope it will not be esteemed a Digression, if I add a word or two in consideration, of the Difficulties, which might justly have frightened the Authors from complying with the Importunity of the Bookseller in the performance; for, 'tis evident from their Works, that they foresaw 'em.

They must be men of more than ordinary Resolution, as well as Learning, as their Performances shew, else the great Pains that is required to go through this Undertaking, would have hindered them from entering into this Society, which, as themselves well observe, seems calculated for Objections; for, it is no easie matter to give a good Answer to the curious Enquiries into Nature, experimental Knowledge, and nice Reason being the only Guides, as well as the only Satisfaction in those Affairs. Divinity brings far greater Difficulties with it, since in Controversial Points (and there is no point of Theology, but what has been controverted) variety of Opinions are endless, and Disputes may be drawn out into Volumes; yet this could not dash their Resolutions of contributing to the Publick Satisfaction, what Reason, and the highest Probabilities afforded, and a reasonable man can desire no more, since they have often assured the World, that they pretend not to an Infallibility, and shall be willing to acknowledge their Errors and, publish any Sentiment, that any of the Ingenious, shall send to them upon any Subject, both in Natural Experiments, and Reasons in opposition to their own. Nothing can be more candid and ingenuous, than their Letter to Mr. *Travelsty*, part of which I must transcribe, to shew the Reader that I speak not at random; 'tis thus—

Mr. *Travelsty*,

IF at any time our Answers are not so satisfactory as we could wish, if you will, as directed by our Advertisement, mention in what Particular, you shall have a fuller Satisfaction in our next Mercury. If this won't suffice, we farther assure you, whatever Questions you dislike, shall be all answered anew by us (Common Equity to our Quærists obliging us to it) and in new Answers to the said Questions, our Reader shall meet with all the Objections you send us, the best of your Thoughts, and our own Improvements thereon.

For a farther Proof of this, let them that think this not enough, consult the Preface to the Second Volume. This Promise they have comply'd with as often as any Objector has thought fit to give them his Reasons for what he said.

But the Pains, and Industry that were required to return good Answer to every Persons Query, was not the only Difficulties, since when they had done that to the best Standard, and beyond the Exceptions of the Learned, they could not expect (as indeed they

they express in their second *Mercury*) to please every Body, that being an impossible Task: And, 'tis plain from their Introduction to their first *Mercury*, that they did not think they should appear in Print, and that in so nice a Design without Opposers. For, as the incomparable *Cowly* says, in his *Pindaric*, on the Royal Society,

*Whoever would deposed Truth advance
Into the Throne usurp'd from it,
Must feel at first the blows of Ignorance,
And the sharp points of envious Wit.*

This as they foresaw, so they have met with in abundance, both from their private Quarrels, and public Enemies; though indeed most of the Efforts that have appeared in Print, have shewn more Gall, than Brains, and taken a great deal of pains to convince the World how little they were guilty of *Wit*. For this Reason they may almost forgive their avowed Opposers, because they punish themselves in the very act of Injury against them, by the loss of their Reputation both as to *Sence*, and *Morals*, though that they perhaps value not very much. But there are a sort of very civil, dear, caressing Animals, that with the air of a Friend are more troublesome than the most able Adversary. *I am afraid* (says one) *I shall be a Poet, direct me how to avoid that Fate of the common Proverb, Poets are poor by Destiny.* Nay, some of the Quarrels are so full of their own dear selves, that they are restless, till they see their impertinent Niceties satisfied in Print, and think the World is obliged to give way to be entertained with their Follies. As for example; one witty Gentleman, who had a mind to make Love in *Mood* and *Form*, desires to know in the next *Mercury*, for (adds he most surprizing, and wittily) *Lovers are impatient, how he may attain to an effectual form of Courtship.* — Another something angry with the haughty port of Indignation, tells them, — *We* (even *he*) *wants to know why those Questions he sent about six weeks since, are not yet answered.* He adds very gravely, *I think my Questions deserve a Thought as well as any Bodies else.* There is nothing certainly more uneasy to a man of *Sence*, than to be pestered with a Fool; nor for a man of *Piety*, than to be obliged to hear Blasphemy, Atheism, and other Prophaneness, but this Society being compos'd both of men of *Sence* and *Piety*, (though I am sensible some of the *Town Wits*, and *Beaux*, will think the last but a canting Commendation) have had abundant cause to exercise their Patience. *Horace* had never half the Fatigue with the Poetaster, as they must have had, with both Male, and Female Impertinencies. One would know, whether any two men have the same number of Hairs; another is troubled with a squeamish Conscience, and would know if it be lawful to eat black Puddings; a third, a great Enquirer into Mysteries, and I believe very studious of *Cornelius Agrippa's*

occult Philosophy, would know what the King of *France*, is doing at that time. 'Twere endless to run through the Follies they have been troubled with; and I shall not meddle with the other, that fall under Prophaness and Atheism, abundance of which they, in their Prefaces to the first, and second Volumes, have let the World know they have received, *which but to repeat in the Quarrel's words, would be like selling of Poyson in the streets to every one that passes them.*

Though I have not run through half the Difficulties which presented themselves to the Noble Authors of the *Athenian Mercury*, upon a consideration of the mighty Task they were going to undertake, yet no private Inconvenience could deterr them from the Public Good.

Having done the first Projector of this Design, some Justice already, I think my self obliged not to forget that *Great young man*, who first, like * *Jason*, dared so boldly to venture out into the Billows of the Critics, and lead the way to the rest of the *Heròs* that were to go in search of the Golden Fleece of Wildom, and Learning. I am sorry I must not let the World know his Name (for it was begun by one) who had so great, and generous a Zeal for the general Benefit, that he would not let those Difficulties I have mentioned, or any other Consideration outweigh it: No, he only kept the Nobleness of the End in his view, fixing his Eye on the farther brink, that he might not see the breadth of the Stream he was going to leap, or to express the noble Thought in the best of our English Poets own words, *Mr. Dryden* I mean, in the *Conquest of Granada*.

* *Valerius Flaccus* in his *Argonauts*.

Almahide says to *Almansor*.

*Alm. Great Souls discern not when the Leap's too wide,
Because they only view the farther side, &c*

That which follows is also applicable to the same *Great young man*.

*Alm. — There's a Necessity in Fate
Why still the brave, bold man is fortunate:
He keeps his Object ever full in sight,
And that Assurance holds him firm and right, &c.*

'Tis no small difficulty to determine which was the greatest Wonder, the Boldness of the Undertaking, or the Ability he has shewn in such unripe years in the Performance. *Hercules* his destroying the Serpents in the Cradle, has found Work for the Poets a great many Ages. But he has done more than all the *Herculean Labours*, at an Age when the rest of Mankind are but ripening; for, the mighty *Sence* he writes, will not let me doubt, but that he foresaw what infinite *Hydra's* he was to cugage with: But he has pe-

perſued it to a Miracle, ſhewing the Scholar without the *Pedant*, the Philoſopher without the ſtiff, and obſcure Expreſſions, and ſuperfluous Repetitions of the School, but every thing he writ in the firſt Mercury, had a pleaſing genteel Air, and neat Turn through every line, and diſcover'd profound Reaſon could be lodg'd in a youthful Head, and that it met there with a Softneſs, that did not obſcure its great, and ſevere Ideas. This his Boldneſs, Learning, and Ingenuity, ought to endear him to every man, that pretends to value Excellence. And though I confeſs my ſelf the moſt unworthy of his Converſation, yet I muſt aſſume the Vanity to boaſt, that no man can value his Acquaintance, and Friendſhip more, though I have not yet the Honour to know him, having never had but once, and then only, a tranſient ſight of him.

I am ſure, nothing but his Modeſty, or the Envy of ſome impotent Aspirers to the Names of Authors, will ſay, that what I have here advanc'd about him, has any reliſh of Flattery; ſince I have the Judgment of more than one of the greateſt Scholars of the Age, to juſtify my Sentiments; but I will not foreſtal what I believe they themſelves may ſome time, or other communicate to the World.

I ſhall conclude this Firſt part of my Hiſtory with the Reaſons, why they aſſumed the Title of *Athenian*, for even that has faln under the mercileſs Phangs of the Wou'd-be-Critics. If they had taken the Name of *Lacedemonian*, indeed it would have looked ſomething odd, and as if it were done in ſpite of Learning, to borrow a Title from that place, which ſcarce ever afforded a Philoſopher, or any Man of Learning; but the *Athenians* were the moſt curious, and inquiſitive People of Antiquity, as that Verſe I have before quoted out of the *Acts*, demonſtrates, which I ſhall add here to the two foregoing Verſes of the ſame Chapter, v. 19. *And they took him, (viz. St. Paul) and brought him into Mars ſtreet, ſaying, May we not know what this NEW Doctrine, whereof thou ſpeakeſt, is.* Ver. 20, *For thou bringeſt certain STRANGE things to our Ears; we would know, therefore, what theſe things mean.* Ver. 21, *For all the Athenians and Strangers that dwell there, gave themſelves to nothing elſe, but either to tell or to hear NEWS, [or rather new things.]* This, as it gave occaſion to the firſt riſe of the Deſign, ſo it is enough to juſtify the Title that was choſe for it, becauſe the Buſineſs, and end of it is to answer the Niceties, and curious Enquiries into Arts and Sciences.

All that know any thing of Hiſtory, or have read any of the old Authors, muſt be ſenſible, that *Athens* was in that veneration with Antiquity, that it was the only place of Study in thoſe days, and from thence was all *Europe* civiliz'd, and taught *Arts*, and *Sciences*. *Cicero*, in the Introduction to his Offices, which he writes to his Son, at that

time hearing Philoſophy there, that he had the advantage of not only having *Cratippus* for his Maſter, but even in *Athens* itſelf, as if the place added to the facility of his Learning, and he adds the reaſon of it, becauſe the Examples of ſo many wiſe men, that had flouriſhed in that City, could not but ſtir him up to Emulation; for, there *Socrates*, *Plato*, *Ariſtotle*, and all the great Philoſophers, learned, and taught; there were the Schools of every Sect, and ſcarce any (I might ſay none) that were received into the number of the Wiſe, and Learned, that were not beholden for their Education to *Athens*: Thither *Anachariſis* came from *Scythia*, and was ſo taken with the Laws, as well as Wiſdom of the *Athenians*, that endeavouring to introduce both into his own Country, he was killed by his Brother, and King: There *Demofthenes* liv'd, and flouriſh'd in Oratory, and *Sophocles*, and *Euripides* in Tragedy: There lived *Eupolis*, *Curatinus*, *Ariſtophanes*, (though the laſt was born in *Rhodes*, yet he lived there, and excelled in their Dialect) and *Menander*, all Comic Poets. *Demofthenes* was ſo great an Orator, that he excelled not only all the *Grecians*, but put in for the Palm of Fame with *Tully* himſelf, and if he carry it not from him, yet holds the Balance in *equilibrio*. The Value the Government of *Athens* put upon the Learned in all Sciences, afforded Encouragement to the Ingenious, to improve them. Both Comedy and Tragedy owe their Birth to *Athens*; and indeed, the Dramatic was more in eſteem there than Epic Poetry, being the more immediately uſeful for Man's Life, Comedy correcting the Vices of it, and Tragedy (by Examples more powerful than Precepts) ſtirring the Minds of Youth up to Heroic Actions, and keeping Virtue in eſteem, by ſhewing its Reward, and the Punishment of Vice: Though 'tis ſaid of *Sophocles*, and *Euripides*, that one repreſented the Accidents of Human Life, without regard to that Poetic Juſtice, as they too often happen; the other, as they ought to have been. The Eſteem theſe Dramatic Poets were in, may appear by two Inſtances, one of *Eupolis*, the other of *Euripides*: *Eupolis* having writ Seventeen Comedies after the old Method, with a great deal of Liberty expoſing the Vices of the People, was ſlain in a Sea-fight betwixt the *Athenians*, and *Lacedemonians*. *Athens* relented his Loſs ſo much, that it made a Law, That no Poet ſhould after that venture himſelf in the War, ſuch neceſſary Members of the Commonwealth, that wiſe State thought them. When the Death of * *Euripides* was known at *Athens*, (who ſome ſay was killed by the Dogs of *Achelous*) there were ſeveral Embaſſy's diſpatched to *Macedon*, to obtain leave to convey his Body to his, and their own Country, but *Achelous*, would not part with the Treſure of his Bones, notwithſtan-

* The worſt of *Euripides* was, that he hated Womenkind, ſo that he was commonly called *Masochus*.

ding their repeated Importunities. Nay, I may call the great *Homer* an *Athenian*, since *Athens* was not the least of those Cities, that contended for his Birth, which are enumerated in a Greek Distic to this Sense:

*Seven Cities strive for mighty Homer's Birth,
Athens, Smyrna, Rhodes, Colophon, Sala-
min, Chios, and Argos.*

Ἑπτὰ πόλεις διερίζουσι πρὸς ῥιζῶν Ὀμῆρου,
Σμύρνα, ῥόδου, κολοσσῶν, σάλαμιν, χίου,
ἀργεῖου.

Next to Poets, we must remember Painters, and Statuaries, which flourished in *Athens*; of the latter *Phidias* was the most excellent, but consult *Pliny's* Natural History, 36th Book, and there you will find a full account of both. The World was not more obliged to *Athens*, for *Philosophy*, *Oratory*, and *Poetry* (to omit Statuary, and Painting, just mentioned) than for *History*, as *Thucydides*, and *Zenophon* may evince (to omit *Herodotus*, who only retired into the *Athenian* Territories, from domestic Tyranny, where the Muses always found a secure Retreat; and tho' he was not born an *Athenian*, would dye one.) *Thucydides* was the best of the Greek Historians, being so impartial a Writer, that in the *Peloponesian* War, which he was going to write, he paid for Intelligence of the Transactions on both sides, that so he might perfectly find out the Truth, justly suspecting, that as both Parties would palliate their own Losses, so if he knew the Affairs of each only from themselves, he

should never arrive at the Truth. And it is to be wish'd, that none but a man of * *Quality*, and *Estate*, would meddle with compiling of *Histories*, who are or ought to be above the *Partiality*, and the weakness of being byas'd by *Affection*, or *Interest*, it being more below the Honour of a great man, to falsifie the Truth to Posterity, than to be guilty of a Lye in Conversation.

* For such was *Thucydides*, deriving himself from *Melinades*, and *Cimon*, two of the *Athenian* Commanders, and they from *Eacus*, and so from *Jove*.

Xenophon too was an *Athenian*; he took up the *History* of the *Peloponesian* War, where *Thucydides* left off, and was the first *Philosopher* that writ an *History*: And, 'tis the Opinion of *Cicero*, in his Book *De Oratore*, that *Xenophon*, in his *Παιδείαν*, consulted not so much the Truth of the Story, as his Design of forming an Example of a Perfect Prince, and Commander, for he was a Soldier, as well as *Philosopher*, and *Historian*. 'T would be endless to mention but the Names of all those that have flourished in every Science, and Art in this famous City. From what I have here produc'd, will sufficiently appear, that since all the Arts, and Learning of the old World owed their Beginning (nay, and perhaps Perfection too, though afterward lost in the Inundation of Barbarity which from the North over-run all *Europe*) to *Athens*, with just Reason did this *Learned Society* make choice of that Appellation, whose Aim it is to advance all Knowledge, and diffuse a general Learning through the many, and by that civilize more now, in a few years, than *Athens* it self did of old during the Ages it flourished.

T H E
S E C O N D P A R T
O F T H E
H I S T O R Y
O F T H E
Athenian Society.

IN the First part of this *History* I have given you an account of the *Novelty*, *Advantage*, *Inventor*, and occasion of this *Noble Undertaking*. I have touched upon the *Difficulties* that attend it; the *Noble Daring* of the first *Author*; and, lastly, I have advanced some Reasons, why this *Society* assumed the Title of *Athenian*. In *That*, I brought

you to its beginning; in *This*, I shall (with all the Brevity the Copiousness of the Subject will allow) proceed to its *Infancy* and *Growth*; and from thence pass to the *Mainly Performances* of the *Society*, when established.

Though the whole design of this *Institution* may be gathered from what has been said in the First Part, yet I think it necessary

to premise an entire Prospect of it here, since that will not a little contribute to the satisfaction of the Reader, by avoiding Obscurity and Confusion, setting things in as clear a Light as possible, and in that form, which the decency of Order requires.

“ That, which they first propos'd to themselves, was not only to answer all manner of nice, and curious Questions, in *Divinity, Physick, Law, Philosophy, History, Poetry, Mathematics, Trade,* and all other Questions propos'd by either Sex, or in any Language; but also to give an account of the most considerable Books, printed in *England,* or transmitted to them, from foreign parts; and to accomplish this effectually, the Undertaker, resolving to spare no Charges to gratifie the Ingenious, settled a Correspondence beyond Sea: And tho' all this were enough to expect from the extraordinary Parts, and Industry of any Society of no greater extent, yet they resolving to spare no Labour, proceeded farther by inserting the Conferences, and Transactions of several *English Virtuoso's,* and whatever the *Genius* of our Nation would relish in the *Acta Eruditorum Lipsiæ,* the *Paris Journal des Sçavans,* the *Giornali de Litterali,* printed at *Rome,* the *Universal Historical Bibliothegue,* and other learned and ingenious Essays of other Nations. That so, as our Merchants supplied us with the Manufactures, and Commodities of all Countries, we should not want that Production, so much more valuable in its self, and in the esteem of every wise man, their **Wit** and **Learning,** whatever the *curious and brisk Genius* of the *French,* the *Floridness* of the *Italian,* and the *Industry* of the *German,* the *Gravity* of the *Spaniard,* should from time to time gratifie their several Countries with, this *Great SOCIETY* have generously, and successfully imported into *England,* and, by that means, made all Nations contribute to the Power and Glory of our Empire of **Wit,** as the conquered World did of old, to the Grandeur, and Wealth of *Rome;* this a far more noble *Tribute,* and a far more exalted *Glory,* every man in Justice therefore ought to honour them with the august Name of **Patriots,** above most that stand blustering Candidates for it.

“ Yet farther, to make their Endeavours the more satisfactory to all men, this *Society* have all along invited every one, that has any Experiment, or *curious Instance,* which they know to be *Truth,* and Matter of Fact, circumstantiated, with time, and place, to send them to them. These *Experiments,* and *Instances* they not only promis'd to insert in their *Mercuries,* but also endeavour to find out a *Demonstration* for those, which the Senders could not. So great is their admirable Zeal for the Good of the *Public,* and the Satisfaction of all curious Enquirers into natural Speculations.

All these great *Parts* of this *Mighty Design,* could not possibly be brought into the week-

ly *Mercuries,* which had not room to contain the hundredth part of the Answers to those *Quæries,* which they soon receiv'd; therefore for the speedier satisfaction of *Quærists,* and the publication of all these *Curiosities* I have spoke of, they judg'd it absolutely necessary, at the compleating every eighteen Numbers, to print twelve more of Answers to *Quæries,* by that means, if possible, to obviate the Impatience of some of those, who sent their Doubts, and *Curiosities,* to be resolv'd: These made up one Volume, to which as a *Supplement,* that is to perfect their Design, is added, (I mean to the four first) the Abstracts of all Books of value, both domestic, and foreign, with curious, and diverting Dissertations upon several nice Subjects. The fifth Supplement, to comply further with their *Quærists* Inopportunities for speedier Answers, is compos'd of the Resolution of Doubts, as the single *Mercuries* are. What shall be the Subject of their future Supplements, I shall have occasion to speak of in the third, and last part of this *History.*

Though what I have mentioned already may seem the Labour of Ages, yet they still went farther, and we find very early, their Resolution of gratifying the World with a new System of *Philosophy,* a thing as much desir'd, as wanted, that of *Aristotle* being so false, and that of *Descartes* so imperfect. I shall say no more of this Work here, because I shall have occasion to speak of it again in the third part.

But, that the World might be fully acquainted with this whole Design, they have frequently published it, both in the *Mercury,* Volumes, and Supplements, and any one that desires, may read it summ'd up all together in their Fifth Supplement: So that none can plead Ignorance, that shall intrench upon their Design, and Method, and none can be dissatisfied, that they have not a full account of so many Advantages they may reap from the several Endeavours of this *SOCIETY.* Here it will not be improper for me to give some account of the Method they propos'd to themselves for the prosecution of their Design, for that is indeed a necessary part of it: That Order which Justice required they made choice of; that is, that those *Quæries* that came first should be first answered, unless a greater Good interpos'd, as the answering any *Popular Quæry,* that might be of service to the Government; for, the Public Good, is granted by all men, I think, to be preferred to the Private: Or some *curious Accident,* or remarkable Providence, that's Matter of Fact, and wants a demonstration. Here too the general Advantage comes in, and then 'tis but fit that Particulars of less consequence should expect a little, and give way. Next, some extraordinary *Scruple of Conscience,* which wants a speedy Answer: And for the satisfaction of such, I think, no reasonable man, but would willingly admit his less-weighty *Quæry* should be superseded a while, since he

is sure after that to come in, in his turn.

Farther, that the Quærists should not be disappointed in their expectations of Answers, by their faults, they have laid down these excellent Rules.

I. *To look over the Indexes of their Volumes, to see if their Quæries are not already answered to their satisfaction.*

II. *That none send obscene Questions, as not fit to be answered by any that pretend not to as great Debauchery as the Senders of them.*

III. *No Riddles, or Equivocations, &c. because (as they very well observe in the Preface to the Fourth Volume, whence I have taken this) they are of no use to the Public.*

IV. *Nothing, the Answer of which may be a Scandal to the Government, or an Abuse to particular persons.*

V. *Nothing, that may be destructive to the Principles of Virtue, and sound Knowledge.*

VI. *That no Quærist send above one, or two Questions, at the most, at one time, for then they will be the sooner at liberty to send again, and perhaps something more curious, than what they sent at first.*

If every one would but observe these necessary Rules, they would not meet with those Disappointments, they complain of; but if they will observe no Method, or Reason, but their own Fancy, and Whim, 'tis juster to punish their Vanity with Neglect, and Contempt, than for the sake of such unaccountable Gentlemen, to break all Order, which is the Life of all Performances. Let them act but regularly, and the Society desires they may be as Nice, and Curious as they please.

Nor can I omit a Method propos'd to the Society by some ingenious Well-wisher to their Designs, for a farther satisfaction of the Quærists, this being the proper place to insert it. This Gentleman having considered the Fatigue of the SOCIETY, in receiving so many Letters on one Question, sent them a Project for their Ease, which they have publish'd in the Preface to their Fourth Volume, and there approv'd of it; 'tis thus. — *That every Quærist set two Letters to every Question he sends, and some number, consisting of three Figures, thus — A. B. 231, or A. C. 312, B. H. 132, H. J. 721, R. N. 472, &c.* for it is not likely that any two should light upon the same Letters, and Numbers too; so that if they are publicly acknowledged in the Mercuries to be received, by inserting the Letters, and Numbers, with those marks at the end of each, the Quærists would soon be satisfied, *viz.* those marked thus (*) will never be answered, as coming under some of

the above-mentioned Exceptions: Those marked thus (+) have been answered already, Vol. n. Those marked thus (‡) will be answered in their order.

Having thus given the Reader a View of the Design of the Athenian Society, and the Method they propos'd to themselves, and others, I shall now proceed in that form I have set down in the beginning of this Second Part.

A Paper entituled the Athenian Gazette resolving, weekly, all the most nice, and curious Questions, propos'd by the Ingenious, dated Tuesday March the 17th, 1690, was the first Essay of this Noble Undertaking, that the World was gratified with: Which, tho' it were the Performance of one only, as I have said, yet gave the critical part of the Town as great a satisfaction in what it contain'd, as it did admiration at the strangeness and seeming-impossibility of the Attempt. This satisfaction was so general, that in the third Number, I find Quæries came in so fast, that publick notice was given to send in no more, till those were dispatched, that were sent already: An evident Argument, that the number of those that sent had some Belief, that the Society were able to comply with their desires, else it had been foolish to have been at the Expence of writing, and sending. In the second number the Title is altered, from Gazette, to Mercury, the reason of which they give in their Twelfth, in Answer to this Question. — *What is the Reason of your changing the Name of your Athenian Gazette, into that of the Athenian Mercury? GAZA (says the Author) signifies a Treasury, and therefore we reserve it for the general Title of our Volumes, designing to entitle them, the Athenian Gazette, or Cassical Mercury: And Mercurius signifying a Messenger, is the more proper Title for the single Papers, which run about, to Coffee-houses, and elsewhere, to seek out Athenians.*

But as this Undertaking was too great for any one man to go through with (yet if any one man could, the first Author did enough to convince us of his Ability to do it) it was thought fit, both for Ease, Dispatch, and the fuller Satisfaction of all men, to receive in several Members to the composing a just number, for completing the Undertaking, by having men qualified with all sorts of Learning, that so all sorts of Questions might receive just Answers. I presume it will not be ingrateful to any Reader, if I here give him an account of the Qualifications of the several Members (though there is scarce one of them, but what might be call'd a Master in every Science) which make up this Learned Society. I shall therefore set them down in that order the nature of their Studies, in my Opinion, requires, without any regard to the particular Merit of their Persons, to which I must (with a great deal of regret) confess my self a Stranger, though I have

have had an imperfect account of some of them, from those that did pretend to be acquainted with them.

<i>A Divine.</i>	<i>A Civilian.</i>
<i>A Philosopher.</i>	<i>A Chyrurgion.</i>
<i>A Physician.</i>	<i>An Italian.</i>
<i>A Poet.</i>	<i>A Spaniard.</i>
<i>A Mathematician.</i>	<i>A French-man.</i>
<i>A Lawyer.</i>	<i>A Dutch-man.</i>

The last four are rather Servants, than Members of *the Society*, like the Interpreters of Princes, to give a faithful account of such Quæries that may be sent in their several Languages, that the *Society* may come up to the just Thoughts of the Quærists, and also to give a perfect Translation of those several pieces of Wit, and Learning, which, I have said, were brought from beyond Sea, to be delivered to us in our Mother-tongue: From these the *Society* can be fully satisfied in the Idioms, and nicest parts of each Language, which few but the Natives (and of them only the Learned) understand. So careful they are of giving their own Country the genuine Sence, as well as Marrow of all the stranger-Authors they make free of our Tongue.

The other eight afford so ample and so just a Theme of Praise, that nothing but my *Ignorance* of them, can hinder me from giving the World a more particular knowledge of them: And this confines me much against my Will to the *Divine*, the *Physician*, and *Mathematician*, tho' I shall have occasion, in the pursuit of this Discourse, to touch upon the Performances of most, if not all of the rest.

As *Divinity* is the most sublime, and sacred of Studies, so I think my self obliged to begin with the *Divine*, and I am satisfied that the rest of this *Learned Society*, will subscribe to this just Preference, I give him, if not for the veneration of his Character, yet for his own proper *Merits*; so great is the *Reverence* of his Person, the Profoundness of his Knowledge, not only in the Holy Scriptures, Councils, Fathers, and the rest, that compose that mighty *Science* of *Theology*, but also in every other *Art*, that comes within the number of the *Liberal*, the most barren Subject growing fertile, and divertive, to admiration, by the *Genial warmth* of his *WIT*. How great, and apparent are his Zeal and Abilities in the direction of *Souls*: How extraordinary, and how general is the satisfaction he gives the *Doubtful*, and *Troubled in Mind*! how strong! how invincible is the Reason, with which he confirms the wavering, and confutes the *Heresies*, and *Atheists* of this *Profligate Age*! Then, what can farther contribute to the Progress, of Piety, and Learning, than the *Manly sweetness* of his *Style*, for whate'er he writes is *soft* without *Affectation*, and *Sarienty*, and *learned* without *Pedantry*. Yet if all these *Vertues* were wanting, the affability, and agreeableness of his *Temper*, and *Con-*

versation, the tender *Compassion* he has for the Sufferings, of his fellow-Creatures (above the consideration of which all his stupendious Learning, and Parts, are not able to transport him) both in spiritual, and temporal Exigencies, were enough to draw as great a Veneration from all, as is lawful to pay to *God*. Finally, since *Actions* are more valuable, than Words, his *Deeds* give a nobler; and truer Character of him, than I can presume, with the inability, and weakness of my *Pen*, to draw. All that I shall therefore add, is, that if it were possible that any such thing could be, as an *UNIVERSAL PRIEST*, certainly his *Duty* would be to take care of the spiritual Good of all *Mankind*; and then, I am very certain, that *None* would be more *worthy*, and more *justly qualified*, than *HE*, who has beforehand shewn, in all his *Writings* and *Actions*, so *universal* a Concern, and *Zeal* for all, that bear the glorious Image, of his *MAKER*. So truly apostolical are his *Inclinations*, that all *Pains*, all *Labor*, all *Watchings*, and *Prayers*, tho' for the most inconsiderable of men, are far more delightful to him than *Glory*, and *Honours* to the *Ambitious*, Wealth to the *Miser*, or Pleasure to the *Voluptuous*, nay, than the Embraces of his *Mistress* to the faithful, and long-sighing Lover: But all these fleeting Joys, which so dazzle, and invite the World, are too little, too inconsiderable to give a just Idea of that of His, which makes a near approach to those, *it has not entered into the Heart of Man to imagine*. It were to be wisht, that a great many of the Clergy would have him in view, as a sure direction of their Behaviour, since an imitation of his *practical Vertues*, would soon remove the *Odium*, too great a number of them lye under, and confute the prophane Enemies of that *SACRED BODY*, by the most prevalent of Arguments, *EXAMPLE*.

All these Excellencies were very well known to Mr. *Dunton*, so that he could not imagine any one more fit to propose this Design first to, than him, who being not a little sensible of the Benefit, the generality would reap by it, gave him all the Encouragement in the World, that is, a *promise* of his Assistance, when he had once set it on foot; for, 'twas fit first to see, whether the Town would relish the *Blessing* with that Justice, and Applause it deserv'd.

Tho' this Discourse be not designed as a *Panegyric*, but *History*, yet I cannot prevail with my self to think this short account of some of the Members of this *SOCIETY* any deviation, or digression; or if it were, yet I cannot (and I am sure all, that love Learning, and Ingenuity will easily forgive, if not commend it) pass over the *Physician*, tho' I confess, it would be more prudent, and pardonable, to say nothing than not enough of an illustrious Subject, but as, *Who was ever in Love, and Wise?* is received as a just Excuse, for the Failings of a Lover, so I hope, the more moderate, will grant me, that it is

equally hard to admire, and be silent, when the *Object* of ones admiration presents it self.

It was said of a certain Great man, that if all the Libraries in the World were lost, and not one Book remaining, that the general Knowledge He was Master of, was capable of teaching Mankind, all the Arts, and Sciences in perfection, the same I can with Truth, and Justice say of the *Physician*, who carries the whole Circle of the Sciences in his Head; but that which is most admirable, and rare in one of his Profession, KNOWLEDGE, and WIT, *make him not prophane; Piety, and Religion* illustrate all his actions. Never was any Question propos'd by ingenious *Malice*, or *Curiosity*, however *new*, and *surprizing*, but with all the *readiness*, and *facility* in the World, he gave not only fair, and amusing *Ideas* of it, but full, and most *evident Demonstrations*. It is no satisfaction at all to me to meet with Wit, and Learning, in a man of a little *low Soul*, and *ill Principle*, because I cannot understand how he, that has a just notion of things, should not make a better choice, for the regulation of his Mind; so I am wonderfully ravished, with Delight, when I find the contrary, as here in this *Great*, this *Learned*, this *Good*, and this *Ingenious Man*; for, he is so generous (*a very uncommon Virtue*) that he could never be prevailed with, to admit of any other Consideration, for his Trouble, in this Affair, than the Good of the Public, thinking it so much below him to mingle Interest with so *noble a Design*, that I am confident it would be the only certain way to make him forsake it, to press any Reward, besides what it contains in itself, for, *Virtue is its own Reward*, in his Opinion: Yet he is far from condemning those, whose Circumstances (too often the Fate of the Ingenious) will not allow them to imitate him in this *Generosity*, since 'tis confessed very lawful for any man, to live by his PEN, as well as any other way. Besides, many great Divines, who, we may justly suppose, have the Good of many in their Eyes, do yet set no small, or inconsiderable value on their *Copies*; tho' it must be granted, that he excells them as much in this, as a free Agent does a mercenary one. I can say no more of him, than that he is a worthy Companion of so great a man, as the *Divine*, I have spoke of just before him.

All that I have to inform the World of the Mathematician, is, that he is the Person that first put the design in execution, whom I mention'd in the First Part; and I shall only add here, that his Learning is as universal, as his Sense of things is *fine*, and *curious*. So that this *Society* seems to be composed by something more than human Judgment, in selecting able men, since each of them is sufficient to perform this mighty task alone.

By what has been said of these three *Members*, we may reasonably suppose, that the rest are not ill match'd. And, as in the search

of the Secrets of Nature we illustrate the more obscure, by the more evident, so here we may, by those I have been able to get some account of, ghes at the Excellence of the rest, the greatest part of which will not accept of any pecuniary Gratuity at all.

This *Society* being composed of *such* pious, and generous, as well as learned men, I wonder what *they* could propose to themselves, who endeavour'd to tempt, and persuade them to forsake the first Undertaker, on a poor mercenary Consideration. Could they imagine, that *such* men would be guilty of so much *Baseness*, as to forget that Obligation they had enter'd into (for, I am inform'd, they obliged themselves never to engage in the like Design for any one else) never to desert Mr. *Dunton*? Could they have so weak an Opinion of that *Worth* they courted, as to press an Action upon it, which must necessarily fally all its Glories, and make it of no value? But these men had nothing in their Thoughts, but the supplanting their Neighbor, in his right, they would else have foreseen the Answer, they without doubt receiv'd, *That if it were an Immorality, nay, Injustice for another, though never concern'd with Mr. Dunton, to interfere with his design, because it was entirely his own Project; how much more ungenerous would it be for them, who have enter'd into a Friendship with him to betray that Trust he had reposed in them, when he might (had it not been for the Esteem, and Value he had for their Justice, and Parts) have engaged those that perhaps would have proved more generous.*

The vast Offers that have been made them, with no Success, shews, that Mr. *Dunton* knew his men very well, he would never else have had the Courage, through all Difficulties, and Oppositions, to have persud'd the Design, till in spite of all Obstacles he established it; which if he had never done, there had been no *Motive* for Interloping, few being willing to quit the Paths of Just, and Right, where no Advantage invites. Nor is it to be wonder'd in our Age, that, when he had rais'd his Project to a *Staple Commodity*, others have endeavour'd to rob him of his Profit, when they were at no Charge to bring it to perfection, who would not perhaps have regarded it, if it had been first propos'd to them. Thus, I am confident, few Booksellers in Town would have given Ten pound for the Copy of *The whole Duty of Man*, before it had been printed at all, yet now there is none, but would give an Hundred pound for it: They whose Timorousness hinder them from venturing upon any thing themselves, are alwaies very eager to pursue, what another with success has undertaken. But these interloping Gentlemen were extremely deceiv'd, when they made their Applications here, where they alwaies found men that knew the Obligation, and Value of their Word better than to forfeit it for that which they never esteem'd, that is a little *mean Lucre*, and *trifling Interest*.

Having

Having thus given the World an hasty Sketch, of the Qualifications of the Members, I shall return to their Undertaking.

It would, I believe, be superfluous to dwell upon the Antiquity, and easie Method of teaching by Question, and Answer, since *Cicero*, in his *Tusculan Questions*, approves of it as the most useful, and ancient: And *Plato* practis'd it; nay, we find in the Tenth Chapter of the first Books of *Kings*, that the *Queen of Sheba*, went to prove *Solomon*, with hard Questions. I shall therefore say no more for the Proof of its Antiquity, since every one that considers it, must soon observe how much it will contribute to the improvement of Knowledge, when all the several Heads of the Nation, at least all those that love Enquiries, are busied to find out the most difficult, and least-understood things, for the Society to resolve, which could no other ways be effected, but by Quæries and Answers.

The Design being form'd into these methods I have describ'd, and the Society now establish'd, it was necessary, that they should have a certain time, and place of meeting together, for their mutual Conversation, but chiefly, for consulting altogether, on every Answer before it was permitted to be published: *Smith's Coffee-house*, for the convenience of its situation, in the middle way of all their Abodes, was the first place agreed on for this, and *Friday* the day; but, finding that House too public, by the great number that flock'd thither, on purpose to hear, and see the *Athenians*, that being appointed for the reception of all the Quæries, the Society thought fit, for the greater Privacy, to remove to some other place, since their Modesty never aim'd at their own Personal Glory in their Performances, as is evident by their concealment of their Names all along, with so much Regret to all those whose admiration of what they had writ, would not let them think it sufficient to converse only with their Papers.

There is such a desire of being known, in most Writers, that they all have that beginning of the first Copy of Verses in *Conolly* in their Heads

*What shall I do to be for ever known,
And make the Age to come my own?*

that the Author of *The whole Duty of Man*, was almost the singular Example of Contempt of *Nominal Fame*, till this *Learned Society* put in for his Rivals in that noble Self-denial; yet neither can, with all their Humility, avoid that Reputation the World pays, even to themselves, since every one imitates the *Athenians* of old, erecting within their Minds Trophies to the unknown Worthies, as they did Altars, in their Temples to the *unknown Deity*. And *Mr. Swift*, in his Ode to this Society (printed before the Fifth Supplement) concludes very well;

——— *How strange a Paradox is true!
That men who liv'd, and dy'd without a Name
Are the chief Heroes in the sacred List of Fame.*

But, tho' the World continue ignorant of the Names of these Gentlemen, yet it is highly sensible of the Advantages it has already, and is still likely to receive from their Performances, into which I shall now enquire.

There are no greater Enemies to Wisdom, and Learning, than *vulgar Errors*, and *Superstition* (if they will admit of a distinction, and are not the same) as long as the first remain, Men go upon a wrong Principle, rejecting all that may seem to oppose that, which they have received, and settled within themselves, as TRUTH, by so reverend, and awful an Authority, as *Immemorial Tradition*, which they look upon, as the diligent Observations of their Ancestors, a Name that has always been of too great a Veneration with most Ages, and by that has proved the irresistible Patron of an abundance of Absurdities, especially in Philosophy: And there is nothing more evident, than that no man can possibly arrive to any true, and sound Knowledge, till such false Guides are remov'd, which led him out of his way. I am confident, wherever the *other* prevails, there is not much likelihood of any considerable Progress in Wisdom; for, 'tis the *Mist*, or rather *Might* of the Mind, in which the Judgment wanders after the deceitful glimmerings of an *Ignis fatuus*, or else fears, and shuns every Light of Truth as such, knowing no *medium* betwixt these two Extreams. These Ills are indeed inseparable Companions; for, *vulgar Errors* always beget *Superstition*, and *Superstition* cannot subsist without *vulgar Errors*. One is the Tree, the other the Fruit: *Vulgar Errors* are the Springs which feed the *Stream of Superstition*, and till those are stilled, 'tis not to be expected, that will cease to flow.

This Learned SOCIETY seems to have been very sensible of this, by the great care they have taken, in consulting those erroneous Notions, which are commonly received, as often as they presented themselves in any of the numerous Quæries that have been sent them: And they have very well observ'd, that there are a great many omitted by the ingenious *Dr. Brown*, which are, in my opinion, as necessary to be remov'd, as any he has observ'd. I shall mention a few particulars, *viz.* That a *Coal* is to be found under a *Plantane Root*, at one time of the year, more than another: That these later Ages are more ignorant than their Predecessors, and that we find out no such useful Arts as our Forefathers have done. This the Society have very concisely, and clearly removed, which tho' I cannot omit, yet the Brevity I am confin'd to obliges me to contract: The most invincible way of Argument, is by *Dilemma*, which

which they have taken in the decision of this point, *viz.* 'The invention of *Useful Arts* is either *infinite* or *finite*; if the first, we must conclude (by Experience) that at length growing too numerous, some would be lost, and supplanted by others, which would not be, if the first were more useful: — If *finite*, they can be but once invented, and then our Ancestors have only the advantage of having lived before us; for the improvements that we see daily made on former Inventions, give us reason to believe, that if we had lived before them, we should have done no less. They prove farther, that none of those Inventions the World enjoys was found out by One, or at once. That the *Myrmecides* of *Ælian*, and *Pliny*, with his Ivory Chariot, with Horses, and all in so small a compass as to be covered by the Wings of a Fly, was outdone, in the Twentieth year of Queen *Elizabeth*, by *Marc Scaliot*, in his Chain of Gold drawn by a Flea, and his Lock and Key made of Steel, weighing but a Grain. And I must add, that the Ship of *Myrmecides* was outdone by a Gentleman of *Lyons*, who not only made one much less, but also gave a Motion to it. And for a further Proof, they refer us to the Transactions of the Royal Society.

'Tis a vulgar and general Error, that to deceive the Deceiver is no Deceit; which is very well remov'd in the Twentieth Number, and Tenth Question of the Second Volume. 'Tis a no less common Opinion, That Men dream of things they never thought of; which in the Seventeenth Number, of the Second Volume, and in the third Query, they confute in this manner. 'They deny it to be possible, unless in a *Divine Dream*, where both the Thing, and the Notion, should be revealed together. They grant, that the Fancy has Power to joyn things together, when they are before in the *Mind*, or to create Monsters, and *Chymeras* out of real things, sleeping, as well as waking. For example I have the Notion of my self, a Horse, a Road, Thieves, Water, Air, Fire, a House, Day, Night, or whatever else you'll name, treasured up in my Memory: These my Fancy may shuffle together, and so represent such Accidents as I never thought of in the Day-time. But they deny that there is any Imaginary Transaction that passes in our Sleep, but we have all thought of the several parts, and things which go to the composing of it, though perhaps not in the same order as there. For the Reader's farther satisfaction, let him consult the place above quoted, and there he will find full, and ingenious Arguments for a farther proof of this.

To run through all that they have observed in this nature, would make my Book swell beyond its designed bulk. I shall therefore pass over those curious Confutations of that Error, so commonly receiv'd, That a dead Corps bleeds when touched by the Murderer; which they have treated of, both in the

Second, and Sixth Volumes. I will not insist upon that Opinion, That *Officers* are smooth one year, and rough the next; and so *Vicissim*, in the Second Number of the Second Volume, which they deny. I have not room to repeat all those witty, and ingenious Arguments they produce to obviate that common Notion, That a man cannot be twice in *Love*, Vol. 2, Num. 6, and Query 3, for the ingenious discussion of which, as well as of many more, I must refer the Curious to their Works, only I cannot omit mentioning two, or three out of many which have a nearer relation to *Superstition*. 'Tis true, Dr. *Brown* has taken notice of most of these (tho' not all) but yet the Advantage to the Public is no less, than if they had been the original Remarks of the Society, since they communicate them to the many, who are most concerned in them, the Learned being generally now pretty free from those sordid Trifles.

Superstition is not only that supernumerary Formality, and ceremonious Observations in Religious Worship, but also that regard which too many have to pure Accidents, as the certain Heralds of *Destiny*: And this proceeds from our * Fear, and Darknes of a future state, the Ignorant, or Superstitious being unsatisfied in all Conditions of human Life; in Prosperity they either fear a Change, or hope an Encrease, and this Fear, and Desire pushes them on to seek, by some means, to know the Fortune, that is to attend them hereafter; and not content with their present Happiness, wreck their Peace with foolish and unnecessary Cares for to-morrow. And those in Adversity, uneasy under their Sufferings, with a great deal of willingness permit themselves to be flattered by hope of better things, but impatient in bare Expectation without Certainty, they fly to *Superstition* for it, which gives them generally an ambiguous, and amusing Promise, and tho' it be as variable as the Oracles of old, they will all, like *Pyrrhus*, and *Cæsus*, interpret it to their own advantage, and indeed flatter themselves, that it so evidently complements their coming Success, it needs no Interpretation. That these vulgar Errors should carry away the *Vulgar*, is not so much to be wondered, because they build their credulous Faith upon *Hearsays*; but that the Ingenious, and Learned should be so far misled, who one would think regulate their Opinions according to the Rule of Reason, is very surprizing. Thus I cannot but wonder to find *Tycho Brabe*, running back to his House with no small consternation, and apprehension of an impending Evil, if the first thing in a Morning, he met an old Woman, or if an Hare cross'd the Path he was going, or any such trifling Accident that day confin'd him to his House, and perhaps it did him this Good, to pore upon his own new Systeme, with admiration, or in those of *Ptolomy*, and *Copernicus* with Contempt, and Anger.

* As *Juvenal* has it, — *Et genus humanum dæmonat caligo futuri.*

Among that vast number of those superstitious Follies, which *England* abounds with several have been sent them, to omit, *Whether Crickets, Batts, Owls, Ratts, Ravens, &c. are ominous; and how they come to know the fatal Events that are to come?* Because *Dr. Brown* has taken notice of them, I shall only instance in one, which that great man has not mention'd, and that is in the fourth Query, the ninth Number of the second Volume; *Whether there is any Crisis of Time, wherein persons have extraordinary Accidents, as to Fortune, and Misfortune?* Which general Error when they have at large confuted, they conclude very well; ——— *That he that acts without Reason, and believes things for which he can give no account at all, deserves to be excluded the Society of Rational Creatures.*

But of all these Superstitions, which the *Epidemic* Desire of knowing our future Condition (in this life, not the next) has produc'd, there is none more pernicious, and of greater esteem, and authority, than judicial *Astrology*, which because permitted (to the Scandal of *Christianity*) gathers the face of *Lawfulness*, and *Certainty* with those, that are not sensible of the Tricks, and Deceits that are made use of by those that practise this pretended Art, and such as know not that it is as much against the Law of *GOD*, as that of *Reason*.

I am of opinion, that this *Society* has in nothing more contributed to the substantial Service of the *Fair Sex*, than in undeceiving them in that point, since the *Ladies* are more generally carried away with the Belief in this pretended Knowledge, than men (not that I think my *Sex* free from the Contagion, or that it has reached all theirs) and have an implicate Faith in e'ery

* ——— *Quicquid
Dixerit Astrologus credunt à
fortè relation Ammonis.
Juven. Sat. 6.*

Astrologer, as the
* *Romans* had in the
time of *Juvenal*, think-
ing all as sacred, and
infallible, that he says,

as the *Scripture* it self. Thus when they are solicitous, on the weighty affair of *Marriage*, or the Death of a Husband, or other Relation, or the Constancy of a Gallant, they immediately repair to *Oraculous Patri-bridge, Gádbury*, and the rest. What a ridiculous bustle was here, not many years ago,

about *Le Croy*, the French-woman that pretended to this Insight into Futurity? And how many e'ery day subsist, like the Kingdom of the Devil, by these *LYES*? But the *Society* have beyond answer confuted all the vain Pretences of these Impostors, in the First Volume, and Sixth Number, shewing the Falsity of their Foundations, by Reason, and their own Rules, and have beside added some Reasons more familiar to those, that are not skill'd in their Principles, by the most obvious Inconsistencies in Nature, which the meanest Capacities are capable of judging of, and in the *Fourteenth Number, Question the Fifth*, produce several undeniable Texts of *Holy Scripture*, to prove the unlawfulness of it. 'Tis with a great deal of Reluctance that I omit the particulars of their Arguments, because they are, in my Opinion, the strongest, and most curious I ever read on this Subject; but Necessity obliges me to it, since it cannot be expected, that I should give an Abridgment of e'ery Question, that is well handled in all the *Six Volumes*, that are already extant, because that would swell this *History* to as great a bigness as all they have writ, since they have been so short, and close to the point in every one, that it is impossible for me to be more concise, and preserve the Force, and Beauty of their Arguments.

Having thus shewn you how they have destroyed these Enemies, that most opposed the Growth of Knowledge, and Progress of Wisdom, 'tis time that I lead you now to a short view of some few of their farther Performances, in as many *Sciences* as I am able to bring in, within the narrow compass, that remains of *this Second part*; but considering the number of those admirable *Solutions* I find both in *Divinity*, and *Philosophy*, I am at a stand how to proceed, for the equality of their Worth, would engage me in e'ery one; so that I must only follow my own Fancy in the Choice, not the Merits of the Cause, which can be no Rule where there is no difference.

To begin therefore with *Divinity*, out of many of as great Excellence I take *this*, which I find the Subject of the Tenth Number, of the Second Volume, and prosecuted in the Supplement to the Fifth.

The sum of the Query, and Proofs sent with it, is this:

Whether Sin might be ordained for	} 1. God's Honor, and 2. Man's Happiness,	} by the manifestation of his } because without it he had } never dy'd, and conse- } quently never been glorify'd.	} Wisdom. } Power. } Justice. } Holiness. } Mercy. } Love.

The Quærist having taken the *Affirmative*, the *Society*, with more Piety as well as Reason, take the *Negative*, the quite contrary following from the other, to what the *Quærist* would needs persuade: As, first, — It destroys God's *Wisdom*, true *Wisdom* consisting in chusing right, and just means, to attain a good End; but *Sin* is a bad means, forbidden by himself to Man for the best of Ends; and the Perfection of the *Creature* consists in imitation of his *Maker*: So that the making God the *Ordainer*, and *Cause* of *Sin*, is to make *Him* guilty, and *Man* innocent; which could ne'r conduce to the manifestation of his *Wisdom*, but the contrary. Again, it destroys his *Justice*, for Justice, in respect of Punishment, alwaies supposes a Subject capable of Rewards, and Punishments, and farther supposes a *Law*, by which *It* must judge, and distribute them, none of which can be if *Sin* be *absolutely ordained*, and *unavoidable*, and yet punished with *eternal Torments*, since all agree that absolute Necessity excuses any thing. — Farther, Where is *Mercy*, if God save a very few only (as some would have it) and punish all the rest of Mankind, for what they could not avoid? Nay, what he has forc'd them to commit? Then — Where's his *Holiness*, and *Hate* of *Sin*, if he himself ordains, and causes it?

As to the second Branch of this Query — *Man's Happiness*, &c. 'tis as false as the other, if taken all together: That he had never died without *Sin*, is granted; but it follows not, that if he had not *died*, he had not been *glorified*, since like *Enoch* he might have been translated to Glory.

But to clear the first Branch of this Query a little farther; First, if God ordained not *Sin*, how came it into the World? 'Tis answered, — By *Permission*, God being not obliged to hinder it, but indeed obliged not to hinder it, if he would have, as he design'd, *Man a free Agent*, *Permission* having no Influence on a *free Agent*, it answers all those ends of the Quærist's *Ordination*, viz. the manifestation of his *Wisdom*, *Power*, *Justice*, &c. in raising Man, after his Fall, when penitent, and punishing him when finally impenitent. Besides, this Position of the necessity of *Sin*, takes away all *Sin*, and consequently makes the Supposition it self of God's ordaining *Sin* ridiculous, and impossible. Again, — If *Sin* were necessary, 'tis clear (from what has been said) there could be no eternal Punishment; but 'tis evident from the Word of God, that there is eternal Punishment, therefore, &c.

Thus far the Tenth *Mercury*, of the Second Volume, to which the Quærist, sending some Objections, not Answers, in the fifth Supplement, the same Member of this *Society* has delivered, and confuted them, with that evident, and convincing Demonstration, that

nothing in Nature can be more fine. The whole Dispute is too long to be here inserted, and too good to be *cramp'd* into an imperfect *Abridgement*, for the Soul of the Argument spreads it self through every line, and is all in all, and all in every part; so that would do the Author of that incomparable piece, whom I honour, a great deal of Injustice, by giving so ill a Representation of his Performance: And I am sensible I shall scarce merit Pardon of him for what I have attempted in this kind above, therefore I must desire the Reader not to make a Judgment of the force of this Authors Argument, by what I have produced, since I only aimed to give such a View of them, as might invite those that should chance to see this rough Draught, to consult the Original, where they will find them in their Life, and Perfection: And I am pretty confident, that what I have inserted, contains so much of its primitive *Beauty*, as to provoke an Ingenious *Curiosity* to pursue the end I propos'd. But farther to enflame his Desire, I shall give some of those profound, and invincible Reasons that Discourse I mentioned in the fifth Supplement contains.

Some men are of opinion, that there is no *Science*, worth studying, or at least satisfactory, but the *Mathematics*, because they carry such a visible demonstration along with them, in all their parts, that the Mind rests satisfied in the *Truth*, and *Certainty* of the Operation it has employed itself about. I will agree with them, that there is no greater, or more reasonable Inducements to read, or study, than *Evidence*, and high probability of arriving at *Truth*, else we wander in the dark, and spend our time in the pursuit of Shadows; and therefore I must recommend this Dispute to the perusal of every one that loves to converse with *Demonstration* in Argument, since there is nothing in the *Mathematical Arts* so *self-evident*, as this (out of many) — If Necessity excuses external Punishments (for that is the aim of the Proponents Arguments) what did Christ dye for? what Justice did he satisfy? what Benefits did he obtain? not the preserving us from eternal Death? for the Quærist says, there's no such thing, Necessity takes it away. Not saving us from temporal Death, for that we all suffer. Not from other temporal Punishments; for he owns the Good have them rather more than others. Is he a Saviour, to save us from nothing? It can't be from our Sins, because they are necessitated; nor from the Devil, because God has * delivered us up to him, that he may compel us to Sin, nor to bring us to Heaven; since according to him all must go thither, nay, Judas, and all; nay, there's no other place for them to go to, and therefore they can't miss it. And how, I would fain know, does this manifest God's Wisdom, in the death of his SON, when at this rate it undeniably follows, that

* For that is the necessary consequence of the Quærist's precedent Arguments; consult Num. 16, to 24. of the Supplement to the Fifth Volume, and this will be very clear.

that he died for nothing at all? Tho' this be enough to shew, that what I have said is not without just cause, yet I cannot but add another from the same Discourse, it containing so much of Wit, as well as Solidity, and Reason.

— If I conclude (says the Quærist) *Mans ways to be not of himself, whereby I deny Free-will, I can then the more easily forgive, nay, love the worst of my Enemies.* — But (replies the incomparable Author) he might as well talk of a couple of Clocks, loving, and forgiving one another; they are all wound up, and must necessarily strike on without any Choice of their own; they can neither hate, nor love, according to his Notion, but are determined, or necessitated to do either.

— Does not the Doctrin of Free-will (perfits the Quærist) set men together by the Ears? Nay, Persecution it self has a share in it, by persuading us, that *Mens ways are in themselves, which makes it the more difficult to pardon them?* This is so ridiculous an Argument, especially for him to advance, that holds the necessity of all our Actions, that the Author with a great deal of Justice presses it close to him, in the most sensible part of men of his Principle, I mean his temporal Interest.

— Why there's no help for't — (replies this Author) so the World will still believe, and many a poor Pickpocket must suffer for't, whose Hand Fate shuff'd into his Neighbor's Purse, and Neck in the Noose, before he was aware of it; nay, so necessarily, so irresistably, that it is the highest Folly in the World for him to seek to avoid it. However, would the Quærist himself but live up to this noble Principle, he would undoubtedly have all the Shop-lifts in Town his Customers, when at home, and all the Gentlemen of the Road his Attendants when abroad; for he could not in Conscience prosecute them, and have them hang'd for robbing him, which they could no more avoid, than he being rob'd. But, it seems, he's yet to learn, that there is Charity even in Justice, and that the Divine Being himself, as one of the Fathers says, is as merciful in building a Hell, as in framing a Heaven.

Here I cannot omit the *Millenium*, Volume the Fourth, Num. 6. tho' I can say no more of it, but that it was done by the same Hand, and by consequence the Spirit, and Life, which abounds in this I have touch'd upon, will be found in that Question; and this I can assure the Reader, he will find no small Pleasure in the perusal of it, there is such a clearness of Thought, and Expression, as well as greatness of Learning, and Reason, for he proves it from many places of Scripture, as well as the Testimony of the most ancient of the Fathers, that is of the first, and second Century, as *Papias, Justin Martyr, Polycarp, Clemens*, and afterward *Iraenus, Lactantius, Tertulian, Methodius*, and still lower, *St. Cyprian, Nepos, Apollinarius*. Not that the words of all these Fathers are quoted in the Mercury, which would take up a

whole Volume, as the Author observes, but he affirms them to be of the same Opinion as *Justin Martyr*, and *Methodius* whole words he inserts.

I would also recommend those that are curious in *Controversial Divinity*, to peruse what another Member of this Society has performed against the *Anabaptists* proving *Infant Baptism*, by the holy Scriptures, and primitive practice of the Church, beyond the weak, and ridiculous Efforts of his Adversaries to answer. For a confirmation of what I here avow, consult the fourteenth Mercury of the fourth Volume, the eighteenth of the same Volume, and the last twelve Numbers of the fifth Volume, where you'll find confirm'd what I have said, that this Society is compos'd of men of such general Learning, that each could finish the mighty Task alone; for this Controversie was carried on by the same who first began this *Noble Design*, and this I hope will prevent the Enemies of this Society from charging me with *Flattery*, when I shew such weighty Grounds for what I say.

Tho' this be an Age that delights not much in Accounts of this nature, relating to Religion, yet I must so far trespass upon the *Wits*, as to add a word, or two, on their *practical Divinity*, for there is not a greater Vein of Piety runs through all their Writings than in all their Actions, and their Endeavours to render other mens actions of the like Perfection: And this will appear from their Mercuries, which endeavoured with Reason, and Argument to second the Commands of the Government in the several admirable Papers which treat of the *present designed Reformation*; as Num. 2. of the 2d Volume; where not only the reasonableness of bringing such a *Reformation* about is clear'd, but also Methods propos'd for the better effecting it: Though I believe neither they, nor indeed the Government, did ever imagine to bring it to that Perfection, that it should affect all Degrees, Sects, and Principles, for that is a moral Impossibility, yet they had reason to think it would have that *Awe* upon most, that the Pious would not meet with such frequent, and open Objects of *Debauchery*, and *Prophaneness*, and that is as much Comfort to a Good man, as to a man of Sense to have a Fool silenced by Authority, who else would be continually prating. I know several have objected, that putting the *Laws in executing against Debauchery*, would but encrease the number of *Hypocrites*, but I shall not fear to answer, that *Hypocrisie* itself is better than *Scandal*, that being but a private and particular Ill, this *general*, that by borrowing the Face, and outward form of Virtue (and by consequence) makes some Attonement for its private Ills, by giving a (seeming at least) good Example; whereas *Scandal*, familiarises *Crime* to every one, and makes all appearances of *Virtue* ridiculous.

What can be more conducive to the general practice of Virtue than an able Assistance to those Sinners, who have a desire to be converted, but are withheld by the Tyranny of an habitual Sin, which perhaps, as it is the greatest Obstacle to most of our pious Intentions, and the most difficult to overcome, so it bears down the good Resolutions of most men. Any one that has ever read St. *Austin's Confessions*, will easily perceive (if he be so happy to be free from personal Experience) how a *Habit clogs the Soul, and pinions its Wings*, that it may not fly toward its Divine Creator, by the help of long abdicated Virtue. Oh how often did it tugg, and pull back St. *Austin*, with a thousand worldly Considerations ! How did it lay open all its gilded Baits, and struggle for a long time with the powerful Grace which God sent to his assistance ! But as there is no corporeal Disease (if we believe some learned men) for which Nature has not provided a Cure, so much less is there any spiritual Malady, for which God has not provided an abundant Remedy, which our spiritual Physicians (at least those that value their Duty, and know the Obligation of their Character) apply to us as our several Distempers require. This the Athenian Society have done most admirably well in this difficult point of Habits. First, in discovering what a Habit is ; and next, that it may be overcome, and lastly, the best Methods to do it : For the first two I refer the Reader to the first Number of the third Volume, and shall here only hint upon some of the Heads of the last ; as — *An Habit always has its contrary, and may be broke by the use of those Methods which constitute its Contrary, or by removing the Occasions by which it is increased and continued.* As for example ; ‘ A Fire is extinguished by Water, or by not supplying it with Fuel ; for Drunkenness, Whoring, or Uncleaness, &c. the Cure is by practicing the constitutive parts of Temperance, and Chastity ; or else by flying Occasions, in these cases the Partisan Discipline is best, Overcome by flying ; other Remedies are prescribed in the same place, as communicating ones Failings to a Friend, especially a Divine, whole Advice, and Prayers may not a little assist : And here the prescriptions must be observed unfeignedly, and not used as some do those of Doctors, flinging them away, tho they pretend to have taken them, since in spiritual Sickness, without taking the Medicine, there can be no Cure. As great a Step as can be made in this Affair, is to get a true-informed Judgment, the Art of knowing things as they really are in their own Nature, and the business is almost done to their Hands.

This I have insisted the more upon, because it is of general use, and therefore, I hope, those who have a desire to take to the Paths of Virtue from a Habit of Vice, will consult the *Mercury* I have quoted, which will

not a little contribute to their Ease and Satisfaction.

Next to Divinity I shall place *Philosophy*, as approaching next in Dignity. Here their Performances have been no less extraordinary, as will appear from the beginning of their Undertaking, where the most difficult, and sublime things have met with a Resolution. In the very first *Mercury* we find no less than the *Eternity of the Soul* decided, &c. in the second, the *cause of the Sea spouts* given, and the *cause of saline quality of the Sea*, &c. In the third, even the *cause of the ebbing and flowing of the Sea*.

This is a Question which has given a great deal of Fatigue to the Learned of all Ages, and some will have it, that *Aristotle* died with Grief, because he could not find it out, others, that he flung himself into the Sea, saying, * *If I cannot understand thee, thou shalt contain me.* The Opinions of it were as numerous as the Philosophers that handled it ; to omit the rest, *Plato* held, that the *Flux* and *Reflux* proceeded from certain Gulphs in the bottom of the Sea, which like *Squirts* suck'd in the Water first, and then spouted it out again. *Apollinus Tyaneus* (who was extremely well skilled in *Spirits*, if we believe *Philostratus*, in the Life of that Philosopher) will needs have it, that certain *Spirits*, at the bottom of the vast *Deep*, are continually puffing, and blowing, which gives motion to the Waves, and causes the ebbing, and flowing. Others held, that there were some Fires under the Waves, which made it boil like a Pot, and that when that Fire went out, the Sea ebb'd. Some of equal Absurdity, think the Sea to be (or rather contain) a great *Animal*, and that as it turns, and moves from side to side, it causes the ebbing and flowing. There have not been a few that have held the Moon to be the efficient cause of this Motion : Others (among which number, if I mistake not, *Galilæus* is Chief) are of opinion, that the *Sun*, as it gives Motion to the other parts of the * *World*, causes this Revolution of the Waters, tho' they be but a part of that Globe we call the *Earth*, and therefore would not be supposed to have a different, or at least a peculiar motion to themselves, from the same Cause, supposing that the *System* of *Copernicus* is true of the diurnal Motion of the Earth.

There is another Opinion built upon this *Systeme*, which is this ; That the diurnal Revolution of the *Earth*, upon its own *Axus*, is the only cause of the Flux, and Reflux of the Sea ; for as other Waters, that are conveyed in Pipes, will rise to as great a height as the place from whence they first descend ; so these of the Sea, upon the descent (if we can term any part of that Motion so, which has an equal reference to, and distance from the Center) of the Earth flow down, as far

* *Si non possum capere te, tu capies me.*

* *Dans un monde univers.*

as the Shore permits, but being there stop'd, rebound up again as much the other way; which is the ebb, and flowing. But this is no less absurd than any of the rest I have inserted; for, first, if this were the cause, there could be no such variety of Tides, as is well known, since the Earth turns upon its own Axis, in an equal space of time, as well as with an equal, even, and constant motion, without any rub: So that we are to seek in the most difficult part of this wonderful motion still: For, How comes it to pass, that the Tide flows some fathoms more in some places than in others, and that constantly, and therefore not caus'd by any accidental Wind driving in upon that Shore? But there remains, as great a difficulty as to the cause of the seven times flowing of the *Eurippus* in a day. Lastly, if there be such a descent in the motion of the Earth, as to make the Waters fall down to the brim, as I may call it, then by the same Rule, they would fall out when that part of the Globe came, to be perpendicular downward; for, if there be a descent, there must be a lowest part of that descent, and then what I have urg'd would infallibly follow. 'Twould be endless to run through *all* the Absurdities of this last, as well as those of the other opinions I have related, which might well follow, when they never considered all the Consequences of the Doctrin they advanc'd. The **Society**, in their third Mercury, decides the Question with more Reason, and Certainty, in this manner. — 'What is the reason of the *Sun's* motion, but the necessary Law of the *Creation*, or the first-establish'd Order of Nature? For, had the Sun been fixt in any one part of the Element, the opposite part of the Earth would have been burnt up, and all the rest frozen, and consequently the whole Globe of Earth rendered incapable of fructifying. And as the motion of the Sun was necessary in the Order of Nature, for all those Beings that depend upon it, so it was equally necessary that the Sea should have a particular *Commission*, or Order, from its Creator (the only efficient Cause) for a *Flux*, and *Reflux*, else it would have stagnated, and corrupted, and by consequence unfit for *Procreation of Fishes*, and *Navigation*. For the Objections which are or can be rais'd against this, consult the *Mercury*, and there you will find them answered to your full satisfaction.

But if you require some more immediate cause of this Motion of the Waves, Vol. 5, Numb. 6, Quest. 2, refers you to an ingenious Book, writ by a Member of the **Society**, called, *The Visions of Souls before they enter into the Body*; and in the 23d Dialogue of that Book you will find your Curiosity answered in a most witty and surprizing manner, I must needs say, the whole Book is an extraordinary Piece of *refined Notions*, *entertaining Wit*, and *great*, and *well-digested Learning*, and indeed, too much above the Capacities of most of our English Readers, to

sell well; for if it were but understood, I am confident; nothing that this Age has produced would be more grateful to the Curious: And if it were translated into French, that Nation would value it, and be sensible, that the *English* had as noble, and speculative a Genius, as any of them; but the Humour of most men, and some that pretend a little to sense, is to give censure of a thing according to the Vogue, tho' they never saw it themselves, tho' perhaps (as I am sure in this case 'tis true) that proceeded from the Ignorant, (which being the more numerous, make up the Cry) or those at least who did not understand it.

But what can be more fine than their Discourse upon *Individuation*? A point confess'd by the great Mr. *Boyl* (as they observe) of the most *nice*, and *difficult* nature. I shall transcribe it, because there can be no Abreviation so well done, but it must be an Injury to its Excellence.

The Question is this: — *What is Individuation, or wherein consists the Individuability of a thing?*

—— 'It may n't be improper (pursues the Author, for I omit the Preface of it, which is a kind of an Apology, because I think it needs none) to run through the different Orders of *visible Beings*, and search them all for a distinct Idea of it [*than the Schools afford.*] To begin with those Species of Body, which are not properly organiz'd, and have neither Life, nor Sense, as Stones, Metals, &c. in these *Individuation* seems to consist in nothing but greater, or lesser: Take the less part of a Stone away, you may still call it the same Stone: Like an equal part with the Remains, that *Individuation* ceases, and they are two new *Individuals*: Divide a Stone, &c. as long as you please, every part of it will be a Stone still, another *individual Stone*, as much as any in the Mountains, or Quarry 'twas first cut out of, even tho' reduc'd to the minutest Sand, or, if possible, a thousand times less. But when we take one step farther, and proceed a degree higher, to the *Vegetable Kingdom*, the Case is far otherwise, and indeed Nature seems to be still more distinct, and as it were careful in its *Individuation*, the higher it rises, till at last it brings us to that great **Transcendental Individual**, — the only proper *uncompounded Essence*, — the One God blessed for ever. To return to Plants, — their *Individuation* consists in their singular *form*, *texture*, and *order* of their Parts, whereby they are disposed for those uses to which Nature has designed them, and by which they receive and maintain their Beings. For example, a *Tree*, from whence tho' you take the Branches, it grows, receives Nourishment from the Earth, maintains itself, and is still a *Tree*; which the parts thereof are not, when separated from the rest; for we can't say e'ery part of a Tree is a Tree, as we can't of a Stone, e'ery part of a Stone is still a

Stone. But now, — if this Tree be cloven in two, or more pieces, or fell'd by the Roots, this *Contexture*, or *orderly Respect* of the Parts each to other, ceases; its *Essence*, as a *Tree* is destroy'd, its *Individuation* perishes, and 'tis no more a *Tree*, but a *Stump*, or a piece, or pieces of *Timber*. Let's proceed a degree higher to meerly *sensible Creatures*, who are not so immediately depending on *Earth*, the common Mother, as *Plants*, nor rooted to it, and as it were a part of it, as they are, but walk about, have, in respect of that, an *Independent Existence*, and are a sort of *Worlds* by themselves: And here the *Individuation* consists in such a particular *Contexture* of their *Essential Parts*, and their relation one toward another, as enables them to exert the *Operations* of the sensible, or animal Life. Thus cut off the *Leggs*, or any other parts of an *Animal*, 'tis the same *Animal* still; but cut off its *Head*, or take away its *Life*, and 'tis no longer that individual *Animal*, but a meer *Carcass*, and will by degrees resolve into common matter again, or rather be transmigrated into some other *form*. To ascend now to the highest Rank of *visible Beings*, the *Rational*; the *Individuation* of *Man* appears to us, to consist in the *Union* of that *thinking Substance*, which we call the *Rational Soul*, with any convenient Portion of *fitly-organiz'd Matter*, we hope 'tis no *Herese* to assert, that any *Portion* of *Matter* duly qualified, and united to the *Soul* by such a *Union*, as we experience, tho' we cannot well explain, is immediately individuated by it, and together with that *Soul*, makes a *Man*: So that if it were possible for one *Soul* to be clothed over and over, at different times, with all the *Matter* in the *Universe*, it would in all those distinct shapes be the same *Individual Man*. Nor can a *man* be supposed, in this case, to differ more from himself than he does when he's an *Infant*, and just past an *Embrio* from himself, when of *Adult*, or decrepit *Age*, he having in that line changed his *Portion* of *Matter* over, and over; has been *fat*, and *lean*, *sick*, and *well*, *lost* by *Bleeding*, *Excrement*, *Perpiration*, &c. gained again by *Aliment*, and perhaps not one *Particle*, or but very few of the *First Matter*, which he took from his *Parents*, and brought with him into the *World*, now remaining.

How noble, and how abstruse a Question is here handled with the greatest *Brevity* and *perspicuity* in the *World*! How knotty a Point render'd ealie to any tolerable *Understanding*, without losing one jott of its majesty or profoundness!

Here I should add that admirable desertation of the nature of *Opium*, Vol. 6, Num. 4, Quest. 4. done by the *Physician*, and that of the famed *Talismanical Science*, Num. 7, Vol 5, and of *Specific Remedy*, and also the Questions about several indifferent Matters; *Hate of the Angels*, *Schism*, *Equivocal Generation*

monsters, *Transfusion of Blood*, *Muscular Motion in Lunatics*, *Mutation*, *Circulation*, and *Abdication*. And the first Question of the 9th *Mercury* of the 5th Volume, about *Navigation*, all incomparably and concisely done by the same hand; but that I have already transgressed my *Bounds*, and I should injure these excellent Performances by *abreviating them*, that of *Navigation* not being capable of being made one single word shorter than it is in the *Mercury*.

Tho' 'tis impossible for me to run through all those Questions in *Philosophy*, which this *Learned, and Ingenious Society* have handled with equal *Excellence*, yet I cannot but recommend the several *Discourses* relating to the *Soul* of *Man*; for, in their *Volumes* already publish'd, they have discussed all that can any way relate to it. The *Quæries* I shall here insert, which, I question not, will invite e'ery curious *Enquirer* to consult the *Answers*, which are extraordinary.

1. Whether the *Soul* be eternal, or præ-existent from the *Creation*, or contemporary with its *Embrio*.

See { Vol. I. } V. I. I. } this is very
 { Numb. 1. } N. 6, 12. } well an-
 { Quæry 2. } Q. 1, 3. } swered.

2. Transmigration of *Souls*. — V. I. N. 7. Q. 6.

3. Is the *Soul* subject to *Passion*? — V. I. N. 8. Q. 9.

4. What are the *Souls* of *Brutes*? — V. I. N. 9. Q. 2.

5. Whether the *Soul* of *Man* knows all things to come, but is hinder'd by the dulness of bodily *Organs*? — V. I. N. 26. Q. 10.

6. In what condition is the *Soul* of an *Infant*, as to its natural *Faculties*? and what sort of *Thoughts* of the things it sees, and hears, may it be supposed to have? — V. I. N. 2. Q. 13.

7. Whether *Souls* separated by *Death* from the *Bddy*, retain their *Individuation*, or are all turn'd into one common *soul*? — Ibid. Q. 12.

8. In what part of the *Body* is the *Soul*? — V. 2. N. 1. Q. 13. & N. 7. Q. 2. & N. 29. Q. 5.

9. What defect is there in the *Souls* of *Persons* born *Naturals*? — V. 2. N. 2. Q. 4.

10. What are we to think of the *Definition* of the *Soul* — that it is the * first Act of an *Organical Body* having *Life* in *Power*? — V. 2. N. 2. Q. 7. * Actus primus corporis organici, in potentia vitam habentis.

11. Whether *Women* have any *Souls*? — V. 2. N. 3. Q. 11. To which I join this; Is the *Soul* of *Woman* inferiour to the *Soul* of *Man*? If so, will that superiority continue eternally? — V. 5. N. 3. Q. 2.

12. Whether the *immortal Soul* was breathed into *Adam* with the *Animal*, or, before, or after? — V. 2. N. 5. Q. 17.

13. Upon a bare relation of any thing, an *Idea* of the thing related is at the same time represented to the *Imagination*, but when we speak of *God* or the *Soul*, we have none at all. — The reason of this? — V. 2. N. 7. Q. 9.

14. Whe-

14. Whether our Souls, going out of our Bodies, pass into any local circumscribable place; or, whether they assume certain Vehicles, or subtle Bodies, retaining the same characterizing forms, which their terrestrial Bodies had? — V. 2. N. 7. Q. 3.

15. Whether the separated Souls have any knowledge of Affairs in this World, &c. Ibid. Q. 5.

16. Whether separated Souls know one another, since they have not the Organs of Seeing, Hearing, Speech. Ibid. Q. 6.

17. Where do Souls go immediately on their separation from the Body? Ibid. Q. 7. & 8. and V. 3. N. 25. Q. 7. and V. 4. N. 29. Q. 1. V. 2. N. 7. Q. 10.

18. Whether has a Man three Souls, or no, viz. the Supreme, which they call the Mind; the Sensitive, which they call an Image; and Rational, which lies, and knits the other two together? — V. 2. N. 7. Q. 9.

19. What have the Philosophers (guided only by natural Reason) conceiv'd by the future state of the Soul? Ibid. Q. 11.

20. How are we to understand the Union of the Soul, and Body, since the Soul is pure immaterial Substance, and the Body a gross organiz'd Substance? Ibid. Q. 12. & Vol. 3. N. 15. Q. 11.

21. Whether the Soul of Man be a Transduction, or an immediate Infusion; if the former, what tolerable Exceptions may we have of the way and manner of a Bodies begetting a Spirit? If the latter, how comes it to be defil'd with original Sin? V. 2. N. 16. Q. 15. In relation to this, see also Num. 22. of the same Volume, where several Objections about this are very well answer'd.

22. Whether all Souls are equally happy in Heaven? V. 3. N. 8. Q. 5.

23. Whether the Soul of a Child that dies after 'tis quick in the Womb, be happy, or miserable eternally? Ibid. Q. 6.

24. Whether the Souls of studious and learned men, are more perfect in the World to come than the Souls of the Ignorant, and Illiterate, &c. V. 3. N. 25. Q. 8.

25. Where's the Soul of Man, when in a Swoon? — V. 3. N. 29. Q. 3.

26. Whether the Soul, after Death, be in an active or inactive state, during its subsistence without the Body? — V. 4. N. 28. Q. 5.

27. Whether the Soul can be absent from the Body for a limited time, without Death, provided the Body remain tenentable? — Ibid. Q. 6.

28. Is the cause of Death, or a separation of the Soul from the Body, in the Soul, or in the Body? — Ibid. Q. 7.

29. Whether the Soul does alwaies actually think, or no? — V. 6. N. 6. Q. 2.

There are other Questions relating to the Soul, which I have not set down in this place, the Brevity I am confin'd to not only denying me that, but also room to make any mention of what other Philosophical Questions they have answer'd. I must there-

fore desire the Reader to supply this defect in me, by consulting their general Index, which will be publish'd suddenly in an alphabetical order, as they have given public notice; there they will not only find what I have omitted, but also all other Questions relating to the Mathematics, Physic, Law, Criticisms, Anatomy, and all the other Branches of their Promise of answering all manner of Questions in every Science, and Art, if of any Use, or Advantage, general, or particular; for, I shall only here give a short Direction to two or three in each Science. For Mathematical Questions therefore consult Vol. 1. N. 5. Q. 5. & N. 15. Q. 3, of the same Volume, and Num. 4. Q. 7, of the Sixth Volume. For Physic see V. 1. N. 15. Q. 5. where is the original cause of the Gout. See farther, V. 5. N. 7. Q. 2. & Q. 4, of the same Number. Anatomy in general is well improv'd, since Hypocrates learnt it of Democritus in the Suburbs of Abdera, from the dissection of Brutes gathering the Anatomy of Man, as the same Hypocrates testifies in his Letter to Demagoras: And I am confident, that by the Answers this Society have given in this Art, (which is a part of the Delphic Precept of Know thy self, which therefore is the reason, I suppose, * Juvenal says it must be kept in Heaven) will make any impartial Judge sensible of their Ability in that as well as the

rest of the Sciences, for your own satisfaction, see Vol. 1. N. 23. Q. 6. & Vol. 2. N. 12. Q. 6, and several other places, where the most curious thing in this Art are discuss'd. For Law, see V. 1. N. 5. Q. 7. & V. 1. N. 18. Q. 12. and a great many other places. For Criticisms, V. 1. N. 21. Q. 7, & 9. and other places in the Sixth Volume.

I am sure the *Wits* will think it high time for me to dismiss these grave, and sublimer Subjects, and to come nearer their Province; for I am sensible that *Theology*, and *Philosophy* require too much of *Thought*, and too much strength of *Judgment*, to be Entertainment agreeable to their airy Genius, which relishes nothing but a trifling *Jest*, a *Quibble*, or at most a *pleasant Banter*, as they call it. These Gentlemen are so wholly possessed with the Spirit of *Gaiety*, that they think all things dull that are *solid*, tho' 'tis very hard, they will never give us leave to be serious, under the severe Penalty of their Displeasure at our Performances. But that they may have no cause to think I have quite forgot them, if they will be so complaisant to meet me half way, and give for once a step or two from their eternal *Banter*, to true *Wis*, I will now descend to gratifie these *partial*, and *incompetent* Judges of *Wis*, and *Learning*, and shew them, that the Athenian Society do sometimes unbend from their severer Studies, to make a grateful mixture of the *pleasant* with *profitable*, that they might not give the least cause to any to think their Endeavours any way imperfect: But they make not a Business of a *Delight*, or think, that the Life of a

man of *Sence*, and *Reason*, should be taken up with no higher Contemplation, than the continual view of the lighter Performances of *Wit*. This I must inform these Gentlemen, that they'll seldom find any of these *easier* Essays of this *SOCIETY* without a just mixture of *Learning*, for that is so much a Part of them, that it gives a lasting Beauty to their very Diversions. I shall instance in one particular, which some (I am pretty sure without consideration) have been pleas'd to exercise their *unintelligible* Talent of *Banter* upon, I mean the Answer to this *Quary*; *Whether Fleas have Stings, or whether they suck or bite when they draw Blood from the Body?* This *Quary*, we may see by the Author, was sent by one of the fair Sex, and the Resolution is compos'd not only of true *Wit*, all the *Similes* being *ex re nata*, not dragg'd from all the corners of the *Universe*, to be cramm'd in by *Head*, and *Shoulders*, as those of some men are, who have not gain'd a little Reputation by them, but also of a curious enquiry into the form, and parts of that little, and domestic Animal, which tho' so common, yet of so wonderful a composition. This I find the first *Quary* of the 17th Number of the first Volume; which if any true Judge of *Wit* will consult, I question not but he will with a great deal of readiness subscribe to what I have said of it, and only blame me for the Modesty of my Expression. In the very next Mercury you will meet with a no less entertaining Discourse on this *Quary*; *Whether Beauty be real, or imaginary?* The *Quary* is nice, but the Answer is incomparably fine. Farther, let the Reader peruse the third, the thirteenth, the fifteenth, and sixteenth Numbers of the second Volume: The Subject of the two last I cannot pass over in silence. (1.) *Whether it be lawful for a young Lady to pray for a Husband?* (2.) *A Lady desires to know when she shall have a Husband.* (3.) *Is it better to love single, or marry?* are the three *Queries* propos'd in the fifteenth Number, which are answered with that Ingenuity, and Reason, (an Ingredient seldom found in the *Gallymoseries* our Scriblers generally dress out for public view) that it cannot but bring the extreamest satisfaction to any one that pretends with any Justice to value himself as a man of *Wit*, and *Sence*. The first *Question* of the sixteenth Number I shall say no more of, but that the Reader may see, that as it is of the same nature with the first in the former Number, so it appears to confess the same Authors. See farther in this kind Num. 4. and the 13th of the third Vol. and Num. 3. & 13th of the fourth Volume; and several places I have omitted in each Volume.

In the fifth, and sixth Volumes I find the *SOCIETY* endeavouring a farther *diversion* of the *Witty*, by several Essays in *Poetry*, in answer to *Queries* sent them in Rhime; this being indeed the necessary result of their first Promises, of answering all manner of *Questions*. In this, as well as in all their other Per-

formances, the *SOCIETY* propose to themselves the Service of *Religion*, and I hope the *Wits* will not wholly condemn them for pretending to *Poetry*, and *Piety* at once, since tho' *Quarles* has scandaliz'd *Devotion* with *wretched Verse*, yet *Beaumont's Psyche*, &c. that admirable Poem *Spencer's Fairy Queen*, designed an Encomium on all the noble train of *Virtues*; the *Steps to the Temple*, and other Verses of *Crashaw*, who was commended by the incomparable *Cowley*; nay, the *Plagues of Egypt*, the Paraphrase on *Isaiah*, and other *Pindarics* of *Cowley* himself shew, that *Poetry* is never so elevated, and fine, as when employed on Subjects of that nature: Nay, *Virtue* is so far from not being the proper Subject of *Poetry*, that nothing else, indeed, is: For, if we believe the best of *Poets*, and *Critics*, and examin the *Rules* laid down by them for both *Dramatic*, and *Epic Poesie*, we shall find, that the *aim*, and *end* of the *first*, is to reward *Virtue*, and punish *Vice*; and the *business* of the latter is, not only to draw its *Characters* truly virtuous, but to make them successful, as the *Piety* of *Aeneas* (and most, if not all of his *Trojan Companions*) in *Virgil*, of *Godfrey of Bulloign*, *Tancred*, and * *Rinaldo*, &c. in *Tasso*, of *David*, *Jonathan*, &c. in *Cowley*, may satisfie: So that I have reason to conclude, that that *Poet*, who pretends to write without this *Aim*, is either ignorant in his Art, or guilty of perverting its *sacred Laws*. All this being thus evident, the more equal Readers will, I question not, be very well pleas'd, when they see this *SOCIETY* in their *Poetical Mercuries*, in lofty Numbers presenting a formal Challenge to *Vice*; and as two Opposites are best distinguish'd when set together, so here a *Vice* in one Column, and its contrary *Virtue* in another, must render the first as odious, as it really is, and enhance, if not the *Beauty*, yet the *Esteem* of the latter. To perform this with the more force, and majesty, the *SOCIETY* have, with a great deal of Reason, made choice of *Spencer's Stanza*: This new Project for the promotion of *Religion* is confin'd only to one *Virtue*, and one *Vice* at a time, that the other half of the Paper may be free to answer such *Queries* that are sent them in Verse, as shall any way merit to be taken notice of.

Before I dismiss this point, I think myself obliged to make some Remarks on the *Poetry* this *SOCIETY* have already gratified the World withal, because some, that with no little Ardour aspire to the name of *Critics*, have been pleas'd to pass none of the most favourable Judgments upon it: I confess indeed these Sparks are not so kind, as to give us any Reason for their Procedure in this Affair, or to discover those Defects they

* For the Character of *Rinaldo* is Virtuous, notwithstanding his Amour with *Armida*, which was the effect of her Enchantments more than his Inclinations; his Repentance of this failing, his Prayer on Mount *Oliver*, before his attacking the Enchanted Forest, and the rest of his Actions, justify my placing him in this Number.

have found out, supposing that their *Arbitrary Sentence* is sufficient to prove a Guilt; perhaps that may be of great value with those who blindly depend upon their Judgment, but we that are so arrogant to believe an *iple dixit* no proof, must take the liberty to question their *Decision* as very partial.

I wish these mighty Critics had given us some Standard for the Excellence of Copies of Verses, or had rang'd them under some of the known Heads, nay tho' they had ran as far as the Division of * *Plato*; for then I cou'd with the more ease have made an examination of them, and have obviated those Objections, they had made, but when Men speak at random, without giving any reason for what they say, it is sufficient to be as positive in our denial as they were in their affirmation, 'tis not, being as convincing, as it is.

But to shew the World that I am not afraid to bring the Poetry of the Society to the Test, I shall, according to what Standard I shall think *just* (since they have given me none) examine it, with that impartiality which becomes not only an Historian, but a Critic. Every one that has ever essay'd any thing in Verse cannot but be sensible of the difficulty of bringing every part to that *decorum* which is necessary for the beauty, and per-

* *Ut in vita, sic in oratione nihil est difficile, quam quid deceat videre: ut ait Appellans Græci, nos decorum.*

— *Hujus ignorantia non modo in vita, sed sapissime in Poëmate, & Oratione peccatur.*

fection of that way of writing, without which as * *Cicero* observes, there are not a few faults break into *Posse*, as well as *Prose*. What this necessary *decorum* is may be gather'd partly from. * *Horace* in his Art of Poetry, to avoid *Obscurity*, *Trifling*, *Bombast*, *meaness* both of thought, and expression, and *affected copiousness*, which is a spinning out a Thought into various, and synonymous Expressions, and this last *Claudian* is very much given to, notwithstanding the Character *Scaliger*, gives him.

* — *Brevis esse laboro Obscurus fio; scilicet Antem lovia nervi Deficient, Animiq; professus graudia turget. serpit dum iustus nimium, timidusque procelle. Qui vitare cupit rem prodigaliter unam, Delphinum filius appingit, fluctibus aprum.*

If we can't find the *Society* guilty of any of these faults I think (by so good an Authority as *Horace*) we may conclude their Poetry cavill'd at without any just reason. But I shall confine my self to one Copy of Verses which was writ to the Author of the late *Pastoral Poem*, in the first *Mercury* of the fifth Volume, for tho' the Poetry, they have as yet publish'd be not very voluminous, yet the examination of all wou'd take up more room than I can spare, and out of one or two Examples a Judgment may be made of the rest. In the foremention'd Poem I am sure there is nothing that falls under any of those Errors I have set down; there is a *Poeti-*

cal genius shines all through them, the thought and expression admirably match'd like a *Noble Soul in a beautiful Body*, nay something nearer a kin to each other, and nearer of a Nature: but before I say more of them I'll transcribe 'em, which will not I am sure be ingrateful to the Reader.

*Yes—by each Fountain, River, Stream, and Grove,
By all the pleasant Haunts the Muses Love,
By them themselves, and great Apollo too,
I'll swear I hardly love them more than you.*

*Say dear unknown, what is't that charms
(me so?)
(flow?)
What secret Nectar through thy Lines does
What Deathless Beauties, in thy Garden,
(grow?)*

*Immortal Wit, in Nature's easiest dress,
A Paradise rais'd in a Wilderness.
Tho' harsh thy Subject, Haggard, and unkind,
And rough, as bitter Blasts of Northern Wind,
Thy divine Spirit, corrects each ruder sound,
And breaths delicious Zephyrs all a-round.
Thus can our Kindred Art, and Painters Care
Make even Storms, look beautiful and fair.*

*But whilst I praise, I must accuse thee too,
When thou hadst done so much, no more to do.
When to the brink of Boyne thy Hero came
There to break off the Chafe of Him and Fame.
Where had been Albion now, had he thus stood,
But floating in another Sea of Blood?
To leave him when the Floods crept soft along
And Silver Boyne listned to hear thy Song,
To hear the Nays sing, what thou dost write
As when she rose to see thy Hero fight:
See him, all o're with Springing Laurels, spread
And all his Angel Guard around his Head.
This wields his flaming Sword—the Rebels fly;
And That, the fatal Ball puts gently by.
Which Britains Mighty Genius shook to*

*(see
And trembl'd at the danger more than He.
This, sweetest Bard, hadst thou proceeding sung
How had the Woods, how had the Valleys
(rung!*

*And Pollio's learned Muse, who sits above
The Shepherd's admiration, and their Love,
Had deign'd thee Smiles, as all the World
(Esteem,
Which dares not sure dislike what pleases him.*

What can be more *fine*, and sweet than these Verses? What more *Poetical*? What more correct? and if at any other time their *Poetical answers* come not up to these, there are several reasons for it. First, because several Queries are sent in *Verse*, which wou'd be more to the purpose in *Prose*, for there are subjects not so proper for *Verse*. 2^{dly}, Because they design'd 'em otherwise, as for example *Burlesque*, as the first Query of the 11th. Number of the 5th. Volume, which in its kind is very witty, and pleasant; and the 6th. of the same *Mercury*. But then there are the Answer to the 4th. Query, and the *Epithalamium*, very fine; and Lastly, when

the subject is not so Noble; as that of this, which merited no less, than the *Society* has said of it. I cannot omit an Epigram I find in the 5th. Number of the 7th. Volume, which is this,

(have shown,
Whatever Borrow'd Lines our Works
This We dare swear, that thine are all thy own.

I find scarce one in *Martial* comparable to this, except, *Pauper Cinna vult videri, & est pauper.* *Martial* too often playing upon words, which tho' more tolerable in Latin, than English, yet I cannot bring my Palate to relish. The Vertues of an Epigram, are, a *dilucid Shortness*, and an *Acumen*, which is the Soul, Life and Spirit of an Epigram, without which 'tis flat, and insipid, nor can I endure a long Introduction to that, which lies within the narrow compass of a word, or two, the Wit of these being not sufficient to recompence the tediousness of the other, nor cou'd I 'till I saw this ever with patience admit of any thing of that kind in *English*.

Upon the whole I think that Character which *Johannes Casar Scaliger* gives of *Claudian*, is justly the due of the

* In lib. 4. Poeticæ.

Maximus poeta
Claudianus, solo ar-
gumento Ignobiliore
oppressus, addidit de
ingenio quantum Deest
materie. Felix in
eo calor, cultus non
invisus, temperatum
Judicium, dictio can-
dida, Numeri non af-
fectati acente dicta
multa, sine ambitione.

Tho' I do not under-stand with what Justice *Scaliger* urges, the Ignobleness of his Subjects or Argument when all he has writ, is upon the nobilitie, as Gods, Princes and Consuls.

All I have to add in this point (because I have not room for a long Critical discourse on Poetry) is that they have not only attain'd all the *Beauties of Verse*, but have also had in their eye the very end, and aim of

* 1. Aut prodisse
volunt, 2. Aut de-
lectare Poetæ. 3. Aut
Simul & Idoneæ, &
juvanda dicere vita.

* Omne tulit pun-
tibus, quæ in suis
sunt dulci.

Poetry, which * *Horace* divides into three parts, Pleasure, Profit, and both together: But he concludes the last to be the * best, which comprizes both the pleasant, and the profitable. Some one of these ends if not all, are observable in every Poetical Mercury I have yet seen. In fine, I think; the opinion of one that was so much a Poet as to be Author of those Latin Verses in the 13th. Numb. of the 6th. Vol. is a sufficient defence of their Abilities in Poetry, since he, that cou'd write so well must be a competent judge.

I shall conclude this second Part of this

History, with a defence of their Complaisance for the *Fair Sex* in Answering their *Queries*, which has been extremely resent'd by the *Wits*, and other Emulators of the *Society*, who have themselves in the 13th. Number of the 3d. Volume, obviated the main Objections of these Sparks, that hate the *Fair Sex*, because they are their slaves I believe, and 'tis pittie they are not so generous to set their Names to their *Queries*, that the Ladies might know their haters. In the Mercury I mention'd there is this Query sent them. — "Whether it does not weaken the Credit of the *Athenian Mercury*, that the Authors of it descend to such a pitiful Employment, as to take notice of *Feminine Impertinences*? To which the *Society* answer, — *That they are troubl'd with ten, perhaps an hundred Masculine Impertinencies for one Feminine.* (They might have added this Query to the Number) *Whereas on the other side they have Letters from the Ladies, without the boasted advantages of Learning, which are of so great concern, and carry so much weight, that they dare not, without considerable Time, and Thought, attempt their Answer.* The *Society* proceeds farther in the same Mercury in this manner, — *For meddling with Questions of Love, Courtship, and Marriage, we might say, we design'd thereby to mingle the Dulce, and the Utile.* and a little farther, — *But we scorn to excuse what needs it not, but rather ought to be Gloried in, since tho' some things of this nature, may be pure Batters of Gallantry, yet there are very many Questions, which not only have an influence, on the happiness of particular Men, and the peace of Families, but ev'n the good, and welfare of larger Societies, and the whole Commonwealth, which consists of Families, and single Persons.*

Tho' this is sufficient to justify their answering the Ladies *Queries*, to any moderate, and considering opposer, yet left the rest shou'd imagine that I beg the Question, and that I take that for granted, which they deny. I shall wave the *Word* of this *Society*, that they have received several weighty *Queries*, &c. from them, and prove by undeniable Examples both of the present, and the past Ages, that the Women have as Nice a sense of things, and as good Judgments too, as most Men. 'Tis true, that here in *England*, the Women are kept from all Learning, as the prophane Vulgar were of old, from the Misteries of the Ancient Religions; and therefore, are not generally so agreeable, in Conversation, to Men of Parts, and Sence, because, a new Dress, Dance, Play, &c. is all they can discourse of, tho' this is far from holding ev'n here in *England* through all, for there are a great many, who in spite of the Tyranny of Custom, will steal some Minutes from the Needle, to improve their Minds, and this *Society*, without doubt, will with their performances envite a great many more, to the same, when they shall see the Beauties

Beauties of Philosophy, in so sweet, and easie a Dress, and then their Conversation would befar more agreeable to the wiser part of the World, than the impertinent Chatt, too many (not by their own faults) are now guilty of. This is evident to any man, that has ever been in *France*, and convers'd with the Women of the better quality there, whose Apprehensions are more quick, and discourse upon any Subject, or in any Science, I will not except the most profound parts of Philosophy, more *à propos*, and ingenious, than the Men; their Wit, and Notions are indeed extreamly surprizing. I am confident, by the acquaintance I have had the honor to have with some of the Refin'd of that Sex here, that our *English Women* would not be inferior to them in any qualification of the Mind, if they were but bless'd with as happy an Education: Nay, I am apt to think, they would as far surpass the French Ladies in Knowledge, as in Beauty.

The entertaining Notions of Philosophy, are not the only Subjects of the Ladies Studies in *France*, *Madam de Maintenon* will prove, that the weighty movements of State-affairs are not above the direction of that Sex: And she that writ the Memoirs of the Court of *Spain* shews, that they are capable of making politic Observations on the nicest Occurrences. *Madam Dacier* is an extraordinary Proof, that the most crabbed Studies are not look'd into by them, without the greatest success. Her Endeavours on *Plautus*, *Terence*, and *Horace*, shew, that Women are capable of being as nice, and critical Judges of Sence, and Learning, as Men; nay, those Essays I have mention'd of this *French Lady*, excel all that has been done in that kind, particularly all the Pedantic Labors of those plodding *Jesuites* who have publish'd Notes upon the *Classic Authors*, for the use of the *Dolphin*. I am not ignorant, that some will urge, that she was beholden to her Husband, for those upon *Horace*; yet these Gentlemen cannot deny, that *Plautus*, and *Terence* were publish'd when she was yet *Madam la Fèvre*.

I cannot but mention the Lady *Donna Olivia Sabuco*, reckon'd amongst the greatest Scholars, she advancing in her Studies, &c. to the end *Spain*, and the whole World might receive some Advantage thereby, she began a new and most ingenious method of Physic; she wrote to the most august *Philip II*, to obtain the establishing of her Followers as the Public Physicians, — and in her Treatise call'd *The New Physic*, she learnedly, Dialogue wise, censures the Physic of the Ancients; and most famous Authors have since laid claim to many things, boasting themselves the first Discoverers of them, whereof she had full knowledge, and long before did publish them in her learned Books.

For a farther Proof of this point, I shall, in a few words, touch upon some of the eminent Women of Antiquity: I will pass over the *Politic Semiramis*, the valiant, and no less politic *Thamyris* Queen of *Seythia*, who not only engag'd *Cyrus*, but overcame him, by

outwitting him, destroying him by his own Stratagem. Nor will I instance *Sempronius*, mention'd by *Salust*, in his *Catiline's Conspiracy*, as learned, and witty. Nor will I particularize the fifteen eminent Women, that taught in the School of *Pythagoras*. All that will be necessary here, will be a short enumeration of the Names of some of most Ages, — as *Magaloftrate*, a Mistress worthy of *Acman* a Lyric Poet, that flourish'd in the 27th *Olympiade*; the often celebrated *Sappho*, great in Lyric, Elegy, and all manner of Poetry in the 42d *Olympiade*, with her Friend *Erinna*, and contemporary *Demophila*; *Theano*, the Wife of *Pythagoras*, both a Philosopher, and Poetess, in the 56th *Olympiade*; *Cleobulina*, about the 70th *Olympiade*; *Corinna*, *Telestia Praxilla*, betwixt the Battel of *Marathon*, and the Peace of *Antalcidas*; *Aspasia*, between that Peace, and the taking of *Athens* by *Lysander*; *Cornificia*, among the *Romans*, Sister to *Cornificius* the Poet, in the second year of the 184th *Olympiade*; *Athenais*, afterward *Eudoxia*, in the Reign of *Theodosius* the younger; and *Pulcheria*, Sister to the same *Theodosius*. Among the modern *Italians*, *Angela*, Daughter to *Anthony de Nugaroles*; *Modesta*, *Lucretia*, *Marinella*, who writ a Poem on the Nobility of Womankind; *Olympia Clara*, *Magdalena Acciaiolia*, *Valeria Miamia*; *Anna Maria Schurman*, a *Flemming*. To these I might add of our own Nation, in the time of *Henry VIII*, *Sir Thomas Moor's* Daughter, who translated several of her Father's Latin Works, *Mrs. Elizabeth Carew*, *Mrs. Ann Ascue*, *Mrs. Elizabeth Weston*: Nor must I forget *Queen Elizabeth* her self, who was not only a politic but learned Princess; and nearer our own times *Mrs. Katherine Philips*, commended by the great *Cowly*; and of my own knowledge, *Mrs. Behn*, who was not only an excellent Poetess, but discours'd very refinedly on any Subject that came in her way. I could name another that surpasses all these, if I feared not to offend her Modesty, by publishing her name.

This is enough to satisfy the World, that the Society have advanced nothing but Truth in that Affirmation before quoted, and therefore, that their deference to the fair Sex merits not that Condemnation some of the morose part of the Town are pleas'd to give them. Nor is it at all derogatory to the Reputation of a Philosopher, to meddle with *Questions of Love*, &c. since the contemplative, and refin'd *Plato*, and *Socrates* (to omit other Philosophers) have writ so many lost things on that Subject, that *Maximus Tyrius*, no small Admirer of *Plato*, says, * *That he is amaz'd, to find Plato, and Socrates banishing Homer out of their Cities, for containing light, and amorous things, when they themselves have writ far more light, and amorously.*

* *Me non admiratio tantum habet, sed etiam stupor, cum Platonem, & Socratem lego, Homerum, civitatibus suis arceve, quod*

tam Leviam, & lasciviam scriberet, &c. — Et paulo post, Cur, & Plato, & Socrates Leviora longe ipsi scripserit, &c.

Yet I find this not objected by any of the Opposers of these Philosophers, as a Crime, or Defect, they being only here condemn'd by *Tyrius*, because they forbid the reading of *Homer*, for what they thought fit to mingle in their own Works.

This *short View of their Performances* makes it evident, what Advantage the Public will reap from their Endeavours, and how much Knowledge will be in a little time improv'd: For, as they very modestly express it, a diffusing that Knowledge to *many*, which is already familiar to the Learned, is an improvement of it. I will produce their own words, being a very moderate, and much too civil Answer, which they give to a very conceited, and impertinent Quærist. The Quæry is this; — *Why you pretend to such strange things, and yet in effect tell the World no more than what we all know already?*

This Quæry, so worthy of Contempt, and Laughter, deserv'd no other Answer than Silence; but after they had wittily rally'd it, they give a serious Return with a great deal of Ingenuity, and Modesty even to a Fault, degrading both their *Industry*, and *Abilities*, in terming what they do as a Representation of other mens Thoughts, and that all the improvement they make, is only the communicating them to those that knew 'em not before. But I wrong them in not transcribing their own words, which are these: — 'Tis true in some sence, *Nil dictum, quod non dictum prius*, the World is Learned, and we wish it were more so; the finest things that can be said, are little else than *old Sence*, with a new Turn; and

if ye deny this, all the Orators in it must stand still, and neither *Divines*, nor *Lawyers*, get any more than our *Athenian Mercury*: Yet still what one man knows, another man does not, and a diffusing Knowledge is a sort of improving of it, perhaps the best way. — And a little after, in the same Question, — 'Besides, we are pretty confident, there are very many Questions here, some of moment, which were never before publicly decided, especially in *Morality*, which is by far the most useful part of Knowledge: And 'twould be no shame for us, should we own, our chief aim in this design, were to convey under a pleasant Dress *Notions of Virtue, and Honour into the Commonalty*, and rather make them *better than wiser*; tho' indeed in one we do both, and cannot doubt in the mean while, but the *curious*, and *ingenious* Spirits will seldom take up our Paper, but they'll find something or other in't, that both may divert, and please them: For the less candid Judges, they have done all they can against it already, but avail nothing; the Paper still lives, and is still like to do so in spite of all their ill nature, and finds that reception which we will say the Design thereof deserves.

I have thought fit to conclude with this Quotation out of the Works of the *Society*, because it is a Recapitulation of all that I have said, both as to their Design and Performances, with a short *modest Vindication* of both, if not a prophetic Assurance of its surpassing all the Oppositions it has or may meet with.

The THIRD PART of the History of the Athenian Society.

HAVING in the First Part run through the *Rise and Advantages* of this Society, in the Second their Performances, that are already extant, with a much greater *Brevity* than the *nobility*, and *copiousness* of the Subject required: I shall here anticipate their future Endeavours, or at least give the World a Prospect of those beneficial Efforts it will soon be blest with, from the matchless *Industry*, and *Learning* of the *Athenian Society*, which when compared with what has been already seen, will justly raise all mens Expectation of those yet unthought-of Discoveries, the successful Progress of their Labors, will in time produce, when such great Attempts have been aimed at, and effected in so little a time after their first Rise.

Their Care seems to have been to provide Means for the improvement of their Knowledge (as I have observed in the First Part) who had not the Abilities of Purse, to arrive to learned Education, and to purchase all those voluminous Books, which treat of those several Arts, and Sciences which are required to the composing a Scholar: This tho' the *Weekly Mercuries* would in time effect, yet more speedily to occur to the Impatience of some, who perhaps may be uneasy, in perusing so many things which tend to the satisfaction of others, to find amongst them what themselves desire, the *Society* have taken care for the compiling a Book entituled, *The young Student's Library*; containing the Substance, and Pith of all that's valuable in most of the best Books prin-

‘ printed in *England*, and in the foreign
‘ Journals from the year 65, to this present
‘ time ; to which will be added an Introdu-
‘ ction to the use of Books, in a new *Essay up-*
‘ *on all sorts of Learning* ; written by the
‘ Athenian Society.

The Proposals sufficiently shew, that this Work is to be a Translation from the *Universal Historical Bibliothecque*, the *Paris Journal des Sçavans*, the *Acta Eruditorum Lipsiæ*, the *Giornali de Letterati*, and other foreign Journals, to which the Society will add what is most considerable in the Extracts made by their own Countrymen, that so (to use their own words) by going backward, as well as forward, we may render our account of Books complete. The Preface to the Proposals of printing this Book, shew abundantly the usefulness of it, Extracts having received Encouragement from the Ingenious of all Nations, ever since they have been set on foot, being necessary not only for them, that cannot go to the price of the Books themselves, or have not time to peruse so many large Volumes, but also for all the Learned, who in a little time may here find the Design of every Book, and some observation in the Performance, from whence they may frame a Judgment what Book to buy, and what not, if they are not fully satisfied with it in little ; for, the chief Force, and Matter of most Books lies in a little compass, the ornamental parts of Language generally making up the bulk. But I shall give you a concise account of this Book from Mr. De la Crose's Works of the Learned, who having been formerly an Antagonist with the Society, on account of Extracts, may reasonably be supposed not to flatter any of their Performances, especially in that kind : His words are these in his Book for *January*, 1692.

‘ It consists (says he of the young Student's
‘ Library) of Abstracts of Books in several Fa-
‘ culties, as *Divinity*, *Critics*, *History*, *Geography*,
‘ *Philosophy*, *Law*, *Physic*, &c. many of which
‘ are collected out of the *Journals des Sça-*
‘ *vans* of *Paris*, and the *Universal Bibliothecque*,
‘ and, as I hear, accurately translated ; but
‘ the most considerable, tho' not the biggest
‘ part, are two original pieces : The first is
‘ written by a Divine, a Member of the
‘ Athenian Society, who has spent several years
‘ in the study of the Hebrew Tongue, and
‘ shews a great deal of *Learning*, and *Piety*, in
‘ maintaining the Antiquity of the Point-
‘ Vowels against *Lewis Capel*, and his Fol-
‘ lowers : He pretends they are at least as
‘ ancient as *Ezra*.

‘ The second Original Piece is an Essay up-
‘ on all sorts of Learning, as *Divinity*, *Physic*,
‘ *History*, *Poetry*, *Geometry*, *Architecture*, *Musick*,
‘ *Civil Law*, *Canon Law*, *Optics*, *Dyalling*. Thus
far *Monf. De la Crose* : And I have nothing
to add of the main Substance of the Book,
but that there will be two English Abstracts
added by the Society, and that they will, as
the Proposals inform me, supervise the Trans-
lations ; but of these things you'll be far-

ther informed in the Preface to it, which is now almost finished : And I'll only add this Remark ; That the Abstract of the Works of the Learned wholly owes its Rise, and Progress to this Society, all things of that nature having been entirely forgotten in *England*, tho' of such great use ; as appears at large in the Preface to the First Volume, and I suppose will be yet set in a clearer Light in that Monthly Account of Books, which, I perceive by their late Advertisement, is now to be printed only for their Bookseller Mr. *Dunton*, to begin this next *May*, and so continue monthly.

I shall say no more of the main body of the Young Student's Library, (which will contain the Substance of above an hundred Volumes, most in folio) but I cannot pass over the original Piece of the Hebrew Points, it being a thing of that vast consequence, that on it all the Christian Faith depends ; for, if there were no points, the Certainty of Scripture is quite out of doors : It consists of thirteen sheets of Paper, and bears this Title ;

על קדמות הנקודות והטעמים אשר ללשון
הקדש :
Or, A Discourse concerning the Antiquity, and
Original of the Points, Vowels, and Accents
that are placed in the Hebrew Bible.

‘ The whole is divided into two parts, the
‘ first part considers the Opinions of *Elias*
‘ *Levita*, *Ludovicus Capellus*, *Dr. Walton*, and
‘ others, for the novelty of the Points ; shew-
‘ ing the improbability of their Conceits, that
‘ the Masorites of *Tiberias* pointed the Text,
‘ from the silence of the Jews about it, their
‘ Testimonies against it, the unsuitness of the
‘ Time, Place, and Persons of late assign'd
‘ for the invention of the Points, from the
‘ nature of the Masora, and of the Masoretic
‘ Notes upon the Verses, Words, Letters, Vowels,
‘ and Accents of the Old Testament ; their Ob-
‘ servations on all the kinds of the Keri, -u,
‘ Ketib ; the words written full, or defective ;
‘ the Ittur Sopherim, the Tikkun Sopherim, and
‘ the rest of the parts of the Masora, and from
‘ other Considerations. The second part
‘ proves the Antiquity, Divine Original, and
‘ Authority of the present Punctuation, by
‘ the Testimony of Jews, and Christians, the
‘ universal Consent of all Nations that receive
‘ the Scriptures, their quiet possession of the
‘ Text, as 'tis now pointed by Prescription,
‘ from Age to Age. The Vowels (an essential
‘ part of Speech) oft express by the Punctua-
‘ tion only. The Obscurity of the Scripture
‘ without Points, which yet was commanded
‘ to be written very plainly. The Old Te-
‘ stament evidencing it self to be the Word
‘ of God, in, and by the Punctuation only,
‘ the Anomalies thereof manifesting its Anti-
‘ quity. The Promise of Christ, *Mat. 5. 18.*
‘ That nothing shall be left out of the Law, and
‘ the Prophets, whereof the Points are so great
‘ a part. The manifest Absurdity of the con-
‘ trary Opinion ; and other Considerations ;

‘ Together with Answers to several Objecti-
 ‘ ons of *Elias Levita*, *Ludovicus Capellus*, *Do-*
 ‘ *ctor Walton*, and others against their Anti-
 ‘ quity; such are the Testimonies of some
 ‘ *Jews* about the Points. The unpointed
 ‘ Copy of the Law so kept in the Synagogue.
 ‘ The silence of the ancient Caballistical Wri-
 ‘ tings of the *Mishna*, and *Talmuds* about them.
 ‘ The *LXX*, and *Chaldee* Paraphrase reading
 ‘ otherways than our Punctuation directeth.
 ‘ The *Samaritan* Character (supposed to be
 ‘ the ancient *Hebrew*) never pointed. The
 ‘ Novelty of their Names: The superfluity of
 ‘ their Numbers: The possibility of prefer-
 ‘ ving the Sound without the Shapes, and of
 ‘ reading the Bible without Points (as well as
 ‘ the *Rabbinical Commentaries*, the *Talmuds*, and
 ‘ other Oriental Languages, are read without
 ‘ them) by the help of the *Matres lectionis*, or
 ‘ letters *Evo*, *a*, *b*, *v*, *i*, by the scope of the
 ‘ place, &c. The Silence of *Jerom*, and the
 ‘ Fathers, about them. The Opinion of di-
 ‘ vers modern Divines, both Papists, and Pro-
 ‘ testant, against the Antiquity of the Shapes
 ‘ of the present Punctuation. The *Keri*, *u*,
 ‘ *Ketib*, being about the Letters, and never
 ‘ about the Points, and the like.

This bare Transcription of the Contents of
 this *Original Piece* (a sight of some sheets of
 which my Bookfeller, by his Interest, procu-
 red me) is sufficient to shew of what great use
 it will be not only to all Divines, but also to
 every one that is curious in Enquiry into the
 original Text of Sacred Writ, a Study as much
 above all others, as the Soul is above the Body.
 The consequence of this Treatise is, as I have
 remark'd no less than the Authority, and
 Certainty of Christian Faith: For, as *Anto-*
nios Rodolphus Cevalerius, speaking of the Anti-
 quity of the Points, thus pleads for them, say-
 ing, That *They who are of the contrary Opinion*
do not only make doubtful the Authority of the
Scriptures, but wholly pluck it up by the
roots; for, without the Vowels, and Notes of Di-
stinction it has nothing firm, and certain. And
 this is sufficient to shew the necessity, and use-
 fulness of this Undertaking, and how reason-
 able a Treatise of this nature is, to obviate
 the Objections of the Atheists of this Age, that
 we may give a loose to our Fancies in *Belief*,
 since there is nothing of Certainty in the Bible
 it self: And if this *Ground* prevailed, it would
 easily reduce us all to that part of *Hobbism*, of
 veering with every Wind that blows, and
 changing our Religion as often as Fortune
 should our Princes to different Perfusions.
 As for the Performance of this *Divine*, in
 this *Pace*, the Contents shew, that he has
 taken notice of all, that can be raised against
 the Opinion he defends, and the many years
 he has given himself to the Study of the *He-*
brew, and *Original Tongues*, as well as all the
Rabbinical Learning, leave no doubt, but that
 Performance is equal to the nobleness of the
 Subject: And according to my small Judg-
 ment in that way, if I may be allow'd to guess
 at it self by what I have seen, he has done
 it with a great deal of *Strength of Judgment*,

Force, and *Evidence* of Argument, and *Pro-*
foundness of Skill. 'Twas the Saying of a great
 man, that he would easily tell the Progress
 any one would make in any *Science*, if he
 knew but the Value he had for it, for earnest
 Desire stirs up indefatigable Industry, the
 Mind being never satisfied till it has obtain'd
 that to which it was born, by the high esteem,
 and value it has conceived of it. And no man
 could have a greater Esteem for any Know-
 ledg, than this Divine had for this, as the
 chief, and obligatory Study of Men of his
 Character, who were to give the true, and
 genuine sense of Scripture to the Souls he
 directed under the pain of *Woe*, at the last Tri-
 bunal, which could never be satisfactorily
 done by depending entirely upon the Word
 of other men, without an ability of consulting
 the *Key* of those sacred Mysteries it self, I mean
 the *original Text*: And 'tis to be wonder'd as
 well as complain'd of, that so many of our
 Divines, through a *Criminal Supinuity*, do too
 much neglect this necessary Study, which
 our *Divine* has employ'd Several years in,
 so much was his Care, and Zeal for the ho-
 nor, and vindication of the Christian Religi-
 on, (by placing it on a firm Foundation) and
 the Good not only of those Souls under his
 charge, but also all others who will make any
 improvement of his Labors, which, by what
 has been said, may very well be concluded
 to be accurate, and elaborate, and consequent-
 ly abundantly satisfactory. And it were to
 be wish'd, that the same Great man would
 oblige the World with those other pieces of
Rabbinical Learning, that he mentions in these
 sheets, having in these I now speak of answer'd
 what has never been attempted in English.

Nor has any Prospect of any *present*, or *fu-*
ture advantage to his *Interest*, engag'd him in
 this laborious Work, he having generously
 given the Copy to the Undertaker, without
 the least *Gratuity*. And indeed his other
 Vertues, are as well sort'd to his Character,
 as these I have spoke of, for he has learnt
 that divine Lesson our blessed Saviour Incul-
 cated to his Followers, saying, *Learn of me,*
for I am meek, and humble of heart, how
 charming, and excellent soever this Lesson
 be, yet alas, 'tis followed by a very few, and
Pride is never more visible, than in those,
whose province 'tis to press this admirable Do-
ctrine of Humility. Learning that should
 teach them to *know themselves better*, gene-
 rally transporting them to an insufferable Con-
 tempt of the rest of Mankind, but here it has
 met with a happy Temper, an innate *Ma-*
desty, and a sweet, agreeable *Affability* to
 all Men, a Charity, not flinted to Facti-
 ons, Parties, or Religions, but *universal* like
 that of the first Instituter of our *Holy Religi-*
on, knowing very well that the perfection of
 a Christian life is a strict Imitation of our
 Master, and Founder. How admirably has
 our Blessed Lord drawn the corrupt Na-
 ture of too many of our Hot-headed Zea-
 lots, in that Parable of the Good Samaritan,
 every one pass'd by the wounded stranger, the
 very

very Priests, gave him not one eye of regard, as not worthy a look of the chosen, all the Samaritan (a People rejected by the Jews as the most infamous, and wicked) came and bound up his Wounds, and took that care of him, which humanity requir'd. I know too many that profess a great deal of Religion, and glory in the name of piety, that will let a near Relation, if of an other persuasion, perish for want of, what his supernumerary Servants enjoy, this is still more odious in the Clergy who shou'd gain *Proselytes* more by *affability*, and *meekefness*, necessary Ingredients to the Composition of their Character, and not by *Fire*, and *Brimstone*, cruelty beyond the barbarity ev'n of *Cannibals*, for an accidental misfortune of Education; *Mildness* may win them to give ear to the Truth, but such an inhumanity (not to say unchristian hardness) makes all they can say come with the prejudice of being delivered by one, that is not of *Christ*, since he has given a clear contrary mark of his Disciples. This short digression shews the Excellence of those Vertues this Reverend *Divine* has made a part of himself, much more noble Qualifications than that extraordinary one of his Learning. I am sorry that my Ignorance of his *Personal Conversation*, shou'd concur with my inability to deprive the Reader of a farther, tho' imperfect, account of this *Divine*.

Before I pass from the *Young Student's Library*, I think, to make my account the perfecter, it will not be impertinent if I insert here a view of that *Emblem*, that is promis'd to be prefixt to it, of the *Athenian Society*, with an explanation of it, a sight of which I procur'd at the Engravers, and both the *Society* and *Bookseller* will, I hope pardon me for making it public before its time, since 'tis here mention'd out of honour to their Design.

The *Copper-Plate* is of a *Folio* size, and is thus divided, above the *Society* in an Oval is writ, *The Athenian Society*, this Oval is supported by two *Angels*, from whence falls down a *CurRAIN* of *Lawn* over the Faces of the 12 *Members* of the *Society*, who with *Papers* on the *Table*, and *Pens* in their *Hands* sit all equally in a direct *Line*, ev'ry one dress'd in the distinctive *Habits* of the several *Sciences*, under which the *Queries* they

have undertaken to Answer, do fall, —as —the *Divine*, *Physician*, *Mathematician*, *Philosopher*, *Lawyer*, *Poet*, &c. at the other side of the *Table*, the several *Querists* present themselves with their *Notes*, for *Resolutions* of their *Difficulties*, in a corner, hard by sits a *Monkey* (expressing the Quality of the *Interlopers* by his *Apish* Nature) with the *Claw* of a *Cat* whom he holds fast in his *Embraces*, endeavouring to pull some *Nuts* out of a *Fire*, with this label coming out of his *Mouth* *virtut ex rapto*, that is *I live by Theft* the *Interlopers* having endeavour'd to rob the first *Undertaker* of his subsisting by that *Project* which he first set a foot, and brought to perfection, and therefore merit that Character, of living on the *Spoils* of their *Neighbours*. At the four *Corners* are four *Cities*, *Athens*, (where on a *Pinacle* is plac'd an *Owl* Sacred to *Minerva*.) *Rome*, *Oxford*, *Cambridge*, in the two first of which Learning once flourish'd, in the two last does now. On the top of all the *Emblem*, is plac'd a *Raven*; for several reasons, first because the *Raven* was the first *Projector* of the Design, and that therefore is a proper place for him to discover the *Approaches* of the *Cuckoo's* that come to invade his *Nest*, and secondly, because 'tis the Nature of those *Birds* to have always a *Centinel* aloft to view all the *Avenues*, and *Approaches* of its *Enemies*, tho' I never heard of an *Owl* riding on a *Ravens* back 'till some *Modern Authors* who resolv'd to invert Nature, as well as destroy all Religion discover'd the *Secret* and *Never-till-then known* *Sympathy* betwixt those two *Birds*, so much that one would carry the other a *Pick-a-pack*, a *Pick-a-pack*, but I must pass from these *Emulators*, or rather *Copiers* of *George-yard Wit* to proceed in my account.

Below the *Emblem* is plac'd the *Explanation*, mark'd with several *Letters*, which refer to the same in the several parts of the *Portraiture*, to begin and observe the order I find them in, (A) directs to the 12 *Members* of the *Society*, with these *Verses*.

*Behind the Scenes, sit mighty we
Nor are we known, nor will we be
The World, and we exchanging thus
While we find chat for them, they Work for us.*

B. C. D. &c. refers to the *Querists* in this Order

B. (1.) D'ye see that *Lady* in the *Mask*
We'll tell you what she comes to *Ask*
Tho' an unconscionable *Task*
'Tis how her *Lower* fast to bind,
False, as her self, false as the faithless *Wind*.

C. (2.) That other brings her *Favourite* flea
With golden *Fetters*, *Lock* and *Key*
If it has a *Sting* our *Thoughts* does crave,
Or only a *Tongue* as other *Females* have?

D. (3.) Thinking our *Notions* too jejune,
Some take their *Aim* at *Madam Moon*;
Some bring hard *queries*, which we crack,
And throw the gazing *World* the *Kernels* back

(1. 2.) To
several *Lady*
Querists.

(3) Refer-
ring to the
Astronomers
and *Astrolo-
gers*.

(4.) Here's

(4.) Referring to some Queries of that Nature sent by the Seamen.

(5.) Referring to the Mathematical Queries.

(6.) Referring to the Parson's Queries.

(7.) In reference to the crowd of impertinent Querists.

(8.) This Stanza has reference to those that go to hang or kill themselves, who in the Emblem are directed by an Angel to apply themselves to the Society.

(9.) Refers to Mr. Smith the Coffee-man, who so far contributes to this Affair, as receiving all the Queries and conveying them to the Society.

(10.) Referring to what I said before of the Monkeys making use of the Cats Foot to pull the Nuts out of the Fire.

(11.) Relating to Natural and Artificial Rarities of England, &c. of which immediately.

(12.) This refers to the Raven on the top of all, an account of which I have given above.

- E. (4.) *Here's Honest Tar, who would his Crown afford
Were he paid off, ere he returns aboard
To know what he must ask in vain,
When we shall beat the French again?*
- F. (5.) *Euclid, where art thou, tho' 'twas before despair'd
Now may'st thou have thy Circle squar'd,
But Art is long, and thou must stay,
Nor Rome, was built nor Athens in a day.*
- G. (6.) *We know, Sir, but too Well, your case
Some powerful Faction right or wrong embrace
Or starve, and die without a Place.*
- H. (7.) *Avoid you rout of Noisy fools
Once more, — you are not in our Rules
Cou'd we but please the Learn'd few,
Which send from far, we cou'd dispense with you.*
- I. (8.) *Whither lost wretches, Whither would you run?
By guilt, or by unhappy Love, undone?
What need you perish, or despair?
If you'd have aid, an Angel shows you where.*
- K. (9.) *Thus Query's quickly understood
He only Asks d'ye think his Coffee good?
Yet would crowd in, tho' just by th' door,
Or would he'd take our Letters in no more.*
- L. (10.) *These dainty Nuts I must not loose
Nor burn my Paws — b' your leave dear puss,
If those that put them there enquire
'Twas you not I that rob'd the fire
How sweet is Interlopers Hire!*
- M. (11.) *All England's Rarities, are gather'd here,
From unknown Earth, Fire, Water, Air;
Thousands agree in such a glorious strife
Or else a moments Work would last a Life.*
- N. (12.) *With Beak, and Talons, I infest
Those Cuckoes that invade my Nest,
And if Minerva yet supply
My Ancient gift in Prophecy
All Scab'd, and Old, they in some hollow Tree shall die.*

I am ignorant who design'd this Emblem, as well as who compos'd the Verses I have here quoted, which tho' they come not up to those of this Society, yet naturally enough express what they are design'd for, perhaps much better than if they had been in loftier Numbers, *Emblematists*, seldom thinking it proper to regard the Majesty of *Stile*, and *Thought*, when their aim is only a bare narratory Explication. This any one that has convers'd with that kind of Writing will grant; and that Book of *Emblems*, made upon the Emperors, confirms my Position. So that the Poet (as ev'ry Writer ought) considered here the nature of the thing he writ, and adapted his *Thought*, *Numbers*, and *Language* to the Subject.

Having thus given you an account of the young Students Library, I shall proceed to the other things of as great, if not greater consequence, as a new Systeme of experimental *Philosophy*, upon the four Elements, tho' this will be some while before it see the World, both because time will be taken for the immediate Experiments, and also because this new Project of the artificial, and natural Rarities of England, Wales, Scotland, and Ireland, with the Foreign Plantations then to be belonging, will employ them on a more general, and entertaining Subject; so that they cannot have leisure, till they have, with the

great assistance they are like to have from the Ingenious, rid their hands pretty well of it. The Reason they deferr'd the *Natural History* so long, was, because several ingenious Gentlemen, well skill'd in those affairs (to use their own expression) generously offer'd them their assistance, upon which account that their undertaking might be the more serviceable to the Public (which they have always chiefly in their eye) they wait'd those supplies from other hands, which they were promis'd; for there are several new *Assistants*, join'd themselves to this Society, for the speedier, and better carrying on of this new Project, if I can call that *New* which depended upon the former, for the World is oblig'd to the first *Athenian* Project, for this *Undertaking*, since the first rise of it, was from a Query sent (the Natural result of the Societies design to answer all sorts of Questions) on that subject, so that it seems, indeed, to be but a *New branch* that is sprung from the first design, which may in the same manner, give birth, in time, to a great many other, admirable Improvements in all sorts of Knowledge.

This Project will not be a bare Collection of what the best Authors of our Nation have writ, of *Rarities Natural, Artificial and Civil*, but also of what ever Observations the curious

rious Gentlemen of all *England* shall make, and communicate to this *Society*, as, besides their own diligent enquiries into all things that fall under those heads, first in the Regions of the Air — All sorts of strange, *Appearances*, and their several Forms, Qualities, and Circumstances, Noises, and their several Kinds, Tempests, Thunder, and Lightning: Strange Winds, their different Natures, and Qualities, with their several dependances of weather, &c. *Rains, Hail, Mists, Dews, Frosts, Heats* extraordinary in any particular, as to form quantity, colour, or effects, *Subterranean Steams, or Exhalations* that issue out of the Earth, as to their *Quality, and Manner, and Effects, &c.*

Next, as to fresh *Waters*, their several Springs, as to quality, medicinal or other, hot or cold, extraordinary in colour, or any peculiar property, as oily or petrifying, what Fish does each afford most, &c. as also *Salt waters*, their different nature, places of difference, and degrees of saltness, their depths, &c. as to *Currents, Edies, Concourses of Tides, Species of Fishes, &c.* where and how.

Next, as to the Earths, — what sorts of *Ocbres, Chalks, Marles, Clays, &c.* their Qualities and Use; Turfs, Coal dugg, &c. remarkable figures of Hills, &c. Minerals, their quality, and where prepar'd, in like manner all sorts of *Metals, &c.*

Farther concerning *Plants and Trees* that are unusual and extraordinary, in *Growth, Fruit, Leaves, or time of Blossoming* — Gardening, and all the curious Observations that can be made as to the *Insects, Diseases, Cures*, proper to each Vegetable, or common to more, or all. Next, as to Husbandry, what unusual Grains, Grafts, &c. are sow'n in each Country, Improvements on all sorts of Land, and other Curiosities in Husbandry; new Inventions as to Plowing, preservation of Corn, peculiar ways of opening, and draining *Marshes, Boggs, Fens, &c.*

Farther concerning Animals, Observations, on *Insects* in their several Species, who has observ'd their Origin, Perfection, Corruption, Diseases, and Cures, the like of all sorts of *Birds, Reptiles, and Fishes, and Beasts*; unusual qualities of each, as to *Generations and Bigness, &c.* strange accidents befalling Men, or Women, prodigious, or numerous Births? similitude of Persons extraordinary, any thing remarkable for excess or defect in all, and every of their Parts, and Circumstances, and all the singular Occurrences that make either Man, or Woman, or Families more than commonly remarkable.

Farther, as to what Arts, are either improv'd or invented, and where, extraordinary buildings of all sorts, Persons skilful, and in what chiefly, &c.

Lastly, concerning *Antiquities*, Seats of Kings, Pories, Abbies, &c. Castles, Fortifications, Banks of Land, Barrows, Monuments of Stone, and any thing remarkable of any or every of them. Of Councils,

Parliaments, and Terms held, and where. Old Episcopal Sees, Battles fought, Armour, old Money, Urns, Lamps, Lachymatories, Pavements, Bracelets, Rings, &c. found, and in whose possession, immemorial Customs, and all other Curiosities, which may be serviceable to the public, or to private Persons.

In the *Third Number* of the *Seventh Volume* you will find all these Queries here inserted, which are by the *Society* propos'd to all the Ingenious Gentlemen of each Nation concern'd, whose Contributory help they desire, and will without doubt obtain of all such, who have the least desire to bestow any of their time for the Honour, and Glory of their Country. *Nature has been extremely fruitful of Wonders in these Kingdoms, that compose the British Monarchy, and 'tis pitty* Gentlemen of Estates shou'd be carry'd away with a desire of seeing the *Novelties* of other Countries, before they have any tolerable insight into their own, where they were born. Certainly every Patriot will not think his time ill spent, which is employ'd for the discovery, and knowledge of our selves, or at least our Country of which each is but part. This *Generous desire*, has inspir'd several *Learned Gentlemen* to offer their service already, as I have observ'd above, tho' I am ignorant of all of them, except one, of whom by accident I gain'd this account. He was the first that offer'd his Endeavours for the carrying on of this *design*, with which he was so extremely pleas'd at the first notice, that was given of it to the World, and indeed *England*, I believe affords not a Gentleman better qualify'd for this Undertaking, being first, accomplish'd with variety of Learning, having great skill in *Experimental Philosophy*, and scarce his Equal in *Chymistry*, a Science which is Mother of strange and wonderful Discoveries, to all these acquir'd Excellences Nature has added a strong, and admirable Judgment, a nice, and curious Fancy, and an extremely happy Memory, with a Temper that is agreeable, and generous, and fortune (or rather Heav'n, for when I see Merit bless'd with a Competency, I conclude it the effect of a wiser Disposer than partial Chance) has crown'd all (for so it is in spite of *Philosophy*) with a handsome Estate, all which concurring he seems to me, *The Phoenix Boy* reviv'd.

This, *Reader*, is all the account I am capable, as yet of giving thee as to their *present, and future* performances, which as they have gain'd them no little Fame, and Reputation, so has that fame contracted *Enimies*, and ungenerous Opposers, (Vertue when expos'd to the Eyes of the World seldom being without Enemies) whose aim has been (at least of the greatest part of them) to deprive the Publick of those many advantages, I have made it appear, it receives from this Undertaking, and the Performances of the present Members of the *Athenian Society*,

by using what means they can to discourage the gain of the Bookseller, that so he may let fall so beneficial a Project, tho' they could never yet Effect it. The first Opposers they met with were the *Anabaptists*, who, I have shew'd were silenc'd by the Society; then the demure Quaker put in for his share, tho' to as little purpose, and among the Opposers I must not forget, tho' one of the most inconsiderable, was the *Vindicator* of Mr. Jones, on the subject of *Usury*. But all these were upon particular Controversies, and made Enemies by their being disoblig'd because the Society would not Complement them so far, as to subscribe to their Opinions. But on the first of February I find in the Advertisement of the *Athenian Mercury* that some body else set up a Paper interfering with their Design; but it seems that the Author of that Paper became soon sensible of the Injustice of his undertaking, and therefore was not ashamed in a public manner to acknowledge his Error, for I find in the *fifth Mercury* of the *sixth Volume*, a Letter from him to the Gentlemen of the *Athenian Society*, which I shall transcribe.

To the Gentlemen of the Athenian Society.

BEING at length convinc'd that the Design I was lately engag'd in, did not reach up to that *Morality*, I aim at, I thought my self oblig'd to desire you to insert this short Letter in your *Mercury*, to satisfy the World of the Injustice, as well as fruitless endeavour of such an undertaking. If a breach of the *Golden Rule*, may be term'd Injustice, this must be so, since I believe no Man, that is the first Designer of any thing, which by his Industry alone has turn'd to account, will say, he would be content, to have another make use of his Project, and run away with the profit of his Labors. But I am perswaded, the Endeavours of any to interfere with you, would prove in a small time of as little advantage, as the Attempt deserves. For the Town, will not give it felt the trouble of perusing both, when it may meet with all in one. But if the Love, which the World generally has for contention, should give a Temporary encouragement, yet the clashing, and Answers, and Replies from one to another, would divert both from the business, and end of these *Mercuries*, when they shall be fill'd up, with Reflections, Errors, Mistakes, and Recriminations, the Answers to Queries will find but small room, and the impatient Querists be forc'd to wait much longer for a Solution of his Niceties, which must end in the destruction of both Undertakers. In the small time I have been engag'd in this affair, I have had a sufficient Experience of the uneasiness of the Wits, and Would-be Wits, that will be at the expence of sending in their Queries. One peremptorily demands an answer in a time prefixt: Another will not be content barely to demand a speedy reply to a Catalogue of Queries of half a Sheet

of Paper, but threatens upon neglect, some mighty effort of Indignation: And in a little time whoever shall go upon this design, will find his hands so full of Business, that he must incur the dissatisfaction of his Querists, for one day brings in more Work, than a Month can dispose of, unless instead of half a sheet of Paper, he would publish weekly two Twelve penny Books, for 25 and 30 Queries in a day were much within the Number I in that little time receiv'd. To conclude, since from the beginning of Learning to this day no body started this design but your selves for the weekly diversion of the Curious, I hope you may for the future, enjoy the benefit of it, for I am satisfy'd the profit of any other will never compensate his trouble,
Yours to Command, &c.

This Letter well observes the immorality of such an attempt, since 'tis evident that tho' the Law take not hold of it yet it is of equal guilt to the Robbing of a Man's House or shop of his Goods, with which he drives his Trade, for a Project of this nature is a Commodity in which Booksellers deal, and tho' it evades the Penalty that is laid on those of that Trade, that shall print another Man's Copy, yet it has nothing to justify it self but Impunity, like several other Mischiefs, which the Law has not yet provided against, this will appear a little plainer, by a comparison. Our Laws have provided a greater punishment for those that counterfeit our English Coin, than for such, who do the same to any Foreign Money, yet certainly no man, that will pretend to thought, will thence conclude, that, therefore, the Cheat, is less in one, than the other, since the Injustice that is done to our Neighbour is the same, which certainly must constitute the guilt of the Crime. The Gentleman that sent this Letter was (I find) afterward in a very impertinent, and foolish Pamphlet redicul'd for it, where the Authors (for one would scarce imagine a leash of Blockheads should club for such a trifle) says against what is advanc'd in this Letter, that London is as capable of maintaining two Papers of this nature, as two Windmills; supply them both with Queries it will I grant, but I am sure those that did attempt it found by experience it never paid for the Work it set 'em about, tho' they were careful of being at as little charge of Print as they could, Title, Margent, Advertisements, and Algebraical Cannons transcrib'd verbatim from. Authors I could produce, and not understood by one in ten thousand, and perhaps not by the Transcriber himself, leaving very little room for any matter of Ingenuity or Diversion, and ev'n that was taken up with solitary Queries, Prophaneness, and Blasphemy. But I will not anticipate what I suppose the Athenian Society themselves will expose to the World in its proper Colours. Indeed their whole design seem'd to be to laugh, and ridicule Soridity, and Seriousness out of the World, that so they might make an opener, and more easie inlet to Atheism, and that this was their Aim is more than probable from that blasphemous expression of Serenading their Maker at the expence of Sternhold, and Hopkins, and affirming teachers were many feign'd Relations in Job, and their turning Gods Judgment on Sodom into ridicule, and a Jest — all which, would I confess almost prevail with a Man to believe that those reports were true, which were then given of them, viz. That some among them did not believe in JESUS CHRIST, and that the same Lacedemonian should say he would undertake to shew as many absurdities number, for number, in the N. Testament as in Mahomet's Alcoran. But whether these were Calumnies or no, I am sure (if I may judge of their design by what they did publish) they seem'd bent to confound the Minds of the Vulgar, and excite them to Debauchery, and Atheism rather than to fix them in any thing solid, and vertuous: In there as the Athenians said of their design, That the World was already very Learned, yet they desired to make it more so. So those Interlopers might have said, of their performances, That the World was very wicked already, but their desire, and endeavours should contribute to render it entirely so. What could their dispute about the testimony of Josephus mean, but to bring the very being of Christ into doubt?

doubt? or at least that the Primitive Christians promoted the Kingdom of Heaven by that same way the Devil does his, viz. by Lies. But what mighty Arguments did these Anti-Christians bring, for a Proof of their Assertion? nothing but bare Conjecture, to persuade that at least it was not likely that *Josephus*, a Jew, should speak so favourably of *Christ*. Why not? 'tis true he says almost as much of *Christ* as we Christians (perhaps more than they do) believe, but what if I should say it is likely *Josephus* did believe all that he writ? I am sure I have his words on my side (his words I say, for all these SPARKS have said cannot convince me of the contrary) but is it so strange a thing in our days, that a Man should for, interest, act contrary to what his opinion is? there were no Preferments among the Christians but racks, tortures, &c. they could set up no Status to the Honour of his Memory, which the Romans did. He was a Jewish Priest, and one that came over to *Titus*, unable to bear the Extremities of the Siege of *Jerusalem*. But suppose none of these Considerations of any weight may we not as well suppose *Josephus* to have said those things of our Blessed Saviour, tho' he continu'd in a contrary opinion as to other things (how hard it was for the Converted Jews to quit their *Mosaical Institutions* is evident from the Scripture even after they had receiv'd *Christ* as very God, and very Man, and the true *Messias*) as well, as many other moderate Men, who have justifi'd those of an other persuasion in some Particulars. Thus, tho' it was the opinion of a great many fiery Zealors, that the *Heathens* ador'd the Devil, yet *Dr. Stillingfleet*, the present Bishop of *Worcester*, from their own Authors concludes with a great deal of reason (as you will grant if you peruse a Book, entitul'd, *The History of the Oracles*) that they directed their devotion to the great God of Heaven, and Earth, as the ultimate end of their Worship, and who that has read *Cicero*, *Seneca*, &c. but must believe the same? yet I hope these Gentlemen will not conclude from thence that these Words were forg'd into the Doctor's Book, by some friends of the *Heathens*?

So the ATHENIAN SOCIETY, tho' they are no Papists, are such friends to truth, as to deny there was ever such a Person as *Pope Joan*, and indeed *Bellarmino* is not to be answered on that point.

Thus much for the Equity of such an undertaking, and the Persons concern'd in it as well as their prophane and trifling performances, for they not only left Divinity to the *Athenians*, (as they first profess'd) but *Philosophy*, and indeed ev'ry thing that was solid, or ingenious; now let us see what encouragement they met with. Just as much as the above quoted Letter prophesied, not enough to pay for Paper, much less for Print, and Copy: This I am positive in, because I made an enquiry of the MERCURY WOMEN about it; nor could it be other ways expected, since the *Athenians* took the ready way to suppress it by giving their Readers all the little Metal, that was to be gain'd out of their Oar, purg'd of its more bulky dross, with remarks on their Errors, and their own improvements on their Thoughts: For a farther satisfaction to the Reader, I shall insert their Promise (which they all along perform'd to a tittle) made to all their Querists; in the 14th. Number of the 6th. Volume, (tho' they often repeated it before, and after in other *Mercuries*.)

‘ Finding that publishing our *Mercuries* four times a Week, would quite clog our Undertaking, and render it useless, we shall for the future only publish them on *Tuesdays*, and *Saturdays* as formerly, and that we may render our undertaking perfect, we promise our Querists, that in case any Person should interfere: with us in our design of answering Questions, they shall constantly find in our *Saturdays Mercury*, Answers to all his Questions whatever, that so our Querists may not be put to double Charges (by buying the same Questions twice answer'd) nor the Coffee-houses burthen'd with too many Papers. In another Advertisement they tell the World that it shall find in their Papers all the *Antagonist's* best Thoughts remarks on his Errors, and their own Improvements upon all he advances.

Performing these things with all the Justice, and Impartiality in the World, and constantly without omitting anything worth taking notice of, 'tis no wonder that so few were found void so much of Sense as to buy their trifles, (the more pardonable indeed for being so very short) when they might have a view of all that was valuable in them in the *Athenian Mercury* and that too with

great Additions. So may they thrive, who interfere with an others design!

I must not here among the other Oppositions they have met with, forget the Endeavours of their Enemies to cast an Imputation of *Fanaticism* on the Members of this SOCIETY. But it is so evident from what they have writ that they are of the Church of England, that blind Malice it self cannot deny it. I shall trespass so much on the patience of the Reader for once to prove that the Sun shines at noon day, or that there is such a thing as *Motion*, or at least that this Religion of this Society is of the Church of England, as by Law establish'd, tho' out of many I will choose but two places, the first—Volume 3d. Number 28. and Quest. 4. The Query is this—What Community in your opinion comes nearest to the Doctrine of our Blessed Saviour, the Apostles, and Primitive Fathers?—The Answer is—“Undoubtedly it is our Opinion, that the Communion we our selves are of, and hope to live, and die in, namely that of the Church of England is the best in the World, and nearest to the Doctrine, of our Saviour, his Apostles, and Primitive Fathers, and unless we thought so we should be very ill Men to continue in it— I desire the Reader would consult this place I have quoted, where he will find evident beyond evasion, the distinctive Medium betwixt *Popey*, and other Protestant opinions, particularly as to the *Liturgy* and *Episcopacy*, &c. at large set down, which were too long for me to transcribe here. Number 25. of the same Volume, Quest. 4. is a farther Confirmation of this. The Query is, I desire your Opinion, what Book you would advise me to for my private Devotions, as being a single Person.—Pray, Reader mind well the Answer.—Answer. ‘What so many great, and good Men have been concern'd in the Composing of, viz. The LITURGY of the Church of ENGLAND—if the Labours of one Man, then Dr. Taylor's Composesures, *The Whole Duty of Man*.

This I am sure is enough to convince any reasonable Man of what Church the Members of this Society are. 'Twas no Impolitic part (how dishonest soever it were) of their opposers to cast an *Odium* upon them in the Affairs of Religion, since too many are carry'd away with a VIOLENT PREJUDICE against any thing, that shall be offer'd, by one of an other persuasion, thinking to supply all their other defects, by a blind and unreasonable Zeal.

But as the Oppositions this Noble design met with were many, as appears from what I have said, so were the Encouragements too, from all parts of England, Some parts beyond Sea, and from great, and learned Men, as is evident from the Gentleman I lately mention'd, who has join'd himself to them on the account of the *Natural Rarities*, and that worthy *Divine* mention'd in the beginning of this last part, so skilful in *Rabbinical Learning* nor is that less which the Approbation of the ingenious Gentlemen of Received Wit and Reputation, have given them in the Verses prefixt to this *History*; nor must I omit the Judgment of a very ingenious Gentleman, which he sent in a Letter to the ATHENIAN SOCIETY, (which being now in the Press, I got a sight of) It begins thus—

Gentlemen,

I happen'd to read that sheet of your ATHENIAN MERCURY, in which you resolv'd a Query concerning some Actions of BRUTES, that resemble Reason, your Discourse there was so very acute and solid that it invited me to peruse divers others, which without flattery, gave me that esteem for you, that I resolv'd to lend my best assistance, to render your Endeavour beneficial to the World, which I ought to suppose is the Mark you Aim at. I look on your Undertaking, as one of the most laudable Projects, our Age has invented, and if prudently manag'd, the most conducing to improve Knowledge in the generality of Mankind according to their several Capacities— after this he proceeds to some very good advice, for which I refer you to the 12 Numbers, which complete the 6th. Volume; besides the general and increasing Applause of all the Nation, all which together has made them surmount all the Malice, and impotent Endeavours of their past and present Enemies, and fixt them beyond the power of those that BROODING ENVY shall produce hereafter.

Having thus run through all the points I propos'd to my self upon my resolution of Writing of this *History*, with a much greater brevity, I confess, than what the well handling a Subject of this extent requir'd, I shall here

conclude, with a short View of what I have done.

In the *first part*, I have represented the NOVELTY, occasion, and manner of its Invention; the Advantages it afforded the World, as the making that familiar to many which was before confin'd within too narrow a compass, and recommending the *beauty* of Knowledge to them, who were frightened from it by the *Mercenary Schools*; whereas its *easie Charms* in the *Athenian Dress*, will excite many to the study of Wisdom; they, at least, whose necessary Business will not permit a more *ridiculous* Disquisition, may gather good notions of things by a meer cursory reading of the *weekly Mercuries*, which will be no small improvement of *Civility, and Conversation*. Farther, I shew'd, that it was unreasonable, that they to whom Nature had given a *noble Genius* should be denied, when grown up, the improvement of it (without the tedious Discipline of the School) because their Parents had neglected, or their Circumstances hinder'd it when young; that they who naturally slight Learning, will do so still, since this Design is to improve, not alter Nature; that it were an Injustice, that they who value it should be deprived of it, because confin'd to Languages: Nor is it reasonable that a *Pedant* should esteem himself above others, for one without the other. I shall only add here to these Considerations, that whereas this was begun in War (tho' Peace is generally the Mother of new Arts, and Sciences) so it has several Advantages proper to the Temper, and Exigencies of such a hurrying, and martial time, when Arms, and Stratagems take up too much of our hours, to permit us to spend many in the Enquiries into Truth, and all sorts of Learning, by the perusal of voluminous Tracts.

Nor did I forget the Difficulties which presented themselves to the Members of the Society, to hinder their engaging in this Affair; first, as to answering all Quæries well, and to the satisfaction of those that pretend to follow Reason for their Rule, all Sciences being so very disputable; as also from the *Envy, and Malice* of others; and lastly, from the different *Humors* of the *Querists*. Nor could I pass over the due Praise of the *First* that set it on foot.

In the *second part* I endeavour'd, according to the best of my Knowledge, to represent the *Progress, Methods, and Performances* of the SOCIETY when establish'd, which if I should have run into the *Vastness* that the Subject requir'd, I must have swell'd my Book into a Volume as big as all they had writ; but designing this as the *Querist's Companion, or Pocket-book*, I was forc'd not only to omit the abundance of difficult *Texts of Scripture* they have explained, and other matters of *Divinity*, but a no less number of *Philosophical Questions*, and only inserted References to those that are *Medicinal, Chirurgical, and Mathematical, &c.* thinking that sufficient to direct any one in all his Quæries to the Society. Nor was it possible in so voluminous a Miscellany to give e'ery Member his due Performance, especially since I confess my Ignorance as to that particular; however, the Talents of each were so universal, that if Sickness or absence of a Member happen'd, it was easily supply'd by the Abilities of the rest. I shall only add, that they jointly assist one another in all things that require Consultation; and, that they have advanced several things that are wholly NEW, and explained those Difficulties in a little time, which one would judge the *business* of Ages. In this same part I have a little insisted upon an imperfect Defence of their Poetry, though any one that believes, that a Member of this Society was concerned in the search after Wit, will think my Labour ill spent in perswading the World of what it must grant, that they have not a little; but I directed my Discourse to those who were so abounding in themselves, that they deny'd it. I have also (as I think every man of Honor ought) undertaken their Defence for answering the *Ladies Quæries*.

In the *third part*, I have in few words given a Prospect of what the World is suddenly to expect from the Learned Pens of our *Athenians*, and likewise what it has reason to hope hereafter. Nor did I forget the Oppositions this Undertaking has met with, with a too-favourable account (when I could have done much more) of both the Principles of its Opposers, and the Injustice of their Endeavours: In all which, if I can merit Pardon from that *Ingenious Society*, and the more judicious part of the World, I shall think I have attained to no small piece of Happiness, and Success.

L A U S D E O.

POSTSCRIPT.

Since the Conclusion of this History, I have receiv'd these two following Letters, the first of which shews, that my Design is (much against my will) discover'd to a

Member of the *Athenian Society*, and also what I have said in his just Praise; which notwithstanding his modest Letter, I shall never retract, but must only add one thing which I had forgot, and that is, That his Knowledge in SACRED WRIT does not a little adorn his other Accomplishments, as may be seen in the management of that Controversie against the *Anabaptists*, which I have spoken more fully of in the preceding part of this History. I have adventur'd to transcribe his Letter *verbatim* for the Press, rather chusing to add to my rudeness in acting without his Licence for it, than in not doing him that Justice which he deserves. 'Tis as follows.

S I R,

I Am inform'd, that you have begun to write the History of the *Athenian Society*, and that you have taken a particular notice of me as the *first Undertaker*, and under the name of a *Mathematician*, the last of which I do hereby disown; as for your other *Encomiums, and Performances*, which (I'm told) you've attributed to me, I can deny nothing of 'em but the Merit, and could wish you'd spar'd your Character till I had better deserv'd it; for I have neither *great Fondness nor Vanity* for any thing I've done, to prefer a noise about it to its own silent merit, if it had any. Pray pardon me, if I desire you would alter your Character of me, or transfer it to the rest of my Brethren of the *Athenian Society*, who better deserve it: Or if it be too late, by reason of some sheets already printed, that you would a little soften it, or make the best Excuse you can in those that are to come; for I look upon the Applause and Scandal of the Age to be *Synonymous words* amongst such as are really wise, and the reverse of 'em much more eligible to

Sir, your humble Servant, R. S.

By this Letter indeed will appear the great modesty of this Gentleman; nor is that of the rest of his Brethren less: But tho' Modesty be an excellent Virtue, yet sometimes its Dictates are not to be obeyed; as here, when out of a Self-denial, and humble Opinion of himself, it would oblige me not to give this Gentleman what is his due, and rob the World of *Great Examples*, with which it is so ill furnished.

The other Letter is from the Gentleman, who gave me an insight into the Affairs of this Society, which I'll add, because it gives a farther light into the Subject of my History; only I must omit the beginning of it, being a Praise of my Performance, which I am absolutely sure I do not at all deserve.

S I R,

and since you have made that use of the Information you got of me, I wish you had communicated your Design sooner, that I might have given you some other Hints, as necessary as any you have had, concerning the more secret Transactions of the *Athenian Society*, as to the order they observe in their Conversation when they meet, tho' of different years, that makes no confusion, tho' upon such different, and difficult Subjects, a Moderator being always chose by majority of Votes, to determine any point in Controversie; and 'tis unanimously agreed, that whenever any Member is absent on any occasion, he shall transmit his Papers, for the Approbation, and concurrence of the whole Society, unless in some particular cases: And if any more select Notion, or refin'd Thought, is reposited in the Mind of any one of them, 'tis freely imparted to the whole by Word, or Writing, and by them improv'd fit for the public view; they never chusing easie Questions, but always something that may be curious, and diverting; if they affected the contrary, they might satisfy abundance of their impertinent Querists, tho' some of those that carry an easie Face, are very difficult to resolve; as that about the Chequer, Tyburn, Septuagesima, &c. They never put in any ridiculous Questions themselves, or abase their Querists, or their Objectors, but are as willing to learn as to inform others, it being the standing Law of the Society, not to undervalue other ingenious Persons. They allow there are extraordinary men in all Sciences, excelling any in this Society; but there has not been any Bookseller yet so happy as to find so many to answer this great End. By Time, and Exercise they themselves own, they have been informed by their Querists. When Authors are silent upon any point, or come not up to the Question, the Law is, that no Member shall publish the Solution till he has imparted his Reasons to the Society for their Approbations. I hear they are resolv'd to correct some Answers as soon as they have leisure; and they have excluded one Member, for making a frequent breach of this Rule, because their design is to leave nothing imperfect, as near as they can.

Yours to command, C. B.

Having received this Letter, I thought necessary to insert it, since the Contents of it were wanting to make this HISTORY complete.

F I N I S.

T H E

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MDCXCI.

THE
P R E F A C E
TO THE
First Volume.

THE Design which we engaged in some Weeks since, to endeavour the Answering any reasonable Question which should be proposed, was a Thing of such a Nature, as all the Ingenuous appeared highly pleased with; nor has the Esteem and Success it has hitherto met in the World, given us any reason to repent of our first undertaking. There's nothing the Nature of Man is more desirous of, than Knowledge; he pursues it to a Fault, and will fly even to Hell it self to advance it. However a just prosecution thereof by due means, is both lawful and highly commendable: And the first and most natural way to obtain this Knowledge, is by Questions and Answers, into which all Disputations, all Experiments, and every part of Philosophy are easily resolved. Such a Design therefore as this is, to communicate Knowledge more generally and easily than has been formerly done, and that of all kinds, as well Sacred as Humane, cannot as has been said, but meet with a kind Reception from the Ingenuous, if well performed; which is the main Question here. Now as 'tis impossible that any single Man should be equally learn'd in all Sciences, though he may have some tolerable notion of whatever should be proposed; so while there were but one or two Persons engaged in this Design, it could not be expected that all Questions should be answered to equal satisfaction; and accordingly 'tis not to be doubted, but discerning Readers might sometimes find a great difference betwixt one and another: However this inconvenience we have now taken care to remedy; and as we gave the publick notice in some former Advertisements, engaged such Persons in the Affair, that what would have been impar onus to any one or two, may now be dispatched with much more ease and accuracy than before.

And if some things may appear more crudely express'd in the Papers already pass'd, the candor wherewith the Ingenuous received our imperfect Design, will we hope be not altogether unrewarded with what they may here for the future be presented with. There are indeed several sorts of People, whom we have found not a little troublefom since the beginning of this undertaking. Some there have been who have all along pestered us with impertinent Questions, to shew their Wit; others with rude ones; for what Reason is not easy to imagine, unless to make us acquainted with their good Nature; a third more dangerous than both, with Atheistical ones, which sometimes but to mention in their Terms, would be like selling Poison in the Street, to all that pass through it. For the first Set of these, they may give us leave to use from henceforward a Judgment of Discretion in answering only such Questions as we think shall deserve it, and we shall be so far from yielding to their repeated Importunities of inserting them, (a weakness we may have been formerly guilty of,) that they must e'en be condemned to that Contempt and Silence they merit. For the second sort of Customers, those who are very abusive and angry, and who commonly send us many kind Remembrances, for which we owe them as many Thanks; this was an Inconvenience easily foreseen at the first undertaking, but which could not discourage us from the Prosecution thereof. They seem indeed to take it amiss that any should handle a Pen besides themselves, and with a pretty sort of a Familiar Bluntness, enquire into our Library, though they make but unlucky Guesses at it; and 'tis very probable take its Idea from their own. 'Twere an easy matter to answer those Civil People who abuse at random whonssoever they but suspect engaged in the Design; to answer that Question of theirs, What Common-place-Books we make use of for filling our Papers? we might first answer Common-Sense, a Book which perhaps they are not much acquainted with, any more than Civility. We might add for Divinity, we consult Grotius, Hammond, the Criticks, or whatever great Names we could find at the beginning of any Catalogue; and that for Philosophy, we sometimes read (without being ashamed to own it) the Great Aristotle, the Ingenious Descartes, the Incomparable Mr. Boyle, the Transactions of the Royal Society, with those of the Foreign Virtuoso's; all this we might tell them, and a great deal more, and perhaps neither they nor we ever the Wiser: But whether 'twould be truth or no, should we affirm it, let the Learned World judge. Nor is another Objection brought against the attempt by Persons of the same Kinney, any more formidable than this already

The Preface.

ready dealt with; That 'tis a Mercenary Design to get a Penny: A wonderful heavy Charge if levied at the Bookseller. And Pd'fain know what even the whole Company's Design is in printing the Holy Bible, don't they expect to get by it? And does not this very Argument set all the Presses in Town a-work? A wondrous Estate in the mean time he is likely to raise by a Penny-Paper. But farther to convince the Principles he acts upon are not so unhandfom as these Persons suppose, he has by him to produce, several Letters, wherein 'tis offered, for the prevention of such Impertinencies as these related, that every one who proposes any Question, should withal give some Gratuity for having it Inserted and Resolved, which for fear of any such Imputation, was generously refused by him; though with all due acknowledgment (here publicly repaid) to the Civility of those who made the Offer, and who it's not doubted, will be so just, though unknown to us, where there's any occasion, publicly to own it. This for the Stationer. As for those concerned in the Composition; (they are not very ambitious of the name of Authors,) most, if not all of 'em can safely protest they never had, nor ever expect one Sixpence for their Pains, nay scorn any such thing; and would even go near to desist from their share therein were it once offered: Though not at all condemning those who do otherwise if their Circumstances require it, and think he may be as Honest and Brave a Man who writes a Penny-Sheet to supply his Necessities, as he that buys and reads it for his Satisfaction or Diversion. And so we have answered their kind Questions, tho' we shan't think our selves obliged to do so again, when of such a Nature, unless those who send them dare set their Names to them.

We have a Third sort, who send in Atheistical Questions, oftentimes of such a Nature as tend to the Destruction both of Divinity and Morality. Not that we'd be so uncharitable to think all Questions which look that way, were so design'd by the Proposers; since some of them protest the contrary, and that their only Design therein, was their own and others satisfaction. For these latter, we shall endeavour to treat them with that respect and tenderness they deserve; and where there's any possible room for Charity, believe the best of them: But for the former, who so exactly copy their Celebrated Mr. and who have the same haughty Air running through their Writings, which have often something dazzling, seldom any thing that's solid in them, they must not be angry, if to mortify them a little, we now and then treat them at the same rate at which they treat all Mankind besides: With these we declare we'll neither give nor take Quarter, but deal with them as we would with such as are found Poisoning Springs (as these deny the first and most sacred Principles of Morality and Religion,) and not be very careful how we intrude abruptly into their Company, or handle them as roughly as they deserve. Some of these have complained, that in some of our Answers which have not pleased them, we beg the Question, and prove nothing; or take such Principles for granted, as they absolutely deny. In Answer, some Principles must be granted, at least remote, if not immediate; or else I defy them as great Masters of Sense as they would be thought, to prove me the plainest Proposition in the World. A Perverse Man may deny any thing, even the known meaning of Words if he please, and so immediately make an End of Disputation. But there are some principles infinitely more Self-evident than the genuin use of Words (which in most, if not all Languages, are only ex Instituto, and Accidental,) which some People affect to deny; and then charge their Opponent with begging the Question. Not that we say this to extricate our selves from any difficulty otherwise too hard for us, who are still ready to give a reasonable Answer to any reasonable Question, as we have still hitherto endeavoured. Which Design of ours, if in any way tends either to satisfy the Curious, to divert the Grave, to establish the Doubting, or to baffle the Common Objections of the Little-would-be-wits, and Pretenders to Philosophy and Reason; who set up for no Religion, because they never understood any: It will be, as we hope, no disservice to the Publick, so we are sure a great satisfaction to those concerned therein; who, whatever fruitless Guesses may be made, still are and resolve to continue

Unknown.

The CONTENTS of the FIRST VOLUME.

THE Design of the Work.	Numb. 1. Col. 1.	Whether a Confessor may discover Secrets committed to him?	Q. 13. N. 4.
Whether the Torments of the damn'd are visible to the Saints in Heaven? & vice versa? Quest. 1. Numb. 1.		Whether Miracles are ceas'd?	Q. 14. N. 4.
Whether the Soul is Eternal, or preexistent from the Creation, or contemporary with its Embrio? Q. 2. N. 1.		Whether they are not Enemies to the Government; that lay Wagers that <i>Mons</i> is, or will be taken by the French King.	Q. 1. N. 5.
Whether every Man has a good and bad Angel attending him?	Q. 3. N. 1.	Whether <i>Alexander</i> or <i>Julius Caesar</i> were the greatest Man?	Q. 2. N. 5.
Where was the Soul of <i>Lazarus</i> for the four days he lay in the Grave?	Q. 4. N. 1.	Whether it is lawful for two unmarried Persons, each consenting, to cohabit, &c. since Marriage was a thing set up by Man?	Q. 3. N. 5.
Whether all Souls are alike?	Q. 5. N. 1.	What shall a Man do that has been well Educated, and has not sufficient business to maintain him, as he has been always used to live?	Q. 4. N. 5.
Whether 'tis lawful for a Man to beat his Wife?	Q. 6. N. 1.	What two Numbers are those that the 2ths of one is equal to 1/3 ths of the other?	Q. 5. N. 5.
How came the Spots in the Moon?	Q. 7. N. 1.	Whether ill actions may not be guest at in a Woman by an indecent Habit?	Q. 6. N. 5.
Whether the Author is not in League with the General Penny-Post Office?	Q. 1. N. 2.	Suppose <i>Lazarus</i> had an Estate, and bequeath'd it to his Friends, whether ought he or the Legitees to enjoy it after he was rais'd from the Dead?	Q. 7. N. 5.
What can prompt that Monster of a Man, that calls himself by the Name of Protestant, to bring in the French, and restore King <i>James</i> ?	Q. 2. N. 2.	What is the Reason that a drop of Galls being put upon the lesser end, flies into dust?	Q. 8. N. 5.
What probable Conjecture may be given of the Efficient Cause and Nature of the Spouts, which Mariners frequently meet with in the Mediterranean, but more especially in the <i>East-Indian</i> and <i>Persian Voyage</i> ?	Q. 3. N. 2.	What is the Soul of Man, and whether Eternal?	Q. 1. N. 6.
Whether it is better to cheat ones self or another?	Q. 4. N. 2.	Do words express things as they are in their own Nature?	Q. 2. N. 6.
What sort of Men are the Poorest in the World?	Q. 5. N. 2.	Whether Judicial Astrology is lawful?	Q. 3. N. 6.
What is the Cause of Dreams?	Q. 6. N. 2.	<i>An liceat mulieribus bellum gerere?</i>	Q. 4. N. 6.
Whether a Wife having a Sot to her Husband, may not (if able) beat him?	Q. 7. N. 2.	What sort of Creatures the World in the Moon may be supposed to be inhabited by?	Q. 1. N. 7.
Whether 'tis possible to commit a Sin, whereof we have no Former Idea in our Mind?	Q. 8. N. 2.	Where was the Land of <i>Nod</i> ? &c.	Q. 2. N. 7.
What is the Circumference of the Earth?	Q. 9. N. 2.	Where extinguish'd Fire goes?	Q. 3. N. 7.
Why does the Needle in the Sea-Compass always turn to the North?	Q. 10. N. 2.	Whether there's any such thing as true Friendship in the World, and wherein it consists?	Q. 4. N. 7.
Why the Sea is salt?	Q. 11. N. 2.	Why may there not be invented a perpetual Motion?	Q. 5. N. 7.
Whether Fishes may be said to Breathe?	Q. 12. N. 2.	What is to be thought of the Transmigration of Souls?	Q. 6. N. 7.
Why <i>Mr. Smith the Coffe-Man</i> in your Advertisement, and <i>plain Matthew and Luke</i> in your Quotations?	Q. 1. N. 3.	Where was <i>Paradice</i> ?	Q. 1. N. 8.
What causes the Ebbing and Flowing of the Sea?	Q. 2. N. 3.	What <i>Gog</i> and <i>Magog</i> are, and whether yet to be destroyed?	Q. 2. N. 8.
What's the reason that some men have no Beards?	Q. 3. N. 3.	Whether Monsters are endued with a rational Soul?	Q. 3. N. 8.
Whence proceeds weeping and laughing for the same Cause?	Q. 4. N. 3.	Where are Swallows in the Winter-time, and how live they for those six Months?	Q. 4. N. 8.
Whether there be Witches? and what good Books have been written on that Subject?	Q. 5. N. 3.	Whence the Wind has its Force, and the reason of its Changes?	Q. 5. N. 8.
Why Fish that live in Salt Water as <i>Whitings</i> , &c. taste Fresh?	Q. 6. N. 3.	Whether <i>Cambridge</i> or <i>Oxford</i> is the Ancienter University?	Q. 6. N. 8.
Whether there is a Philosophers Stone?	Q. 7. N. 3.	What is the cause of Thunder, and what is it?	Q. 7. N. 8.
Who is the Author of the Last Query?	Q. 8. N. 3.	What are the Clouds, and where when the Air is clear?	Q. 8. N. 8.
What Idea a Man can have in his mind of the Spiritual World, which he never saw?	Q. 9. N. 3.	Is the Soul subject to Passion?	Q. 9. N. 8.
Whether Separate Souls retain their Individuation, or are all turn'd into one common Soul?	Q. 10. N. 3.	Whether there were any Men before <i>Adam</i> ?	Q. 1. N. 9.
In What Condition is the Soul of an Infant as to its rational Faculties, and what sort of Thoughts of the things it sees and hears may it be supposed to have?	Q. 11. N. 3.	What are the Souls of Brutes? Whether they have true Reason, and how they differ from that of Man?	Q. 2. N. 9.
Whether the substance of this Earth shall be destroyed, or only refined?	Q. 12. N. 3.	How a Man shall know when he dreams, or is really awake?	Q. 3. N. 9.
Whether a person Divorc'd by Law may lawfully Marry another, while those they were first marry'd to are yet living?	Q. N. 1. 4.	Whether there may be an impartial and true History in the World? (Sacred Writ excepted.)	Q. 4. N. 9.
Whether Polygamy were lawful to the Jews?	Q. 3. N. 4.	Whether there be any local Heaven or Hell, and whether the Fire of the latter be metaphorical or real?	Q. 5. N. 9.
Whether 'tis happier, a Married or an Unmarried State?	Q. 4. N. 4.	What was the Cause of the Angels Fall, and how came that first irregular Criminal Thought into 'em when they had no Tempter, and were created pure and Holy?	Q. 6. N. 9.
Whether what <i>Dr. Sherlock</i> Cites out of <i>Bishop Overal's</i> Convocation-Book, and other his Assertions, be sufficient to ground an oath of Allegiance upon?	Q. 5. N. 4.	What is the true meaning of the new Word <i>Abdication</i> ?	Q. 1. N. 10.
The strait Line is 6000 foot, and the Hill 6620, quere How many more Paces (each 6 Inches broad) will the Hill require than the strait Line, all set at equal distances?	Q. 6. N. 4.	Whither went the ten Tribes?	Q. 2. N. 10.
If the Star in the Constellation of <i>Cassiopeia</i> , seen about 1619. and never before or since, was a Miracle?	Q. 7. N. 4.	Why can an Owl see better by Night than by Day?	Q. 3. N. 10.
Whether there is a Vacuum?	Q. 8. N. 4.	Why are there greater Eruptions in Mount <i>Atna</i> in stormy Weather than at other times?	Q. 4. N. 10.
What is the cause of Titillation?	Q. 9. N. 4.	What is the cause of Earthquakes?	Q. 5. N. 10.
Why doth the Hair and Nails of dead People grow?	Q. 10. N. 4.	Since there are a hundred Sheep killed for one Fox, and a Fox breeds six or more at a time, a Sheep seldom more than one, why there are so many more Sheep than Foxes?	Q. 6. N. 10.
What sort of Government is best?	Q. 11. N. 4.	There being a Machine so contrived and made of Brass and Steel, and put into Motion, and the same strength that causes the Motion be continually repeated till the Machine be decayed by length of Time, Whether this is not as much as the World can expect towards a perpetual Motion?	Q. 7. N. 10.
Quæritur num Argentum vivum a natura productum quod Nomen Liqueoris Aeterni apud Plinium meruit, inveniri potuit decies septies aqua Thamefi ponderosius & apud quem verale reperitur Londini?	Q. 12. N. 4.	Whether	

THE CONTENTS.

- Whether it be convenient to entertain Converse with Angels or no? and the reasons for or against it? Q. 8. N. 10.
- Whether the Child at the day of Judgment shall not be grieved at the Damnation of its Parent? Q. 9. N. 10.
- What are we to think of those that dye in Infancy? Q. 10. N. 10.
- Who was the Father of *Melchizedeck*? Q. 11. N. 10.
- Whether a tender Friendship between two Persons of a different Sex can be innocent? Q. 1. N. 11.
- Whether, since Mermen and Mermaids have more of the humane shape than other Fishes, they may be thought to have more Reason? Q. 2. N. 11.
- Whether a Man that is turned out of his Employ, and exposed to Necessity with a Wife and Children, may not lawfully revenge himself on his Supplanter to regain his Poss, rather than suffer himself, his Wife and Children to starve? Q. 3. N. 11.
- What is Melancholy? — what are the Symptoms, Causes and Cure thereof? Q. 4. N. 11.
- Whether of the two is the more serviceable Weapon, the Gun or the Bow? Q. 5. N. 11.
- If the Devil should take *Louis le Grand*, what would become of the *French King*? Q. 6. N. 11.
- What is the Philosophers Stone, and what its Nature and Qualities? Q. 7. N. 11.
- Is the Light a Body? Q. 8. N. 11.
- What is the reason of changing the Name of your *Athenian Gazette* into the Name of *Athenian Mercury*? Q. 1. N. 12.
- What is the Reason that some are black, some tawny, and some white in the same Climate, as in *India*? Q. 2. N. 12.
- Whether the Soul is born with the Body? Q. 3. N. 12.
- If it be lawful for a Man to marry his Cozen German? Q. 4. N. 12.
- If it be lawful for a Man having buried his Wife, to marry her own Sister, the first leaving Issue behind her? Q. 5. N. 12.
- Whether Incest be *malum in se*? Q. 6. N. 12.
- Whether objective Goodness consists in the agreement between the object and rational Nature, and formal goodness in the Conformity between the Act and the Rule of Manners? Q. 7. N. 12.
- Whether Philosophical or Moral Sin be a humane Act disagreeing from rational Nature or right Reason, and Theological or Mortal Sin a willing Transgression of the Law of God? Q. 8. N. 12.
- What Number is that whose Square being multiplied by 6, and the square of that Product multiplied by 2, both Products added together will make 19502. Q. 9. N. 12.
- Whether it is lawful to make Addresses to young Ladies without a prior acquainting their Parents and Relatives therewith? Q. 1. N. 13.
- Whether it is lawful to Marry a Person one cannot Love, only in compliance to Relations, and to get an Estate? Q. 2. N. 13.
- Whether a publick or private Courtship is the best? Q. 3. N. 13.
- What Course must a Person take to remove a Lady's Aversion to him, supposing her under some secret Pre engagements? Q. 4. N. 13.
- Whether most Persons do not Marry too young? Q. 5. N. 13.
- Whether the Womens Condition in Marriage be not worse than the Mens? Q. 6. N. 13.
- Whether the Jewish Custom of obliging all Persons to marry at 25 years of Age, or else debarring 'em from publick Employment, were not unjust? Q. 7. N. 13.
- Whether most Matches in this Age are not made for Money, and Whether they are not generally *Smithfield Bargains*? Q. 8. N. 13.
- Whether if Females went a courting, there would not be more Marriages than now there are? Q. 9. N. 13.
- Whether Marriages of Persons under Age are lawful, the reason of this Question being an Observation of the ill Success of such Marriages? Q. 10. N. 13.
- Whether a Woman may be believed when she says she'll never marry? Q. 11. N. 13.
- Whether Quakers Marriages be lawful? Q. 12. N. 13.
- Whether it is convenient for a Lady to marry one she has a Reason for in Obedience to her Parents? Q. 13. N. 13.
- How shall a Man know when a Lady loves him? Q. 14. N. 13.
- What may shall a shamefaced Virgin take to let a Person know she loves him? Q. 15. N. 13.
- A Gentleman having been robb'd suspected a Servant, who being innocent went to a Sorcerers, who shew'd them the share of the Thief, with which he was so surprized, what he could do to the fright, Query — What is your opinion of this? Q. 1. N. 14.
- Whether is Hope or Fruition more pleasant? Q. 2. N. 14.
- What is the difference betwixt Time and Eternity? Q. 3. N. 14.
- What was the Height, &c. of *Babel's Tower*? Q. 4. N. 14.
- What places of Scripture or other primitive Authors do Censure Astrology as sinful? Q. 5. N. 14.
- Whether the Art of Painting Glass is different from what was anciently practis'd; or whether the Ancient Art is not lost, particularly in the two Colours of red and blue? Q. 6. N. 14.
- Whether has Gunpowder or Printing done the greatest Mischief to the World? Q. 7. N. 14.
- What is the difference betwixt a Theorick and Practical Vertue? Q. 8. N. 14.
- How may we convince the Heathen that our God is the true God, and not theirs? Q. 9. N. 14.
- What are the Causes of Winds, and whence do they come, and whither do they go? Q. 10. N. 14.
- Whether a Stone Bullet, or other heavy Body, let fall from some high place into a Ship when under sail, will fall in a perpendicular line, &c.? Q. 11. N. 14.
- Whether a Friendship contracted by single Persons, may continue with the same Zeal and Innocence if either Marry? Q. 1. N. 15.
- What is the Reason that when Women with Child long for Fruits, &c. the Mark of that which they long for is often Imprinted in some part of the Childs Body? Q. 2. N. 15.
- What's the Reason that the extream part of the Wheel (B) in running round does not move faster in the Semidiameter than the internal part (A) which is nearer the Axis, and hath a lesser way to go? Q. 3. N. 15.
- Whether it was a real Serpent that was made use of for the tempting of our First Parents? Q. 4. N. 15.
- What's the Original Cause of the Gout? Q. 5. N. 15.
- Whether it was a real Apple our Parents did eat in Paradise? Q. 6. N. 15.
- Whether a Circle may be squared; that is, what demonstration can be made of the Equality betwixt a Circle and a Square? Q. 7. N. 15.
- The grounds of Friendship being placed Numb. 7. Qu. 4. either in Benefits or Inclination, whether will your Description of it hold, that it must be only between two Persons, since one of those Causes, may oblige me to one Man, another to a second, &c.? Q. 8. N. 15.
- What are become of the seven Churches of Asia? Q. 9. N. 15.
- Whether Stones are porous? Q. 10. N. 15.
- Whether the Sky is a Substance, and may be felt? Q. 11. N. 15.
- Who was the most Righteous Man, *Noah*, *Daniel*, or *Job*? Q. 12. N. 15.
- How ought those Men to be treated, who through Malice and Ignorance degrade those Works they understand not? Q. 13. N. 15.
- Whether it be lawful for Friends solemnly to engage, if one dyes first, to appear to the other, and inform them of the Condition of the Soul in another World? Q. 1. N. 16.
- Why doth the Sun at his rising in the Firmament play more on Easter-day than Whitsunday? Q. 2. N. 16.
- I knew a Gentlewoman who wept the first Night she slept with her Husband, Whether was it Joy, Fear, or Modesty that caus'd these tears? Q. 3. N. 16.
- A Sailer breaking his Leg called for a piece of new Tarpauling, and rousing of it some turns round his Leg, was able immediately to walk round the Ship, Query, whether it may not be solved according to the Cartesian Philosophy? Q. 4. N. 16.
- What became of the Waters after *Noah's Flood*? Q. 5. N. 16.
- Seeing Astrologers do acknowledge the Sun to be a Body of fire, pray what is that that nourishes and supplies it? Q. 6. N. 16.
- What is the Difference betwixt Genus and Species? Q. 7. N. 16.
- What's the true meaning of the word Superstition? Q. 8. N. 16.
- Which is the most ancient and populous Nation in the World? Q. 9. N. 16.
- What is Majesty? Q. 10. N. 16.
- Why the water on one side *Kingston Bridge* runs always one way, and the other, according to the motion of the Tide; and what's the Cause of the Tides motion? Q. 11. N. 16.
- Why does the Fruit of a Tree in grafting always take after the Cion, and not after the Root? Q. 12. N. 16.
- In regard the Double Consonant, Ch, doth not always sound it self, but often sounds K, (as in the words Character, Chebar, Luchish, Baruch, and the like) what certain Rule in this case can you give a Stranger for pronouncing [such] words aright? Q. 13. N. 16.

THE CONTENTS.

- Whether *Fleas* have *stings*, or whether they only *suck* or *bite*, when they draw *Blood* from the *Body*? Q. 1. N. 17
- How may we shun the reproach of a rash *Undertaking*, if the *Event* prove contrary to our *expectation*? Q. 2. N. 17.
- An Experiment concerning curing wounds at a great distance? Q. 3. N. 17.
- Whether an *unmarried Person* ought to pray for a *Husband* or a *Wife*; and if it be a *duty*, whether it is not a *sin* to neglect it? Q. 4. N. 17.
- What is the *Efficient Cause* of all *Motion*? Q. 5. N. 17.
- What is the Reason that the *Voice* of *Women* is more *shrill* than the *Voice* of *Men*? Q. 6. N. 17.
- VVhence is the Production of *Gabams's*? Q. 7. N. 17.
- VVhence comes the Production of *Toads*, *Serpents*, &c. in the midst of *solid Rocks*? Q. 8. N. 17.
- How are *Eels* produced, and whether have they any heat? Q. 9. N. 17.
- Supposing it to be possible for a great *Hole* to be made quite through the *Diameter* of the *Globe* of this *Earth*, and that a *Millstone*, or some other *ponderous Body* were thrown into it, VVhither would the said *Millstone* fall? Q. 10. N. 17.
- VE have heard of some who to all appearance have been dead for two or three days, and have recovered. Now this *Mystery* in Nature is worth your *explaining*; and I beg the *Solution* of it, as well for my own *satisfaction* as of several other *Gentlemen* that put me on. Q. 11. N. 17.
- VVhether *Beauty* be *real* or *imaginary*? Q. 1. N. 18.
- If a *Man*, &c. what's the *Sin*? &c. *The Lady who sent it knows the rest of the Question.* Q. 2. N. 18.
- If a *Gentlewoman* who is at *Years* of *Discretion*, has been educated at a great distance from her *Relations*, who always left her to her own management.—After an *Honourable Courtship* made, and an equal *Return* express'd and confirm'd by *Vows*: VVhether the *Rules of Duty* can free her from the *Engagements* solemnly contracted? Q. 3. N. 18.
- VVhether it be lawful to look with more pleasure on another *Woman* than one's *Wife* when *Married*, or others besides her we intend to make so before? Q. 4. N. 18.
- Why are *Children* oftner like the *Father* than the *Mother*? Q. 5. N. 18.
- VVhether it be proper for *Women* to be *Learned*? Q. 6. N. 18.
- VVhy is it supposed by some, that *Women* have no *Souls*? Q. 7. N. 18.
- VVhether an *Army* of *Women* would not conquer an *Army* of *Men*? Q. 8. N. 18.
- What is *Platonick Love*? Q. 9. N. 18.
- VVhy are *Common Women* seldom or never with *Child*? Q. 10. N. 18.
- VVhether a *Rook* ever eats *Carrion*? Q. 11. N. 18.
- A, B, being a *Feme Covert*, and served with a *Process* of *Subpœna*, issued out of *Chancery*, barely directed to her self, VVhether she is obliged to appear, and answer the *Plaintiff's Bill*; and in case she does not, what *Remedy* can the *Plaintiff* have against her *Husband*, Being abroad? Q. 12. N. 18.
- VVhat is the meaning of the present *Union* between the *Presbyterians* and *Independents*? And whether an *Universal Accommodation* amongst *Protestants* may ever be expected? Q. 1. N. 19.
- VVhether is there such a thing as a *Petrification* of *Wood*, &c. and how is it effected? Q. 2. N. 19.
- VVhether *Babel's Builders* had attained their desired ends. if their *Languages* had not been *Confounded*; seeing it is written, *now nothing will be restrained from them which they have Imagined to do.* Q. 3. N. 19.
- VVhy are *Springs* found at the top of the *highest Mountains*? Q. 4. N. 19.
- How comes it to pass, that *Clouds* being composed of *Rain*, and much heavier than the *Air*, do not fall to the *Earth*? Q. 1. N. 20.
- VVhat will the *General Conflagration* of the *World* produce? Q. 2. N. 20.
- VVhether Nature Produces such a *Quadrupede* as an *Unicorn*? Q. 3. N. 20.
- VVhy *Copper* yields a better price than *Brass*, *Brass* being made of *Copper* which much *Labour* and *Art*? Q. 4. N. 20.
- VVhether the *Departed* have any *Knowledge* of, or ever concern themselves with the *affairs* of their *Friends* in this *Life*? Q. 5. N. 20.
- VVhether every thing that *nourishes* an *Animal*, ought to have *life*? Q. 6. N. 20.
- VVhich is the best *Set* of *Philosophers*? Q. 7. N. 20.
- VVhence comes the word *Cuckoldry*, and whether is it in all *Cases* so infamous as is generally esteemed? Q. 8. N. 20.
- VVho are the most happy in this *World*, *Wife Men* or *Fools*? Q. 9. N. 20.
- VVhether *Origen* was to be censur'd or praised for his *voluntary Castration*? Q. 10. N. 20.
- How can we suppose for many *Beasts* lived in the *Ark*, and upon what they lived, and to what *Place* were their *Dung*, and why did they not *Devour* one another? Q. 11. N. 20.
- How comes a *Cane* and a *Tabacco-pipe* to emit *Fire*? Q. 12. N. 20.
- VVhy do *Scotchmen* hate *Swines-Flesh*? Q. 13. N. 13.
- VVhy *Spring-Water* is *Hot* in *Winter*, and *Cold* in *Summer*? Q. 14. N. 20.
- VVhy is *Sound*, being no substance, but only a *perible Quality*, conveyed by the *Wind*? Q. 15. N. 20.
- Whether the least *Particle* of *Matter* is infinitely *divisible*? Q. 16. N. 20.
- VVho was *Cain's Wife*? Q. 17. N. 20.
- VVhich is the best *Fortified Castle* in *Europe*? Q. 18. N. 20.
- VVhat is the reason that a *straight Stick* being put into the *Water*, it appears *Crooked*? Q. 19. N. 20.
- VVhether a *Person* unbaptized, is capable of *Knight-hood*? Q. 1. N. 21.
- VVhether it be true, that *Storks* are never found but in *Common-wealths*? Q. 2. N. 21.
- VVhy in *England* are so many mark'd with the *Small Pox*; and the *Women* generally more than the *Men*, contrary to what we see in other parts of *Europe*? Q. 3. N. 21.
- An *Author* writes that a certain *Man* being asleep, a *Mouse* went into his *Body*, and was, after it had remained there some time, vomited up alive. Is this likely, or is it not more probable 'twould have gnaw'd his *Intraills* to pieces? Q. 4. N. 21.
- The *Temple* of *Solomon* being one of the most *Beautiful* Edifices ever known, how came not the *Heathens* to reckon it among the *Seven Wonders* of the *World*? Q. 5. N. 21.
- VVhether the true Reason of *Ovid's* Banishment were ever known? Q. 6. N. 21.
- There's a certain *Jesuit*, who makes a *parallel* between *Homer* and *Virgil*, sometimes preferring one, sometimes the other; though he seems to give the advantages to *Virgil*, contrary to the *Sentiments* of the *Antients*,—your *Sense* thereupon &c. Q. 7. N. 21.
- There is another *Jesuit* in the *Court* of *France*, who boasted that he writ better *Verfes* than *Virgil*; for which he was very much jeer'd by the *Wits* there. The *Query* is whether is, whether such a thing were impossible to be done? Q. 8. N. 21.
- Whether the *Fourteenth Ode* of the first Book of *Horace* be rightly interpreted of the *Roman Commonwealth*? Q. 9. N. 21.
- Whether the *Doctrin* of *Passive Obedience* and *Non-Resistance* be absurd? Q. 10. N. 21.
- What is a full and satisfactory Answer to any *Question*? Q. 11. N. 21.
- Whether there be any such thing as *Nature*? Q. 12. N. 21.
- VVhether there be two *Men* in the *World* with an equal number of *Hairs* on their *Head*? Q. 13. N. 21.
- VVhether *Number* is *Infinite*? Q. 14. N. 21.
- VVhat's to be thought of a *Wife* who torfakes her *Husband* for his *Poverty*? Q. 15. N. 21.
- VVhether it's true, that nothing's in the *Intellect*, but what was first in the *Senses*? Q. 16. N. 21.
- VVhat natural *Influence* *Jacob's Rod* could have on *Laban's Cattle*? Q. 17. N. 21.
- VVhy *Rats*, *Toads*, *Ravens*, *Screech-Owls*, &c. are *Ominous*; and how come they to foreknow *fatal Events*? Q. 1. N. 22.
- How is a natural *Defect* in the *Parent*, communicated to the *Child*; by the *Particles* of the *Semen*, or otherwise? Q. 2. N. 22.
- VVhether the case of the *Suspended Clergy* for refusing the *Oaths* to *King William* and *Queen Mary*, is not as hard, as the turning out the *Fellows* of *Mur Latin College*, 1687? Q. 3. N. 22.
- VVhether a *Man* may defend himself against whoever attempts to *Kill* him? Q. 4. N. 22.
- VVhether the *Law* of *Nations* was not *violated* in the *Person* of *Mary Queen of Scots*? Q. 5. N. 22.
- VVho was the *French King's Father*? Q. 6. N. 22.
- How a *Man* shall know himself? Q. 7. N. 22.
- Is *Melancholy* *Natural* or *Accidental*? Q. 8. N. 22.
- VVould not *England* be happy, if they wanted both *Papists* and *Jacobites*? Q. 9. N. 22.
- VVhat *Methods* would be most proper to reconcile our *Differences*? Q. 10. N. 22.
- VVhat *Distraction* is, and whether it can be ever *Pleasant*? Q. 11. N. 22.

THE CONTENTS.

- Whether Satyrs or Sermons have been more successful towards Reforming Mens Manners? Q. 12. N. 22.
- Whether *Essence* be really distinguished from *Existence*? Q. 13. N. 22.
- Whether there be not an *Incommensurable*, and therefore in some respect an *infinite Power in Lines*. Q. 14. N. 22.
- What is the reason that so sometimes before *Rainy Weather*, *Marble* and other *Stones* have (as it were) a Dew upon them? Q. 15. N. 22.
- Why a Vessel with Oars, Sails, and full Wind, and sailing out with the Tide at the *Buoy in the Nore*, can't be so soon at *Billinggate* by Four Hours as the Tide? Q. 16. N. 22.
- What is the Reason that some sort of Rotten Wood will shine in the Dark, and what sort that is? Q. 17. N. 22.
- What is the Reason that when Two *Viols* are tuned in *Unison*, one of them being touch'd, the other will answer, though at a distance? Q. 18. N. 22.
- Whether did *Lucretia*, *Codrus*, *Plato*, &c. do well or ill in the act of *Suicide*? or whether *Suicide* in any case is lawful? Q. 19. N. 22.
- Whether a Man ought to neglect his Children by a first Wife, to please a *Second*, when nothing else will do it? Q. 1. N. 23.
- Whether there ever was such a thing as Change of Sexes? Q. 2. N. 23.
- What is the reason of *Marking*, *Longing*, and *Swounding* at a Cat, &c? Q. 3. N. 23.
- Whether *Coffee* and *Tabacco* are not prejudicial to the *Seminal Virtues*, especially in the Female Sex? Q. 4. N. 23.
- Why a Horse with a round Fundament emits a square Excrement? Q. 5. N. 23.
- By what *Mechanism* Nutrition is regularly ordered, and how by the Stomach's heat it is effected into Chyle? Q. 6. N. 23.
- Why Chickens hatch'd in Ovens, want Rumps? Q. 7. N. 23.
- What's the reason of Motion to *Urine* in the Water, more than out of that *Element*. Q. 8. N. 23.
- Whether there be such a Bird as a *Phoenix*, and why but one in the World, and where that is? Q. 9. N. 23.
- What kind of Matter our Bodies shall have in the other Life? Q. 10. N. 23.
- Whence arises the Difference of Colours in Flowers? Q. 11. N. 23.
- How does *Antimony* emit a *Virtue*, and not abate of its Quantity? Q. 12. N. 23.
- Whether he that Swears *Allegiance* to the present Government, and does not believe it to be *de Jure*, is not an *Hypocrite*? Q. 13. N. 23.
- Why *Old Age* is generally desired? Q. 1. N. 24.
- Whether *Dr. Sherlock* be Dean of *St. Paul's*. *de Facto* or *de Jure*? Q. 2. N. 24.
- Was the use of *Wine* unknown to the *Antidiluvian World*? Q. 3. N. 24.
- Whether the Lives of the Patriarchs were really as long as we generally think 'em; and whether we are to reckon their *Ages* by *Solar* or *Lunar Years*? Q. 4. N. 24.
- Whether we may suppose the People before the Flood, exceeded those after, as much in *Stature* and *Strength* as in *Longevity*? Q. 5. N. 24.
- Are there any such Creatures as *Pigmies*? Q. 6. N. 24.
- What was the *World* made of? Q. 7. N. 24.
- Whether the *Pentateuch* were written by *Moses*? Q. 8. N. 24.
- What was the Sin of *Onan*; whether 'tis possible to be guilty of it now, &c. Q. 1. N. 25.
- How a Man may know when he is in the *Covenant*? Q. 2. N. 25.
- In what *Estate* shall we appear at the *Resurrection*? That wherein we died, or at perfect *Manhood*? Q. 3. N. 25.
- Whether went the Bodies of the Saints which arose with our Saviour? Q. 4. N. 25.
- What we are to think of the *Salvation* of *Cain*, *Eli*, *Sampson*, *Uzzab*, *Solomon*? Q. 5. N. 25.
- Of what Degree or nature is the Sin of *jelo de se*? Q. 6. N. 25.
- Whether or no, we shall know our Friends in *Heaven*? Q. 7. N. 25.
- If the *Ostrich* digests Iron? Q. 8. N. 25.
- From what *Caulc* proceeds the *Shell* which covers the *Snail*? Q. 9. N. 25.
- How came *Monkeys* first into the world? Q. 10. N. 25.
- Whether a *Salamander* is able to live in the *Fire*? Q. 1. N. 26.
- If there were any Men before *Adam*? Q. 2. N. 26.
- Whether *Jephtha* really Sacrificed his Daughter or not? Q. 3. N. 26.
- Whether if *Lawyers* shou'd erect an Office for an *Enfranchisement* of *Estates*, it wou'd not do well? Q. 4. N. 26.
- Whether the ancient *Philosophers*, upon supposition of living good lives, can be reasonably thought to be damned? Q. 5. N. 26.
- An Hare is an Hundred Yards before a Dog, and the Dog Runs $\frac{1}{2}$ faster than the Hare, Query how many Yards shall the Dog run before he overtakes her? Q. 6. N. 26.
- How comes it to pass that a Bottle being stop'd with a strong big Cork, and let down into the Sea such a Number of Fathoms, that the Cork shall then be drawn and forc'd into the Bottle? Q. 7. N. 26.
- What was the mark God set upon *Cain*? Q. 8. N. 26.
- Whether it's lawful for Parents to force their Children to the same way of *Worship* they themselves profess? Q. 9. N. 26.
- Whether the Soul of Man knoweth all things to come, but is hindred by the dulness of *Bodily Organs*? Q. N. 10. 26.
- Whether it were the *real Samuel*, the *Devil*, or only a *Confederate* which appear'd to *Saul* at *Endor*? Q. 1. N. 27.
- Whether an Example without a Precept, be sufficient, of instituting one Ordinance and disannulling another? Q. 2. N. 27.
- Whether the Punishments of *Hell* are Equal? Q. 3. N. 27.
- Whether there be such a Spider as a *Tarantula*; and whether its Bite is curable by *Musick*, as is commonly reported? Q. 4. N. 27.
- Whether you believe the *Romans* in their greatest power had so many Souldiers in Pay as the present *French King*? Q. 1. N. 28.
- When the Angels had their first existence? Q. 2. N. 28.
- Where go the Souls of Good Men immediately after Death? Q. 3. N. 28.
- Whether a separate Soul can assume a Body; and how that which has no Body, can operate on what is so? Q. 4. N. 28.
- How does God's *Prescience* consist with Mans free Agency? Q. 5. N. 28.
- Whether was that of *Dives* and *Lazarus* a Parable or an *History*? Q. 6. N. 28.
- What is the meaning of that Text, *1 Cor. 7. 36*? Q. 7. N. 28.
- Who was that *Melchizedech*, mentioned *Heb. 7. 28*. N. 28. Seeing the Dictates of Gods Spirit are generally *Dogmatical*, mayn't we imagin the word (I suppose) to be crept into the Text, *John 21. ult*? Q. 9. N. 28.
- Whether there was ever such a Person as *Pope Joan*? Q. 10. N. 28.
- What are the utmost Effects of Joy? Q. 1. N. 29.
- Whence proceeds the *Shuterkin*? Q. 2. N. 29.
- Do the Deceased walk? Q. 3. N. 29.
- VE have an account in *Barth. Hist.* of a *Monstrous Birth*, Two Brothers born together, both baptiz'd; &c. Query, How shall they arise at the Day of Judgment? Q. 4. N. 29.
- How those places are reconcilable, *St. Mat. 26. 34.* and *St. Mark 14. 68. 70.* and *v. 72.* Q. 5. N. 29.
- Tis said of *St. Peter's* second denial, *St. Mark 14. 46.* A Maid saw him again: But *St. Luke 22. 58.* That 'twas a Man: How does this *Quadrare*? Q. 6. N. 29.
- Exod. 33. v. 11.* And the Lord spake to *Moses*, Face to Face; Compar'd with *v. 20.* Thou canst not see my Face and Live. How do these agree? Q. 7. N. 29.
- How must *St. Paul's* words be understood, *Rom. 9. 3*? Q. 8. N. 29.
- Whether are the words of *St. Peter*, *2. Ep. 3. Chap. v. 5.* Fairly interpreted by *Mr. Burnet* in the Theory of the Earth? Q. 9. N. 29.
- Whether it be lawful to do evil that good may come on't? Q. 1. N. 30.
- If the Soul be immediately infused, How did *Levi* pay Tithes in *Abraham*? Q. 2. N. 30.
- All Men sinning in *Adam*, How cou'd that be, unless all were in him? Q. 3. N. 30.
- What was the Question on which *Christ* disputed in the Temple? Q. 4. N. 30.
- What was it which our Saviour wrote on the Ground; and who that Woman was who was taken in Adultery? Q. 5. N. 30.
- Why those words, These three are one, *1 Epist. of St. John, 5. 7.* are generally left out in the Old MSs? Q. 6. N. 30.
- How we may know the Scriptures to be the word of God? Q. 7. N. 30.
- When we differ about the sense of the words; by whom must we be try'd, since our Letter can't explain it self? Q. 8. N. 30.
- What was the Language spoke before the confusion of *Babel*? Q. 9. N. 30.
- Whether a Child can be Conceived, &c. Q. 10. N. 30.
- What is Time? Q. 11. N. 30.
- What is the best remedy against Fear? Q. 12. N. 30.
- What sort of People are those that most often meet with infamous Deaths? Q. 13. N. 30.

The Athenian Gazette,

Resolving WEEKLY all the most

Nice and Curious Questions

Propos'd by the INGENIOUS.

Tuesday, March, 17th. 1690.

ALL Ages (as if *Athens* had been the Original,) have been Curious in their Inquiries; *Curiosity* it self being so much a part of Nature, that there is no laying it aside till the whole Frame is dissolv'd; 'tis not without great importunity we have undertaken a task of this Nature, which at first sight appears to be a Subject chosen out and calculated on purpose for *Objections*; but yet a Consideration of those Advantages a great part of the World may reap by it, has superseded that Difficulty. The Design is briefly, to satisfy all ingenious and curious Enquirers into Speculations, Divine, Moral and Natural, &c. and to remove those Difficulties and Dissatisfactions, that shame or fear of appearing ridiculous by asking Questions, may cause several Persons to labour under, who now have opportunities of being resolv'd in any Question without knowing their Informer. And if at any time the Answer is not so satisfactory as they could wish, let them as directed by the Advertisement, mention in what particular, and they shall have a fuller satisfaction in the next Paper. These following Questions have already been proposed with others, which shall have their Answer in the next, there being not room enough in this.—See the Advertisement.

Quest. 1. Whether the Torments of the damn'd are visible to the Saints in Heaven? & vice versa?

Answer. This presupposes another Question. (*viz.*) In what State or Condition the Bodies of the Just and unjust shall arise at the day of Judgment. The Consequence of which Answer will Resolve the first Question; in order to which we affirm, that they shall both arise alike, equally Immortal, and equally qualified for an Eternity of Duration, diversify'd in nothing but their last Sentence. Neither State shall so much as change a Thought, but think of all things together, which will be actually present to the Intellect of both: We shall then see (as the Author of Religio Bibliopolæ expresses it) not by receiving the visible Species into the narrow glass of an Organized Eye; we shall then hear without the distinct and curious Comixture of the Ear. The Body shall then be all Eye, all Ear, all Sense in the whole, and every Sense in every part. In a word, it shall be all over a common Sensorium, and being made of the purest Ether, without the mixture of any lower or grosser Element; the Soul shall by one undivided Act, at once Perceive all that variety of Objects, which now cannot without several distinct Organs, and successive Actions or Passions, reach our Sense. Every sense shall be perfect, the Ear shall hear every thing at once throughout the spacious Li-

mits, both of Heaven and Hell with a perfect distinction, and without confounding that Anthem with this Blasphemy; the Eye shall find no matter or Substance to fix it; and so of the other Senses, the reason of this is plain and convincing, for if both (I mean the Bodies of the Just and unjust) were not thus qualified, they could not be proper Subjects for the Exercise of an Eternity, but would consume and be lyable to dissolution or new Changes. Hence we assert that every Individual Person in Heaven and Hell, shall hear and see all that passes in either State; these, to a more exquisite aggravation of their Tortures, by the loss of what the other enjoy, and those to a greater increase of their Bliss in escaping what the other suffer.—See the Parable of Dives and Lazarus.

Quest. 2. Whether the Soul is Eternal, or pre-existent from the Creation, or contemporary with its Embrio?

Answer, Souls are not Eternal, for then they would be Gods, and not Created Beings (Creation supposing a Commencement of time) and that they are Created Beings, we have the Testimony of Scripture.—Nor is the Creation of Souls contemporary with any of the six Days Labours, because, 'tis as impossible they should be idle, (being pure Acts) as 'tis impossible for the Fire not to burn. But no Person could ever yet produce one Instance of their preexistent acting: As to those that alledge, How do we know that they do not act in some Region or Place assigned to them, where we can have no means left to inform us in what Instances, or after what manner they Act? We answer, that we may suppose Worlds (as some already have) in the Sun, Moon, and every Star; but such suppositions are unaccountable, and therefore below the dignity of our Reason, which has enough to do in unriddling many things that really are, without loosing our selves in the stragling whimsies of what are not otherwise than as Fancy gives 'em Life. Nor will our Maintainers of Preexistence find any Service in that Text. (*viz.* And on the sixth day God ended his Work which he had made. For tho' it be Litterally true quoad Deum, to whom time past, present, and to come, is the same, yet 'tis not so quoad Hominem; for we see daily many immediate Instances of the Almighty's Works by Judgments, Escapes, &c. Which have not been left to the Establish'd Order of Nature, and second Causes. Besides, 'tis observable, that tho' Adam was the last of the Creation, yet his Soul was made after his Body, as may be gathered from the Order of the words, *viz.* And the Lord God

Ans. The power was at first vested in Man specifically, without Provisions, distinctions, or Limitations of Sex, foolish, weak, &c. Therefore these altering not his Species by consequence, cannot annul his Prerogative.

Quest. 9. *Whether 'tis possible to commit a Sin, whereof we have no former Idea in our Mind?*

Ans. The committing a Sin supposes a Breach of some Law, but there is no Law against what is not, and where there is no Law, there is no Transgression.

Quest. 10. *What is the Circumference and thickness of the Earth?*

Ans. Elias Veneti commenting on Sacroboscus, affirms the Earths compass to extend 250000 *Stadia*, (8 whereof make a mile,) which does far exceed the received Opinion of the most expert Mathematicians of all Nations, whose diversity in Assertions proceeds not from a mistaking the Truth, but from the diversity of Miles in divers Nations, which if you consult the Maps, you will find to be great. If the Question be asked in *British* miles, we say, He that Travels 60 miles towards the North, shall perceive the Pole to rise a degree higher, and the Equinoctial to fall a degree lower. Now 60 miles answering a Degree, and there being 360 in the great Circle, it follows, that 360 multiplied by 60, produces 21600 miles *British* — As to the thickness of the Earth, the proportion of a Circles Circumference to it's Diameter, is something more than triple, called by Mathematicians *Sesquiseptima*, or as 22 to 7. Now upon working by the Rule of proportion, the Diameter or Thickness of the Earth is found to be near 7000 miles *British*.

Quest. 11. *Why does the Needle in the Sea Compass always turn to the North?*

Ans. Aristotle in his *Physicks*, affirms, (*lib. 7.* and with him most Philosophers,) that the *Load-stone* attracteth *Iron* unto it by their similitude and likeness of Substances; for so you see they are both of the like Colour; *Caspar Boetholomy* says, That the *Load-stone* does not merely and solely by its attractive Faculty draw *Iron* unto it, but that it is nourished and fed by *Iron*. The most receiv'd Opinion is, That there is under our North Pole an huge black Rock, from under which the Ocean issueth forth in four Currents, answerable to the four Corners of the Earth, or four Winds, which Rock is thought to be all of *Load-stone*; so that by a kind of affinity, it draweth all such like Stones or other Metals touch'd by them towards it.

Quest. 12. *Why the Sea is salt?*

Ans. The reason of it is the *Sun*, by whose Beams the more thin and subtle parts are exhal'd in Vapours, when the more gross and terrestrial parts are left behind, and become Adust and Salt. This is evident, in that the Southern Seas are saltier, and that more in Summer than the others are: And therefore it is, that the deeper the Water the fresher it is, the *Sun* having most power at the top; Upon the same account our *Urine* is salt, in respect that the thinner and purer part of that Moisture, by our inbred Heat is convey'd and carry'd from our Stomach through the Pores, when the other settles; and the longer time it is kept in the Body, the saltier it grows by the power of Heat working upon it, as 'tis evident, by our much Drinking, when *Urine* passes quickly, it is almost of the same Nature as it was in the *Liquor*.

Quest. 13. *Whether Fishes may be said to Breathe?*

Ans. This Question hath been long agitated *pro & contra*, Aristotle denying that they can breathe, *Plato* and his Followers affirm they can: Aristotle maintaining the Negative, Reasons thus: Creatures that want Organs and Instruments of breathing, cannot be said to breathe or respire: but such are all Fishes; therefore, &c. — The *Platonists* thus maintain their Breathing: All living Creatures deny'd of Breath, dye. But Fishes are living Creatures: Therefore, &c. The Major is Erroneous, For I have known a Quarry or Rock of Stone broke a-funder for building, and in a solid place of it, there lay a Toad, with just room for her Body and no more; and when the Rock was broken, and the Toad came into the open Air, it immediately dyed, which shews that

Creatures may live without Air. The *Aristotelian* Doctrine is certainly the Truth, viz. That Fishes do not breathe, having no Lungs the Instruments of Breathing.

Questions sent in this Week yet unanswered, which we shall take Notice of in the next.

Quest. 1. *Why Master Smith the Coffee-man in your Advertisement, and plain Mathew and Luke in your Quotations?*

Quest. 2. *Why a Horse, &c.* The Querist knows well enough what the rest was.

Quest. 3. *What causes the Ebbing and flowing of the Sea?*

Quest. 4. *What's the reason that some Men have no Beards?*

Quest. 5. *Whence proceeds laughing and weeping from one and the same thing?*

Quest. 6. *Whether there be Witches? and what good Books have been written on that Subject?*

Quest. 7. *Why Fish that live in Salt Water taste fresh, as Whittings, &c.*

Quest. 8. *Whether there is a Vacuum, and where?*

Quest. 9. *Whether there is a Philopers Stone?*

Quest. 10. *Why do the Hair and Nails of Dead People grow?*

Quest. 11. *How Beasts came into Islands?*

Quest. 12. *Whether is happier a married or unmarried State?*

Quest. 13. *What sort of Government is best?*

Quest. 14. *Who is the Author of the last Query?*

Quest. 15. *If the Star in the Constellation of Cassiopeia, seen about 1619, and never before or since, was a Meteor?*

Quest. 16. *Whether what Dr. Sherlock cites out of Bishop Overall's Convocation Book, and other his Assertions, be sufficient to ground an Oath of Allegiance upon?*

Quest. 17. *Whether a Confessor may discover Secrets committed to him?*

Quest. 18. *Queritur num Argentum Vivum a natura productum (quod nomen Liquoris æterni apud Plinium meruit,) inveniri poterit decies septies aqua Thamisi ponderosius, & apud quem venale reperitur Londini.*

Quest. 19. *Are Miracles ceas'd?*

Quest. 20. *What are we to think of those that dye in Infancy?*

Quest. 21. *Whether Polygamy was lawful to the Jews?*

Quest. 22. *What is the cause of Tuillation?*

We have receiv'd some Questions which we think not proper to take any notice of, our Design being to answer only what is a *suiting Entertainment for the Ingenious*, or what does consist with *Faith and good Manners*: And if we have now, or should hereafter omit the Resolution of any such Questions sent us, (through over-sight or otherwise,) upon fresh notice given by the Enquirer, he may expect an Answer to his full satisfaction. 'Tis true, we have already receiv'd some Questions that are very fit to be answered, but are not so proper for *Coffee-houses*; as to all such we shall preserve them carefully by us till the conclusion of our *first Volume*, which will be *Numb. 30.* and then they shall be publish'd with a full resolution, together with a *Preface and Index* to the whole: And this will be the method we shall always observe. As to the *Objections* which we receive from time to time, we design to answer them every *three Weeks*; for by that time we suppose we shall have enough to fill one Paper.

Continue to send your Questions as directed in the first *Gazette*, viz. To be left at Mr. Smith's Coffee-house in *Stocks-market*.

A D V E R T I S E M E N T.

There being through a Mistake several seeming Reflections inserted in Religio Bibliopolæ, (which being altogether both undeserved and undesigned,) are now left cut throughout the whole Impression. The said Book was both Licens'd and Entred according to Order before ever publish'd.

P. Smart.

The Athenian Mercury:

Resolving WEEKLY all the most

Nice and Curious Questions

Propos'd by the I N G E N I O U S.

Tuesday, March, 31st. 1690.

THose who are concerned in this *Paper*, hope it may be imputed to *Modesty*, rather than *Weakness*, that they are still forced to make further Explanations of their Design; they own it had been more cautiously expressed, if the *Promise* had been to endeavour the Answering of all lawful Questions, rather than absolutely performed it, tho' every Ingenious Reader will make such an Interpretation.—

We find the Questions grow so fast upon us, among which are several *Duplicates* with *Complaints* of their not being yet answered; that to obviate the *Confusion* which thence may follow, we intend to Publish our *Paper* twice a Week, viz. every *Tuesday* and *Saturday*. And in the mean time, till we are got clear of those already on our hands, we desire the *Curious Inquirers* to reserve their *New Questions*, till we shall give publick *Advertisement* that we have dispatcht all the *Old ones*, at least such as deserve an *Answer*.

Quest. 1. Why Mr. Smith the *Coffee-Man* in your *Advertisement*, and plain *Matthew* and *Luke* in your *Quotations*?

Ans. The first to comply with a *Civil Custom*, the last for the same reason, as some of the greatest *Divines* of the *Establisht Church*, do the same both in their *Sermons* and *Writings*, either through *inadvertency*, or because 'tis matter of so small *Consequence*, that 'tis hardly worth taking notice of; but however, rather than that should breed a *Quarrel*, or we be taken for *Quakers*, from our *Aversion* to any such *slight Garniture*, we'll take care for the future to mend the matter, and it shall be *Holy St. Matthew*, and *Blessed St. Luke* in our next *Quotation*.

Quest. 2. What causes the *Ebbing* and *Flowing* of the *Sea*?

Ans. *Aristotle* (if we may believe what *Celias Rhodiginus* says lib. 29. *Antiquarum Leditum* Cap. 8.) died for Grief because he could not understand the reason of it, which he need not have done if he had asked himself this *Question*; What is the Reason of the *Sun's Motion*? Which is nothing else but the necessary *Law* of *Creation*, or the first *Established Order* of *Nature*. An Order, without which the whole *Fabrick* had revolved into its first *Chaos*, for had the *Sun* been fixt in any one *Part* of the *Element*, the opposite part of the *Earth* had been burnt up, and all the rest frozen, and consequently all the *Terrestrial Globe* incapacitated for *fructification* and *Generation*: In like manner, if the main *Ocean* had had no particular *Commission* or *Order* from its *Creator* (which is the only *Efficient Cause*) for a *Flux* and *Reflux*, it would have stagnated and Corrupted, and by consequence unfit for *Procreation* of *Fishes*, and *Navigatation*. If we be asked why the *Mediterranean*, *West-Indian* and *Caspian* Seas, and the *Magellanick Straights* have not their *Tide*? We answer, That The *Mediterranean* and *West-Indian* Seas, have their *Motions*, and empty themselves into one *Sea*, as they are filled by another; the *Caspian Sea* has its *Motion*, emptying it self through

Subterranean Passages into the *Chinese* or other *Seas*, as does our *Canal* in *St. James's Park*. The *Magellanick* runs with so great a *rapidity* into the *Mare del Zur*, That no *Wind* nor *Art* can force a *ship* up it, which *Motion* serves instead of a *Flux*, and *Reflux*, and diverts the *Inconveniences* aforesaid.

Quest. 3. What's the reason that some Men have no *Beards*?

Ans. A want of heat and a due disposition of *Nature*: So where there is not heat enough to open the *Pores*, for the *Excrecency* of *Hair*, that *Humidity* and *Moisture* which is the natural *Cause* of *Hair*, retires to other parts of the *Body*, more adapt and better prepared for *Expulsion*.

Quest. 5. Whence proceeds weeping and laughing for the same Cause?

Ans. 'Tis from an unequal *Compressure* of the *Muscles*, by the *Passions*; as for Instance, touch a place of your *Body* and it itches, rub the same place hard and it smarts: In like manner when the *Passions* act easily upon the *Muscles*, a smile ensues, if a little harder it causes laughter; if harder, it causes laughing and Crying at the same time; but if it be very violent, it causes only crying.

Quest. 6. Whether there be *Witches*? and what good Books have been written on that Subject?

Ans. I answer, there are *Witches*, unless we can suppose both *God* and *Man* would conspire to deceive us; the good Books written on that Subject, are the *Holy Bible* and the *Histories* of all *Nations*.

To be more explicite; by *Witches* we mean such as act beyond the ordinary *Power* of *Nature*, by the help of *Wicked Spirits*: The *Proof* whereof being matter of *Fact*, must rely wholly on the *Credibility* of the *Evidence*: *God's Authority* is unquestionable; Thou shalt not suffer a *Witch* to live; and such a *Witch* as the definition supposes, for such they were whom *Saul* destroyed according to this *Law*, one of whom was that at *Endor*, whose *Story* we have 1 *Sam.* 28. *Saul* desired her to *Divine*, and bring up whom he should name, that by the help of *Wicked Spirits*. By the *Familiar Spirit*, 'tis true the *Websterians* pretend the *Words* not well translated. The *Word Ob* which I think is here used, (for I han't the *Original* by me) they tell us signifies only a sort of *Boule*, or some such ridiculous thing in which the *Conjurer* mutters with a squeaking *Voice* to cheat those who come to him; at which rate all our *Puppet-Players* must be hanged for *Conjurers*; they must make *God* unjust to punish with *Death* a *Cheat* or *Slight of Hand*, or *skill in Nature*, whereinto they resolve all *Witchcraft*. *Saul* also and his *Courtiers* were the most stupid of *Men*, being so grossly imposed on, and all *Mankind* are *Knaves* or *Fools*, and they themselves only *Wife* and *Honest*.

As for *Humane Testimony*, this matter has all the *Requisites* of *Credibility* that any thing is capable of; 'tis affirmed by most *Men*, prudent *Men*, good *Men*, who had no *Interest* nor *Temptation* to *Impose* on the *World* in a matter which depended not on *nice speculation*, but whereof they were competent *Judges*, in all *Places*, *Countries* and *Ages*, hardly any *History* e're written but giving some *Instances*, agreeing still in the main, both in *Africa*, *Asia*, *Europe* and *America*: To disbelieve it were to affront the *Justice* of our *Fore-Fathers*, and *Wisdom* of their *Laws*, who according to their *Notion* hanged up a *Parcel* of foolish *Old Women*, merely because they had cracked their *Brains*, and lost their *Senses*: In a word, a *Man* may as *Modestly* affirm, there is no such place as *Rome*, as no such thing as *Witches*; and when I see all this Answered let any other *Objections* be proposed.

For good Book on this Subject, I confess I think there are but few; I have named already the best Book in the World, and am ready to defend the Authorities thence deduced: But besides that, I shall recommend *Glanvil* till I see the matter of *Faith* on't answered; where *Memphiss* Story, and that of the *Swedish Witches* would teach those People who deny any thing of that Nature, to blush if their *Foreheads* were not extremely hardened; Add to this the late *Account from New-England*; *Sheffers History of England*, would also be well worth the reading on this Subject, on which there will be shortly something very considerable made publick, which never yet appeared to the World.

Quest. 7. Why Fish that live in Salt Water as Whittings, &c. taste fresh

Ans. There is no reason they should taste otherwise, no more than that the Earth should be salt because of the Sea, or that our Loins should be salt by reason of Urine; The Salt Water that passes through a Whiting runs not through the whole Fish, but only the Guts. If it be objected, that water is its Nutriment, as is therefore dispersed through the whole Body, and being of a salt quality, the Flesh should be so too; We answer, that there is already a sufficient natural Salt, not only in Whittings but in all other Animals, and therefore nature rejects all other accidental Superfluities, as Heterogeneous to it's very Being.

Quest. 9. Whether there is a Philosophers Stone?

Ans. If by a Philosophers Stone is meant an Elixir or Seed that engend'reth Gold, or turneth whatever it touches into Gold, I am satisfied there is none; because the most learned Men that ever pretended such an enquiry could never yet give a Reason why such a thing should be, and I cannot think that worth disputing which wants a reason to uphold its very being.

Quest. 10. Who is the Author of the Last Query?

Ans. The design of this Paper is not amuzement but Satisfaction, but since the Gentlemen who sent it, is disposed to be Merry, we'll be so too; we might therefore put him off with telling him, If he does not know himself, we cannot help it, but will be civiler, and here assure him, that if he yet protests Ignorance in that Grand Question, we'll as soon as we hear from him again, endeavour his further satisfaction.

— There having been four ingenious Questions proposed by a Person of great Worth since the last, tho they were not there inserted among the rest, we shall here for his and the publick satisfaction, endeavour to give them their respective Answers.

Quest. 1. What Idea a Man can have in his mind of the Spiritual World, which he never saw?

Ans. There are other ways of receiving Ideas into the mind, besides the sense of Seeing. There are millions of Persons in England who never saw Rome, and yet I presume but very few of 'em who han't some Idea thereof, and that in some part true, or conformable to the Object, (tho not adequate and perfect,) which they might receive by the sense of Hearing or Reading, from such as have actually been there. This I think comes pretty near the present Question; What we have heard of Heaven, and it holds of the rest, from those who have been there present, (and so far Divine Authority reaches,) that is, I think sufficient for us to form Ideas thereof agreeable to truth, and capable of raising our Desires thither. Now it being once revealed, that there is such a thing as Heaven, and that even the Bodies of Good Men will be actually there after the Resurrection; we may thence subsume, that it must be a determined place; and the Circumstances thereof include all possible and suitable Happiness. And that's all the Notion I have of it.

Quest. Whether Separate Souls Retain their Individuation, or are all turned into one common Soul?

Ans. The question seems not clearly proposed. None can think that all separated Souls should coalesce or mix, and be confounded with one another. For then the good and bad must be equally happy or miserable. I presume therefore the Gentleman intends principally, or at least distinctly, those of Good Men. And believe they still retain their Individuation. For otherwise, First, there could be no Degrees of Happiness amongst 'em. Secondly, Enoch and Elias were only injured by being taken out of the World, before they had a higher degree of Happiness than other good Men, as of Piety and Vertue; afterwards, granting this confusion, they would either have none at all, or no other than all the rest. Thirdly, Granting that Hypothesis, our Saviours Soul and the good Thiefs would have been all one, and after this Life he had not been with him, but him himself in Paradise; for his Soul was subject to all the Accidents of Humanity, except Sin. Fourthly, I can't see any Difference between a new Individuation both of Body and Soul at

the Resurrection, and a perfect new Creation; and then where are Rewards and Punishments? Fifthly, If Souls are not divisible, I can't see how they are Unible, (if we may be pardoned for the word,) nor can find any notion for their Conjunction so as to be actually inseparable from each other; nor see any Reason for such a supposition, nor (with submission till I hear their Arguments,) why so many wise Men have so much troubled them selves about it. Sixthly, good and ill Angels and Spirits are actually individuated in the other World: This appears from the Scriptures, and experience of Apparitions.

Quest. 3. In what Condition is the Soul of an Infant as to it's rational Faculties, and what sort of Thoughts of the things it sees and hears may it be supposed to have?

Ans. We generally say, That the Soul would as well in an Infant as a Man were it not for the indisposition of the Organs, since it grows not as the Body doth, but is essentially perfect the very moment 'tis infused, into the Embrio. If this be true, as I believe, and can see no reason to the contrary, I think 'tis not possible to avoid this consequence; that what ever it receives not from the external Organs is in as great perfection both as to power and act in the Infancy of the Body, as in its vegete and perfect Manhood. Amongst which we must reckon affirmation and negation, and all the natural and first Principles which a Child shews it was Master of before, by consenting to 'em, as soon as ever intelligibly proposed, or expressing it's understanding 'em as soon as by the advantage of speech tis capable of doing it. On the other side, as to those Ideas which proceed from Matter, the Thoughts which an Infants Soul has of 'em, must needs be very dilute and confused. The internal Organs are undoubtedly weak and inhabile, as we see the external are, which just as a thick Mist in the Air, or a Moisture on the Glass of a Telescope hinder the Eye, tho of the most exquisite sight, from distinguishing distant Objects, dazzle and confound the Soul, which gropes, and as we may say, feels about like a Man in the dark for what is just before it; wanting besides Experience as to material Objects, which the more it has, the higher usually it afterwards increases in the Exercise of Prudence and Reason. Thus we may often see an Infant very intently observing whatever new thing is brought to it, thereby by degrees treasuring up in it's Memory new Notions and Images of things, and the more of these it has by comparing 'em together, it's thoughts are more clear every day than other.

Quest. 4. Whether the Substance of this Earth shall be destroyed, or only refined?

Ans. By destroyed, I suppose, is meant annihilated; which tho some deny can proceed from God who is the Author of Being, I doubt not but it may by accident, as Sin came into the World by his with-holding his influence; tho he can't be the Efficient Cause of either: In answer, if we are to interpret those Scriptures relating to this Case in a literal sense, (which way I'm inclined to in this and all other, when there's no necessity to the contrary,) 'tis plain, that the Earth shall not be destroyed or annihilated, because it shall only be burnt up, and every one knows that's no Annihilation. What then shall be performed by this burning? The Fire must be either still continued, and so be the place of the damned, or the Earth be only refined by it as Gold in the Fire: or quite transformed into little less than another Substance, or at least endued with very different Qualities, as Earth into Glass, either to be the Seat of the Blessed, or some New Creatures only known to God. This latter Hypothesis appears to me most probable, as well from Reason as Scripture: The latter having several Texts sounding very much that way. New Heavens and a New Earth; The Reformation (not destruction,) of all things, for which the whole Creation groans, and several others to the same purpose.

When we give notice, that we have answered what Letters we have already received, continue to send your Questions as directed in the first Gazette, viz. To be left at Mr. Smith's Coffee-house in Stocks-market. But pray pay the Postage, or they will not be taken in.

ADVERTISEMENT.

We have again this Week received a very curious and critical Question that we have been by several Letters importuned to answer, but having not room here, we design to give a satisfactory Answer to it next Friday.

As to the Objections which we promised to answer every three Weeks, (there being but few sent as yet,) we think it more proper to reserve the Answering of them till the conclusion of our first Volume; when will likewise be published an Answer to several Questions (particularly to that, Whether a Horse, &c. mentioned in our last,) that we think not proper to take any notice of before.

The Athenian Mercury:

Resolving WEEKLY all the most

Nice and Curious Questions

Propos'd by the I N G E N I O U S.

Saturday, April 4th. 1691.

Quest. 1. **H**OW Beasts came into Islands? to which may be added, for the Similitude of the Argument another, sent by an ingenious Gentleman from Cambridge — How some remote Islands came first to be inhabited?

Ansiv. The latter of the Questions, which appears to me much the less difficult of the two, and on which the other may perhaps have some dependance, shall for these Reasons be first Answered. In order to which it must be remembered, that this being a thing only to be quest at, History therein leaving us in the dark, all we can do, is to advance some probable Hypothesis, which must stand till it appears chargeable with any absurdity.

We say then, that the World was first Peopled from the East, as Holy Writ assures, and History and Reason perswade, Arts and Arms first flourished there, and almost innumerable Armies appearing in early times, whence repeated swarms or inundations still issuing in the same Course with the Sun, thrust on one another from Place to Place, and Island to Island, we mean those less remote from the Continent, and which in clear Weather might be seen from it, and Ships easily get thither; for whatever other Authors say, we are sure there was Shipping as early as Noah; but what's this to those more remote, as America, when the Compass was not invented? first let that be prov'd an Island, and then we'll dispute further on't; in the mean time shall take the liberty to suppose on, that 'twas People from the Northwest-part of Tartary, which if not a Continent, must yet be much nearer to those parts than our side of the World. For the second Question — Beasts might pass the same way, and perhaps easier than Men; If 'tis all Land through inaccessible Snows and Woods, if only some strait and narrow Sea separates, nothing more common than for Sailers in that part of the World to find great Numbers of living Beasts floating upon the Ice, and this way as well as other wild Beasts might be driven over, or be there without so much trouble, if we admit this following Hypothesis, wherein I can foresee no absurdity, That there were Islands before the Flood can't be prov'd by History or Reason: let's suppose therefore there were none, but some actually made by its Fury and Violence, other parts of the Continent only disposed or prepared for Islands, continuing joyn'd by a very small *Isthmus*; while that remain'd, there was a Bridge

large enough for the Beasts to go over, which being in process of time worn away, whereof Tradition, Observation and History gives us Instances, those *Peninsulas* were thereby transform'd into compleat Islands.

Quest. 2. Whether a Person Divorc'd by Law may lawfully Marry another, while those they were first marryed to are yet living?

Ansiv. The best *Casuis*t that ever was, resolves the Question in a few words, 5th. of St. Matth. 32. *Whosoever shall Marry her that is Divorced, committeth Adultery*; — and that's enough to give the importunate Querist satisfaction, if he really either wants or desires it.

Quest. 3. Whether Polygamy were lawful to the Jews?

Ansiv. To answer this, we must consider the Term, *Lawful*, in respect to the Law of Nature writ in the minds of Men. The positive Laws of God, and even the Ceremonial Institutions for the People of the Jews, and those Laws, or Usages and Customs which had the force of Laws, which they established among themselves, as they were a Body Politick. By the last I know not but it might be lawful, at least 'twas certainly customary, and seems tolerated by *Moses*, who was their sovereign Prince and King in *Jeshurun*; for the same Reason Divorces were, namely for the hardness of their Hearts, and to prevent worse consequences. By the Laws which God himself reveal'd to 'em by *Moses*, we find not one Syllable like any such Permission, whence it does not appear that by them 'twas ever lawful. By the Laws of Nature I think it absolutely unlawful, and to this our Saviour reduces the Jews, telling 'em — *from the beginning it was not so*. Had there been any necessity of more Women than one, more would have been form'd for the first Man — he had all conduc'd to his happiness, and what does otherwise is unnatural. It seemes disagreeable to the Law of Nature, to permit such a practice as draws with it the most fatal Inconveniences and unnatural disturbances in Families and even Empires, which Polygamy unavoidably does, as we may easily see in the Seraglio's of the Eastern World. *There's no earthly Happiness like mutual Love*, the more intense the one, the greater the other; but Love divided into various Channels or Beds, is like a River serv'd at the same rate, *always lessen'd, sometimes lost*. After all, whether 'tis unlawful by the Christian Law, is another Question: for as some things are thereby lawful to us, which

were unlawful to the Jews, so by parity of reason, several things lawful to them may not be so to us.

Quest. 4. *Whether is happier, a Married or an Unmarried State?*

Ans. In Fact 'tis much as you Order it. *Abstractively considered*, we must ask the Towns leave to conclude the Married State the happier: For thus we have unanswerable Authority, 'tis Eternal Wisdom that says, 'tis not good for Man to be alone. To come to reason, 'tis more Natural, for in the other State Man can'r lawfully Answer his *Physical* End, and perform that which the Philosopher calls *Præstantissimum Opus Viventis*: I say he can neither do this lawfully, nor so much as agreeably to his Nature, since Beasts only have all Common, but Propriety is one of the most *darling* Prerogatives of Man.

Quest. 5. *Whether what Dr. Sherlock Cites out of Bishop Overal's Convocation Book, and other his Assertions, be sufficient to ground an Oath of Allegiance upon?*

Ans. 'T would be a pleasant thing to attempt Disputing over such an intricate Controversie in part of one *half Sheer*: But to give some reply at present, though we meet with more on't in our next, *Vide* Quest. 1, 2, 3, 4. Numb. 5. 'till I can see a more satisfactory Answer to those excellent things printed in his Defence by one of the *most learned Pens in the World*, and 'till I can be pointed to any one single Government in any Place or Age, (besides that of the *Jews*) with all its Appendages, founded and settled on any other Foundations, or any other Principles of more general Use, or more easily intelligible, or more conducing to the Civil happiness of Mankind, which the great Law of Nature obliges us to preserve: I shall still be of the same mind I was ever since I read the Dr. and Answer the Question in the affirmative.

Quest. 6. *The strait line is 6000 foot, and the Hill 6620, quere How many more Pales (each 6 Inches broad) will the Hill require than the strait line, all set at equal distances.*

Ans. You ought to have set down how much the distances are (if any) but we rather believe the design was that the Pales were intended to be set close together, if otherwise, declare in the next: in the mean time, taking it for granted, we answer, that 12000 Pales will fill the strait line, and the same number will be required to pale the Hill, the reason is, a perpendicular Pale is no broader upon the side or top of an Hill, than it is in a Valley or strait line.

Quest. 7. *If the Star in the Constellation of Cassiopeia, seen about 1619, and never before or since, was a Miracle?*

Ans. If such a Star was seen as is pretended in 1619, it is a Miracle, if there was an impossibility of seeing it before or since; but if upon a curious inquiry it could have been seen before or since, then 'tis no more a Miracle than the nature of this question, which is on purpose, or out of Error, stated a perfect Criticism and quibble.

Quest. 8. *Whether there is a Vacuum?*

Ans. In admitting a Vacuum, we run into very great Absurdities by offering false Conclusions from false Premisses. I would ask our Vacuum Maintainers whether God or Nature ever did any thing in vain, either immediately, or by an accidental Consequence? they will answer in the Negative, or run into deeper Absurdities: Wherefore taking it for granted, I ask of what use is a Vacuum? or what produces it? their ignorance in the first we'll pass over, and if to the last they say, 'tis a privation of matter form'd by the separation of bodies; that also is an Error, for materiality can never be the Efficient cause of its Contrariety, viz. *No-thing*. We admit matter to be divisible and subdivisible, and so on *ad Infinitum*; if an Instrument could be made fine enough for separation, and the Eye strengthened to guide that Instrument to operate on such sub-divided Particles, but the Motion of none of them, nor any thing else can produce a Vacuum; for as the Air is driven forward by one body's motion, so that body is pursu'd by the Air behind: This is evident by the motion of a Feather, or any light matter, which will follow your hand if you strike the Air near it. Also, if you move a stick in the water, you will see the water pursue it as if Nature abhor'd a Vacuum. Now we argue a *Majori*, if thick water (or Air condens'd) admits not a Vacuum, the Air being much more subtle and refined cannot; and the Argument is yet the stronger, if we consider that Air may be contracted or dilated, as appears from several Inventions of Engines, Air Guns, &c.

Quest. 9. *What is the cause of Itillation?*

Ans. My Lord Bacon has observed, that a man is the most ticklish where the Skin is the thinnest, which as he adds, causes a quicker Emission of the Spirits: but this cannot be the Efficient reason, because another can tickle

me where I cannot tickle my self; and my Skin is no thicker when another touches it than when I touch it myself. The certain reason is, the abundance of Nerves, which are Ministers of sensation; as for Example, the Palms of the Hands, and the Soles of the Feet are very Nervous. Another reason is the unaccustom'dness of touching those Places, as appears in this, that the hand is not so ticklish as the foot, because 'tis more used to it.

Quest. 10. *Why doth the Hair and Nails of dead People grow?*

Ans. Because that Humidity and Moisture that is the cause of their growth, is not exhausted till a considerable time after Death. But that which makes the Hair and Nails of dead People seem to grow faster than they really do, is the falling away and contraction of the Flesh, whereby the Hair and Nails appear nearer the Roots, and consequently seem longer.

Quest. 11. *What sort of Government is best?*

Ans. That Government which is most proper to a Nation in one Age, may be improper to the same Nation in another; witness the *Jewish Policy*, who were governed by Judges, Kings, and Tetrarchs, the two first we read to be the Institutions of Heaven, and there being an impossibility of two Bests at one time, the assertion above is demonstrated. But the particular Genius and Constitution of the English Nation seems to be calculated for a Monarchy, having never been so powerful and happy in any other Government; those that consult History cannot be ignorant of this Truth, which it particularized would not answer the brief design of this Paper; I only add one Remark, That Monarchy seems to be the most natural sort of Government, for what ever Nature produces that has more than one head, is esteem'd monstrous, and more adapted to an hostile Tyranny than a paternal Rule.

Quest. 12. *Queritur num Argentum vivum a natura productum quod Nomen Liquoris Æterni apud Plinium meruit, inveniri potuit decies septies aqua Thamsi penderesius & apud quem venale reperitur Londini.*

Ans. Ingenuè fateor Nondum periculum feci de eorum pondere, sed amicus est mihi in Metallis septentrionalibus versatus, qui asseruit se sepissime venas argenti vivi invenisse natura productas, quem de hac re per literas tertio-rem faciam, & postea responsonem debite spondeo.

Quest. 13. *Whether a Confessor may discover Secrets committed to him?*

Ans. The Church of Rome may do what they please; who can be pardon'd when they please; for an ill thing not done, and an ill thing pardon'd are the same in Effect. But amongst Persons that are not depriv'd of Reason and common Civility, the question seems to bear this Answer, viz. That unless it be matter of Treason against the State, and Injury to our Neighbour, such an one is the greatest Villain in Nature, and at once breaks all his Bonds of Duty to Heaven, his Neighbour, and himself.

Quest. 14. *Whether Miracles are ceas'd?*

Ans. Much of the controversie lies in the Definition of a Miracle, which I believe not so easie to fix as is commonly imagined. That which appears to me most full is—*A work beyond the ordinary power of Nature* produced by a Divine Agent, the Doubt recurs, How shall we know the Agent Divine? I answer, by comparing and examining what's thereby done, and the end it proposes with Reason and Revelation.

To answer the Question expressly, I grant 'tis generally held in the Affirmative, and the Argument seems very strong, *God does nothing in vain*, nor will make any Contradiction in Nature, unless for some weighty and even necessary Reason; none of which can now be pretended. But the truth of the last Assertion I am a little doubtful of. A warning given to any Person of impeding unavoidable danger by a Dream, or any thing of that Nature, comes up to the present Definition. I know not how to answer several undoubted matters of Fact of that Nature, nor therefore to affirm the total ceasing of Miracles on all Occasions. But thus far the forementioned Argument may hold, that we are to expect none such for the Confirmation of any ancient Doctrines, nor to receive any new ones because attested by strange things, but rather suspect them.

ADVERTISEMENT.

WE had prepared a large Answer to the 20th. Question in Numb. 2. but we think it more proper to reserve the Publication of it till the conclusion of our first Volume, than to add it here.

☞ This Paper will be published every Tuesday and Saturday.

The Athenian Mercury :

Tuesday, April. 7. 1691.

Quest. 1. **W** Hether they are not Enemies to the Government, that lay Wagers that Mons is, or will be taken by the French King.

Ans^w. I am very unwilling to pass a rash Censure upon so many at once, though I doubt not but this Government has a far greater number of Enemies in it, and such as instead of hazarding Guineas, won't stick at the hazard of their Necks: For the sake of the last I will for once turn Querist, and ask whether, if according to their wishes, the French King attaining his Ends, he would enquire whose Conscience has been tender in taking the Oaths, who amongst the English stood firm to his—and King *James's* Interest? or whether his designs would not rather center in his own Greatness and Pride, equally treating *Williamite* and *Jacobite*? To the other I would propose this Question? Whether if they had a Father to be try'd for his Life, they would lay Wagers that he would be hang'd? and if by so doing they would not be thought unnatural? and whether there is not a resemblance between a private Family and a Body politic; and what may be the Application. If they are unwilling to understand it, I ask further, Whether he that lays Wagers had rather win or lose? 'Tis Nonsense to pretend the last, and if they say the first, they silently confess the Resolution of the Question must bear an Affirmative.

Quest. 2. Whether Alexander or Julius Cæsar were the greater Man?

Ans^w. We may do well to consider them as Men or Generals. The greatest Conquest is that over our selves, as to Ambition, Revenge or Love. For Ambition they might be pretty even, but *Cæsar* at least conceal'd the weakness of his Mind better than the other; he never cry'd because he cou'd not conquer other Worlds, nor desire to be a God in this. For Revenge Alexander on the least pique would kill his best Friends; *Cæsar* very often forgave his worst Enemies. As for Love, the *Cretian* by his carriage towards *Darius's* Wives and Daughters is indeed worthy of Eternal Honour, and seems to me to deserve greater Trophies than for his Conquering the World—whereas the Roman has in this point but a very indifferent Character. Thus for Women, but as for Men, *Cæsar* I esteem much the greater Conqueror. One fought with effeminate Persians; or at worst, the wild Scythians and Indians, who had very little of the Art of War; the other with Gauls and Romans, and even with the great Pompey, who had been used to conquer Kings, and from whom after so hard a tug, he ravish'd the Empire of the World. On the whole, the Judgment of other men is and will be free, but mine is clearly for the latter against the former. I shall only add, as *Hannibal* did to *Scipio*, when he askt him whom he thought the greatest Generals that ever were, after he had named Alexander, *Cæsar*, and

himself, being askt what he would have said had he conquered *Scipio* too; he replied, that then he should have esteemed himself greater than both. I say I shall only add, that if a certain Prince in the World now in Arms for the Liberties of Europe, has but that Success in the ensuing Campaign, which both his Prudence and Valour deserves, as we han't much reason to doubt it; future Ages will without any Flattery think him greater than all three together.

Quest. 3. Whether it is lawful for two unmarried Persons, each consenting, to cohabit, &c. since Marriage was a thing set up by Man?

Ans^w. Marriage as to the Essential part of it, was first constituted in Paradise: And as Man was endued with Reason, so the external ceremonial parts were first left to his Discretion. But when the World came to be Peopled, and Governments fixt, care was taken for the Establishing Laws, and amongst the rest a settled publick Solemnization of Marriages—it being a Contradiction that Government could be happy and at Peace without a certain Method and Way was established for Legitimacy of Succession in Estates, &c. 'Tis true in the Law of God we find not the least footstep of any set Cerimonial Nuptials, or other Marriages, than a continued Cohabitation and its Consequences, but silence is no certain Argument that there was none, those that consult History will find it universally agreed upon, (as if nature dictat'd it) that all Nations had a certain publick manner of solemnizing their Marriages. And though our Eminent Lawyers lay down no other fundamental Act of Marriage than bed and board for a Legitimacy of Succession: Yet this alters not the Nature of Politicks, nor frees these Clandestine Aggressors of the Civil ends of Government, from the Scandal and Infamy that a National Custom charges them with, nor the Impiety they are guilty of by being an offence to tender and unsatisfied Consciences, which every honest man would avoid, that has learnt this great Truth, that no Man is born for himself.

Quest. 4. What shall a Man do that has been well Educated, and has not sufficient business to maintain him, as he has been always used to live?

Ans^w. A Man that has had the happiness of a good Education, cannot be ignorant what he is most capable of, and then I dare not pretend a Suffrage contrary to the wisest of Men in such a Case, viz. Whatever thou findest thy hand to do, do it with all thy might. But here is a Caution necessary to be premised, That he whose Genius is towards the Law, engages not in Mechanicks, the Plowman in Mathematicks, or the Physician in Politicks, and so of the rest, but that every Man content himself with such a Lott as he is qualified for, if he does not, 'tis a double injury to the Publick, in depriving it of that Service he could do it; and hindering another (more fit for his place)

place) from performing that Service which should be done to it. This digression is not altogether foreign, and may be of some use; but to the Question, which supposes a Younger Brother, or a Person of like Education. In such a case we lay down this position, That every Individual of the Creation (man especially) is espous'd at the Commencement of their Existence into the Oeconomy of Providence, and seems to challenge the particular Care of the Great Creator for convenient Subsistence; so that no Person that does not wilfully forfeit his dependency can have a real Cause to complain of want. If it be alledged that their condition is but mean, and they believe other persons less qualified are better preferr'd: We answer, Providence is the best Judge of that, who tho he takes care of every particular person, yet disposes of things for a General Good; those that cannot get an Estate according to their Mind, may and ought to get a Mind agreeable to their Estate; I have not a mind to engage in Disputes, or I would challenge the whole World to show me who is the happier, a Rich or a Poor contented Man, that has occasion to use his *all*, and this to use his *little*: Our Advice is, Improve little opportunities, and greater will offer themselves as naturally as an increase of Vertue and Vice follow an habit. *Humility and Modesty are the way to greatness and respect.*

Quest. 5. *What two Numbers are those that the 3^{ths} of one, is equal to 4^{ths} of the other?*

Ans. 50. and 42. For the $\frac{3}{4}$ of 50. is 37. and the $\frac{4}{5}$ of 42 is 33.68. now $5 \times 7 = 35$. and $7 \times 5 = 35$.

Quest. 6. *Whether ill desires may not be guest at in a Woman by an indecent Habit?*

Ans. The Soul, Mind, or what else you are pleased to call it (for it wants a true Definition) acts by the ministrations of the Passions, the Passions by the Senses, and the Senses by external Objects—If the object represented by the Senses to the Understanding is misconceived, or does not carry a true notion along with it, there is no other *medium* of Information, for the Will wills what the Understanding conceives, and the Affections choose according to the Will, and so pass into Action; this being premis'd, the Question is not difficult, our Words and Actions being the ordinary Index of our Minds; therefore an immodest Attire shews the levity of the Mind, a dress above ones Quality, Pride; and so of the rest, though all sorts of Habits may possibly come under some reserve, and unknown Circumstances may even in a manner change matter of Fact: as for Example, It is not repugnant to Vertue or common Prudence for me, having but 20 *l.* to lay it all out in a Suit of Cloaths, where there is a great probability of such a Preferment as is not consistent with a meaner Dress; and where I may be serviceable for the future to my Country; when a labouring man worth but 20 *l.* that has a Family, and is unfit for any other Employ, cannot do it without Sin and Folly; and so in other cases of the like Nature, but generally the Rule holds for the Question to be taken in the Affirmative.

Quest. 7. *Suppose Lazarus had an Estate, and bequeathed it to his Friends, whether ought he or the Legatees to enjoy it after he was rais'd from the Dead?*

Ans. The Querist ought to have added whether he meant according to the *Jewish* or *British* Law, but we suppose he meant the last. Our learned Civilians distinguish death into two sorts, *viz.* a Natural and a Civil Death. The first every body knows without the advice of *Counsell*, therefore no need to trouble the Enquirer with its Definition. There are several sorts of Civil deaths, or Cases, wherein Persons may be said to be dead in Law as to Titles in Estates, &c. *Vide Cook* upon *Listleton*, Lib. 2. Cap. 11. but this sort of death could no ways concern *Lazarus*, being personally dead, or reputed so: Therefore the Question is, Whether he was dead or no, and if dead, whether upon his reviving, he had a just Title to the same Estate he had before his decease. We are not without many strange Examples of Persons that have lain two or three dayes as if they were dead, and yet have revived; and of others that have been buryed before they were really dead, to give an Example would be too tedious, and impertinent since there is no body almost but what is satisfied in this truth. But as to *Lazarus* his Case, when our Saviour spake first to his Disciples about his Death, he told 'em, *Our Friend Lazarus sleeps*, which seems to import something like what we have mentioned, and his Disciples themselves did not understand he meant a Natural death, as appears by their Answer, *If he sleeps he shall do well*; but afterward he told 'em plainly, *Lazarus is dead*, which is full to the matter in hand, and agrees with that saying of *Martha*, *by this time he stinketh, having been dead four days*; possibly out of respect to the Miracle *Lazarus* might have his Estate restor'd him again, but he could not claim it by any Title he had, for tho, he was the same *Lazarus*, yet his Right and Interest to that Estate which was once his own, was founded upon the same Law and terms as the rest of the *Jews*, and all other mortals hold theirs, *viz.* till death, and that he was dead, we have the warrant of the forecited Authorities.

Quest. 8. *What is the Reason that a drop of Glass being broken at the less, and flies into dust?*

Ans. This tear or drop of Glass, as some will have it, is owing to the Invention of *Isolana*, and has past thro' all the Universities of *Europe*, baffling the Curiosities of the greatest Virtuoso's and Philosophers that have studied the Nature and Violence of its fraction. *Kobart* in his Physical Treatise offers the most plausible Account of it that I can meet with, nor is *Hobbs* silent in his Essay upon this wonderful *Phænomena*. We shall premise as necessary to this explanation the Custom of Glass Houses, that thereby we may be better able to judge of the Nature of vitreal Bodies. When they have form'd their Vessels they remove them for the space of six hours by little and little from the fire to the distance of eight or ten foot, whereby the pores are insensibly contract'd, and the Spirit or more subtile matter of fire is by degrees exhausted, when as if the Vessel should immediately be removed into the Cold, the strife betwixt the igneous matter with the Colder Element generally causes an immediate fraction of the Vessel, especially if the Body of heat is so great as to be near an equal Match with that of Cold, but where it is little it has not that Effect, as in the instance of this drop made by falling from molten hot Glass into a vessel of water: This binds up the fire, closes the porousness of the Superficies, and reduces it to be so brittle, that nothing can be said to be more, even to the next degree of a voluntary breaking asunder. The reason why it appears so full of bubbles and pores in the thickest part of it, is because the heat carries the longest there, the nature of which is to bubble up and dilate liquid Bodies. Now being thus brittle as above mentioned, it follows, that the motion caus'd by breaking the smaller end of the drop sets on work those igneous particles which were unnaturally pent up in the Bubbles or hollow parts of the Body, which now exerts with so great a violence that activity which the water hindered and bound up as in a prison. Besides, I might have added the incredible Motion and force that the breaking the small end has upon the whole body, as appears by striking a Tobacco-pipe (which is not so brittle) where the force and violence of the stroke equally affects the whole Pipe in the same Moment, and usually causes a fracture in another place sooner than where the stroke fell: For further satisfaction, consult the Opinion of the Royal Society in this matter.

A D V E R T I S E M E N T.

NEXT Saturday Morning shall be discuss'd (at large) that Grand disputable Question, *Whether brute Creatures have any sort of knowledge like to ours, and whether or no a Raven can speak?* Occasion'd (as the Querist says) by an Account lately sent him, of ONE that utter'd several Expressions; the Truth whereof (he tells us) is confirmed by the present Minister of *Wigmore*, and attested under the Licenses own hand.

The Athenian Mercury :

Saturday, April, 11. 1691.

Quest. 1. **W**hat is the Soul of Man, and whether Eternal?

Answ. 'Tis a known Story of the Philosopher, who being ask'd what God was, took at first a dayes time to answer it, and when that was elaps'd, demanded still more time for the Resolution, 'till at length he was compell'd to acknowledge 'twas an unfathomable Depth wherein he might soon lose himself, but never find a Bottom. The excellent *Epicurus* thus accosts his Friend, — "Thy Reason makes thee a kin to GOD — see that thou do nothing unworthy so great a Relation. If then the Soul be so like God, it must be difficult to find that out to perfection, though something may be known of that as well as its Maker. An exact Definition we can't pretend to give, nor perhaps any Man upon Earth, since our actual knowledge being so short that we understand not *Matter* it self, no wonder if what we now suppose, and shall endeavour to prove immaterial, shou'd extremly grieve and confound us: Some tolerable Description then will be as far as we shall pretend to advance, but therein hope to give somewhat distincter Notion of the thing than is usually brought, asserting nothing but what is or shall be made intelligible, and that from such Principles as are either agreed upon by all sects in Philosophy, or have the as undoubted suffrage of Experience or common Reason, and which we hope will be able to solve most of the Objections brought against this Doctrine; with all requiring thus much Justice of the Reader not to condemn any thing before he has thoroughly consider'd it, and then readily granting him the Philosophical Liberty of making what Objections he pleases.

Our Notion then of the *Soul of Man* is — That 'tis an *Immaterial Substance made after the Image of GOD, which together with a rightly Organiz'd Body, makes a Man* — The Explanation whereof will we hope give a tolerable Resolution of this grand Question.

1. 'Tis a Substance, which we prove, 1. By the Definition of a Substance — A thing subsisting by it self, and subject to Accidents. That the Soul subsists by it self, will be granted, if we can prove that 'tis not in any thing as an Accident, that is, so as to be absent without the injury or destruction of the subject, which will be done anon, when we prove 'tis no Accident. That 'tis subject to Accidents, is plain, and that too as a last Subject; Learning, and a hundred other things are Accidents, yet we see some learned, others unlearned, &c.

2. It must be a Substance, because 'tis no Accident — and one of the two it must be if it be any thing: (and that there is some Principle of Action within us, none deny.) This is prov'd both from the general Notion of an Accident, hinted at before, which denies it to be a last Subject, as the Soul is; and more clearly by removing all those Accidents which are pretended to constitute what we call the Soul of Man. Among which 'twill be sufficient if we prove 'tis no quality or temperament of the Body arising from different qualities and humours. A made Quality can't act, though when in a requisite Subject it may in some sense enable it to act. But this Principle within us does it self act, both upon the Body and Ideas which it has form'd either with or without its aid. And if one Quality cannot act, no more can several, or I know not what Resistance from all together. Further, were this Principle of Action within us, which we call the Soul nothing but such a sort of Crisis of the Body, consisting of, or resulting from its different humours, this Soul must necessarily decay as this Temperament is injur'd or weaken'd by Discales or approaching Death. But nothing more common than to see Persons just going out of the World, when to be sure the Body is in sufficient disorder, enjoying their Reason, in as high a degree as ever, and not rarely more intensely than while in perfect Health, which not only proves this Principle of Action within (whatever it is) something far nobler than a fleeting kind of I know not what quality or qualities, but leads us fairly to the first and remote Difference of the Soul, its immateriality, that very indigestible Term to some Persons, without fear of whole Censures or Arguments we shall fall on that

Second Branch of our Definition, and endeavour, we hope not unsuccessfully to prove it — An *Immaterial Substance*. And this we shall do,

1. By removing any suppos'd absurdity or contradiction in

those Terms. The World has seen a set of Philosophers who will pretend to regulate both the thoughts and words of all Mankind by their own Notions and Whimsies. Mr. Hobbs would fain teach Aristotle to speak, and will neither let him nor us call a spade a spade, because he thinks a hand-barrow would be a proper word for't. Never had Man grosser Notions, though he pretends to be the most refin'd of Men, and neither to speak or think without a demonstration, this mayn't be so much digression as some will be apt to call it: The common Idiom of our Language and the vulgar Discourse generally use the word substance in the grosser sense, for something they can feel, and which for that reason they generally call substantial, making the very dullest of of their senses the sole Judge of what is so very Nice, that even in the Judgment of Mr. Hobbs himself it often flies our senses, and perhaps in some Cases our very Reason — Nor do the People, for this very Cause, ever dream that the Air is a Substance, (making that and Ghost terms convertible though we are sure 'tis so, as that the Earth it self is. However this Notion extremly pleas'd those short-thinking Persons who were glad to find any opportunity of laughing at what they did not understand, and was accordingly improv'd by the foreman'd Gentleman — But should we fix this matter to the bottom, 'tis the thing, not the word they are angry with, and if we once prove there is such a thing as an immaterial substance, which is just as great an impropriety as rational Animal, they may grieve their Hearts out, before they make us think the words absurd or ridiculous.

That the Soul is a substance we have already prov'd that it may without any absurdity be an immaterial substance, we have endeavour'd to show, that it is such a substance we shall thus proceed to evince.

The Essences of things are known by their Properties and Operations: Whatever then acts beyond the power of matter cannot be matter, is something above matter, is immaterial. This the Soul of Man does, therefore it deserves that Title.

The grand Question it must be confess'd, is still, How far the Power of Matter reaches? or if that be'n't so proper a Term, How far Matter may be modify'd by a superiour Agent, and to what finess it may be reduc'd and how curious Machines may be found out of it: That we don't pretend to resolve, but this we may venture to say, that if we can find something which has no relation, or congruity with Matter, or at least is not such; upon such an Object we may conclude Matter cannot naturally act. But such Notions and things we are sure are within us: As for Example Co junction and Division, or Affirmation and Negation; still continu'd-Reflection, with a possibility of still drawing it finer and finer almost infinitely: These things meer Matter, seems not capable of, how subtle and fine soever you'll suppose it, because it acts only by Images, but we have no Image of Affirmation and Negation, or Reflection either; Actions we are sure pass within us, and which we learnt not from abroad, but cou'd exercise as long since as we are able to remember. The words indeed by which we express those Actions we receive from abroad, but not the things; I have a Notion of a Tree, a House, a Man, in my Fancy, and can shut my Eye and reflect vividly enough on the shapes of 'em depicted in my Brain; but desie all the World to show me a Picture of that Reflection, and so onward, or to tell me in what Colour: — the Act of Affirmation and Negation, I will and I will not, are inscrib'd in the Fancy.

Nay further, the very Notion or Idea of an immaterial or spiritual substance, which we find much after the same manner with those before mention'd instamp on our minds would be a very considerable Argument of the truth and reality of the thing it self, cou'd we once prove it innate, and not receiv'd from outward Images by Discourse or Reading — But this 'tis possible in a great measure to perform; for we find no beginning in History of this Notion. No Age, nor perhaps Place where 'tis not believ'd; confusedly or not is not the Question, since 'tis enough we are thus far certain — that a State after Death has been universally credited, and that we have something in us which survives our Bodies: But the Politick Institutions and Laws of perhaps all Nations in the World we can track and discover; of this we can never find the root, nor ever shall any where but in our selves, how long soever we continue the fruitless Enquiry.

The next Member of our *Description of the Soul* is, That 'tis made after the Image of God; Nor will that be found to lose or indistinct a Notion as some will at the first glance perhaps imagine it. I believe *Moses* wrote as a *Philosopher* as well as a *Divine*, and at least in what concerns the *Happiness of Man*, under which some competent knowledge of his own Soul seems to be included, gives as just Notions of things: He tells us, that *Man was Created after Gods Image*; this I don't expect should pass with those who pretend themselves so averse to Authority without Reason — 'Tis from *Experience* then, both of others and themselves we are to argue with 'em. Accordingly we say that *Man* was made with a dependance on, subserviency to, and Image of God, as *Beasts* bear the same Relation to *Man*; and add, that this Image will very much explain the Nature of the humane Soul, and give us some of those incommunicable Properties there, of which no Beast can ever pretend to, though they have some sort of image or resemblance of them.

We all then acknowledge, that that *adorable perfection* who made the World is *unbounded or Infinite* in all his *attributes*. We shall instance in some of them, and shew the *Resemblance* our Souls bear towards them, both as to their *extent* and *perfection*; and these are the *knowledge of God*; his *Power* and *Sovereignty*; and his *Justice* and *Love of order*. Now the *Soul* has a lively *Image or Resemblance of the first* of these in its *Infinite Capacity* and *unbounded desire of Knowledge*, which, whatever the *Sea* may have, has hardly any *Shore* to which it shall go and no further, nor can ever be satisfied with less than an *Infinite Object*. It has *secondly* an *Image of the Sovereignty and Power of God*, in that *Empire* it has over it self and the *visible World*, and that *roble Liberty* it has towards represented Objects: This *desire* too is *inexplicable* by all the *World*, and carries a sort of an *infinity* with it. *Lastly*, it bears about with it an *Image of the Justice of God*, in its natural *Love to Order*, and that *Conscience* which it can never totally efface, but which fits *enthron'd* in the *Mind*, is *absolute* and *Sovereign* there, can never be *forc'd* or *control'd*, but passes *Judgment* within its self both of a mans own *Actions*, and those of all the *Universe*.

Nor is any of this *suppos'd*, only, 'tis plain undenyable *matter of Fact*, and what all the *World* must acknowledge, if they be either *just* or *Ingenious*.

But none of all these *Divine Signatures* are, that we know of, in *Brute Creatures*, which are but meer *modified matter*, nor ought we to grant any *powers* in them which cannot be prov'd and clear'd by such *Acts* as are not *equivocal* and uncertain. Their *Knowledge*, if they have any thing can be call'd so, has nothing like *Infinite* in it, nor so much as a *Capacity* thereunto. 'Tis but the faint *Image of ours*, as *ours* of a *higher*, and must needs be as *dilute* and weak as the *Rays of the Sun* when *reflected* and *refracted* several times from one *Object* to another. 'Tis only or *principally* for the *Service of man*, to whom 'tis of much more use than to themselves: 'Tis *limited* one way, for one direct use and end. There appears no *consciousness* of it, nor *Reflection* upon it, *abstractedly* considered, as we are sure we have in our own, and can never *prove* in theirs; and so in the other *Influences* mentioned.

The last *Clause* of the *Description* is this, [which united with a fitly organiz'd body, constitutes a man.] As what went before distinguish'd it from *meer matter*, so this does from *meer spirit*, or *Angel*. — As for the latter branch of the *Question*, *Whether this Soul be Eternal?* If what's already prov'd *stands firm*, that will hardly be deny'd For if by *eternal* is intended only *Immortal*, as I presume the *Querist* only means, or *eternal a parte post* as the *Schools* call it: it must unavoidably be so, because 'tis *immaterial*; for I can conceive no means of its ceasing to be, because I can have no notion of a *dissolution* where there are no *parts*, or none without each other.

* * * I was resolv'd to have discuss another *great Question* nearly ally'd to this of the *Soul of man*, namely concerning the *knowledge of Brutes*, and what *Principles* they are act'd by in those strange things they perform. — But this now dispatch being of great moment, and taking up more time than was design'd, that must be postponed to the next *Tuesday*.

Quest. 2. Do words express things as they are in their own Nature?

Ans. Yes they do; for if our words express not the things which we conceive in our Minds, as they are in their own Natures, then our Conceptions are erroneous, and our words improper or false; and if there be not an *adequation* of our Conceptions with the things we conceive, there can be no *metaphysical truth* in us; which consisteth in the agreement of our thoughts with the things, as *ethical truth* doth in the consent of our words to our thoughts, Our Conceptions are our internal words which represent real things, and our external words represent these Con-

ceptions, and, by consequence, they express things as they are in their natures; So *Adam* in *Paradise* gave Names to the *Creatures* according to their Natures, and so have wise men ever since. The *Latines* call the *Sea Mare*, *quasi amarum*, from its saltness or bitterness, for it is so in its own nature.

Quest. 3. Whether Judicial Astrology is lawful?

Ans. Amongst all Sciences I know not of any one so ridiculous; the *Art being a superstructure upon false Foundations*. The whole is too much to treat on here, I will only expose the *Ground-work*, and leave the *World* to judge what that building must be which is erected on such stuff. — The first business of the *Astrologers* is to take the *Position* of the *Planets*, and examine their *Aspects*, *Dignities*, *Debilities*, &c. An *Aspect* is the difference of degrees between such and such *Planets*, as a *Trine*, *Quartile*, *Sextile*, &c. A *Dignity* or *Debility* (according to *Origanus*) is the increase or decrease of the innate *Virtue* of the *Planet* by being in such or such a sign of the *Zodiack*, besides *Retrogradation*, *Station*, *Direction* have their *Dignities* and *Debilities* assigned 'em, &c. too tedious to repeat: But by the way, why should a *Station* be charged with two debilities, whereas in reason it ought to have *Dignities*, being stronger in influence (if any) by its fixing. Why should a *Carini* be five fortitudes, and yet *Combustion*, which is nearer the *Sun*, and by consequence of a greater influence (if any) have five *Debilities*. And how should a *Sextile* and *Trine* be good, and a *Quartile*, which is between both, and farther from an *Opposition* than a *Trine*, be bad. Again, *Saturn*, *Jupiter* and *Mars* from their *Conjunction* of the *Sun* to their *Opposition* have two *Fortitudes*, and from their *Opposition* to their *Conjunction* have two *Debilities*: And yet in the great *Semi-circle* that carries from *Opposition* to *Conjunction*, they are far nearer the *Sun*, and therefore (if at any time) much stronger than in the beginning of that *Semicircle* that leads from their *Conjunction* to their *Opposition*. — Again, *Mars* is hot because 'tis red, *Saturn* cold because pale, &c. Now 'tis demonstrable that *Stars are opaque and dark bodies*, only they borrow their light from the *Reflection* of the *Suns beams* upon the *Earth*, and are probably as cold as the *Earth* it self, it being remarkable that the greatest *Frosts* happen when the *Skye* appears the most starry; all which suppositions want reason as much as they do demonstration. — Eut to ruine the *whole body of Astrology at once*, We assert that there is no *real Zodiack* in *Heaven*, or if ye will, no *Heaven*, for such a *Zodiack* where these *Impostors* would have *houses tenanted* by *Trigons*, *Triplicities*, &c. 'Tis an old Error of *Ptolomy* and his Followers, who, not understanding the true *System* of the *World*, and the *Motion* of the *Earth*, in which is solv'd the *Anticipation* of the *Aequinoxes*, have fram'd an *Heaven* above *Cælum Stellarum*, and a *Zodiack* that did not recede from *East* to *West* as the *starry Zodiack* does, which some of the most learned *Astrologers* are so ingenious as to confess. Whereupon it appears that all the noise of *Exaltation*, *Triplicity*, *Trigons*, *Aspects*, &c. are a fardel of *Gibberish Nullities*, invented on purpose to abuse the *Credulity* of *Children* and *Fools*.

Thus much for *Astrologers* and *Scholars* to judge of, and for the sake of others, we add if the *Stars* could infer a necessity of such and such *Events*, *Mans endeavours* are fruitless. — That all born at the same *Moment* should have the same *Fortunes*; That two *Duels* desiring to know their *Fate*, and coming to an *Astrologer* at the same time, should by one *Position* of the *Heavens* be resolv'd they both should be *Conquerors*, or both *conquered*. — That *Astrologers*, for all their knowing what *Climate* is best to live in, when to *travail*, &c. can never tell the best for themselves, but are generally *mean*, *little needy fellows*, whose *Life* gives their *Pretensions* the *Lye*. That though these pretend to foretel the greatest *Events*, as the *rise* and *fall* of *Kingdoms*, they are ignorant in little ones, as their own *Fate*. — This *Art* takes all men off from their dependance on *Heaven*, teaching them to attribute to the *Creatures* what is due to the *Creator*. An *Astrologer* is the most notorious *Liar*, by saying *Venus* causes *Adultery*, *Mars* *Murder*, *Jupiter* *Righteousness*, &c. I have done, only I will propose one *Query* to the *Astrologers*, and if they answer it, and tell me by what *Rule*, I promise an open *Recantation* of all I have said; the *Query* is, *Who is the Author of this Answer?*

Quest. 4. An liceat mulieribus bellum gerere?

Ans. Philosophi voluerunt, ut alia exercitia ita bella mulieribus cum viris esse communia; verum Scriptura docet ordinariè eas familiam curare debere, & rationem habere pudicitie; ita tamen ut, si necessitas Reip. conservandæ id exegerit, debeant milites juvare; & si principes firmæ fuerint, eas posse exercitui interesse, & aliquomodo præesse, ut exemplum Deborah; judic. 4. & aliarum docuit: ordinariè vero militiæ studere non debent.

The Athenian Mercury:

Resolving WEEKLY all the most

Nice and Curious Questions

Propos'd by the I N G E N I O U S.

Licensed and Entred according to Order.

Quest. 1. **W**Hat sort of Creatures the World in the Moon may be supposed to be inhabited by? Whether they are governed by revealed Laws as we are, and whether they have bodies like ours, and what sort of Nourishment or Life they have?

Ansiv. We won't be so uncivil to the Gentleman who sends this Question, as to call him a *Lunatick one*, as some of the Fathers do that upon which the old Controversie about *Easter* depended. All we shall say is, that the Question makes a little too much haste, and supposes on faster than any probability can follow it. Indeed we must take leave to say that the matter will hardly bear a grave Answer, since we have not so much as *one footstep* of either Experience or Reason to guide us therein, and we don't pretend to Revelation. Whether the *Moon* be a World or no like ours, all our Telescopes cannot yet give us any tolerable certainty. We see indeed Spots upon the Face of it, some transient, others permanent, but can make little of 'em; thus far perhaps we may go, and I'd be unwilling to venture a step farther, because 'tis an easie matter to *stumble in the dark*,—That by what appears to us it may be habitable, since the *Shades*, and *Light*, &c. wou'd persuade us 'tis a solid body, perhaps in it self opacous too; nor have we any Reason to think it should have so much as any light of its own, nor an igneous or luminous Orb as the Sun is, because we can't find the least sensible heat proceeding from its rays, though both shining in their own full vigour, and contracted in a Burning-Glass, whereas we have seen Glasses made of that exquisite Perfection as to gather the scattered Rays of the Sun at a North-window in a dark day when its body was clouded, so as to give a sensible warmth.—*Habitable* therefore we deny not but it may be, but what sort of *Inhabitants* dwell there, what their Knowledge, Laws, Customs and Manner of Life, we think it no great disgrace to confess our Ignorance in, and believe no man can resolve the *Querist*, unless he'll please to consult *Domingo Gonzales*, or *Bergerac's* true History of those Regions, where he may meet with a very satisfactory Account as to all the Points in Question.

Quest. 2. *Where was the Land of Nod? &c.*

Ansiv. This Question has been sent in twice or thrice, by some Persons who seem to think themselves very witty, and their Objections unanswerable. But a thousand things which

at first sight appear much more difficult than these, are blown off at the first thought. In answer to this, what if we shou'd say the Land of *Nod* was *no where*, or *every where*,—'twould serve well enough to puzzle those who pretend to do as much by others. It may be an appellative only, signifying a wandering and vagabond sort of Life, as some of the greatest Commentators explain it. But if it be a proper Name, we may be most likely to find it there where we find the City *Enoch*, soon after built by *Cain*. Now this City being the first City in the World, the Name, Scituation, and Memory of it might very easily be preserved by *Noah* and his Sons after the Flood, and the Country thereabouts in after Ages be called by that Name. Accordingly we find the *Henochians* in several Places in the earliest Ages about *Pontus*, *Colchis*, *Uz*, East of *Eden*, as this Land is described, where if a determin'd Place, we shall fix the Land of *Nod*, till we see any reason to the contrary.

As for *Cain's* going from the Presence of the Lord, it may fairly enough be interpreted—his losing Gods Favour and protecting presence by his sins. This the forementioned ingenious Gentleman thinks the sense of the words, but with all respect due to so great a man, there's another, which to us, seems more probable, namely,—That he only was removed from the publick Service of God, than exercised in his Father *Adams* Family. Both senses are safe, let the Impartial Reader chuse which he likes best.

Quest. 3. *Where extinguish'd Fire goes?*

Ansiv. The more gross excrementitious parts of it fall down to the Earth, and the more subtle and pure mount up to its Element; the reason why we cannot see it so soon as ever its nourishment and combustible matter is taken from it, is very satisfactorily answered, *Jul. Scal. Excer. 9. viz. ἡ διαφανὲς ἢ perspicuum, nisi condensetur est ἀδραστὸν quia visum non terminat*, that is a *Diaphanous* or transparent Body, except it be condens'd (as fire is when 'tis nourish'd with matter) is not visible.

Quest. 4. *Whether there's any such thing as true Friendship in the World, and wherein it consists?*

Ansiv. I look upon this as one of the most difficult Questions yet propos'd, though 'tis worded a little preposterously. — We shall therefore invert the order of it, and then endeavour to give it Satisfaction. — In order to

which

which let us first enquire into the Notion thereof, or find out wherein it consists. In the Description whereof we'd avoid two Extreams, one the explaining it by Terms more dark than the thing it self, as an unaccountable I know not what *Sympathy* whereinto some will resolve it; the other tying our selves to the strict rigid Definitions that the Philosophers give us of it, who make *Virtue* so much of its Essence, that none can according to them be *Friends* besides good Men, which seems too fine and narrow a Notion, and contradicted by our common Experience, which often enough presents us with Instances of the highest Faith, Generosity and Kindness towards each other in those who are of a far different Character.

The Description then which we rather chuse of Friendship is, — *That 'tis an intimate Union of Minds between two Persons, founded either on Similitude or Benefits, and productive of the most noble and generous Actions.*

'Tis an *Union of Minds*:] A thing easily enough understood, though hard to explain, every one knows it when he feels it, and for this we may appeal to every one who has it. That 'tis not a *Union of Body*, that it consists not in kind Expressions and great Protestations, we have as much certainty of, as that there are *thousands married who are not Friends*, and ten thousand will complement you very handsomly, who at the same time if they had a handsome opportunity, would cut your Throat.

It must be of two Persons only.] 'Twill be readily granted that many Persons may behave themselves friendly towards each other, and so be said to have a sort of *partial Friendship*. But yet still one thing is certain, as was urg'd formerly in the case of *Polygamy*, that the more *Sharers* there are in a Heart, the smaller must the parts be which every one possesses. But we speak here of *Friendship* in its height and vigour, not so *dilute* and weak as what we find in common *Converse*, or ordinary *Acquaintance*, and therefore it admits of no more than *two* at *once* as the Subject of it — for in any other Circumstances the Union could not be so strict and *intimate* as the Definition here, and the Nature of the thing it self requires.

It must be founded either on mutual Similitudes or Benefits:] The only Reasons and Seeds of Friendship. On *Similitude*, for no man loves, at least intensely, what is unlike him, though sometimes perhaps he may honour it; and this *Similitude* may affect without distinct reflection thereon, though generally we observe something alike in those we make our Friends, either in *Body*, *Circumstances*, *Humour*, or *manner of Life*. Though after all, I think *Benefits* are the *Foundation* of many more Friendships than the other, unless we'll chuse to say that a man principally and usually confers Benefits where he finds some likeness or congruity to himself. Expect not such a thing as a *perfectly disinterested Friendship in the World*, 'tis impossible, 'tis ridiculous, nay, I question whether the *Angels* themselves wou'd love one another, were it not for the Pleasure they find in so doing.

Lastly, 'Tis *productive of the most noble and generous Actions*:] That's the effect and end of it, nothing is a greater Contradiction, or greater Nonsense, than a *barren Friendship*. 'Tis the most restless thing in the World, and just contrary to its opposites, Hatred or Envy, which are never pleas'd, but when doing Mischief, is never well satisfied but while 'tis doing of good, and conferring of Benefits — and those of the highest Nature. A *poor man* may be really as magnanimous as a *Cresus* or a *Cesar*, and no benefit in the World like *Counsel*, *Comfort*, *Sympathizing with Sorrow* or *Joy*, which are in the Power of all men to dispose of where they see convenient.

Thus have we endeavoured to give a rude kind of sketch or some few *oulines* of this noble *Virtue*. If now we are ask'd whether there be any such thing in the World, we answer, there may be, because the notion on't is not impossible, but where it *actually* is we won't pretend to discover.

Quest. 5. *Why may there not be invented a perpetual Motion?*

Ans. *Archimedes* that indefatigable Inquirer into *Mathematical Speculation*, having this Question propos'd unto him, viz. *Whether he could remove the Globe of this World*, he made this Answer, *That if the proposer could find another Basis to fix the foot of his Engine upon, he would undertake to remove it.* In like manner we say, *Find us Bodies or Matter that are qualified for a perpetual Motion, and we'll undertake the affirmative of the Question.* But if upon a particular search of every individual Particle of the Creation, we find nothing but what is subject to change (not by flux of time, for time destroys nothing, but by) Motion and Antipathies in Nature, then it follows that the impossibility of perpetual duration, necessitates the impossibility of a perpetual Motion.

Quest. 6. *What is to be thought of the Transmigration of Souls?*

Ans. The Notion that we have of it is, that the great Propagators of that Doctrine, as *Plato*, *Pythagoras*, *Plotinus*, &c. taught it (not because they believed it, but) to stir up their Auditors to a desire of great and virtuous Actions by telling them if in habits of Vertue their Children should be born, the Souls of the greatest Heroes would chuse them as proper Mansions for their situation, and so on the contrary; but it appears so ridiculous a Doctrine to any thinking Persons, that 'tis scarce worth the Confutation; however for the Inquirers sake (who perhaps may think he has got the Soul of *Empedocles*) I will throw away one Argument to proselyte him, viz. In a Transmigration of one Soul in and out of several Bodies, which of all these Bodies must the Soul be joyned to at the day of Judgment? and if it has acted some that have been wicked and some good, how can it justly undergoe one Sentence.

Advertisement.

THIS is to satisfy the Gentleman that desired to know whether he or his Friends might propose their Questions in French or Dutch, because they could not write English, that they may (or in any other Language) and shall have Answers to them as soon as we have dispatch those Questions we have already received, which we hope to do by the 20th. of this Instant; after which time All curious Inquirers may begin to send in their New Questions as directed in the first Gazette, viz. to be left at Mr. Smith's Coffee-house in Stocks-market. Likewise those Gentlemen that sent us one Mathematical, and three Latin Questions this Week, shall soon hear from us to their full Satisfaction.

This Paper will be published every Tuesday and Saturday.

The Athenian Mercury:

Resolving WEEKLY all the most

Nice and Curious Questions

Propos'd by the I N G E N I O U S.

Saturday, April 18 1691.

Quest. 1. **W** Here was Paradise?

Answ. If we find the Rivers, some or all, the Situation, the very Name *Eden*—we shall go very far toward the discovery of the place itself. For not so much as to mention the whimsies of those who place it in the middle Region of the Air in the Moon, or where their own giddy Fancy pleases, the incomparable Sir *Walter Raleigh*, one of the greatest Ornaments the Gentry of *England* ever had, has little less than demonstrated to us that 'tis in *Assyria*, in a pleasant Island made by the River *Tygris*. This place is Eastward of the Wilderness, where *Moses* may be supposed to write his History. 'Tis in a Country called *Eden*, (and 'tis the Garden of *Eden*, so says *Moses*, Eastward in *Eden*.) This place is near two of the Rivers mentioned in the Scripture: *Euphrates* and *Tygris* all grant to be *Perath* and *Hiddikel*, and these are joyned by this Isle, and afterwards divided. For the other two Rivers we are thus directed to 'em, one compasses *Havilah*, the other *Chus*, both are near this Island. We have something like *Pison* in the River called *Pasi-Tygris*, and another near the same that circles *Chus* or *Ethiopia*, which therefore may well be supposed to be *Gihon*. If there's no absurdity in all this, and many in any other Hypothesis, what we have here advanced is like to stand till some other advances a better.

Quest. 2. What *Gog* and *Magog* are, and whether yet to be destroyed?

Answ. If he means that *Gog* and *Magog* in the *Old Testament*, mentioned by the Prophet *Ezekiel*, it will not be difficult to know who they are by the Company they keep. In one place they are named together with *Meshech* and *Tubal*, in another with *Gomer* and *Togarma*. 'Twill be a little too far to go seek for *Meshech* in *Muscovy*, or *Tubal* at *St. Ubes* in *Spain*, whom all the most valuable Commentators place a great deal nearer, namely, in some parts of the lesser *Asia*. Here then we ought to seek for *Gog* and *Magog*, and 'tis here, namely, in *Cœlosyria*, that *Pliny* himself finds it for us. —*Hierapolis*, says he, a City in

Cœlosyria, which the *Syrians* call *Magog*.—The same as learned Geographers conclude, which is now named *Aleppo*; in some of the first Ages of the World the most notorious for Idolatry of any other, and a sort of a *Pantheon* for the Heathen Gods, whence it received its Name. For which Reason the Prophet chuses it to express the Enemies of the Church, which should infest it after its Restoration from *Babylon*; as other Prophets both in the *Old* and *New Testament* make *Babylon* it self the head of the Churches Enemies. These People of *Magog*, *Ezekiel* says, should come up and besiege *Jerusalem*, and receive a great overthrow before it; which accordingly happened to a little some Ages after, when *Antiochus* or *Seleucus*, Kings of *Syria*, under whose command the forementioned City was, designing to destroy the *Jews*, or at least their Religion, lost so many Armies in the War against 'em, (and at length their own Lives by the hand of Heaven. Some indeed think that this Prophecy relates to the same time with that mentioned in the 20th. of the *Revelations*; but the interpretation already brought seems much more natural and easie. If the *Proponent* means the *Gog* and *Magog* spoke of in the *Revelations*, which shall come up against the *Holy City*, and be destroyed by Fire from Heaven, we answer, It seems probable that by them are meant the whole *Coluvies* of wicked Men, whom the Devil stirs up to disturb the Church toward the End of the World, at the latter end of the thousand years; which whatever is meant by 'em we may undertake almost to demonstrate are not yet past, and therefore *Gog* and *Magog* not yet destroyed.

Q. 3. Whether Monsters are endued with a rational Soul?

Answ. The word *Monster* is too general a signification, and ought to have been distinguish'd, whether by *Monster* the Proposer means a monstrous product, from a Natural Generation, as when two of a kind, as Man and Woman, two Monkeys, &c. produce something of the same species, yet with less or more Limbs, or a commixture of both Sexes (for I have seen an *Hermaphrodite* Monkey) or when two Creatures of different Species generate a third betwixt both, as a Man with some other Creature, or a Dog with a Fox, &c. But because of the word rational, we must suppose Humanity concerned in
the

the Generation, and then the Question is limited to one of these, a Monster in Humanity, or a Monster partly humane, and partly brute. One answer will serve for both; which is this, As fire is known by the quality of heat, so a rational Soul is distinguishable by its Actions, if the Monster can Number, discourse in Questions and Answers, &c. (which no Creature can be taught but what has the Habit and Act of Ratiocination, it follows, that such a Monster has a rational Soul, and shall be accountable in the day of Judgment for its Actions.

Quest. 4. *Where are Swallows in the Winter time, and how live they for those six Months?*

Ans. We are informed in History, that as they feel our Region to grow colder, they follow the heat, and visit the southern Countries, which are more moderate in the Winter-time; just as Beasts and other Creatures in *Green-land*, for the generality, follow the light to avoid the solitude of that long and tedious Night; but as some of tiere by Age, Lameness, or Accident tarry behind, and are starv'd, or are made an unnatural Prey to one another; so those Swallows that tarry behind perhaps from the same Causes, retreat to ruinous Buildings, and subterraneous Caverns, where the Cold makes 'em senseless and void of all appearance of Life, as I have try'd by pricking and dimempering 'em without any sense of Pain; and if they are really dead, as I am satisfied they are, they have no need of sustenance to maintain what is not, I mean Life. I remember the Royal Society give an Instance of a great cluster of Swallows that were found in a Pond of water, that were joynd together, holding one another by the Legs, Wings and bills, and the Society concludes that they came there by a voluntary choice of that Element; it looks improbable how they should find one another under water, or be all in a mind to fall together; I should rather suppose that they crept into some hollow bank near the Water, which broke and fell in with 'em. If it be ask't how they can revive again, I answer, the matter of Fact has been proved, not only in them, but Cuckoes. And though I give no great Credit to what *Pliny* says, that the heat of the Sun does form Creatures in *Egypt* out of the very Mud: yet I doubt not but that the Sun meeting with Organs already capacitated for Animation, together with some other natural Cause, may revive Swallows, and the rather because by my own Experiment I know that Flies that have been drowned two or three days may be brought to life by the heat of the Sun, or the application of warm Ashes.

Quest. 5. *Whence the Wind has its Force, and the reason of its Changes?*

Ans. From several Causes, the first may possibly be the motion of the Elementary Bodies, as the Sun, Moon, and Stars. The violence of whose Motion (being also such great Bodies) must needs cause a great Agitation of the Winds: if it be objected, That those bodies moving one way, viz. toward the *West*, we should have always *Easterly* Winds; We answer, 'tis a mistake, for some move obliquely, and some retrograde; besides the diversity of Exhalations and Clouds cause Repercussions and Changes, by hindring the Course of the Winds. Again, Clouds themselves when they break into Showers, disperse the Winds by falling down, as is evident by the Observation of sudden Winds before Rain.

Quest. 6. *Whether Cambridge or Oxford is the Ancienter University?*

Ans. *Oxford* by 421 years.

Quest. 7. *What is the cause of Thunder, and what is it?*

Ans. Thunder is generated thus; The heat of the Sun causes an ascension of two sorts of Exhalations, the one of Water, the other of the more Humid and Liquid Parts of the Earth, as the juice of Trees, Plants, Herbs, Manured Fields, and such like, all which have a Natural Salt, or a spiritous sort of Sulphur, which meeting together Coagulate, and are of an inflammable Nature, as appears when they meet with proper Matter, to set them on fire, either by Sympathy or Antipathy, for Fire will produce fire naturally; or Fire may be caused by violent Motion and Rarefaction of the Air, as when a Flint and Steel are smote together. Now 'tis confessed by all Naturalists that Heat and Cold have the same Effect in many Cases; to mention one, Heat thins and rarifies the Air; or to speak properly, is *Air rarified*; and so does extremity of Cold, for Cold is but a Privation of Heat, and is no part of the Creation, and the

destruction or change of its Nature terminates again in heat; this being premised, it follows, that Cold which lies in the middle region of the Air, meeting with its opposite igneous Exhalations, by a kind of an Antipathisis, the Exhalation is kindled, and the violent state is the Cause of that Noise we call Thunder-Claps. If we be ask't, why a Thunder bolt is formed like a pear? (as they have been often found;) We answer, 'tis natural they should have that shape, for any thing that is liquid, before its Condensation, falls in drops, some bigger, and some lesser, but all drops just as they fall, appear bottled, and shaped like a Pear, so these bituminous, sulphurous, liquid Exhalations, as they are melted by the Extremity of heat, falling (or rather with Violence thrown) through the Air, become hard. That they are composed of a sulphurous Matter, is evident in this, that where a Thunder-bolt falls, there is a strong smell of Sulphur or bitumstone.

Quest. 8. *What are the Clouds, and where when the Air is clear?*

Ans. The Clouds are of two sorts, one an Exhalation of Water, the other of a more Terrestrial Matter, as we have already mentioned; but where such are when the Air is clear, seems a little greater difficulty, though not an impossibility to resolve: suppose then a Room, through which there are some Chinks for the rays of the Sun to enter, if you look upon those rays, you may plainly discern the innumerable Atoms which dance in the Air but if you go out to look for them in the Air, where the whole Body of the Sun has its effect, there's not an Atom to be seen, though there are Atoms there also; from this instance it appears, that the truest representation of light is when a darker Body is by; for no Man can judg of Light without Darknes, nor of Motion without something fixt, &c. *contra*; now the Clouds being rarify'd through an excessive Heat, or drawn up a great distance from the Earth, are invisible to us, and appear like Air through the abundance of Light, without commixture of Darknes, which proportionably contracts our Optick Nerves; this is evident, for after the clearest and hottest day, when the Element begins to be a little darkned, through the approaching Night, the Clouds become visible, and we see what too much light deharred before.

Quest. 9. *Is the Soul Subject to Passion?*

Ans. We never see a dead Man quarrelsome, and the Bodies of the living are but vivified Clay animated by the Soul, so that Passion is an action of the Soul I cannot possibly tell what the Querist means; he might as well have ask't, Whether the Soul is subject to life? or to speak purer Nonsense, Whether the Soul is subject to it self? if the Inquirer please to speak his mind in some other terms, we'll endeavour his further satisfaction.

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That nothing might be wanting to render our Athenian Project serviceable to the Publick, we shall now give a further Account of what we design'd from our very first engaging in it — which was not only to confine our selves to any one manner of Questions whatever that shall be sent us, fit for a Resolution, (which shall also be perform'd from Week to Week either in single Numbers, or at the end of every Volume, for the Reasons hinted in Numb. 2.) but also give Accounts of most Books transmitted to us from Foreign Parts, in Order where to we have already settled a Correspondence beyond Sea being resolv'd to spare no Charges to gratifie the Ingenious.

We design also to insert the Transactions and Experiments of several English Virtuoso's, and what ever else is CURIOUS that shall be sent us from time to time, and to transcribe (that so we may the more fully make good our Title) from the *Acta Eruditorum Lipsiæ*, the *Paris Journal des Sçavans*, the *Giornali de Letterati*, Printed at Rome and the Universal Historical Bibliothecque, &c. all that we conceive will be lookt upon here as valuable — A L L which we intend to add at the end of every Volume, they being Licensed and Entered, and now Translating in order to it.

We shall all along publish every Volume (with a Preface and Index to it) as soon as ever we have received Questions enough to fill up Numb. 20. that so those Querists that stay longest for Answers may not think us tedious.

This Paper will be Publisht always on Tuesdays and Saturdayes, the Authors of it having now Obliged themselves to be constant to these two dayes.

After the 20th. of April continue to send your New Questions as directed in the first Gazet, viz. to be left at Mr. Saurin's Coffee-house in the Stocks-market.

The Athenian Mercury:

Tuesday, April 21. 1691.

Quest. 1. **W**hether there were any men before Adam?

Ans. I look upon this Question to be as sensible as—Whether there is any Number before an *Unit*? The first admits of no former. If we believe there was e're such a *Man* as *Adam*, we must believe the rest of the *History*, that he was the *Father* of all *Living*, and made the last day of the *Creation*; and that the *Creation* of all visible things, the heavenly as well as earthly *Bodies*, educed out of *Chaos* or the first matter. So that there could be neither *Man*, nor so much as a *Place*, for him or any other material *Being*, matter it self that we know of, being not so much as then made. But whether or no there might not be more *Worlds* before this, I shan't determine, though 'tis certain even to a demonstration, that if there were such *Worlds* they cou'd not be *Eternal*.

Quest. 2. What are the Souls of Brutes? Whether they have true Reason, and how they differ from that of Man?

Ans. These Questions, though proposed distinctly, and as appears, by different Persons, are here put together, because of their near depending on each other, as all of 'em on that grand difficulty which we endeavoured to solve in the last but one, concerning the Soul of *Man*.

In answer to the first Branch. We are unwilling to allow the Soul of a Brute an immaterial substance, both because we thereby shall give up a great Argument for the Immortality of our own Souls, and because it's highly unphilosophical to introduce any superior order of Beings where we can solve all by the known powers of an Inferiour one, or at least by the primary and remote Influence, not immediate action of what is superior, in giving such Forces and Powers to any thing as by its own Nature it appears capable of. Now, though it must be own'd there appears Signatures sufficiently legible of infinite Wisdom in the Actions even of brute Creatures, yet there are none of those Actions that we know of, (and of such only we are to dispute) whereof matter is not capable.

We affirm then, with that Philosophical Liberty which Reason requires, we grant all others, that the Souls of Brutes, or the principle of Sensation and Operation within them, are only the finest Particles of matter, endued with a brisk motion, therefore a sort of fire, which is the immediate original of their vegetative and sensible Operations.

They can't have true Reason, because they have not, that can be prov'd (and the World is not in an humour to give more,) either any proper Reflexion, or at least any Consciousness of such Reflexion. A Glass has an Image represented, and if another Glass is placed before it, very prettily reflected less and less from

one to the other; but this the Glass knows nothing of, no more does the Brute that we either do or can discover by his Actions.

Instinct is not Reason. Brutes have one, not t'other. 'Tis no puzzling Term, but a real distinct power given to a Creature by the first Cause to preserve its own Being, and (in Brutes) to be serviceable to Mankind, whereof that Creature is not conscious. Man has something of the same Nature, Children stir their Eyes, and perform many other like Actions from this Instinct, not Reason. Even Plants have it in their Sympathies and Antipathies, the sensitive more eminently, yet none says they have Reason.

A Brutes Soul differs from a Mans just as much as a Mans from a Brutes, and how much that is, any may see who'll turn to the fore-mentioned Paper.

Quest. 3. How a Man shall know when he dreams, or is really awake?

Ans. Some great men have puzzled this Question to that degree, that it mayn't be altogether unworthy an Answer. The ingenious Descartes in his Meditations, even where he is laying his first Principles, to be the Groundwork of all his future Philosophy, carries the difficulty very high—according to his Observation and common Experience, we grant that the fancy produces many strange effects, in some Persons of a warm Imagination, and that so lively that unless they had Reason to assist, 'tis impossible when asleep and in a Dream to know we are so; but on the other side all men may know when they are not asleep unless they dream waking. I know I see, by seeing and reflecting upon't; in the same manner here—The Actions of Mind and Body in a dream are confused and disturbed; or if regular for a while, cannot be arbitrarily protracted to what length a man pleases. In a word, his Fancy then seems to have command of his Reason, as when waking his Reason of his Fancy. If this won't satisfy the Querist, but he's resolved still to make new Objections, let him still believe if he please, that he's in a dream, but give us leave not to dream any longer with him.

Quest. 4. Whether there may be an Impartial and true History in the World? (Sacred Writ excepted.)

Ans. With all due Reverence to my Lord Verulam, who for some reasons which we shall consider by and by, affirmed, That he believed as little the Histories of the time past, as he did the Prophecies of the time to come, we shall endeavour to prove the affirmative. That great Man was wont to say, those that write the Actions of their own Age, are forced to favour the upper Party, under penalty of their Works seeing any other light than that of the Flames; and those that write the History of former Ages must needs be ignorant of several

several Accidents that would circumstantiate the Action into good or bad, and must take all upon Tradition, and so necessarily lose rigid Truth. Those that write the Lives of single men, must needs be either Panegyrist or Calumniators, their design being to set out either a pattern of Vertue or Vice, without the faults attending the Vertuous, or good Actions of the Vicious. As to the History of Times and Ages we may expect an Impartial Account by means of a sudden Revolution of State, when the Historian that knew and durst not speak the truth is yet surviving, and has his protection in speaking the Truth; so 'tis also of particular Persons, which notwithstanding his Lordships Conclusion, have had the fair dealing of both their Vertues and Vices Impartially set forth; but we have yet a more certain way to come by truth, for the History of England, read the French and Dutch Historians, and compare 'em both with our own, and then we can't possibly miss, and so for other Nations, and likewise for Persons. For 'tis a certain Maxime, that if we weigh the Interests and Prejudices of things and Persons together, we may by Collateral Circumstances, find out the naked truth.

Quest. 5. *Whether there be any local Heaven or Hell, and whether the Fire of the latter be metaphorical or real?*

Ans. The Accidents or Properties of the invisible World we can know little or nothing of but by Comparison with things visible, if not otherwise reveal'd, since Reason leaves us almost entirely in the dark. If there be Bodies in Heaven, it must be at this present a Place to contain 'em, since according to the most intelligible Definition of Place, that and Body being Correlates, mutually suppose each other. But that there are Bodies there, Revelation assures us; for if it should be granted that Enoch and Elias either lost their Bodies or went no further than Paradise; we are sure that there is a greater than both, who with that very Body wherein he appear'd to Mary, now sits at the right hand of Glory, 'till the Consummation of all things. This for Heaven; but as for Hell, there appears no such Reason to make it a determin'd Place, because it has no Bodies that we know of contain'd therein, unless we imagine, and we can do no more, that Dathan and Abiram, &c. went down into Hell, as well as the Grave, for 'tis not improbable that there may be vast Cavities in the Earth, which supposing the Shell of it to be a thousand Miles thick, will be yet of an Immense Capacity, may serve for the Prison of unhappy Souls, and be the proper receptacle of the Damned; and wicked Men, in that sense, as well as what is vulgarly receiv'd, go under the Earth: And if so, the Subterranean Fires, which we know are there, because they sometimes make us such unwelcome Visits from Hecla, Aetna, and other Volcans, may be the very matter which shall torment such as come thither — at the Consumation of all things.

But this is Notion — what is more certain, is — that whether or no the Fire will be real after the Day of Judgment, the Torment will be so, unless infinite Truth can deceive us. And I can't imagine what any ill Man would get by't, if it should be granted, that the Pains of that State, and when Bodies are there, Place too, should be so intense and high that our Culinary Fire can only serve for a faint Metaphor to express what will infinitely surpass it, both in intention and duration.

Quest. 6. *What was the Cause of the Angels Fall, and how came that first irregular Critical Thought into 'em when they had no Tempter, and were created pure and Holy?*

Ans. I think it more concerns us to avoid their Fate, than be too solicitous about the particular Cause on't. But we must not preach, but dispute, and therefore leaving that consideration, endeavour to answer both together.

The World has generally thought the Cause of their Fall to have been Pride or Ambition, to be equal to the most high, grounding their Conjecture on some passages in Holy

Writ, which sound that way; and this very reason seems to be got among the Heathen, in the Stories of their Plans Wars; nor can it be more graphically described, than in that of their Poet, who mentions it as a current old Tradition among 'em — *Affektasse fecerunt regnum caeleste Gigantes.*

Others think 'twas Envy at the Creation and Privileges of Man, a Creature of a lower rank than themselves, whom yet they were oblig'd to serve; which I esteem more probable, the first, being so very absurd an Emprize, that we can scarce suppose any Intelligent Being could be guilty on't, 'till corrupted before by some other irregular thought, which might be the forementioned Envy, though then their Understandings might be darken'd, and they be render'd capable, if there be any such thing, of the highest Evil. And what if we should at least Envy whether the heathens had not also some not dispicable Notices of this latter Event. The Titans, they say, were angry because Saturn was dethron'd, and Jupiter made Lord of all. We know they had an earthly Jupiter as well as an heavenly; he was, as they further tell us — *Creta sanus*: Nor is't an improbable supposition that some footsteps might therein be contain'd of Mans being made our of the Earth; — nay, perhaps the very words *Cretus, Creatus, &c.* may have the same Original. To push this no farther, we shall proceed on the latter supposition, and seeing there's no absurdity therein, assign Envy as the first Cause of the Angels Fall, whereof the Creation of Man was one accidental Cause, and their own defectibility or mortality another. For though defectibility, which is a kind of privative Term, mayn't be the Efficient Cause of any Action, I can see no reason why it mayn't be the accidental Cause of the deficiency or irregularity of such an Action — Nor is't any reflection on Gods Wisdom or Justice to make a Creature defectible, since that is as much included in the very Nature and Notion of a Creature as *Novitas Essendi*, or a Beginning of its being; 'tis enough that there was no necessity of such Defection imposed by him on those Creatures whom he had made.

☞ The Astrologer that sent the Query in Numb. 5. viz. *Whether Judicial Astrology is lawful?* having by a second Letter resent the exposing of that undemonstrable Study, and having desired to know at what time our Answer was writ, on purpose to give an Answer to the Question we put the Astrologers, (*Ans. 3. Numb. 6.*) We think fit to tell him it was on Friday, the 10th. of this Instant, about 6 in the Afternoon; though we must tell him at the same time, he shows his further Weakness, in not finding that Hour by his Art. Yet however for the satisfaction of the World, if the Gentleman thinks his Judgment in its Exaltation, and that his next Scheme promise him an Ability to demonstrate the Fundamentals of Astrology; or if he will only show why such an Aspect must upon Necessity be good, and such a one bad; such a Planet in such a Sign have so many Dignities or Debilities, and neither more nor less, and subscribe his Name to what he Writes, We will promise to do him so much Justice as to Print it, without any alteration in our next Paper, with a Subscription of our Name to witness our open Recantation.

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HAVING had a Question put, *Whether Mermaids, resembling a Man more than other Fishes may be thought to be more rational than other Fishes.* we promise next Tuesday to satisfy the World with a curious Collection of Instances, all Authentick and Matter of Fact, with several diverting Opinions about their first productions — Also the 2 New Questions sent us, one about Archery, and the other concerning a Perpetual Motion, shall then be resolv'd — The Gentleman that sent 13 Theological Questions on the 16th. Instant, desiring to know by our next Paper whether we receiv'd 'em, we Answer, Yes, and will endeavour his satisfaction the latter end of the Volume. — Likewise those two Gentlemen that so earnestly desire a speedy Answer to 3 weighty Questions about Marriages and Melancholly, may expect an answer to them next Tuesday at farthest.

We shall all along publish every Volume (with a Preface and Index to it) as soon as ever we have receiv'd Theological and other Questions enough to fill up Numb. 30. that so those Querists that stay longest for Answers may not think us tedious.

The Athenian Mercury:

Saturday, April 25. 1691.

Quest. 1. **W**hat is the true meaning of the new Word *Abdication*?

Ans. We have been much importun'd about this Question, and the Querist having signified in his *last*, that it has been his misfortune to meet some Persons who by their Arguments about it, seem uneasy, and cannot well reconcile the *Word* and the *Action* that gave Life to its general Acceptation. We, therefore for the Gentlemans Satisfaction, as also others, who perhaps may be at the same loss, return this Answer:

That 'tis a word as old as the *Civil Law* given by the *Romans* to *Europe*, by which all *National Differences* were decided, as *meum* and *tuum* are now by the *Common Law*. The word *Dication* according to the *Idiom* or *Propriety* of the *Roman Language*, signifies a *Promise* or *Trust*, or a *Rule* by which the *Person* intrusted, was to regulate his *Accounts*; and he that went contrary to the *dication* of his *Promise*, *Oath*, *Trust* or *Commission*, was said to *abdicate* or go from the *Dication* he had undertaken. As for *Example* in the *Roman Militia*, If a *Souldier* petitioned against his *Commissioned Officer* he always put in the word *abdicaui meam tutelam*, that is, he hath abdicated my *Safety*, hath gone contrary to the *Tenor* of his *Trust*, and contradicted my *safety* by putting me upon such *unreasonable* and *hazardous Attempts*. The *Roman Histories* afford several *adjudged Cases*; to mention one, *Lentulus* was *Commissioned* to command part of the *Army*, his *Letters* were intercepted, and it was proved to the *Senate* that *Lentulus* held *private Correspondence* with the *Enemy*, contrary to the *Dication* or *Contents* of his *Commission* and *Trust*; therefore the *Senate* voted that *Lentulus* had *abdicated* his *Trust*, and contradicted the *Safety* of the *Army*: *Lentulus* his *Friends* got the *Vote* put again, whether he had *abdicated* voluntarily or *unvoluntarily*; (as the *Papists* and *Jacobites* now ask in the *Case* of the late *King James*;) The *Senate* resolv'd the second time that *Lentulus* had *abdicated* his *Trust*, and knew whicher to come to make out whether he had *willingly* or *unwillingly* held *Correspondence* with the *Enemy*, but he came not, and they took the *forfeiture* of his *Abdication*. Whether the late *King James* had *voluntarily* *abdicated* his *Trust*, according to this *genuine Interpretation* of the word *Abdication*, is *foreign* to the *Question*, and has been *sufficiently discuss'd* by others.

Quest. 2. *Whither went the ten Tribes?*

Ans. This *Question* is not so *difficult*, if we compare their *Laws* and *Customs* with

those of other *Nations*, and where we find the *greatest agreement* in *practice* we may with the *greatest probability* fix the *Affirmative* of the *Question*. But before we discuss that, we shall give you the *received Opinion* which the two *Tribes* entertain about their *lost Brethren*. — There is (say they) a *great Lake* in *Asia*, which is always *toss'd* with *Tempests* and *Storms*, so that it is *unnavigable*, except on the *Sabbath day*, upon which day the *ten Tribes* being still *Jews*, are *unwilling* to *travail* or *contradict* so *great a part* of the *old Law*, as a *Prophanation* of their *Sabbath*, and therefore must *tarry* there; but this seems very *unlikely*, for the *Question* recurs, *How* they could get over at first, unless upon the *Sabbath*, when according to their saying the *Lake* is then only *free* from *Tempests*. But to satisfy the *Querist*, we have the *Testimony* of *Josephus*, that they were in *great Numbers* in the *Land* of *Media* under the *Parthian Princes*; also *Sulpitius Severus*, that they were dispersed amongst the *Parthians*, *Medes*, *Indians* and *Ethiopians*, all which exactly agrees to our *Notion* in the first part of our *Answer*, that in these *Places* above the rest of the *World* are retained *washings*, *sprinklings* and other *Jewish Ceremonies*; but by a *long tract* and *series* of *time* the *ten Tribes* are now really *Heatheniz'd*.

Quest. 3. *Why can an Owl see better by Night than by Day?*

Ans. Light is the *medium* of *visibility*, and without *Light* nothing can be seen, therefore the *Supposition* is *erroneous*, and the *Question* ought to have been thus stated; *Why an Owl can see better by a faint and imperfect Light, than at such time as when the Sun shines in its full vigour, without the Interposition of Clouds or other intervening Bodies*—and then the *Question* will admit of a very fair *Solution*, viz. That some *Creatures* have the *Pupil* of their *Eye* very large, as are not subject to so little a *Contraction* as is requisite for a *great Light*; as *Cats*, *Rats*, *Mice*, *Owls*, and some few more. When as the *generality* of *Creatures* are naturally furnished with *Pupils* or *Eye-sights* that will grow *greater* or *lesser* according to the *degree* of *Light*: As for *Instance*, when a *Man* has been in the *dark* for some *considerable time*, and comes suddenly into a *light place*, or when a *Candle* is brought into a *dark Room*, and a *Man* awakes out of his *sleep*, the sudden *light* dazles the *Eye* by reason the *Pupil* of the *Eye* was extended before to co-operate with the *Act* of *visibility*; nor can the *Eye* be easie till it has again receiv'd a *droper degree* of *Contraction*, for the *quality*

of Light, and a due representation of Objects; this may also be farther confirmed by this Instance, Cover one of your Eyes, and the Pupil of the other will dilate to supply the Office of that which is cover'd; uncover that Eye again, and the other Pupil will contract, for the reason above; from hence it appears that the Creatures above named being furnished with a great Eye, sights which admit not of a Contraction, proper for great Lights, can see best in lesser Lights, yet they cannot see at all where there is no Light.

Quest. 4. *Why are there greater Eruptions in Mount Aetna in stormy Weather than at other times?*

Ans. From a strife betwixt contrary Elements, Water and Fire put together will never cease fighting till one of 'em has got the upper hand. It may be a useful Digression, not altogether foreign, to give you an Instance of the Contrariety of other Elements—Take an Arrow and hold it over the Flame of a Candle, where the body of the Flame meets with the Arrow, it has not that Effect upon the Arrow as the extrem parts of the Flame; the reason is, the Extremity of the Flame meeting with the Air, both Elements strive to retain their own Nature, and therefore the extrem Flame acts with greater violence, and consequently has a greater Effect on those parts of the Arrow: hence it is, and from such other Experiments, that some have (and not improbably) believed that the Element of Fire is moderate, and that a man might live in it, if it were not too much rarified for Respiration.

Quest. 5. *What is the cause of Earthquakes?*

Ans. 'Tis very improbable that the common Hypothesis should be a truth, that Wind having casually got into the Caverns of the Earth should by its struggling to get out again, produce Earthquakes, since Wind of its self has no power to struggle unless engag'd and push'd forward by some other Matter, or further Wind. We affirm it reasonable to believe that this Globe of the Earth may be as subject to ruine and decay as the lesser Particles of the Creation, and that Earthquakes are but the Convulsion of Natures frame, caused by an intestine decay and Motion, for no one ever deny'd there were subterranean Passages, both Channels of Water, and Veins of liquid Fire, though more in some places than others, as Mount Aetna, Vesuvius, &c. Now this being granted, a Motion is proved, and decay is the natural Cause of Motion—To this we may add, that these subterranean Veins of Fire meeting with Channels of Water, not only cause a strife and Motion in the Bowels of the Earth, but also generate Air by fumigation and rarification of the Water, which Air increasing grows too big for its Caverns, and so struggles and helps on with those Convulsions and Ruines of Nature as we said before: this is manifest in that in many Earthquakes, if not in all where the Earth yawns, there have been seen great flakes of Fire and Smoke to ascend.

Quest. 6. *Since there are a hundred Sheep killed for one Fox, and a Fox breeds six or more at a time, a Sheep seldom more than one, why there are so many more Sheep than Foxes?*

Ans. Because there being at the first breeding of Sheep it may be a thousand Sheep for one Fox; for Example here in England these Sheep live several years, and are carefully preserved, breeding yearly at least one, these are cherished, their kind at least, whereas the Foxes are every where hunted and destroyed. The Wolf as undoubtedly as many young at a litter as the Fox, they being both of the Dog-kind, and as much pester'd England in former ages yet we see by the strict Penal Laws so long put in Execution against 'em, there are now twenty Jesuits to one Wolf throughout all the three Kingdoms.

Quest. 7. *There being a Machine so contriv'd and made of Brass and Steel, and put into Motion, and the same strength that causes the Motion be continually repeated till the Machine be decayed by length of time, Whether this is not as much as the World can expell towards a perpetual Motion, and whether this juncture of time be proper to discover such an Invention; the Author being willing to make the best Advantage of it, it being supposed to be of great Use?*

Ans. 'Tis as much as can be expected to frame such a Motion as will not stand still till its Causes are worn out, and demand new Supplies for its Progression. Whatever Machine it is, if it be of so great use as is pretended, it will necessarily recommend it self, and it had been the Authors Policy to have mentioned his Name and Design to have made it publick, but he knows his own time for that.

Quest. 8. *Whether it be convenient to entertain Converse with Angels or no? and the reasons for or against it?*

Ans. Yes, by all means, if they be good ones; and if you can find out a way to settle such a Correspondence, because their long Experience of Causes and Effects, capacitates them for Information above all Mortals in the Secrets of Nature, Philosophy, &c.

Quest. 9. *Whether the Child at the day of Judgment shall not be grieved at the Damnation of its Parent.*

Ans. Natural Relation is cancelled in the Grave, and there is no Consanguinity in Heaven. I shall equally love Saint Peter and my Brother, and equally hate Julian the Apostate and my Father, under a supposition of an equality in their final Sentence.

Quest. 10. *What are we to think of those that dye in Infancy?*

Ans. With the greatest Satisfaction imaginable, that they are all saved; besides the many Testimonies of Sacred Writ for this, we prove it thus—No greater a Punishment will be inflicted upon Adam's Heirs than upon himself, for eating the forbidden Fruit. But his Punishment was only Mortality, or a temporal Death, therefore his Heirs, &c. the Major proposition is the general sentiment of all Mankind, an Attaindure of Blood being heavier on the Child than the Parent; or an Accessary more guilty than the Principal.—As for the Minor the best Expositors have concided the Sentence of—*Thou shalt dye the Death* to be only a Menace of Mortality, viz. *Thou shalt be a mortal Man, or subject to Death*, and is agreeable to this Text, *The Soul that sinneth it shall dye*.

Quest. 11. *Who was the Father of Melchizedeck?*

Ans. When a Question can have no better Resolutions than Negatives, we must content our selves with the best that can be offered. Mr. Salliard (*Lugduni Batav. apud salicem Lopez, 1686. in octavo.*) confutes all Opinions both Ancient and Modern, excepting that which asserts that Melchizedeck is the very Son of God; he proves that Salem and Melchizedeck are not prope Names, and that there was never any City called by the Name of Salem, and adds that if Melchizedeck were a Priest, he must offer for his own Sins, and the Sins of the People; but then he could not be of a more excellent Name than the Sons of Levi, which is expressly contradictory to the Scripture. But after all he knows not how to disentangle himself from the Inference of difference, as is suggested by that passage, *Thou art a Priest for ever after the Order of Melchizedeck*: Nothing can be said but what is refutable. The most learned Discussers of this Point are Heideggerus, du Meulin and Cuneus, to which we refer our Inquirer. At the end of the Volume expect a full Answer.

Being requested by a worthy Person to return a speedy Answer to this Question, viz. *Whether a tender Friendship betwixt two Persons of a different Sex can be Innocent?* We shall endeavour to resolve him next Tuesday or Saturday at farthest.

The Athenian Mercury:

Tuesday, April 28. 1691.

Quest. 1. *Whether a tender Friendship between two Persons of a different Sex can be innocent?*

Ans. I look upon the groundless suspicions so common in relation to matters of this nature, as base as they are wicked, and chiefly owing to the vice and lewdness of the Age, which makes some persons believe all the World as wicked as themselves. The Gentleman who proposes this question seems of a *far different Character*, and one who deserves that happiness which he mentions; for whose satisfaction, or theirs who desire it, we affirm, That such a Friendship is not *only innocent*, but commendable, and as advantageous as delightful. *A strict Union of Souls, as has been formerly asserted, is the Essence of Friendship. Souls have no Sexes*, nor while those only are concerned can any thing that's criminal intrude. 'Tis a Conversation *truly Angelical*, and has so many charms in't, that the Friendships between *man and man* deserve not to be compared with it. The very Souls of the fair Sex, as well as their Bodies, seem to have a *softer turn* than those of Men, while we reckon our selves Possessors of a more solid Judgment and stronger Reason, or rather may with more Justice pretend to greater Experience, and more advantages to improve our Minds; nor can any thing on Earth give a greater or *purer Pleasure* than communicating such knowledge to a capable Person, who if of another Sex, by the *Charms* of her Conversation *inexpressibly sweetens* the pleasant *Labours*, and by the advantage of a *fine Mind and good Genius* often starts such Notions as the *Instructor* himself would otherwise never have thought of. All the fear is least the Friendship should in time *degenerate*, and the Body come in for a share with the Soul, as it did among *Boccalins Poetesses and Virtuosi's*, which if it once does, *Farewell Friendship*, and most of the Happiness arising from it.

Quest. 2. *Whether, since Mermen and Mermaids have more of the humane shape than other Fishes, they may be thought to have more Reason?*

Ans. According to our promise in Numb. 8. we shall shew you first what may most probably be thought of their *Nature and Production*; some think 'em not to be Creatures *ab initio*, but Monsters got since by unnatural Copulation; some think 'em to be very *Devils* from the strange Effects attributed to 'em; some that when the Angels fell, those that 'light in the Sea were turned into *Mermen*; and some, that the Devils begat them of Fishes; some, that Fishes, generating in the Deluge, and seeing drowned men, by strength of Imagination got something like 'em. But we see no reason but that they were created at first amongst that infinite number of other Fishes in the Sea, which bear some resemblance to the Creatures on Earth. *Alexander ab Alexandro* affirms he has known a *Merman* steal a Woman *Causa concubitus*, which if truth, strengthens the Argument. *Ferdinand Alvarez*, Secretary to the store-houle of the *Indians*, says, he saw a young *Merman* come out of the Water to steal fishes from the Fishermen, and eat 'em. *Olaus magnus* lays many things of 'em, but his Credit is questionable. *Philosoph. Trait.* mentions a *Merman* taken in a River in *Virginia* with a *Pyramidal Head* and fish Tail. In our English Chronicles 'tis affirmed a *Man-fish* was taken in *Suffolk*, kept six Months on shore, and stole again to Sea; but the most authentick and particular Relation we meet with is in the History of the *Netherlands*, viz. The *Dikes* were broken near *Campen* by an Inundation in 1493. and when the Inundation returned, a *Merman* was left in *Dormer Mere*, and the Milkmaids who us'd to cross that Mere with Boats when they went to milk, saw a humane Head above water, but believed their eyes deceiv'd 'em, till the repeated sight confirmed their assurance, whereupon they resolved one night to watch her, and saw that she repaired to a *Seggy* or *flaggy* place, where it was ebb and near the

side; whereupon, early in the Morning they got a great many Boats together, and environed the place in the form of a half Moon, and disturbed her, but she attempting to get under the Boats, and finding her way stopp'd up by staves and other things on purpose fastned, began to flounce and make an hideous deafning Noise, and with her Hands and Tail *sunk a Boat* or two, but at last was tyred out and taken; the Maids us'd her kindly, and cleans'd the Sea-Moss and Shells from off her, and offer'd her Water, Fish, Milk, Bread, &c. which she refused, but with good usage in a day or two, they got her to eat and drink, though she endeavour'd to make her escape again to Sea; her Hair was long and black, her Face humane, her Teeth very strong, her Breasts and Belly to her Navel were perfect; the lower parts of her Body ended in a strong fish Tail. The Magistrates of *Harlem* commanded her to be sent to them, for that the Mere was in their Jurisdiction: When she was brought thither, she was put into the Town-houle, and had a Dame assign'd to her to teach her. She learnt to Spin and show Devotion at Prayer, she would laugh, and when Women came into the Town-houle to spin with her for diversion, she would signify by signs she knew their meaning in some sort, though she could never be taught to speak. She would wear no Cloths in Summer; part of her Hair was fill'd up in a *Dutch Dress*, and part hang'd long and Naturally. She would have her Tail in the Water, and accordingly had a Tub of Water under her Chair made on purpose for her. She eat Milk, Water, Bread, Butter and Fish; she lived thus out of her Element (*except her Tail*) fifteen or sixteen years: Her Picture was painted on a Board with Oyle, and hangs now in the Town-houle of *Harlem*, with a Subscription in Letters of Gold, giving an Account when she was taken, how long she lived, and when she died, and in what Church-yard she was buried. Their *Annals* mention her, and their Books have her Picture; and travelling Painters draw her Picture by the Table. By the above mentioned Relation the Querist may be satisfied that she exceeds all other Creatures in cunning and docility, that have ever yet been known, and probably by her burial might be reckoned in the *Classis of Rationals*, by the Magistrates who knew her Life, and suffered a place in the Church-yard for her *Interment*.

Quest. 3. *Whether a Man that is turn'd out of his Employ, and expos'd to Necessity with a Wife and Children, may not lawfully revenge himself on his Supplanter to regain his Post, rather than suffer himself, his Wife and Children to starve?*

Ans. The Enjoyment of any thing got ill is a greater Curse than the want of the thing so enjoy'd. 'Tis not an Estate can make me happy, but the good use of it, and the happiness consists (I mean all we can expect in this World) in the reflections of *virtuous Actions done*, with the hopes of following Rewards. It is inconsistent with the Nature of the Divine Essence to *sanctify an ill Action* to good ends, and therefore has commanded we should do no Evil that good may come of it: and if God won't make us happy in an ill way, we cannot expect the Creature should. We are forbid to kill without limitations or presidents of this Nature; he then that disobeys, forfeits his dependence by acting of himself: and he that will be independent, and run from the Providence of God, will find himself at a loss to speed better elsewhere, or how to dispose of himself. I ought to endeavour well, and leave the success to God, who often redresses our Miseries when we think they are most desperate. "I take great Pleasure" (says the Author of *Religio Bibliopole*, page 17.) sometimes to find my self entangled in Difficulties and Dangers, out of which I have no skill to extricate my self. "I never think my self safer than in such a Labyrinth of thwarting Events as no Clue of my own Reason or Ex-
perience

“perience can lead me out. 'Tis then I can be chearful
“and triumph, knowing my deliverance is near at hand.
“And herein lyes the quintellence of my Comfort, that
“I am thus particularly and demonstratively assured of
“the Divine Favour and Protection, since nothing below
“a Miracle of Prudence could untye so knotty a juncture
“of Affairs. The Querist must meet with this Answer
publickly, therefore has taken the surest way to be found
out, if his Supplanter is killed, and he regains his post by
Murder.

Quest. 4. *What is Melancholly? — what are the Symptoms, Causes and Cure thereof?*

Ans. This Question were fitter for a *Profess'd Physician* than for such as pretend to more than in a short Essay to satisfie the *Curious*: However, least the Gentleman who proposes it shou'd, as Melancholly Persons use to do, grow worse if he's not *humour'd*, we'll give the best description of the Disease we can find, and so much of the Cure of it as may be expected in a Paper of this Nature: Not then to transcribe all *Burton*, I know not but that Description of Melancholly which some great Men give us may be full and satisfactory: that 'tis — *A Raving without Fever or Fury, with Fear and Sadness* — 'tis seated in the brain and Heart — the disaffection of one makes Persons rave, of the other renders 'em sad or fearful: The Fancy is always busie, for the most part intent on one thing, and the Ideas appear improper, distorted and horrid: The Juices of the Body contracting an acid and corrosive disposition, and thereby throwing all things out of Order — The Vital Spirits grow dull and languid, and the Blood little less than stagnates about the Heart.

The *Effects* thereof we may see in *Bedlam* every day: They are as various as the Freaks of the unguided Fancy, which are almost infinite — Or as the particular Causes thereof, *Jealousie, Superstition, Love, Despair*, and sometimes even a fit of violent Passion or Anger, which is one Degree beyond *Melancholly*, even a short Madness. All the cure that belongs to us to prescribe is *Diversion*, which reaches both Cases. If the Brain be disaffected with deep thinking on one particular Object, turn the stream if possible to something else, *Flatter, humour*, or do what you can for the same End — For *Sadness*, or a deep lumpish temper, *Fear* is the best Cure, which rouses the mind, and if not carry'd too high, sets the lazy Spirits on work to throw off the impending Evil, and thereby assists Nature in what else she has to do. For the *Therapeutick* part, the Colledge will prescribe better, though scarce cheaper Remedies.

Quest. 5. *Whether of the two is the more serviceable Weapon, the Gun or the Bow?*

Ans. I confess the Arguments of the Gentleman who proposes this Question, the Judgment of some not contemptible Writers, the Experience of former Ages, and perhaps as much as any, a natural fondness towards that ancient Weapon, by the help whereof our valiant Ancestors have won so many famous Victories, would incline rather to the latter than the former. In effect our *Histories* tell us that our *Bowmen* and *Archers* had generally the greatest share in our ancient Victories, they being some of the best and strongest in the World: That of *Agincourt*, wherein we fought with more than six times our Number, was almost entirely owing to the *Gray-goose-Wing*, it being a whole Body of Archers who let drive their whole flight together on the Flank of the *French Horse*, which got us the day. The *Partians* also 'tis true, seldom fought the *Romans*, but they gave 'em enough on't, and their main Excellency and chief Strength were their *Archers*. 'Tis further own'd by all who understand it, that one *Archer* shall deliver six *Arrows* ere a *Musqueteer* can charge or discharge: That a flight of *Arrows* in the Air are a terrible thing, no part of the adverse Army being secure, but all expecting where the deadly shower will light. A *Gun*, a *Musquet* much offends less than a *Bow*, nor is a *Bullet* so troublesome in the Body as an *Arrow*, nor appears half so terrible. To conclude, were it not that the World has generally us'd this way of fighting, who are seldom guilty of forgetting the best Methods for destroying one another, we should

absolutely conclude for the *Bow* in all Cases, and at least venture to affirm, that against *Horse* it seems to be a much better Weapon than the other.

Quest. 6. *If the Devil should take Louis le Grand, what would become of the French King?*

Ans. The *French King* loves *Louis le Grand* too well to forsake his Company.

Quest. 7. *What is the Philosophers Stone, and what its Nature and Qualities?*

Ans. For the Resolution of this Question, see our *Athenian Mercury*, Numb. 3.

Quest. 8. *Is the Light a Body?*

Ans. Light is not a Body no more than Heat, both are *Accidents* to one Substance, I mean the Sun, and if the Sun were not, there would be neither of them; if it be objected that we have Light when the Sun is under the Earth, and incapable of giving light by means of the Earths interposition betwixt it and us; we Answer, it is a mistake, for the Sun is then capable of giving light primarily, and by reflection from the Earth upon the Moon and Stars, and they as secondary Causes lend that light to us which they borrow from the Sun.

Advertisements.

Continue to send your New Questions to Mr. Smith's Coffee-house in Stocks-market 'till the 30th of April, and no longer, for by that time we shall have received Questions enough (with what is already sent us) to fill up our first Volume, which as soon as printed, Publick Notice shall be given, that so all Curious inquirers may again send in their New Questions; but pray pay the Postage, or they will not be taken in.

We bear nothing more of our Astrologer, but as soon as ever we do, the Reader may expect an Account of it.

The two Questions about the Marriage of Cousen Germans shall be Answered next Saturday.

We have received this Week 44 Questions in French — as also several Nice Questions concerning Agues, Wisdom, Kentish-men, the Irish Massacre, &c. all which shall be Answered at or before the End of the Volume — Likewise those 4 Questions that have given the Querist (as he says) many sorrowful hours, shall speedily be Answered, and we hope to his full satisfaction.

The several Nice and Curious Questions sent us this last Week by Mr. Tho. Brown and others, shall be Answered at the End of the Volume.

The Gentleman that sent a Scheme from Cambridge, has (we conceive) mistaken himself in making the Circles less in Number than the Squares, if he please to let us know by another Letter, we will endeavour a Solution.

* * That nothing might be wanting to render our Athenian Project serviceable to the Publick, and thoroughly known, we shall again give an Account of what we design'd from our very first engaging in it — which was not only to confine our selves to Answer all manner of Theological and other Questions whatever that shall be sent us, fit for a Resolution, (which shall also be perform'd from Week to Week either in single Numbers, or at the end of every Volume, for the Reasons hinted in Numb. 2.) but also to give Accounts of most Books transmitted to us from Foreign Parts, in Order whereto we have settled a Correspondence beyond Sea being resolv'd to spare no Charges to gratifie the Ingenious.

We design also to insert the Transactions and Experiments of several English Virtuoso's, and what ever else is CURIOUS that shall be sent us from time to time, and to transcribe (that so we may the more fully make good our Title) from the *Acta Eruditorum Lipsiæ*, the *Paris Journal des Sçavans*, the *Giornali de Letterati*, Printed at Rome and the Universal Historical Bibliothecque, &c. all that we conceive will be lookt upon here as valuable — ALL which we intend to add (together with our Answers to Objections) at the end of every Volume, they being Licensed and Enter'd, and now Translating in order to it.

We shall all along publish every Volume (with a Preface and Index to it) as soon as ever we have received Questions enough to fill up Numb. 30. that so those Querists that stay longest for Answers may not think us tedious.

This Paper will be Publisht every Tuesday and Saturday, the Authors of it having Obliged themselves to be constant to those two days.

The Athenian Mercury:

Saturday, May 21. 1691.

Quest. 1. **W**hat is the reason of changing the Name of your Athenian Gazette into the Name of Athenian Mercury?

Ans. *Gaza* signifies a Treasury, and therefore we reserve it for the general Title of our Volumes, designing to entice 'em the *Athenian Gazette*, or *Casuistical Mercury*: And *Mercurius* signifying a Messenger, 'tis the more proper Title for the like Papers, which run about to Coffee houses and elsewhere, to seek out *Athenians*.

Quest. 2. *What is the reason that some men are black, some tawny, and some white in the same Climate, as in India.*

Ans. We shall endeavour a satisfaction by shewing the diversity of Opinions about this matter, and by advancing an Hypothesis of our own, chargeable with as little absurdity as we can. Some have believed that *Cains Mark* was black, and therefore his Successors Colour might be alter'd from what *Adams* was, and so by new Marriages and Intermixtures, the World might be diversly coloured. Some say *Lois* Daughters having upon their flight from *Sodom* an Idea of the Smoke and Flames they left behind them, might very probably in the act of Generation with their Father, fix a similitude of Colour upon Conception by the power of their imaginary faculty: Some, that the nearness or distance of the Sun may have an Effect upon the Skin, as the *Portuguese* are more tawny than the *English*, or Northern Climates. We shall give you one instance more, and then lay down what we conceive to be the reason. One Mr. *Briggins*, now a Captain of a Privateer, who is yet alive, and may be heard of at the *Tower*, mentions in his Journals, that they toucht upon an Island of Blacks near *Bantam*, where after they had dispatcht their Merchantile Affairs, they were conducted to the King's Palace, who when he had ask them several Questions about the Novelties they had met with, told them that he had one Rarity in his Court, a white Child born of two of his Subject Blacks, that had neither of 'em seen a white Man or Woman in all their Lives, and then caused the Child to be brought forth, which in its Skin (not its Physiognomy) resembled a fair English Child. From which last Example we affirm, that 'tis more than barely probable that the first change of Colours in Persons came from such an Instance as this, and when such an Instance happened, the news or sight of it would form an Idea in others, which in the Act of Generation would have the same Effect, the Imaginary power being stronger than the Generative, both in Women and other Creatures. We have frequent Examples of the first, and want not some in the last, particularly in *Jacobs* Policy of transferring *Tabans* Flocks into his: see *Gen. 30. v. 37, 38, 39*. Now a Colour being once changed, it naturally follows that Intermarriages, Transplantations, and Commixtures of such persons must produce variety of Colours, though we must allow a great Cause in the nearness or distance of the Sun.

Quest. 3. *Whether the Soul is born with the Body?*

Ans. A Question much of this Nature was with great eagerness discuss'd by the Theologicall Professors of the *Conimbrick University*, viz. Whether a Man begets a Man, that is according to their meaning, begets the whole man, Body and Soul. Some argued that man did supply matter, out of which man was made; but this was confuted, as limited only to successive body, and backt with this Instance, that he that finds matter for a Statue is not the Maker of that Statue, but the Artificer: Others, and with them most Philosophers, asserted that man begets a man, not only by supplying matter for the body, but by preparing that matter to receive the form, and so by a kind of prolific vertue to make the Physical Composition of Body and Soul; but this Opinion was at last thus confuted, Preparation of matter is a Change of Quality, but Generation is no Change: again, Generation is

a simple Act, not a mixt, Preparation goes through several Changes. Others asserted man begets man, not by giving him form, but by his seminal power, begetting the sensitive and vegetative Soul, but the defects of this appeared at first sight, since the rational Soul was wanting, which the father must communicate to beget a man. At last all the Theological Disputants agreed, that man does truly beget a man, although the Soul is created by God; not because he supplies matter, or prepares the Body to receive the Soul, or because he gets the vegetative or sensitive Soul of his Child, but because when man generates there is that very Action in which the Rational Soul is substantially united to the Body or Matter which informs and animates the whole Mass. This Confirms our Opinion of the Soul and Body being Co-existent: see *Numb. 1. Vol. 1.*

Quest. 4. *If it be lawfull for a man to marry his Cousin German?*

Ans. I could never see any thing that lookt like solid Reason to the contrary; the *Civil Law* reaches not the case; the Canon Law, or Pontifical Decretals 'tis true are strict enough in the matter, for by this Craft 'tis notorious that they get their living, but for that I hope we have done with't, though I'm pretty confident the awe and fear we generally find upon the minds of men in relation to this matter, draws its original from the customs of Popery, which permitted not such Marriage without a Dispensation: As for the Laws of God, even supposing the Degrees prohibited by *Moses*, are Moral, not Ceremonial, as most Casuists believe, there can't yet be found so much as one syllable relating to the matter either of one side or t'other, that I could yet ever see. Nor is there any thing more of it in the Gospel. Indeed there's no Argument against it, but what is oftentimes much stronger, two have more prejudices there are, which render many people tender in this matter. The first, that it being a controverted point, and the World wide enough, better let such matches alone than engage in 'em. But in answer, this is only a prudential motive, and not at all relating to the right of the Thing, and Essence of the Question. Further, this must be own'd, that if a person is dissatisfied in his Conscience, i. e. his practical Judgment submitted to God, and as he thinks directed by him, he ought in this case by no means to do it. Nay, if he has only a scrupulous Conscience, a degree below a doubtful, I should think he were better let it alone. But I shall by no means allow that its being a controverted point with others, generally perhaps of weaker Judgments, should at all conclude me, or abridge me of a Liberty I am no way convinced the Laws of God ever denyed me. For if anothers Conscience and not my own were to be the Rule of my Actions, 'twould be unavoidable that mine must be the Rule of his, which at very first sight involves the grossest Absurdities. The other grand prejudice, and that a very popular one, against the marriages of Cousin-Germans is, that common Observation shews us they are frequently unhappy.—The same Argument the men of the Town make use of against all Matrimony, and that with just as much reason. No man I am confident ever made a Collection of Cases in this matter large enough to found an Induction upon, which if he could, contrary Instances would soon destroy it.—All that's to be said is this, that those Matches which prove unhappy fall more under Observation than such as are otherwise, and for that reason are reckoned the greater number.

Quest. 5. *If it be lawfull for a man having buried his Wife, to marry her own Sister, the first leaving Issue behind her?*

Ans. The case is the same if we turn it to a Sister marrying two Brothers, and of that we have the highest instance in the Controverfie of *Queen Katherine* and her two Husbands, *Prince Arthur* and *Henry the 8th*, that ever

the World yet saw. 'Tis not an easie matter to say any thing on that subject which has not been already said, since it employ'd at that time almost all the learned Pens in Europe. The chiefest of whose Arguments, and which makes us resolve the Question in the Negative, is to this purpose. What's against the moral Law, is undoubtedly unlawful. This is plainly such, *Levit. 12. 21. If a man shall take his Brothers Wife, it is an unclean thing.* 'Tis Moral, because 'tis added, *That for these things God abhorred the Canaanites, and caſt them out, who could be obliged, at least before the other was revealed, only by the Moral Law.*

As for Issue or no Issue, I see not how that can any way alter the case: For whether or no Sponſion or Affiance without any thing succeeding on the Ceremony but what constitutes the Essence of Marriage, none ever said that Children were to be reckoned among things of that Nature.

Quest. 6. *Whether Incest be malum in se?*

Ans. The highest sort of Incest, that between immediate Superiors or Inferiors is undoubtedly so, because never dispensed with by God upon any occasion that we e're read of. That between Equals may seem otherwise, because in not a few Instances permitted by him, yet in general also forbidden from the highest Reason, namely, the security of Families, and preventing those Inconveniences which would otherwise unavoidably follow, and which may easily be guess'd. But after all, thus much is certain, though God may permit in some Cases such Infractions, no man on Earth must ever pretend to do the same.

Quest. 7. *Whether objective Goodness consists in the agreement between the object and rational Nature, and formal Goodness in the Conformity between the Act and the Rule of Manners?*

Quest. 8. *Whether Philosophical or Moral Sin be a humane Act disagreeing from rational Nature or right Reason, and Theological or Mortal Sin a willing Transgression of the Love of God?*

Ans. Were all the Gentlemen whom we are willing to oblige by answering any of their reasonable Questions, as impotunate as he who sent these two just mentioned, both the Bookseller and Authors concerned in this Paper would have a very ill time on't. He seems very angry too, and talks of taking a Course if his desires were not speedily satisfied. -- 'Tis hop'd he means not a Course in Law, unless he's resolv'd to fight with a Johannes in Nubibus. All we think fit to advertise him in this matter is, That for our words sake and the Publick, his private desires shall be now satisfied, and yet he's still left at Liberty to take his Course as he thinks convenient.

For the Questions themselves we meet with 'em both in the History of Europe for the Month of Decemb. 1690. p. 159. and 160. as condemned by the Pope, the first as Heretical, the last as scandalous and erroneous, though they seem so injur'd in the Translation, or by the Original Print, that it's a hard matter to make sense of 'em, or know what they drive at. But without minding the Holy Fathers Thunder, we'll enquire into the first. — In which, by *objective Goodness*, I suppose they mean the Goodness of the Object, or a sort of Metaphysical and Transcendental Goodness; the Essence whereof I see no absurdity in placing in appetibility, conformity, or agreement; but this not only with rational Nature, but with sensible too. By formal Goodness I suppose is meant here moral Goodness, implying a Conformity to a Law or Rule of Manners, which appears so much the very Notion of the thing, unless the Terms are mistaken, that I see not how it can be deny'd.

For the 8th. Question, — *Whether Philosophical or Moral Sin be a humane Act*, which disagrees from rational Nature and right Reason; Theological or Mortal Sin a willing Transgression of the Love of God; Law I suppose it should be, for I know not what sense to make of *Transgressing Love*; I think the Term of Philosophical sin, for a humane act contrary to right Reason, meaning I suppose in relation to Manners, is proper enough. — And that a more wilfull Transgression of Gods Law, when actually premeditated, may without Nonſence be called Theological Sin, though it seems a very odd sort of Expression. In this appears no difficulty, but the main Question still follows, which the Querist never takes notice of, and therefore it concerns not us to examine it,

namely, *Whether this Philosophical sin as they call it, be any Offence against God?*

Quest. 9. *What Number is that whose Square being multiplied by 6, and the Square of that Product multiplied by 8, both Products added together will make 19502?*

Ans. $2\frac{1}{2}$

$\begin{array}{r} 2 \\ \hline 4 \\ 6 \end{array}$	$\begin{array}{r} 3 \\ \hline 9 \\ 6 \end{array}$	$\begin{array}{r} 2 \\ \hline 3 \end{array}$	$\begin{array}{r} 2 \\ \hline 3 \end{array}$
24	54	14870	38804
24	54	3	2
96	216	44610	7760
48	270	14870	44610
576	2916	3880	7760
8	8	18750	52370
4608	23328	(2, 14870)	
24	54	Rem. 14870	
4632	23382		
19502	23382		
4632	19502		
14870	3880		

I know not what the Proponents of this and some other Questions of like nature sent to us, can pretend to themselves; 'tis not to satisfy the World, or the generality of those to whose hands this will come, nor the Proponents themselves, who I question not but can as easily resolve them as we: Wherefore we think fit for the future to desire the World to forbear imposing School-boys Tasks upon us, or such other Mathematical Questions, as are not worth our time, being more laborious than difficult to answer. If we receive any more of this Nature, we shall refer 'em to some Author that has already laid down parallel Rules; but if any thing is offered, for which no Rule has yet been given, we will endeavour to find a Canon for the Solution.

Advertisements.

This is to acquaint all those Querists that have yet heard nothing from us, that we design to answer, at the end of the First Volume, all the Questions (fit for a Resolution) that have been sent us by them and others, from the beginning of our Project to this present Saturday, (being May 2d.) we having now received Questions enough to fill up the said Volume, which as soon as printed, Publick Notice shall be given, that so all Curious Inquirers may again send in their New Questions.

* * * That nothing might be wanting to render our Athenian Project serviceable to the Publick, and thoroughly known, we shall again give an Account of what we design'd from our very first engaging in it — which was not only to confine our selves to Answer all manner of Theological and other Questions whatever that shall be sent us, fit for a Resolution, (which shall also be perform'd from Week to Week either in single Numbers, or at the end of every Volume, for the Reasons hinted in Numb. 2.) but also to give Accounts of most Books transmitted to us from Foreign Parts, in Order where to we have settled a Correspondence beyond Sea being resolv'd to spare no Charges to gratify the Ingenious.

We design also to insert the Transactions and Experiments of several English Virtuoso's, and what ever else is CURIOUS that shall be sent us from time to time, and to transcribe (that so we may the more fully make good our Title) from the Acta Eruditorum Lipsiæ, the Paris Journal des Scavans, the Giornali de Letterati, Printed at Rome and the Universal Historical Bibliothecque, &c. all that we conceive will be lookt upon here as valuable — ALL which we intend to add (together with our Answers to Objections) at the end of every Volume, they being Licens'd and Enter'd, and now Translating in order to it.

Direct your Letters to Mr. Smith's Coffee-house in Stocks-market but pray pay the Postage, or they will not be taken in; and forbear sending till we give Publick Notice that we have answered all the Questions we have already receiv'd.

This Paper will be Publisht every Tuesday and Saturday, the Authors of it having Obliged themselves to be constant to these two days.

The Athenian Mercury :

Tuesday, May 5. 1691.

A Gentleman having lately propos'd several Questions relating to Love and Marriage, to oblige the fair Sex and him, we think fit to Answer 'em here all together.

Quest. 1. **W**Hether it is lawful to make Addresses to young Ladies, without a prior acquainting their Parents and Relatives therewith?

Ans. To speak strictly, no Contract can be justly made with any but such as are *sui juris*; nor can Children, at least while they are under Age be properly reckon'd of that Number. I confess Gallantry and Duty in this Case generally advise to very different measures, and as the World goes, a Mistress wou'd give her Servant but small thanks for first making Love to her Father and Mother. But to come closer, we may divide Addresses to a Lady like Attacks on a Town into two ranks, they are either loose Blockades or form'd Sieges — The first are not of so great consequence, whereas the latter ought not to be laid or raised without deeper Consideration: 'Tis easie to apply this — A general Conversation with a Lady is requisite to know (if possible) whether she deserves to be Lov'd; and this before any Application be made to the Parents for Liberty for a form'd Courtship, which were I a Lover, I shou'd chuse to make as near as possible both to young and old at the same time, that neither might conceive any Umbrage of each other. The latter part of the Question indeed admits of many distinctions: There is first a great difference between immediate Parents and more remote Relations; and perhaps too between some Parents and others, of which for the further clearing of this, see the 14th. Question, that which immediately follows this, viz. Whether a young Lady may lawfully entertain such private Amours, being included in the foregoing difficulty, needs no other Answer.

Quest. 2. Whether it is lawful to Marry a Person one cannot Love, only in compliance to Relations, and to get an Estate?

Ans. Had the Question only been Propos'd of such as we don't Actually Love, it might perhaps have admitted of some limitation, since we sometimes see Persons Love tenderly after Marriage, who could hardly endure each others sight before; though even such an Experiment must be very dangerous and hazardous, and he must be a bold man who dares venture upon it: But as 'tis Propos'd here, Whether we may Marry such as we cannot Love, 'tis beyond all doubt, and must be Answer'd in the Negative, since such a Practice wou'd be both the most cruel and imprudent thing in the World — Society is the main End of Marriage, Love is the bond of Society, without which there can neither be found in that State Pleasure, or Profit, or Honour: He then or She

that Marry for so base an End as profit without any possibility or prospect of Love, is guilty of the highest Brutality imaginable, is united to a Carcass without a Soul, and are as cruel to themselves as Mezentius was to those Wretches who had the ill Fortune to fall into his hands. This being also but too general a Truth, as one wittily observes, that he who marries a Woman he cou'd never Love, will, 'tis to be fear'd, soon Love a Woman he never marry'd.

Quest. 3. Whether a publick or private Courtship is the best?

Ans. A Private is the more safe as well as the more pleasant. 'Tis undoubtedly much more pleasant than the other, from that pretty fallacy which all mankind put upon themselves, in valuing what is rare and uncommon more than what is cheap, and easily attained. Now Secrecy has a kind of rarity in't, and an invisible Mistress has such Charms, or at least our Fancy makes such there, as the greatest noted Beauty in the World cannot rival. Every Affignation in a secret Amour, has infinitely more gust and relish in't than a formal Publick Interview, on purpose for two Persons to talk fine things, and look silly upon one another. Difficulty renders any Pleasure more sapid and lively when 'tis obtain'd, and though there should be other Golden Apples as good as those which grew in the Hesperiden Garden, yet none will taste so sweet as those which are stoln from a Dragon.

Nor has a private Amour less advantage as to the safety than the pleasure of it, especially where there are Rivals. This Fairy Treasure, as imaginary perhaps as that which is call'd so, runs a great hazard of being lost, if reveal'd. The best way to secure Fire, is to rake it up under the Ashes, where 'tis likely to live much longer than when exposed to every Wind that scatters it, no Body knows whither. This for Pleasure and Profit, but whether more Honourable or no, none but those concern'd can resolve, for that's etne as 'tis manag'd.

Quest. 4. What Course must a Person take to remove a Ladys Aversion to him, supposing her under some secret Pre- engagements?

Ans. A Preengagement of that Nature is so sacred a Thing, that though a Lover sticks at nothing to obtain his desires, no Man in his sober Reason ought to contribute any thing towards the breaking it — on which account 'twou'd scarce be honest to give Directions for the attempting it. But if the Question be simply — How to Conquer a Ladys Aversion, that indeed admits of a fair Answer: Ovid will tell you a thousand ways, tho' many of 'em now as ridiculous to make Love in, as 'twou'd be to make War with Spear and Shield after the old System of Chivalry. The best way I know of, is, after having found her Humour, to ply her close, don't let her, if possible, so much as sleep, which they say will rime the wildest Creature in the World; or if she does, be so often with her that she can Dream of nothing but you. This only Receipt has the greatest effect on the most of the Fair Sex, who if you hold on long enough will be forc'd at last to Love you in their own defence, using you as they do Beggars, give you an Alms to be rid of you, for to speak truth of our own low Sex, there are few of us when onc'd lov'd who love long after.

Quest. 5. Whether most Persons do not Marry too young?

Ans. Some are young longer than others, and wou'd perhaps never come to Years of Discretion, tho' they liv'd to be a hundred Years old. 'Tis hardly any thing but want of Discretion can make Persons deeply unhappy in a Married State, and there being so many unhappy Marriages, and that being generally owing to young and Experience, we may thence indeed conclude most Persons, Marry too young. But supposing that sufficiently perfect, regard too is to be had to the Body as well as Mind, in both Cases some being at the same years much more Vigant than others.

But shou'd we reflect only on the latter, both *exreams* are bad in this Case, as in all others. 'Tis a little of the *foonest* for *Infants* to get 'em *Wives* among their other *Playthings*, and much of the latest for *old Folks* to *Limp* into their *Bridall-Beds*, when only fit for their *Winding-sheets*. Though on the whole, I don't look upon *Marrying too soon* to be the *Vice* of this Age, wherein 'tis so hard a matter to persuade People to Marry at all.

Quest. 6. *Whether the Womans Condition in Marriage be not worse than the Mans ?*

Ans. That's much as she manages it. Nature has generally given the *fair Sex* Art enough, (if that don't look like a *Contradiction*) by which if either she her self, or *Custom*, or *Law* has given ours any advantage, they may if they please recover more than their own agen. In *Child-birth* only they have without doubt much the heavier part of the *load* now as of the *Curse* formerly; and they have much more reason to wish the *World* might propagate like *Trees*, than Man has to desire any such thing, tho' one of our own *Sex* first started that *old Whimse*.

Quest. 7. *Whether the Jewish Custom of obliging all Persons to marry at 25 years of Age, or else debarring 'em from publick Employment, were not unjust ?*

Ans. Supposing any such *Custom*, I think it so far from being *unjust*, that 'tis rather highly commendable and imitable; not for the same *Reason* that the curtain'd *Fox* would have fain brought the rest of his *Brethren* into the same *Fashion*, but for the good of the *Common-wealth*, in the *multitude* of whose people as well as *Counsellors*, there is both *Safety*, *Strength*, and *Honour*. There is scarce such a thing as a *useless mouth* in a *Kingdom*, for though we sit infinitely easier than any of our *Neighbours*, yet there is not the *meanest* *Beggar* who smokes his *Pipe*, and drinks his *Fer of Ale*, but pays the *Kings Taxes* out of it, and thereby contributes to the *support of the Government*. Now were those *hands* too employ'd, as well as their *mouthis*, either in the *Manufactures* of our *Country*, or the *Fiskery*, or other *probable business*, what a prodigious advantage wou'd it quickly bring to the *Nation*? This is grounded upon the sole argument of *increasing the number of Subjects*.—But besides, such a *Law* wou'd have farther good *Effects*. 'Twould strengthen a *Nation* by having so many more, so firmly *obliged to defend it*; for if a man won't fight for his *Wife* and *Children*, for what will he do it? A *married man* is like a *Pile* driven into a *Bank*; he that's *single*, only like *Mud* thrown up against it, one *stands to it* when a high *Tide* comes, while t'other is easily *wash'd away*. Besides this *State* makes 'em fitter for *Council* as well as *Action*. When men are *married*, as we generally say, they begin to *take up*, and fall a *thinking* in good earnest, whatever they did before. *Bodies Politick* consist of *Families*, and were indeed at first *nothing else*, and have still such a *relation* to 'em, that one can't subsist without the *other*. If a man wou'd serve his *Country* in his *Person*, let him do so too in his *Posterity*, and do as much for the *succeeding Age* as his *Father* did for the *present*. The *Philosophy* of a certain late famous *Gentleman*, has to speak truth, almost *unbinding'd the World*; it takes off all *Love* to a *mans Country*, and makes 'em consider themselves as perfect *veicles of the Earth*, independent on any thing else, as they think their *Forefathers* were. But the sober part of the *World* will take leave both to *think* and *act* otherwise, they'll consider themselves as really they are, and not according to such a *whimsical Hypothesis* as seems rather calculated for the *World in the Moon*, than any *Civil Community*; not but that they may be short in some *Instances of Policy*, whereof I think *this* is one, for why should any man have it in his *power* to do *mischief* almost with *Impunity*, as that *Person* seems to have, who enjoys a *publick Station* without having before by entering into a *married State*, done little less than given *Hostages* for his *Fidelity*, and bound himself to his good *Behaviour*. If the *Bachelors* are angry with this *Answer*, let 'em think those who sent the *Question*, nor need we much fear 'em, since the *married men* are much the *stronger side*, and have on their *side* as good as all the *Burgbers of Europe*.

Quest. 8. *Whether most matches in this Age are not made for Money, and whether they are not generally Smithfield Bargains ?*

Ans. I don't admire the *Humour* of those who either to shew their *Wisdom* or *ill-nature*, are always railing at the *present Age*, and admiring the *former*; and therefore affirm that both in *this Age*, and all *other* since the *Golden one*, (if any can tell where to find that) 'tis *Gold* has been the truest *Philtrum* to procure *Love*, or at least the *Chain* that has tied persons together without it. But then that *Marriages* thus made may be properly filed *Smithfield Bargains*, is I think a *mistake*, for there you see your *Horse* rode about, see all his *Paces* at least, if not all his *humours*; and yet more, if you are not a *Fool* of a *Jockey*, will see his *Saddle* taken off before you buy him. But when you marry a *Wife*—your *Servant*!

Quest. 9. *Whether if Females went a courting, there wou'd not be more Marriages than now there are ?*

Ans. I'm apt to think not so many, at least if they only were to *court* and we to be *silent*; for as *Courage* is the more *proper vertue of a Man*, so *Modesty* is of a *Woman*, (though we meet with 'em sometimes in the contrary *Sexes*;) for which *reason*, many *Ladies* wou'd dye sooner than stoop to what they think to mean a *practice*, as we have had *Instances of some* who have actually done it. But there's yet more in't than this—'tis their *Interest* as well as their *Inclination*, to be (I won't say only *Passive*, but) on the *Defensive*; for whether or no they'll be in *genuous* to confess it, 'tis certain that *most men* slight even what they find *Loves* 'em, much more would they do so should they *easily obtain it*, most of all, should it be *proffer'd* and almost *forc'd* upon 'em.

Quest. 10. *Whether Marriages of Persons under Age are lawful, the reason of this Question being an Observation of the ill successs of such Marriages ?*

Answer. The reason has been shown already in the case of *Couzen Germans*, to be very *fallacious*. For the *Question*, we must consider those two *Terms* [*under Age*] [*lawful*] One and twenty is the *Age* appointed by the *Laws* of our *Nation*, supposing a *Guardian*, &c. though the *Law of Nature* has perhaps fixed a far shorter *Limit*. A *Marriage* then before the *Laws* of the *Land* make *Persons* in that case *sui Juris*, may be reckon'd *valid*, tho' not *legal* in respect of that *Law*; whereas at the same time it may be both *valid* and *legal* too if we consult the *Law of Nature*, which ties none from marrying which are not too *young* for the ends thereof.

Quest. 11. *Whether a Woman may be believed when she says she'll never marry ?*

Ans. Yes, as long as she keeps her word, and longer than that you'll hardly believe a man.

Quest. 12. *Whether Quakers Marriages be lawful ?*

Ans. We shall answer as the great *L. C. J. Hales* did, Whatever has the *Essence* of *Marriage* may so far be reckon'd a *lawful Marriage*, though it may want some *external Circumstances* required by the *Law of the Land*. At least, therefore *Quakers Marriages* are, as was said in a former *Question*, *valid*, if not strictly *legal*, and accordingly their *Children* sue for *Inheritance*; where there is *actual* and constant *Cobabitation* with its *consequences*, and a *stipulation* besides *intervening*, which any *wise* and *honest* *Persons* would also have as *publick* and *solemn* as their *Occasions* permit.

Quest. 13. *Whether 'tis convenient for a Lady to marry one she has an aversion for, in Obedience to her Parents ?*

Ans. Undoubtedly 'tis not *convenient*, but the *Querist* intends *necessary*, we answer 'tis by no means so. *Parents* are not to *dispose* of their *Children* like *Cattel*, nor to make 'em *miserable* because they *happened* to give 'em *Being*; they are indeed generally granted a *Negative Voice*, nor am I sure that will always hold, if they are *signally unreasonable*, if they have given *permission* or *countenance* before, and after *Engagements* too deep to be broken, wou'd endeavour to *retract it*: But that they have an *irresistible despotical, positive Veto*, none but a *Spaniard* will pretend, and I'm sure our *English Ladies* will very unwillingly grant.

We'll add to these *Questions* two more which are near a kin to 'em, though sent by another hand.

Quest. 14. *How shall a man know when a Lady loves him ?*

Ans. First find out, if you can, whether she has ever lov'd any other before, for that renders the case much more difficult, for one that has been *deceiv'd* her self, knows how to *deceive* you. *Jealousie* is counted one pretty sure sign of *Love*, but I think it much such another as *Consultations* are of *Life*. If a *Woman* tells you she *loves*, there's no way but *believing* her; indeed there are hardly any of the *Tokens* of that *Passion* but are *fallible*, though the *shrowdest sign* that a *woman Loves* ye, is her *marrying* ye.

Quest. 15. *What way shall a shamefac'd Virgin take to let a Person know she Loves him ?*

Ans. If the *Lady* who proposes this *Question* has either *Hands* or *Eyes*, she need not be taught how to use 'em, unless her *Spark* is a *Fool*, or *blind*, or never leads her.

Advertisements.

WE have now taken into our Society a *Civilian*, a *Doctor in Physick*, and a *Chyrurgeon*, on purpose to be more serviceable to the *Age*; wherefore we think fit to give Notice that all the most nice *Physical*, *Chyrurgical*, *Anatomical*, and *Law Questions* (that shall be sent us) shall also have their *Answer* either in single Numbers, or at the end of every *Volume*. We have receiv'd this week a very ingenious *Letter* from a *Lady* in the *Country*, who desires to know whether her *Sex* might not send us *Questions* as well as *men*, to which we answer, Yes, they may, our design being to answer all manner of *Questions* sent us by either *Sex*, that may be either useful to the *publick* or to *particular Persons*.—But forbear sending till we give *Publick Notice* that we have answered all those *Questions* we have already receiv'd.

The Athenian Mercury :

Saturday, May 9. 1691.

Quest. 1. **I** Have a certain knowledge of a thing that happened not long agoe — A Gentleman having been Robb'd, suspected a Servant of his, who being innocent suspected another, and to be satisfied, and clear himself, he went to a Sorcerers; as he was going, he was met by a Female as he believed, who address'd him thus; I know whether you are going, come along with me, and I will shew you who has robb'd your Master of his Money; the Servant went with her, and she shew'd him the shape of the Thief, with which he was so surpriz'd, that he dyed of the fright in three or four dayes: Query — What is your Opinion of this?

Ans. This comes from the Author of the 44 French Queries; I could wish he had been particular in his Circumstances of time and place, and then the Relation had been very entertaining; but however, because he has made an amends in stating the rest of his ingenious Questions, We Answer, our Opinion is, That 'twas either the Devil himself, who is never idle in such Cases, unless restrain'd by an over-ruling power, or at least some Witch or Female Factorefs of the Devil, who receiv'd both Intelligence and Power for the young Man's unhappy information: As to his Death by a Fright, 'tis ordinary, and thus effected: The Object (I mean the strange discovery of the Thief) being represented to his senses, and the senses conveying too great and sudden a Prodigy for the understanding to comprehend, the Heart sympathiz'd, and was oppress'd with the Confusion; now the Heart being the seat of Life, Nature for the preservation of its own frame call'd in the Blood to its assistance, the Circulation of which being either too violent, or not coming soon enough, the whole Frame suffer'd too great a shock for a reparation, Mortality always seizing where irregularities and discomposures of Nature prepare the Object.

Quest. 2. Whether is Hope or Fruition more pleasant?

Ans. The Querist ought to have mention'd the Object of Hope and Fruition, that is, whether the Object is an Entertainment to his Senses or his Reason; but since he has not distinguisht, we'll make a supposition in both. In the first, if he means Beauty, Honour, Preferments, and such like, we need not trouble our selves for Instances, at the dissatisfaction we receive in the Enjoyment of 'em, although in the time of our Expectation we had strange Idea's, unwearied, unpall'd Appetites, which could not be perswaded by the Experienc'd that all was Fiction, 'till we undeceiv'd our selves by a sup-

plantation of better Hopes — If the Querist means, An Enjoyment of a peaceful Breast, a Vertuous Conquest of our Senses, or an accomplishment of such Actions as are the deliberate products of true Reason, the Expectation is like Salomon's Fame, much greater than represented. In the first Instance, Hope is generally more pleasant than Fruition, in the last Fruition is more satisfactory than Hope.

Quest. 3. What is the difference betwixt Time and Eternity?

Ans. 'Twas a great Philosophers Maxime, he that will compare two Bodies, must know 'em both, which also holds in Accidents: The Question is put to a Person that has experienc'd but one, nor that to his own satisfaction, but when he has experienc'd the other (if askt again) he will give an Answer: in the mean time from those darker Idea's he has of Eternity, he says there is infinitely a greater difference than betwixt a drop of Water and the whole Ocean, or betwixt an Unite and the most protracted Multiplication.

Quest. 4. What was the Heighth, &c. of Babel's Tower?

Ans. This is a Question that must be resolv'd by Tradition and the best Authors, we having no other means left, being not contemporary our selves with that Monument of Confusion: Apollonius Thyanaus says, that Nimrod and his Followers design'd it for an Altar to sacrifice Horses to the Sun, they believing that to be a God, because not drown'd, which perhaps might give life to the Persian Worship, who now acknowledge no other God than the Rising Sun. But Isidore, whose Credit is more authentick, and his Narration of it more particular, affirms (as Verstegan quotes out of him) that the Tower was 5174 Paces high, the Bricks whereof it was built were six Inches thick, Eight broad, and a Foot long; Travellers report the Ruines of it remain near Bagdat to this day, and that it stands like a great Mountain, the Passage up it being Circular, and broad enough for Fields; within are proper Places for Granaries, Stables for their Mules, and other Conveniencies for Lodging, but that 'tis now impassable, being over-grown with Briers and Thorns. The first Occasion of its building was design'd to be a Refuge in Case another Flood should happen, which was such a dread to the New World, that they went upon the Hills, and came not down into the Valleys for several hundred Years.

Quest. 5. What places of Scripture or other primitive Authors do Censure Astrology as sinful?

Ans. The Author of the former Questions of this Nature having declin'd the Title of

an *Astrologer*, tho' not of an Admirer of some Instances he has had in *Horary Questions*, and desiring to have no further Arguments about this Matter, but what are deducible from Sacred Writ — We shall after our Confutation of the *Whole Body of Astrology* by undeniable Inferences, (Vide *Numb. 6.*) add such Texts in Sacred Writ as will give the Gentleman his full satisfaction, since the 12 Books of *Aulus Gellius*, *Pererius*, and *Picus Mirandula*, signifie so little to him, tho' they sufficiently confute the first Favourer of it amongst Christians, I mean *Origen* the Schollar of *Plotinus*; the Texts are these, *Deut. 18. 14, 15. Isa. 44. 25, 26. Isa. 2. 5, 6. Zeph. 1. 5. Jer. 10. 2. Eccles. 8. 7. & 10. 14. Isa. 41. 23. 1 Cor. 2. 11. Psal. 139. 2. Acts 19. 19.* All which said together, and impartially consider'd, I hope will Profelyte the *Querist*, and force a Subscription to Truth, and our preceding Reasons.

Quest. 6. *Whether the Art of Painting Glass is different from what was anciently practis'd, or whether the Ancient Art is not lost, particularly in the two Colours of red and blue?*

Ans. I can upon my own knowledge affirm, that Art not lost, but rather improv'd, having at this time bespoke two *Cous of Arms* to be anneal'd, upon that great satisfaction that I received in seeing several things so curiously done, and comparing 'em with the *Antique Paintings*, of *St Pauls*, which I also am satisfied were such by several good Circumstances. This Art of *Painting with the New Invention of Spot Dyals*, lately known to many of the Gentry of *England*, is continued at *Mr. Wincks*: a Glass Painter in *Breadstreet* near *Cheshale*, where any Gentleman may be accommodated to his satisfaction, in any anneal'd Draughts or Effiges whatever, and also see some of that Old Glass.

Quest. 7. *Whether has Gunpowder or Printing done the greatest Mischief to the World?*

Ans. Printing has done more service and disservice too to the World, not only because 'twas prior in acting, but also because its Consequences reach beyond the Effects of Gunpowder. Again, as the Cause is nobler than it's Effects, Printing is more prejudicial than Gunpowder, since Gunpowder would be seldom employ'd in any great Execution, if printing did not first raise such disputes and distractions as are the Cause of it.

Quest. 8. *What is the difference betwixt a Theorick and Practical Vertue.*

Ans. As much as the difference betwixt knowing well and doing well. Parallel to this a late learned Author has observed an unhappy truth, viz. How few are there amongst men that know their Duty, and how few are there amongst those that know, which practise accordingly,

— *Video meliora probos;*
Deteriora sequor. — being a General Motto.

Quest. 9. *How may we convince the Heathen that our God is the true God, and not theirs?*

Ans. There are so many Learned Pens have undertaken this Subject, especially that of *Hugo Grotius*, *De veritate Christiane Religionis*, that if it was another Subject, it would favour of presumption to add more; but because no Pen can be barren in this great Truth, I will add something perhaps not generally observed; To obey, to die, or to be changed is inconsistent with the Essence of a Deity: Yet the Sun, Sea, Stars, and all the 3000 Gods that *Hesiod* musters up, have received their appointed Orders in Nature, which have been alter'd, inverted, and sometimes destroy'd by their Author, which we may call God, Nature, or what we please, and this is the God we acknowledge. Again, That an Ox, a Cat, an Onion, &c. (which have been worshipp'd for Gods) could not appoint their own Being, is certain

from this Reason, That they could not act before they had a Being, and it would be against their Nature to invert, alter, or destroy their own Nature, which confirms the preceding Hypothesis.

Quest. 10. *What are the Causes of Winds, and whence do they come, and whither do they go.*

Ans. We read that the Heathens pictur'd *Eolus* the God of Wind, standing at the mouth of a Cave, having a Linnen Garment girt about him, and a Smiths Bellows under his feet; at his right hand stood *Juno* cover'd with a Cloud, putting a Crown upon his head, as having given her Kingdom to him, and on his left hand stood a Nymph up to the middle in water, which *Juno* gave him to Wife; which Image is very significant of the Nature and Causes of the Winds, viz. that they are the product of water rarified: But we shall reserve a fuller Answer for our new System, and in the mean time refer you to *Number 10.* about Earthquakes.

Quest. 11. *Whether a Stone, Bullet, or other heavy Body, let fall from some high place into a Ship when under sail, will fall in a perpendicular line, or will observe the motion of the Ship, and fall in the same place as it would if the Ship had stood still?*

Ans. Every thing tends to its Centre, this is granted on all hands, but how effected we shan't dispute here, desiring to reserve the Operations of all the Elements, their Natures and Changes, for an intire System by it self, which shall be added to one of our Volumes; therefore to the Question, Every Body seeking a Centre, and the Air being not the receptacle of ponderous Bodies, (the great Body of the Earth excepted, whose Centre is in its self) either the Terraqueous Globe, or the Ship must be the Centre; but it can't be the Ship no more than any moving Body on the Land, because the Ship it self is dependant, and seeks its Centre, which it would attain if the Water and its own shape did not conspire to keep from it. Now that which seeks a Centre it self, can't be a Natural Centre to any thing else, and for those that pretend matter of fact, and their own Experience, that the Bullet will fall in the same place, whether the Ship moves or stands still, it is an error grounded on the swift falling of the Bullet, as well as the Ships motion, which hinders a true remark for a perpendicular. We shall add one other reason, which will demonstrate the fallacy of this vulgar Error — If the Ship was the Centre for the Bullet, it would follow the Ship, though it had sail'd one hundred Yards before the Bullet began to fall, for a Centre is still the same to a nearer or a farther right line. — An Example is — Two stones hanging in a perpendicular, one of them ten Yards from the Earth, and the other one hundred, they will fall both in one place; now if distance changes not the Nature of a Centre (supposing no intervening Bodies) then a Ship pass'd by a Bullets perpendicular cannot be Central, unless you will have it also Magnetical, which is absurd, because it has not that power when upon the Earth as in Launching.

Advertisements.

IF any Person whatever will send in any New Experiment, or curious Instance, which they know to be truth, and matter of fact, circumstantiated with Time and Place, we will insert it in our *Mercury*; (but we shan't use the Authors Name without his License) and if it wants a Demonstration to the Senders, we will endeavour to find one, for the satisfaction of them as well as of all other Ingenious Enquirers into Natural Speculations.

Our First Volume will be finish'd with a Preface and an Alphabetical Index about the end of this present Month.

The Athenian Mercury :

Tuesday, May 11. 1691.

Quest. 1. **W**hether a Friendship contracted by single Persons may continue with the same Zeal and Innocence if either Marry?

Ans. That excellent Person, the Reverend Bishop *Sanderfon* has a Case very near akin to this, if not *Nicer*, which the Persons concern'd will find extremely well worth their reading and consideration.—In the mean time we Answer—It may, tho' Ten to One if it does; since in those Circumstances there will be a great hazard that either the Innocence will spoil the Zeal, or the Zeal the Innocence: Not but that there's a great deal depends on the Characters of the Persons concern'd; a Friendship may perhaps be innocent where 'tis not safe; but hardly either long, in this Case, unless between those of great Prudence and Virtue, since 'tis oftentimes only a pretence, and as such one of the most dangerous things in the World. In the mean time, as generosity may be criminal, so suspicion is base, and one infallibly ruins Friendship as the other may Virtue and Honour, tho' a prudent Caution may perhaps be a Medium between both. The worst on't seems to be here—that seeing Friendship can be only in the height (as we have formerly described it) between two, how shall it remain with equal Zeal and Innocence, at least Justice, when one is Marry'd? For either there must be more or less tenderness for the Friend than for the Wife or Husband—If more, 'tis Injustice; for People ought not to Marry any but such as are fit to make Friends; if less, the former Friendship must be diminish'd, as if the Marriage be happy it generally, perhaps always is. If I am not mistaken, the pinch is here, and the Solution accordingly, That if the Friendship between the Persons marry'd have but the ascendant, and if that be continued with the highest degree of Zeal, any lower measure of that and Friendship may innocently remain where it was before planted.

Quest. 2. What is the Reason that when Women with Child long for Fruits, &c. the Mark of that which they long for is often imprinted in some part of the Child's Body?

Ans. By the power of Imagination all agree, but how that which we may very near say is nor, or has of it self no real Being shou'd produce such strange undeniable effects, is not so easily sol'd. I indeed very much doubt the Truth of some prodigious Instances which are brought on this Head, and still must take leave to do so, 'till we have some more unquestionable Authority for 't than Sir *K. D.*'s, who being a Traveller as well as the famous Sir *H. B.* has been thought by some to take as great a Liberty in *Physicks* as the other in *History*.—Nor, supposing some of those instances true, does it seem possible to account for 'em without recourse to supernatural Causes—For Example—that which is told of the Woman, who being present at an Execution where the Malefactor was beheaded, immediately came home with the impression of it so strong on her Fancy, that in a short time after she fell in Travail, and was deliver'd of a Child without a Head, that part being freshly bleeding, and newly separated from the Body—(which if true, the suffering Women to be present at the Execution of our Traytors, may have worse effects than is easily imagin'd) And as such instances as these seem impossible to be accounted for, so the others, tho' of more undoubted Truth, are not very easily clear'd: What appears probable, and sufficiently plausible on this Head, as to the common Marks and Signatures which several Children receive from their Parents, and bear on their Bodies till they go out of the World, is to this purpose—The Imaginations of pregnant Women, their Humours being extremely fir'd and disturb'd, must needs be very strong and lively: That of some Men is so powerful, that it has produced real Pains in several parts of their Bodies; nay, we are told of some whom Fancy only has kill'd. The Fœtus in the Womb is a sort of a Vegetable, join'd to the Mo-

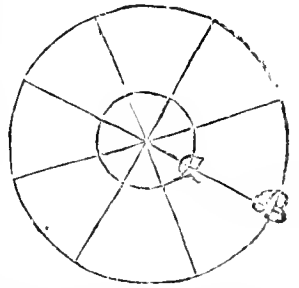
ther as a Branch to the Root, or rather as the Plants of the Indian Figg-tree to one another by a small String or Ligament. All its nourishment it must therefore receive from her, together with which nourishment, and by the same way, the spirits find a passage, and the Blood circulating through the Fœtus, may as 'tis chang'd by Degrees into the Flesh, form such Impressions there, as it before receiv'd from the Mother: For to speak Truth, the Mother seems to have as much power over the Child's Body, nay, more than she has over her own. Now it must be by the Animal Spirits that the Soul works on the Body, commanding it as it pleases, to move a Foot, an Arm, or any other part—and yet more Power the Mothers Soul has on the tender Fœtus—it impresses thereon all its Passions, its Joys and Pains, as Mothers Experience, and accordingly, any Object being strongly fix'd on the Mothers Fancy, 'tis thence transferr'd to the Childs Body.

Quest. 3. What's the Reason that the extreme part of the Wheel (B) in running round does not move faster in the Semidiameter than the internal part (A) which is nearer the Axis, and hath a lesser way to goe?

Ans. There's no Particle or Atom in Nature so little, but it may have right Lines drawn from it to the greatest distances, as well as a bigger Body: Wherefore, a little Body and the middle of a great one are equally central. Now the Center being the Constitutive place of Motion, and not the Extremity of the Wheel, (as is evident if the Extremity be cut off by a lesser Circle, the same Center serves for both) it follows the Supposition is just contrary to what it shou'd be, viz. Why B moves faster than A? the reason of which is—the whole Wheel has but one effective Motion, which is in the middle of it, which produces contrary effects to what it would, if there were two Motions, or one Motion upon the side: for 2 or more diametrical Lines increase in distance as they do in Extension, and by Consequence the Motion arising from the Centre, the Extrem Circle (B) must move faster than the Internal Circle (A) to keep the Rectitude of the Diameter, for this Reason is the unequal Motion of a Ship in a Storm, and every cunning Passenger will chosse his Cabin as near the middle as he can, which is nothing near so much tost as the ends. But if there were two Centres and two Circles upon motion, the Case is very different, as in a little and great Coach-wheel, where the little one runs a great deal faster about, to keep the great one Company, because the inequality of Diameters causes the inequality of Circumference and Measures.

Quest. 4. Whether it was a real Serpent that was made use of for the tempting of our First Parents?

Ans. The Naturalists tell us of Serpents, and other Creatures that have humane faces, and we are not without Instances of this in *Madagascar*, where some of our Ships trade: But whether it was such a Serpent as this, is not material; but we are really perswaded it was a true Serpent which some envious Angel did actuate. Our Reasons are, 1. The Text expressly mentions it to be a Serpent, and adds the Qualification of a Serpent, viz. Subtilty. 2. Adam knew very well the Nature of all Beasts that he had given names to, and amongst the rest this Serpent: therefore it would be a less surprize to him to see the Serpent act so cunning a part. 3. Adam could not be afraid of it having not yet sinn'd, Sin being the Cause of Fear. 4. 'Twas the Angels cunning to act in that



Cre-

Creature, which would least surprize our Parents in, not in an humane shape; for *Adam* knew there was no more men besides himself; nor are we perhaps so sure as 'tis generally thought, that the *Angels were actually fallen when Adam was tempted*. May we not rather think the Tempter was some envious Angel, who with the rest of his Confederates, by giving God the Lye, and seducing *Adam*, fell, and were made Devils: And 'tis not unlikely this is pointed at where the Devil is called a *Deceiver*, and a *Liar* from the beginning: But as to this see *Number 7.* about the *Fall of Angels*, and the same Question you may expect again at the end of our First Volume.

Quest. 5. *What's the Original Cause of the Gout?*

Ans. The Gout is the product of *Excess*, and irregularities, especially in drinking some *French Wines*, and other sorts of *Liquors* that are saline and acid, which appears by their settling in Casks. This salitude and sharpness causes a *Pungency* and pains in making its way to the pores, where Nature would eject it, and it has been often known to break out in the *Fingers* ends in a dry calceous or *Lymy Substance*: 'Tis hereditary sometimes, and something like it is caused by excessive *Heats* and *Colds*. I knew a *great Lady* that in thirty years scarce ever used her hands by reason of the Gout; but being reduced by misfortunes into a mean Condition, an abstemious forced Dyet perfectly freed her from the Companion of her Excesses.

Quest. 6. *Whether it was a real Apple our Parents did eat in Paradise?*

Ans. That our Parents did both eat and transgress we are too sure, and that it was an Apple we doubt not, the Holy Ghost not wanting words to express it, if it had been any thing else; and as for the Tree that bare it, being called the *Tree of Life*, rather than any other Name usual amongst Naturalists, (which had made some of the Primitive Fathers believe both *Tree* and *Apple* were *Allegorical*;) we say it might be such a Tree as we have, and yet be the *Tree of Life*, it being the Object of *Life* or *Death*, according as *Adam* kept or broke the Command about eating of it. *Gorep. Betanus* in his *Indoeyclics*, thinks it an *Indian Figg*. *Paladanus* (upon *Linscholen*) with the *Indians* and *Arabians* have a Fig-tree bearing a kind of fruit which they call an *Apple of Paradise*, or the *Evil Fruit*. *Mahon* signifying both an *Apple* and *Evil*; and 'tis remarkable, that an *Apple* cut cros has in it ten several *Cells*, which some will have to denote the *ten Commands*. &c. *Boskeir* holds it to be an *Indian Wheat*.

Quest. 7. *Whether a Circle may be squared; that is, what demonstration can be made of the Equality betwixt a Circle and a Square.*

Ans. We have received two Questions of this Nature, one from *Cambridge*, and one by a *Penny Post*. Our Answer to both is, that there can never be a demonstration of *Squaring a Circle*, because the first Circle that was ever found equal to a square, was not found by any Caution but by tryal, till an equal Content was found, and then a near proportion (for no body ever yet pretended an exact one) was laid down. Just so 'tis possible to find the Content of the most irregular Vessel by measuring the water that will fill it: But in these and several other Cases we must rest contented with no better demonstration than an *Unmathematical* matter of fact.

Quest. 8. *The grounds of Friendship being placed Numb. 7. Qu. 1. either in Benefis or Inclination, whether will your Description of it hold, that it must be only between two Persons, since one of those Causes may oblige me to one man, another to a second, &c.*

Ans. Notwithstanding this the Description still holds good, and this Objection was there foreseen and obviated, by granting there might be a partial, tho' not an entire or proper *Friendship* for several Persons at the same time; and so in effect in common Speech we call those our *Friends* who are either related to us, or have obliged us, or we find our selves inclin'd to oblige and love them. But then, as has been said, the more causes in this case meet together, the stronger and more entire will the *Friendship* be which they produce. Thus *Benefits* and *Inclination*, where united, will generally speaking, move more forcibly than where they are separate; as, to use a familiar Illustration, two Horses will

ceteris paribus, draw more strongly than one. If it be ask'd whether of these two Causes are the more powerful, it requires a more prolix disquisition than the present room will afford it. Sometimes *Inclination* is the stronger, and at others *Benefits*: Nor is 't' ease to give a general rule, tho' *Inclination* may seem to carry it from the other with a *generous man*, if we consider only the part which *Interest* has in those *Benefits*; yet *Gratitude* comes in agen of that side, and reduces things very near an *Equilibrium*.

Quest. 9. *What are become of the seven Churches of Asia?*

Ans. They are now in the *Turks* Dominions, but overrun with *Ignorance*, *Error*, and *Barbarism*. Some say that the *Waldenses* and *Alligenes* are of this dispersion; but however amongst those that we are certain are of this dispersion, there is this observable, That they Excommunicate the *Pope* for usurping the Name of *Catholick*, and *Head* of the true Church, as do also the *Greeks*.

Quest. 10. *Whether Stones are porous?*

Ans. There is no sort of *Earth*, *Stones* or *Minerals*, but are porous. *Gold* is the closest body, and yet we find it may be contracted into a lesser room, and also refined.

Quest. 11. *Whether the Sky is a Substance, and may be felt?*

Ans. Whatsoever the *Querist* means by the *Sky*, as *Air*, *Clouds*, *Firmament*, or all together, he shall be satisfied in our new System.

Quest. 12. *Who was the most Righteous man, Noah, Daniel, or Job?*

Ans. The Question is very improper, and might with as much reason have been thus: Whether this little Vessel or that greater is full of water when both are under water. *Righteousness* consists in *Sincerity*, not in *Quantity*; but if the *Querist* means, which was most *Susceptive* of this righteousness; or had the greatest share, we refer to the order of words in the Text for priority, knowing no better a Medium for Information.

Quest. 13. *How ought those Men to be treated, who through Malice and Ignorance degrade those Works they understand not?*

Ans. With *Contempt*, as they deserve. This Question is fair enough, if it did not squint at something more than it expresses. We understand some Persons are very angry that we have treated a certain late famous Gentleman after such a manner, as if we had a less esteem for his Works than either they have for him, or he had for himself: But as we think it as unhandsome as criminal to abuse either the *Dead* or the *Living*, so we esteem it a debt to *sacred Truth* to mention with that Infamy it deserves the Memory of one who was a greater Enemy to the *Christian Name* than either a *Celsus* or a *Fulian*: this we are ready to prove, and need not be called upon, but shall of our own accord perform it as soon as occasion offers.

Advertisements.

WE designing (as we promised in our last Paper) in one of our Volumes, a New System of Elementary Philosophy, (i. e. of the four Elements) we desire all Scholars and others, especially those that have sent to us about other Subjects from Cambridge and Oxford, that they will send us all the Questions they can possibly think on in ten days time.

The Gentleman that has sent six Questions from Cambridge, may expect to hear from us at the end of our first Volume, which will be published about the latter end of May, as was mentioned in our last.

The Ladies pleasant question about Fleas, &c. shall be answered as soon as we have opportunity to make Experiments necessary, to decide the doubt proposed.

The Athenian Mercury :

Saturday, May 16. 1691.

Quest. 1. **W**Hether it be lawful for Friends solemnly to engage, if one dyes first, to appear to the other, and inform them of the Condition of the Soul in another World?

Ans. The least that can be said of such an Attempt, is, that 'twould be

1. *Fruitless*, since Truth itself tells us — If they will not bear Moses and the Prophets, neither will they believe though one rose from the dead: For if the common methods of God's Providence will not convince an Atheist, neither is he to expect any new way of satisfaction; nor if he had his desire would he be without some evasion or other still to continue his Infidelity.

2. *T would be dangerous*---on more accounts than one: If no such appearance, which unless we were better acquainted with the Oeconomy of the World of Spirits, we have little Reason to expect, this might incline a weak Man to doubt yet more of the Truth of those things which we are clearly taught both by natural and revealed Religion. If any Appearance, how should the Person to whom 'twas made, certainly know whether 'tis really the Spirit of his departed Friend, or some illusive Demon, which may either tell him a Falshood instead of a Truth, or mingle Truth and Falshood together, the more cunningly to deceive him: But besides the uncertainty and the danger there would be in such a practice which way soever it terminates, I think 'twould be also—

3. *irreligious*; since it too plainly implies a distrust of the Truth of God; nay more, that those who use it, would believe humane Testimony, and perhaps Diabolical, rather than Divine.—No, say they, 'tis rather to confirm the Truth of such Testimony as is said to be divine.—But is there any want of all reasonable Confirmation? han't we stronger Evidence that the Scriptures were written by inspired Men, or at least that the matter therein contained is true, than that there was ever such a Man as Alexander or Caesar, because one of these has all the Moral Demonstrations of Truth the other has, namely universal, or unanswerable humane Testimony both of Friends and Enemies, and yet more, to wit Miracles, which are the Testimony of Heaven. Now this Scripture gives us undeniable Evidence of the Existence of Souls after Death, and therefore whatever God may think fit to Order or permit in extraordinary Cases, as revealing Injustice, Murder, &c. It appears both fruitless, dangerous and irreligious, to expect any such thing ordinarily to happen, since the Course of Nature is not to be altered without the highest Necessity and Reason.

Quest. 2. Why doth the Sun at his rising in the Firmament play more on Easter-day than Whitsunday?

Ans. This Question being proposed in Welch, which ancient Language we must confess none of us have the happiness to understand, we have been forc'd to make use of an Interpreter, and taking it for granted he has not injur'd the sense of it in the Translation, we thus reply.

That the matter of Fact is an old, weak, superstitious Error, and the Sun neither plays nor works on Easter-day more than any other. It's true, it may sometimes happen to shine brighter that morning than on the preceding or following Dayes, but if it does, 'tis purely accidental. In some parts of England they call it—*The Lamb playing*, which they look for as soon as the Sun rises, in some clear Spring or River, and is nothing but the pretty Reflexion it makes from the Water, which they may find at any time, if the Sun rises clear and they themselves early, and unprejudic'd with Fancy.

Quest. 3. I knew a Gentlewoman who wept the first Night she slept with her Husband, Whether was it Joy, fear, or Modesty that caus'd these tears?

Ans. We shall rather attribute it to a fearful Modesty,

than Joy, or any other Cause, because we find no Instances of Widows, when upon their marrying again have wept in going to Bed. Plutarch treating on Modesty, argues, that tho' it be a weakness, 'tis an argument of a Virtuous and Ingenious Soul. Mand-sho in his Travels, lib. 2. p. 92. says a Young Gentlewoman of Japan being on her knees at the end of a Table, waiting on her Master in the Apartment of Women, and over-reaching her self to take a Flaggon that stood a little too far from her, she chanced to break Wind backwards, with which she was so much ashamed, that putting her Garment over her head, she would by no means shew her Face, but with an enraged Violence taking one of the Nipples of her Breasts into her Mouth she bit it off; with the Anguish of which, and the shame she underwent, she immediately dyed in the place. This last Instance deserves our pity, but the Instance in the Question our Admiration, and wishes, that there were more Instances of this sort, and less of the Impudent and shameless behaviour of the contrary.

Quest. 4. Since in your Advertisement you make it known that a Chyrurgeon is taken into your Society, I have thought fit to propound the following Question, wihal assuring you that the matter of Fact is true. A Sailor on board the Fleet, by an unlucky Accident broke his Leg, being in Drink, and refusing the assistance of the Surgeon of the Ship, called for a piece of new Tarpauling that lay on the Deck, which he rolled some turns round his Leg, tying up all close with a few Hoop-sticks, and was able immediately after to walk round the ship, never keeping his Bed one day. I would know whether the Cure is to be attributed to the Emplastick Nature of the rarr'd and pitch'd Cloth bound on strait with the Hoop-sticks, &c. or rather whether it may not be solved according to the Cartesian Philosophy.

Ans. Des Cartes has less to do with this Question than Copernicus, who in a drunken fit by the Course of his Brain found out the great Secret of the Worldsturning round, and so might our Drunken Sailor be inspir'd with this Novel way of curing himself; but to the Question:— If the lesser focus was only broken, he might not be decumbent one day; the greater (his Head being pretty light) being able to support his Body; but if both the Bones were broken, he could not stand unless the Splinters that were tyed round his Leg came below his heel, and rested upon his Ham, which would take away that weight the Leg would otherwise bear: Besides, the Tarpauling is a good Categmatick, which with a sober and a regular dyet, might succeed, tho' 'tis no rule to walk by.

Quest. 5. What became of the Waters after Noah's Flood?

Ans. The Earth was inviron'd with Water, before it was made a Terraqueous Globe: And now the Waters are Globulous, and higher than the Earth, whereby (and with those waters above the Firmament) the Earth might easily be overwhelmed. Now knowing whence the water came, we easily affirm, that it receded again to its old Stations, tho' no doubt but the Earth drank up some, and some were rarified into Air.

Quest. 6. Seeing Astrologers do acknowledge the Sun to be a Body of Fire, pray what is that that nourishes and supplies it?

Ans. We design to reserve the Solution of this and all such Questions for our New System of Elementary Philosophy, which will be finished in a little time.

Quest. 7. What is the Difference betwixt Genus and Species?

Ans. As much as betwixt Generality and Distinction. As for instance, Genus signifies a Stock in general Terms; whether vegetative or animal, &c. but Species is the distinction in those Stocks, as they are in Animal, Rational or Irrational: Thus there is a Species Genetis, but not a Genus Species.

Quest. 8.

Quest. 8. *What's the true meaning of the word Superstition?*

Answ. *Supra* or *super Statutum* in the Civil Law it comes from beyond or above the Statute; in Divinity it means a necessary Observance of those indifferent things which God has neither *commanded* nor *forbidden*; as for instance, 'Tis *Superstition* to believe the wearing a *Surplice* in religious *Worship* a sin, because God has not forbidden it, and 'tis *Superstition* to believe the *not wearing* it in it self a *sin*, because God has not commanded it, and so in Meats, Times, &c.

Quest. 9. *Which is the most ancient and populous Nation in the World?*

Answ. *China* bids fair for the former, and clearly carries the latter, by many Millions against all the *World*. They are at least as ancient as the *Chaldeans* or *Egyptians*, and deduce their authentick Records from a very few Years after the universal Deluge, whereof, and of *Noah* himself, it may be more than Fancy, should we affirm their eldest Books contain very clear and distinct Notices, their first Monarch *Fohi* bidding much fairer for *Noah* than ever the Italian *Janus* did, they acknowledging him for the first King and Father of their Nation after the great Deluge; and what's more remarkable, tell us that he first reform'd 'em from *drinking the Blood of Beasts* — The *abstaining* from which all men know was one of the *Precepts of Noah*, besides other passages too long to be insisted on. This may also be probably proved from the great progress of Arts and Arms amongst 'em, especially those which are the unquestioned effects of long Experience — Navigation, the Compass, Printing, Guns, Sculpture and Architecture, besides many other useful Inventions, having been time out of mind, and some of 'em in great perfection, common among them. For their *number*, we should find it a difficult matter to believe the account the Fathers give us thereof, were it not deduced from the authentick Records of that Country, attested by all who write on the same subject, and that or something near it, even by Protestants who have Travelled thither: (vid. *Dutch Embassy*.) The *Royal Society*, who I suppose have it out of *Father Magellans*, because several other of their accounts agree with his, tell us the Number of the Subjects of that Empire amount to *fifty odd Millions*, reckoning only the *Males*, and of those, only such as live on the Land, whereas 'tis notoriously known they have many Millions, (perhaps more than half as many as are on the Land) who live only upon the Water, are born, and bred, and dyethere. Nor will this number seem so prodigious, if we consider how vast a tract of ground they possess; 'tis at least 1380 *Italian Miles* (which are very near the *English* in length; and at the *largest* computation 1800, the first reaches to 23 Degrees of Longitude, the latter to 30, and wants not more than a third part of the same in breadth, from whence without the help of *Weekly Bills*, it might be no difficult matter, allowing so many for a City, and so proportionable, to give some guess at the probability of so vast a number of Inhabitants.

Quest. 10. *What is Majesty?*

Answ. It comes from the word *Major*, and won't admit a *Rival*. 'Tis generally taken for *Royalty*; but in strictness of Speech 'tis a *Preheminency* of one person to another in respect of *Grandure*, *Stature*, &c. But now a days it may very well pass for a Creature called a *Coach and Six*.

Quest. 11. *Why the water on one side Kingston Bridge runs always one way, and the other according to the motion of the Tide, and what's the Cause of the Tides motion?*

Answ. No doubt that one way is downward, according to the natural motion of the current, tho' not express in the Question. — I suppose then, (having never seen the place) that there may be some Head-land jutting forth below the Bridge, which may break the Force of the Tide in its flowing, and consequently give the stream liberty to continue on that side in its usual motion; but the other side having no such defence, the Tide has its full power there, and gives that part of the Stream such a motion as it self has, at least as to the surface and upper parts of the water. If this won't do, the *Eddy* may lye on that side where it always runs the same way; and we see daily in the *Thames*, that when the Tide comes in, it runs quite contrary ways by the sides and the middle. As for the Reason of the Tides motion, something has been formerly endeavoured on that Head, vide *Numb. 2.* according to the commonly receiv'd Hypothesis; but we intend more largely to consider it in a New one of our own, which shall be shortly published, if this Design continues to receive that Encouragement it has hitherto met withal from the *Candid* and *Ingenious*.

Quest. 12. *Why does the Fruit of a Tree in grafting always take after the Cion, and not after the Root?*

Answ. The Juice which ascends from the Earth for the Trees nourishment is the same in all Trees; but the particular Fruits, and their different Formation, seem to depend on the internal Disposition of those more immediate parts from whence they are produced. Thus we commonly enough see not only very good Fruits rais'd from a Thorn, and good Apples from a *Crab stock*: But what appears yet much more strange and diverting, several sorts of Fruits, *Pears*, *Apples*, *Plumbs* and *Cherries* on the same Tree, which seems evidently to demonstrate that those particular *fine meatus's* or *channels* in the *Graft*, from those Juices which the Root receives from the Earth according to their own *Nature*, and thence produce their own proper Fruits, as *Seals*, or rather *Moulds* intamp such Impressions on a large piece of wax, not as it had before, but as they themselves represent.

Quest. 13. *In regard the Double Consonant, Ch, doth not always sound it self, but often sounds K, (as in the words Character, Chebar, Lachith, Earuch, and the like) what certain Rule in this case can you give a stranger for pronouncing [such] words aright?*

Answ. This double Consonant is indeed as we find by *Forrainers*, one of the most difficult sounds in all our Language, the *French Ch*, as in the word *Chagrin*, &c. comes nothing near it, being much more effeminate, and no more than our sh. Their c is a little nearer it, but neither comes that up to it. Those three Letters, *Tsh*, yield a sound nearer than both, and wants little of expressing it's whole power, tho' not quite so masculine; and after all, the particular pronunciation is better learnt by hearing an *English* man speak it, than any other way. As for the Rule, when it's to be pronounced, this way or the other, as a *K*, or *C*, mute, it's easily enough found out. In all words properly of our own Language, where we meet with it either as an *Initial* or *Final*, it has this peculiar different sound before described; as *Chamber*, *Chide*, *Churn*, &c. or in the end of words, as *foratek*, *rich*, *such*, and I think 'twill hold in all other which can be produced. In all words of *Modern Languages*, or those adopted thence unto ours, 'tis to be pronounced according to the Custom of the Country whence it came. But in those of the *Greek* or *Hebrew*, where 'tis only a single Letter, a *Chi*, χ or a *Cheth*, ח , it sounds no more than *K*, which as it holds in all the Instances the *Gentleman* proposes in the Question, so I believe it will in all others.

Advertisements.

ALL Persons are hereby desired to forbear sending in any more Questions (till we give publick notice we have dispatch'd all those we have already on our hands, which will be in a little time) except such as relate to Elementary Bodies. And all such Questions must be sent to us by the 20th of this Instant May, or cannot be answered in this new System of Philosophy, as we promised to add at the end of one of our Volumes.

The Athenian Mercury:

Tuesday, April 19. 1691.

Quest. 1. **W**Hether Fleas have stings, or whether they only suck or bite, when they draw Blood from the Body?

Ans. Not to trouble you, Madam! with the Hebrew or Arabick Name of a Flea, or to transcribe Bochari's learned Dissertations on the little Animal, we shall for your satisfaction give such a Description thereof, as we have yet been able to discover.

It is, as we may partly discern by the naked Eye, of a lovely deep Red colour, most neatly polish'd, and arm'd with Scales, which can resist any thing but Fate and your Ladieships unmerciful Fingers; the Neck of it is exactly like the Tail of a Lobster, and by the Assistance of those strong Scales 'tis covered with, springs backwards and forward much in the same manner, and with equal Violence; it has two Eyes on either side of its Head, so pretty, that I'd prefer 'em, to any, Madam, but yours, and which it makes use of to avoid its Fate, and fly its Enemies, with as much nimbleness and success as your Sex manage those fatal Weapons (lovely Basilisks as you are) for the Ruine of your Adorers. Nature has provided it six substantial Legs, of a great strength, and incomparable agility, joynted like a Cane, cover'd with large Hairs, and armed each of 'em with two Claws, which appear of a horny substance, more sharp than Lancets, or the finest Needle you have in all your Needle-Book—'Twas a long while before we cou'd discover its Mouth, which we confess we han't yet so exactly done as we wou'd, the little bashful Creature always holding up its two fire-feet before it, which it uses instead of a Fan or Mask when't has no mind to be known—And here we were forced to be guilty of an Act both uncivil and cruel, without which we cou'd never have given you a Resolution to your Question—We were obliged to unmask this modest one, and cut off the two Legs en't to come to the Face, which being perform'd (tho' it makes our tender Hearts, as well as yours, almost bleed to think on't) we immediately discovered what your Ladyship desired, and found Nature had given it a strong Proboscis or Trunk, as a Gnat or Muschetto, tho' much Thicker and shorter, with which we may very well suppose it penetrates your fair Hand, feasts it self on the Nectar of your Blood, and then like a little faithless Fugitive of a Lover, skips away almost invisibly, no body knows whither.

Quest. 2. How may we shun the reproach of a rash Undertaking, if the Event prove contrary to our expectation?

Ans. The matter of fact may admit of such

alterations by different Circumstances, that 'tis impossible to give a just Solution — However in general terms we say, Persisting in an Error doubles it; and 'tis an ill Maxime of Medea in Senec. Traged. Scelus velandum scelere, we must cover one Wickedness with another; 'tis a much better Maxim which the same Author makes use of in another place, Qui peccat peccasse pene est innocens, he is next to guiltless whom it grieves that he has been guilty. Utterly to avoid a Reproach is impossible, yet to lessen it, let the rash Undertaker Condemn and not Justifie his rashness before his reproaching Enemies, which will stop their Mouths, by anticipating the Subject of their Discourse; the Wound of his Friends will be secret, and there he has occasion more for his gratitude than his fear.

Quest. 3. I have sent you the trouble of an Experiment, which I have not only had practis'd on my self, but I have made use of it for the Benefit of several; it is this—That if any Person should be run through the Leg, Thigh, Arm, or any other place of their Bodies, provided it be not Mortal, if known to me within the space of 48 hours, although he be an hundred Miles off, I can by God's Blessing cure him, without any Plaster or any sort of Application, in a much shorter time than any Physitian in London, if they send their Names and place where they were wounded—Query, Whether this be lawful, if (being performed by) no ill Means?

Ans. We are not without several Instances of Sir Kenelm Digby's Sympathetick Powder, nor of the Weapon-salve treated on in Doctor Charleton's Ternary of Paradoxes: Nor want we Instances of Cures wrought by Words, and some unaccountable Gestures; under which of these, or what other Cases to reckon this Cure we know not, since 'tis not mentioned as to the manner of it. If the Querist has found out any such Experiment that may be useful to the Publick, and which may be performed by no ill Means, (as he alledges) it must certainly be lawful, and cannot want Encouragement, but if he pleases in his next to be more particular, what Means he uses, (we ask not the Secret) and whether he performs his Cures by Words, Sympathy, Antipathy, or by any Action that he can give a reasonable account how it comes about, then we shan't fail to recommend it to the publick, 'till then we shall suspend our sentiments thereof.

Quest. 4. Whether an unmarried Person ought to pray for a Husband or a Wife; and if it be a duty, whether it is not a sin to neglect it?

Ans. If it be a duty, 'tis a sin to neglect it, and whether it is a duty or no, you must consult the Constitution of Nature, the ends you design by it, as your own gratification,

sification, or a *suberviency* to a better answering the end of your *Creation*, I mean the *Will of God*. I know not which of these, or what other ends you may propose to your self, but this I am sure, that every Person designing to enter into that State, ought to beg the *assistance of Heaven* as to a Choice in a matter of so great Moment, as always the Happiness of this *World*, and sometimes that of the *other* depends.

Quest. 5. *What is the Efficient Cause of all Motion?*

Ans. *God* — In him we live and move, &c. and if we, then the rest of the *Creation*. How things are said to move by heat, we shall speak more hereafter.

Quest. 6. *What is the reason that the voice of Women is more shrill than the voice of Men?*

Ans. Not from the inequality of Organs, (as some suppose) some Men being every way less proportioned than Women; as also because Men are no less organized after *castration*, and yet their voice will then be changed. I can meet with no better a reason amongst the Naturalists, than an *unequal diffusion of the Spermatick Aura*; which is also the Cause of that we call *rankness*, or a strong offensive sort of a taste or smell of flesh in Bulls Rams, Cocks, &c. above Oxen, Wethers, Capons, or the Females of those Kinds. From this Reason *Hermaphrodites* generally speak in two several Tones. A Boys speech enlarges at his *Puberty*, which generally happens about sixteen or seventeen, and an Eunuch loses his masculine voice when he loses that which causes it.

Quest. 7. *Whence is the Prodigi of Gahame's?*

Ans. As other Stones are produced, and not (as some suppose) fallen from the Stars, for tho they are naturally figur'd with the resemblance of a Star, it follows not they fall from Stars, no more than that the Stone call'd *Opines*, which cures Poyson, and bears the figure of a *Serpent*, should be produced by *Serpents*; or the Stone *Malika*, which bears the figure of a *Serpents Tongue*, should be a *Serpents Tongue petrified*; we are not without resembling and sympathizing herbs. — *Squill* and *Poppey* resemble the head, and allwage the pains of it; *Tansy* and *Eye-bright* cure the Eyes, unto which they are like, tho we can't allow these Stones, Herbs, &c. of resemblance, to produce any effect by *verue of similitude*, but by *verue and property of their own Nature and Quality*.

Quest. 8. *Whence comes the Production of Toads, Serpents, &c. in the midst of solid Rocks?*

Ans. Not from any *Seminal Verue* in the Rocks, but by the Rocks growing, and accidentally doing up such Creatures as well as other things in them: We have Instances enough of the growth both of Stone and Minerals, inclusive of Keys, Fones, &c. which they encompassed, and grew over in a few Years time.

Quest. 9. *How are Eels produced, and whether have they any heat?*

Ans. Not by the usual Methods that other Fish (if they may be call'd so) are generated by, *spawning and smelting*; but thus — As the Sun by it's periodical influence and Circulation does reduce into act that innate *Seminal Verue* and power which the Earth has to produce Grass, Shrubs, and other things, in such places where Buildings have stood for many Ages, and afterwards *slipidated*, and become ruinous, without the help of any Persons sowing the Seeds of Grass, &c. there, so the Sun may by it's influence act upon water only, to a production of *Eels*, as those innumerable sorts of *Aqueous Insects*, and Vermin. This is an experienced matter of fact; first as to *Eels*, as the inquisitive Virtuosi's in a Microscope found out, and is also to be seen by a spoonful of *rain water*, which in three days time by the heat of the Sun will produce thousands of small *Eels*. As to the second, of *Aqueous Insects*, 'tis observable, that a new pit dug for water, will the first summer be innumera- bly stocked with 'em: As to the other part of the Question, about their having heat, we answer affirmatively, that every thing that has an innate power of Motion has also Heat, Motion and Heat being inseperable as we shall quickly have occasion to speak more largely of, tho we deny not but that an *Eel* as well as other Fishes, (some of which are warmer than others from a greater or less activity) are colder than those Creatures that live upon Land, by reason of the Quality of their Element, every Element striving to reduce every thing in it to a similitude with it's self, if not in substance, yet in accidents, of which Cold is one.

Quest. 10. *Supposing it to be possible for a great hole to be riddle quite through the Diameter of the Globe of this Earth and that a Millstone, or some other ponderous Body were*

thrown into it, Whither would the said Millstone fall?

Ans. It's own force would drive it beyond the Center of Gravity, or middle of the Earth, perhaps for some hundred Miles; when it's force being spent, and not finding it's Center there, it would fall back again towards us, beyond the Centre for some Miles, and so return again, falling backward and forward, till it's force being spent, it would hang just in the middle of the Earth, but more of this and the reason of it hereafter.

Quest. 11. *We have heard of some who to all appearance have been dead for two or three days, and have recover'd. Now this Mystery in Nature is worth your explaining: and I beg the Solution of it, as well for my own satisfaction as of several other Gentlemen that put me on?*

Ans. As the Appetite for a considerable time may be suspend'd from it's Office by an exellive Grief or Trouble, and yet be not altogether lost: So may the Soul for a time seem to be departed out of the Body, and yet not really be so; the first from the same Reason that Bears, Snails, Dormice, &c. live several Months without food, occasion'd thus: The less Spirits and Heat there is, the less is the Digestion, and consequently a less appetite, not that they are altogether without Appetite; but that the fat and viscus *phlegm* wherewith they are provided, are sufficient Nourishment, and as much as their small heat requires for all that time: But that the Soul, and the whole frame of Nature should imitate a separation, when there really is not one, is more strange; yet possibly it may proceed from a Natural Reason, (if a natural one can be assign'd;) Sickness by degrees does sometimes cause that Effect upon the Animal Spirits, as a sudden Joy or Grief: but as all violent actions are short, so the Effects of a sudden Joy or Grief either kill or return again presently; but the Effects of a lingering Sickness, as they fix slowly, so they remove difficultly — In this they both agree, the Heart being oppress'd, the Spirits fly thither with the blood for its succour, and there remain till they are either extinct or dispers'd by a New Circulation, commencing as soon as the Heart can spare their verue, which is sooner or later according to the Cause that brought 'em thither: The Soul all the while having but little room to act in, I mean the Animal Spirits, and the Animal Spirits as little, I mean the retreated blood.

The several Ingenious Questions lately sent us by a Young Gentlewoman, (they relating chiefly to the Fair Sex) shall be speedily answered all together in one Paper.

*** The Gentleman that sent us three Elementary Questions last week, may expect to hear from us in that New System of Philosophy that we promised in Numb. 15.

Advertisements.

That nothing might be wanting to render our Athenian Project serviceable to the Publick, and thoroughly known, we shall again give an Account of what we design'd from our very first engaging in it — which was not only to confine our selves to Answer all manner of Nice and Curious Questions in Divinity, Physick, Law, Philosophy, History, Trade, Mathematicks, &c. and all other Questions whatsoever propos'd by Fisher SEN, or in any Language, fit for a Resolution, (which shall also be perform'd from Week to Week either in single Numbers, or at the end of every Volume, for the Reasons hinted in Numb. 2.) but also to give Accounts of the most considerable Books Printed in England, or transmitted to us from Foreign Parts, in Order whereto we have settled a Correspondence beyond Sea, being resolv'd to spare no Charges to gratifie the Ingenious.

We design also to insert the Conferences and Transactions of several English Virtuoso's, and whatever else is CURIOUS and REMARKABLE, (if well attend'd) that shall be sent us from time to time, and to translate (that so we may the more justly make good our Title) from the Acta Eroditorum, Liliæ, the Paris Journal des Savans, the Giornali de Letterati, Printed at Rome and the Universal Historical Bibliothek, &c. all that we conceive will be lookt upon here as valuable — ALL which we intend to add (together with our Answers to Objections) at the end of every Volume, they being Licensed and Enter'd, and now Translating in order to it.

If any Person whatever will send in any New Experiment, or curious Instance, which they know to be worth any matter of fact, circumscrib'd with Time and Place, we will insert it in our Mercury; (but we shal' use the Authors Name without his license) and if it wants a Demonstration to the Senders, we will endeavour to find one, for the satisfaction of them as well as of all other Ingenious Enquirers in Natural Speculations.

Direct your Letters to Mr. Smith's Coffee-house in Stocks-market, but pray pay the Postage, or they will not be taken in; and forbear sending till we give Publick Notice that we have answered all these Questions we have already receiv'd.

This Paper will be Publisht every Tuesday and Saturday, the Authors of it having oblig'd themselves to be constant to these two days.

The Athenian Mercury:

Saturday, May 23. 1691.

The several Questions lately sent us by a young Gentlewoman shall be here answered all together, according to our Promise in our last Mercury.

Quest. 1. **W**Hether Beauty be real or imaginary?

Answer. We dare almost venture to affirm 'tis both. Custom and Opinion it must of necessity be ow'd, go a great way towards making a Deformity or a Beauty, and how shall we certainly know whether's in the right? — He that abuses the Negro for his flat Nose and thick Lips; or the Negro who abuses him for his thin Lips and high Nose? Nay, we need not go so far as Guinea, for in the Families of the first Prince of Europe, to be born without such a Lip as we generally think none of the best, wou'd be esteem'd a great Deformity, not to say worse: — And indeed every where Fancy has a large Stroke in these matters, Lucretius his witty Observation *Parvula puncio reserōv mia*, &c. holding almost all the World over — Nor has Complexion any better Fate then proportion, one who is born white among the Blacks, being as great a Monster as a Black among those that are white, and the Abyssines wou'd perswade us that Adam and Eve were Blacks, and that the Queen of Sheba was of that Colour they make almost an Article of their Creed. However, as Exceptions don't spoil a Rule, and as 'tis no Argument there's no such thing as the Law of Nature, because some Nations have no regard to't, so in this Case, there must be a best somewhere, White is lovely and Black horrid, one resembling the light the other darkness. In these things therefore we place Beauty — namely — Features, Proportion, Complexion, Meine and Air. There is such a thing as a good Feature, taken by it self, some things being shaped more neat, cleverly and handsome than others, as we may grossly see in a Horse compared with an Elephant, a Gray-hound with a Swine or Cur. And this is something in Nature, independent from the Judgment or Fancy of any Man; for these Relations wou'd in themselves be, though there were no Man in the World to make the Comparison; nay, an Elephant wou'd be a clumsy shapeless thing, tho' there shou'd be no Horse to be compared with it; as a Horse would be neat and cleverly limb'd, tho, there were no such thing in being as an Ass or an Elephant: Now this Feature, as it is a real Beauty, so 'tis distinct even from Proportion, tho' very near akin to it: For example — We see commonly enough Persons who have some good Features — a Nose, Mouth, Chin, &c. whereas the rest may either be Deform'd or Unproportionable, not bearing that due regard of situation or magni-

tude one to another, which at first sight appear pleasing and natural. And indeed what that is, as in other Cases yet to come, the Eye seems to be the sole Judge; nor is't easie to describe and fix it, tho' we believe it possible to be done; and if any way, by the Proportions of Musick, that proportion infallibly pleasing the Eye in visible Objects which does the Ear in Audible. For the two last parts of Beauty, a good Meine and good Air — with the French, from whence we had the Terms — *Belle Air*, and *Bonne Mine*; they may more easily be distinguish'd than describ'd, tho' both generally confounded. A good Meine relates to all the Body, a fine Air to the Face only. A good Meine is but of one sort, and more easily described than an Air: It signifies — the handsome appearance some People make when you take 'em all together; 'tis as we may call it, the good Air of the Body, as a good Air (taken in a strict sense) the good Meine of the Face. And this, tho' there may be something of it in Nature, yet we chiefly think owing to Education and Converse: Whereas a good Air is various, perfectly Natural, and impossible to be given by all the Art in the World — For a Man may skrew his Face into a form of Terror, and think he looks Majestical, when he has a little sneaking Phiz, or sweet when he's really sour and ill natured — but 'twill still be unnatural, and he'll look as ill disguis'd as the Ass in the Lyons-skin, when his long Ears stuck out and betray'd him. And hence we may remark that chief difference in what we call a good Air, sometimes we see a Face with Lines of Majesty in't, that like *Cesar's* or *Gustavus Adolphus* dazzles all that beholds it, and is so sharp and piercing, that 'tis almost insupportable: At other times we meet with such an incomparable sweetness (mostly residing in the Mouth and Eyes, tho' the whole turn of the Face contributes something to't) that it charms all that see it, and those who have it, we rather call pretty than beautiful, since 'tis often found where there's hardly one good feature. Now 'tis a rare Happiness indeed to see a Face at once both Sweet and Majestical, tho' when discover'd they Conquer the World — What then must they do when the Owners of 'em have the advantages of a good Meine, good Features, just Proportion, and a fine Complexion? If we are askt what Proportion these several Excellencies bear one towards another, we shou'd thus give our Judgment — Complexion the least, for that soonest fades, Fools often have it, 'tis as often not Natural, and we are not agreed which is best. We rank good Features in the next place, with which may be reckon'd Proportion, since if general, one can't be without the other. Better than both appears a good Meine, as it lasts longer, and recommends more, especially in a Man, where the Face is no great Matter: Best of all a good Air, because when good Meine and Complexion fails, when there is some times little that we can like either in Feature or Proportion, *it* always lasts, and nothing but Death, we had almost said hardly that it self, can alter or destroy it.

Quest. 2. *If a Man, &c. what's the Sin? &c. The Lady who sent it knows the rest of the Question.*

Ans^w None at all that we know of, unless it be a Sin against *desecy*. To illustrate it by a familiar Instance: When a Man is at his own Table, after *Grace* is said, immediately to fall to, without ever sitting down, or *unfolding his Napkin*, is no Sin; but 'tis either a sign he is very *rude* or extream *sharp set*, that he can't persuade *Colon* to stay one minute longer till the usual *Formalities* are over.

Quest. 3. *If a Gentlewoman who is at Years of Discretion, has been educated at a great distance from her Relations, who always left her to her own management — After an Honourable Courtship made, and an equal Return express'd and confirm'd by Vows: Whether the Rules of Duty can free her from the Engagement solemnly contracted?*

Ans^w The meaning of the Question I suppose is: *Whether in the case thus stated a Parents disallowing such Vows or Contrasts, does really annul 'em or not.* The Reason of the difficulty is from that in the 30th. of Numbers, the 3, 4, and 5. verses. *If a Woman vow a vow unto the Lord in her Fathers House in her Youth, and her Father hear the vow, and shall hold his peace at her, her vows shall stand: But if her Father disallow her in the day that he hearth, not any of her Vows shall stand.* Which positive Institution is plainly grounded on a Law of Nature, viz. That Children before they are at Years of Discretion, are to be disposed of by Parents. But in this case, if it be fairly stated, there is hardly one of those Circumstances and Limitations, which are with infinite Wisdom inserted in the Text, which may give a Parent such a power over her Child. 'Tis there said if a Woman vow a vow to the Lord. The present case supposes a Contract with man, and tho' God disposes of his own right, it does not appear that he does so of another's. The next circumstance is, if this Vow be made while she's in her Fathers House, which supposes two things, that she's provided for by her Father, and disposed of by him in all her Actions. The first of these in the present Case is left doubtful the second laid in the Negative, the Lady being Educated at a distance, and left to her own management. The last remarkable difference is, that the Text supposes this Vow made by the Woman in her Youth, which may without straining be interpreted before she come to Years of Discretion, or the time when the Law makes her of Age, whereas the Question affirms the Lady otherwise. Now there being so many remarkable Differences between the Text and the Case proposed, and there being no other place in the Bible which affects it, we can by no means from thence prove the power of the Parent to disannul any such Vow, the contrary being rather insinuated by the Exceptions made, every one of which come up fully to the Case in hand.

Quest. 4. *Whether it be lawful to look with pleasure on another woman than ones Wife when Married, or others besides her we intend to make so before?*

Ans^w 'Tis dangerous, the Eye being the *Burning-glass of Love*, and looking, liking, desiring, attempting, and criminally obtaining, oftentimes or always follow one another. But were it possible to stop at liking, which is the last step that can be made short of a precipice, we can't affirm that in its own Nature unlawful. For whatever is fair and proportionable, must of necessity strike the Eye with more pleasure than what's deformed and horrid.

Quest. *Why are Children oftner like the Father than the Mother?*

Ans^w The *Similitude* is perhaps very often owing to the *Good women* who are present at the *Gossiping*; but supposing for once the *Truth of matter of Fact*, it may easily enough be accounted for: because 'tis the *Imagination of the Mother*, not the *Father*, which forms the *Child*: And she having the *Idea of the Fathers Face*, not her own in her mind, that of the *Child* may be form'd accordingly like *him*, not *her*.

Quest. 6. *Whether it be proper for Women to be Learned?*

Ans^w All grant that they may have some Learning, but the Question is of what sort, and to what Degree? Some indeed think they have *Learn'd* enough, if they can distinguish between their *Husbands Breaches* and another mans: But those who have no more wit than this comes to, will be in danger of *distinguishing* yet further, or else not at all. Others think that they may pardonably enough *read*, but by no means be trusted with writing; and others again, that they ought neither to write nor read. A *Dee* yet higher, are those who would have 'em read *Plays, Novels, and Romances*, with per-

haps a little *History*, but by all means are for terminating their Studies there, and not letting 'em meddle with the *Edge-tools of Philosophy*, for these wise Reasons, because forsooth it takes 'em off from their *Domestick Affairs*, and because it generally fills 'em too full of themselves, and makes 'em apt to despise others. For the first, it's true enough, that for the generality of Women it holds, who being obliged either to get their *Livings* by some industrious *Employ*, or stick close to *Domestick Affairs*, supposing her *Mistress* of an ordinary *Family*, can neither have *time* nor means to acquire such *Learning*, or preserve it when it is once gotten: But this relates not to those whose Births and Fortunes exempt 'em from such circumstances. For Learning's make 'em conceited, and full of themselves, 'tis a weaknes common to our own Sex as well as theirs: There's few Men who have Wit, Sense, or Learning, but they know it, tho' often they are so prudent to conceal such their Knowledge from the World. On the whole, since they have as noble Souls as we, a finer Genius, and generally quicker Apprehensions, we see no Reason why Women shou'd not be learned now, as well as *Madam Philips, Van Schurman*, and others have formerly been: For if we have seen one Lady gone mad with Learning, we mean a late Famous Countess, there are a hundred Men cou'd be named, whom the same Cause has rendred fit for *Bedlam*.

Quest. 7. *Why is it supposed by some, that Women have no Souls?*

Ans^w They are a parcel of *Jens* for their pains; if any be so foolish and barbarous to make such a supposition: And the Reason why they think Women have no Souls, is because they have none themselves.

Quest. 8. *Whether an Army of Women would not conquer an Army of Men?*

Ans^w That's much according to the Weapon they fight with. Their *Eyes* are dangerous, their *Tongues* very formidable, and he must be a bold man that dares encounter 'em at their own Weapons. But as for their Hands, there's no great Reason to fear 'em, unless when they come to be link'd in *Marimony*.

Quest. 9. *What is Platonick Love?*

Ans^w Nothing at all, unless it be Friendship, and of that see a former Answer.

Quest. 10. *Why are Common Women seldom or never with Child?*

Ans^w Why does not the *Grass* grow in the *path way*?

Quest. 11. *Whether a Book ever eats Carrion?*

Ans^w The Gentleman who formerly proposed this Question, has lately sent us a *Letter*, wherein he appears so extreamly angry, that we dare not meddle with him, and therefore must desire him to take his *Query* back again, since we are resolv'd we'll never answer it.

Quest. 12. A, B. being a Feme Covert, and served with a *Process of Subpoena*, issued out of *Cuancery*, barely directed to her self: Quere, *Whether she is obliged to appear, and answer the Plaintiffs Bill; and in case she does not, what Remedy can the Plaintiff have against her Husband. Being abroad, I desire a Solution of this in your next Paper, that she may know what to do, the poverty of the Woman (she being not able to see Council for Advice) creates upon this Trouble?*

Ans^w Were it at *Common Law*, undoubtedly she were not, but the *Chancery* being a *Court of Equity*, and consequently unlimited, and not obliged to observe those methods that Inferiour Courts must, in case of non-appearance, great inconvenience will necessarily ensue, tho' otherwise, if (upon notice taken of the contempt) an *attachment* should be awarded, yet upon motion by Council regularly made, the party pretendedly delinquent would be discharged.

Advertisements.

Whereas the Questions we receive from the *Fair Sex* are both *pressing* and *numerous*, we being willing to oblige 'em, as knowing they have a very *strong party* in the World, resolve to set apart the first *Tuesday* in every month on purpose to satisfy Questions of that Nature.

** In a late Question about annealing and painting Glass, &c. Mr. *Winch* in *Breadstreet* was only taken Notice of, whereas Mr. *Halsey's* Name (who lives in *Holbourn*, over against *Feuer-lane*) was by some mistake left out, altho his Partner and Fellow Artist in those Admirable Curiosities: See *Numb. 14*.

We have received 13 Questions this Week from *Cambridge*, which will be answered as soon as may be.

All Persons are desired to forbear sending in any more Questions till we give publick notice that we have got all off our hands, which will be in a little time.

The Athenian Mercury.

Quest. I. **W**hat is the meaning of the present Union between the Presbyterians and Independents? And whether a Universal Accommodation amongst Protestants may ever be expected?

Ans. The Proposer of this Question has branch'd it into two parts, either of which require a distinct Answer, which we shall endeavour to give him as succinctly (and yet as fully) as may be.

For the first, (*viz.*) What is the meaning of the present union between the Presbyterians and Independents; let him take this Briefly.

'Twas the Honourable Character of the Primitive Christians, that they did glory in an undivided affection, which the fiercest Storms of Persecution could not abate; insomuch that those who were Enemies both to their Persons and Doctrin, observ'd of them, *Videte ut hi Christiani mutuo flagrantur amore: See how these Christians love one another!* And certainly if Christian Unity was so commendable a Virtue, when the Church of Christ was (as it were) in its infancy, there is no reason why it should be look'd upon with a less favourable aspect now, when being arriv'd to a greater Maturity, a perfection of Graces cannot be esteem'd unnecessary to compleat its lustre: Especially if we reflect upon the ill consequences that have attended at a division of Persons adoring the same Deity, and professing the same Faith in all ages and places of the World.

All Division in Religious Worship is founded upon a difference of Opinion, either in things Fundamental, or things Circumstantial; now as 'tis highly culpable to be circumstantial in Fundamentals, so 'tis equally absurd to be fundamental in Circumstantials. We frequently perceive that passionate Disputes darken our Reasons, but seldom that they enlighten our Understandings, and 'tis no small step towards a Friendship, to manage a Controversy with Moderation, for in all contests of this nature, that Pacifick Spirit which the Gospel requires, (founded upon Humility) ought to be extended to its utmost Latitude.

We find it recorded in History, as a glorious instance of Self-conquest in Aristippus, that having been engag'd in a Quarrel with the Philosopher *Aeschines*, (though perhaps imagining himself in the right) he came to petition for a Reconciliation; yet adding, that being the Elder Man, he supposed it the duty of the other who was his Inferiour, to make the first step towards it. But *Aeschines* replied, By this I am sensible of your Superiority, not in Years only, but in Wisdom; in that when I began the Feud, You are the Person that ended it.

These now United Brethren, the Presbyterians and Independents, have imitated *Aristippus* in making equal advances to demolish that partition Wall of division which a long time has been the subject of so general a lamentation; and this have they done not for any private ends, or by respects, but only to analogize themselves to those blessed Spirits composing the Church of Christ above, in whose Hearts perfect love and unity are the most predominant affections. To conclude then, they having before differed chiefly in point of Ecclesiastical Government and Congregational Worship, their Aims and Intentions are now (if we may believe their own Words,) to be Debtors to each others in nothing but Love.

Now for the second Question, Whether a universal accommodation amongst Protestants may ever be expected, we think not so rightly stated by the Querist, as if he had ask'd whether it might ever be effected? However being a more comprehensive Question than the other, it will require a suitable Answer; in giving which, we hope, prolixity will not be look'd upon as burdensome.

We suppose (without the censure of passing a rash undeliberate judgment, submitting to those who are endued with better understandings) we may resolve it in the affirmative, that it may be not only expected, but effected, if Providence so pleases, especially since the truth of our Assertion is corroborated with such a cloud of Witnesses.

To answer this, we shall therefore lay down diverse Positions, illustrating and clearing the matter in question, to which many eminent Divines and others of the Church of England, (Men no less eminent for the Piety of their Conversations, than remarkable for the greatness of their Learning,) have given their Suffrages, as we shall prove out of their own Writings; and then as a Corollary subjoin the feasibility of it by way of Inference from the Premises.

To begin then and demonstrate, that 'tis a great abatement of our Rancour, and no small step towards an accommodation, when we believe our Adversaries to be Gods Friends; we shall borrow the words of Reverend Dr. *Cave*, (whom the Lives of the Primitive Fathers have rendered so illustrious) in his Gospel Preach'd, p. 98. *Many of the Presbyterian Perswasion, (says he.) are not only sound and orthodox in the main Articles of the Reformed Religion, but learned and able Defenders of it, zealous Protesters against all the horrid wickedness of this day (speaking of the 30th of Jan.) and active Instruments in bringing home our Banish'd King.*

We shall from the words of Learned Dr. *Sherlock*, shew you, that though 'tis the property and practice of Papists to exclude those from Heaven who are not Members of their Communion, yet Protestants allow such equally capable of Salvation with themselves, if right in the main, though they do not comply with their super-added modes of Worship. Dr. *Sherlock* in *Rel. Assen.* p. 96. *Others (says he) are scandalized at the great variety of Religions; but if wise, seeing there is so much dispute which is the true Religion, they would use the greater diligence and honesty to find it out, and hope that God would pardon those mistakes which are merely the errors of their Understandings, when they offer unto him a pious and devout Soul.*

Dr. *Wake* lets us know, that 'tis the generally received Opinion of the moderate Conformists, that most others, though branch'd into several Sects, and disagreeing in Circumstantials, are yet united in Fundamentals. Dr. *Wake's* Sermon on *Rom. 15. 5, 6, 7.* p. 16, 17. *Our Differences do not at all concern the foundations either of Faith or Worship, and are therefore such in which good Men if they be otherwise diligent and sincere in their Enquiry, may differ without any prejudice to themselves, or any just reflection upon the truth of their common Profession.*

We shall shew you from the words of Bishop *Pierfon*, that though we differ in less momentous things, we are united in one common summary of our Faith (*viz.* in that we call the Apostles Creed) comprehending all the truths necessary for Salvation. Bishop *Pierfon* in *Pref. to Expos. of Apostles Creed.* The Creed (saith he,) without Controversy, is a brief comprehension of the objects of our Christian Faith, &c.

Will ye yet admit of the Suffrage and Testimony of another Prelate (if the former be insufficient,) and that is Bishop *Andrews*, from whose words we shall make it obvious to every common Understanding, that most of our Quarrels have been founded upon things indifferent, and that scarce any of the sober Conformists ever assum'd the liberty to censure their Dissenting Brethren, for asserting Heretical and Damnable Positions. Bishop *Andr.* Cited in *Append. to the 3d p. of Friendly Deb.* Let but obstinacy and perverseness be wanting, it will be not Heresy; and if it be Heresy, being about a point not of Faith, but of Dispute, whether Episcopacy be a distinct order from Presbtery, it will not be amongst those things that St. Peter calls Damnable Heresie.

The Reverend Prelate of *Armagh*, *Holy Usher*, does almost in terminis deliver it as his Opinion, that the Doors of the publick Assemblies ought not to be shut against such whose Offence is only to be guilty of lesser errors: And his moderation was none of the least of his Vertues. In his *Directions concerning Liturgies and Episcopal Government*, he prescribes, that none might be excommunicated but by the Bishop himself, with the consent of the Pastor in whose Parish the Delinquent dwells, and that for heinous and scandalous crimes, joined with obstinacy and wilful contempt. *Idea* in lib. 7. *Body of Divinity.*

The celebrated Master of *Trinity Colledge*, that Prodigy of Learning and Ingenuity, Dr. *Barrow*, acquaints us, that as it is our privilege to be united under one Head, so it is our Duty to unite our selves to one another; in his *Sermons on the Epistle, to the Romans*, p. 231, 232. Pursue Peace with all, without any exception, with Men of all Nations, Jews and Greeks and Barbarians of all Sects and Religions, Persecuting Jews, and Idolatrous Heathens (as at that time) Men of all Judgments and Persuasions, neither is there any evading our Obligation to this duty, by pretending, of others, that they entertain Opinions erroneous, and contrary to ours, and that they adhere to Sects, and Parties which we dislike and disavow; that they are not so Virtuous, so Religious, so Holy as they should be, or at least not in a manner as we would have them.

The Author of the whole Duty of Man, whose Modesty in concealing his Name, is not inferior to his other excellencies, assures us, that mutual forbearances of one another in Love, is necessary amongst Christians. The lesser differences (saith he.) in Opinion may be born with on both sides, and must not in the least abate our Brotherly Charity to each other. King *Charles the First*, in his *Eikon Basilike*, has this Expression upon calling the Scots, and their coming in; Surely in matters of Religion, those truths gain most on Mens Judgments and Consciences, which are least urg'd with secular violence, which weakens truth with prejudices; Idem upon the Covenant, *Ejac. 2. Nothing violent or injurious can be Religious*; which plainly intimates, that as 'twas never the Method used by the Primitive Christians (whose Weapons, were Preces & Lacrimae) in former Ages, to convince their gain-sayers by rugged Methods, so neither ought it to be the practice of the moderate ones. 'Twas a celebrated Expression of Judge *Milton*, at a Charge (which we our selves heard) that Moderation has made many a Christian, but Severity never made any. And 'tis the Expression of Bishop *Taylor* in his Advice to his Clergy, p. 25, Use no Violence to any Man, to bring him to your Opinion, but by the Word of your Ministry, &c.

From that great good Man Judge *Hale*, we may learn that even where their Confessions of Faith have differ'd, they have entertain'd Peaceable Sentiments for each other, in his *Disc. of Rel.* p. 11. The wise and sober sort of Conformists, (says he,) know and profess this, that a Man may be a good and excellent Christian, under this Episcopal, or any other form of Church Government.

And that their desire has been Peace and Unity, may be easily infer'd from these pathetic Words of that pious Man, Bishop *Hall*, in his Works, p. 426. *Ye* (says he) let me beg Peace as for Life, &c. and though our Brains be different, let our Heart be one.

And now to conclude, we shall shew you that their practice has been conformable to these (above recited) Opinions, from that celebrated Example of *Ridley* and *Hopper*, which you meet in *Fox's Acts and Monuments*, p. 121. *New Edition*. These two Eminent Lights of the Church having before had some disagreement about the Ceremonial Worship, that was then strenuously asserted by some, when it pleas'd God that for the Truths sake) they were both cast into Bonds in Prison, they presently united in the Bonds of Peace; as is evident from these words of *Ridley*, But now my dear Brother, forasmuch as I understand by your Works, which I have but superficially seen, that we thoroughly agree, and wholly consent together in those things which are the grounds and substantial points of our Religion, against the which the World so furiously rageth in these our days; howsoever in times past, by certain by-matters and circumstances of Religion, you Wisdom and my Simplicity (I grant) hath a little jarred, each of us following the abundance of his own Sense and Judgment: Now I say, be you assured, that even with my whole Heart (God is my Witness) in the Bowels of Christ, I love you in the truth, and for the truths sake which abideth in us, and as I am persuaded, shall by the Grace of God abide in us for ever more, &c. Farewell, N. *Ridley*.

We shall rise your Patience but with one Instance more, and that is of Bishop *Greenham*, who being ask'd by the Lord Treasurer *Cecil*, what it was that occasion'd the divisions of that Age; The fault (says he) is on both sides, and on neither side, for the Godly-wise on both sides bear with each other, and concur in the main; but there are some selfish, peevish Spirits on both sides, and these make the Quarrel.

To be brief then, do we wish that which is (or ought to be) the desire and endeavours of all good Men, viz. to see the Protestant Religion flourish as in Truth and Peace, so

in Unity? then let us endeavour to establish an amnestie or Act of Oblivion in every one of our Breasts, totally obliterating whatever general Injuries or personal affronts, have been given or received on either side; which is the readiest, (if not the only way) to effect so glorious a work as an universal Accommodation.

And now to put a period to the matter, and so fulfil our promise, Have we the word of a King on our side, the suffrages of an Arch bishop, and several other Prelates, and this also confirm'd by the concurrent Notes of a Lord Chief Justice, and divers eminent Divines; we may certainly be allowed to aver, that an universal agreement among Protestants is very possible if not equally probable, which we lay down not dogmatically, reserving to our selves a liberty of retracting this opinion whenever we shall see reason to conform to a better; *nam non erit pudor ad meliora transire.*

Quest. 2. Whether is there such a thing as a Petrification of Wood, &c. and how is it effected?

Ans. Instances are, — *Körnman* (de Mir. Mort.) says he saw a Body of a Man in the River *Anien*, near *Tybur*, that was petrified; *Titus Celsus* a Patrician of Rome, affirms, that he hath also seen this Body. There are found upon the Sands of that River, petrified Almonds, Fennel Seeds, and Annise, with other things: The Naturalists thereabout give this Reason; The River arises from cold Sulphureous Veins, derived from Subterranean Metals, and therefore by a kind of Natural Virtue, it consolidates and agglutinates all kind of Bodies, as Sticks, Leaves, &c. and passing over Solid Bodies, it by degrees, wraps them about with a Stony Bark. — *Schenk. Obs. lib. 4.* Says a Woman of *Sens* in *Burgundy*, went 28 Years, with a dead Child in her Womb; at last dying her self, she was opened, and in her Belly, there was found a Stone, having all the Limbs and exact proportions of a Child of nine Months old: The Physicians gave this reason for its petrification; the slimy matter of a Childs Body retains a natural aptitude for consolidation, when it meets with an extraordinary heat of the Matrix. We have Instances enough in our own Country of petrification by Cold Water, as in *Yorkshire*, *Derbyshire*, &c. which no doubt have the Quality of the forementioned River *Anien*, and the same reason for Petrification.

Quest. 3. Whether Babel's Builders had attained their desired ends, if their Languages had not been Confounded; seeing it is written, now nothing will be restrained from them which they have Imagined to do?

Ans. 'Tis impossible a Tower should be built up to Heaven, if by Heaven is meant the *Cælum Stellarum*, or Firmament, because the Air would be too much rarified and thin for respiration, and consequently to live in. But upon a supposition, that the Air would be as proper and natural to breath in some Thousand Miles high, as upon *Teneriffe*, whose perpendicular is Seven Miles in height, yet the Builders must Dye, and then the Work must stand still, it coming in time to be above an Ages Travail; and therefore whoever went on purpose to carry on the Work, would dye by the way, or be too old for the Work when he came there. The meaning of those words, Now nothing will be restrained from them which they have imagined to do, seems to import thus much, That the wickedness of that Age was arrived to that degree, that the law of Nature was too much effaced to give any Check to the Exorbitancy of their Imagination; but that they would push on without any Controul, whatever the Devil or their own Devices could suggest. Not that they had power to accomplish, but a precipitate readiness to undertake any thing that was not vertuous.

Quest. 4. Why are Springs found at the top of the highest Mountains?

Ans. That the World is round, tho something irregular by reason of Mountains, Plains and Valleys, is granted on all hands; as also, that the Earth and Water makes this Rotundity, or round Globe, whose Center is just in the middle of itself. But now according to that Maxim of *Hydranlick*, Water cannot ascend higher than the place of its Original; so that we must find some other Original than the Sea. *Virtuoso's* grant, that in a transmutation of Elements, ten Measures of Air will produce one of Water. Now all Vacuities in the Earth, are supplied by Air, and Mountains have more than Plains, being not so much compress'd on every side; wherefore this Air stagnates for want of Motion, and by the Coldness of the Earth, condenses into Water, and supplies or gives Life to the Springs in those Mountainous Places, and that without any Subterraneous Passages thither.

The Athenian Mercury.

Quest. 1. **H**ow comes it to pass, that Clouds being composed of Rain, and much heavier than the Air, do not fall to the Earth?

Ans. They do, when they come to be so condens'd, that the Air can bear 'em up no longer: But naturally they are but a little thicker Air than Ordinary, and Exhal'd by the Heat, which an agitation of Winds can easily buoy up, so long as they meet not with more Exhalations, which jussling together with their own force, are Contracted and Condens'd as before.

Quest. 2. What will the General Conflagration of the World produce?

Ans. The Extent of Natural Fire terminates in vitrification, as Chymists or Spagerick Artists have experienced in all terrene Bodies; but what this will produce, we can't easily determine, unless we know of what Nature the last Fire will be.

Quest. 3. Whether Nature produces such a Quadrupede as an Unicorn?

Ans. Yes, of several Species; Philostratus in the Life of Apollonius, speaks of an Ass in the Fens of Colchis, having one single Horn in his Forehead. Pliny says, 'tis like an Horse, and to be found in the Deserts of Ethiopia. Garsus ab Horto, says, 'tis an amphibious Animal, bred on Land near the Cape of Good Hope. Marcus Sberer, that there are whole Herds in the Arabian Deserts. Paulus Venetus, that there are of 'em in the Kingdom of Bosman almost as big as Elephants; with several others too tedious to repeat: but by the Character of their Shapes, I can read of none like what is painted in our Churches; those mentioned by Pliny in Ethiopia, are the nearest to it, only a shorter Neck and Mane.

Quest. 4. Why Copper yields a better price than Brass, Brass being made of Copper with much Labour and Art?

Ans. Copper is fitter to mix with more Mettals than Brass, and more durable; now a little Mixture of Copper with a great alloy of other cheap Ingredients, will make a great Quantity of Brass, which for that reason may be afforded Cheaper.

Quest. 5. Whether the Departed have any Knowledge of, or ever concern themselves with the affairs of their Friends in this Life?

Ans. The Platonists have made many bold Assertions, both concerning the State of the Soul before it came into the Body, as also after; but their Reasons are as strange as their Assertions. What Priviledges some Souls may enjoy in their separate state above others, is yet a Riddle, but there are some Instances of this Nature unaccountable. To mention one; Casar Baronius in his Annals, mentions an entire Friendship, betwixt one Michael Mercatus, and Marsilius Ficinus, and this Friendship was the stronger betwixt them, by reason of a mutual Agreement in their Studies, and an addit'edness to the Doctrins of Plato. It fell out, that these Two discoursing together (as they used) of the State of Man after Death, according to Plato's Opinions (there is extant a Learned Epistle of Marsilius, to Michael Mercatus upon the same subject,) but when their Disputation and Discourse was drawn out something long, they shut it up with this firm agreement, that whichever of them two should first depart out of this life, (if it might be) should ascertain the Survivor of the State of the other life, and whether the Soul be Immortal or not: this Agreement being made and mutually sworn unto, they departed. In a short time, it fell out, that while Michael Mercatus, was one Morning early at his Study, upon the sudden he heard the noise of an Horse upon the Gallop, and then stopping at his Door, withal he heard the Voice of Marsilius his Friend, crying to him, Oh Michael, Oh Michael, those things are true, they are true; Michael wondering to hear his Friends Voice, rose up, and opening the Casement, he saw the backside of him whom he had heard in White, and Galloping away upon a White Horse; he called after him, Marsilius, Marsilius, and followed him with his Eye, but he soon vanish'd out of sight. He amazed at this extraordinary accident, very solicitously enquired if any thing had happened to Marsilius, who then lived at Florence, where he had breath'd his last; and he found upon strict enquiry, that he died at

that very time wherein he was thus heard and seen by him. This with some other credible Instances, which have occur'd, argue, that either some departed Souls, have particular Commissions, in this Case, or that all of them have a Cognizance of our Affairs, agreeable to the Parable of Dives and Lazarus, and that of the Angels in Heaven, rejoicing at the Conversion of a Sinner. And it must be a truth, if Departed Souls and Angels come under the same predicament as to their Essence; and I don't yet know in what they differ.

Quest. 6. Whether every thing that nourishes an Animal, ought to have life?

Ans. As there are two Classes or Ranks in living Nature, viz. Animal and Vegetative; so ordinarily there are two distinct Nutritions: The Vegetative is fed by the Juice of the Earth, and the Animal by the Vegetative. But yet I can't see but there are besides these, some extraordinary sorts of Nutritions, or at least what is equivalent unto it, as Heat, Sleep, Fire, Water, &c. Nay, 'tis reported in the Siege of Sancerre, that they did eat Bread made of Slate; all which things can be very hardly rank'd amongst those that have Life, and yet must be granted to be Nutritions.

Quest. 7. Which is the best Sect of Philosophers?

Ans. Our allotted limits won't suffer us to be particular in Recitals, and Comparison of one with another, whose very Names would more than fill up our little room: We are of Josephus his Opinion, that the antientest and best Philosophy, and from which the Great Plato and Pythagoras borrowed theirs, was that of the Hebrews called Cabbala, which they divided into Names (or Schemot) and things (Sephiroth.) Josephus argues thus, all other Philosophers have had their Sects, but this always remain'd the same, and would lose its Name, if it were not transmitted from Father to Son in its Integrity. Yet in Commending the Jewish Cabbala in general terms, we despise not what is good in the rest. The Moral of the Industrious Bee is applicable in this Case, viz. Cull what we find best; That of the Stoicks is a Majestical Philosophy; that of Aristotle, Honourable; that of the Scepticks, Easie; and that of the Academicks, Safe.

Quest. 8. Whence comes the word Cuckoldry, and whether is it in all Cases so Infamous as is generally esteem'd?

Ans. Possibly it may come from the word Cuckow, which Bird never Hatches for herself, but having suck'd the Eggs of another Birds Nest, she lays one of her own, which the mistaken Bird Hatches and Feeds, not knowing but 'tis her own. But as to the Infamy of Cuckoldry, I think the World strangely abused, by having such scornful abject Sentiments of the Injured's Case; God nor Nature ever required Impossibilities from us; a vicious Action ought to be only imputed to the Author, and so ought the shame and dishonour which follows it; if we expect such Sentences as we give now, at the Day of Judgment, we shall be deceived; he only that consents and is Pimp to his own Cuckoldry, is really Infamous and Base. But besides, 'tis not that Dishonour as is usually thought, because not so esteemed universally. It has been the custom of some Nations, to let their Prince lie with their Wives on the Marriage Night, and was so in some parts of this Kingdom not many Ages since. The Romans were Honourable, and yet Pompey, Casar, Augustus, Lucullus, Cato, and others, had this fate, but not its Infamy and Scandal.

Quest. 9. Who are the most happy in this World, Wise Men or Fools?

Ans. Much may be said of either, but the manner very different: If the Fool be the happier, the World's a very desirable place, there being such a great tribe of happy Men in't. Parties concern'd, were never thought fit Judges; but here's a new president, a Case where every one must be both Judge and Party, not only of the way of arguing, but of the matter argued. However if possible, we will lay down a Rule of Justice; that state of the Case which neither Wise nor Fool can confute, must certainly be the truth: therefore supposing all for once to take the Fools part to answer this.—The Supream Being is essential Happiness; those therefore that act the liket

to him, are consequently happiest. There's but one right line, and infinite crooked ones; one Wisdom, but Follies innumerable; one real Goodness, but diverse appearances of it; and but one best way to every thing, and to judge of every thing, to wit, Reason or Understanding: Here is only the Paradox, the Fools happiness consists in a privation of Grief, and the happiness of a Wise Man, in the possession of Good; which being a little consider'd, the result of this next Question will answer the first, viz. Whether would be more Miserable, a Wise man that wanted his Good, or the Fool that had a sense of his Grief? In this reverse the Wise man would be more miserable, because he that wants his Happiness, wants every thing; but he that has a sense of Grief, may have a sense of Happiness. Now this reverse making a Wise man miserable, the Direct (or contrary to the reverse) must necessarily make him happy; viz. his possession of Good, is preferable to the Fools privation of Grief.

Quest. 10. Whether Origen was to be censur'd or praised for his voluntary Castration?

Ans. The Learned make Three sorts of Eunuchs, the Natural, the Factitious, and the Voluntary; agreeable to our Saviours Division in the Gospel, viz. that some are born so, some made so by Men, and others make themselves so for the Kingdom of Heaven; of this last sort was Origen, who as the Fathers say, being troubled with St. Paul's Thorn in the Flesh, and considering the case of Candace the Ethiopian Eunuch, the first Gentile called to the light of the Gospel, and for other reasons dealt so severely with himself. He did very ill, if we consider the physical end of Nature, the Sixth Command, and the lawful Remedies that God had prescribed for Incontinency; but if we consider his great Courage and Zeal, an irreconcilable hatred of Vice, though in himself, and what is yet more, and understanding that Passage literally of making himself an Eunuch for the Kingdom of Heavens sake, (as some have that of plucking out the Eye, &c.) and not mystically, as a voluntary renouncing that Pleasure, which whatever is sensible, is so much inclin'd to: These things considered, we must with St. Jerome rather admire than blame the Action.

Quest 11. How can we suppose so many Beasts lived in the Ark, and upon what they lived, and to what Place went their Dung, and why did they not Devour one another?

Ans. Apelles the Marstonist believed the Ark by Moses's Dimensions, could not hold Four Elephants; and on the contrary, Celsus believed that the Ark was a Vessel so large, that it could not be made in any time, by Noah and his Family. The Ark according to Scripture, contained 45000 Square Cubits, divided into Three Stories or Floors in Height; the height of which Rooms would admit Perches for Fowls, being 10 Cubits high. Gesner, Pliny, and other Naturalists, will have but Forty kinds of Creatures, (Fishes excepted.) that were originally Created, and all the rest to be Mongrel Creatures, got betwixt Two of different Species; although if we allow 12 Square Cubits to every pair of Beasts, the Ark would contain 1250 pair, upon one Floor. As for their Food, no doubt but he that took care for saving their Lives, ordered Provisions for their Subsistence during the Flood, as also Conveniences in the Ark, for exonerating their Dung. Fuller in his Holy State, reports upon the overflowing of Severn, Dogs, Foxes, Hares, Cats, Rats, Mice, &c. swam for their Lives, and agreed together while their Danger lasted, and when that was over, they return'd to their Nature again. In New England they take up Wild Colts out of the Woods, and ship them for a few Leagues to tame them; so that if there were such things as Grates, &c. that the Savage Creatures in Noah's Ark could see the Waters, there would be no need of a Miracle to keep them from Devouring one another.

Quest. 12. How comes a Cane and a Tobacco-pipe to emit Fire?

Ans. From the same reason as a Flint and Steel, a Horseshoe and a Stone; nay I have known a Man to strike Fire on his Teeth with a Knife, though some things are better prepared than others: The Reason for all is, All Bodies are Porous, and therefore have Air in them; now Two Bodies struck together, compressing the outward Pores, the Airy Particles contained in the Pores, are by the violence of the motion emitted and rarified into Fire: For there is no such thing as actual Fire either in Flint or Steel: But more fully of this in our ensuing System.

Quest. 13. Why do Scotch-men hate Swines Flesh?

Ans. Nations eat by Custom, and for Natural and Civil Causes; Tartars eat Horse Flesh, the Arabians Camels: in some parts of America they eat Serpents: But as to the Scotch not eating Swines Flesh, 'tis supposed for this reason, Scotland as History informs us, has had as many Jews in it, as any place in Europe, and therefore the Scotch might probably borrow that Custom of them, who under the Law were forbidden eating Swines Flesh, as unclean.

Quest. 14. Why Spring-Water, is Hot in Winter, and Cold in Summer?

Ans. 'Tis a vulgar error, grounded upon a want of consideration of the Change of our Bodies, according to the Season; a Hot Hand put into Cold Water, is more sensibly affected, than a Cold Hand put into Cold Water: But that Springs are hotter in Winter than other Waters, is evident, and the Reason is, other Waters are exposed to the Cold and open Air; but Springs running through the Bowels of the Earth, (oftentimes very deep,) are preserved from the power of Cold. Hence it is, that in the Winter, Fish betake themselves to the Deepest Waters, where they are farthest, and consequently freest from the extremity of Cold.

Quest. 15. Why is Sound, being no substance, but only a patible Quality, conveyed by the Wind?

Ans. A Sound may be heard under Water, but much more dull and weak than in the Air; now Water must be the Vehicle of Conveyance here, and not Wind, for there is not Wind in Water, but what is imprison'd in round Bubbles, and is by some other intervening Body denied its Mounting up. But if Water which is a heavy thick Body, can Convey a Sound, and Air can do the same in a more brisk and lively manner; no doubt but the Element of Fire cannot want that Quality in a manner, yet far more active than either of them. But the manner of Conveyance is the Question. Thus then, a Sound is produced by a Collision or striking together of two Bodies, which stroke at the same time makes a Compression and Agitation of the Air; now the Air being the Receptacle and Vehicle of a Sound, unless the Air moves, the Sound cannot; but the Air being Compress'd (as before) by the violence of the Stroke, it takes the Sound along with it, which is not equally Audible Circularly; but as the Air is driven one way more than another, the Sound is also heard farther one way than another.

Quest. 16. Whether the least particle of matter is infinitely divisible?

Ans. Yes, if you can find Eyes strong enough always to discern the last Subdivision, and Instruments fine enough for such Sub-divisions; also if both this strong Eye and fine Instrument will last for ever, for infinite Divisions, and infinite time, (or Eternity if you please to call it so) are inseparable. 16 Prop. 3. Eucl. Each will tell you something more of this nature, if you are Mathematically inclin'd.

Quest. 17. Who was Cain's Wife?

Ans. His first Wife must be his own Sister, unless we allow Preadamitism; which we cannot subscribe to, since Eve is called the Mother of all Living, Gen 3.20. and Adam the first Man, 1 Cor. 15. 45. See Quest. 1. Numb. 9.

Quest. 18. Which is the best Fortified Castle in Europe?

Ans. Edenborough perhaps, and naturally stronger than any in the whole World. But to give a positive Answer, the Querist, must tarry a long time, a Mans whole life being too little to spend in the search, and possibly that which is best Fortified when a Man begins to travail, may be laid in Ruins when he returns to give his Answer.

Quest. 19. What is the reason that a straight Stick being put into the Water, it appears Crooked?

Ans. The reason of the Deceit, is a looking through Two Elements or Bodies, upon one Object; 'tis so in a Looking-glass, whose superficies admits an unevenness near the Edges, as in great Glafs where your Face, Nose, &c. appear double. After this manner the Ear is also deceived, where the Sound comes through Two Bodies, I mean the Air its proper Vehicle, and some intervening Building, which meeting with the Sound coming toward us in a right Line, diverts its Course, and makes it come another way; whereby the Steeple (if we are in a strange Place,) is judged by us to be in some other place than really it is. Just so are all the rest of the Senses deceived, where the Object represented is not immediate, and by a single Conveyance: 'Tis so plain, it would be needless to give an Instance in all of them.

The Athenian Mercury.

Quest. 1. **W**Hether a Person unbaptized, is capable of Knighthood?

Ans. If the Proponent had subjoin'd another Question, viz. Of what use is the preceding Question, or what is design'd by it? his last had been sufficiently confoundative.—However we will not deny him one affirmative Precedent as foreign as his meaning; the Romans had Three Orders of Knighthood without Eap-tism, viz. Senatorius. Equestris & Plebeius.

Quest. 2. Whether it be true, that Storks are never found but in Common-wealths? whether there were never any in England but in Oliver Cromwells Days? and if any be found, into what Country do they retire during the Winter?

Ans. For the first part of the Question, we answer it in the Negative, for these Reasons:

1. The Stork is mention'd frequently and familiarly in the Holy Scriptures, written under the Jewish Government when 'twas a Monarchy. Now 'tis not likely that Instances and Illustrations should be taken from a Creature that was not known amongst them. Moses gives Laws concerning them, and they build there in the Mount of Aman, a branch of Libanus to this day, as Bellonius tells us.

2. 'Twas common among the Romans under their Emperors, and mention'd in some Verses cited by Petronius Arbitr. 'Tis true, she's call'd Peregrina, a Stranger, but she's also call'd Hospita, a Guest, according to her Nature, which is to come and go agen, as do all those Season Birds. St. Ambrose also mentions it, and tells us the Romans call'd it, *Aviis pia*, the Pious Bird, on account of the known care it takes of its Parents when old: and People use not to give Names to things they're not acquainted with. 'Tis besides mention'd as a usual Dish at the Roman Feasts; by Cornelius Nepos, and Pliny.

3. But yet more clearly: There were of them in Thes-saly and Egypt, both Monarchies, for which we have the Testimony of Plutar in *Isside*, and Solinus in *Thessalia*, and that they were anciently worship'd in both those places for the same Reason, namely devouring the numerous Serpents which breed in those Countries.

4. They are now frequent in the Turkish Empire, being the only one forbidden to be eaten in the Alcoran of all Wars Fowl. For which the Mahometans give several wise Reasons: one because he eats Serpents, the other because he moves his Wings in Flying, like a Bird of Prey; we our selves may add a Third Reason more probable than both, why that cunning Impostor should forbid it, namely, because it devours Frogs, as the Fable tells us, and Bellonius de *Aegypto*: Now Frogs are by the Alcoran reckon'd among the Five Sacred Animals which they are forbidden to kill, because they praise God, and sprinkled Abraham's Tomb with Water. *Vid. plur. apud L.L. Bochart. Hieroz. lib. 2.*

I think we have prov'd the first Supposition a mistake: Whether they were never in England, but in Oliver Crom-well's time, or whether here then, we confess our Ignorance; but if here then, I mean after his Establishment; the poor Birds were extremely mistaken, and found an Usurpation in seeking a Commonwealth.

As to what Countries they retire into, we may answer of them as of the other *Aves migratoriae*, or Season Birds. Some have pleasantly enough thought they go to the Moon, or some of those distant Bodies; though most others shorten their Journey a little, and only send them to warmer Climates. But for the precise Place or Region, Pliny tells us, *adhuc incertum est*, 'tis not yet discovered.

St. Ambros tells us, they go toward the East, (*circa orientem locis incertis*.) Isidorus comes nearer, and tells us, they betake themselves to Asia; and Solinus says the same, describing besides, the very Place and Field where they light, and tear those to pieces which arrive last of the Company. Let any who would be further satisfied, read Gajper Heldelines ingenious Panegyrick on this Bird.

Quest. 3. Why in England are so many mark'd with the Small Pox; and the Women generally more than

the Men, contrary to what we see in other parts of Europe.

Ans. The same Reason may be given for both these Observations; namely the Fairness of the English, and Thinness and Clearness of their Skins, and so proportionably of the Women, wherein are more easily made deep and lasting Scars and Impressions, than in darker Complexions or thicker Skins; or if not actually so, will at least appear so at a distance to the Beholders.

Quest. 4. An Author writes that a certain Man being asleep, a Mouse went into his Body, and was, after it had remained there some time, vomited up alive. Is this likely, or is it not more probable 'twould have gnaw'd his Entrails to pieces?

Ans. We ought to have known the Authors Name, that we might have made some guess at the credibility of the Story: Not that it appears utterly impossible; for we have an Instance (I think 'tis in the *Transactions of the Royal Society*.) of a Maid who Vomited up certain Creatures like Frogs and Newts, after 'twas guess'd they had been a long time in her Stomach. Nor was there any necessity of his gnawing the Entrails of the Man, unless he himself were so poor and hungry, that he had nothing within for him to feed upon.

Quest. 5. The Temple of Solomon being one of the most Beautiful Edifices ever known, how came not the Heathens to reckon it among the Seven Wonders of the World?

Ans. The Heathens had a particular hatred for the Jews, as we find in Tacitus and other Historians, being so far from doing them Justice, that they write the most notorious and ridiculous Lies concerning them. And being both so enraged against them for worshipping the true God, when they were all, or most of them Idolaters; and besides, being on the other side, all of them esteemed as cursed, and enemies to God and themselves by the Jews, who were a People by themselves, and distinct from all the World: No wonder, I say, if for these Reasons the Pagan Writers took no care to register those Things which were remarkable to the Jewish Nation.

Quest. 6. Whether the true Reason of Ovid's Banishment were ever known?

Ans. If it be not, I think it may be by any who will but take the pains to look into his *Whining Elegies*.

From whence I am thus far of the same Mind with Mr. Dryden, that his having seen something more than ordinary in Augustus's Gardens, was partly the Reason thereof: For thus in his *Tristib. Eleg. 1. lib. 2. ad Augustum*,

*Cur aliquid vidi, cur noxia lumina feci,
Cur imprudenti cognita culpa mihi est?*

And again a little lower,

Inscius Aetæon vidit sine veste Dianam.

But however, it appears from the same work, that either his Poetry was really one Cause of his Banishment, or which I rather believe, pretended as such by Augustus, to cover the true Reason; since Debauching manners was not such a heinous Crime in his Reign. And we have others who writ much more lewdly than he; See the forequoted *Elegy*.

Carmina fecerunt ut me maresq; notaret. — Casur, &c.

Quest. 7. There's a certain Jesuit, who makes a parallel between Homer and Virgil, sometimes preferring one, sometimes the other; though he seems to give the advantage to Virgil, contrary to the Sentiments of the Antients, — your Sense thereupon. — The same Jesuit concludes, he had rather wish to be Homer than Virgil, but had rather have compos'd the *Aeacids* than the *Iliads* or *Odysses*. How does this agree?

Ans.

The Athenian Mercury.

Quest. 1. **W**hy Rats, Toads, Ravens, Screech-Owls, &c. are Ominous; and how come they to foreknow fatal Events?

Ans. If the Querist had said unlucky instead of ominous, he might easily have met with satisfaction. A Rat is so, because he destroys many a good *Cheshire Cheese*, and makes dreadful Ravages in a flourishing *Bitch of Bacon*. A Toad is unlucky, because it poisons. As for Ravens and Screech Owls, they are just as unlucky as Cats, when about their *Courtship*, because they make an ugly Noise which disturbs the *Neighbourhood*. The Instinct of Rats leaving an old Ship, is because they cannot be dry in it, and an old House, because perhaps they want *Viduals*. A Raven is much such a Prophet as our *Conjurers* or *Almanack-makers*, foretelling things after they are come to pass: They follow great Armies, as *Vultures*, not as foreboding Battle, but for the Dead Men, Dogs, Horses, &c. which (especially in a *March*) must daily be left behind them. For the foolish Observations made on their Croaking before Death, &c. though we'll not positively assert there is never any thing in that, or Stories of the like nature; yet this we safely may, that the most of it is pure Chance, Fancy, Superstition and Humour, and has no ground in the World besides foolish Tradition, or a sickly Imagination.

Quest. 2. How is a natural Defect in the Parent, communicated to the Child; by the Particles of the Semen or otherwise?

Ans. Fancy may have a great share here, as well as in the former Cases, and the Defect of the Father be so strongly fixed on the Mothers Mind, as to impress it on the Child. Natural defect seems an unphilosophical Term, for all Defects are monstrous, and as such unnatural. Accidental Defects indeed there may be, and we find daily are, but if this proceeds from the Male Parent, by the Particles of the Semen, such Defects are only in Quality, not Quantity; as Consumptions and other Diseases, may be easily propagated, because the Semen being elaborated from the Blood, and both corrupted, that corruption must be conveyed to whatever is thence composed. But this is nothing as to Quantity; nor does a Lame Man beget a Lame, or a Blind a Blind, unless accidentally. Stuttering Parents, have, it's true, had Children troubled with the same Defect; but this we look upon rather to proceed from Imitation, than any other cause.

Quest. 3. Whether the case of the Suspended Clergy for refusing the Oaths to King William and Queen Mary, is not as hard, as the turning out the Fellows of Magdalen College, 1687?

Ans. We think not, for these Reasons, one was against Law, the other not. One was done by the worst of Men, by a pretended Commission, without any legal Power, for the introducing Popery, and the Persons concerned incapacitated for any other Employment. The other by the venerable Authority of King, Lords and Commons, for the Security of the Government, (which must be weak indeed to suffer such to enjoy publick Emoluments under its Protection, who absolutely disown it,) and strengthening the Interest both of Church and State, by putting at least as good and more wise Men in their rooms, while they may still by an Indulgence, never before any where practised in the like Instance, Preach, be Chaplains, Lecturers; and several of them to contribute actually to this day.

Quest. 4. Whether a Man may defend himself against whoever attempts to Kill him?

Ans. Yes, if 'tis a private Person, who makes such an Attempt; for I have certainly as good a Right (and much better,) to defend my Life, as another has to assault it. Nay, if a Prince or a Father, we think the same Argument holds, as to meer Self-Defence, though the thing has much more of Difficulty, supposing it were impossible: to Defend a Mans self, without Offending, perhaps killing the Unjust Assailant; though even in that case, if the Publick Good, and the Safety and Happiness of Millions depended on his Life, a Man might deserve to be rank'd among those Heroes, who devoted themselves for their Country, could he arise to that

height of Gallantry, rather to lose his own Life, than injure the others.

Quest. 5. Whether the Law of Nations was not violated in the Person of Mary Queen of Scots, who found a Prison where she sought Protection, notwithstanding Queen Elizabeth assured her of all manner of kind Offices?

Ans. Though she found more than a Prison, I mean a Scaffold, and though the Assertion of some Persons in the ensuing Reign, and either the mistaken Pity, or Malice of some Authors, in that and succeeding Ages would so persuade us; yet we are of the same Opinion with the Reverend Bishops of that Age, the prudent Council of the Queen, and all who loved England, that all the hardships that Princess endured, (whose Memory those are the greatest Enemies to, who keep it from Oblivion,) were not only politic and necessary, but highly Just and Lawful. She came hither for Protection, because she could fly no where else; she was not content with that Protection, but most ungratefully Conspired against the Throne and Life of that Blessed Princess who gave it her, and this under her own Hand, which even Causin himself in her Life, though a Jesuit, has not the Front to deny. By this she forfeited her Protection, and justly incurred the Punishment she afterwards underwent.

Quest. 6. Who was the French King's Father, and whether he was born with Teeth; and if so, the Cause thereof?

Ans. The first part of the Question perhaps will never be resolved till the Day of Judgment. The Protestants indeed fought stoutly to prove him the Legitimate Son of Lewis the Thirteenth; and it may be, their Swords were the strongest part of his Title, for which he has since very well Rewarded them. However, in all probability, it could not be that weak Prince that was his real Father; his aversion to Women, and the Reasons of it too, being sufficiently known to the World. But whether the Gentleman who has been mentioned in some Prints, Mr. Le-Grand were the real Father of his Namesake, we can learn little from publick Invektives; for if really so, it can't be imagined but a thing of that Nature would have been managed too deep for the Day, by that cunning Politician who contrived it.

Of his being born with Teeth, see the Bassumpier's Letter, as quoted in the First Volume of the new Observer, as well as of the Judgment then by him made thereof: And indeed if we admit any thing of Omens, one would be apt by the event to believe it here, and that Nature itself had marked him out for a Beast of Prey as soon as ever he came into the World.

Quest. 7. How a Man shall know himself? This Question was formerly mentioned, Numb. 3. But on the Gentlemans repeated Instances, and sober and ingenious Propositions of his Ignorance, in this Grand Question, we resume it here, and for direction to him and others, give these following short Rules.

Ans. 1. Know your Creator, and that's one of the best ways to know your self: Almost all Knowledge is acquired by Comparison. After his Image you are made; see then, if you'd know your self, whether you are degenerated, or really like your great Original.

2. Know other Men; see their Faults and Virtues, apply them, and you may thence easily judge of your own.

3. Know your Enemies, and if possible, what they think or say of you: Believe it, this is a much surer way than to consult your Friends, and you'll hear much more from the first than last. And these are the best Directions we can give.

Quest. 8. Is Melancholy Natural or Accidental?

Ans. 'Tis evidently both, as appears from common Experience and our former discourse of the Causes thereof.

Quest. 9. Would not England be happy, if they wanted both Papists and Jacobites?

Ans. Too happy; but ten to one they'd quickly find work among themselves to make them otherwise.

Quest.

Quest. 10. *What Methods would be most proper to reconcile our Differences?*

Answer. Either Forty Thousand French landed in England, or King William's returning in triumph Conqueror of France; or else, which might be sooner done than either, though I doubt will prove harder than both, all Parties at Home growing more Wise and more Humble.

Quest. 11. *What Distraction is, and whether it can be ever Pleasant?*

Answer. *Distraction* or *Madness* is the height of *Melancholy*; and what that is, you may look back and see. It may be accidentally pleasant even to those who feel it, who are sometimes taken with *Passions of Laughter* as well as Grief.

Quest. 12. *Whether Satyrs or Sermons have been more successful towards Reforming Mens Manners?*

Answer. Some *Sermons* are *Satyrs* (which we could easily point to,) and some *Satyrs* are *Sermons*, for example, *Horace's*. We'll not be so uncharitable to say both much alike, because the World is incorrigible, and minds neither; but taking them as they are commonly distinguish'd, I desire one Instance of a Man *Lampoon'd* out of *Vice*, though we have some few of those who have been *Preach'd* out on't. At least, I dare be bold to say, our *English* way of *Satyr* will hardly ever do't, since 'tis for the most part like our *Fighting*, downright and bloody, and that generally pleases most, which calls most *hard Names*, which may enrage a Man, and make him look about for suitable *Returns*. It will I say, make him *angry*, but I am mistaken if it ever makes him better.

Quest. 13. *Whether Essence be really distinguished from Existence?*

Answer. If by really, be meant *ut res & res*, it cannot be so for every thing having its *Essence* and *Existence*, if those were distinguished after that manner of distinction, both of them must have still a distinct *Essence* and *Existence* of their own, and so on, *ad infinitum*. Nor can we see Reason to grant they should be so much as distinguished, *ut Res. & modus Rei*; seeing *Existence* seems to be of the *Essence* of every thing, since a thing in power is really nothing; and if *Essence* be that, by which a thing is what it is, *Existence* appears to be supposed and implied therein.

Quest. 14. *Whether there be not an Incommensurable, and therefore in some respect an infinite Power in Lines, when 'tis proved by 47 Prop. Euclid, that in a plain Triangle, the Square of the Hypothenufa, or greater side subtending the right Angle, is in power equal to the Square of the Two other Sides, but not to be expressed by Numbers, unless every side does consist of a Square Number?*

Answer. If the Gentleman please to distinguish in what Book of *Euclid*, and whether he means of an *Infinite Power*, a *Zenonical* or a *Mathematical* one, we shall be better able to give him an Answer; but that his *Distinction* may be regular, let him consider the use of the 16th Prop. of the Third Book of *Eucl.*

Quest. 15. *What is the reason that sometimes before Rainy Weather, Marble and other Stones have (as it were) a Dew upon them?*

Answer. All Bodies are naturally porous, and therefore receptive of Air, whose Nature is to penetrate and fill up *Vacuities*, where the more purer Element of Fire has not already taken Possession. And as the Nature of Air is to penetrate, so 'tis also to Circulate as Water does, only being finer it moves faster. This premised, it follows, that in or before *Rainy Weather*, the Air being thick with *Vapours* and *Exhalations* in its Circulation, it cannot penetrate a *Pillar*, *Marble Stone*, &c. before it puts off its more gross and aqueous particles, which it leaves behind upon the *Pillars*, in the nature of *Drops* or *Tears*. I remember an Instance that in the late *King James's Chappel*, in the middle of the last great *Frost*, in a numerous Concourse of People, the Air was so condensed with their Breath, that it had the *Effects* above mentioned upon the *Pillars*, (as I am very credibly informed by a Gentleman that was there at that time.) Now in *Frosts* every little *Naturalist* can tell you, that both the *Water* and *Air* is raised, and that all *Liquors* grow clear sooner in such time than in any other, which with what is above mentioned, plainly infers the truth of the preceding Hypothesis.

Quest. 16. *Why a Vessel with Oars, Sails, and full Wind, and setting out with the Tide at the Buoy in the Nore, can't be so soon at Billingsgate by Four Hours as the Tide?*

Answer. If the Querist be concerned in any *Employ* that way, it will be some satisfaction to his *Curiosity*, if he

puts a small Cork into the Water, cut in the shape of an Half-penny, and try whether he can keep Pace with that, at the Buoy of the Nore, also another in the mid-way, and another near *Billingsgate*; and after this trial, perhaps he may conclude with me, that when the Tide is turned at the Buoy in the Nore, the *Reflux* is driven on by the *Revolving Ocean* with such a vehemence at the beginning, (because there are so little Obstacles and Banks to hinder it) that 'tis impossible to overtake it again; though when the *Reflux* comes to be limited and obstructed by a *Narrower Channel*, the force is spent, and you may Sail a great deal faster than the *Current* for several of the last Miles.

Quest. 17. *What is the Reason that some sort of Rotten Wood will shine in the Dark, and what sort that is? I have often seen it, but could never understand the Reason, therefore I desire to be satisfied.*

Answer. All *Light* that is borrowed, as the *Moon*, *Stars*, and such as is nourished by matter, as *Fire*, *Candles*, &c. are reflective, and afford some *Emanations* and *Rays*; but this (as also the *Glow worm*;) yields no light at all, or any brightness so as to discern any other Object by them; therefore their *light* or *brightness* is not from without or borrowed. If so, it must be a natural brightness which is accidental, as *Colours* are to *Flowers*, diversified only in this, these are not discernable but by a real *Light*, and those are not discernable but in the privation of *Light*: This *Rotten Wood* is only the brightest and whitest sort of old *Ash*, very common and easy to be got.

Quest. 18. *What is the Reason that when Two Viols are tuned in Unison, one of them being touch'd, the other will answer, though at a distance?*

Answer. This is a noble and great proof of the sweet *Composure* and *Harmonious Order* of the *Creation*; and 'tis but a more pure sort of *Sympathizing* that is found in all the *Creatures*, when those of the same *Species* flock together.

Indeed, the reason of this *Musical Sympathy* is something puzzling, and more admired than understood by some of our great *Musick Masters*. But 'tis thus effected: 'Tis *Air* that is the proper *Vehicle* and *Conveyance* of *Sounds*; and accordingly, as the *Air* is driven with greater or lesser violence, it affects all *Objects* that it meets with. A *Cittern* perhaps is by its make, as much accommodated for the reception of *Sounds*, as any other *Instrument*, therefore we'll consider the *Effects* of a *repercussive Air* upon that: An *Ordinary Noise* will beat the *Air* every way, and that which meets with these *Strings*, will move 'em all into a distinguishable *Audibility*, proportionable to the *firmness* or *smallness* of the *Voice*, this is universally granted by such as have made the Experiment. Now since this *Voice* in what *Key* or *Note* soever it's delivered, does effect the sounding of so many *Notes* at once, and that these *Notes* are proportionable to a greater or lesser *Agitation* of the *Air*; then the efficient Cause, is the *Motion* of the *Air*, and not the *Unison*, as is generally thought: Though we cannot deny the *Sympathy* to be more effective, than in different *Keys*. As is evident by a piece of *Paper* which will violently tremble upon a *String* that is an *Unison* when it lies almost still upon other *Keys*, and all by the same agitation of *Air*.

Quest. 19. *Whether did Lucretia, Codrus, Plato, &c. do well or ill in the act of Suicide? or whether Suicide in any case is lawful?*

Answer. Nature has implanted a *General Instinct* of self preservation in every individual *Creature*, and we find not an Instance in one, that has voluntarily chose a *Non existence*, though under the greatest *Misery* and *Torture* besides *Man*. *Man* that acknowledges a *Creator*, cannot at the same time deny a *tenure* of his *Life*, which to dispose of before the *Donor* demands it, is contradictory to his dependence; *Lucretia* unhappily evinced her wrong'd Chastity by Murdering her self; for if she was not consenting to *Tarquin's Crime*, why did she pollute her Hands with the blood of an *Innocent*? I mean her self. 'Tis unreasonable for me to suffer for a fault another would have Committed. *Punishments* and *Offences* justly terminate in the same Person. *Cato* was either a good or ill Man; if a good Man, he wrong'd his *Country*, by depriving it of what *Service* he might have done it; if an ill Man, he impeach'd the prerogative of *Justice*, in making himself his own *Witness*, *Judge* and *Executioner*. A *Brave Soldier* won't quit his Post without his *Commanders* leave; *Fortitude* abides *Miseries*, but *Cowardize* sneaks to Death to shun them. I remember something of *Seneca* to this effect, viz. A *Wise Man* fortifies himself by Reason, and a *Fool* by Despair.

The Athenian Mercury.

Quest. 1. **W**Hether a Man ought to neglect his Children by a first Wife, to please a Second, when nothing else will do it?

Ans. That Wife is not worth pleasing, that stands upon such wicked unreasonable Terms. I ought not to do a certain ill action, in expectation of an uncertain good coming on't.

Quest. 2. Whether there ever was such a thing as Change of Sexes?

Ans. We are not without several Affirmative Instances; I will only recite Two, which are Authentick. *Parvus*, lib. 4. ch. 5. Some years since (saith *Parvus*) when I was in the retinue of Charles the Ninth at *Viriac* in France, there was shewed me a Man called *Germanus Garnierus*, by some *Germanus Maria*; he was of an Indifferent Stature, a Square Habit of Body, with a thick and red Beard. He was taken for a Virgin unto the 15th Year of his Age; at which time, running after the Hogs, he kept (which had gotten into the Corn,) and leaping over a Ditch with great Violence, it happened that the Membranes being broke, the hidden Evidences of a Man suddenly descended, and discovered themselves, not without Pain; returning to her Cottage with Tears, she complained to her Mother that her Bowels fell out; at which Spectacle, her Mother astonished, consulting with the Physicians and Doctors, was informed that her Daughter was become a Man; the whole matter therefore being represented to the Cardinal of *Lenuncurium*, he called an Assembly, where she received the Name and Habit of a Man.

Osher, in his Annals, in *An. Mundi*, 3858. says, in *Abbas*, a City of Arabia, there was a certain Woman called *Herafis*, she was the Daughter of one *Diophantus* a Macedonian, and begotten by him of an Arabian Woman; she was Married to one *Samates*, after which she changed her Sex, and became a Man, taking upon her her Fathers Name *Diophantus*.

I shall add one other of the other Sexes Change; *Schenk*. p. 503. And *Donat*. *ibidem* p. 298. tells of a Boy at *Beneventum*, who suddenly became a Girl, and hath it in these Words,

Nec satis antiquum quod Campano in Benevento, Tenus Epheborum Virgo repente fuit.

Thus Englished,

At Benevent (nor is it long ago,) A Youngster did into a Virgin grow.

Quest. 3. What is the reason of Marking, Longing, and Swounding at a Cat, &c?

Ans. *Plutarch de sera Numinis Vind.* says *Chal.* The resemblance of the Natural Properties or Corporal Marks of some Parents are continued in their Families for many descents; yea, and sometimes not appearing in the Second and Third Generation, do nevertheless shew themselves in the Fourth or Fifth; whereof he brings an Example of one in his time called *Pytho*, who being descended of the *Spartiate* the Founders of *Thebes*; and being the last of that Race, was born with the Figure of a *Lance* upon his Body, which had been in former Ages a natural mark of that Family, and discontinued in them for many Years. I have mentioned this Instance, to shew the power of the Vegetative Soul, on Hereditary Productions amongst Rational Creatures; and it's also true amongst the Animal, who have as great a part of the Vegetative Soul, as the Rational have. We want not Instances of Imagination acting beyond its Subject; as *Estriges* and *Tortoisés* are said to hatch their Eggs with their Eyes, and that *Hens Hatch Chickens* of the Colour of such *Chicks* as are laid before them, whilst they are sitting. So some People fall sick, and recover again by *Fancy*. In Generation, the Spirits of all the parts of the Body accure to the place where the Seed is received, there to form the Characters of the Places from whence they flow; so the Mothers Spirits keep the same Course towards the Embryo, and when she touches her self in the strength of that Imagination, the Spirits run thither from the Brain, and fix

the Figure upon the Analogous part of the fetus. As to Longing, which Physicians call *Pica*, or an unreasonable Appetite or Longing for Coals, Ashes, Pitch, Clay, &c. is caused by the suppression and stagnation of the Menfes in the Uterine Vessels, from whence ensues a *Cochexia* or an ill Habit of Body, and a deprivation of the Faculties, which affects the parts with an unnatural disposition not to be qualified without such unaccountable or fantastick Diet. As to sounding at the sight of a Cat, &c. it proceeds chiefly from the same Cause as Marking; for the rational Soul is not at all concern'd in the Action, because it is against Reason, but 'tis the Operation of the Sensitive Soul: We shant fly to the old subterfuge of Hereditariness, since the first of the Family had some other cause. Thus then, as Plants, &c. are bent and turned into any shape or figure, which they never divest when they are Trees; so the prejudice of Education by Nurses who are used to threaten the Infant with *Bugbears*, *Lions*, *Cats*, &c. may impress such a resentment and fear, as age can never get off; if a Cat had been the only Object of this habitual terror, we might have supposed those *Ephuviums* and *Glavings* which are proper to that Species, might be the Efficient Cause. But we have Instances of other Creatures that emit no such *Ephuviums*, &c.

Quest. 4. Whether Coffee and Tobacco are not prejudicial to the Seminal Vertues, especially in the Female Sex?

Ans. Coffee (as all Bitters) is Stomachick; Tobacco a Masticatory; both Moderately taken, are beneficial, and discharge the redundant Serocities by the Salival Glands: But however Coffee to excess, is very prejudicial to the Seminal Vertue; for I knew a Gentlewoman that drank much Coffee, and her Children were imperfect, weak and ill-shap'd, nature by the aforementioned excess, as Physicians believed, being thereby too much weakened for a perfect formation.

Quest. 5. Why a Horse with a round Fundament emits a square Excrement?

Ans. The Cells of the Colon form the faces into Oblong Cakes, and protrude them into the Rectum, from whence they are exonerated by *Sphincter ani*, which does not form them in the Extrusion, the Orifice being big enough to exonerate several of them at once. They are formed quadrangularly in the Rectum, by Protrension and Compression upon one another, as any other round or oblong Substances which are soft would be, if they were thrust together: But yet some of them are not Square on all sides, from this Reason, they being discharged several of them at once, through a round Fundament, the whole Lump is round, the extremity and outward parts of it receiving their form agreeable to the thing forming, when at the same time the middle parts must needs be Square, from the Reason above.—A Wide Purse will admit several sorts of Coin at the same time.

Quest. 6. By what Mechanism Nutrition is regularly ordered, and how by the Stomachs heat, it is effected into Chyle?

Ans. Mastication, Deglusion, Extension and Corrugation of the Ventricle, are Successive Motions, partly by the pondus of the aliment, partly by the Tone of the Tunicles, in order to Concoction. The Pylorus constringes not so completely as the superior Orifice. The Colon and other Circumambient Viscera contribute to the Heat to digest the aliment macerated with the Saliva in Mastication, whose Saline Particles (with the Saline and Acid particles of the Esculents and Potulents) mix together; which assisted by the power of the Ventricle it self, is disposed to Chylify the Mass, and a Fermentacious power accrues, rendring it more fluid, and giving it a more white or Creamy form, called Chyle. The Spirituous and fine Particles first free themselves, and are transnitted into the more lax pylorus, and are intruded into the Intestines, where by the mixture of Bile and Pancreatick Juice, it obtains a new fermentative Power and Separation. Those parts of the Aliment unchylified, remain (for that which is first Eaten, is not first Chylified,) as Fat Meats, &c. which clog the fermentarious force, and therefore lye heavy, and dispose to Vomiting; although the power of ferment is more sharp and dissolvent in some than others

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The Chyle from the Intestines is propell'd into the *Lacteals*, thence to the *Ductus Chyliferus* or *Lymphaticus*, and distributes to some *Glands*; and so conveys the Chyle and *Lympha* into the *Subclavian Vein* (where it mixes and gives new life to the Blood,) so to the Heart (the Vital Pump,) and thence into the *Arteries* for Nourishment; and what surplussage remains, returns again by the Veins and *Lymphaticks* to the Heart for a new Circulation. Thus it is *transmuted, transmitted* and *Circulated* by several Vessels into the form of *Chyle, Lympha, Venous,* and *Arterious Blood, Milk, Sperm, Saliva, Serum, Pancreatick Juice,* &c. and thus each part has its proper Juice and Nourishment, and the most Volatile and Spirituous *Particles* supply the *Animal Spirits* and *Nervous Juice*.

Quest. 7. Why Chickens hatch'd in Ovens, want Rumps?

Ans. The Question ought not to be in general Terms, for all Chickens hatch'd in Ovens don't want Rumps: This manner of Hatching is a very great Trade in Egypt, particularly in *Grand Cairo*, and the *Levant*; and 'tis very common, that they want sometimes a *Rump, Wing* or *Leg*. The Reason for all, can be nothing else but the unevenness of that Heat by which they are hatch'd; a Hen affords an equal Temperament of Heat because *Natural*, but 'tis almost impossible an *Artificial Heat* should have the same Effect, being not always equally supplied, or at least not so placed, but that some part should by reason of too much Heat impregnate sooner than another, or should sooner cool than another, and consequently not so soon perfect some parts as it does others.

Quest. 8. What's the reason of Motion to Urine in the Water, more than out of that Element.

Ans. Swimming or other Motion or Labour in the Water would cause a perspiration of *Air, Steams* and *Sweat*, through the Pores, as well as Motion or Labour upon the Land; but that Element being Cold, and all Coldness naturally binding up and closing the Pores, the perspiration is hindered; so that whatever Nature would eject after its usual Method, is hindered by the closeness of the Pores, and *Steams* inwardly discharging by *Urine* instead of *Sweat*.

Quest. 9. Whether there be such a Bird as a Phoenix, and why but one in the World, and where that is?

Ans. The Antients say, this Bird lives many Ages, according to *Aelian* 500 Years, after which time it repairs to *Heliopolis* in Egypt, and builds its Nest (or rather Funeral Pile) of *Aromatick Wood*, which by reason of its high Situation, is fired by the Sunbeams with the *Phoenix* in it, and out of her Ashes another immediately arises; this Young one no sooner attains its just bigness, (which is equal to that of an Eagle, having its Head crested with diverse Colours, the Neck Gold Colour, the rest of the Feathers Purple, saving that the Tail, is mix'd of Scarlet and Sky Colour,) but it prepares it self to pay its last Duties to the Reliques of its *Deceased Parent*, which it lays upon its Back, and carries them into *Arabia*, placing them upon an *Altar* dedicated to the Sun, (for 'tis a Bird of the Sun,) after which, it flies up towards Heaven, feeding upon *Dew*, and the *Fumes* of *Incense* and *Anomum*, and instead of Drink, makes use of the *Vapours* which arise from the Sea; abhorring all kinds of *Grain* and *Food* common to other Birds. 'Tis said, the first was seen under *Sesostris* and *Amasis* Kings of Egypt; next under *Prolemy*, who reigned the Third of the *Macedonians*: *Orius Apollo* in his *Hieroglyphicks*, mentions it, as do *Mamilius, Pliny, Ovid, Athenaus, Albertus Magnus, Tacitus* and *Belonius*; the last of which, confounds it with the Bird called *Manucodrasus*. But the Impossibility of the Existence of such a Bird is evident; for according to *Lucretius*, no single Animal can Generate. Nor is any thing more abhorred by Nature than a Voluntary Death: Nor can any thing be more contrary to the Generation of Animals, than *Ashes* which are dry; *Driness* being altogether opposite to *Life*, and to the Corruption which is antecedent to every Generation. So that it must necessarily be a *Fiction*, and only a *Speech* by way of *Comparison*, or by which the Antients would signify something rare and singular in its Species; according to another much of the same Nature, *Rara Avis in Terris, nigroque simillima Cigno*. All Authors that have spoke of it, have borrowed from *Pliny*, who affirms almost any thing, as *Herodotus* saw almost every thing however strange and unheard of.

Quest. 10. What kind of Matter our Bodies shall have in the other Life?

Ans. 'Tis in the power of *Microscopes* to represent a Hair glittering and curious beyond Expression; much more can a real Infinite Power effectively make it so: Matter is all one to the Maker. We have some light of

our Resurrection, by the first Fruits of it, our Saviour, who with that very same Body he was Crucified, rose again, and descended into Heaven; but was changed before he got there, it being not a receptacle for *Common Flesh and Blood*; the Appearance our Bodies will have there will be shining and Bright, as may be gathered by *Moses* his Face shining when he had seen the *Glory of God*, as also the manner of *Moses, Enoch* and *Elias* their Appearance to our Saviour in his *Transfiguration*; the Description that *St. John* gives of our Saviour in the *Revelations*, with many more Places in Sacred Writ: But to express in our Definitions of this matter, 'tis impossible, since all revealed, are only such Terms as are adapted, to express whatever appears most glorious and dazzling here, not being yet capable to entertain greater manifestations, and such as we shall really be fitted for hereafter.

Quest. 11. Whence arises the Difference of Colours in Flowers?

Ans. 'Tis very pleasant and diverting to observe the difference of Colours throughout all the *Regions* of the *Vegetable Kingdom*; the *Roots* being almost all *White*, the *Trunks* generally *Green*, and the *Flowers* almost infinitely variegated. 'Tis the Reason of that curious Diversity, we are at present to enquire and it must undoubtedly depend on the *Principles* of which they are Composed: Now all *Chymists* know the first seat of Colours lies in the *Sulphur*, from whose different degrees of *Maturity* arises the difference of Colours. The native Colour is a *Golden*, the next a bright flaming *Yellow*, which may be accounted the first Declension on the one side from its *Original* and *Primitive* Perfection, as the *Red* or *Ruby* is the collateral Degree in the Opposite. The first arises from the Temper of the Δ by the admission of it with an

Aqueous, the other with an *Igneous Matter*, or rather an Alteration in the Texture and Configuration, arising from its too great Adustion, whence all Colours are nothing else but the sundry mixture of the *Tinging Sulphurs*. Now whenever a Plant arrives at the maturity of Flowering, its *Sulphur* is in perfection, which by its various mixture with the *Specifick Juice*, is conveyed through its proper ducts into the *Sucicity* of the Plant, where by the fineness and tenuity of the Vessels, its exposed to the kind and benign warmth of the Sun, whence the matter attenuated and sublimed, is yet further concocted, till at last it receives its ultimate perfection after full Digestion. In *Poppies* and other Plants of that kind, the *Sulphur* is more adust and fetid, whence they are heavy and stupify. In *Cariations*, &c. it more approaches to a *benign* and *Balsamick* Quality by one degree of Heat, whence they are friendly and amicable in the highest Degree to our Natures. This is general; those who would enquire as to the particular Colours of Flowers, *The Marvail of Peru*, &c. must not expect it in a thing of this nature, but may consult *Mr. Boyle* of Colours, where they'll come nearest an entire satisfaction.

Quest. 12. How does Antimony emit a Virtue, and not abate of its Quantity?

Ans. We have Thousands of Instances more in Bodies which must continually emit Virtues; nor can we give any rational account of those Virtues, but as inhering in *Particles*, which convey them hither and thither without any sensible Diminution of the Substance. The most famous is in *Loadstones*, which 'twere to be wish'd might be tryed with some exquisite *Microscopes, Lewentrovers*, or others, whether there could be any irradiation discovered in their acting on the *Steel*. This we think certain, that matter can't act upon matter, but by matter; nor can this be done without continual expence, though in the cases mentioned, by *Particles* so fine, that we can't sensibly perceive their Operation; though we do not much doubt, but if frequently used, it might in process of time abate of its Weight or Power.

Quest. 13. Whether he that Swears Allegiance to the present Government, and does not believe it to be de Jure, is not an Hypocrite?

Ans. An *Hypocrite* is in the common acceptation of the word, one who does only personate an *Honest Man*, who carries two Faces under one Hood, thinking one thing and acting another. Now whoever he be that thinks in his Heart he may not de Jure or lawfully swear Allegiance to their present Majesties, *King William* and *Queen Mary*, and yet actually does it, none can better deserve the name of an *Hypocrite*; as does he that Swears to them as de Jure King and Queen, if he really believes they are otherwise.

The Athenian Mercury.

Quest. 1. **W**hy Old Age is generally desired?
Ans. 'Tis not so much Old Age, as Longer Life, we desire; and therefore chuse the Inconveniencs of one, only for the Good of the other.

Quest. 2. Whether Dr. Sherlock be Dean of St. Paul's, de Facto or de Jure?

Ans. Both. As their Majesties are King and Queen; nor does the Dr. any where in his Famous Book affirm the contrary.

Quest. 3. Was the use of Wine unknown to the Antidiluvian World?

Ans. We see no Reason to believe it was; *Ars longa, vita brevis*, passes for an undeniable Maxim in our World; but it held not in that, where their extraordinary longevity gave them such great advantages, both for the accidental invention, and rational improvements of all useful Knowledge. Now the Life of Man, and his natural Happiness being one of the chiefest things all provide for, 'tis very probable they would take all the care possible to make it run as easy as they could, especially when they were given over to such a general Sensuality, that they minded nothing beyond it; but the whole Earth was corrupt before God. Nor is it so easy to be imagined, how the whole World could be so entirely debauch'd without letting Wine come in for a share in't; especially Wine being a thing so easily invented, and almost dropping of its own accord out of the Grape.

Further, that 'twas in use before the Deluge, seems rather favoured than denied in the case of Noah, Gen. 9. 20, 21. Noah began to be an Husbandman, and he planted a Vineyard; and he drank of the Wine, and was Drunken. Some would, to excuse the Patriarch, have us believe he was unacquainted with the use and nature of Wine, it being newly invented, and so unwittingly drank to Inexcusable. But there's no need of this, though a good Man, he was but a Man; and as such might be guilty of an Infirmary, as Lot was afterwards: of one of a much fouler Nature. Noah, 'tis said, began (after the Flood) to be an Husbandman, and planted a Vineyard; from which Place we may as well argue, he invented Husbandry, which we know was as old as the Fall; God saying then to Adam, *Thou shalt till the Ground from whence thou wert taken.*

Quest. 4. Whether the Lives of the Patriarchs were really as long as we generally think 'em, and whether we are to reckon their Ages by Solar or Lunar Years?

Ans. That they were much longer in the first Ages than since, Experience and Holy Writ teaches us, from the gradual decrease of their Years till Jacob's or perhaps David's time, near which they have since stood, Threescore and Ten, or Fourscore being the Age of an Old Man now, as 'twas then. Profane Authors also have not omitted to remark it;

Terra malos Homines nunc educat atque pufillos.

Says one of them, denoting their Degeneracy. That we are to reckon the Lives of the Antidiluvians by Solar and not Lunar Years, appears to a Demonstration, both from this Observation already made, and from the Impossibility of fixing the Period where the supposed account should be first chang'd from Lunar to Solar, which else would be very ridiculous. For Moses when he went to deliver Israel, must be but Six Years Old: Jacob when an old Man, and about Seventy Children and Grand-children, at his going in before Pharaoh, but Ten Years Old. And some of the Antidiluvian Patriarchs, particularly Mahaleel and Enoch, little more than Five Years old each, and but Children themselves when they begat Sons and Daughters; as will easily appear to any who will be at the pains to divide the number of their Years by 12, which will very near reduce the Solar into the Lunar. On this Head may be well enough introduced a pretty Observation some have made on the Ages of the Patriarchs, that those lived longest, who married latest: Jared who lived an 162 Years before he begat Enoch, reaching in all to 962; and Methuselah, who lived 187 Years before he begat Lamech,

not dying till he was 959. This observation we own pleasant, but not Solid, both because the Patriarchs might be Married some Years before they had Children, and because (which is the surer Reason) Lamech lived 182 Years ere he begat Noah, and yet dyed at 777. One thing more ere we dismiss this entertaining Subject; though Methuselah lived most Years of all the Patriarchs, yet we can't properly call him the Oldest Man amongst them: For granting Adam created in the fullness of Strength and Vegete Manhood, which all allow, the lowest time of which we must place in those Ages about 60, and adding to this his 930 Years, which he actually lived, we may reckon him 990 when he died; at which rate, he was 21 Years older than Methuselah.

Quest. 5. Whether we may suppose the People before the Flood, exceeded those after; as much in Stature and strength as in Longevity?

Ans. If the Giants and Mighty Men spoken of in the Sixth of Genesis, are to be understood in the Common Sense which the words seem to bear, it may appear probable, that the generality of Men were not such before the Flood, for they seem to be excepted from the rest of the World. There were Giants in the Earth in those Days, about the Birth of Noah, and also after that; suppose near or in the Flood, their Race being destroyed by it, unless in any accidental Monstrous Instances, which afterwards happened. This is observable, that we read of no Giants after the Flood but among the posterity of Cursed Cham, Goliath, and the rest of the Philistines coming from Mizraim, and the Anakims from Canaan, Gen. 10.

Quest. 6. Are there any such Creatures as Pigmies?

Ans. Just as much as Satyrs, both of them being only of the Monkey-kind, some greater, as Drills and other Creatures discovered in the Woods of Africa and Asia, near the Cape, and in other Places; of which see the Figures in Ogilby, and other Writers; some less, not above two Foot high, whose Skeleton pretty well resembles a Mans; and some of them are shewn as such to those who understand no better.

Not that we'd be thought to deny that there are Men exceeding little (pardon the Solecism) and yet exact and perfectly form'd, as are some of the Seraglio Dwarfs, and such as we have formerly had common enough in the Court of England; though now as much out of Fashion, as Fools and Fardingals. But what we affirm is this, That there is no such determinate distinct Nation, nor ever was, in Being; nor are they any where to be found, unless among the Severians and Severinghi, or in the same Latitude with Pliny's People of No-Mouths, who lived only by the smell of Fruits and Flowers.

Quest. 7. What was the World made of?

Ans. Pre-existent matter: The Judicious Reader may perhaps start at the first appearance of so strange a notion; but we doubt not he'll be of another Mind, as soon as we have explained the Terms, and in what Sense we take both the World and pre-existent matter. By World, we mean the orderly frame of visible things; by pre-existing matter, we mean a Chaos, when the Earth was without form, and void; or as Cuid calls it, *Rudis, indigestaque Moles*. In the beginning, God created the Heaven and the Earth. This Heaven must be the highest of all, the Seat of the Blessed, because not the Visible Heaven we behold; the Seat of the Sun and Moon, and Stars, since we read of this Firmament, or rather Expanse some time after Created. Then comes the Earth, such a Mass as is described, without Beauty, without Order; and therefore could not, while it continued such, be properly stiled *κοσμος*, *Mundus*, or the World, but may well enough be considered as pre-existent matter, in respect of what 'twas afterwards. Any other pre-existent matter we deny, and know 'tis impossible to prove it, and absurd to attempt it. If such matter, it must be Eternal, which either makes two Eternals, or matter it self to be God, both of which suppositions are purest Nonsense. Again, the step out of such Disorder into so regular and lovely a Frame, seems little less, perhaps is really greater, than out of not Being at all, into actual Being. 'Twas God who produced this change, as the Querist supposes; asking what the World was made of? which implies it made not it self: Nor will we thank him

him for such a grace, for it is impossible for meer matter properly or of it self, to act or produce any rational Operation.

Quest. 2. *Whether the Pentateuch were written by Moses?*

Answer. There's more depends on this Question, than appears at first sight; *Spinoza*, *Mr. Hobs* and others of the same Religion, not daring publickly to set themselves against the Authority of the Scriptures, for fear of having their Tongues Bored, or their Cheeks Branded, have gone a more cunning way to work, denying their Antiquity, in order to lessen their Authority, as indeed they would go a fair length towards both, could they once persuade us that these Five Books were composed long after *Moses* his time, as well as those which follow them long after the matters contained therein were really transacted. However by their leaves we must take the Affirmative in this great Question, and in order to establish the Truth, shall first produce what proof we have for our own Opinion, then answer their Objections against it; and lastly examin their contrary Hypothesis, and prove the falshood and absurdity thereof.

We prove then, that these Five Books were really written by *Moses*; 1st. From the Universal Traditional Testimony both of Jews, Christians and Heathens, much more than we have for *Homer's*, *Pindar's*, *Virgil's*, *Confucius's* Works, which from a single, narrow, national Tradition, we so firmly believe to be theirs whose Names they bear, that a Man would deserve no other Answer but Laughter who affirm'd the contrary. The Jews and Christians none will dispute us: The Antient, very antient Heathens affirm as much. *Orpheus* himself, or if not he, one allowedly very antient, mentions him, his Works, his very Name, as clearly as it could be expressed in Greek, (*Ὀσφορηνος*), and that as a Lawgiver, (*ὁσ νόμος*), and quotes out of him the same things we now find in the Writings which bear his Name.

But we have infinitely a more sure word of Prophecy, and are able to demonstrate in this case, as well as several others, that those who believe *Hobs*, must deny our Saviour; for 'tis he who expressly and frequently appeals to the Books of *Moses*, the Canon being long before that time fixed as 'tis now, as our Adversaries own. *They have Moses and the Prophets*, says our Saviour; no, they have not *Moses*, says *Mr. Hobs*, only a parcel of Law and History drawn up in his Name by no Body knows who: *Utrum horum?* And had but *Dives* read the *Leviathan*, though he was not so happy to be born when the World was enlightened with so profound an Oracle, he might easily have rejoyn'd upon *Abraham*, and still pressed for some more extraordinary Arguments to convert his Brethren, those he had produced not being authentick, nor sufficient for that purpose. Again, in another place, what did *Moses* command, why was this asked, if not unanswerable? So *St. Luke* 24. 27. Beginning at *Moses* and all the Prophets; and to add no more, *St. Mark* 12. 26. *Have ye not read in the Book of Moses, how in the Bush God spake unto him;* whereas according to those Gentlemen, they might have answered, No, they had never read it in the Book of *Moses*, only in that of *Ezra*. Further, we are able to prove Three of those Books at least quoted as his. *Exodus* is called the Book of *Moses* in the place just mentioned; and again in *Heb.* 9. 19. *Leviticus* is said to be the Writing of *Moses*, *Rom.* 10. 5. *Deuteronomy* in the 7th of the *Acts* and the 27, or what is equivalent, *Texts* are taken from thence, whereof *Moses* is affirmed to be the Author.

Their Objections against this Hypothesis, are the several Passages as they fancy in these Writings, which agree not to the time of *Moses*; the chief are these following. *Gen.* 12. 7. *And the Canaanite and the Perrizzite dwelled then in the Land;* whence they'd argue, they dwelt not there now, when this was written; and therefore the Book of *Genesis* composed after the *Canaanites* were expelled. Of the same Nature is that Expression unto this Day, (though this rather belongs to the succeeding Books, *Joshua*, *Judges*, &c. being rarely if ever found in the Pentateuch.) For, say they, were not the time wherein those things were transacted long past'd, it were not proper for the Historian to say things continued in such or such a State, till this day. Another Argument is *Moses* his speaking of himself as a third Person, commending, discommending, &c. which they think he'd not have done had he wrote himself. Another, the naming of Places, particularly *Dan*, which was not so called till many Years, nay Ages after. Another, the Death of *Moses* being described in the last Chapter; and lastly, the coherence and connexion between those Books, and the succeeding, as far as *Ezra*. And thus we have endeavour-

ed fairly to represent the strength of their Objections, whereunto we give these following, and we hope satisfactory Answers.

And first, should we grant that the High Priests or Scribes in every Age, having the keeping of the Sacred Canon, made what literal or verbal Additions or Alterations they thought fit, as directed by the Spirit of God, to render them more plain and intelligible to the Church, for whose use they were written: This would without more ado clear all the Controversy. But we think there's no need of making use of this general Shield, while we are able to put by every particular Stroke which has been made at the Antiquity of these Books. The first is the *Canaanite and the Perrizzite were then in the Land;* whence they'd argue, they were not so at the Writing the History; but we deny that to be a fair way of reasoning: That Particle *then* relating not always to time present, but sometimes to the time past, and that as properly as the other.

Thus we may well enough say, supposing in the time of *William Rufus*, the *Normans* were then in the Land, referring to their not having been so before, or of such or such a Year before past'd; supposing one had lived in 65. the Plague was then in the City, not at all affirming it not there when we spoke it. Now we find good reason for this Expression, the *Canaanite was then in the Land.* *Gen.* 12. 8. because of what follows, *The Lord said, unto thy Seed will I give this Land;* it being a Commendation of the Faith of *Abraham*, that he believed what was promised when so little likelihood thereof. Again *Chap.* 13. ver. 7. *There was a Strife between Abraham's and Lot's Herdmen, and the Canaanite dwelled then in the Land.* The Inconvenience and Scandal of their Strife being insinuated, when they were among such ill Neighbours; for which Reason too, *Abraham* might urge concord between them, and says, *Let there be no Strife, for we are Brethren?*

The Second Expression, *Unto this Day*, signifies an undetermined space of time, more or less, and may as well and as fairly be apply'd to a short time as a long one. Thus 'tis said of *Rahab* the Harlot, *She her self, not her Family, she dwelleth in Israel unto this day,* *Josh.* 6. 25. which therefore could, not be long after the time wherein the thing happened.

As for *Moses* his speaking of himself, in the Third Person, so does *St. John*, and many other Writers, nothing being more common. As for his Commending, Dispraising himself, &c. it argues the authority, simplicity and impartiality of his Writings. As for his naming Places as they were long after called, we may without violence affirm it a prophetic Prolepsis; for why mayn't Names of Places, as well as Things be spoken of by Prophecy, to make the thing prophesied more unquestionable when it begins to be fulfilled? as *Cyrus* and others. For the addition of a few Lines at the latter end of *Deuteronomy*, giving an account of his Death, that indeed might be added by succeeding Governors, *Joshua* or *Eleezer*, as a Postscript, though the rest all his own Writing.

But then they argue from the Connexion and Coherence between the different Books, both these Five, and the succeeding, that they were all the work of one Hand; which leads to the examining their Hypothesis, which they advance instead of the old one, namely, that after the Destruction of the Temple, all the Copies of the Holy Books were burnt; when, says the *Apocrypha*, *Esdra*s or *Ezra*, by the strength of Memory recovered them again word for word; say these Men, he out of all the Sacred Books composed what we have now, giving the first Five the name of *Moses's*, to gain them the higher Authority, and adding the rest as he thought fit. But neither can this hold, because this Story of *Ezra* is all Apocryphal, and much more what they build upon it; because there were several Copies of these Books written out for the King, and probably too for the Levites and Expounders of the Law in their Cities and Synagogues: Because the Book of *Moses* is mentioned expressly, both in the *Chronicles*, *Ezra*, and *Nehemiah*. Because we find in the Writers after the Captivity, several Chaldee Words, and almost whole Chapters, but not so in the *Pentateuch*, &c. Because the *Samaritans* had, and still have the *Pentateuch*, though they had nothing to do with the Jews after their Captivity. Lastly, because the Ark of God is described in some of those Books, viz. 2 *Chron.* 5. 9. as then, when the Book was writ, continuing in the same posture it was when removed by *Solomon*: They drew out the States of the Ark, and there they are unto this day; but neither *Staves* nor *Ark*, as 'tis notoriously known, continued under the Second Temples. And as for the Connexions, they might be made as the Postscript of *Deut.* before mentioned.

The Athenian Mercury.

Quest. 1. **W**Hat was the Sin of Onan ; whether 'tis possible to be guilty of it now, &c ?

Answ. We shall rather chuse for obvious Reasons, to propose the Question in the following Terms, wherein any observing Man may find all his Doubts on this Subject, Modestly and fairly answered.

Wherein consists the moral Turpitude or natural Evil of the Pleasures of what some have called the Sixth Sense ?

The Reason of the Question is this, as has been excellently and closely discoursed between two Learned Men on this Subject ; Because *Abstracted* Acts of this Nature, as Lascivious Embraces, and others whereto the present Difficulty more immediately relates, seem to have no malice against God or our Neighbour ; the case of *Onan*, being, as 'tis acknowledged by all, different from that of single Men : I say, those Acts may be thought neither to injure our Neighbour, nor destroy Society, as Adultery and Fornication do. Wherein then consists their Natural Evil ? We answer, it consists in the same point that all other Evils do, namely, in Deviation from a Rule or Law, and that the Law of Nature, as well as the positive Laws of God.

Now that such *abstracted Acts* as these before mentioned, are contrary to the *Law of Nature*, is evident from this Reason : The End for which Nature has given this perception whereof we discourse, is for the propagation of Mankind ; which if employ'd for any other end, 'tis plainly *abused*, and therefore *unnatural*, if any thing is so. 'Tis besides forbidden in the 7th Commandment, which inhibits all manner of Unchastity ; and even the *Romans* abhorred it, as we may find in their Epigrammatists, who were far from being their Modestest Writers.

As to whatever of this nature, may be accidental or involuntary, both as to the Act and Causes of it, as Diet, &c. so far as 'tis involuntary, it cannot be reckoned Sinful : But if otherwise, no pretended Necessity can excuse in that any more than any other Sin.

Quest. 2. *How a Man may know when he is in the Covenant ?*

Answ. Are those Honest Persons who put this Question, Baptized or no ? Were their Parents Christians ? The promise of the Covenant is both to Good Men and to their Children. *Baptism* is the application of this promise, and Sign and Seal of this Covenant. 'Tis true they may break the Vow made therein, but how shall they know when 'tis renewed ? *Truth* it self informs us. A *Tree* is known by its Fruits. 'Tis a good *Tree*, not which bringeth forth all Good Fruit, which has not one corrupt production, but (*Denominatio sumitur a Majori,*)

the greater part of whose Fruit is meet for him by whom it was planted. In a word, we know no other sign of being in the Covenant, but Loving God ; and none for doing that, but keeping his Commandments.

Quest. 3. *In what Estate shall we appear at the Resurrection ? That wherein we died, or at perfect Manhood ?*

Answ. That which refers to the Kingdom of God in this World, may in this case be very properly applied to that in the other : There shall henceforth be no more an *Old Man*, neither an *Infant of Days*. It seems not proper to say we shall be raised at any Age, we mean such a *State* as we were in at such an Age, since undoubtedly we shall be endued with much more perfection, though 'tis probable, not clothed with so much matter as we now carry about with us.

Quest. 4. *Whether went the Bodies of the Saints which arose with our Saviour ?*

Answ. 'Tis very probable they attended their Deliverer into Paradise ; for it seems not likely that those first Fruits from the Grave, when so miraculously rescued from it, as a particular Trophy of his Resurrection, should ever be suffered to fall into its Power again.

Quest. 5. *What we are to think of the Salvation of Cain, Eli, Sampson, Uzzah, Solomon ?*

Answ. Of *Cain* we find no ground to hope, because he went out from the Presence of the Lord, the same with being *Excommunicate*, and for ought we know, lived and died so ; but because we are not certain of that, neither are we so of his Final State. For *Eli* there appears no reason to doubt of his Happiness ; for though he was guilty of weakness towards his Sons, yet in all other Instances of his Life, he express'd a remarkable Sincerity, Piety, and even in his Death, Love to Gods Church, even more than his own Family, the loss of the *Ark* striking him into a Fainting Fit, and the Good Old Man by the Fall, which this accidentally occasioned, losing his Life. For *Uzzah*, he died indeed in an act of Sin, though that but of Infirmity, yet lessened with a good Intention, which though it can't excuse, it much alters an action ; and perhaps too, he died more as an Example to others, than properly for his own demerits. For *Solomon*, a sacred Pen-man of so great a part of God's Word ; a Prophet, a Type of our Saviour, an illustrious Penitent ; We can't nor ever could imagine why the *Papists* deny him Salvation ; nor need we wonder they treat us no better. For *Sampson*, we think he died gloriously, in the discharge of his Duty, in the defence of his Country, in executing an Act of Justice on his own and Gods Enemies, he being

ing a Judge and a publick Person, and we doubt not is now happy in Glory.

Quest. 6. *Of what Degree or Nature is the Sin of Ielo de se?*

Ans. 'Tis the highest degree of Murther, the most desperate of all Sins, since the very action involves the Party into such unhappy Circumstances as *incapacitate him from Repentance*. After the Commillion of other Sins, I may live to repent, but after this, 'tis impossible to wish it undone, or to reverse the fatal Resolution. I cannot but admire what great Contemplations *Cato* could make his Book and his Sword together in cold Blood dispatch himself. *Let the whole world, (said he) fall into one Hand; let all the world compass me with his Legions by Land, his Armies at Sea, and his Guards at the Gates; yet will yet cut out his way, and with this Liberty was untainted even in the Civil Wars, he himself that Liberty which Fate denied his Country. Set upon the great Work then, and deliver thy self from the Clog of thy Humanity; Juba and Petreius have already done the Good Office one for the other by a generous Concurrence of Resolution and Fate: But Cato is above Example, and does as much scorn to ask his Death of any Man, as his Life.* This was a great action indeed, and so it was look'd upon by *Cesar*, who hearing *Cato* had killed himself, made this Reply, *I envy the Honour of his Death, since he denied me the Honour of giving him his Life.* Parallel to this, was that of *Calanus* the Indian Ambassador to the Roman Senate, who designing according to the Use and Custom of his own Country to sacrifice himself, disputed with the Senate about it, who used all the Arguments they could to dissuade him, but in vain; for having caused his Funeral Pile to be raised and kindled, he made his Oration, alledging, *how inconsistent it was with a Good Mans Principles to reserve a rotten decrepit Body for the Gods, and spend a vigorous one in the pursuit of Sense and little Actions; with other such Arguments, which when finished, he made ready, and threw himself into the Flames with this Expression, Thus I make my self Immortal.* Though I admire these great Instances of *Ielo de se*, I mention them not for Imitation, since upon serious inquisition in the *Laws of Nature*, we may find them very culpable, and inconsistent with *Morality*; much more if we compare them with the *Obligations of Christianity*, a Happiness they were deprived of: For they knew nothing more Sacred, than the Custom of Nations, or a Love of their Country.

Quest. 7. *Whether or no, we shall know our Friends in Heaven?*

Ans. The Affirmative is deducible from 1 Thes. 2. 19. *For what is our Hope, our Joy, our Crown of Rejoycing, are not even ye in the presence of our Lord Jesus Christ at his Coming?* which Text plainly infers, that the *Apostle* shall know and be known by those *Thessalonians* at the Coming of our Saviour, distinguishable from the rest of the Just, seeing

they particularly are to be the subject and matter of his rejoycing at that Day. *Adam* knew *Eve* in the state of Innocence, without any telling him who or what she was. Those Disciples that were with our Saviour at his *Transfiguration* upon the Mount, knew *Enoch*, *Moses* and *Elias*, without asking. There are several Texts very plain for it; not one of the *Primitive Fathers* that ever doubted it; and 'tis impossible it should be other wise, seeing Heaven is to be a place of Perfection; but to be limited in our knowledg, would argue Imperfection.

Quest. 8. *If the Ostrich digests Iron?*

Ans. We usually find this Bird pictur'd with a *Horshoe* in her Mouth, which practice no doubt has taken life from the Writings of *Johannes Logginus*, *Rhodiginus*, *Pliny*, *Aelian* and other Writers. But *Leo Africanus*, who lived where these Ostriches abound, says, *Surdum ac Simplex Animal*, &c. That 'tis a silly sort of a Bird, that Devours any thing that it finds; which agrees with those Experiments I have seen made on the Ostrich in *St. James's Park*, which would eat a Stick, a Glove, a Handkercher, Stones, Nails, or almost any thing else; but every little Naturalist will condemn that Opinion of an Ostrich's choomg Iron, &c. as its proper Food, as some believe, being not at all subject to Chiffication and Digestion by the power of Natural Heat; *Iron* may be corroded and the Scorious parts separated by an Acid and Vitriolous Humour proper to all Stomachs, much after the nature of *Aqua Fortis*. So we read of Persons who have swallowed Rings, Counters, Money, &c. with some Diminution when it has been excern'd: And with this agrees the Experiment of *Ulfisse Aldrovandus*, whose Words are these, *Ego ferri frusti devorare*, &c. I offered an Ostrich to swallow Pieces of Iron whilst I was at *Trent*, but yet they were excluded again undigested.

Quest. 9. *From what Cause proceeds the Shell which covers the Snail?*

Ans. From the same Cause that the Nails of a Mans finger proceeds, viz. from *Moulture*, which is also the Cause of Hair; and as a Mans Finger shapes the Nail growing out of it, so the Body of the Snail shapes the shell or horn which receives its Nourishment from that part or knot whereby tis fastned to the Snail.

Quest 10. *How came Monkeys first into the World?*

Ans. As *Man* did, by the power of God, being form'd by him out of the Dust of the Ground at the same time, with the rest of the Quadrupedes, on the Sixth Day of the Creation. That they are not produced, as some would persuade us, from any *Heterogeneous* or unnatural Mixtures, is plain from this unanswerable Reason; Nothing so produced ever generates any further, as we see in *Mules* and other *Monsters*, which are meer *Individuals*, the Providence of God preserving all things in that natural order in which he made them, and making it impossible to introduce any new Species into his Creation, though those Species numerously and beautifully varied; fixing besides a general Inclination in all Creatures to their own kind, though of never so seeming different a make, as in *Mustives*, *Lap Dogs*, *Gray-Hounds*, &c.

The Athenian Mercury.

Quest. 1. **W**Hether a Salamander is able to live in the Fire?

Ansiv. Picinus in his Hieroglyphicks, says, *Whereas 'tis commonly said, that a Salamander extinguisheth Fire, we have found by experience, that it is so far from quenching Hot Coals, that it dieth immediately therein.* Naturalists have observed, that Newts or Water-Lizards (especially if their Skins be pricked,) as also Frogs, Snails and such Creatures, &c. will endure the flame for a longer time than others will, by reason of an extraordinary Coldness which dissipates and scatters the flame for a little time; so there are several Unguents made by art to preserve from the power of fire for some time, and whereby a Man may handle or tread upon hot Iron, but not to continue so long without renewing their Unguent. The Royal Society mention an Experiment of a Salamander put into the fire, and there came from it a sort of a gelid moist humour, which resisted the power of the fire for a little time; but to say that it will always resist, or that it is its proper Element to live in, is against all Credible Authority and Experience.

Quest. 2. *If there were any men before Adam?*

Ansiv. Vide Numb. 9. Quest. 1.

Quest. 3. *Whether Jephtha really Sacrificed his Daughter or not?*

Ansiv. The Painter usually describes this Picture in the posture of Abraham Sacrificing his Son Isaac, but very improperly, both from the Text and other very good reasons; for 'tis observable that she went to deplore her virginity with her fellows, not her death: And alio that when Jephtha did unto her according to his Vow, it is immediately added, and she knew on Man: Also according to Tremelius, *Ibant filie Israelitarum ad consolandum cum filia Jephtha quatuor diebus quotannis.* The Daughters of Israel went to talk with the Daughter of Jephtha yearly four days in a year: From all which places 'tis more than highly probable, that this Offering was only a dedicating her unto the Lord, as is the Custom now of the Romish Church in the separation of Nuns, &c. Besides, at that time the Oblation of unclean Beasts, much more humane Sacrifices were forbidden by the Law of God. Further, whereas the Common Translation has *Erit Jehova & offerum illud holocaustum*; Tremelius renders it, *Erit, inquam, Jehova aut offerum illud holocaustum*, which takes away the difficulty, and fairly bids, that whatever comes out of my house will be either proper for a Sacrifice, or not; if proper, it shall be a Sacrifice; if not, as in the Case of my Daughter, *Jehova erit*, &c. she shall be dedicated to the Lord.

Quest. 4. *Whether if Lawyers shou'd erect an Office for an Ensurance of Estates, it wou'd not do well?*

Ansiv. The greater Corruption of Law, the greater the Interest and profit of the Lawyers. We may expect the Lawyers (*I mean the Common sort*) will push on a reformation of Law, when Usurers grow Charitable. There is no Convenience without its Inconvenience: But if the Parliament shou'd erect such an Office of Ensurance, perhaps it might not be so much to the Detriment of ill Men, as such Ensurance wou'd be to the benefit of both good and bad: It wou'd prevent the ruine of thousands who must abide the Exposition of Ambiguous Sentences, where Interest or Prejudice may add or diminish the Truth: The length of Expensive Law-suits, such circumventing Tricks in dealing, that we want Prebents for, and which the Law can neither reach nor remedy, with innumerable other Inconveniencies: But these are our *one private Thoughts*. If the Querist expects from our society Rules or Pointers of State, magisterial and decisive; We beg his pardon, and equally desire Correspondence with him and the Lawyers.

Quest. 5. *Whether the ancient Philosophers, upon supposition of living good lives, can be reasonably thought to be damned?*

Ansiv. No, there is no respect of persons with God; but in every Nation, he that feareth him and worketh righteousness, is accepted of him: There is a natural Religion written in every Mans heart, and those that are denied a greater Light than he judged according to that, *Rom. 2.* and *12, 14, 15.* 'Tis true indeed, the Apostle has said, *there is no other name given under heaven whereby we may be saved, but by the name of Jesus*: but it wou'd be a very narrow, uncharitable interpretation to limit salvation to the Letter: What (if so) must become of the Sons of believing parents, who are born deaf, and yet by Signs and Tokens are brought to a knowledge of their Duty, and of some one that died for 'em? 'Tis impossible to make 'em know it was Jesus, and yet not impossible they may be saved: Salvation by Christ is *Vertical*, and not *Nominal*; we may be saved by believing the second Person in the Trinity died for us; and the Heathens by believing there was a God, and in him essentially, tho' not personally, and so cou'd not miss the benefit of his redemption any more than the Patriarchs and the Prophets before his Incarnation.

Quest. 6. *An Hare is an Hundred Yards before a Dog, and the Dog runs 2¹/₂ faster than the Hare, Query how many Yards shall the Dog run before he overtakes her?*

Ansiv. See towards the latter end of Wingates Arithmetick for the manner of working this Question.

Quest. 7. *How comes it to pass, that a Bottle being stop'd with a strong big Cork, and let down into*

into the Sea such a Number of Fathoms that the Cork shall then be drawn and forc'd into the Bottle?

Ans. We know this to be matter of fact, and the reason of it may be sought long enough by those that have not consider'd the *internal Power* of each Element. First of all, this shews how deep the Element of Air may mingle with and penetrate into that of Water, to hinder Vacuities, and consequently we may make a proportionable estimate, how far the Element of Air may have some power in its operation in the Element of Fire above. 'Tis not only the nature of *animate* but *inanimate Bodies* (such as the Elements) to act as independently as they can; Nature abhors a *Vacuum*, and the Element of Water, so many Fathom from its superficies, is strong enough to act its part without being assisted with another Element. The Air in the Bottle descending so low, as that no more of its Element can come to its assistance, is assaulted by the innate power of the aqueous Element; wherefore contracting its self in the Bottle to resist that force, a Vacuity wou'd necessarily follow, which the Water striving to supply, bursts in the Cork, and banishes the little *Rebel Air* into its own Boundaries again.

Quest. 8. *What was the mark God set upon Cain?*

Ans. The *Rabbins* say that his Flesh was *crusted* and made invulnerable; and that *Lamech*, when he kill'd him, *wounded him in the Eye*. I know a Gentleman, whose misfortune it was to kill his Friend in a *Duel* (and honourably) according to that Notion. the World now has of Honour; and though upon his Tryal he came off with his *life*, yet the action made such an Impression upon his *Spirits*, that he carries a *visible mark of horror and disturbance in his Countenance to this day*; and such an one, that causes many thinking persons, that are strangers to him, to take a particular notice of him, when they meet him. One amongst the rest meeting him in my company, pull'd me by the Arm to take notice of him, and when he was past by, told me, that Gentleman has the Characters of *Cain* legibly written in his Face; I told my Friend he had unfortunately *kill'd a Man*; my Friend replid, he did not know it before I told him: I am perswaded that this was *Cain's Mark*.

Quest. 9. *Whether it's lawful for Parents to force their Children to the same way of Worship they themselves profess? And whether Children ought always to obey them?*

Ans. There's undoubtedly a difference in *Worshipp*s; there can be but one *best*, and *truest*; and therefore others must be comparatively *false* and *impious*, and consequently it must be a greater sin for a *Parent* to force a *Child* to a *false* worship, than a *true*: Howsoever, it must be acknowledged this does not in the least remove the *difficulty*, because *false* and *true* are equally *conducent*: they are in the *right*, and even an *Erroneous* conscience obliges, though not to use such methods as wou'd take

away all its own *excuse*; and besides, there's still as great *difference* between a *false* Religion and the various *Modes* of the true; as between *Children* in their *nonage*, and when grown up to *years of Discretion*. But supposing 'em in those circumstances, supposing the *Parents* of the *True Religion*, (as one such there must be) and supposing a *Child* inclined to a *false*, The *Parent* can't, we think, be granted to have more power than the *Magistrate*; now the *Magistrate's* power, who is *Custos utriusque Tabula*, the *Guardian*, or *Keeper of both Tables*, may reach to the prohibition of a *false Religion*; but in the *Judgment* of the most and best *Christians*, not to the *violent enforcement* of the *True*, a method our *Saviour* never used nor approv'd (he whipt ill men indeed out of the *Temple*, but never into't) nor is it fit a *Parent* to *humane nature*, or likely to produce any *effect*, but making *men Hypocrites*. On the other side, supposing the *Parent* of a *false Religion*, and the *Child* of the *True*, 'tis yet clearer that neither has he any power to accompany him to his own *false* worship, nor, when the *Child* is of *Age* and *Discretion* enough to *chuse* for himself, to bind him from embracing the *true*; nor is the *Child* at all obliged by his *Commands*, either on one side or the other, since, if *God Commands* one thing, and the *Parent*, nay the *King* another, 'tis an easy case whether of the two we ought to obey. Though in the mean time such *dissent* ought to be accompanied with the greatest *modesty* respect and *duty* imaginable to the *Parent*, that it might plainly appear 'twas *Conscience*, not *Stubbornness* or *Humour*, was the true reason thereof.

Quest. 11. *Whether the Soul of Man knoweth all things to come, but is hindered by the dulness of Bodily Organs?*

Ans. No: But rather than the *Proponent* should think we are *singular*, and have our own *Abridgments* and *Limitations* for the *Soul*, we'll allow it as great a *Privilege* as the *Angels* and *Fallen Spirits*, neither of which can properly be said to have any *Dull*, *Organous* or *Bodily Obstruction*, either in respect of their *knowing* or *acting*. Therefore we shall first consult the *Nature of Angels*, which we shall find in an *equal Class* with the *Spirits of the Just*, Luke 20. 36. And yet *Angels Knowledge* is short, both in respect of the *Mystery of Redemption*, and the *presence of things to come*; 1 *Pet.* 1. 12. *Mat.* 24. 36. From which last place, we may argue a *Majori*, that if those *Angels* who continue obedient, are defective in their *Knowledge*, then certainly the *Fallen Spirits* are *Ignorant* of things to come, unless some will prove that they found a greater *Knowledge* by their *Fall*, than *Adam* did by his, viz. his *Guilt* and *Nakedness*. But to be full, once for all, the *Prophet Isaiah*, C. 41. v. 23. arguing against pretended *Prophetic* Spirits, says, *show us things to come, and hereby we shall know that ye are Gods*; by which place 'tis easily gathered, that all the *Knowledge of Angels and Spirits*, is either such as they have in *Commissions* from *God Almighty*, or else such as they gather from *Scripture Prophecies* and *natural Observations of Second Causes*, of which last sort is the *Devils Knowledge*, and his *Angels*; to which may be added the *Correspondence* that *fraternity* keep amongst themselves by *speedy Errands*, whereby they have quicker advices than others, and all without any *Spirit of Prophecy*, or any *supernatural Knowledge* fix'd in these *Incorporeal Entities*; for from the last cited Text, *Prescience* is an *Incommunicable Attribute of God Almighty*, and that whereby he particularly distinguishes himself from such as would pretend a *foreknowledge* of what is not *revealed*, either immediately by himself, or the *natural Order of Causes and Effects*, which also are very often hindered.

The Athenian Mercury.

Quest. 1. **W**Hether it were the real Samuel, the Devil, or only a Confederate which appear'd to Saul at Endor?

Ans. Not a Confederate, for these Reasons, 1. We must suppose *Saul* and his Courtiers, as in the case of *Pharaoh*, *Num. 1. Vol. 2.* the most stupid of men, to be cheated so egregiously by an old Woman and a Knave behind the Curtain. But *Saul* appear'd sharp and apprehensive enough in other things, the case of *David*, &c. And Courtiers are the unfittest men in the World to be imposed on in things of that Nature.

2. Because we must suppose the old Woman and her Son (as some of the Witch-advocates tell us he was, though if true, must have it from the Devil, since neither God nor man say any thing of it) we say, we must suppose them not only foolish, but mad, when the King had before destroy'd all those who practise that Trade, to pretend falsely to it, both she and her Son; and when she knew he was the King, not knowing what Question he'd ask, to foretel him such Ill-fortune; when Cheats, as tis notoriously known, will tell little or nothing but good, which had it not come to pass, she was to expect the severest Treatment an offended, absolute, conquering Monarch, could inflict upon her.

3. Though they both wou'd; yet they cou'd, not carry on such a Cheat. Can Cheats Prophecy? Can they foretel the exact Event of a Battel; while yet in the dark Womb of future Contingencies, which some, tho' unjustly, deny to God himself? Can they know the Time, the Circumstances, the Slain? To morrow, Thou and thy Sons shall be with me. 'Tis all the greatest Absurdity imaginable. Nay, supposing for once, the old Crone, and this her new Son, such wonderful Politicians, as to know exactly the State of both Armies; supposing further, that they knew God had rejected *Saul*; yet from neither of these Circumstances cou'd they so much as rationally Guess, much less so exactly Foretel the Event. For the Armies, they could not be more unequally match'd than they had been formerly, when all but a few hundred ran away before the Battle; when not a Sword with those few left, besides with *Saul* and *Jonathan*; when *Jonathan* and his Armour-bearer alone discomfited the whole *Philistian Army*. For *Saul*, though God had indeed rejected him, and an evil Spirit was come upon him; yet he had some success afterwards in his Wars. He was actually present at the Battle when *Goliath* was killed, at which time *Saul* and all *Israel* were fighting against the *Philistines*, before and pursued 'em after: Besides, 1. *Sam. 23.*

when the *Philistines* had invaded the Land, he went against them; and that, not that we read of, with ill success. For, though tis probable enough Gods Sentence against *Saul* of rending the Kingdom from him, might be commonly known to the People; yet the time when it should be executed, is no where reveal'd, nor that he himself should come to an untimely end; which seems more particularly a punishment on him for his thus consulting the Witch, as we find expressly, 1 *Chron. 10. 13.* So *Saul* died for his Transgression, &c. and also for asking Counsel of one that had a Familiar Spirit.

This to prove, 'twas not a Confederacy: To which if we add, that *Saul* both saw and heard this Apparition, whatever it was, in the Form of *Samuel*, nay perceived that it was *Samuel*, viz. his likeness; we think that first Point, (for which we are most concerned) will be set in as good a Light as can be desired.

For the 2. Whether the real Soul of *Samuel*, or the Devil in his Shape? This we confess a greater difficulty; Learned Men being extremely divided therein. However, since tis necessary we embrace one Opinion, we rather adhere to the latter, that 'twas the Devil, not the real *Samuel*; and that for this, as appears to us, very cogent Reason. Because it seems very harsh to suppose, either that a wicked Witch should have such Power over the Holy Soul of *Samuel*, then at rest in *Abrahams Bosom*, as to drag it thence by her accursed Arts; or that God should send him from the place of Bliss on so sad an Errand, when the malicious Fiend, the destroying Angel, the Instrument of his Vengeance, the Tempter to Despair and Adversary of mankind was so ready, so proper a Messenger for such a business. The chief Arguments to the contrary are these, 1. The express repeated mention of *Samuel* through the whole Story. The Woman saw that it was *Samuel*, *Saul* perceived it was *Samuel*, *Samuel* said unto *Saul*: Besides the Apparition it self, v. 17. The Lord hath done as he spake by me. 'Tis acknowledg'd this is a weighty argument, and not easily answer'd. But this may be, we think, fairly said to't: That the Holy Penman here, ties not himself to strict Logical expressions; but describes things as they appear'd, or were taken to be in vulgar acceptance. Many Instances might be given from other places, take one in the very words, *Samuel* did, *Samuel* said; Whereas really, in strictness and exact propriety, even granting their Supposition that 'twas *Samuel's* Soul, it cou'd not however be real *Samuel*; The Soul being but part of
the

the Man, of whose Essence 'tis to be Body as well as Soul. But meerly because here was the likeness of his Body, or a Body of Air (for his own was buried at *Rama*-----Miles from *Endor*) he is called *Samuel*. This being granted, we see no ill consequences in advancing a step further, and asking, Why main't as well the appearance of *Samuel* be call'd *Samuel*, though it was not so, as the Soul of *Samuel* be called by that name, when neither cou'd that properly be said to be *Samuel*? For another Difficulty, the Devil's foretelling future Events, besides his shroud Guesses, It might be reveal'd to him, as we are sure 'twas in the case of *Job*. Thus have we endeavour'd to remove Objections, and shew Reasons why it was neither a Confederate, nor the real *Samuel*, but an illusive *Demon* which appear'd to *Saul* in the Shape, Dress, and form of that Holy Man.

Quest. 2. *Whether an Example without a Precept, be sufficient, for instituting one Ordinance and disannulling another? And whether the Example of the Apostles in meeting the first day of the week, be sufficient for changing the Sabbath?*

Ans. The Ordinances or Rites of the *Christian Religion*, are simple, and not many in number; some of them instituted by *Christ*, others by the *Apostles*, though both in a sense *Jure Divino*; some Temporary, others to continue to the end of the World. We think there can be no Instance given of any one Rite or Usage ordained or Instituted, as always and of necessity to be observed in the Church of God, but what has either our Saviours, or the *Apostles* Precept as well as Example to enforce and recommend it; and that the same is to be said of the disannulling any Rite or Usage which before those times obtained in the Church of God. But we also think that there is great difference between a Rite, and what we may call a mode of a Rite; and between disannulling a thing in particular or general. To explain and apply this to the present Question of the Change of the Sabbath; Time is but a Circumstance of Worship, as well as Place: It is generally held, and we think by all acknowledged, that some things enjoy'd in the Fourth Commandment, which fixed that time, were only *Judaical* and *Ceremonial*. The *Israelites* were not so much as to dress their *Victuals* on that day, but the day before, to Bake what they would Bake, and Seeth what they would Seeth. Most *Christians* further believe, that the appropriation of the Seventh Day out of the Seven, to be kept holy, was only settled in the Church by *Moses*, and think the particular Seventh day Ceremonial, though one in Seven Moral, for which Divines produce several very probable Texts, in the Old as well as in the new Testament. That among the rest, Let no Man judge you for Meats or Drinks, or for a New-Moon, or a Sabbath, (the Old Jewish Sabbath) Day. And if this Hypothesis be true, there is no need of a particular disannulling this Rite or Ordinance, as to that very

day, by our Saviour, or his *Apostles*; since it falls of its own accord, together with the rest of the *Jewish Oeconomy*, which being Typical only, was perfected in our Saviour, and clearly annulled by him and his *Apostles*. Then for the instituting anew, the First Day in its room, or rather changing it, which as has been said, is but altering the mode of an old Rite, not properly instituting a new one, for which we have both the *Apostles Example* and *Precept*, one of which would hardly be valid, as to a general and perpetual Observation thereof without the other. For their Example of meeting on the First day, meeting frequently on that Day, and meeting for the celebration of Religious Assemblies, the *Sabbatarians* will not deny it; but they deny any such Precept by them delivered to the Church of God. This we prove, both by the Records of the first Church Historians, and from the Universal Tradition of the Church in all Places and Ages. They disallow this way of Proof, tell us they have no usages in their Churches, but what are plain in Scripture, and omit none that are so. In Answer, neither does the last hold; for though they use *Unction* for the Sick, and perhaps the *dyaman* too, or *Charity Feasts*; yet they omit the *Kiss of Peace*, so common among the *antient Churches*. For the former, they have no manner of Warrant in the Holy Scripture, either for the *Baptizing Women*, or admitting them to the *Lords Supper*, but must here fly to that Universal Tradition, which in other things they condemn for their own Warrant and Excuse.

Quest. 3. *Whether the Punishments of Hell are Equal?*

Ans. Equal as to extent, though unequal as to their degrees; their extent or duration must be equal, because all Infinite, which admits of no *magis & minus*: And Infinite they must be, because of the Infiniteness of that Sin wherof they are the Punishment; which again receives a sort of Infiniteness from that Infinite Object, namely, *God himself*, who is thereby injured and offended. Nor can we here see that ill consequence which some great Men have fixed on this notion, namely, that it leads to *Stoicism*, and makes all Sins equal; seeing we can still find a sufficient difference both in Sin and Punishment. For as some Sins are in their own nature, though not with respect to the Object, more great and hainous than others; so there may be a more Intense Degree of Pain provided for them; we being assured by our Saviour himself, that in the Day of Judgment 'twill be more tolerable for some Sinners than for others.

Quest. 4. *Whether there be such a Spider as a Tarantula; and whether its Bite is curable by Musick, as is commonly reported?*

Ans. The Learned *Kircherius* hath positively averred its existence in *Calabria*, and hath set down those Measures and Tunes which are solemnly used for it; some affirm further, and say there are Notes in Musick at which the *Tarantula* it self will Dance: So that as to the general Report, we cannot think it at all questionable.

The Athenian Mercury.

Quest. 1. **W**Hether you believe the Romans in their greatest power had so many *Souldiers in Pay as the present French King?*

Ans. Yes, and many more; *Xerxes* Mustered above twice as many in a little part of the World; but the *Lieutenancy of Rome* was generally spread throughout *Europe*.

Quest. 2. *When the Angels had their first existence?*

Ans. Who but an Angel knows? The *Scriptures* alone must be our *Rule*, and we there can track them as far as the *Foundations of the Earth*, and no farther; when we are told, *those Morning Stars sung together, and all the Sons of God* (as they are often called,) *shouted for Joy*. For which Reason, we dare not lay any stress on a notion, which else might be not very improbable, namely, that they might be the *Souls of Good Men*, or some such Creatures which to us want a Name, remaining from some former Creation.

Quest. 3. *Where go the Souls of Good Men immediately after Death?*

Ans. 'Tis impossible but we must talk improperly of such things whereof we can have none but *borrowed notions*. *Whereness* or *Ubiety*, and all physical Progressive local Motion, which must be in a *Ubi*, do not, that we know of, agree to pure Spirits; nor can we conceive how they should, being only the *Attributes of Body*. However, *Exist* they must, and we can't conceive any *Existence* but what is *somewhere*; and if we allow *Vehicles*, could much more easily think and discourse of these things. But for the present, considering of separate *Spirits* as in a *Place*, though we know not how, the Question is where those, if Good Men, reside immediately after *Death*? If by immediately, here the Querist should mean the very next instant after *Separation*, we conceive 'twould be the same thing as if that Term were to be taken in a lax Sense, for the time before the *Resurrection*; seeing *Metaphysical motion* is performed in an instant: And by the leave of very good Men, we can see no necessity, nor so much as a *Congruity*, in what is generally called a *particular Judgment*. We believe then and assert, that the *Souls of Pious Men*, as soon as departed out of this *Life*, are in *Manu Domini*, with *God that gave them*: If we are further ask'd to be more explicit, we answer, they are in *Paradise*, as was the good *Thief's*, *Lazarus's*, &c. But still, whether that *Paradise* be the *Highest Heavens*, the *Seat of ineffable Glory*, and the *Throne of the most High*; or only a *Place of Ease and Refreshment* prepared for the *Spirits of Good Men* between *Death* and the *last Judgment*, (which is far enough from *Purgatory*, and was the unanimous *Doctrin* of the first and purest Ages of the Church,) we think not fit here to enquire, since it belongs not

so immediately to the present Question.

Quest. 4. *Whether a separate Soul can assume a Body; and how that which has no Body, can operate on what is so?*

Ans. For the latter part on which the former much depends, that what is not Body, operates on what is so, we are as sure as, of that we our selves are made up of Body and Soul; but how it does so, better modestly acknowledge Ignorance, than pretend fully to account. This however we think may be said, that the nearer any thing is in nature to Spirit, the stronger it acts on Body; as Winds, though Invisible: That every order in Nature of a higher kind; commands that of a lower, not *vice versa*; and that there is and must be an *Hylarchick* power in Spirit, which commands Matter at Pleasure, though the mode thereof we can't pretend to explain.

Quest. 5. *How does Gods Prescience consist with Mans free Agency?*

Ans. God made Man upright, and a free Agent (yet not without *defectibility*, as the Angels;) He inclines him not to Evil more than Good, but capacitates him by a Talent of Reason to answer the end of his Creation, and render himself acceptable. He exacts no *Impossible Duty* from Man, but knowing Mans *Frame* and the *possibility of prevaricating*, he has prescribed a Method to restore such as forfeit their *Priviledges*: This is equally common to all; but if after all, he will have more patience with *this Man* than *that*, and by giving Instances of his *Prerogative*, for a Warning to all Men, call some to a speedy Account, who have not been so *notoriously wicked*, as some others that are spared longer; this is no *Impairment* of his *Justice*, who gives to every Man *sufficient Means for his Happiness*. Thus Gods *Prescience* presides over Mans *free Agency*, but doth not over-rule it by *saving Man* (ordinarily) whether he will or no, or by *dammning him undeservedly*.

Quest. 6. *Whether was that of Dives and Lazarus a Parable or an History?*

Ans. I can meet with no Writer, either antient or Modern, that takes it otherwise than *Parabolical*; though of all *Parables* it looks most like an *History*, because 'tis so particular; as to *Dives*, his *Fathers House*, his *Number of Brethren*, &c. but whether Parable or History, it is not without its use. It is either a *real truth*, or a *real representation* of truth, seeing it came from his Lips who is *truth* it self.

Quest. 7. *What is the meaning of that Text, 1 Cor. 7. 36. If any Man think that he becometh himself uncomely toward his Virgin, if she pass the Flower of her Age, and need so require, let him do what he will, he sinneth not; let them Marry?*

Quest. 5. *How those places are reconcilable, St. Mat. 26. 34. Before the Cock crew, thou shalt deny me thrice; and St. Mark 14. 68, 70. But he denied, and the Cock crew; he denied it again, and the second Time the Cock crew, and v. 72. he call'd to mind the word of Jesus before the Cock crew twice, &c?*

Ans. St. Mark expresses it more fully than St. Matthew. 'Tis known the Cock generally crows twice, once a little after Midnight, the second time about Day-break; 'twas the second and more remarkable of these crowings St. Matthew takes notice of, St. Mark of both.

Quest. 6. *Tis said of St. Peter's second denial St. Mark 14. 69. A Maid saw him again: But St. Luke 22. 58. That 'twas a Man, for so St. Peter calls him: Man I am not. How does this Quadrare?*

Ans. The thing sounds much harsher in our Tongue than in the Original. For Man, the word *ἄνθρωπος* is there used, in Latin *Homo*; both which words are of the Epicene Gender, and apply'd, as every School-boy knows, either to Man or Woman. As even in our own Language, when we say Man or Beast, we include the Feminine in the first as well as the Masculine.

But if this shou'd seem something strain'd, there's a second interpretation, which is very natural and easy. Once more, we are always to interpret those Texts which are not so full, by those which treat more amply of the same Subject: Grant but that reasonable Demand, and there's no Difficulty in these places.

We say then, that there was more than one person, who charg'd St. Peter at this second time with being in the Garden. Nor is this said *Gratis*; for St. John, who gives a more distinct account of those occurrences than other Evangelists (being also, as 'tis generally own'd, there actually present with St. Peter) tells us at his second Denial, *THEY* said unto him, &c. And if more than one, as 'tis the Plural number, where's any Incongruity, that both a Maid and a Man, and several of 'em too (were there any need of it) might at the same time charge him with the same thing? We own the Proverb *They said*, in the Greek *εἶπον*, is commonly taken indefinitely for one or more, signifying no more than 'twas said: But granting this, the other sense is as usual; and yet further is plainly intended here, and relates to more persons than one; which appears to any who shall compare the 18. v. and the 25. In the 18. thus -- The Servants and Officers stood there, who had made a Fire, and they warm'd themselves; and Peter stood and warm'd himself -- the same matter is evidently return'd in the 25th. *And Simon Peter stood and warmed himself, They said therefore unto him &c.* Who, but the Servants and Officers before mentioned?

Q. 7. *Exod 33. v. 11. And the Lord spake to Moses, Face to Face; Compar'd with v. 20. Thou canst not see my Face and Live. How do these agree?*

Ans. The Face of God is taken sometimes for Gods Essence, and perfect Glory: at other times for his presence only, his Favour, and Perhaps his Church, as *Cain* complains, *From thy Face shall I be hid*, and afterwards he went out from the presence of the Lord. In a third sense 'tis taken for a more particular manifestation of Gods *Glory*, more than the latter, less than the former, that *Sheekinah*, as the Jews call it, for *Glory of the Lord*, which appeared so often over the *mercy-seat*, both in the Tabernacle, and sometimes afterwards in the *Temple of Solomon*. This *Glory of God* the Jews call the Presence of God, or *Face of God*; and those who were honour'd with any such extraordinary glorious appearance, though but of an Angel, are said to have seen God, the *Face of God*, or *seen God Face to Face*; As *Jacob*, *Manoah*, the Children of *Israel*, and here in the 11th. v. *Moses*, as appears further from the preceding Veries, *The Cloudy Pillar descended, and the Lord talked with Moses* (in other places, *the Glory of the Lord appear'd*.) But still *Moses* desir'd to have some greater Tokens of Gods Favour, and to see him; 'tis probable, as the Blessed Angels do in Heaven: I beseech thee, says he, v. 18. *shew me thy Glory*; to which he is answered, *Thou canst not see my Face, for no Man shou'd see me and live: He cou'd not have such a Sight of God as was too bright for a Mortal to bear, and was reserv'd to make up a great part of the Happiness of Heaven.*

Quest. 8. *How must St. Pauls words be understood [I cou'd wish my self accursed from God, for my Brethren, my Kinsmen, according to the Flesh] Rom. 9. 3?*

Ans. Either *Hyperbolically*, whereof we have given several Instances, *Quest. 9. N. 28.* Or only as a *temporal Anathema*, he cou'd willingly be struck Dead as a signal Mark of Divine Vengeance, or undergo a *temporal Reprobation* (as some will tell us that in the 9th of the *Romans* is,) so his Countrymen might be converted, or have the Gospel remain amongst 'em.

Quest. 9. *Whether are the words of St. Peter, 2. Ep. 3. Chap. v. 5. For as it is they willingly are ignorant of, that by the word of God the Heavens were of old, and the Earth standing out of the water, and in the water, &c. are fairly interpreted by Mr. Burnet in his Theory of the Earth?*

Ans. I think 'tis so *ingenious* an interpretation, that 'tis almost pity it shou'd not be a *true* one: Whether it be or no, will require more time to consider than will be here allow'd, and is intended to be distinctly done in the progress of our Papers, as well as all other Systems of the Earth and Heavens. In the mean time I'm neither so angry with that Gloss as a certain Reverend person, who some time since found little less than Heresy in't; nor can very well account how those to whom St. Peter then wrote, cou'd be *willingly ignorant* of what none ever knew, till this *ingenious Gent.* discovered it; and which if true, St. Peter himself cou'd not know without a particular Revelation.

The Athenian Mercury.

Quest. 1. **W**Hether it be lawful to do evil that good may come on't?

Ans. Not, if St. Paul be in the right, who tells us, those who do so, *their damnation is just*: But the fear is lest People shou'd mistake, as some do now as well as formerly, call *evil good, and good evil.*

Qu. 2. *If the Soul be immediately infused, How did Levi pay Tithes in Abraham? And does not that Text imply that Levi was produced out of Abraham both Soul and Body?*

Ans. Those words of *Levi's paying Tithes in Abraham*, are not to be taken in a strict literal sense, but more lax and accommodate, as appears by the softning expression the Apostle uses just before *os eius etiam*, well enough render'd in our own Translation [as I may so say] *Levi*, that is, his Body was *originally, or potentially in Abraham*; tho' the sense wou'd be yet more mollified if, we shou'd, as we may well enough, interpret *his*, which we translate [In] by [Per,] by or thorough *Abraham*. It's further plain, that tis in this figurative sense only the Apostle speaks, from the next expression -- *Levi who receiveth Tithes*, that is, his Successors and Family, call'd after his name, than actually did it.

Quest. 3. *All men sinning in Adam, How cou'd that be, unless all were in him?*

Ans. This Question's of the same nature with the other, sent, if I am not mistaken, by the same person, and admits much the same Answer. If he means their Souls, they must be, if at all, in *Adam*, either *actually or potentially*. If *actually*, he must be a Monster indeed to have so many Souls to one Body; nor can it be supposed their actions could be *uniform*. If *potentially*, I'd fain know what the Potentiality of a Soul is, and how 'tis educed out of that power; or how 'tis possible to find Generation in Spirits, the Accident of Bodies only, which can never be without Corruption, which a Spirit admits not of. But if they say, the Soul is only *matter*, we must refer 'em to that description thereof formerly given. --Well, but how then did all Men *sin in Adam* --? They *sin'd in him* as he was their Parent, Representative and Head; and accordingly they *dye* as proceeding from a *dying Parent, every like producing its like*. Nor was he only their Parent, but constituted their Head and Representative by his Maker, as our Saviour was of *restored mankind* --So the Apostle, As in *Adam all die*, so in *Christ shall all be made alive*.

Quest. 4. *What was the Question on which Christ disputed in the Temple?*

Ans. Probable Queries must suffice (and I hope are not unlawful) where neither Reason nor Revelation help us. We are then to remark, that he *Heard*, as well as

Ask'd, -- Both *hearing them and asking them Questions*. John --- And that 'twas more Questions than one, the old way of Disputation (even in *Greece* it self, before *Aristotle* reduced it to *Mode and Figure*) being by short Questions and Interrogations. For the substance thereof, we may lawfully and probably enough guess it to be concerning the *Impiety of the Prophesies of the Messia, in their Books, the Law, Prophets, Psalms, &c. The Weeks of Daniel*, or other things of that nature.

Quest. 5. *What was it which our Sa iour wrote on the Ground; and who that Woman was who was taken in Adultery? Whether it might not be Mary Magdalen?*

Ans. This Question is much of the same Nature with the former, and can only be guessed at. It seems not probable this person was not *Mary Magdalen*, because this Woman was taken in *Adultery*; but *Mary Magdalen*, was not, that we read of, ever marry'd, and has the Character of *Meretrix*, not *Adulteress*; taking her very *Cognomen*, as some learned Men think, from a Hebrew word, which signifies such a *Plaiting or Folding of the Hair* as was then usual among common Women. Besides, if it had been *Mary Magdalen*, here we had been most likely to have had the remarkable story of *Christ casting out seven Devils from her*, whereof in this place not a word. For his writing on the ground, some think 'twas only to divert their Question; seeming as if he did not hear them. If he wrote any thing determinately, I see no incongruity in supposing it might be the same he afterwards spoke, *He that is without Sin of You, let him first cast a Stone at her*.

Quest. 6. *Why those words, These three are one, 1 Epist. of St John, 5. 7. are generally left out in the Old MSS. or when found, only marginally inserted?*

Ans. The Question might have been as well of all the Verse, which we find omitted by several of the antient MSS. though inserted in as many. 'Tis found in 9 out of 16, which *H. Stephens* made use of, and in *all the Greek Copies* in *St. Jerome's* Time, as he himself witnesses. It agrees excellently well both with the preceding and consequent words, and is for two persons the same in sense with what our Saviour himself inserted, *I and my Fa- are one*. They are not then generally, tho' often left out, and how that may be we may easily conceive, since it must be added or taken away by the mistake of the Copier, the Fraud of the *Arians*, or the Pious Fraud of the *Christians*. 'Tis very unlikely it would be added by the first way, since Transcribers seldom or never make such Mistakes; though omitted it might me, the words of the ensuing *V.* beginning as this does, whence they might

might easily slip it over. The *Orthodox* had no need of adding it, since they had other Testimonies enough without it; nor did they, since we find it quoted before the *Arian* Controversy, or *Arius* himself was born; particularly by St. Cyprian about the middle of the third Century, who quotes those very words, *lib. De Unitate Ecclesiæ*, And these three are one. So *Tertullian*, St. *Athanasius* and others, of which see the Great Dr. *Hammond*'s. It only remains then that they were Taken away by the *Arians*, which they both might do, having so many Emperors, some Councils, nay at one time, all the World of their side; and 'twould concern 'em to do it, since so plain a place for the Trinity: And lastly, we have from History an express account that they or some other *Hereticks* did actually corrupt some places in the first Epistle of St. *John*, particularly some Text relating to the Deity of Christ, which none so positively assert as this. See *Socrates* his *Eccles. History* and *Tripert.*

Quest. 7. How we may know the Scriptures to be the word of God?

Ans. We have moral Demonstration, or Human Infallibility, and more too, that they are so. And that from these Topics; First from Divine Testimony, in those legible Signatures and Impresses of Divinity instampt upon 'em. Some Directions for mankind are necessary, and that, such as shall remain a standing Rule: None can compare with this for Antiquity, Utility, Gravity, Majesty. Nor is that strange effect these Writings have on the minds of Men in the perusing 'em, both Heathens and Christians, an Argument to be slighted. As for *Humane Testimony*, we have that which is to us Infallible, namely the concurrent Tradition of all Places and Ages, which have delivered down these Books to us as the Works of inspired Men; And I defy all the Enemies and Blasphemers of those Sacred Books, to produce me one Instance of matter of Fact, attested in this manner, that is not true. If there have been some Men who have either deny'd or lessend the Authority of these Books, or added others to 'em which they'd pretend of equal Authority, even this is a strong Argument of the Truth of those Sacred Writings, since such Accidents as these are clearly prophesied of, and provided against therein. But we have, besides all this, the Progress of the Gospel, and the Flames of the Martyrs, to witness the same undeniable Truth: For how should the Doctrins contain'd in these Books make such a Progress through the World, without Force, nay in spite of it, and in contradiction to all the proud affected Learning of *Greece* and *Rome*; and why should the wisest, and best, and bravest of Men, many thousands of millions of 'em, endure the severest Torments for what was contained therein, had there not been something extraordinary, and confessing a Divine Power which first

dictated it; which has still preserved it, and which will do so to the end of the World, in spite of all the Blasphemies of Papists, Atheists, Turks, Jews and Heathens.

Quest. 8. When we differ about the sense of the words; by whom must we be tryed, since our Letter can't explain it self?

Ans. We deny that the Letter can't explain it self; for nothing can be deliver'd, *visa voce*, but what may also be committed to Letters; nor is there any thing necessary to be believed, as a Fundamental Article of our Creed, but what is there clearly enough express'd That there are so many Interpretations of these words, and so much difference concerning their sense, is no Argument they are not clear in themselves; Since if Men are perverse, they may *nodum in scirpis invenire*, find or make a difficulty where they please. After all, great heed is to be given to the Sentiments of the *Primitive Church*; and could I know what the *Universal Church*, that is, the Majority in all places and ages have taught, I think it ought very near to conclude my Judgment. But since that cannot easily be decided, there's no Remedy, but every particular Church must judg for it self, and every particular Member of that Church have his own Judgment of Discretion, which all the World practise themselves, though they deny it others; and to bind that up would perfectly *Unman Humanity*.

Quest. 9. What was the Language spoke before the confusion of Babel?

Ans. History informs us that *Heber* and his Family amongst all the rest joyn'd not with *Nimrod* in building the Tower of *Babel*: So that the Old Language remain'd unchanged in his Family, and from him borrow'd the Name of *Hebrew*, which Language was at that time spoken throughout the World.

Quest. 10. A Friend of mine is like to have a Child Fathered on him; the Mother Confesses he never lay with her but once, and then she was a Maid, Query, Whether tis possible to lose a Maidenhead and conceive a Child at the same time?

Ans. Naturalists tell us (and bring some Instances) That great falls and Extreme Coughs are sometimes so violent as to break the Hymen and spoil the Virgin Tokens; but such Accidents are so rare, that I should be very loath to trust Virginitie with that Excuse. 'Tis true, that an Impregnation is Common in Bruits or Animals, upon a single Act of Coition; But we never meet with a parallel Instance amongst Women. I have known a night to produce an Effective Action, but it was amongst several Tryals: A Maid the first time undergoes too much of the rack and Torture to be capable of acting her part Effectually; and a Young Mans Eagerness pushes him on to do what is natural for him to do before the Critical time—There's no Phisitian that will be so uncharitable as not to allow a possibility of an Act of this Nature; but yet none's so great a Fool as nor to place it amongst those things that are next to Impossibilities, especially in an Age which produces a Sex more delicate and tender than ordinarily.—If her decisive Oath is taken in this, 'twill be the wonder of every Ear, and the Magistrate that acts pursuant to this Oath, will be believed rather to act according to the strictness of his Office, than the Justice of Nature. We may shortly be perswaded out of our Senses when the plain order of Nature is thus Legerdemain'd in Curtains, and every body abus'd with this Mysterious sleight of Conveyance, —The next Age after a few more such Presidents, may put in for a Charter, and set up a Society of Maiden Juglers. I would almost as soon believe the relation of *Averroes*, concerning the Woman that conceived in a Bath by attracting the Seminal Effluxion of a Man admitted to Bath near her.

Quest. 11. What is Time?

Ans. A Continued flux or Chain of Nows.

Quest. 12. What is the best remedy against Fear?

Ans. The result of vertuous actions; for those that do no ill, fear none.

Quest. 13. What sort of People are those that most often meet with infamous Deaths?

Ans. 14. Those that foolishly squander away their Estates, and as shamefully repair 'em.

F I N I S.

THE
SUPPLEMENT
TO THE
FIRST VOLUME
OF THE
Athenian Gazette ;
CONTAINING THE
Transactions and Experiments
OF THE
Forreign Virtuoso's :
AS ALSO,
Their INGENIOUS CONFERENCES
UPON MANY
Nice and Curious Questions.
To which is added,

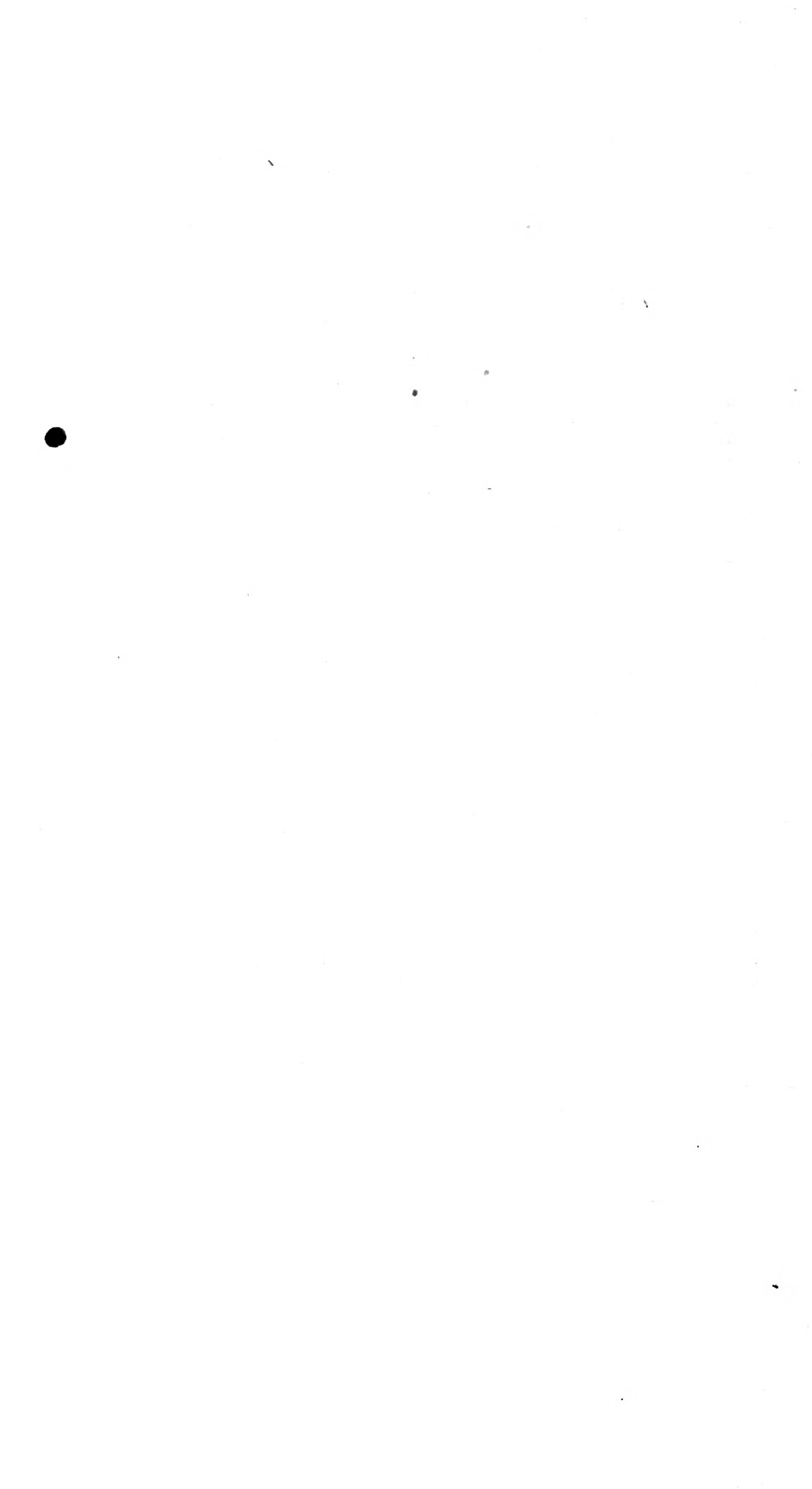
An Account of the Design and Scope of most of the considerable Books *Printed in all Languages* ; and of the Quality of the Author, if known.

The whole being a *Translation* of what is most Rare and Valuable, in the *Paris Journal des Scavans*, the *Acta Eruditorum Lipsiæ*, the *Universal Historical Bibliothegue*, and in the New Book Entituled, *Entretiens Serieuses & Galantes*, &c.

Published for the Improving of Natural, Moral and Divine Knowledge, &c.

L O N D O N ,

Printed for John Dutton at the Raven in the Poultry, where is to be had the *First Volume* of the *Athenian Gazette*, beginning *March* the 17th. and ending *May* the 30th. 1691. (or single ones to this time.)



THE
P R E F A C E
T O T H E
R E A D E R.

THE Reception that the Journal des Scavans, Acta Eruditorum, Bibliothéque Universelle & Historique, & Giornali de Letterati, have met with in the Republique of Literature is so evident a Demonstration of their Admirable Usefulness to all that are Ambitious to raise their Souls above the Pitch of the Rude Multitude, that it may plainly appear superfluous to say any thing of them by way of Recommendation. The greediness they are read with by the Learned, and their long continuance (the Journal des Scavans having uninterruptedly come forth since the Year 1665. and the others though of later date, yet no less sought after, and are all like to continue so long as Books are Printed,) are most powerful Topicks to evince the vast Advantages we may justly expect from them.

This made us undertake the furnishing of our English World with a Translation of what might be most surprizing in them, (as a Supplement to the Athenian Gazette,) partly for the use of those who cannot peruse them in their Originals, and partly for those who cannot so conveniently come by them; that nothing that lyes in our power might be wanting to gratifie a Curious Palate.

But because not a few of our Ingenious Countrey-men are wholly Strangers to the design of them. I shall briefly Transcribe it from the Preface to the first Tome of the Journal des Scavans (which is equally applicable to the rest) as follows,

“ The Design of this Journal being to shew what new things occur in the Learned World, it shall consist of,

1. “ An exact Catalogue of the Principal Books which shall be Printed in Europe. And we shall not content our selves with giving the bare Titles, as most part of Bibliographers have hitherto done; but shall briefly declare what they Treat of, and what they may be useful for.

2. “ When any Person Famous for his Learning and Works shall happen to depart this Life, we shall make an Elogy on him, and give a Catalogue of what he has publisht, with a Relation of the Principal Circumstances of his Life.

3. “ We shall give an Account of Experiments made in Physicks, Medicine and Chymistry, which may serve to explain the Effects of Nature, of the new Discoveries that are made in Arts Sciences. as Engines, and Profitable and Curious Inventions, which may be of great use in the Mathematicks; of the Observations of Heaven; those of Meteors, and those that Anatomy shall discover in Animals.

4. “ The Principal Decisions of Secular and Ecclesiastical Tribunals, the Censures of the Sorbonne and other Universties, as well in this Kingdom as in Foreign Countries.

“ In fine we shall endeavour to perform it in that manner, that nothing shall pass in Europe worthy of the Consideration of the Learned World that shall not be met with in this Journal.

“ The bare mentioning of the Matters that shall compose it, may suffice to demonstrate its Usefulness. But I will add, that twill be very advantageous for those who shall undertake any considerable Work, since they may have occasion to publish their design, and invite all Persons to communicate their Manuscripts and loose Papers to them, which may contribute much to the Works they undertake.

Thus far we thought fit to give you a brief View of what you may expect from them, in their own Words, which by the Entertainment their Works have received in all places of Europe you cannot have the least doubt but they have fully acquitted themselves in.

It only remains that we give you a hint of our performance herein. And we have cull'd out what we thought the most generally entertaining Subjects. The Narrowness of the Limits we were forced to confine our selves to, would not allow the inserting of many curious things in Philosophy, Mathematicks, Coins &c. in this first Supplement (which yet you may expect in the next.) And the Journal des Scavans being most copious, and treating of Subjects most fit for general perusal, we have taken most out of it; though we have likewise taken some out of the other. The Giornali de Letterati is not yet come to hand, but when it does, we shall impart likewise what in it we shall find most curious, profitable and delightful.

For the greater Variety we have added to it several curious Questions and Answers out of a French Book lately Printed, Entituled, Entretiens Serieuses & Galantes, &c. i. e. Serious and Gallant Discourses for the Conducting of Youth to the Knowledge of Matters as well Curious

The Preface to the Reader.

Curious as Learned, which will be no less Pleasant than Profitable for the Ingenious Reader, and give a great Light in the Explaining of several Phænomena of Nature, and no contemptible Insight into Polity, Moral Philosophy, &c. The rest of the Book shall be Translated and Added constantly in the following Supplements; as also any other curious Pieces that shall be transmitted to us by our Correspondents in Foreign Parts.

We design for the future when any Book is published in English that deserves general perusal, to give a brief Idea of it. Which with what is to be found in the other may be of no small use to those that Buy or Peruse Books, since they may hereby be informed what may be most worth their Reading; especially for those who have not much Money to spare for Books, or time for the revolving of them, since without the charge of Buying, or the loss of time in Reading, they may have a general View of them.

And if there be any Persons, that have found out any thing Remarkable by their own Observation and are desirous to communicate the same to the Publick, but their Modesty will not suffer them to publish it in their own Name, they may please to send an Account thereof, directed to the Athenian Society, to be left either at the Rotterdam Coffee-House in Finch-Lane, or at Mr. Smith's Coffee-House in Stocks-Market, London.

Advertisement.

☞ **T**HAT nothing might be wanting to render our Athenian Project serviceable to the Publick, and thoroughly known, we shall here give a full Account of what we design'd from our very first engaging in it -- which was not only to confine our selves to answer all manner of Nice and Curious Questions in Divinity, Physick, Law, Philosophy, History, Trade, Mathematicks &c. and all other Questions whatever proposed by Either SEX, or in any Language, fit for a Resolution, (which shall also be perform'd from Week to Week either in single Numbers, or at the end of every Volume, for the Reasons hinted in Numb. 2. Vol. 1.) but also to give Accounts of the most considerable Books printed in England, or transmitted to us from Foreign Parts, in Order whereto we have settled a Correspondence beyond Sea, being resolved to spare no Charges to gratifie the Ingenious.

We design also to insert the Conferences and Transactions of several English Virtuoso's, and whatever else is Curious and Remarkable, (if well attested) that shall be sent us from time to time, and to Transcribe (that so we may the more fully make good our Title) from the *Acta Eruditorum Lipsie*, the *Paris Journal des Sçavans*, the *Giornali de Letterati*, Printed at Rome, the *Universal Historical Bibliotique*; and in other Ingenious pieces transmitted to us from Foreign parts, &c. all that we conceive will be lookt upon here as valuable ----- ALL which we intend to add (together with our Answers to Objections) at the end of every Volume, they being Licens'd and Entered, and now Translating in order to it.

If any person whatever will send in any new Experiment, or curious Instance, which they know to be truth, and matter of fact, circumstantiated with time and place, we will insert it in our Mercury; (but we shan't use the Authors Name without his License) and if it wants a Demonstration to the Senders, we will endeavour to find one,

for the satisfaction of them as well as of all other Ingenious Enquirers into Natural speculations.

When our New System is ready for the Press, (which will contain great variety of Philosophical Questions) publick Notice will be given thereof to the World.

We shall all along publish every Volume as soon as ever we have receiv'd Questions enough to fill up Numb. 30. that so those Quetists that stay longest for Answers may not think us tedious.

We design to add a general Title, Preface and Index to every Volume, and at the end of every Twelve Months to draw up a general Alphabetical Table for the whole Year, that so those Gentlemen, or Coffee-Houses, that keep by them the several Volumes, Supplements, or single Papers that are publisht from time to time may then Bind them up all together, and by the help of the said Alphabetical Table presently find any Subject or Question they have a mind to Consult.

The single Mercuries will be publisht every Tuesday and Saturday, and our several Volumes will be completed upon the publication of every Eighteen Numbers. This we design shall be our constant method except for the Reasons hinted in Numb. 7. Vol. 2. we should find a frequenter publication necessary, which if 'twere (but we are thoroughly satisfied now there will be no occasion for it) we'd then print a single Mercury every day in the Week, and an entire Volume once a Month, &c.

Direct your Letters either to the Rotterdam Coffee-House in Finch-Lane, or else to Mr. Smith's Coffee-House in the Stocks-Market, but pray pay the Postage, or they will not be taken in.

The Reason why we now print this long Advertisement, is to be seen Numb. 7. Vol. 2.

The first Volume of the Athenian Gazette, &c. is Sold at the Raven in the Poultry. Price 2 s. 6 d.

T H E

THE
SUPPLEMENT
 TO THE
FIRST VOLUME
 OF THE
Athenian Gazett, &c.

Journal des Scavans, Tome 18. Page 452.

La Methode d'étudier & enseigner Chretienment & utilement la Grammaire ou les Langues, &c. Par le Pere L. Thomassin de l'Oratoire.

A Method to study and teach Christianly and profitably the Grammar, or the Tongues; with relation to the Holy Scripture, reducing them all to the Hebrew. By Father L. Thomassin of the Oratory in Octavo, 2 Vol. Printed at Paris for Francis Muguet, 1690.

THE Original Text of the Scripture is the most pure Source whence Father Thomassin was accustomed from his Infancy to draw the Knowledge of the Languages and Sciences. He has for upwards of Thirty years kept close by the Hebrew Text, and having read it all over every year, he hath remarked the Correspondence of the Hebrew words, with the Greek and Latine. This engaged him to undertake this Work, the design whereof is to shew, that the Hebrew Text containeth the Principles of every sort of Learning, and that as all Nations are descended of Noah and his Children, so all Languages are derived from that which they spake from the beginning.

The Greeks being prepossessed with a prejudicate Opinion that they were the Natives of the same Countrey which they Inhabited, would rather call themselves Children of the Earth, than acknowledge that they were descended of the Phenicians, from whom the sacred Books derive all Mankind. As it was impossible that they were the Authors of their Original, so it was false that theirs was the Original Language, and that they must search their Etymologies only in the same.

The Phenicians being descended of Noah, peopled Greece and Italy, and transported thither their Tongue and their Laws. Father Thomassin has found out by long and laborious comparing, that the Latine Tongue is less distant from the Hebrew than the Greek. The Antient people of Italy spoke the Language of the Phenicians. In times past King Tyrrhenus parted from Lydia to take possession of that part of Italy which at this day is called Tuscany. Titus Livius assures us that the Romans made their Children learn that Tongue that they spoke in that Countrey, as they made them learn the Greek. But that Tongue was the Phenician, common in Asia, before the Greeks, and afterward the Romans were spread there. Leo Allatius in his Observations on the Monuments of Tuscany, hath justified that the Ancient Latine Letters were the same with the Greek. Scaliger hath proved that the Greek were the same with the Hebrew. So that those of the Ancient Tuscans were the same that those of the Hebrews.

The greatest part of Mankind has believed, that at the Confusion of the Tower of Babel, the before one Language was branch-

ed out into seventy, or seventy and two, which constrained those Builders to desist from Building that Superb Monument which they would rear up to their Vanity.

Father *Thomassin* produceth invincible proofs of the falsity of this supposition, and sheweth that the Posterity of *Canaan* that Inhabited *Palestina*, those of *Jectam* who peopled *Arabia*, and those of *Heber* the Father of the Hebrews, had in all but three Tongues. Two of the three, to wit the Phenician, and the Arabick were but Dialects of the Hebrew. We must say the same of the Syriack, the Chaldaick, and the Ethiopick. Whoever understands one he can easily understand all the other, provided he give but a little attention. So the Eunuch of *Candace* Queen of *Ethiopia*, understood *Isaiab*, which he could read only in Hebrew, and those that were present at *St. Peter's* first preaching understood him, though they spake in different Dialects.

But which is more, all these Tongues retain the Traces of their Original, those which they speak in lower *Brittany*, and in the Countrey of the *Gauls*, have words derived from the Hebrew, whereof *Camden* and *Bochart* have given proof, which we cannot but admire.

The *Saxon*, which comprehends all the Tongues of *Europe* towards the *North*, cometh from the Hebrew. Mr. *Casaubon* published at *London* 1650. the first part of a Commentary on four Tongues, the Hebrew, the Greek, the Latine, and the *Saxon*. He granteth in the Preface that the Greek is derived of the Hebrew, and promiseth to prove that the ancient English Tongue is descended from the Greek.

This is a light draught of the first Book, which may be look'd upon as a Pattern of the whole Work.

The second serveth to shew more particularly that all the Tongues of the World are derived of the Hebrew. 'Tis this which God Created when he formed Man, and which he gave him together with his Reason. Father *Thomassin* while he describes the Original of this Language, draweth a convincing proof from the verity of *Moses's* Narration.

If all the Tongues are derived of one sole Language, all Men proceeded from one sole Man; and if the World were Eternal, and that from all time Men had peopled the Earth, it would not have been true that all the Languages had been derived of one only.

Adam preserved the Tongue which he had Learned of God, and left it to his Children. The long continuance of his Life, was as it were a necessary cause of the continuance of his Tongue. *Noah*, who was Born at least an Age and a half after the Death of *Adam*, taught the same Tongue to his Posterity. *Sem* who lived 500 years after the Deluge, conversed with *Abraham*, and perpetuated the usage of the same Tongue. Thus when *Moses* saith that those

who began to Build the Tower of *Babel*, spake the same Language, he meaneth that they spake the Tongue which *Adam* had spoke from the beginning of the World.

When God to punish this Enterprize confounded the Tongues, and divided them, he did not at all destroy the Ancient, nor produce new ones which had nothing in common with the first.

The Chaldeans, the Syrians, the Arabians, the Phenicians, the Canaanites, and the Ethiopians, which were not very far distant from the Tower of *Babel* spoke the Tongues which were but Dialects of the Hebrew. This continued in the Family of *Phaleg*, of *Heber*, of *Abraham*, who had retain'd their Innocence, and 'twas only the others who had offended God by the Insolence of their Enterprize, that were punished with the Confusion of their Tongue. So that we may distinguish in their Tongues many degrees of purity or impurity. The first was that of the Hebrew Tongue, the usage whereof continued among *Abraham's* Posterity. During their abode in *Egypt* they preserved their Tongue, because they had but little dealing with the Egyptians. After their return into *Palestine*, their aversion to strangers, and the vigilance of their Levites, contributed much to hinder the Alteration of their Tongue. In the time of the Captivity being separated one from another, and mingled with the *Chaldeans* and *Affyrians*, they forgot their Tongue and learned the *Chaldaick*, which they brought into *Palestine* at their Return. This was the cause that the Hebrew Tongue which had flourished for 3400 years appeared no more but in the Scriptures.

The second degree of Purity is that of the Chaldaick, Syriack, Phenician, Ethiopick, Arabick and Persian Tongues. As the Posterity of *Noah* who were teled in *Syria*, *Phenicia*, and the other adjacent Countries, had not much Land or Sea to cross, so they suffered no great change in their Tongue.

The third degree is that of the Colonies of the Phenicians, who by mingling their Tongue with those of other people, formed the Greek and the Latine. The Carthaginians spoke the same Tongue with the Phenicians from whom they were descended, according to the Testimony of *St. Jerom*: *The Pœni (Carthaginians) by a corrupted Speech as it were Phœni (Phenicians) whose Tongue has a great affinity with the Hebrew.*

Carthage was not the only Colony of the Phenicians: They made several others in *Asia*, in *Greece*, in *Italy*, in *Spain*, and in *Gaul*. That which is astonishing is, that from *Babylon* even unto *Spain* we find Traces of the Phenician Colonies, and their Tongue, and that we find nothing like it, going from *Babylon* towards the East or North. Perhaps because the Hebrew Tongue was preserved by the Pentateuch in all places whither the Phenician Colonies brought it, and

and that it was lost in other Countreys towards the East and North, where they had neither seen Scripture nor Religion.

The fourth degree is for the other Tongues with which the Phenician was mingled, as the German, Slavonian, Tartarique and Chinese. This last has only Monosyllables, and writeth in Characters not only words but things.

The Sacred Books furnish us with new Proofs, which suffer us not in the least to doubt that the other Tongues are derived of the Hebrew. The Learned have found words of the Persian Language in *Daniel*, and *Nehemiah*. The name *Cyrus* comes from *Cores*, which is found in *Isaiab*, and signifies the Sun. The *Copta* which are the Ancient Inhabitants of *Egypt*, have preserved their Tongue very near the Hebrew. The Scripture in several places calls *Egypt* the Land of *Cham*, who had undoubtedly brought that Tongue into that Country which he had learned of his Father *Noah*.

The Original of Letters is another convincing proof of the Antiquity of the Hebrew, and of the Derivation of all other Languages from it. All Nations owe Letters to the Assyrians, who had received them from *Noah* and his Children. *St. Jude* in his Epistle speaketh of a Book which *Enoch* had composed before the Deluge. *Adam*, who was then still alive, had either invented them, or received them from God.

The Samaritan Pentateuch hath retained the Ancient Letters. When *Esdras* after the Captivity caused the Text of the Scripture to be writ, he made use of the vulgar Characters, which were then the Chaldee, which were more square and cleanly than the Samaritan.

The Samaritan and Hebrew Tongues agree in this that they have no points, but only the Vowels which they have still, contrary to common persuasion, that the points are, and have always been the Vowels of the Hebrews.

And if after we have considered the Letters in general, we take notice of them one after another, we shall discover more clearly, that the Greeks and other People have received them from the Phenicians. *Scaliger* in a Dissertation interted by way of digression in his Notes upon *Eusebius's* Chronicle, explains an Inscription found in the *Appian* way, and transported to the Vineyard of *Farnese*. It is in Ionick Letters, which are the same with the Latine, and the Phenician.

In the Phenician Alphabet, and in the Ionian, the Letters have very near the same Figure, the same order and the same value. *Alpha* is in both the first; the Greek *Beta* is the Hebrew *Beth*, saving that this is turned from the Right to the Left according to the Hebrews Custom in writing. The same is to be said of the other Letters, as is shewed in the rest of this second Book.

The third is the Colonies of *Noah's* Sons

who spread themselves throughout the whole Earth, and carried their Tongue thither. Indeed it all the Countreys of the World were peopled only by the Posterity of this Patriarch, the Tongues which they speak must needs come from that which he spake, and could be no other than Dialects of it. Now it is certain that all the Earth was peopled by the Posterity of *Noah's* three Sons. *St. Jerom*, who has very plainly set forth the Original of the Nations and Languages of the World, hath learned them from the Traditions of the Hebrews and the Holy Fathers, and by comparing of Scripture with Profane Histories.

Japhet the Eldest Son of *Noah* had seven Sons which replenished one part of *Asia* and *Europe*, even unto *Cadiz*.

Cham the Youngest Son of *Noah*, had four Sons, *Chus*, *Mesraim*, *Phut* and *Canaan*. *Chus* is the Name of *Ethiopia*, *Mesraim* the Name of *Egypt*, which he possessed after the Death of *Cham*. *Phut* is *Libya*, whence this Name continued in a River of *Mauritania* and the Neighbour Countrey. Finally *Canaan* staid in *Palestine*, whence the Hebrews drove out his Posterity.

Sem the second Son of *Noah*, had *Elam*, *Affur*, *Arphaxad*, *Lud* and *Aram*, who took possession of all the Countrey from *Euphrates* to the Indian Ocean. From *Elam* came the Elamites, which are the *Persians*. *Affur* built *Nineveh*. *Arphaxad* was Chief of the Chaldeans. *Lud* gave Birth to the Lydians, and *Aram* to the Syrians, whose Metropolitan City was *Damascus*.

Father *Thomas* takes up some Chapters in reckoning up the Posterity of the three Sons of *Noah*, and the Lands which they peopled. After which he describes the Voyages of the Phenicians, which was a new means to them to spread their Tongue.

The Island of *Chipre* was their first Conquest. *Cyniras* King of *Phenicia* was likewise King of *Chipre*. His Hebrew Name was *Cinon*. *Myrrha* his Wife was called *Mor* in the Phenician. *Adonis* their Son had a Name which in Hebrew signifies Lord.

The Phenicians had easie passage from *Chipre* into *Cilicia*, where they left many Marks of their abode. 'Tis commonly reported that *Cilix* was *Cadmus's* Brother. Many were of Opinion that *Tarsus* the Metropolitan City of *Cilicia* had its Name from *Tharsis*. *Apollodorus* assures us that *Celenderis* is a Haven built by *Sadoc* *Cyniras* Father.

The Isle of *Rhodes* was called *Atabyris*; which is not far from *Tabor* a Mountain of *Phenicia*. It was likewise named *Ophiusa*, by reason of the great multitude of Serpents that were there. *Rod*, whence came the Name *Rhodus*, is found in the Psalms and Prophets to signify a Serpent.

The Name of the Island of *Cos*, where *Pliny* says they made Silks, and very fine Stuffs, comes from an Hebrew word which signifies the same thing.

The

The Isle of *Chio* takes its Name from *Mafick* which it yieldeth, and which the *Syrians* call *Chion*.

The rest of this Book containeth new Proofs of the Voyages of the *Phenicians* into *Greece*, *Africk*, *Sicily*, *Italy*, *Spain*, *Gaul*, and of the Affinity which the Tongues of all these Countreys retain with the *Hebrew*.

There is one Chapter expressly for to shew in a few words, that the Names of the Measures, Instruments of *Musick* and *Pagods*, were in all Nations of the World taken from the *Hebrew*; which is a kind of Conviction that all the Tongues were drawn thence.

The fourth Book with which he concludeth the first Tome, containeth more particular proofs of the Reduction of the Terms of divers Tongues to *Hebrew* Roots. These are three little Glossaries, the first of the *Runic*, which is the ancient *Danish*. The second is of the *Malaye* Tongue, which they say is that of the Learned through the whole East, and which is derived from the *Arabick* as to the most part of its Terms; and the third is the *Saxon* Tongue.

The second Tome contains only two other Glossaries reduced to the *Hebrew*. The one is *Greek*, and the other *Latine*. They comprehend not only the ancient Terms of these two Tongues, but likewise those of a middle time, which began about the fourth Century.

Father *Thomassin* declares in his Preface, that he had sometimes borrowed from *Mr. du Cange* the *Greek* and *Latine* words in *Infancy*, which he reduced to the *Hebrew*, to supply by this means what he thought was deficient in the two Glossaries of this Learned Man, his *Illustrious* and *Incomparable* Friend, as he calleth him.

Out of the Journal Des Scavans, Tom. 18. P. 558.

Oraison Funebre de tres hautes tres Puissant & excellente Princeesse Marie Anne Christine de Baviere, Dauphine de France, &c.

The Funeral Oration of the Most High, Most Puissant and Excellent Princeess, Maria Anna Christina of Bavaria Dauphiness of France, pronounced at St. Denys June 5. 1690. in presence of the Duke of Burgogne, by Messire Peter de la Broue Bishop of Mirepoix, In Quarto, Paris by the Widdow of Sebastian Mabre Cramoisi. 1690.

THE Design of this Funeral Oration is altogether singular. The Imprecation of *Isaias* against those who call evil good and good evil, could never have been set on

the Head of the like work, nor serve for a Title to the Elogy of a Princeess. Notwithstanding as the Words of the Prophet are an unexhaustible source of Holy Meditations and Divine Instructions, Monsieur the Bishop of *Mirepoix* hath applied them Happily to the long Malady, which hath purified the Vertue, and terminated the Life of Madam the Dauphiness, and served to correct the false Ideas which the greatest part of Men have of Prosperity and Adversity, shewing that the Incommodities and Dolors of this Sicknes, were not evil for that Vertuous Princeess, who suffered them with a Christian Patience, since they have taken her off those sensible pleasures which bewitch and corrupt us, and prepared her to enjoy those invisible pleasures which make us happy.

And which is most rare, he has found the secret to establish this severe Maxim of Morality without failing in the Rules of a Panegyrick, and to instruct the most Illustrious Auditory of the Kingdom in one of the most important Truths of Religion, without depriving Madam the Dauphinesses Vertue of the Praises which she merited.

He hath not omitted any of the Excellent Qualities, which rendred this Princeess in her Life time the Admiration of all the Court; neither the Glory of her Birth, nor the Knowledge which she had of almost all the Tongues of *Europe*, nor her Respect for the King, nor her Tenderness for Monsieur the *Dauphine*, nor her sweet Temper towards her Domesticks, nor her Charity to the Poor, nor her Happy Fruitfulness, which has strengthened the Power of a Monarchy, which almost all *Europe* in vain endeavours to shake.

Journal, &c. and Tom. 18. P. 675.

Oraison Funebre de tres haut & tres Puissant Seigneur Messire Charles de Sainte Manre, Duc de Montausier, &c.

The Funeral Oration of the Most High and Puissant Lord Messire Charles de Sainte Maure Duke of Montausier Peer of France; uttered in the Church of the Carmelites of St. James Faubourg by Messire Esprit Flechier named to the Bishoprick of Nismes, in Quarto, at Paris by Anthony Dezallier, 1690.

NONE could better make the Elogy of the Duke of *Montausier*, than Monsieur *Flecher* presented to the Bishoprick of *Nismes*, nor better express his true Character, which consisted in the Love of Truth, the Zeal of Justice, and the Spirit of Righteousness.

Decorum and Custom having engaged him in his younger years to mix himself with the Croud of Courtiers, he would never speak another

another Language than that of the Gospel. But since he was not able to prevail against the usage, he grew weary of being Constrained, and told his Friends that he would go to the Army, where he would hold his Court by his Services, and where it would cost him less, to expose his Life, than to dissemble his Sentiments.

When he was entrusted with the Conduct of the *Dauphine*, his principal application was to accustom him to know and endure the Truth. He frequently suppressed flattery, which like a Serpent was ready to creep into his Soul. He oftentimes extinguish'd that Incense whose sweet and malign Odour would have depraved his Imagination. He often removed the Vail, which the ensnaring Court set before his Eyes to conceal his Duty from him.

Being pierced with a sort of Love for Truth, he could not fail of having a Zeal for Justice. He needed no other Recommendation but that which bears up persecuted Innocence; he had even in the Licence of Wars a scrupulous fear of injuring People whom he should defend, and he never left behind him fatal Tracts of his Footsteps.

If Fidelity be a Justice which the Subject owes to his Sovereign, the Duke of *Montausier* furnished us with great Examples of it. Being full of Sentiments of Veneration, Admiration and Tenderness for the King, he laid up in his Mind all the Favours which he had received of his Majesty, to multiply his Gratitude.

When a Contagious Distemper did spread through the Principal Cities of *Normandy*, he made haste thither, and by his care saved a people that had lost all hopes.

When he retired to *Saintogne* he put a stop to all the Factions there by his Vigilance and Courage; and in spite of all the Solicitations of a Prince who honoured him with his Benevolence, and the displeasure he had received of a Minister, he continued firm in his Duty, and for the Service of his Prince resisted both the force of Amity and the pleasure of Revenge.

He kept a constant Equity in his particular Conduct. He never gave his Friendship at adventure: But it was always solid and constant, and was not diminished either by time, or absence. As to his Domesticks he was not only Just, but Charitable. From the same Principle proceeded his Love to the Poor, to whom he extended his Liberality, which he called a Debt. The Hospitals Erected by his Care and Munificence, will be for future Ages a sure Sanctuary against the Disgraces of Nature and Fortune.

As for the Integrity of his Heart, never man less entered the crooked way of Passions or Interest than the Duke of *Montausier*. Two Principles constantly acted him, Probity and Religion. Probity set him a work for the publick good, in giving good Instructions to the *Dauphine*, and telling him that the Welfare of the People is the principal

end of Government. His Religion was simple and solid, his Adoration spiritual and veritable. He had a hundred and thirty times with application and reverence read the New Testament. He held it in his hand even to his Death, and would (to say so) expire in the Bosom of Truth.

Journal des Scavans, Tom. 18. Fol. 561.

L'Esclave Religieuse & ses Aventures, &c.

The Religious Slave and his Adventurer, Twelves, Printed at Paris by Daniel Horthemels, 1690.

THE Remembrance of the cruel usage suffered in his eight years Captivity amidst the hands of the *Corsaires* of *Barbary*, and a compassion toward those who now endure the same, hath moved the Author, to give a lively and faithful Description of their Misery, to excite his Readers to Release them.

Being prompted in his younger years with a very strong Inclination to see strange Countreys, he parted from *Paris* 1659. and went into *Italy*, where after he had seen *Rome*, *Naples*, *Loretto* and *Venice*, he Embark'd in this last City on a *Holland's* Vessel for *Constantinople*.

As they Sailed towards *Candy*, whose Metropolitan City was then Besieged by all the *Ottoman* Forces, they were attacked by four Ships of *Tripoly*. After they had made a very long resistance, the Captain been shot in two by a Gun shot, and the Lieutenant had his Leg shot off, the rest of the Company hung out a White Flag, as a signal that they would surrender at discretion. The Author having been wounded with the shot of an Arrow near the Stomach, and a Splinter in his Loins was carried with other twenty into the Ship commanded by *Morat Rais* a Renegade *Hollander*, and plundered of all that he had to his Shirt.

About the end of *July*, *An. 1660.* they arrived at *Tripoli* in *Barbary*, and were presented to *Basha Osman* a Renegade Greek, who after he had informed himself of the Name, the Age, the Trade, and the Qualities of every Captive, kept the youngest for his Palace, and sent the rest into Prisons.

The day following they were drawn out and carried to *Bazar*, the publick place where they sell Slaves. A number of Turks, Arabians and Jews, made them pass before them to examine those they would buy. They discovered those of Quality, by their Feet, their Hands, and their Countenance.

An Arabian, *Salem Chatel* by Name, bought the Author for 150 Crowns, and set him to work immediately to empty the House of Office, and to serve the *Masons*, whose Tongues he did not understand, and who frequently gave no other Explication

of it but by Bastonnades. For Food they gave him daily three small Loaves of a pound weight, a Pottage of boyled Corn, or of some made with Barley Meal, seasoned with a little Oyl, or Broth of a Camel.

About the end of Autumn there arrived a Bark whose Captain was a *Provencial*, who acquainted *Osman Basha* that *Monfieur Gabaret* was in *Candy* with five Ships filled with Infantry; that at his return he would demand the Captive *French*, but that he had no Order from the King for it. The *Basha* rewarded him, fortified the Port, and when *Mr. Gabaret's* Squadron appeared, he ordered all the *French* to be seized and loaded with Irons.

Mr. Gabaret dropt Anchor in the great Road, and sent *Monf. de Labat* in a Sloop, who in the Name of his Majesty demanded all the *French* Prisoners in the Kingdom of *Tripoli*. The *Basha* answered, That he could not, without Money deliver the Captives which were of use to him for his work. Upon this refusal *Monfieur Gabaret* immediately gave order to Cannon the City, when the Renegades assured him that the longer he staid before *Tripoly* the Slaves would be more hardly dealt with in the Dungeons, whereupon contenting himself to exhort them to patience by a Letter, he went off.

When he came to *Marsailles* he enquired after the Capt. of *Provence*, who by his advice to the *Basha* had hindred the Freedom of his Countrymen that were Prisoners. He was found, and brought into the Harbour by four Galleys.

There arrived a little after a French Ship, whose Captain had Orders to redeem several Captives, and among others one *Gonneau* of *Paris*, for whom he proffered 500 Crowns in Ransom. But he being a Watch-maker, the *Basha* would keep him still, and promised him to set him at liberty gratis after eight years Service. *Gonneau* in anger told him freely that in a few days he should neither have Prisoner nor Money. He was as good as his word, and poisoned himself.

The Author having attempted to save himself was quitted for a hundred Bastonnades. An Italian *Cordelier* who had animated the rest to the Enterprize, was broke in pieces. An Ethiopian, *Mark* by Name, had his pardon offered if he would abjure: He refused to do it, and received 300 Bastonnades, and was delivered to the Negroes, who burnt him alive in the great Place.

Halli the only Son of *Salem* dying, the Author, as other Captives, was sensible of the Alms that were made at his Funerals. In that Country persons of the common sort are carried to the Ground on their Shoulders, those of Quality upon the Palms of their Hand, and Princes upon their Fingers ends. They have all their Faces uncovered, and are clothed with their Richest Habits. The Turks and Arabians are Interred on their right sides, to the End they may have the more sweet repose. The Jews are Interred with their Face opposite to the Earth as unworthy to see the Messias.

Salem seeing the Author diligent in his Work conceived an Affection for him, and thought to give him in Marriage his Daughter *Solima*, whom he had by *Zoes* the first of his Wives. He commended the *Alcoran* to him, and promised him all manner of advantages if he would embrace it. *Zoes* told him that it was in his own power to break his Chains. He resisted this dangerous temptation, and was much worse treated by his Master, being chained with the Arabians that were in hold for their Robberies; and he expected no less than Death, when he heard that *Salem* was dead, with all his Family, of a contagious Distemper.

Osman Basha seized *Salem's* Goods and Slaves. The Author was sold for an 150 Crowns to *Mustapha* a Renegade Greek, who having the charge of *Osman's* Forges set him presently a-work to manage a pair of Bellows, and then to beat upon the Anvil. He afterwards employed him in the reparation of a House that was infected with the Pest. He was smitten with it, and after he recovered had the Charge of the Infirmary committed to him. *Mustapha* dying of the Plague the *Basha* took all his Slaves.

When the French Navy designed to go for *Gigeri*, the *Basha* set them to work in the Fortifications of *Tripoli*, and charged the Author to prepare Earth and Sand. He was afterwards sent into the Country to a place called the *Galley of Tripoli*, where he was set to work at Lime-Kills. The Hunger he suffered was so extream, that to appease it he had recourse to the Bread and Provisions which the Turkish Women carry to the Tombs upon a belief that the dead eat of them.

Though they have not the liberty to go to their Mosques, yet instead of that they have leave once a Week to go to their Parents Tombs. When they are arrived there they make a Circle round about them, shed Tears, cry aloud, Conjure the Dead to declare in what state they find themselves, they give them an Account of what passes in their Family, and they pray them to receive the Meats which they present them. They eat a part, and shut up the rest in a place at the Top of the Tomb made on purpose. Every *Friday* the Poor and the Dogs come to these Tombs, which they find stored with Victuals. The Turks hold that Alms done to Beasts are no less pleasing to God than those to Men, because the Beasts have no possession.

The year following the Author was charged with a work no less hard than it was of long continuance, and it lasted 8 Months. It was this. Every year about the end of Autumn the *Basha* of *Tripoli* sends a hundred Slaves to the Fields on the side of *Alexandria*, to labour the Ground. When they are sown, they Work during the Winter in gathering Rushes, which they make Ropes of for Ships. The time of Reaping being come, they gather the Grains and carry them to *Tripoli*.

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During this troublesome Work the Author Baptized four Infants in dangerous Diseases, without their Parents knowledge.

The Corsairs having taken new Prizes, and augmented the number of their Slaves, they must make a new Prison, in the building of which the Author wrought as well as others. When it was finished they offered to make him Scrivener to it. He refused this Charge, because that a Christian that dischargeth it can never hope for his Liberty. In hatred for this refusal he was sent to the Gallies.

Amongst the Vessels taken by the Corsaires of Tripoli, there was a French Ship which came from Alexandria, on Board of which was a Cordelier of Pontoise, called Father Philip, who after eight Months Captivity was ransomed by his Order. And at parting he was so kind, as to take Letters and Instructions from the Author, and when he came to France he solicited his Friends so strongly, and gave so lively a description of the misery he suffered, that they resolved to spare nothing to procure his Freedom. When he had lost all hopes of ever enjoying his Liberty, he received by a Barque of Marseilles a Letter from Capt. Mirangal, who acquainted him he had order to ransom him.

When this Captain arrived, the Author was exempted from his labour for paying Two Crowns a Month to the Keepers of the Prison. He walked a whole Month, and visited the Captives, among whom he found some in whom Thirty years Slavery had quite eras'd the Mysteries of their Religion.

Before his delivery he had the Curiosity to see the Caravan of the Pilgrims of Algiers, who go to Mecha through Tripoli. The Turks undertake this Pilgrimage, as believing that they cannot enter Paradise, except they visit their Prophets Tomb once in their Life at least. Notwithstanding it is true that Interest has as much share in this Voyage as Devotion, for the Pilgrims Traffique from City to City, and never return into their Countrey without profit. They never set out without their Provisions of Meal, Rice and Biscuit, and besides it would be impossible for them to perform this Journey without the Wells and Basons which the Governours of the Cities are obliged to furnish them with. The Arabians are not slack to attacque the Pilgrims, and they make sometimes a considerable Booty. The Quick-sands are not less to be feared than those Birds of Prey, especially when the Winds are most boisterous: For then sometimes ten thousand Men are destroyed.

When the Pilgrims are at Medina, which is but a days Journey from Mecha, they leave all their Equipage there, that they may go and visit the Mosque where their Prophets Tomb is. There is no Church in Europe so rich as that is. Every day they have seven Preachments there in several Languages. There are some People there who persuaded

of the Veneration due to that place, have put out their Eyes, as if there were nothing else in the World worthy to be seen.

Captain Mirangal presented to Osman the Basha all the Slaves that he desired to Ransom, and he began with the Author. He was betrayed by Savi his Scrivener, who had a Renegade Brother at Tripoli, to whom he had declared the Sums received by Mirangal for the Ransom of the Captives. The Basha being informed of this secret by the Renegade, examined the Author very strictly, and was very difficult about the Price of his Ransom. But some days after he was persuaded by the Entreaties of his Son, and granted the Author his Liberty for 400 Piasters, (Crowns) without his paying for going out at the Gates, and several other Charges.

While the Captain was preparing for his departure, the Author had leisure to see the Turks Lent, very different from ours, in as much as they abstain not in the day time from eating and drinking, but with purpose to taste in the night time all pleasures which gratifie their senses. Their Fast continues three Months. The third, which is the Month Ramadan is Universal, & kept so strictly by the true Musulmans, that in some Places their Infants on the Duggs, and their young Beasts are not exempted.

The Arabians deny themselves the most innocent pleasures in this Month, as to smell a Flower, to cool their Mouths in the greatest heat of the day, to take Tobacco. The Author has assured us that he has seen that they would rather chuse to die than be any wise tardy in their Fast. The Renegades put themselves to very little pain by this Law. But when there are complaints given in to the Divan against them, they are punished with the utmost rigour. A Hollander Renegade being found drunk in the Street on a Fast day, was condemned to swallow melted Lead.

When Captain Mirangal had provided all things necessary, the Author went to take his leave of Osman Basha, who presenting him his Hand to kiss, said to him that he had need beware of making a second Voyage to Tripoli. He knew not that God had designed him to ransom all the Captives in Barbary.

In the beginning of March, An. 1668. the Bark went out of the Harbour, and had immediately so favourable a Wind, that in a few days they arrived near Malta. Afterwards so dangerous a Wind arose that they were in danger to be lost. The Captain seeing the Sea more outrageous one day than it used to be, assembled all the Company to make publick Prayers, after which he made a Vow to St. Joseph, which was accepted. At night the Wind abated. The next day the Sentinel told that he saw Land. After which they discovered the Mountains of Genoa, and the day following those of Savoy. The Barque landed at Antibes, where it took in fresh Victuals. The day following it

it Anchored at Fort *Grimauld*, and the next day at *Marseilles*. A few days after *John Gal*, on whom the Lot fell for accomplishing the Vow made to *St. Joseph*, departed to go and perform it.

The Devotion of those of *Provence* towards *St. Joseph* is derived from an Event which is worth knowing. A Ship of *Marseilles*, which carried the Name of *St. Joseph*, was taken by the *Corsairs* of *Algiers*, about forty years ago. They took away from the Stern the Image of *St. Joseph*, and set it in their Magazine. One day a Turk that commanded the Captives, being offended at the respect which they paid to this Image, ordered to break it and burn it. They had given it several Hacks with a Hatchet without its receiving any damage. A Slave of *Provence* pray'd the Commander to sell it him for four Piasters. When he got it, he found means to send it into his own Country about two Leagues from *Barjos*, in a Chapel served by the Priests of the Oratory. Three Years after this Slave saved himself with three others in a Bark that was made only of Skins without Sails or Helm. It is to be seen at this day in *St. Ann's* Chapel without the City of *Thoulon*.

John Gal performed his Pilgrimage to *St. Joseph* bare-footed, and fasted from Bread and Water during his Nine days Devotion.

The Author after he had been in many Cities to deliver the Captives Letters to those they were directed to, went to that of his Birth, and thanked his Relations for the Bounty they had shewed in ransoming Him. Afterward he came to *Paris*, and there performed the Vow he had made to be a Religious in the Congregation of *Mercy*.

The Religious Slave relateth other Mens Adventures on occasion, the recital whereof is no less pleasant than his own. It would be too tedious to insert them here. But I cannot forbear setting down something of the Description that he gives of *Tripoli*, where he endured so terrible Miseries. The City is Scituated on the African Sea, between *Tunis* and *Alexandria*. Its Harbour is spacious and safe. There are eighteen Mosques in its Circumference, besides those of the Country, which are very pretty and much frequented. The Climate is hot even to excess, and the Soil abundant and fertile in excellent Fruits. The Dates which grow upon the Palm-trees last all the year, without which the Slaves would run the risque of dying for Hunger.

Tripoli is Inhabited by all sorts of Nations. The Captives do all the Work, and the Jews have almost all the Commerce. Those of the Country live in Idleness, the Renegades in Licentiousness, and ridicule the *Alcoran*. They notwithstanding fill up all Offices, and command in the Works of the *Arsenal*, at Sea and in Manufactures. The Turks and Arabians discharge the Offices of Policy and Justice. The *Basha*, who is cho-

sen by the Renegades, and by the Militia, does not acknowledge the Grand *Seignior* but as far as he thinks fit.

Journal des Scavans, Tom. 18. p. 335.

Remarques ou Reflexions Critiques, Morales & Historiques, sur les plus belles & plus agreable penes, &c.

Critical Remarques or Reflections, Moral and Historical, upon the prettiest and most agreable Fancies that are to be found in the Works of Ancient and Modern Authors, in Twelves, Paris by Arnold Seneuse, 1690.

THE Fancies which give ground to this Work, and which were published in the Italian like Titles, are very short and lively. The Reflections which accompany them, explain them, and discover their Beauty. Some of them have a true extent, and may pass for dissertations, such as is that of Oracles.

The Author made them on occasion of this Expression of *Diogenes*, reported by *Dion Chrysostome*, That Men of Spirit may well be without Oracles. He proveth their Antiquity from a passage in *Deut. 18.* where we are forbidden to consult them, he reckons up the most Famous, and particularly describeth that of *Apollo* or *Delfos*.

He relateth that at the beginning one of the Daughters Consecrated to *Diana* was chosen to pronounce the Oracles. But since a Woman advanced in years was employed in this Function; she fate down upon the *Tripod*, and possessed with a Divine Fury she answered in Prose and Verse to those that consulted her.

The *Tripod* was covered with Laurels, which intercepted the sight, and the Smoke which went out of the opening of the Earth made a Cloud which hindred them from discovering the Forgery.

Aristotle believed, that the Melancholick Humour and Atrabiliary Temperament, might be the cause of this fury which the Priestess was transported with. So that it was not the Truth of Predictions that gave credit to the Oracle, but rather the credulity of Humane Spirit, which being glad to be flattered with the passion that predominates in it, suffers it self to be imposed upon.

The Ancients were so far from being persuaded of the Truth of Predictions, that *Euripides* saith, That the best of the Oracles was that which uttered some truth amongst a great number of falsehoods.

When *Alexander* cut the Fatal Knot, which according to the prediction, could not be undone but by him for whom the Empire of *Asia* was design'd, he shewed sufficiently by this Action, how little Faith he gave to the Oracles. How

However the Diviners want not Wit to conceal their deceit. They served themselves principally of Equivocal Words, and spoke so obscurely, that they stood in need of Interpreters to be understood. *Jupiter Philius* answered at *Antioch* only by Signs, motions of the Head, and looks. When the Diviners could not make use of Equivocal words, they kept a profound silence. The time when they ceased to speak is another proof of their Imposture. And that was as soon as men had sagacity enough to discover their Juglings.

The Author likewise makes a long discourse of the manners of Divining that were in use among the Pagans, and reckoneth up more than seventy five. They had a great Affinity with the Oracles, since both the one and the other were means which curiosity served it self of to penetrate into what was to come.

The first he speaks of is called Aletrionmancy. It was observed thus, They divided a space of Land into equal parts in each of which they wrote a Letter of the Alphabet, and laid thereon a Grain of Corn. Then they let in a Cock, and took special Notice of the Letters which the Cock first peckt the Grains from.

Valens practised this Superstition, to know who would aspire after the Empire, and to prevent him. The Cock he made use of ate the Grains which were upon these four Letters T E O D, which was the cause that many named *Theodose*, *Theodat*, *Theodule* and *Theodiste* were put to Death. But notwithstanding this cruel precaution *Valens* had a *Theodose* for his Successor.

Journal Des Scavans, Tom. 18. P. 307.

Parallele des Anciens & des Modernes en ce qui regarde Eloquence. Par Monsieur Perrault, &c.

Parallels of the Ancient and Modern touching Eloquence. By Mr. Perrault of the French Academy; in Twelves. At Paris, by the Widow of John Baptista Coignard, and J. B. Coignard the Son, 1690.

MR. Perrault had promised to make appear, in the first Dialogue that he should present the publick with, the Advantage which the Moderns have over the Ancients, in what concerns Astronomy, Navigation and Physick. But two things have made him change his resolution, and treat first of Eloquence. The one was the Curiosity of his Friends, who desired to see what he could say on this Subject; and the other a Report that went abroad, that finding himself weak in this Article, he sought only to triumph in the other.

He introduceth in this Dialogue, a Presi-

dent, an Abbot, and a Knight. But as he is very glad that Men knew his Sentiment for a certain, he advertised his Readers, that he would only be answerable for the things which the Abbot said, and not those which the Knight uttered, who is a person, that frequently advanceth bold propositions, as when he saith that *Mezeray* relates more neatly than *Thucydides*.

The Abbot, who has undertaken to prove that the Ancients have been inferiour to the Moderns in all parts of Eloquence, but particularly in what regards universal and absolute Beauty, which delights all sorts of persons in all times and places, and which dependeth neither on Palate nor Phantasie, reproacheth the Ancients with an Imperfection which reigneth in all their Works, and which covers them with a thick Obscurity. And that is, that they had no manner of Method; and from this default he exempteth neither *Plato*, *Aristotle*, nor *Seneca*.

He pretends that those that have read *Plato* with the greatest care, have not found any connexion of his Maxims or Precepts, which they could make a certain System of: That *Aristotle*, as good a Logician as he was, hath no method in his Works; that the Learned are still in doubt how his eight Books of Physicks should be placed, and that if he had explained himself clearly, so many Ingenious persons who have taken upon them to explain him, would not dispute to know his meaning.

As to *Seneca*, he says that no body hitherto could discover, what Method this Philosopher has kept in his Books of Benefits, what Principles he hath established there, what Conclusions he hath drawn. From this Defect common almost to all the Ancients, he passeth to those that are particular to Historians, Philosophers and Orators. He taxes two principally in *Thucydides* and *Titus Livius*; the one that they make direct Harangues, which though they be pretty, are not in their place, because they were not truly pronounced, and that they make History look like a Fable. The other that they almost never date their Events, so that their Readers are at a loss at what time they fell out.

Besides this default of Method which he has reprehended in Philosophers, he findeth more, that their ambiguous and undeterminate manner of expressing themselves, serves only to wrap up their Thoughts, and to render the labour of their Interpreters useles.

The Abbot notwithstanding excepts *Cicero* and *Lucian*, who he acknowledges were successful in Dialogues. But the President demanding of him what Men of this Age he could oppose to those of the Ancients, he answered that he could oppose a great many, but that he would content himself to mention the illustrious Mr. *Peschal* with his eighteen Provincial Letters. *All there, says he, is purity in the Language, nobleness in Thoughts,*

Thoughts, solidity in Reasonings, fineness in Raileries, and universally an Agreeableness, which is rare to be found elsewhere.

From Philosophers he passeth to Orators. He examines the *Exordium* of *Demosthenes's* fourth Oration against *Philip*, which is accounted his Master-piece, and findeth that the Definition that *Cicero* gives of Eloquence, that it is to speak readily and ornately, does not at all agree to this *Exordium*, because it has neither Metaphor nor other figure; that whatever Beauty appears in *Demosthenes* simplicity, he cannot be excused for not joyning Pomp and Magnificence in a Work that required it.

When he comes to *Cicero*, he looks upon him as Modern in comparison of *Demosthenes*, and avoucheth that he knew much better than he, the way of mixing them, that he was more knowing, more lofty, and Born in an Age which had made many discoveries. He believes notwithstanding that if the works of *Cicero* be more Eloquent than those of *Demosthenes*, and if his second Oration against *Verres* have the advantage over the others 4th against *Philip*, 'tis because *Cicero* lived in a more polite Age, and when the Art of speaking had received a considerable Advancement. He maintains that for the same Reason, during 1700 years, which have passed since *Augustus* time to ours, Eloquence has arrived at a higher point of perfection; and to persuade the President, while they had yet the prettiest places of *Demosthenes* and *Cicero* fresh in their Memory, he read to him the beginning of a Harangue made by *Mr. le Maire* to the Parliament, therewith presenting Chancellor *Seguier's* Letters, and then he endeavoured to shew him the difference between the one and the other. He Remarques that 'tis above Fifty years since these Harangues were made, and that notwithstanding, they are of as great purity of stile as if they were just now to be composed, and addeth as follows: *When I consider that this Eloquence, as extraordinary as it was, was perhaps one of the least of his Qualities, and that by a Humility without Example, he hath renounced this precious Gift of Speech, for this only reason that it would procure to him great Honour and Riches, I cannot frame a great enough Idea of this admirable Man; and whatever Justice France has rendred to his Merit, has not yet been performed with sufficient care. Which however it be, I make no scruple to oppose this Orator alone to the most excellent Orators of Athens or Rome.*

The Knight being persuaded that the Eloquence of the Moderns had the advantage of that of the Ancients, pray'd the Abbot to explain by what means that Eloquence which seemed to have arrived at its perfection in *Augustus* days, is yet so much improved in our days. The Abbot mentions six causes. The first is Time, whose ordinary effect it is to encrease and embellish Sciences and Arts. The second is a more profound knowledge, which is acquired, of

the Heart of Man, and its most secret Movements. The third is the usage of a Method altogether unknown to the Ancients. The fourth is the Invention of Printing, which having made all Books common, hath afforded every one the Means of Instruction. The fifth is the multitude of occasions which offer themselves to employ Eloquence, in the Chair and the Bar: And the last is the Greatness of the Recompenses that Eloquence obtains every day, it receiving of the Church alone more in one year than it received formerly in many Ages, Empires and Republicks.

Mr. *Perrault* to give his Readers the pleasure to make comparison between the Eloquence of the Ancients and Modern, hath joyned to the Dialogue a Translation of many pretty pieces. He opposeth to the Funeral Oration, pronounced by *Pericles*, and related by *Thucydides*, the Funeral Oration of the Queen of *England*, made by the Bishop of *Meaux*; to the Funeral Oration of *Evagoras*, made by *Isocrates*, that of Monsieur *Turenne*, made by Monsieur *Flechier* Bishop of *Nismes*; to the Funeral Oration pronounced by *Lysias*, that of Monsieur the Prince of *Conde*, composed by Father *Bourdaloue*. He likewise opposeth some Letters of *Voiture* and *Balzac* to other Letters of *Cicero* and *Pliny*.

Journal des Scavans, Tom. 18. P. 412.

Meditations sur les principaux devoirs de la vie Religieuse, &c.

Meditations on the principal Duties of a Religious Life denoted in the words of the Religious their Profession, with Spiritual Lectures taken from the Scriptures and the Holy Fathers, for Ten days retiring. By a Religious of the Congregation of St. Maure, in Quarto, Paris for Peter de Bats, 1690.

Father *Dom Claude* of *Brittany*, Prior of the Abby of *St. Germans des Prez*, has presented these Meditations to the Religious, to assist them in renewing the fervour of their Solemn Profession every year, during their Ten days retirement. There are three for every day, with two Spiritual Lectures. They are all upon a Form of Religious Profession made for the Order of *St. Benedict*, which consisteth in promising stability, conversion of Manners, Obedience according to the Rule, Poverty and Chastity.

Though these Meditations were principally composed in favour of the Religious, Seculars may easily apply them to their use, if they but consider the Obligations of their Baptism, all that is said in the Vows of Religion.

If I must give any Idea of the method which the Author keeps in these Meditations, I will

will chuse the three of the second days Work, which are upon these words of the Religious Profession: *I promise Stability.*

The first Meditation is upon the Engagements which the Religious take upon them, when they make this promise. The first is to serve God. The second is to tie themselves every day to the exact practice of their Rule; and the third to serve God without falling into remissness.

The second Meditation is on what is answerable to that Engagement; the first whereof is to stay continually in the Place where they are settled with subjection. The second is not to return any more to the World, neither by adhering to its Maxims, nor by imitation of its Manners; and the third is not to admit the Spirit of the World within the Monastery.

The third Meditation is upon the three Motives to Constancy, which serve to confirm the Religious in their state. The first is to persuade themselves that this state is the best for them that they could chuse. The second is to take this Vow of stability for a kind of assurance of their persevering in good. The third is to believe that 'tis the Seal of their Predestination.

These three Meditations are attended with two spiritual Lectures. In the first they find that that stability obligeth them to two Duties; the one External, the other Internal.

The first obligeth the Religious to fix in that place which he hath chosen. In former times changing of the place was rare among the Religious, and the Monasteries not being a Congregation, every Religious Ordinary spent his whole Life in the Monastery where he had made his Profession; and as he could not go out of it, so he could not be thrust out, nor sent to another.

St. Bernard complains in many places of his Works, as in his 278 Letter, of the Instability of the Religious that changed their Monastery, and compares them to Trees which wither and die because they are removed from their Soil. He thinks that these changes are much more to be feared at this day; that the Superior Generals, like the most expert Gardiners of old, have found out the art of Transplanting their Spiritual Trees as often as they please, but that they thereby bear fewer Fruits of Penitence.

The second Duty which is the Interior, demandeth an immutable steadfastness in good, so that the Religious never find their Zeal for the accomplishment of their Rule remit.

Journal des Scavans, Tom. 18. p. 416.

De Antiquis Monachorum Ritibus libri quinque, &c.

Five Books of the Ancient Rites of the Monks, collected from several Ordinaries, Consuetudinaries. &c. By the care and study of D. Edmund Martene, Presbyter and Monk of the Congregation of St. Maure, of the Order of St. Benedict. In Quarto, 2 Vol. at Lyons, and at Paris by Daniel Horthemels, 1690.

WHEN Father *Mabillon* had read the Commentary which Father *Martene* has Composed on the Rule of St. *Benedict*, of which I have spoke lately, he entreated him to make a Collection of the Holy Customs observed in the Monasteries from the beginning of their Foundation. Father *Martene* followed this advice, in hopes that when the Religious took the pains to read these Customs, and to make reflection on them, they would excite in themselves the Spirit of those who had devoutly instituted them, and redouble their fervour to put them in practice.

Five sorts of Customs practised by the ancient Monks have given him occasion to divide his whole Subject into five Books; the first whereof treats of the Customs which they observe every day; as, to rise in the Night to perform their Offices at appointed hours, to work with their hands, and to take their repast.

The ancient Monks did not all rise at the same Hour of the Night. Some did rise precisely at a Minute, such as those St. *John Chrysostom* speaks of in his 59th. Homily to the People of *Antioch*. Those of St. *Basil* sung the praises of God three times in the Night at the beginning, the middle and the end of it. The Disciples of *Ammonius*, as *Palladius* reporteth, spent the whole Night in Prayers, sometimes sitting and sometimes standing.

To know the Hour at which they must rise, they do not use our Watches, whose Invention is late, but they regulate themselves by the Crowing of a Cock, or the rising of the Stars. Since, they have used Water-Clocks, and a Morning-Watch. The first thing he that kept it used to do was to light the Tapers of the Church, after which he went to awake the Friars, either by pushing them with his Foot, or by singing a Verse, or by knocking at their Door with a Hammer, or making a noise with an Instrument of Wood, or by Ringing a little Bell. He that thus waked the others was called the Wake-Cock.

Not only the Divine Office, but likewise the spiritual Lecture and their handy Labour

hour were the Exercises of every day. The Solitaries of *Egypt* sung Psalms during their Work. The Disciples of *St. Pacome* kept silence, and meditated on holy things.

There were other Customs which they did not observe every day in the Monasteries, but once a Week, or once a Month only, and of these Father *Martene* speaks in the 2^d. Book. The Benediction of Water, which is done every *Sunday*, is one of the first. The Original of it is ascribed in the Book of the Lives of the Popes attributed to *Anastasius*. Cardinal *Baronius* believed that at the beginning it was in use in the Eastern as well as in the Western Church, and hath often wrought great Miracles. Amongst others he cites that which *Theodoret* recounteth of *Marcellus* Bishop of *Apamea*, who having blessed the Water upon the Altar, sent his Deacon to throw it round the Pillars of the Temple of *Jupiter*, and the same Hour it kindled a great Fire, fiercer than that which Oyl could do, and consumed the Temple.

But if this Custom had been as ancient as *Baronius* persuadeth himself, the Secular Clerks could not have taken it from the Regulars, but the Regulars always from the other.

Pope *Leo IV.* in the Year 847. ordained that every Curate before he begun Mass should make Holy Water, and throw it on the People. *Hincmar* Archbishop of *Rhemes* five years after enjoined the same thing on all the Curates of his Dioceses.

Amongst the Customs which they use every Month, Father *Martene* Remarques that the Monks of *Germany*, let themselves Blood every first day of the Month, at least, if no Festival fell out, which obliged them to prevent the time of Blood-letting, or to defer it.

The Monks dependant of *Cluni* far from observing this *Canon*, kept to the 11th. Canon of the Council celebrated at *Aix la Chapelle*, *An. 817.* By which it is ordained that the Monks should observe no other time for Bleeding but that of necessity.

Abbot *Guigon* Ordained in his Statutes, that the Carthusian Monks should open a Vein only five times in the year. This usage may seem too frequent for Bodies exrenuated by continual abstinence. For if in the Judgment of *Clemens* of *Alexandria*, in the second Book of his Instructor, it is those only that eat much, spit and wipe their Nose often, and who void much Excrements, whether by the Nose, the Mouth, or other parts destined for this use; it is those likewise that have frequent need of Bleeding, and other remedies.

The third Book contains the Customs which they practise not every Month, but only certain days of the year, as in the time of *Advent*, *Christmas*, *Lent* and *Easter*, on the *Rogation*, *Ascension* and *Whitsuntide*.

The General Chapters are of this kind. The Institution is very Ancient, since in the Rule of *St. Pacome*, mention is made of the

Assemblies where the Monks met to confer together about the Observation of their Rule.

Leon of *Ostia* testifieth, that in the middle of the 9th Age the Religious Dependants of the Abby of *Mont Cassin* met there every year, at the end of *August*, and received from the Mouth of their Abbot, advice and necessary instructions to correct their Faults and to encrease their Piety and Zeal.

The Lateran Council held in the year 1215. ordained that the General Chapters should assemble every three years.

The Customs observed by the Ancient Monks on the Festivals which fell out in the course of the year make the subject of the following Book. Those which had no certain time, as the Election of the Abbot, the Reception of Novices, and the Burial of the dead, are ranked in the last place.

The first thing that the Ancient Monks did when their Abbot was dead, was to acquaint the Prince of it, and to demand of him permission to proceed to the Election of another. When that is obtained, and the Obsequies for the deceased performed, the Prior summons them who have a right to Election, and ordereth Prayers and Fastings, to obtain of Heaven necessary Light for the chusing of a good Subject. In some places the Election must be confirmed by the King and the Bishop, who uses the Ceremony of Benediction. That which may be thought singular is, that sometimes an Abbot was set over two Monasteries, and sometimes also one Monastery was subjected to the conduct of two Abbots. *St. Romain*, and *St. Lupicin* Brothers, governed two Monasteries conjunctly. Saint *Felix* having received *St. Fulgentius* into his Abby, prayed him to consent to his demitting of his Dignity and Power into his hands. After a long contestation they agreed with advice of the Community, that both should have the Title of Abbot; That *Fulgentius* should take the Charge of Instructing the Friars, and that *Felix* should provide for their Temporal Necessities. The Council of *Chalon* held *An. 650.* prohibited the putting two Abbots in one Monastery, for fear it should occasion Divisions among the Monks.

The Reception of Novices has no prefixt time, no more than the Election of the Abbot. Three things may be considered in the reception of Novices, the Habit, the *Noviciate* (or time during which they are Novices) and the Profession.

The Habit was not taken upon them at the beginning of the Order of *St. Benedict* but with the Profession. Since, the contrary usage has prevailed. *Hildemar* an ancient Commentator on the Rule, assures us that the Novices read it all before they received the Habit. The Habit is taken on privately. Nothing is performed in publick but Shaving, which is done upon the steps of the Altar.

Besides these Novices which present themselves to embrace a Religious Life, there

there are Children offered by their Parents, who are no less obliged to continue all their Life in the Monastery, than those that entred voluntarily.

When a Religious is seized with any dangerous Distemper, the Abbot takes care to dispose him for death by the Sacraments. The Ancient Breviary of *Mount Cassin*, composed above 500 years from the time of Abbot *Oderise*, beareth, that the Sick person must say his *Confiteor*, if his strength will suffer it; that afterwards he shall receive absolution of his Sins, and Communicate, if at the same time he be not too young. There was an ancient Custom practised in many Monasteries, that when the Sick Person was near his end, his Brothers raised him up from his Bed, and stretch'd him upon a Hair-cloth, whereupon Ashes were spread in form of a Cross. It is true, notwithstanding, that *St. Benedict*, *St. Maur*, and a great many other Religious Saints, caused carry themselves to the Church, to receive there the Body and Blood of our Lord, and take their last Supper there.

The Custom which the Ancient Religious had to speak by Signs, is still one of those which is not tyed to any certain time. It has been recommended by *St. Pacome* and *Cassian*, and religiously observed in the Order of *St. Benedict*, which shew how strongly they were perswaded, that by keeping silence they might prevent an infinite number of Sins, which are committed by a too free use of the Tongue. By the ancient Customs of *Cluni*, they were neither permitted to speak in the Church, nor in the Cloyster, nor in the Refectory, nor the Dormitory, nor Kitchen. Therefore it is that the Religious have invented particular Signs to ask for Bread, Eggs, Beans, Fish, and other things they had need of. 'Tis notwithstanding very surprizing that the Carthusian Monks, who seem'd to keep to solitariness and silence beyond all others, have never yet submitted by their Statutes to the rigour of this Language by Gesture, and have preserved the Liberty to break their silence, and to express their thoughts in a few words, as occasion requires.

The last Book endeth with the Prayers which the Religious have used to make, for the Soul of the Pope after his Death, by reason of their immediate dependance, on the Holy See, and the Thanksgivings which they give to God for the Succession of another.

These different Customs were extracted by Father *Dom Martene* with incredible care, from a vast number of Books as well Printed as Manuscript, which treat of the Usages of the most famous Monasteries of all Nations.

Journal des Scavans, Tom. 18. Fol. 379.

Examen libri Pontificalis, five Vitarum Romanorum Pontificum quæ sub nomine Anastasii Bibliothecarii circumferuntur, &c.

An Examination of the Pontifical Book, or of the Lives of the Popes of Rome, which go about under the Name of Anastasius the Library-Keeper. On occasion whereof the same Anastasius is vindicated from the Calumnies of the Heterodox, and a large Catalogue is added at the end, of the Library-Keepers of the Apostolick Chair, out of which some things are taken for illustrating the History. By John Ciampini a Roman, Master of the Briefs of Grace, and Referendary in both Seals; In Quarto, Rome; and at Paris by Anthony Dezallier, 1689.

THE Learned are extremely divided on the Subject of the Author of the Ancient Popes, published under the Name of *Anastasius* the Library-keeper. *Protomee de Luques*, a Religious of the Order of *St. Dominick*, and some others, believe that the beginning from *St. Peter* even to *Damasus*, is by *Damasus* himself, and that the rest even to *Nicholas I.* is by *Anastasius* the Library-keeper.

Cardinal *Baronius* is perswaded that the Lives and Acts of *St. Peter* and his Successors even to *Liberius*, are written by an unknown person; and in this he is followed by Father *Labbe* the Jesuite.

Tortelius fancied that all these Lives were writ by *William* the Library-keeper, who lived 1142. *Onuphrius* will have *Anastasius* to have been the Writer of them all.

The Fathers *Henschenius* and *Papebroch* have prefixt a Dissertation to the first Tome of the Lives of the Saints, in the Month of *April*, where they report that being at *Rome* in 1650. they Copied there an ancient Catalogue of Popes even to the time of *Stephan III.* which was Communicated to them by *Lucas Holstenius*. They found another in the Queen of *Sweden's* Library, which reach'd no further than the times of *Felix IV.* and that before these they had a third, taken out of the Emperors Library, which came no further than to the Popedom of *Liberius*. They assure us, that they have seen other Manuscripts, where the Lives of the Popes to *Stephan III.* are explained more at large than they are in these three Catalogues.

They have not printed the Catalogue taken from the *Vatican* Library, because they found it very uncorrect: But they have printed the other two, to wit, that of the Emperors Library in great Characters,

and that of the Queen of Sweden's in small.

As to the first Catalogue, they hold that the first Part from St. Peter to St. Urbane Pope and Martyr, was composed by St. *Antheus*, who before his advancement to the Popedom had taken singular care to recollect the Acts of the Martyrs, and the second by St. *Julius* immediate Successor to *Liberius*.

As to the second Catalogue, viz. the Queen of Sweden's, they judge that it has been composed towards the beginning of the sixth Century. These two Learned Jesuits are of Opinion, that *Anastasius* hath made use of these three Catalogues in writing the Lives of the Popes which are published under his Name.

Lambecius the Emperors Library-keeper, far from believing that *Anastasius* hath writ all the Lives of the Popes that go under his Name, maintains that many of them are more ancient than *Damasus*. His Opinion is that from the beginning the Popes Notaries made an Abridgment of their Lives, which contained their Names, their Countrey, the Decrees which they made, and their Deaths. That after *Constantine* put an end to the Persecutions, and the Roman Church began to purchase Goods, the Popes Catalogues grew more ample, and comprehended the Churches that had been Built during their Popedom, their Vessels and their Ornaments, the Donations made in favour of the Clergy, and the Foundations. This Catalogue was in this condition, when Pope *Damasus* took it out of the Archives, to send it to St. *Ferom*. For *Lambecius* reckoneth the Letters of St. *Ferom* and *Damasus* on this subject, for true ones. He wilhes earnestly that we had them still in the same condition, and that they had not been altered through the Ignorance of the Transcribers. Since *Damasus* time, the Library-keepers of the Holy See have continued this Catalogue, and *Anastasius* who lived from the Popedom of *Nicholas I.* to that of *John III.* has been one of the most Renowned.

Mr. *Schellstrate* taketh another course in a Book Printed at *Anvers* about Twelve years since, where he examines the three Catalogues of the Popes whereof I have spoke in relating the Opinion of Fathers *Henschenius* and *Papebroch*. He pretends that when the Letter of St. *Ferom* to *Damasus*, and Pope *Damasus*'s Answer to St. *Ferom*, which he thinks supposititious, shall appear to be true, the first Catalogue could not be that which Pope *Damasus* sent to St. *Ferom*. As to the second, viz. That of the Queen of Sweden's, he Remarks that 'tis very different from the former in reckoning up the years of every Popedom, that it has borrowed the Consulates marked from St. Peter to *Liberius*, and has followed them even to their faults. In fine joyning the third to the two former, he is of Opinion that *Anastasius* has made use of all the three in compiling his Lives of the Popes; that he has

taken out of the first the Names of the Consulats, from the second the Acts of St. Peter to *Felix*, and from the third the years of every Popedom.

Floravante Martinelle, a Learned Man, who hath been a long time in the Vaticane Library, in a Book Entituled, *Rome become Holy, from Profane and Pagan as she was*, treateth of this new matter, and proposeth new thoughts, which import that the Book of the Lives of the Popes was compiled by order of *Damasus*, of the three Catalogues above-mentioned, that it has been altered in several places through Ignorance of the Copyers, and was continued by different Authors.

These different Opinions have served Montieur *Ciampini* in forming his own, which consisteth principally in Two Points. First, That the Lives attributed to *Anastasius* are not the Work of one Author only, but of many; which appears plainly in this, that some of them give us to know, that they were contemporaries with the same Popes whose Vertues they celebrate. Secondly, That among all the Lives of the Popes, only those of *Gregory IV.* who was chosen 827. *Sergius II.* *Leo IV.* *Benedict III.* and *Nicholas I.* were writ by *Anastasius*.

He establishes this second Point upon the agreement which he finds in the stile between the Works which are certainly *Anastasius*'s, and that of the Life of *Nicholas I.* These Works which serve for the comparison are the Two Letters of *Anastasius*, where he finds in the first place that the Adjectives are ordinarily separated from the Substantives, either by a Verb, or by an Adverb, or by a Relative; and in the second place, that the Adverbs are for the most part placed at the end of the Sentence. He finds likewise the Adverbs placed at the end of the period, and the Adjectives separated from the Substantives in the Life of *Nicholas I.* Whence he probably infers that that is *Anastasius* Work as well as the Two Letters. The same Conformity of stile appears, according to his Judgment, in the Life of *Benedict III.*

As to the Lives of *Adrian II.* and *Stephan VI.* Mr. *Ciampini* finds not the same Agreement in stile, with that of *Anastasius*'s Letters, and besides the Praises which are given him in the Life of *Adrian II.* will not suffer it to enter into his Mind, that that could proceed from so modest a Man as *Anastasius*, who had a very mean Opinion of himself, and who was very far from exolling himself at the rate it is done in the Life of *Adrian I.*

Mr. *Ciampini* gives plausible reasons why *Anastasius* could not write the Life of these Two Popes, though he lived in their time, and even to the Popedom of *John VIII.* viz. That in the Popedom of *Adrian II.* he was by *Louis* the Debonnaire sent to *Constantinople*, to assist at the Eighth Council, whose Acts he Translated into Latine. After he Translated those of the Seventh Council.

These

These Occupations joyned with his frequent Indispositions hindred him from undertaking to write the Life of *Adrian II.* and and that of *Stephen VI.*

Who is then the Author of Pope *Adrian's* Life, if *Anastafius* was not? *Onuphrius* is of Opinion that 'twas *William* the Library-keeper. Mr. *Ciampini* conjectures that 'twas *Zachary* Bishop of *Anagni*, the same that was sent to *Constantinople* by *Nicholas I.* in 860. with the Bishop of *Porto*, and who betraying his Trust with him, shamefully consented to the Deposition of *Ignatius*, and communicated with *Phorius*, for which reason he was Deposed.

It may be objected, that in the Life of *Adrian II.* mention is made of this Deposition, which 'twas *Zacharies* Interest to pass over in silence. But Mr. *Ciampini* answers, that there is no inconvenience in *Zacharies* speaking of the Deposition, since he could not conceal it, in that it was known to all the World; and besides, that the Disgrace was in some measure obliterate by his Re-establishment, which he did not fail likewise to speak of.

After that Monsieur *Ciampini* had shewed in this sort, that the Book of the Lives of the Popes attributed to *Anastafius*, was not his alone, he refuteth what some had started to render its credit suspected, and to perswade, that 'twas but a compilation made up of Apocryphal pieces. He attributes this Sentiment, upon the Testimony of *Hospinian*, to *Charles du Moulin* a Famous Lawyer, whom he makes pass for a Man that had no great affection to the Catholick Religion.

Yet he is sure that he was always a great Enemy to the Calvinists of *France*, and that he presented a Petition to the Parliament of *Paris* to have Liberty to inform against their Seditious Assemblies, and that at last he ended his days in the Bosom of the Church of *Rome*, and was assisted at his Death by *Claud Despençe*, one of the most Famous Divines of his Age, by the Curate of *St. Andrews* his Parish Church, and by the Principal of the Colledge of *Du Pleffis*.

He likewise attributes it to Father *Peter Halloix*, a Learned Jesuit of *Leige*, who hath written indeed, that he will rather give credit to what he finds in *Eusebius*, and in the Old Martyrologies, than to what is related in *Anastafius*, who hath spoiled all the Lives of the Popes, and hath stufed them with shameful faults.

This Dissertation which makes the principal part of the Volume, is attended by another, which is as it were forreign to the Work, and where he treateth of a passage of a Letter of Pope *Pius II.* to King *Charles VII.* cited in these terms by the Deceased Mr. *De Launoy*: *Doctores sedis Apostolica semper non credas; You must not always believe the Doctors of the Apostolick Church.*

Father *Baron a Jacobin*, a Man otherwise commendable for his Piety and Learning, hath written without Ceremony that Mon-

sieur *de Launoy* had falsified the passage, through a gross Ignorance, or out of a blind desire to slander, and had put *Doctors* instead of *Detractors*: Mr. *de Launoy*, hath not been behind-hand in justifying himself in the fifth part of his Letters, and said that far from making the least Alteration in the words of *Pius II.* he had cited them as he found them in the Edition of *Basil*, An. 1571. reviewed by able Men with a great deal of care, whereas the preceding would have been done with so great negligence, that 'twould have been full of palpable mistakes.

Mr. *Ciampini* hath vindicated Mr. *de Launoy's* Credit, and attributed the pretended falsification to the Lutherian Doctors, who Printed the Works of *Pius I.* in 1571. But bringeth no convincing proof for it; and 'tis not enough to say that they have not cited the Manuscript, on the authority whereof they had changed this place of *Pius II.* Nor have they cited Manuscripts, for what they changed in other places which seem very correct. If there were a Manuscript it would resolve the difficulty, and terminate the difference.

Mr. *Ciampini* hath searched in the Vatican Library, and in that of the King's, and has found nothing of it, no more than in Monsieur *Colbert's*. What can be done till such time as we have it, is to content our selves with the Conjectures which each Party defends after his manner, to read the Passage as he would have it, and to follow those that seem most probable.

At the end of the Volume is a new Catalogue of the Library-keepers of the Church of *Rome*, composed by Mr. *Ciampini* on the Authentick Acts. He beginneth at the year 580. with one *Laurence* a Priest-Cardinal, is interrupted in some places, and notwithstanding carries it on to Cardinal *Lauria*, advanced to this Place by Pope *Innocent XI.* Sept. 19. 1681. upon Cardinal *Chi's* laying it down.

Journal des Scavans, Tom. 18. p. 586.

Summa Biblica, Tomus Primus, &c.

The Sum of the Bible, Tome 1. Wherein after praludial Disputations, about the Hebrew Language, the Ancient Interpreters of the Scripture, Origen and Hierom, the Study of the Sacred Scripture is recommended; and its Encomium, Divinity, Authority, Style, Obscurity, Eloquence, Division, Authors and Canon are discoursed of. It likewise treats of the Seventy Interpreters; as also of the Vulgar Edition. In Twelves, Paris, by Daniel Horthemels and Louis Roul-land, 1690.

IT is a long time since Mr. *Ferrant* applied himself to the Study of the Scripture, from

from a belief that no other Exercise was so happy, nor so Holy. It is not the work of this place to speak of the Works that he has formerly publish'd on the Psalms. I must confine my self to this first Tome, which contains the Just Praises of the Sacred Books, and which sheweth their Number, Subject, Stile, who were their first Authors, and their Ancient Translations into several Languages.

This Rich and Copious Matter is comprehended in three Books, at the beginning whereof are preliminary Questions divided into four Sections. In the first of these Sections, subdivided into fifteen Chapters; he discourses at large of the Hebrew Language, and proves that 'tis as ancient as the World, and that since the Confusion of *Babel* it has continued in use in the Family of *Shem, Heber, Abraham*, and his Posterity; contrary to the Opinion of *Gregory of Nyssa*, who believed that *Moses* spoke one of the Languages that sprung from the Confusion of *Babel*, and that the Hebrew was not framed till the departure of the Israelites out of *Egypt*. He likewise proves that the Judaick and Hebrew Tongue are the same which is called Judaick in the Old Testament in the fourth Book of the Kings, Ch. 18. and the second Book of the *Chronicles*, Ch. 32. and the Hebrew in the New, *Acts* 21. and *John* 5. It is farther proved that this Language was not lost during the *Egyptian* Bondage, nor the *Babylonish* Captivity. In *Egypt* the *Israelites* lived apart from the *Egyptians*, dwelt in the Land of *Goshen*, where they always spoke their own Language, and after that *Pharaoh* was buried in the Red Sea, *Moses* and all the people sung a Song of Thanksgiving in their own Tongue. During the Captivity of *Babylon*, *Daniel* learned, by reading of *Jeremy*, how long it would continue, and *Esdra*s read the Book of the Law before all the People, as it is related in the 8th. Chap. of his second Book. In fine, he shews that the Hebrew Text of the Scripture was preserved in its purity till the time of our Saviour, who never upbraided the Doctors of the Law with bringing in any Alteration; and the Changes that have happened since, have proceeded not so much from the malice of the Jews as the Negligence of Copyers.

The second Section is wholly taken up in reckoning up the Ancient Versions of the Scripture. The most remarkable is that of the Seventy made about 300 years before the Birth of Christ. In the 28th. year after his Birth, *Aquila* made a new one word for word. *St. Jerom* assures us that he made two different ones. He had been brought up in the Pagan Superstitions, which he renounced, to embrace the Christian Religion. But afterwards he Apostatized from it, and followed the Sect of the Jews.

Under the Reign of *Commodus*, *Theodotion* the *Marcionite* entred himself in the same Sect, and set about a new Greek Version of the Old Testament, in which according

to the Testimony of *St. Jerom* he tyed himself to the sense more than the words.

Under *Alexander Severus*, *Symmachus*, who had forsaken the *Samaritans*, and embraced the Profession of the Jews, made likewise two Greek Versions of the Old Testament. As these three Jews had declared themselves Enemies of Christians, they by their false Translation suppressed the Mystery of Redemption, as *St. Jerom* upbraided them in his Preface to the Book of *Job*.

Besides these Versions there are many others, viz. one which contained the Prophets, found in the Reign of *Caracalla* in *Fericho*, another found at *Nicopolis* near *Actium* in the Reign of *Alexander* Son to *Mamea*; another which contained the Psalms, and two others which contained the Prophets.

The third Section is a Collection of what the Ancients had writ, to the greatest advantage, of *Origen*, on the profound Knowledge he had acquired of the Sacred Books. The 16th. Chap. of the third Book of *Eusebius*, where we find the Description of the Hexaples and Tetraples, is there wholly Transcribed. Then the Knowledge which this Father had in the Hebrew Tongue is confirm'd, and the difficulties which were proposed to the contrary solved.

The fourth Section is wholly upon *St. Jerom*, who imitated *Origen* in the Study of the Scriptures. In his younger years he had for his Masters *Apollinaris* of *Laodicea*, *Didymus* of *Alexandria*, and *Gregory Nazianzen*. He learned the Hebrew Tongue of many Doctors, and among others of *Barratan*, who never taught him but in the Night, for fear of being discovered by the Jews. *Mr. Ferrand* examines with great care what many Writers have stretched, to persuade that *St. Jerom* had but a slight knowledge of the Hebrew, and afterwards makes a Chronological Catalogue of his Works upon the Sacred Writings.

Mr. Ferrand having cleared the preliminary Questions, he begins the first Book with a Collection of proper words which the Scripture makes use of, to recommend to Men the Meditation and Practice of the Divine Precepts which it contains. He joins there two sorts of Passages of the Holy Fathers, viz. those where they exhort Christians to inform themselves continually in their Duty, by reading of the Sacred Books, and those that prove that they are Ancienter than any Books of the Pagans, and that they teach us a more sublime Doctrine, and more pure Morality, since they are void of the Ornaments of a profane Eloquence. He next treats of the Divisions of these Books, and of their Authors. The Divisions are different; for some reduce the Books of the Scripture into three Ranks; the Law, the Prophets, and the Psalms. *Origine* has distinguished them into True, Supposed and Mixt. *Eusebius* divideth them into Canonical, received by all Churches, and not Canonical received only by some Churches, and

and others rejected by all Churches. *St. Jerom* calleth some Canonical, some Apocryphal, and some holy, which may be read for the Edification of the Faithful, though they have not Authority necessary to establish the Truth of their Doctrines.

The Authors which the Holy Spirit makes use of in writing these Books are a great many. But *Moses* is the Ancientest of all of them, of whom *Mr. Ferrand* relateth an excellent Elogy taken out of *St. Basil*. After which he sheweth that he is the Author of the Pentateuch by this reason, than which there could not be a more pressing. The Scripture assures us in many places that *Moses* is the Author of the Law: Now by Law it meaneth the Pentateuch. It is true that some of the Fathers have seem'd to believe that the Pentateuch was the work of *Esdra*s, who put it into the state it is in at this day. *St. Jerom* is not very far from this Opinion.

Whether you will call Moses the Author of the Pentateuch, or Esdras the Restorer of it, 'tis all one to me. *Mr. Ferrand* remarqueth notwithstanding that *St. Jerom* was young when he wrote these words against *Helvidius*; but in his more staid Age he said without hesitation, in his Epistle to *Cyprian*, that the Pentateuch was *Moses's*. *Mr. Ferrand* to remove the difficulties that might render this important matter in the least doubtful, declareth himself against two sorts of Writers, that have endeavoured not long since to take away the Pentateuch from *Moses*.

The first is a Learned Modern, who believed that *Moses* wrote only the Law, and that the rest of the Pentateuch was written by Publick Notaries inspired by God. That which confirms and keeps him in this Judgment is, that there are in the five Books of the Law frequent Repetitions, a Violation of the Order, and diversity of Style, which would not have been had these Books come from one and the same Hand. *Mr. Ferr.* maintains on the contrary that there is no sufficient Foundation for attributing these five Books of the Law to Publick Notaries. For to begin with the frequent Repetitions, they are ordinary in the Works of the Hebrews, and are found in a great many other Books, which no Body could ever perswade himself to attribute to Publick Notaries. As to the overturning of the Order, though it were such as is supposed, yet it could not prove that the Publick Notaries had composed the five Books of the Law, no more than it proves that they have composed some Psalms, or some places in *Jeremy*; where the same breach of Order is to be found. In fine, the Diversity of stile is not so great in the five Books of the Law, as to make us believe that they cannot be done by the same Author. On which *Mr. Ferrand* citeth an Excellent passage of *Erasmus*, who says that the same Author doth not always use the same stile; that that which *Cicero*, when advanced in years, used against *Antony*, is very different from that, which being yet young he used against *Verres*; That the

same Writer, changeth sometime his style, according to the Subjects he treats of, and the Persons he speaks to, and the disposition he finds himself in. There is no Body but speaks otherwise when sad, than when joyful, and otherwise in violent Motions of Passion than when in a Calm. The Testimony of *Eusebius*, *Theodoret*, of the Author of the Chronicle of *Alexandria*, and some other Authors, as well Ancient as Modern, who in the five Books of the Law have observed these frequent Repetitions, this Violation of the Order, and this diversity of style, does not at all militate against *Mr. Ferrand*, since he finds that the most part of these Writers always attributed the five Books of the Law to *Moses*, without speaking of the Publick Notaries.

The other Writers which take away the five Books of the Law from *Moses*, are of a Communion different from ours. The Proofs which they use are for most part taken out of the Scripture. *Mr. Ferrand* examines them all, and answers them with a great deal of solidity. There is one almost proposed thus: The Author of *Genesis* saith in the 14th. Chap. that *Abraham* pursued *Lor's* Enemies even to *Dan*. Now he proves by the 18th. Chap. of the Book of *Judges*, that in *Abraham's* days and *Moses's* this City was not called *Dan*, but *Lais*. *Moses* therefore could not call it *Dan*, nor compose a Book where it was so called.

Mr. Ferrand's Answer is taken out of *St. Jerom*, and serveth to say that in this place of *Genesis* the word *Dan* signifieth the City *Paneade* in *Phenicia*.

Another proof of these Writers is taken from the 22d. Chap. of *Genesis*, where it's said that *Abraham* gave to the Mountain *Moriab* the Name of, *God seeth*. But this Name, say they, was not given till the time they designed to Build the Temple, which was long after *Moses* Death.

Mr. Ferrand far from granting that the Mountain *Moriab* was not called, *God seeth*, till the Building of the Temple was designed, maintains that it was called so by *Abraham* himself, as the Scripture assureth.

Another proof is founded upon these words of *Genesis* 23. *Sarah having lived 127 years, died in the City of Arba, which is since called Hebron*. But it was so called from *Hebron* *Caleb's* Son, as appears from the 14th. Chap. of *Joshua*. *Moses*, who was not alive when that happened, could not write these words.

Monsieur Ferrand answereth that *Joshua* does not say that this City began to be called *Hebron* when it was given to *Hebron* the Son of *Caleb*; that he only says that formerly it was called *Cariath Arba*, and that since it is called *Hebron*. He addeth that it was called *Hebron* before the Son of *Caleb* posselt it; as appears by the 10th. Chap. of the same Book of *Joshua*.

Another proof is founded on a passage of the 16th. Chap. of *Exodus*, which saith that the Children of *Israel* ate Manna for

Forty years, even till they came to a habitable Land, and till they were on the Frontiers of the Land of *Canaan*. But this did not come to pass till the passing of *Jordan*, as appears from the 5th. Chap. of the Book of *Joshua*. *Moses* who was not then alive could not make this recital.

Mr. *Ferrand* makes use of that answer which St. *Augustine* furnishes him in his Questions on *Exodus*, and which saith that the Children of *Israel* ate Manna in the Wilderness, until they arrived at the habitable Land; and that after they had arrived, they continued to eat Manna, and to take other Food, and that they ceased not to eat Manna till after the passage of *Jordan*.

The other proofs of these Writers are of the same Nature, founded on the like passages which they believed could not be writ by *Moses*; and Mr. *Ferrand's* Answers much to the same purpose, and shews that there is no inconveniency that *Moses* should write the passages treated of.

In the last Chapter of the first Book, he relateth the most ancient Catalogues of the Sacred Books, as those of *Meliton* Bishop of *Sardis*, of *Origen*, of the Council of *Laodicea*, of St. *Hilary*, St. *Cyrill* of *Jerusalem*, St. *Gregory Nazianzene*, *Amphilochus* Bishop of *Iconium*, St. *Epiphanius*, St. *Jerome*, the third Council of *Carthage*, the Author of the Abridgement of the Scripture, printed with St. *Athanasius's* Works. He passes many Authors to come to two which were published about Eighteen years since, by the deceas'd Mr. *Cotelier*, the one under the Name of *de Stricometrie*, and the other under that of *d'Indicule*.

It appears sufficiently by the diversity of these Catalogues, that the Ancients were not agreed as to the number of the Sacred Books. But the Council of *Trent* hath put an end to these differences by leaving the Catholick Church a Canon, or Certain, Uniform and Invariable Catalogue.

I reserve the Extract of the two Books that remain of this first Tome for the next Weeks Journal.

Journal des Scavans, Tom. 18. P. 442.

Dissertation où l'on explique l'origine, l'excellence, & les avantages de l'estat de la Virginité, &c.

A Dissertation wherein is explained the Original, Excellence and Advantages of a state of Virginité, with diverse Tracts of St. *Ambrose* upon the same Subject. By R. P. D. *Joseph Mege* Religious of the Congregation of St. *Maure*. In Twelve, Paris, by *Arnold Seneuse*, 1690.

THIS Dissertation was begun to serve for a Preface to a Translation of some

Books composed by St. *Ambrose*, for the Instruction of Christian Virgins. The Author while he was searching into the Original of their State, and discovering its Excellence and Advantages was insensibly engaged to describe their Habit, their Vail, their Shaving, and to treat of their Vows, and of all that concerns their Profession.

He first sheweth that this happy state was produced with the Faith by the words of the Apostle; that it was principally to the Inhabitants of *Corinth* that St. *Paul* taught the Doctrine of Continence, from whence it spread it self into other Cities, and had a progress equal to that of the Gospel.

The Persons who consecrated themselves to God in this Estate, distinguished themselves from others of the first Ages, by their external Modesty, by a black or brown Habit, with a Mantle of the same Colour, and principally by a Vail and Shaving.

Father *Dom. Joseph Mege* hath found out about Eight sorts of Vails which Christian Virgins covered themselves with.

The first is the Vail of Probation, which is given to them when they demand admittance, at their Entry into the Monastery.

The second is that of Reception, or *No-viceat*, which is ordinarily white.

The third is that of Profession, which at present is black, and has been sometimes of the Colour of Fire, which was the reason why it was called *Flammeum*.

The fourth was the Vail of Consecration or Benediction, different from the precedent in Two things; one that it was not given but to those that had kept their Virginité, and the other that it was Blessed or Consecrated by the Bishop.

The fifth was called the Vail of Ordination. When they gave it to the Virgin, they made her touch the Breviary, to notify to her that they gave her Power to begin the Office in the Quire, and to read the Holy Gospel there.

The sixth was the Vail of Prelacies, which belonged only to the Abbesses.

The seventh is the Vail of Contency, which was given to Widows.

The eighth is the Vail of Penitence, which was given to Virgins that were fallen into sin contrary to their State.

As to their Tonsure, he proves that this practice was very Ancient, that the Daughters that lived under St. *Pacome's* Conduct, cut their Hair, and that in St. *Jerom's* days the Religious of *Egypt*, and *Syria* likewise, cut theirs, and presented them to their Superiors.

He hath not forgot the Circumstances of Time, and of Place, where the Virgins were Consecrated. He saith that formerly the Parents Right over their Children was carried so far, that they could offer them to Religion in their younger years, and that in some times Daughters were not Consecrated to God but at *Christmas* and *Easter*.

As to their Abode, they were separated from the rest of the Faithful, whether they lived

lived in their Parents Houses, or under the Tuition of some Ladies of known Vertue, or shut up in Monasteries. The 33d. Canon of the third Council of *Carthage*, which may be seen in the second Tome of the last Edition of Councils, page 1171. is remarkable on this Subject.

Many have thought, that before *Boniface VIII.* the Cloystering was only of advice. Father *Dom. Mege* thinks the contrary Opinion more probable, and supports it with a great number of Authorities.

After he has treated at large of the state of Virgins, he speaketh of that of Widows, whom he distinguishes into two sorts. The one was designed for the Service of the Church, and called Diaconesses, and the others obliged themselves only to Contenance.

Speaking of Abbesses he remarques, that some of them have sometimes exceeded the due Limits of their Power, that under the Reign of *Charlemagne*, there was one that took upon her to give Men her Blessing, to lay her Hands upon them, to make the Sign of the Cross on their Head; that in the 12th. Century there was one in the East, that would hear the Religious Confessions, and give them Absolution, and that in *Spain* some Usurped the Functions of Priests and Bishops, Consecrating the Religious, and receiving Confession of their Sins, and Preaching the Gospel publickly.

This Dissertation is accompanied with the Translation of *St. Ambrose's* Three Books of Virgins, with another Book composed on the occasion of a Virgins falling away from her state, and a third Book of the Education of Virgins, and the perpetual Virginity of *Mary*. All these Books are divided into Chapters, at the head of which is an Argument which sheweth their Contents.

Journal des Scavans, Tom. 18. p. 581.

Les Costes de France sur l' Ocean & sur la Mediterranee, &c.

The Coasts of France towards the Ocean and upon the Mediterranean, Corrected, enlarged and divided into Governments that guard the Coasts, dedicated to the Dauphin, by his most Humble and most Obediant Servant and Geographer de Fer. In Quarto, Paris, by the Author, on the Key at the Watch of the Palace, at the Sphere, 1690.

THIS Work is composed of a general Card of the Coasts of France, and thirty particulars drawn formerly by *Mr. Tassin* one of the best Geographers of his time, at the command of Cardinal *Richelieu*. *Mr. de Fer* who has taken the care of this New Edition, hath added a New Title, a Com-

pass, with the Names of the Winds in six Languages, the Divisions of the Governments that Guard the Coasts, the Names of the Rivers, and a great many other very curious things. He hath likewise enlarged the Discourse of the Description of the Winds, and of that of the Seas, and New Channel of *Languedoc*.

This Discourse is divided into Two parts, the first whereof is an Introduction to the Description of the Coasts of *France* with respect to Navigation: The Winds and the Surface of the Sea are principally spoke of there, as the Two things most necessary to know to keep a good course, and to arrive at the place proposed.

The Winds are known by the Compass, whose use is explained there with a great deal of Order and Clearness. It is divided into Six Circles, to distinguish the different Names, which the principal Nations of *Europe* have given to the Winds, as well upon the Ocean as the Mediterranean.

As to the Surface of the Sea it is called the Ocean, which is divided into the Eastern, Southern, Western and Northern. It is only needful to speak of the Western in relation to the Coasts of *France*. It is sufficient then to know that it stretcheth it self along the Western Coasts of *Africk* and *Europe*, and that between *Europe* and *Africk* it runs into a Gulph which is called the Mediterranean Sea.

The *Hollanders* instead of making use of this Division have invented another. They divide the vast extent of the Sea into six portions, whereof the first is called the Northern, because it is to the North of *Europe* and *Asia*. The second is called the Western, and runs along the Western Coasts of *Europe* and *Africk*, even to the Equinoctial Line. The third is the Ethiopick Sea, the fourth the Indian, the fifth the Oriental, and the sixth the Southern. But of all these portions of the Sea the Western only makes for our Subject.

The second part of this Discourse is a Description of the Seas and Coasts of *France* in general and in particular. In general *France* is washed with the Occidental Ocean, and by the Mediterranean, which is only a Gulph. In particular *France* is watered with many Seas, as the *Britannick*, the Sea of *Brest*, the Gulph of *Gascogne*, and the Mediterranean.

The *Britannick* Sea is called the Channel. The narrowest place of it is called *Calais*, to signifie that there is little Sea from one Land to another. The *Seine* and the *Somme* are the most considerable Rivers that fall into this Sea.

The Coasts of *Picardy* are bounded by the River *Aa*, which separateth it from the County of *Flanders*, and that of *Eu* which parteth it from *Normandy*, whose Coast is more extended than that of *Picardy*. It be-ginneth at the River *Eu*, and endeth at that of *Couesnon* which divideth it from *Brittany*. The Harbour of *Diepe* is on the Mouth of
the

the River *Arc*. Great Ships may go in there at full Sea, and small ones at half Flood.

Havre de Grace is upon the North side of the Mouth of the *Seine*. All sorts of Vessels may go in there at high Water.

At *Chesbourg* there is a little Harbour with the Tide.

After the Coast of *Normandy* follows that of *Brittany*, which is divided into the High, Middle, and Low.

The City of *Nants* is Scituated on the Mouth of the *Loire*, where great Vessels cannot go in, but ride in a place called the *Pir*. The greatest stay at *Pelerin*, which is two Leagues lower.

There is a very good Harbour in the River of *Rochelle*. The Coasts of *Guienna* lye between the Mouth of the *Charante*, and the point of the South of the Port of *Cantis*. The Ports of the River *Garonne* are *Royan*, *Mechef*, *Talmont*, *St. Sorrin*, *Mortaign* and *Conac*. The others are of *Bordelois*, viz. *Blaye*, *Bourg*, *Bourdeaux*, and *Soulac*.

Continuing your course from the River of *Bourdeaux*, you come to the Sea of *Bayonne* or the *Basques*. The *Dunes* reach from *Guienna* to *St. John de Luz*.

As to the Mediterranean Sea, that washeth the Coasts of *France*, along that of *Provence*, or of the Coast which reacheth from the Mouth of the River *Var* to that of *Rosne*; it is called the Sea of *Provence*, or of *Marseilles*. The rest which is spread along *Languedoc* and *Roussillon* is called the Gulph of *Lion*.

This Discourse is followed with Two Tables; the one of the Admiralties of *France*, and the other of the Governments that guard the Coasts, which has not formerly been extant in any Book of Geography.

The Channel of *Languedoc* is treated of there, with the Two Seas which it joyneth together, which have saved the Merchants the charge and danger of above a Thousand Leagues Sailing.

Mr. *Fer* hath some time ago published other Geographical Works: A Description of the *Rhine*, the *Meuse*, the *Moselle*, the *Sare*, the Course of the *Danube*, with the Rivers discharged into it, and prepareth still others, whose advantage is evident, since 'tis very difficult to make Military Enterprises succeed without a particular knowledge of the Countreys, which are the Subject or Theatre of the War.

Bibliothèque Universelle, Tom. 18. p. 198.

Censura celebriorum Auctorum, five Tractatus in quo varia virorum Doctorum in clarissimis cujusque seculi Scriptoribus Judicia traduntur, &c. Opera Tho. Pope Blount Angli. &c.

The Judgment of the most celebrated Authors, or a Treatise wherein several Judgments are given by Learned Men of the most Famous Writers of every Age; whereby the Reader may most easily know what is most memorable in each of those Authors, and in what esteem they were among the Learned. Collected, and digested into Order, according to the Series of the time wherein the Authors themselves flourished. By Sir Thomas-Pope Blount an English Baronet. Lond. 1690. In Folio, page 746.

THE design of this Work is almost the same with that of M. *Baillet*, in his *Jugemens des Scavans*; since it is nothing else but a Collection of what divers Authors have judged of the Writers whose Names are found in this Book. There are about six hundred, and Sir *Thomas-Pope Blount*, hath collected there what he found in all sorts of Authors, not excepting Dictionaries and Journals. He has taken the matter of his Book not only from Latine and English Books, but likewise French and Italian whom he cites in their own terms.

Whereas Mr. *Baillet* hath formed a Discourse accompanied with the several Judgments, which are made of Ancient and Modern Authors, and mixeth therewith much of his own: This Author only cites the Authors, whose Testimonies he relates, without connecting them one with another. Besides, he has not proposed to himself to speak of all sorts of Authors, whether Famous or not, as Mr. *Baillet* has done, but only of some of those who have made most noise, according as he could find Judgments of their Works. He likewise contented himself to follow the Order of time, without distinguishing them into divers Classes, according to Mr. *Baillet's* Method.

The Author believes, 1. That by reading the different Sentiments of the Learned, and comparing them one with another, as we may do by the help of these sorts of Collections, we may form a Judgment, and take a taste of them. 2. That the same Judgments may serve as a Guide, to lead those that study in the Knowledge of good Books, and hinder them from spending their Time or their Money in buying or reading bad ones. 3. That we may there see as it were a Portraiture of every Author, who is spoken of, where we may be inform'd not only where they lived, and of the Works that they have compos'd, but what are the most accounted of, and the good and evil that they have said, with their best Editions.

This is the use, Sir *Tho.* hopes we may make of his Book. He presageth that his Book will not be ill taken by the Publick, when he considers with what greediness, the Journals are read, not only by those of an ordi.

ordinary pitch of Learning, but even by the Learned of the first Rank. These latter indeed, have no great need of that sort of Books; but they are so few in number, and are so little encreased, that it is apparent, that the Books which are for the use of the Learned of an inferior degree, are always Books of the best Sale. The reason why there are few Men that are of a profound Knowledge, as the Author remarks, is this, because a great deal of pains is required to attain it; and that at this day there are few Men will undergo great labour. They would, if it were possible, become Learned by trifling, without applying a serious attention to what they read, or being at the pains to learn the Tongues. It were to be wisht that we could reduce all the Sciences to so great a facility, that they might be learned thus. But as this is not possible, and as it is shameful to be wholly ignorant; attempts have been made to bring Men from a shameful Ignorance without giving them much Fatigue. Such, for example, is the Authors Book. and such also are the Journals, which give a general Knowledge, at least of a vast number of things, whereof they would otherwise have no Idea.

As for those who know every thing, 'tis not for them that such Books are composed. 'Tis their part to instruct the publick in what they have learned in ancient Originals, or by their Meditation. The mischief is, that this sort of Learned Men is very rare, and that few good Books are to be found that favour of the Original. We may at the same time say, without fear of being deceived, that there is no Learned Man who is profound in every thing, and who knoweth equally all sorts of Books. We see some that excel in some Science, and those but a very small number. But when they are without the Limits of this Science they often are not able to judge solidly of any thing. Yea they are very happy if they have a Superficial Knowledge of other Sciences. Those who apply themselves only to the Tongues, are people that ordinarily understand nothing in the things that do not depend on the Knowledge of Antiquity, but on Reasoning and Meditation. Sometimes they even cannot Reason; and it is even so with all those who apply themselves entirely to Sciences that depend only on practice. On the contrary, those who only improve Speculative Sciences, understand nothing of Matters of Fact, and reason by abstract Principles which are extremely Fallacious in these occasions. He would conclude from hence, that though those Gentlemen may undervalue Books of Collections, which enter upon all sorts of matters, and which speak of all sorts of Authors: Yet there are many things in these Books to be learned by them, & if they know any part of those things they find there, with the greatest clearness and extent, there are as many which they are wholly ignorant of, and of which they have only a rambling Knowledge. This is

so much more true in Collections which are the best done, and the richest. Understanding Readers may easily judge of that of Sir Tho. Pope Blount's when they have read some pages of it.

Acta Eruditorum, *Mens. Decemb.* 1680.
page 624.

Vita Reginaldi Poli Cardinalis & Cantuariensis Episcopi, &c.

The Life of Reginald Poole Cardinal and Archbishop of Canterbury.

As also a Dispute about the Dignity and Grandeur of the Kingdoms of Great Brittain and France managed by both their Ambassadors in the Council of Constance. London. For James Adamson, 1690.

TWO Works are contained in this Volume. The first is the Life of *Reginald Poole*; which *Ludowick Bacatelle* Archbishop of *Rhagoufe*, his Familiar Friend, and an Eye-witness of most things done by him, has writ in this Order, that beginning at his Illustrious Birth, and thence proceeding to his Institution, Dignities, Embassies, and the rest of the course and term of his Life, he finally declares the Habit of his Body, his Disposition and Manners, some acute and facetious sayings, his Writings published and not published, his singular Devotions, and what Friends he was most familiar with. *Andrew Dudithius* Bishop of *Tinina* Translated this Life of Cardinal *Poole* written by *Bacatelle* from the Italians into Latine, and *An.* 1563. had it Printed at *Venice*. But by reason of the scarcity of the Copies, the Bookseller, whose Name we have express in the Title, thought that 'twould neither be unacceptable to others, nor prejudicial to himself, if he should revive that Commentary, and commit to the Press, and communicate it to the Learned, as being not unworthy to be read, though writ by a *Roman* Catholick, and one too much prejudiced against the Reformed.

To this Life of *Poole* is adjoyned a Hot dispute about the Dignity and Grandeur of the Kingdoms of *Brittain* and *France*, maintained by both their Orators in the Council of *Constance*, which Sir *Robert Wingfield* Embassador of *Henry VIII.* King of *England* to *Maximilian* the Emperor, got Transcribed from the Acts of the Council of *Constance*, kept in the City of *Constance*, and published at *Louvain*, *An.* 1517. though it has been hitherto Neglected by the Collectors of Councils in the Acts of the Council of *Constance*. There are subjoyned to this new Edition some Additions and Amendments, from a Manuscript in the Library of *Trinity College Cambridge*, when the Work was

already come from the Press, and neither the Errours in the Text could be rectified, nor the Omissions thereof supplied.

Acta Eruditorum, &c. page 600.

Matthiæ Honcamp Sacrae Scripturae & Sanctorum Patrum Apologia.

Matthias Honcamp *his Apology for the Sacred Scriptures and the Holy Fathers*, Mons, 1690.

AS our most Renowed *Majus* in his now cited Differtations, endeavoured to refute *Richard Simon* and *John Clerk*: So of the Roman Catholicks side, *Matthias Honcamp* Chief Canon at the Degrees of the B. M. V. at Mentz, and Ordinary Preacher

of the Collegiate Church of the same, has drawn his Pen against those two Champions. And in the year 1688. he published this Apology, to which he has prefixed a New Frontispiece together with the Censure of *Quirinus Kunkelius* the Ordinary, given at Mentz, March 8. 1690. He uses very few, I had almost said none, Scripture Sentences and Critical Reasons, and he extols the Sole Authority and Divine Illumination of the Fathers of the Church with most copious Elogies, and in affected Schemes and bitter words upbraids both his Adversaries with an unruly desire of Judging of the Holy Scripture. We will not be prolix, since all the Bulk of his Work consists in Generals, and his very Antagonist *John Clerk* has not unfaithfully inserted the sum of it in his *Bibl. Universelle Histoire*, Tom. 10. adding those things he thought fit for his purpose.

S E R I O U S

A N D

Gallant Discourses;

For the Conducting of Youth to the Knowledge of Matters no less Curious than Learned. Translated out of the *French*.

Of Opinion. Page 1.

Q. **W**HY is every one so Zealous for his Opinion?

A. Because it is our Production. Nature has endowed us with an Inclination to preserve whatever we have produced.

Q. Are there no other Reasons or Causes?

A. 1. We Love all that cometh from us, and particularly our Children, and therefore our Opinions and Conceptions being the Fruits of our Spirits, we love them passionately.

2. It's hard for us to raze what is imprinted on our Understandings.

3. Ambition prompts us to maintain our Opinions; we think that there is as it were an heap of Honour, where every one has his Right, whereof there remains less to one, when they let the greatest part be taken by others.

4. We are sensible of the rejecting of our advice, because it seems to conclude that we have not judged aright, that we are mistaken in our Knowledge, and that we come short of good sense: Therefore we maintain our Opinions that we may not seem dull.

Q. Wherefore do we maintain our Opinions, though they be false?

A. Because we are interested for that

which belongs to us. Now the more things are false, the more they are from us. What is true is in the thing it self, whereas that which is false is from us, and from our Spirit, which imagineth a Truth which is not to be found in the thing.

Q. Should we be Opiniatre, to maintain our Opinion rigidly?

A. No, especially when it is false. 'Tis to resemble a Scholar brought up in the Disputes of the College, who never begins to be accounted of in Societies, till he has laid aside this habit of never yielding. It is the Property of a Wit to embrace a better advice than his own, without fear of being blamed for having mistaken. 'Tis the effect of a good Education and true Modesty to give deference to the Sentiments of others. In fine it is the Character of Vertue not to be Opiniatre in defending its Sentiments, though they be good. Those that hear us are edified. A Woman being thrown into the River, her Husband fought for her against the course of the Water, and as he was told, that he must look for her down the River, he replied that they did not know his Wifes Humour, for if others went down according to the course of the River, she would infallibly go up against it, since all her Life she was opposite to all the World.

of

Of acquired Wisdom. Page 31.

Q. How many sorts of Wisdom are there?

A. Two; Infused or Acquired.

Q. How may one acquire Wisdom?

A. By Precepts, by Experience, by Examples, and by reading of Books. The Examples even of Animals, may be helpful to us; therefore it is that Solomon sends the Sluggard to the Ant.

Q. Who are they that are most Wise?

A. Cold and Dry Temperaments, such as are the Melancholians, who have a Natural Soberness which partakes very much of Wisdom. On the contrary the Sanguins by reason of their Gaiety, and the Cholerick through their Hastiness will hardly become wise.

Q. Must all have the same degree of Wisdom to be accounted wise?

A. No; for Wisdom differs according to Sex, Condition or Age. There is the Wisdom of a Woman, of a Child, an Adult Man, an Old Man, a Magistrate, a Citizen, a Captain, and a Souldier.

Q. Tell me in a few words, wherein does Wisdom consist?

A. In having the Understanding informed of what it should know, and what it should be ignorant of; and the Will disposed to what it should love or hate.

Q. Are the Sciences necessary in order to obtain Wisdom?

A. There are different Sentiments about it. Some say that Humane Sciences are very useful, yea, that they are even necessary; for 'tis by them that the Understanding knoweth what it should know, and what it should be ignorant of, and so the Will is disposed to love or hate what it should love or hate.

Q. What are their Reasons who will not allow Humane Sciences to be necessary to attain Wisdom?

A. True Wisdom is to be found in the Articles of Faith; now Humane Sciences are opposite to the Principles of Faith; all that may be known in the greatest Philosophers that have been, as the Pythagoreans, full of Superstition, the Platonists who hold a Matter Coeternal with God, the Peripateticks, who maintain the World to be Eternal, destroys all Religion, as also the others. Thus Solomon saith that in all Nature there is nothing but Vanity. St Paul saith that Humane Knowledge is but Folly in Gods account, who loveth the poor in Spirit, and the simple. In fine, they say that to become Wise is to know that first Wisdom, and the Christian Doctrine, according to the Example of St. Paul, who would know nothing but Christ Crucified, and as to Mans Will, it will be disposed to love or hate, when it submits its self to that of God.

Whether it be easier to resist Pleasure or Pain. Page. 34.

Q. Is it easier to resist Grief or Pleasure?

A. There are Reasons on both sides.

Q. What is their Reason who maintain that Grief is harder to be endured?

A. They say that Grief destroys the absolute Being of a thing, and Pleasure bringeth only a Transitory and Casual Being, which is only an addition; for without it the Animal has its entire Being, but Pain destroys it.

Q. Have you any Example?

A. Yes; Licinius seeing himself condemned for the Crime of Robbing the Treasury, died for Grief. Julia the Daughter of Caesar, died when she saw her Husband Pompey's Bloody Garments.

Q. Give me their Reasons who say that 'tis more difficult to resist Pleasure.

A. They say that a Passion is called violent and strong when by the Impression of the Species of the Object which it makes on the Sense, and afterwards on the Imagination, it does so far obtain the Mastery over Reason, as to hinder the Mans Free Functions. Now Pleasure does this more powerfully than Grief.

Q. Have you any Example?

A. St. Jerom speaketh of a Christian, who bit out his Tongue with his Teeth to resist the Pleasure which two unchaste Women raised in him. Thus Aristotle considering the Force of Pleasure, advises us, that we may resist it, not to look before it when it presenteth it self, but behind it, when it leaveth us.

Q. What is your Opinion?

A. I say that 'tis hard to resist either of them, if we consider them in their Excess. For we know that some have died for Grief, and others through Excess of Joy. Diagoras died for Joy, when he saw his Three Sons Conquer at the Olympick Games in one day.

Q. Over what Temperament have Grief and Pleasure the greatest Force and Predominancy?

A. Their Force naturally follows the Temperament; therefore it is that Pleasure has most influence over a Sanguine Complexion, and Grief over a Melancholian.

Q. How comes it to pass that Grief or Joy kill us in their Excess?

A. Grief takes away the Life by a violent Agitation of the Spirits, or else by their Compression, which stopping the passages, hindreth respiration, whence ensueth suffocation and Death. Pleasure works the same Effect by a contrary reason, viz. by a too great Dilatation of the Spirits, which causeth a Qualm, and this Qualm Death.

Why no Body is content with their condition.

Page 45.

Q. Why is no Body content with his condition?

A. Ambition and Ignorance are the cause of it. Ambition makes us covet to have the Advantage over all others; for to know of any greater than himself is a Chain and Mark of Servitude which Man cannot naturally endure. Ignorance representeth things otherwise to us than they are, and makes us desire them so much the more, because we do not observe their Imperfections.

Q. Are there no other Reasons?

A. Yes; 'Tis because our Soul is Created for an Infinite Good; now all these Goods are Finite; therefore it cannot be satisfied by any Worldly Good. Besides, there is no condition but it has some evil mixed with it: And therefore the most prosperous condition does not content us, and we always wish for any thing to exempt us from the least Misery; so that we are never content, because our Life always suffers.

Whether Man or Woman be most Noble.

Page 53, &c.

In favour of the Woman.

Q. In what respect, and how it can be said that the Woman is more Noble?

A. To speak of the Esteem which we should make, it is her Nobleness above that of a Man: I evince it from the Place, Matter and Order of Creation. Man was not Created in a Terrestrial Paradise, of so Noble a Matter as Woman was, for he was Created of the Earth, but Woman of one of the Mans Ribs. As to the Order of Creation, God in the Production of Mixt Bodies began with the most abject things, and ended with the noblest; he Created Man as Master of all things that he had Created before, and in fine Woman as the Chief Work of Nature.

Q. Wherein can ye shew that she is above the Man?

A. As to what concerns the Body, she is more Beautiful than Man; and as to the Spirit it is sooner ripe in Woman than in Man; and therefore the Laws declare a Woman to be of Age of Maturity at Twelve, but Men at Fourteen years. Besides they do more Vertuous and Devout Actions than Men; therefore the Church calleth them devout, which it does not say of Men.

Q. Have Women ever given proofs of any Genius for Arts and Sciences as Men have?

A. Yes; There was in our times in France, the Viscountess of Auclis. Julian Morel a Jacobine of Avignon who was skilled in Fourteen Languages, and at the Age of Thirteen years maintained the Philosophical Theses at Lion.

Q. Have you any in former Times.

A. Yes; One Diotima and Apasia had attained such an Excellency in Philosophy, that Socrates was not ashamed to go to their Publick Lessons. Hypatia an Alexandrian, Wife to Isidore the Philosopher, in Astrology. In Oratory Tullia Cicero's Daughter, and Cornelia, who taught Gracchus's Children Eloquence. In Poetry Sappho, who invented Sapphick Verse, and the three Corinna's, the first of whom five times overcame Pindar the Prince of Lyrick Poets. In Painting an Irene and a Cylapse, And as there were Prophets, so there were likewise Prophetesses and Sybils.

Q. Were any Famous in War?

A. Yes; There were the Amazons, who have sufficiently shewed that Valour was not confin'd to Men. And several Women have been found to Fight Valiantly, who have not been known to be such, till after they were killed in the Battle. In fine, in France, the Maid of Orleans led on Armies, and was on the Head of them, maintained Fights, Scaled Ramparts, took Cities. Her last Action was at the City Compeigne, in an Excursion which she made upon the Enemy, she was taken Fighting alone with an Extraordinary Courage, to procure time for the Retreat of her Soldiers. Finally we may say in praise of Women, what a Lion said to a Man, that shewed him a Man pourtrayed killing a Lion; If Lions, says he, would give themselves the Trouble to Paint, you should see a great many more Men killed by Lions, than Lions killed by Men. If Women had made Laws and Histories, you should see far more Vertues practised by them than by Men. And whereas the Scripture subjects them to Man, it may be said that that is rather an Exercise of their Vertue, than an Indication of their Remifness or Pusillanimity of Spirit.

In Favour of Man.

Q. What have you to say in Favour of Man?

A. This shews that Man is more Noble than Women, that she ought to be subject to him by Gods Appointment; *The Woman shall be subject to the Man.*

Q. Have you nothing else?

A. The Scripture saith more, that there is no Malice greater than that of a Woman; so that a forry Man is better than a good Woman. *Solomon.*

Q. Would the World perish without Women?

A. Yes; Therefore it is that Woman is called a Necessary Evil, to which Men apply themselves by a Natural Instinct, for the Common Good, to the prejudice of their particular. Plato doubted whether even the Woman should be ranked among the Unreasonable Creatures. Others call them a simple Error of Nature.

Q. How may we know the Beauty of a Woman?

A. Twenty six things are remarked to constitute a Perfect Beauty. 1. Youth. 2. A Stature neither too big nor too little. 3. To be neither too fat nor too lean. 4. Symmetry and Proportion of all the Parts. 5. Long, Light and Fine Hair. 6. A Delicate and Smooth Skin. 7. A Lively White and Red. 8. An Even Forehead. 9. The Temples not hollow. 10. The Eye-brows as two Lines. 11. Blew Eyes close to the Head, having an amorous look. 12. A Nose somewhat long. 13. Cheeks roundish, making a little dimple. 14. A graceful Laughter. 15. Two Coral Lips. 16. A Little Mouth. 17. Teeth white as Pearls, and well set. 18. A Chin roundish and fleshy, with a little Cherry-pit at the end of it. 19. The Ears small, red, and well-joyned to the Head. 20. An Ivory Neck. 21. An Alabaster Breast. 22. Snow-white Balls. 23. A White Hand, somewhat long and plump. 24. Fingers ending Pyramid-wise. 25. Nails of Mother of Pearl turned Oval-wise. 26. To which is added a sweet Breath, an agreeable Voice, a Free and not an affected Gesture, a fine Presence, and a modest Gate.

Q. May all these Points be found in one Person?

A. No; they are never found all together.

Q. Are not all these Points controverted?

A. Yes, as much controverted, as there are several Countreys, and likewise according to the diversity of Times. The Africans esteem the Eye-brows in Triangles. In France they carry them Arched-wise. In China little Eyes are most esteemed. The Libyans love a great Mouth quite contrary to France. The Japanese blacken their Teeth. In Ethiopia the Blackest are the greatest Beauties. In fine, there is not one of these Points which are given to Beauty but is controverted.

Q. What is Beauty then?

A. 'Tis in my Opinion that which pleaseth us. For whatever unhandfomness or defect any thing has that we love, we think it pretty.

Whether it be better to know a little of all things, or one only thing solidly. Page 70.

Q. Is it best to know a little of every thing?

A. We may say that to know a little of all is to have a confused Knowledge; now confusion is the Mother of Ignorance, therefore it is not best to know a little of all, that is called to know nothing of all.

Q. Is it better to know one only thing solidly?

A. It is better to know but one thing solidly and perfectly, than every thing superficially. For the Knowledge of but one thing

which produceth Truth is more to be esteemed, than all the others which produce only appearances.

Q. May not one apply himself to many things?

A. No; for he that applies himself to many Sciences can never succeed in any, as he that pursues two Hares will miss both. A River is weakest when it hath many Channels. The Delphick Sword, which Aristotle speaks of, served every thing, and was good for nothing. He that covets all loseth all, saith the Proverb.

Q. It is true that if we pursue two Hares at once we lose both, but by pursuing one thing after another, that is to say, by studying the Sciences one after another, is not the Spirit capable to know them all solidly?

A. I might say, yes, if our Life were long enough, for the Understanding is a Fire, and a Spirit always moveable, which hath a Natural desire to know every thing; so to confine it to one thing, is to clip its Wings; and to fasten it to one sole Object, is to limit the Conquests of Alexander to an Acre of Land. The more you lay Wood on the Fire it encreases the more. Many Sciences cannot be learned all at once, but successively.

Q. As you have given your Reasons for both Opinions; which should we follow?

A. The solution of the Question depends on the Capacity of Spirits. For low and mean Spirits had better hold themselves with a few things, and 'tis to them that the Proverb may be applyed, *Covet all lose all*. But there are Heroick Spirits capable of every thing, and they are so transcending, that whatever they undertake succeeds, they may complain as Alexander, that there are not Worlds enough.

Q. To know a Science compleatly must we study it all at once in all its parts?

A. No; but we must study each part solidly: Therefore it is that Plato applyed himself only to Metaphysicks, which was the Theology of that time, Socrates to Moral Philosophy, Democritus to Physicks, Archimedes to Mathematicks. Those that would acquire all the parts of a Science at once are like those who would pluck out the Tail of a Horse all with a jirk, instead of taking it out Hair by Hair. Which made Men say even of Erasmus, that he had been very great if he had contented himself to be less.

Whether it be better to speak or to Write. Page 83.

Q. Is it better to Speak or to Write?

A. If we judge of the advantage of words, or writing by the difficulty which there is on the one side and other, the Question cannot be resolved, for it is equally difficult to speak well and write well. But if we judge of their advantage by the effects, it is certain that writing is more considerable, (taking this word to write well, for to compose well.)

H

Q. Why

Q. Why do you account it better to Write well?

A. Because Writing endureth to perpetuity, and communicates it self to remote Countreys, and that way makes known its thoughts and pleasure. Writing hath a great Influence on Posterity; whence it comes to pass that the more Ancient a Writing is, its good thoughts are the more esteemed. By writing we render our selves in some manner Immortal, and Merit the Praises of all the World after death.

Q. But is there not a great deal of hurt done by Writing?

A. Yes, as well as with Words. And therefore *Aristotle* hath well said, that there is an abuse of every thing but Vertue.

Q. Is not Speech more noble, since it can reach a great many all at once?

A. No; for if Speech make a great many understand it at once, so that which is writ can be read by a great many all at once in divers Places, Provinces, Kingdoms, which the same discourse cannot do. Besides, if Speech is understood by a great many as many forget it, and cannot recover it, but Writing may be read as often as we please.

Q. Since Speech is peculiar to a Man, will it not be more noble than Writing?

No; on the contrary that makes it less noble: For being particular to a Man, it ends with him, and dies at the same time with the Man, which does not happen to Writing that continues always.

Q. Speech protecteth the Innocent, accuseth Crimes, pronounceth Judgment, giveth Praises to God, and to Vertuous Men. May we not therefore say, that 'tis more noble than Writing?

A. No; for all that you speak of, whether it be Praises, or Judgments, for the most part is founded on written Truths, on which they pronounce Judgments or Praises, and these Judgments and Sentences are written after that they are pronounced, to the end that they may both serve for the present time, and be Examples for the future.

Q. I observe that Speech hath often been useful to Alexander, and the Cæsars to stir up the Courage of their Soldiers, which Writing could not do; must not therefore Speech be more noble?

A. No; for that which they spoke is writ, and is of more use being writ than it was at that time; it could not have been remembered more if it had not been written.

When we must begin the Year. Page 86.

Q. When does the year begin?

A. It is difficult to tell truly in what Day or Month we should begin the Year, it is said that we should begin it at the Instant when the World was Created, if it were known, but it is not; if it should be-

gin at the Creation of the Sun, we meet with difficulty; for in the Creation the Night preceded the Day, the Darknes in the beginning covered the Face of the Deep. We may say that 'tis a thing indifferent when we begin the Natural Day, provided its revolution be always twenty four Hours. It must agree with the Revolution of the Sun, and end at the same point where it began.

Q. But can we not tell at what moment of the Suns course we must begin the Year?

A. We may have a sensible Knowledge of the Beginning and End of the Solar Year, by observing the day when the shadow of the Right Needle of the Quadrant is longest at Noon, it being a certain Sign that the Sun is then lowest, and consequently that it is the End of the preceding year, and the beginning of the other, the Sun ascending afterwards.

Whether any Animals have Reason. Page 88.

Q. Have Animals Reason, if not all, yet at least some?

A. There are different Sentiments about it; some affirm it, some deny it.

Q. What do they say that affirm Beasts have Reason?

A. They say first, that Reason cometh from Judgment. But if Animals have Judgment they have likewise Reason. They have Judgment, for otherwise they could not perform the Functions of their Internal and External Senses. Secondly, The Faculties are known by their Actions; now the Actions of Beasts appear almost like to those of Men. Beasts have for their End a Profitable, Pleasant, and even Honest Good. So that they must needs have Reason.

Q. How have they a profitable Good for their End?

A. In that they seek their own advantage, and often that of their Master.

Q. How have they a Pleasant Good for their End?

A. In this that we Experience always that they seek after their Pleasures.

Q. How have they an Honest Good?

A. If we take Honesty for the Exercise of Vertue, it is certain that Animals have it. The Lion has a Courage that surpasses all others; the Dog a great Faithfulness; the Turtle-Dove a Chastity; the Serpent Prudence; our Saviour himself saith so; all this cannot be without having reason.

Q. Are there any Experiments to prove this Opinion?

A. Yes; the Fox holds his Ear every day to a Frozen River. The Dog which having scented two ways taketh the third after the Game. The Cat or the Dog dare not eat that that's forbidden them, for fear of the Whip which they do not see. The Swallow knows how to Build an Admirable Nest to bring forth her young in. The Spider maketh a Web to catch Flies in.

The

The Ant layeth up Provisions for the Winter. So a great many others; which sheweth that Beasts have reason enough to argue as to what concerns their Nature, which we call Instinct, but a reasoning Instinct: Since it knows how to make Comparison and Judgment.

Q. You have declared their Sentiment, who admit of Reason in Beasts. Tell me now whereon they found theirs who assert that Beasts have no Reason.

A. They say that Reason is a Proportion, and a Relation of two or more things compared together; whence it follows, that since Comparison cannot be made but by Man, he only is capable of Reason.

Q. What is your Opinion in this Argument?

A. As for me, I would say against them, that if Reason be a Proportion of two things compared; it follows, that Man is not the only Living Creature that has Reason. but the Beasts likewise, since they can compare many things, and after comparison they make an Election, which cannot be performed without Reason.

Q. Are there no stronger Proofs to shew that Beasts have no Reason?

A. They say that Man only knoweth, not only God and the other Creatures, but likewise himself, by a Reflection of the Understanding, which is the strongest Effect of Reason.

Q. What say you to this?

A. I assert that this Sentiment proveth indeed the perfection and excellence of Mans Reason above that of the Beast; but it does not deny, and prove, that Beasts have no Reason; though Beasts have not an Understanding nor Reason so perfect as Man, it does not at all follow that they have it not in some degree.

Q. The Holy Scripture denieth Beasts Understanding, and by consequence Reason?

A. It is true; but the Scripture likewise gives Wisdom to the Serpent, and by consequence Reason. The Scripture frequently bids us take Example from the Beasts. In fine we may answer that when the Scripture removes Understanding from Beasts, it is with comparison to Man, who has it in perfection. If the Scripture attribute Wisdom to the Serpent, 'tis but in a degree very imperfect.

Q. Philosophy defines Man Rational, therefore no other Animal but he is Rational?

A. This Definition saith not that Beasts have no Reason, but only bringeth one difference between Man and Beast in this, that Man hath Reason in its Sovereign degree of Perfection, which a Beast hath not.

Whether it be better to Speak or keep Silence.

Page 93.

Q. Whether is it better to keep silence or to speak?

A. If to keep silence be taken for a Moderation of Speech, and not for a stupid Silence, as also, to speak be taken for an Im-

moderate Babbling; it is easie to solve the Question, and to say that 'tis better to speak moderately than too much.

Q. What's your reason for it?

A. Confusion is almost inseparable from much Discourse, and therefore he that speaks too much cannot evite speaking confusedly, also he frequently Lies; so that we are not ready to give credit to such sort of People. The Scripture adds that in much discourse we cannot be free of Sin.

Q. Is it not better to speak much than to keep silence?

A. No; on the contrary he that knows how to moderate his Tongue knows better to keep a secret, which is the Soul of a State, and Business. So he is fitter to be advanced to the great Employments of a Kingdom, and to carry the Title of Secretary, or Principal Minister of a King. Therefore Alexander put that part of his Ring where his Signet was to Hephestions Lips, signifying thereby, that to know to keep silence was very necessary for one that would serve a King well.

Q. Why do they say that much Talkers are commonly great Liars?

A. Besides that, as I have said just now, confusion accompanieth discourse, and by consequence we cannot almost shun sin; likewise words are not true but as they are weighed in the Spirit, which being finite cannot know all things at once; now he that speaks much, hath not leisure to weigh his words well; therefore 'tis almost impossible for him to evite sin.

Q. Why have we two Ears and but one Tongue?

A. To teach us that we have more need to hear and to keep silence, than to speak. Silence never offended any Body, but the Tongue has often given Wounds; therefore the Prophet compares it to a Razor. St. James to a Fire that consumeth; more have often repented of speaking than of keeping silence. The Scripture says no where that we must give an account of silence, but that we must give account even to idle words. It is good to speak when it is regulated, but it's more sure to keep silence. Words are proper to a Man, but silence is proper to a wise Man.

Q. Is it more troublesom to keep silence than to speak?

A. It is greater pain to keep silence, since it is Natural and very easie to a Man to speak when he has acquired the Habit, and to keep silence is an action of constraint.

Q. Is it a greater Vertue to keep silence than to speak?

A. It is a greater Vertue to keep silence, because there is more difficulty in it, so it must be greater Courage to Conquer the Itch of speaking.

Q. What must we do that we may seem wise in speaking?

A. The Circumstances are, to forbear speaking with Fools, or Persons known to be Wicked; to speak little before Persons

of Age and Authority, or that know more than we do, not to speak of serious things amidst rejoicing, nor of ridiculous in grave and serious Affairs, to keep silence in places appointed for to hear.

Whether the General of an Army should hazard his Person, and Fight as others. Page 100.

Q. Should the General of an Army appear and hazard his Person as others?

A. No; for Prudence is absolutely necessary for him that commandeth, for the heat of Courage encreases in the Fight, and is contrary to the cold of Prudence.

Q. To whom may we liken the General of an Army?

A. He is like to a Head which derives Motion into all the Parts. So the General by his Countels and his good Order, must give the first Motion to his Body and Army, but by no means hazard his Person; for an Army destitute of a Chief is a Body, without a Head, and an unprofitable Trunk. We may compare him to a Judge who causes his Sentences to be executed by Sergeants.

Q. Would not a General shew more Courage if he should Fight as others?

A. No; on the contrary he would make a shew of Weakness, if he should leave things in ill case and disorder, to go and Fight himself.

Q. May not a General Fight sometimes?

A. Yes; especially then when he knows himself much weaker than his Enemy, and when he sees the Courage of his Souldiers abated. For hereby he animates the Souldiers by his Example. He must likewise do it when he thinks he cannot obtain his design without he Fights himself.

Q. Have ye Examples of Souldiers who have Fought in Battel like Souldiers?

A. We have the Marcellus's, the Camillus's, the Scipios, Hanibal, especially, Alexander, Caesar, Henry the Great, and a great

many others who have shewed their Courage in Battels.

Which is the most supportable Heat or Cold.

Q. Whether of the two are most supportable, Heat or Cold?

A. There are different Opinions about it. Those that say that Heat is more insupportable; bring this for their Reason, that Heat joyning it self to our Natural Heat becomes insupportable by reason of its Augmentation.

Q. What Prejudice do we receive from great Heat?

A. It dryeth up the Radical Moisture, which is that which keeps up Life, it makes us feeble, and less vigorous, causeth Diseases, and takes away our Stomach, so as we cannot eat what is sufficient.

Q. What are their Reasons who say that Cold is more insupportable?

A. That Cold is an Enemy to Nature, whereas Heat is the cause of Generation. So that the Excess of Cold is more intolerable than that of Heat.

Q. what is Excessive Cold the Cause of?

A. Heat, indeed, altereth the Functions; but Cold abolisheth them, depriving us of Motion, Sense, and often of Life.

Q. What's your Opinion of it?

A. We must consider two sorts of Persons; viz. Old and Young; and in the Young there are very different Temperaments. This being so, I say, that Cold is more insupportable to old People than Heat. And Heat is more intolerable to young People, with this Distinction, that young People that are Phlegmatick and Melancholick endure Cold more impatiently, and Heat more willingly, by reason of the Coldness of their Nature. On the contrary, the Choleric and the Sanguine agree better with Cold, because it correcteth the Quality of their Heat.

Advertisement.

WE design to add the Contents of each Supplement to that Alphabetical Table we have promised at the end of every Year, that so by the help of this general Table our Querists may presently find any Question or Subject they have a mind to consult either in our Weekly Mercuries, or Supplemental Volumes; and therefore to render our Undertaking thus serviceable to the Reader, we shall Print the Supplement to each Volume of our Athenian Gazette on the same Paper with our Weekly Mercuries, that so they may Bind up with them.

F I N I S.

THE
Athenian Gazette :
OR
CASUISTICAL MERCURY,

Resolving all the most

Nice and Curious Questions

PROPOSED BY THE

I N G E N I O U S

Of Either SEX:

From *Saturday* May 30th, to *Tuesday* Aug. 18th, 1691.

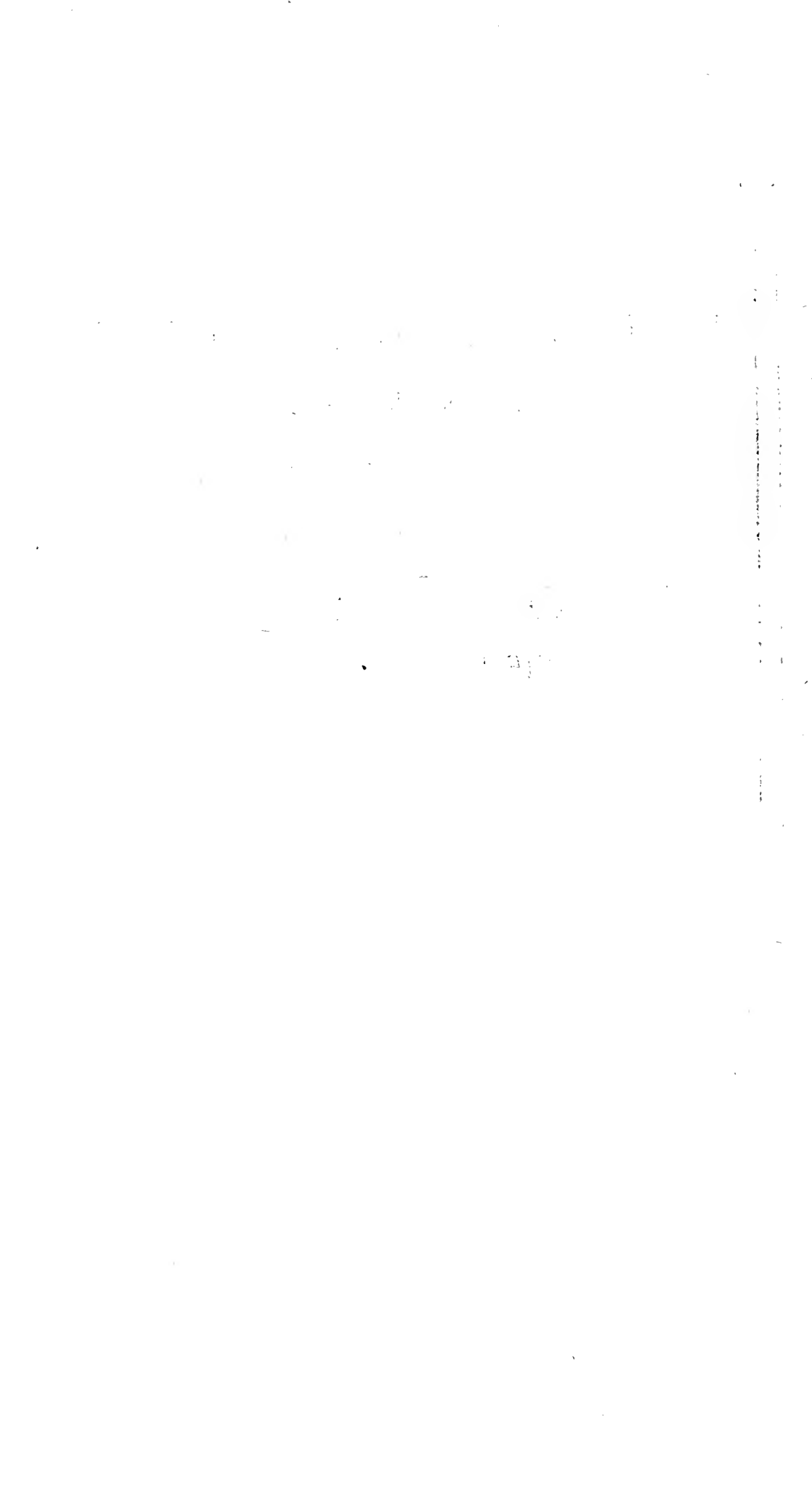
The Second Volume,

TREATING

On the several Subjects mentioned in the CON-
TENTS at the Beginning of the Book.

L O N D O N,

Printed for *John Dunton*, at the *Raven* in the *Poultry*. Where is to be had the *First and Second Volumes* of the *Athenian Gazette*, (and the *Supplements to 'em*.) beginning *March 17th*, and ending *August 18th*, 1691. (Or single Ones to this Time.)



The Preface to the Second Volume.

WE here present the World with our Second Volume, as an Essay rather than a Standard of what it pretends to; for tho' by the Encouragements we daily receive, we are sensible of its usefulness, yet at the same time we own it to be far short of what we cou'd wish it. When we first undertook this Task we expected to be treated like the rest of the World, with Applause and Ridicule, and we hope we have learn'd to make a due use of both: To such as are pleas'd with our Endeavours to do good, we gratefully acknowledge our Obligation; but to those whose Ignorance and Ill-nature are Rivals in Censuring us, we promise 'em our Pity, and can freely tell them and all the World besides, that we value not so much our own Credit, as the Reputation of Truth; which we shall manifest at any time by a publick Recantation of Errors, when made sensible thereof.

To give one Instance that may perswade a Belief of what we now say; we do sincerely promise, that amongst near four thousand Questions which now lie upon our Hands, we shal not pass over one as too hard or difficult for us to answer, when we come to expunge such as we think not fit to see the light; and where by our own Observations or Collections from the best Authors extant, we shall remain dissatisfied, we will give publick notice of such Questions, to desire the Notions of the Learn'd, and if all together come up to a fair demonstration, they shall then be publish'd to the World: Amongst some others of this nature at present, the Flux and Reflux of the Sea, the Attraction of the Loadstone and Magnetick Nature of the Earth, are now in our search; and we shall not give over our Inquisition till the World has some new and better thoughts upon 'em than we find yet extant.

Method and Order render the most difficult Enterprizes easie, therefore to avoid a Misunderstanding of things, we desire our Querists not to send any more Questions till we give publick notice, except they are such as may come under these Four following Rules, viz.

- I. Popular Subjects that may be serviceable to the Government; or some remarkable Affair actually on the Stage.
- II. Some curious Accident or remarkable Providence that's matter of Fact, and wants a Demonstration.
- III. Questions sent before which the Querist may think are lost.
- IV. Some extraordinary Scruple of Conscience which wants a speedy Answer.

Whoever sends contrary to these Rules will be accessary to their own Disappointment, for they must expect no Answer, till we are clear of what Questions we have already upon our Hands.

A few Objections have occur'd, which we shall endeavour to remove.

Object. 1. Why we answer some Questions in a Week, and not others in a Quarter of a Year?

Ans. We don't remember one Question since the first and second Papers that was answer'd in a Week, for there's always two Papers, at least, written beforehand ready for the Press; but why we answer some sooner than others, there's great reason for it, as in the late Instance of the Paper about the present Reformation, which wou'd have been improper at another time: And thus in some particular Cases our Order must be inverted as to Priority; but we promise, (and that's very fair) an Impartiality in our Answers, unless upon extraordinary Occasions; all which consider'd, we hope, may for the future put a stop to that frequent desire in most Papers, Pray let mine be answer'd the next Mercury.

Object. 2. We shall have no new Questions to put for some considerable time.

To which we have two Answers; one is, that 'tis the Querists fault, who wou'd not observe our (almost) continual Advertisements to the contrary, and therefore we are not to be blam'd: The other is,— That 'tis ten to one, but that before we have answer'd all, they will meet with those Questions which themselves do design to put: for we have many very curious Questions by us from most parts of England, and some of 'em sent by persons of great Quality.

Object. 3. Why, according to the desire of most persons, we put not the Receipt of their Questions into our Advertisements.

Ans. The Rotterdam Coffee-House in Finch-lane, and that in Stocks-Market are very careful in the delivery, so that no person needs to doubt a Miscarriage: What we do put in we have some secret reason for, and that we don't put in all desir'd of us, is, because then we shou'd have room for nothing else but Advertisements.

Object. 4. 'Twould be a satisfaction to the World to know of what Religion you are?

To which we answer, We are less admirers of Names than Things, but if Appellations will be satisfactory to the World, we are not ashamed to own our selves CHRISTIANS, and particularly, of the Protestant Church, as now Reform'd; and what ever Suggestions have been made to the contrary, we must fix it upon the Readers misunderstanding of things, and shall endeavour, as much as in us lies, to avoid either Practices or Disputes which may tend to widen the Breaches betwixt those who agree in the Fundamentals of the Christian Religion; and as an undeniable proof of this, we shall shew in answer to a certain Question we have receiv'd, that 'tis a Maxim of the Jesuits, to

The P R E F A C E.

great differences about Circumstantials, and that 'twas them only, that by their Disguises and false Pretences, were the first promoters of the many unhappy Differences that are now amongst us, both in Church and State.

We have yet further to tell the World, that we have now fix'd our Society, both as to Number and Privacy, and desire notwithstanding many importunities to the contrary) to continue so in both; not but that we are willing to receive any Gentleman's Thoughts upon what we write, and (by the way) do thank those Gentlemen, who have already been so kind, promising them to oblige the World with their Notions when the like Subjects occur again.

Our new System of Elementary Philology will not be publish'd till the Supplement of the Fourth Volume is printed, of which it will be part. And since it won't be long but our Querists will be at Liberty to send again, we desire, that henceforward they will keep the following Order, as to the Subject Matter of their Questions, when we give publick notice for their sending.

I To look over the Indexes of our Volumes, to see if their Questions be not already answered to their Satisfaction, for we have sometimes twenty Letters about one Question.

II. That they send no more Obscene Questions, for we shan't answer 'em.

III. No more Riddles or Equivocations, &c. for they are of no use to the Publick.

IV. Nothing, the Answer of which, may be a Scandal to the Government, or an Abuse to particular Persons.

V. Let no Querists send above one or two Questions at the most, at one time, for then they will be sooner at liberty to send again, and perhaps something more Curious than what they sent at first.

VI. Whatever may be destructive to the Principles of Vertue and Sound Knowledge, and then let our Querists be as *Nice and Curious* as they please.

For a fuller account of our whole Designs, see the following Advertisements, which we hope to make good, and will pursue with a yet greater Vigour, on purpose to oblige the Ill-natur'd part of the World whether they will or no; and to Retaliate the Encouragement of the other, we have at theirs and the Publick Service, better Friends, more curious Collections, and sometimes uncommon Intelligences, which we hope in a little time may be more serviceable to the World than a fruitless search after the Names of
Your unknown Servants.

A D V E R T I S E M E N T S.

That nothing might be wanting to render our *Athenian Project* serviceable to the Publick, and thoroughly known, we shall here give a full Account of what we design'd from our very first engaging in it — which was not only to confine our selves to answer all manner of Nice and Curious Questions in Divinity, Physick, Law, Philosophy, History, Trade, Mathematicks &c. and all other Questions whatever proposed by Either SEX, or in any Language, fit for a Resolution, (which shall also be perform'd from Week to Week either in single Numbers, or at the end of every Volume, for the Reasons hinted in *Numb. 2. Vol. 1.*) but also to give Accounts of the most considerable Books printed in England, or transmitted to us from Foreign Parts, in Order whereto we have seded a Correspondence beyond Sea, being resolv'd to spare no Charges to gratifie the Ingenious.

We design also to insert the Conferences and Translations of several English Virtuoso's, and whatever else is Curious and Remarkable, (if well attested) that shall be sent us from time to time, and to Transcribe (that so we may the more fully make good our Title) from the *Acta Eruditorum Lipsiæ* the *Paris Journal des Sçavans*, the *Giornali de Letterati* Printed at Rome, the *Universal Historical Bibliothèques*, &c. and from other Ingenious pieces transmitted to us from foreign parts. &c. all that we conceive will be look'd upon here as valuable — ALL which we intend to add (together with our Answers to Objections) at the end of every Volume, they being Licens'd and Entered, and now Translating in order to it.

If any person whatever will send in any new Experiment, or curious Instance, which they know to be truth, and matter of fact, circumstantiated with time and place, we will insert it in our Mercury; (but we shan't use the Author's Name without his License) and if it wants a Demonstration to the Senders, we will endeavour to find one,

for the satisfaction of them as well as of all other Ingenious Enquirers into *Natural Speculations*.

When our *New System* is ready for the Press, (which will contain great variety of *Philosophical Questions*) publick Notice will be given thereof to the World.

We shall all along publish every Volume as soon as ever we have receiv'd Questions enough to fill up *Numb. 30.* that so those Querists that stay longest for Answers may not think us tedious.

We design to add a general Title, Preface and Index to every Volume, and at the end of every Twelve Months to draw up a general Alphabetical Table for the whole Year, that so those Gentlemen, or Coffee-Houses, that keep by them the several Volumes, Supplements, or single Papers that are publish'd from time to time may then Bind them up all together, and by the help of the said Alphabetical Table presently find any Subject or Question they have a mind to Consult.

The single *Mercurius* will be publish'd every Tuesday and Saturday, and our several Volumes will be compleated upon the publication of every Eighteen Numbers. This we design shall be our constant method except for the Reasons hinted in *Numb. 7. Vol. 2.* we should find a frequenter publication necessary, which if 'twere (but we are thoroughly satisfied now there will be no occasion for it) we'd then print a single *Mercurius* every day in the Week, and an entire Volume once a Month, &c.

Direct your Letters either to the Rotterdam Coffee-House in Finch-Lane, or else to Mr. Smith's Coffee-House in the Stocks-Market, but pray pay the Postage, or they will not be taken in.

The Reason why we now print this long Advertisement, is to be seen *Numb. 7. Vol. 2.*

The 1st. and 2^d. Volume of the *Athenian Gazette*, &c. is Sold at the Raven in the Poultry. Price 2s. 6 d. each.

The CONTENTS of the SECOND VOLUME.

- W**hat's the Reason, that when we view our selves, or any other Object, in a Glass, the Image appears as far behind the Surface of the Glass, as the Object represented is distant from it? Q. 1. N. 1.
- What is the Cause of *Buggs*, and their Cure? Q. 2. N. 1.
- What does that Man deserve, who is highly ingrateful to his Friend that relieved him in his Necessity? Q. 3. N. 1.
- Why a dead Corpse should bleed, when touched by its Murderer? Q. 4. N. 1.
- How an Orphan may get his Money out of the Chamber of London, and when? Q. 5. N. 1.
- Whence come Corns and Warts? And how destroy'd? Q. 6. N. 1.
- How Females were circumcised? Q. 7. N. 1.
- What Language was it that *Balaam's* Ass spake? Q. 8. N. 1.
- Were the Serpents, &c. produced by the Magicians of *Pharaoh* real, or only Cheats, by Tricks of *Legardmain*? Q. 9. N. 1.
- Whether there be such a People as *Canibals*? Q. 10. N. 1.
- Whether there be such a sort of People as have Eyes in their Breasts, and no Heads? Q. 11. N. 1.
- Whether *Adam* and *Eve* had *Navels*, or no. Q. 12. N. 1.
- In what part of the Body is the Soul? Q. 13. N. 1.
- If 'tis convenient to speak the Truth at all times? Q. 14. N. 1.
- What is Reason? Q. 15. N. 1.
- Whether the Miracles done by the *Egyptian* Magicians, mentioned in the Book of *Exodus*, were real, or only Illusions? Q. 16. N. 1.
- Whence proceeds Sight and the Cause of the Eyes Motion? Q. 17. N. 1.
- Was *Adam's* Fall on the Day of his Creation, or long after? Q. 18. N. 1.
- What Weapon was it that *Cain* slew his Brother *Abel* with? Q. 19. N. 1.
- What's the Reason a Fool can ask more Questions than a wise Man can answer? Q. 20. N. 1.
- 'Tis said that a Cow calv'd a Calf, on *March 25. 1691.* near *Bath* in *Somersetshire*, with an Excrecence of Flesh, like a *Comode*: Pray what Reason may be assign'd for such a Production? Q. 1. N. 2.
- Why does Trouble of Mind, &c. take away Reason? Q. 2. N. 2.
- What is Death? Q. 3. N. 2.
- What Defect is there in the Souls of Persons born Natural? Q. 4. N. 2.
- How a VWall that points directly from East to West, should have the Sun shine on the North side of it before Six-a-clock in the Evening in the Summer-time? Q. 5. N. 2.
- Where had the *Observer*, N. 4. his Story of the *VVagers*? Is not the Truth of it doubtful? And what's the meaning of the word *Cratzik*, which he there uses? Q. 6. N. 2.
- What may we think of the Philosophers Definition of the Soul, that 'tis *Actus primus corporis Organici in potentia vitam habentis*, - The first Act of an Organical Body, having Life in Power? Q. 7. N. 2.
- If *Pompey* had overcome *Cesar*, and *Hannibal Scipio*, whether or no they had been preferable to *Cesar* or *Alexander*? Q. 8. N. 2.
- How a Corporeal Substance can act upon a Spiritual Substance? And by what means do Spirits speak, seeing they have not throats by which Speech is framed? Q. 9. N. 2.
- Why are Oiers smooth one Year, and rough the next? Q. 10. N. 2.
- Whether the *Authors* of this *Athenian Mercury* are not Bachelors, they speak so obligingly of the fair Sex? Q. 1. N. 3.
- How a Husband may use his Wite who commits Adultery; And whether he may not demand Satisfaction of the Adulterer? Q. 2. N. 3.
- A person having lov'd a Lady, and being lov'd again by her, and afterwards his affections being by degrees wholly extinguish'd; I demand whether he be not oblig'd rather to renounce her, than to marry, and hazard the making both miserable? Q. 3. N. 3.
- Why *Women*, if mere *Machines*, might not answer all other Ends, except that principal one of serving God immediately? Q. 4. N. 3.
- Whether we are not bant'd into a Belief of *Women* being such *Angels* as they are represented by their Admirers? Q. 5. N. 3.
- Whether *Women* are not wiser in making Men their Servants, than Men in making themselves so? Q. 6. N. 3.
- Whether Men do not generally marry in vain, since what they chiefly propose, viz. the avoiding the baseness of a mix'd Posterity, is so little regarded by them on whom that Trust depends? Q. 7. N. 3.
- Whether an Ceremony of Marriage was before *Mosses*? Q. 8. N. 3.
- What way we think of that *Virtuoso*, who wish'd that there were another way of multiplying Mankind, like that which *Nature* has given Trees and Flowers, to continue their own Species? Q. 9. N. 3.
- Whether *Marriage* be of Divine Right, or Political Institution? Q. 10. N. 3.
- Whether a Person, by the bare Light of Nature, would be disposed to think *Womcn* have Souls? Q. 11. N. 3.
- Since you insinuate that the Coffee-houses must take in 12 Numbers by the lump, to complear the first Volume, - Query - Of what use will it be to them, more than the single ones of the 2d Vol. Q. 1. N. 4.
- An Experiment of Transfusion. Q. 2. N. 4.
- A certain Man continuing some Days at the Top of *Tenariff*, he perceived not any VVind all the time, though there were continual Gales below: And he could always see the Clouds under him, when sometimes there appear'd below, a serene Sky: VVhence comes the difference of Sight in this Case? Q. 3. N. 4.
- What's the reason that two Persons are never alike, &c. Q. 4. N. 4.
- Whether we may safely conclude, or not, that a Child quickned in the VVomb, and yet dying before its Birth, is capable of the Rewards or Punishments of a future State? Q. 5. N. 4.
- What Members might Humane Nature be deprived of, as not absolutely necessary, and yet be suppos'd to exist? Q. 6. N. 4.
- Whether crooked Persons can be made straight again? If not, how may they shun the Ridicule of their Deformity? Q. 1. N. 5.
- How does a Fright bring a drunken Man to his Wits? Q. 2. N. 5.
- A Friend of mine in a *Garison* besieg'd, dreamt that his House was fired by a Bomb; which awaking him, he and all his Family immediately left it; which they had no sooner done but a Bomb fell on the House, and burnt it to the Ground. - Q. 1. N. 5.
- What Reason can you assign for this Dream, and its Effect? Q. 3. N. 5.
- VVhether is it better to carry the VVar into the Bowels of the Enemy's Country, or to guard the Frontier? Q. 4. N. 5.
- Why a Dolphin follows a ship until he is frighted away? Q. 5. N. 5.
- Sailing near the *Cape of Good Hope*, I observ'd, to all a pleasure, several flashes of fire upon the surface of the water. Q. 6. N. 5.
- What is the meaning of these words, viz. *And Saul went into the Cave, to cover his Feet*? Q. 7. N. 5.
- How is a *Kite* suspended in the Air, when her wings are only expanded, and not in motion? Q. 8. N. 5.
- VVhere had *Adam* and *Eve* their Needles and thread, to sew their Fig-leaves together? Q. 9. N. 5.
- VVhy is the water in the Baths hotter than other Springs? Q. 10. N. 5.
- VVhether an Apprenice, being bound to the Husband, (the Husband dying,) may be forced to serve out his Time with the VVidow, the keeping up her Husband's Trade? Q. 11. N. 5.
- Why does the Scripture forbid us to wear Linsey-woolsey? Q. 12. N. 5.
- VVhether Fire be visible, or not? Q. 13. N. 5.
- How do we call those things to mind that are forgotten? Q. 14. N. 5.
- VVhy will a Fish without Scales live longer than a Fish with Scales? Q. 15. N. 5.
- VVhich of our Senses can we best spare? Q. 16. N. 5.
- VVhether the Immortal Soul was breath'd into *Adam* with the Animal, at the same time, or before, or after? Q. 17. N. 5.
- What's the Original Cause of the Small Pox, and why more on the Face than elsewhere? Q. 18. N. 5.
- VVhat is the reason that an Ox has longer Horns than a Bull, and yet a VVether shorter than a Ram? Q. 19. N. 5.
- VVhether 'tis more rational to make a Descent on *France* by Sea, or pierce into it by the way of *Savoy*? Q. 1. N. 6.
- What is a Spell, and why not lawful, if only hard words? And what are the meaning of these words, *Erchin, Dide, Sumina, Sulphin*? VVhat Language are they? And what is their Virtue? Q. 2. N. 6.
- Whether is it possible for a Gentleman that has been in love before, to love again with the same Affection as at first? Q. 3. N. 6.
- What will make People wakeful, that are given to Sleep? Q. 4. N. 6.
- Is a Monkey capable of learning to speak? Or would they not speak, were it not for fear of working, as some suppose? Q. 5. N. 6.
- If an Infant were kept from its Birth, to 12 Years of Age, without hearing humane Voice, what Language would it speak? Q. 6. N. 6.
- What's the meaning of the word *Puncilio*, in your *Mercury*, Nov. 13. Vol. 1. Q. 7. N. 6.
- Having taken notice, that in your Answer to that Question about the *inflexible Calf*, with its *Comode*, you ascribe the Formation to the Sensitive Imagination, - Query, Since Brutes are concern'd, may we ever expect such Instances in Fishes? Q. 8. N. 6.
- Doth the Earth, or the Sun move? Q. 9. N. 6.
- Upon the bare relation of any thing, an Idea of the thing related is at the same time represented by the Imagination; but when we speak of God, or the Soul, we have no Idea at all. - Q. 1. N. 7.
- How, or after what manner are our Souls in our Bodies? Q. 2. N. 7.
- Whether our Souls, going out of our Bodies, pass into any local, circumscribable place; or whether they do assume certain Vehicles, or subtle Bodies, retaining the same characterizing Forms which their Terrestrial Bodies had? Q. 3. N. 7.
- VVhether, seeing the Soul is immaterial, Heaven or Hell are local? And if local, where situated? Q. 4. N. 7.
- Whether separated Souls have any Knowledge of the Affairs in this VVorld? And what is to be thought of the Apparitions of the Dead? Q. 5. N. 7.
- VVhether separate Souls know one another, seeing they have not the Organs of Seeing, Hearing, Speech, &c. Q. 6. N. 7.
- VVhether departed Souls, as soon as they go out of the Body, are in Joy or Misery? Q. 7. N. 7.
- Where do departed Souls go, immediately upon their Separation from the Body? Q. 8. N. 7.
- Whether has a Man three Souls, or no; to wit, the *Suprem*, which they call the Mind; the *Sensitive*, which they call an Image; and *Rational*, which ties and knits together the other two? Q. 9. N. 7.
- Where are the Souls of Men to remain till the last Day? Q. 10. N. 7.
- VVhat have the Philosophers (guided only by Natural Reason) conceiv'd, as to the future state of the Soul? Q. 11. N. 7.
- How are we to understand the Union of the Soul and Body, since the Soul is a pure, immaterial Substance, and the Body a gross, organiz'd Substance? Q. 12. N. 7.
- How is the Stone generated in the Head of a Toad, and in no other Creature? How comes a Coal to be found under a *Plantane-root* at one time of the Year, more than another? Why does a *Swan* sing at its Death, and never before? Q. 13. N. 7.
- VVhat is *Individuation*, or wherein consists the Individuability of a thing? Q. 1. N. 8.
- Thomas Knowles's* Marriage, &c. Q. 2. N. 8.
- VVhether Snow is white or black? Q. 3. N. 8.
- VVherein consists the Venom of *Vipers*? Q. 4. N. 8.
- Is it true that a Lion won't prey upon a pure *Virgia*? Q. 5. N. 8.
- VVhy looking against the Sun causes Sneezing? Q. 6. N. 8.
- B

THE CONTENTS.

- What are your thoughts concerning that great Tooth lately found near *Corbridge*? Q. 1. N. 9.
- Whether a Young Gentleman being made an Apprentice loses his Gentility or not? Q. 2. N. 9.
- In Mr. *Philip Arr's* Lyrick Poems, p. 99. I find a Sonnet thus Entitled, — *A Sonet translated out of Italian*, written by Seignior *Fra. Gorgia*, who was born as they were carrying his Mother to her Grave. Now I would fain know whether this were so, or whether ever known to be, or is possible. Q. 3. N. 9.
- Whether there's any Crisis of time wherein Persons have extraordinary Accidents as to Fortune or Misfortune; and if so, what are we to think of it? Q. 4. N. 9.
- Whether is Death such an Indisposition of the Organs, as hinders the Soul from performing its usual acts, or the separation of the Soul from the Body? Q. 5. N. 9.
- How to make 20 out of any five of these Figures, taking them which way you please? 999 777 555 333 111 Q. 6. N. 9.
- As to the nature of a Miracle, how we shall know a true from a false, or what you call a Miracle from what you style a lying Wonder; in this we desire to be resolv'd? Q. 7. N. 9.
- Why Dogs, &c. are linkt together, rather than any other Creatures? Q. 8. N. 9.
- Why a Dog turns round before it lies down? Q. 9. N. 9.
- Whether the greatest Astrologer, by Calculating a Nativity to the Minute, can make any certain Judgment of a Man's future Fortune to command Credit? Q. 10. N. 9.
- Whether Sin might be Ordain'd to God's Honour and Man's Happiness? Q. 1. N. 10.
- Whether Sin were no: Ordain'd, or all Possibility of *Adam's* standing taken from him? Q. 2. N. 10.
- Whether *Elijah* [or *Elias*] mention'd in the last Chapter of *Malachy*, be any other Prophet than what hath already been in the world? Q. 3. N. 10.
- Hath the Devil power of curing Distempers, or not? Q. 1. N. 11.
- Whether the common Notion o' th' World be true or false, that these latter Ages for some Centuries past, have a less share of learning, judgment, and invention, than the preceding? Q. 2. N. 11.
- In what Posture did our Saviour eat the Passover? &c. Q. 3. N. 11.
- What's the reason that our Breath coming from *Ore contralto*, doth blow Cold, but from *Ore dilato* doth blow warm? Q. 4. N. 11.
- What's the Reason of those Blasts, or Trade-winds in the *Indies* which blow one half one way, and t'other half t'other? Q. 5. N. 11.
- Is the Earth or Water the colder Element? Q. 6. N. 11.
- Where is the Original of the River Nile, and through what places does it pass to come into *Egypt*? Q. 7. N. 11.
- How may a Person approach worthily to the Participation of the Lords Supper, who has not Communicated for a year or two last past? &c. Q. 1. N. 12.
- Why are Atheists apt, for a Confirmation of any thing, to take God's Name in Vain, and Swear by God, since they believe none? Q. 2. N. 12.
- What is't that's called by the Name of an Astral Spirit? Q. 3. N. 12.
- Who is the greatest Usurper in the world? Q. 4. N. 12.
- A Maid in *Cambridge* looking in a Looking-Glass presently after hearing a Sermon, fell Distracted. — Your Opinion on't? Q. 5. N. 12.
- A Man having a large Apoptome on his Thigh, which by suppurating Applications was brought to a perfect Digestion, voided a great quantity of Pus by Urine and became well. Pray answer me *Anatomically*: by what Passages it went into the Bladder? Q. 6. N. 12.
- How many Men the least Number is sufficient to form an hollow Square? Q. 7. N. 12.
- How can we understand a closer or looser Connexion in the parts of matter without admitting a Mixture of *Vacuities*? Q. 8. N. 12.
- A certain Man in *Bedford-Town* affirm'd that there was neither God nor Devil; what's your thoughts upon all this? Q. 9. N. 12.
- A Gentleman having a plentiful Estate by his *Wife*, and no issue, desires to know your Opinion, whether it be lawful to marry another, by whom he may have issue, the first yet living? Q. 10. N. 12.
- What's the Reason that a Bullet from the round top of a Ship under swift Sail, shall fall upon the Deck as far before the Mast as the Hand is that delivers it? Q. 11. N. 12.
- Whether the Inhabitants of *Egypt* and some parts of *America*, receive their Blackness occasion'd by the Sun, &c. Q. 12. N. 12.
- What Reason is to be assign'd for the brackishness or saltness of the Sea? Q. 13. N. 12.
- Whether there's an Auction of Young Ladies &c. be not dissingenuous, and what sort of Punishment ought to be inflicted on the Authors. Q. 1. N. 13.
- What is Love? Q. 2. N. 13.
- Why Love generally turns to coldness and neglect after Marriage? Q. 3. N. 13.
- What are the best Remedies for Love, and what cure is there for a desperate Lover? Q. 4. N. 13.
- Where is the likeliest place to get a Husband in? Q. 5. N. 13.
- Whether is absence or presence best for Love? Q. 6. N. 13.
- A Mother and a Mistress being at the same time in equal danger, which is a man oblig'd to save? Q. 7. N. 13.
- Whether a true Lover will offer any injury to the person he loves? Q. 8. N. 13.
- What's the Reason when Women prove bad, they are commonly worse than Men? Q. 9. N. 13.
- By what way may they that read much best preserve their Sight?
- Whether the taking Tobacco does a Man good or hurt? Q. 1. N. 14.
- Which is the best Poem that ever was made, and who in your Opinion, deserves the Title of the best Poet that ever was? Q. 3. N. 14.
- Why are Angels painted in Petticoats? Q. 4. N. 14.
- Whether the Grand Devil be a Corporal Substance, and if so, of what Colour? Q. 5. N. 14.
- Whether were those Devils drowned with the Swine, that ran violently down a steep place into the Sea? Q. 6. N. 14.
- Whether there be any such thing as a *Chameleon*, and whether the Properties reported thereof are true, that it changes into all Colours, and lives upon Air? Q. 7. N. 14.
- Is the Story of the *Tarantula*, &c. real, or only a Fable? Q. 8. N. 15.
- Whether it be lawful for a Young Lady to pray for a Husband, and if lawful, in what form? Q. 1. N. 15.
- A Lady desires to know when she shall have a Husband? Q. 2. N. 15.
- Whether is it better to live single or to marry? Q. 3. N. 15.
- Within these few days a Swarm of Bees light upon the Crown and Scepter in *Cheapside*, no Body knows from whence they came: Pray what Construction do you make of it, and whether it may portend something to come? Q. 4. N. 15.
- From what Instinct of Nature do the Sensible and Humble Plants, now to be seen at *Stipney*, emit their Operations upon only a bare touch of 'em? Q. 5. N. 15.
- What's the meaning of the word *Culprit*? Q. 6. N. 15.
- A Gentleman lay with his Wife in the dark, thinking it had been his Maid, and she prov'd with Child by him. Pray resolve me whether the Children were Bastards or no? Q. 7. N. 15.
- What is the Reason that the *Frenobmar* is so much incens'd with the Lye? Q. 8. N. 15.
- Whether is there any such thing as the Salamander, and will it, as vulgarly reported, live in the Fire? Q. 9. N. 15.
- Is there any such Creature as the *Basilisk*, and whether it is true, that it kills with its Look, where it sees first, and dies if a Man first sees it? Q. 10. N. 15.
- Gentlemen, your Form of Prayer for the Ladies choice of Husbands will do but little good, unless your Goodness be afforded to your own Sex, to assist them in choosing Wives? Q. 1. N. 16.
- What are we to think of the little clinking Noise call'd a Death-watch? Q. 2. N. 16.
- What is the Cause of Bashfulness? Q. 3. N. 16.
- How is it naturally possible, that an Aged Man, nigh an hundred years, having several Imperfections, should on a sudden recover his former Vigour and Senses, as when but forty? Q. 4. N. 16.
- Whether the Soul of Man be by transduction, or immediate Infusion; if the former, what tolerable Conceptions may we have of the way and manner of a Bodies begetting a Spirit; if the latter, how comes it to be defiled with Original Sin? Q. 5. N. 16.
- Why doth the Rain fall in distinct drops? — Why is there no Rain in *Egypt*, and why doth the River Nile supply that defect by its overflowing? Q. 6. N. 16.
- Why is Yawring Catching? Q. 7. N. 16.
- Why dying Persons fold the Sheets, or other Linnen? Q. 8. N. 16.
- What is the best way to prevent the Ruine and Debauchery of Youth? Q. 9. N. 16.
- What is that which makes the Mouth to water at the sight of a Lemmon, green Gooseberries? &c. Q. 10. N. 16.
- What's the King of *France* doing at this present? Q. 1. N. 17.
- Why you pretend to such strange things, and yet in effect tell the World nothing but what we all know already? Q. 2. N. 17.
- Why Men dream of things they never thought of? Q. 3. N. 17.
- What is the most delightful thing to a Man in the world? Q. 4. N. 17.
- What's the cause that a Burning-Glass contracting the Sun-beams into so narrow a compass, as to fire Cloth, Rope, Tobacco, &c. doth notwithstanding remain perfectly cold? Q. 5. N. 17.
- What becomes of Smoak? Q. 6. N. 17.
- Why do you trouble your selves and the world with answering so many silly Questions? Q. 7. N. 17.
- Why Sounds ascend? Q. 8. N. 17.
- Whether the Letters and Story of the Turkish Spy be a Fiction or Reality? if true, whether pass'd, and how long since? Q. 9. N. 17.
- How to know when God reveals himself in a Dream, and when we only dream, he reveals himself? Q. 10. N. 17.
- Utrum *Androgyna* sit capax — ultimi finis viventes? Q. 11. N. 17.
- Whether the Gentlemen of the *Athenian Gazette* will engage to maintain whatever they assert? Q. 12. N. 17.
- How long do you intend to continue your *Athenian Project*, since some one or other may be always putting in some *New and Curious Questions*? Q. 13. N. 17.
- It having been experienced by several Persons, that upon pronouncing the word *One* after the first time the *Hiccough* comes, it never returns. — query, the Reason thereof? Q. 14. N. 17.
- Whether Vertue does not consist in Intention? Q. 15. N. 17.
- Considering Friendship is the Marriage of Souls, which is a much stronger tye than that of Bodies, whether Persons so united ought nor to continue single rather than break to Sacred a League by marrying? Q. 1. N. 18.
- Which is the best way for one who is willing to serve their Majesties, when a gentle Post is vacant to obtain it? Q. 2. N. 18.
- What matter is the Sun made of, and whether or no it is a Flame? Q. 3. N. 18.
- Which is the best way to come into the Converse and Acquaintance of the Noble *Athenian Society*? Q. 4. N. 18.
- Whether

THE CONTENTS.

- Whether so small a Creature as a Fly has a Heart, and if it has, who hath the greatest Heart, the Fly or the late King? Q. 5. N. 18.
- Does the world hang upon nothing, and how can you prove plainly that it does so? Q. 6. N. 18.
- In what quarter of the Year begun the world in, whether in *Spring, Summer, Autumn, or Winter?* Q. 7. N. 18.
- A Cricket being esteem'd by some lucky, and by others ominous; *query*, whether there's any Reason for 't? Q. 8. N. 18.
- Whether 'tis better to lose the Sight or Hearing? Q. 9. N. 18.
- VVhence proceeds the Speech and Voice, and that no two Faces are exactly alike? Q. 10. N. 18.
- VVhy some men are more Confident than others? Q. 11. N. 18.
- VVhether Saturn be *Noah*, and what is meant by the Golden Ages? Q. 12. N. 18.
- Is it Injustice to pay Counterfeit Money when I know it to be such? Q. 13. N. 18.
- Whether Riches and Honours are really of that intrinsic value, as the eager and general Thirst after them would argue? Q. 14. N. 19.
- How can the Veins and Arteries of an Arm or Leg amputated, be re-united, to continue the Blood's Circulation? Q. 2. N. 19.
- After what manner can a Gipsy convey things out of a House, without entering into it? Q. 3. N. 19.
- In the Year 1685. there was shewn in *Southwark-Fair* a Black Negro Man, having a Child growing out betwixt his Breasts with all the parts of a Man, except the Head: *Query*, What might cause such a Birth, and how did it receive its Nourishment? Q. 4. N. 19.
- Whether any subscribe their Names to their Queries? Q. 5. N. 19.
- VVhere lies the Infallibility, now there is no Pope? Q. 6. N. 19.
- A rich Man and a poor Man contracted a real Friendship: is it any Breach thereof, if the poor Man marries a Relation of the rich Mans, without his Knowledge? Q. 7. N. 19.
- VVhy are Millers usually deaser than other Persons? Q. 8. N. 19.
- There is a Person in Town so very troublesome, that the Neighbours are forc'd to remove for quietness sake: He'll make a Verse of half a word spoken, and preach on't a week together, except he is asleep.-- Pray direct us how he may be cured. Q. 9. N. 19.
- VVhat is the Cause of the Rain-bow? Q. 1. N. 20.
- A Man came from *Hosley-down* to *Fenchurch-street* at Mid-night asleep, and swore he did not wake till a Dray-man there run against him: He had also put on his Cloaths himself, not knowing of it. Pray, can this be a Truth? And if so, The Reason of it. Q. 2. N. 20.
- If a single Man be in debt, and can maintain himself indifferently, but have not Continency, though free from actual Commision: VVhether is it not his duty to marry, &c. Q. 3. N. 20.
- A certain Minister, when he reads the *Collect* for all Conditions of Men, &c. and coming to these words, *Especially those for whom our Prayers are desired*, he adds, *Are or have been desired*: *Q.* whether he prays for the Dead, or thinks the Litany defective? Q. 4. N. 20.
- VVhat is the reason of the Antipathy betwixt a Spider and a Toad? Q. 5. N. 20.
- I knew a young Man that often found Money, but always some ill Accident immediately followed; as the breaking of a Leg or Arm, or some such mis-hap. *Q.* Your Opinion of it? Q. 6. N. 20.
- Why are Eunuchs never afflicted with the Gout? Q. 7. N. 20.
- I hanged a Cat lately in my Garden, full of Kittens; and when she was dying, the Kittens cried within her: I demand where they had Air to make the sound? Q. 8. N. 20.
- I have been sure to one three Years, and now am sure to another: Pray tell me which of these I have most Right to? Q. 9. N. 20.
- VVhether it be a Sin to deceive the Deceiver? Q. 10. N. 20.
- Whether 'tis possible for any Person to die of Conceit? Q. 1. N. 21.
- Are uneasie, painful and unreasonable Thoughts the natural Effects of a melancholy Habit or Constitution, or the Suggestion of the wicked Spirits, or what else? Q. 2. N. 21.
- May we think the Mandrake fictitious, or not? But if real, whether the ordinary Virtues ascribed to it, are to be credited? Q. 3. N. 21.
- VVhat is the manner of the Pope's Election? Q. 4. N. 21.
- When a Man is marrying, and says, *With this Ring I thee wed*, why does he also say, *With my Body I thee worship*, and with all my worldly Goods I thee endow, when as soon as they are married he becomes the Head, and what was hers is his, and not his hers? Q. 5. N. 21.
- I have seen your Resolution about the Case of the Rational Soul's Infusion, but shall be much dissatisfied about it, till I receive your Answer to the following *Queries*. Q. 1. Whether when God created Man in the State of Innocency, he gave him power by his general Blessing (*Be fruitful and multiply*) to generate his whole Kind, viz. a Reasonable Creature? Q. 2. How shall we understand that Text, *Gen. 5. 3.* that Adam (after his Apostasy) begat a Son in his own likeness, if it be not of his whole Nature? Q. 3. Whether our Saviour doth not expressly tell us that *Nothing coming out of the Mouth defiles the Man, but that which proceeds out of the Heart*, as the first Principle? Q. 4. Whether this Opinion of the Soul's Infusion contradicts not that Scripture, where 'tis said, that *After the sixth Day God rested from all his Works that he had made?* Q. 1. N. 22.
- VVhy a Pump may not be made to draw VVater an hundred Feet deep, as well as twenty four? &c. Q. 2. N. 22.
- VVhether, in any Sciences, the Practick or Theory is most preferable? Q. 3. N. 22.
- There is a Wager laid, and 'tis referr'd to the Decision of your Society, which we desire as soon as can be: 'Tis this, *There is no Smoak, but there is some Fire*; whether Truth, or not? Q. 1. N. 23.
- How may I make a Number more than One, and less than two, without a Fraction? Q. 2. N. 23.
- VVhy have we not more Rain in *Summer*, than in *Winter*. Q. 3. N. 23.
- VVhether is the harder Task, Vertue to an ill Man, or Vice to a good Man? Q. 4. N. 23.
- Suppose your Society were put to their Choice, whether had they rather know all that is known, or all that is yet unknown? Q. 5. N. 23.
- VVhether Fruition diminisheth Love? Q. 6. N. 23.
- Several Persons who died, and were buried very quietly, have, on divers occasions, been taken out of their Graves, abused, and treated ignominiously: *Q.* whether the Soul hath any Knowledge of the Usage the Body meets with on such Occasions? Q. 7. N. 23.
- VVho was it that *Cain* feared should slay him, after he had killed his Brother *Abel*? Q. 8. N. 23.
- VVho it was that *Cain* took to *Wife*, when he went into the Land of *Nod*? Q. 9. N. 23.
- VVhether or no *Cain* had any Help to build his City? Q. 10. N. 23.
- Suppose there was a certain place set out for all Night-walkers to meet in at a certain Hour, as at *Amsterdam*; whether it might not prove a great Means to disappoint great Mischiefs that ensue upon Night-walking? Q. 11. N. 23.
- VVhat was that Bounty which *Solomon* gave to the Queen of *Sheba*? Q. 12. N. 23.
- Is there any Punishment great enough for Ingratitude. and what? Q. 13. N. 23.
- If a Person in drink shall speak unkindly to a Friend, or offer an Injury to him, whether the person should be judged to be truly of that Intention or Disposition to his aforesaid Friend, wherein he expresseth himself in drink? Q. 14. N. 23.
- A Gentleman lays a VVager, that King *William's* Forces take *Galloway* in such a time, and within the time it is surrender'd to them upon Articles: *Query*, whether the Gentleman wins the VVager, the Town not being taken, but surrender'd? Q. 15. N. 23.
- Let two wheels be made of 18 Inches Diameter, and one of 3 Inches Diameter; fix them all upon the same Axle, placing the little one in the middle: Then raise a Plain so high, that the brde wheel may describe a Line in its Circulation. Pray, what do you assign for the little wheel's describing as long a Line as the great one, in equal Time and Circulation? Q. 1. N. 24.
- I am bound to a severe Master, which discontenting me, and Scruples of Conscience arising, I am reduced to a great Weakness of Body, Mind and Memory: Pray inform me the best way for Recovery of these three. Q. 2. N. 24.
- An eminent Member both of the *East-India* and *African Company* can now sell his Stock for more than 'tis worth, but desires your Opinion, whether he may in Conscience impose upon the ignorant Buyer, who knows not the real value thereof, but by Information of such Men who buy and sell for Advantage? Q. 3. N. 24.
- By what power can pretended Gipsies prelage any thing? Q. 4. N. 24.
- There is a young Lady who has several Suitors, but her Affections are chiefly towards a Person who makes no Pretensions, lest it may frustrate both their Designs. *Q.* whether she may entertain the said Pretenders, since it is only to amuse some about her; or what honourable Course can she take in this Matter? Q. 5. N. 24.
- VVhether or no is Matter divisible into infinite Parts? Q. 6. N. 24.
- By what Criterion can you distinguish sleeping from waking? Q. 7. N. 24.
- At the casting a Stone into the VVater, pray, what is the reason of so many Circles, their Continuance, Extent and Cessation? And why such Figures, and no others? Q. 8. N. 24.
- In *Gresham College* are two monstrous Thigh-bones, (as they say of Men,) the one petrified, and the other putrified: Pray, the reason of ones Petrification, and the others Putrification? And whether you believe them to be real Bones of Men, they being an Ell at least in length, and as big as the Thigh of a large Man? Q. 9. N. 24.
- Upon a Dispute betwixt two Friends, 'tis agreed that you be made Arbitrator in this Point: VVhether a Rock split in two parts, be two Rocks, or one Rock? Q. 10. N. 24.
- VVhy does a drown'd Man swim with his Face downwards, and a VVoman with her Face upwards? Q. 11. N. 24.
- A Gentleman is proffered to be a Dancing-Master, or a School-Master; the Revenues are equal, and he is qualified for either: VVhether of these two Professions is more eligible? Q. 12. N. 24.
- VVhat difference is there betwixt *Acumen, Ingenuity, and Salt*? And which most properly signifies Wit? Q. 13. N. 24.
- VVhether Mr. *Cowley's* Negative Definition of VVit be as I to the purpose? Q. 14. N. 24.
- VVhether *Israel* passed over-thwart the *Red Sea*? How broad is it, from one side to another? Or whether *Israel* landed at the same side of the VVilderness that they were on before? Q. 15. N. 24.
- VVhether a Parent unreconciled to his Child, can be a worthy Communicant at the Lord's Supper? Q. 16. N. 24.
- VVhy is a Vault colder in *Summer* than in *Winter*? Q. 17. N. 24.
- VVhether is it possible for a Child born without a Navel, to live? Q. 18. N. 24.
- VVhy the Blood of all Animals is of the tincture of Red? Q. 19. N. 24.
- You are desired to resolve this *Query*, VVhy the Horns of Bulls are not longer and larger than those of Oxen, seeing those of Rams are longer and larger than those of VVeathers? If it be from Castration in one, why should it not produce the like Effect in the other? Q. 20. N. 24.
- A Writing upon Paper, of great Concern, being sent from a remote Part, to *London*; and accidentally a Bottle of Ink falling upon it, it dried thereon. Pray, what Remedy may be us'd? Q. 21. N. 24.
- VVhat are we to think of the Kings of *England*, who by their Touch only cure the Evil? Q. 22. N. 24.
- VVhat

THE CONTENTS:

- What is the Reason that a Maggot put into a Box, and kept for some time will turn into a Fly?** Q. 23. N. 24.
Whether the Irish Massacre, and the Massacre of Paris, together with the growth and progress of Mahometanism, be not greater Arguments than the Machine of the World, tollowing the dead Chain of Causes, than any can be produced, that can rationally convince us of God's Providence, or his care of Christianity? Q. 1. N. 25.
Whether the Story of Elias's retrieving the Scriptures which were utterly lost, and the passages of Sam's Affs and David's Wonders, the Prophets lying so many days on their sides, and many other things insisted on by Father Simon, besides the whole drift of the Revelation of the Old Testament, that God should delight in Blood and Sacrifices, be not sufficient to weaken its Authority? Q. 2. N. 25.
Whether 'tis not probable, that Christianity was invented at the destruction of Jerusalem? Q. 3. N. 25.
Whether the Man who wrote a Book intitled, the Grand Impostors, deserves not to be commended? Q. 4. N. 25.
Whether the Martyrs were not a parcel of Enthusiasts, who lose all the happiness of this World, and suffer the loss of Life itself by the most exquisite Torments? Q. 5. N. 25.
Whether the Notion of the Omniformity of the Divine Ideas, the Seeing all things in God, &c. be not Enthusiasm? Q. 6. N. 26.
Whether the Synod of Dort had Truth on their side? Q. 7. N. 26.
What's to be thought of the old Story of the Devil's Mascon? Q. 8. N. 26.
Whether 'tis Prudence to venture to lodge in a Room haunted by Spirits? Q. 9. N. 26.
Whether our Dissenting Brethren can be thought heartily to desire an Union with the Church of England, when they daily print such Invectives against her, and her Clergy? Q. 10. N. 26.
Whether there were any Reason for the Clamour against a Sermon preached before her Majesty, March 7. 1689? Q. 11. N. 26.
Where are our Souls immediately after their Separation from our Bodies? Q. 12. N. 26.
Why could not the Magicians of Pharaoh bring to pass the Wonder of turning Dust into Lice, as well as they did the other three Wonders before? Q. 13. N. 26.
A Man who believes a Deity, and yet having wicked Thoughts concerning the Existence of God, would know whether he may be eas'd, or the best way to banish them? Q. 14. N. 26.
Whether did the Apostles know sufficiently their Salvation before Christ died, and rose again? Q. 15. N. 26.
Whether the Devil knows inward Thoughts? — And whether it be true that he can't say, — Verbum caro factum? Q. 16. N. 26.
If Adam had vigorously resisted the Temptation of his Wife, when she gave him of the Forbidden Fruit, would not his Sex have continu'd in their native and unspotted Innocence, and the Race of Women only been the Apostate People of the Creation? Q. 17. N. 26.
Did not Eve lose part great of her Beauty, with her Innocence? Q. 18. N. 26.
Why was Barrenness counted a greater Curse in the Levitic Law than in the present Age? Q. 19. N. 27.
How many Years before the Creation was Lucifer cast from Heaven? Q. 20. N. 27.
On what grounds doth Mr. Cowley say, that the Queen of Sheba had a Child by K. Solomon? Q. 21. N. 27.
Ve read in the History of Cain — that he desired God should set a mark upon him, lest any should slay him? Q. 22. N. 27.
Our Saviour said to the good Thief on the Cross, — This day shalt thou be with me in Paradise? &c. Q. 23. N. 27.
What was the most immediate cause of Sodom's overthrow; whether it was not their attempt against the Angels? Q. 24. N. 27.
'Tis said in the History of Abraham, Three Men stood before him, and he seeing 'em, fell down and said, — My Lord, — The meaning of it? Q. 25. N. 27.
Whether Pharaoh were a proper Name, or only significant of the Royal Station among the Egyptians? Q. 26. N. 27.
Did our Saviour's Humane or Divine Nature most display itself while he was upon Earth? Q. 27. N. 27.
Why did not God create Man incapable of sinning? Q. 28. N. 27.
Why did Christ take upon him the nature of Man on purpose to suffer Death for our Redemption, and yet pray that that Cup might pass from him? Q. 29. N. 27.
What Notion can we have of the nature of that Being which never had a beginning? Q. 30. N. 27.
Who was most in the right, Democritus for laughing, or Heraclitus for weeping? Q. 31. N. 27.
Whether Zopyrus's stratagem were fit for Imitation? Q. 32. N. 27.
What's the reason that a Wound in any part of the Body by a gnawn or chaw'd Buller proves incurable? Q. 33. N. 27.
Why a Snake cut into several pieces will joyne again, and become found? Q. 34. N. 27.
Is what stare shall the Sun, Moon and Stars be after the Last Day, when there shall be no Creature upon the Earth? Q. 35. N. 28.
What's the Reason why a Man going under water with his Eyes shut, cannot open 'em? And why he can't shut 'em when under water with his Eyes open? Q. 36. N. 28.
Why the River Save at Belgrade runs much slower at Mid-day and Mid-night, than at other Times, the Cause being neither Reflux, nor Stop of Current by wind or otherwise? And why the Gird River and the Danube run together, as by Experience they are found to do, and yet their waters not mix, the Danube run-
ning uppermost, and the Save under, seeing 'tis not in the least unctious? Q. 37. N. 28.
How Witches can contract their Bodies into so narrow a compass, as to convey themselves through a Key-hole? Q. 38. N. 28.
Why the Sea being in some places higher than the Earth, all Rivers naturally tend to the Sea? Q. 39. N. 28.
Seeing there is daily such a prodigious quantity of Water from all the Rivers running into the Sea, how comes it not to be filled, and so overflow the world? Q. 40. N. 28.
How a Silk-worm lives when it has left eating, and is enclosed in its Webb? Q. 41. N. 28.
What's the Reason that the greatest Wits are generally the greatest Sots? Q. 42. N. 28.
Whether 'tis better for a Man to be Born Poor and Fortunate, or to be Born with a considerable Estate? Q. 43. N. 28.
If any thing Temporal may be made sure? Q. 44. N. 28.
Why the generality of Male or Female die in the Night? Q. 45. N. 29.
Why the Naked Gospel mention'd in the Gazette, July the third, shou'd be censur'd and burnt for an Heretical Pamphlet? Q. 46. N. 29.
I hang'd a Cat lately in my Garden full of Kittens, and when she was a dying the Kittens cry'd within her. I demand whence they had Air to make that Sound? Q. 47. N. 29.
Whether a Spiritual Substance hath distinct parts? Q. 48. N. 29.
Whether the Seat of the Soul be in the Glandula Pinealis? Q. 49. N. 29.
Why shou'd a Blockhead have One cur of Ten? Q. 50. N. 29.
Whether the Queen of Sheba, if now living, might not receive as ample Satisfaction from our Modern Virtuosi in any of the questions she proposed, as she did from Solomon, and if so, whether he still deserves to be reputed the wisest of Men? Q. 51. N. 29.
Why should the putting a Mans Hand in cold water occasion a sudden emission of Urine, notwithstanding his being fast asleep? Q. 52. N. 29.
Where the Romish Infallibility besides during the vacancy of the Papal Chair? [This was proposed and answered before the Choice was finish'd.] Q. 53. N. 29.
Whether Birds have any Government? Q. 54. N. 29.
I find it reported in a History, that Aeneas liv'd in the days of Abdon Judge of Israel, in the year of the world, 2790, and that Dido was Grand-daughter to Ethbaal King of Sidon and Tyre, whose Daughter Jazabel was Married to King Abab; so that by this Aeneas must have liv'd long before Dido, and all the Historians and Poets fabulous, in what they relate of their Acquaintance and Amours; — whether of the two is more probable? Q. 55. N. 29.
Do you believe the Romans in their greatest Power had to many Souldiers as the present French King suppose it be true what is said — that he hath four hundred and fifty thousand Men, besides all that are oblig'd to wait upon him by Proclamation, viz. his Militia and Nobles? Q. 56. N. 29.
In the History of St. Paul's Conversion, 'tis said in the Acts, — "Tis he that were with him heard the Voice, but saw no Man, cap. 9. v. 7. But cap. 22. St. Paul says, — "They saw the Light, but heard no Voice. — And in ver. 26. — "They fell down to the Earth: — But in cap. 9. v. 7. — "They stood speechless. — Are not all these contradictions to each other?" Q. 57. N. 29.
Who in your Judgment have wrote clearest and closest concerning the late Revolution? Q. 58. N. 29.
How could a Serpent speak with the Voice of a Man, as in the History of Eve, when Speech is the Property of Man only? Q. 59. N. 29.
Did Adam lose the Image of God after he had sinned, and what was that Image of his wherein he was made? Q. 60. N. 29.
Why was Linsey-woolsey forbidden to be used by the Jews under the Law? Q. 61. N. 30.
Why the Jews made their Idols in the shape of a Calf, rather than any other Beast? Q. 62. N. 30.
Whether our Knowledge in our future Estate will be gradual? Q. 63. N. 30.
Whether Adam was a Giant? If not, from whence did that Race proceed, and where did it terminate? Q. 64. N. 30.
Is the Pope Antichrist? Q. 65. N. 30.
Whether Aaron receiv'd the Ear-rings and Bracelets of the Children of Israel, and made the Calf of them, of real Gold? By what means did Moses burn it, and reduce it to Ashes? Q. 66. N. 30.
Whether Abasuerus in Sacred Writ, were the same with Xerxes in profane History? Q. 67. N. 30.
Whence comes it that there's so great a difference between the holy Scriptures and profane History, in the Names of the Kings of Egypt, Babil, and other Countries; which seems the stranger, because some of those Names are the same in both Histories, as Darius, Cyrus and Artaxerxes? Q. 68. N. 30.
How comes it to pass that Cain's Damnation is so avouch'd by some Men? Q. 69. N. 30.
How shall a Pearson of an ordinary Capacity be thoroughly satisfy'd, that the Bible that's now used in this Kingdom, was written by the Prophets, and is the very word of God? Q. 70. N. 30.
What Credit is to be given to the singing Psalms in the Air at Cevennes, and other places in France? Q. 71. N. 30.
What was the greatest Sin before the Flood? Q. 72. N. 30.
From whence came first the Superbition of abstaining from Flesh? Or where had it its Original? Q. 73. N. 30.

only eat one another, but also Sacrifice their Children to the Devil.

Quest. 11. *Whether there be such a sort of People as have Eyes in their Breasts, and no Heads?*

Answer. Our best Authority is too weak for our own Faith, tho' if the World can believe *Mandeville* in his Discovery, they may, but it looks to be a sort of strange Figure for a Rational Soul, perhaps *Physicians* will say not only strange but impossible.

Quest. 12. *Whether Adam and Eve had Navels or no?*

Answer. Yes, they had Navels, tho' not such as ours, being not born, but it was requisite they shou'd have Navels; for *Physicians* tell us, that the use of the Navel is not only to nourish the Child when it is in its Mothers Womb, but that 'tis of great use to the Intestines and Bowels after Delivery, and that 'tis one of the great Seats of our strength.

Quest. 13. *Is what part of the Body in the Soul?*

Answer. 'Tis generally held that 'tis every where, (tho' not so easie to define how) nor can it indeed be at all properly in a place, that being of the Essence of Bodies;—at least we are sure its not in a place in the same manner that Body is, but as a Spirit, if we knew how that was. In the mean while its noblest operations, *imagining* and *thinking* are undoubtedly transacted in the Brain, (tho' we doubt the pretty fancy of the *Glandula Pinealis*, to be no more than a Fancy, there having been a much lower use since found out for that part.) This we are sure of, that in *deep thinking* we feel our Heads otherwise affected than at other times, and afterwards we as certainly know they have been at *hard labour*, by that *pain* and *lassitude* we find in 'em, as that our Feet or Hands have been so, when after a long walk, or manual operation, they are affected much in the same manner: We'll add one Notion more, which may not a little illustrate this Subject. In our former Description of the Soul, we have plac'd the clearest Notion of its Essence in the Image of God, which may tend something to the further Explanation of the Case in hand. For as God is every where in the greater World, (nor can we allow any other anima mundi) so is according to its proportion and similitude, the Soul in the lesser, or the Body of Man. It sits perhaps in its Throne in the Head, but its action not confined there, but diffus'd thro' all the different parts, having an entire power over 'em, and acting 'em according to their Natures, and sometimes contrary to 'em.

Quest. 14. *Is 'tis convenient to speak the Truth at all Times?*

Answer. Undoubtedly its not convenient, but the meaning I suppose is, Whether it be necessary: We answer, its neither one nor t'other. 'Tis undoubtedly necessary never to speak an Untruth; but the contrary holds not, that we always must speak Truth, since there's a Medium of Negation, something that's neither one nor t'other, namely, not speaking at all. Indeed there seems a Fallacy in the Term speaking Truth; when we speak, it always must be Truth, but we must not speak always.

Quest. 15. *What is Reason?*

Answer. Reason may be considered either in Principle or Act, or as the Schools express it, Reason Reasoning, or Reason Reasoned, Ratio Ratiocinans, or Ratio Ratiocinata. The principle is a power deeply rooted in the Soul of Man, if not the same with it, whereby it can apprehend simple or abstracted Notions, as Universals, &c. can join those Notions together, and thence form Propositions, and from those Propositions it thus forms, or from its own innate Ideas, and self evident principles, compared with one another, deduce true and legitimate Conclusions. The Act, or rather effect or operation hereof is a Syllogism; nor can any Man in the World reason without making one, tho' not in its just Forms, yet easily reducible unto them. To be more plain, Reason in this sense, is the drawing true Conclusions from true Premises; nay, so excellent an Art is it, that it extracts natural and undeniable Truth from the most notorious Falshoods, by reducing the Adversary to an absurdity, by comparisons and oppositions, familiar to those who are acquainted with this Noble Art.

Quest. 16. *Whether the Miracles done by the Egyptian Magicians mention'd in the Book of Exodus were real, or only illusions?*

Answer. The Devil has a great Experience in Natural Magic or the Powers of second Causes produced by Agents and Patients fitly join'd, and by many Artifices and Sec-

crets in Nature which are not ill, there are several strange things effected by Men, to the admiration of such as know not the reason, so far can the Devil act (as before) but no farther, his greatest Miracles being the pure Effects of Nature fitly mixt, and therefore it was that the Egyptian Magi when they found a supernatural Agent making real Serpents, &c. they cry'd out, this is the Finger of God.

Quest. 17. *Whence proceeds Sight, and the Cause of the Eyes Motion?*

Answer. This Question is double, the first much knottier than the latter, and more difficult to be express'd.—Seeing is a compound Act, as tasting or feeling is. The pupil of the Eye before it can convey any thing to the Fancy, moves into a direct line with the Object that is to be convey'd, the Medium of this conveyance is light, which Medium being diaphanous or transparent, (as is the Eye,) helps on towards the fixing the Image of the Object in the Eye by reflection, as Water, and Looking-Glasses entertain a resemblance of such Objects as are plac'd near them. When we say we see a Horse, a Cock, a Dog, and so on, 'tis only the Image of that Horse, Cock, Dog, &c. that reflects upon our Eyes, as they would do upon a Looking-Glass were they before it:—If there be any Philosophers amongst Lovers, perhaps they may tell you of other remarks of Looking-Babies in one anothers eyes. As to the latter part of the Question: 'Tis the Life that is the effective Cause of Motion, the Eye, a Leg, or Hand, &c. moving, when the Person thinks not, nor wills 'em so to do, but ordinarily the Will employs them.

Quest. 18. *Was the Fall of Adam on the Day of His Creation, or how long after?*

Answer. After the finishing of every days work, God Almighty pronounced all Good, therefore Adam fell not on that day, unless we would have him made after the sixth day. The exact day is not revealed, nor is this Curiosity significant; nor can the Querist expect more, since he himself would fail in relation of some particular Actions which he has done within a few years, when it had been possible to have recorded, all which helps are denied in this Case.

Quest. 19. *What weapon was it that Cain slew his Brother Abel with?*

Answer. This was 130 Years after the Creation, in which time as Adam and his Sons had addicted themselves to husbandry; so no doubt but they had got several convenient Tools proper for the business, one of which 'tis probable Cain slew his Brother with; but his Jury, his Witnesses, and Judge, was only God, so there were no Witnesses to prove the Matter of Fact.

Quest. 20. *What's the Reason a Fool can ask more Questions than a wise Man can answer?*

Answer. We acknowledge, tho' we foresee the application that none who act like wise men, will pretend there's no Question which he can't answer. Any fair Question indeed may receive a fair Solution: and such are those which can be answer'd (without ill consequences) either by Experience, Supposition, or Reason: So that the main ground of the common Proverb form'd into this Quere, seems only this, That a Fools Tongue is more nimble, and his Invention glib and fruitful: But Time, Judgment, and thinking, are required to give a good Answer.

Advertisements.

THose many Nice and Curious Questions which are now in the Press, make up our First Volume, Numb. 30. besides the Preface and Index, and therefore we have now (for Method sake) begun this Paper, Numb. 1. Vol. 2.

As soon as ever our First Volume is finish'd, there will be Publick Notice given, that so all Curious Inquirers may agen send in their New Questions.

The Athenian Mercury:

Saturday, May 30. 1691.

Quest. 1. **W**E have a particular Relation of a Cow, which on the 25th. of March, 1691. calv'd a monstrous sort of a Calf, about eight Miles from Bath in Somerset-shire, with an Excellence of Flesh like a Commode: Pray what Natural or other Reason may be assign'd for such a strange Production?

Ans. Zuingle in his *Theat. Vol.* gives an Account of an honest Matron, who was deliver'd of a Child that had upon its Head 5 Horns, and from the upper part of its Forehead hung backward a very long piece of Flesh that cover'd most part of its back, with other Deformities. *Camerarius* speaks of another that brought forth a Bear; and *Barth.* of a third that laid 2 Eggs. We have many Instances of this sort, and therefore I see no reason that the Caprices of Nature shou'd not appear also in a lower rank of the Creation. The last Summer the Colt with its Top-knots was bruted abroad, and this Summer a Calf mounts the Stage with a second Monumental Toy-shop upon its Head, being the Subject almost of every Bodiestalk and Curiosity, for the Inquisition of a few more thoughtful, of which the *Quest.* is one, to whom we offer our Sentiments of it:—As we shan't juggle out the immediate Providence of God in a Work of this Nature, so can't we leave the Prerogative of second Causes, or deny that this may be an absolute Work of Nature: The formative Power belongs to the Vegetative Life, and the Power of Imagination is combin'd to the sensitive, both which are eminently strong in Animals; (perhaps stronger than in rationals, whose defects are supply'd by reason:) *Jacob* knew this, when he laid his colour'd Sticks before the Impregnating Flock, that they might conceive their *Fetus* parti-colour'd, and if he had laid a Top-knot before 'em, or at least dress'd a Kid with a Top-knot, the ingending Females would probably have made similar Conceptions, both in Colour and Protuberancies of Flesh. I suppose it might be Holy-day, and the old Milk-maid might stand extraordinarily rigg'd before the Cow and Bull in the Act, when this Calves-head and Top-knot were imaginarily form'd by the teeming Brute. If the Extasy'd Cow had view'd the Milk-maid all over, perhaps she might have Conceived a brutal Milk-maid, which (like those officious Goblins we are told of) might with its Mouth and Fore-feet have done the Work of the Dairy. For the imaginative Powers in Generation, see *Numb.*

15. Q. 2.

Quest. 2. Why does Trouble of Mind, Distraction, &c. take away Reason?

Ans. These things take away Reason just as much as a Mist takes away the Sun, or a Wall before any Object, or too great a distance takes away our

Eyes. Those Similitudes are more than common ones, for they enter into the Nature of the thing. The Soul is fetter'd in the Body, nor can it move, unless it takes its Chains along with it. 'Tis there as well crippled as confined, and must use the Crutches of Sense to exert at least any Action, which depends on outward Images: Now if even those Crutches too are broken, the Man is a double Cripple. Our meaning is, that in Distraction or any thing of that Nature, the Animal Spirits being affected, the Fancy must of necessity be disturb'd, and all Images and Notions which we have from Sense, extremely distorted and deform'd; none of 'em, or but very few, lying in that Method or Order they formerly did, but appearing much like the Ruines of a Noble Edifice, here one straggling Pillar, and there another: Now things being in this Condition, and the Soul having so much dependance on the Body, by its close connexion therewith, which we must own is easier experienc'd than explain'd, it can't be otherwise but that the external Acts thereof must be very confus'd and irregular.—What its Actions are in relation to its innate Ideas, spiritual Objects, &c. we can't so well resolve; ingeniously acknowledging, we have never yet made the Experiment; in the mean while 'tis probable that even those Actions are disturb'd too, though the Power and Principle still remaining, the *Ratio Ratiocinans*, as before, or rather (might we use the word) *Ratio Ratiocinatura*.

Quest. 3. What is Death?

Ans. Not to be, and to cease to be, is much the same: It sometimes falls out that the more common a thing is, the more difficult it is to speak well of it, as in many sensible Objects. Nothing is more easie than to discriminate Life and Death, and yet to explicate the Nature of both, is a severe task, because the Union or Dis-union of a most perfect form with its matter, is inextricable; however, we shall offer those things that have given us the greatest satisfaction in our Enquiries.—Death (or a Cessation of Doing and Suffering) is generally agreed to be the greatest Evil in Nature, because 'tis a destruction of Nature it self; but why it should be represented so terrible, is as great a Riddle to me, as a certain Knowledge of what Death really is.—This is the common Plea of Mortals, *Here we know and are known*, and all the Enterprizes we take in hand we have the satisfaction of reflection and a review when they are past, but Dying deprives us of knowing what we are doing, or what other State we are commencing. 'Tis a leap in the dark, not knowing where we shall light, as a late Naturalist (to say no worse of him) told his inquisitive Friend when he was going to die. But this is a Weakness, which as it makes Men anticipate their Misery, so it enlarges it too. We look upon Nature with our Eyes, not with our Reason, or we should find a certain sweetness in Mortality, for that can be no loss which can never be mist or desir'd again.—As *Caligula* pass'd by, an Old Man requested him that he might be put to Death? Why, says *Caesar*, are you not dead already?—There is something in Death (sometimes at least) that is desir'able by wise Men, who know 'tis one of the Duties of Life to die, and that Life would be a Slavery if the Power of Death were taken away.—I had the Curiosity to visit two certain Persons, one had been hang'd and the other drown'd, and both of 'em very miraculously brought to Life again;—I ask'd what Thoughts they had, and what Pains they were sensible of? The Person that was hang'd said, He expected some sort of a strange Change, but knew not what, but the Pangs of Death were not so intolerable as some sharp Diseases; nay, he could not be positive whether he felt any other Pain than what his fears created; He added, that he grew senseless by little and little, and at the first his Eyes represented a brisk, shining, red sort of Fire, which grew paler and paler, till at length it turn'd into a black, after which he thought no more, but insensibly acted the part of one that falls asleep, not knowing how or when. The other gave me almost the same account, and both were dead (apparently) for a considerable time. These Instances are very satisfactory in Cases of violent Death, and

for

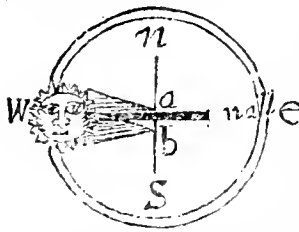
for a natural Death, I cannot but think it yet much easier. Diseases make a Conquest of Life by little and little, therefore the Strife must be less where the inequality of power is greater.

Quest. 4. What Defect is there in the Souls of Persons born Naturals?

Ans. None at all in the Soul, only in the Body. This is evident, because Learned Physicians give both Instances of some sort of Fools which may be recovered by Art, tho' born so, and also the Reasons why, and the manner how it may be done.

Quest. 5. How a Wall that points directly from East to West, should come to have the Sun shine on the North side of it before six of the Clock in the Evening in the Summer time?

Ans. 'Tis the Rays of the whole Body of the Sun from which we must take our Measures in finding out a true shining; or a true shade. As for instance, in the present Diagram the Sun is in its Circulation round the Heavens from S. to W. or South to West, and has a right line from the Wall exceeded the Western point, with a little part of its Body, which gathering its pretermitted Rays, center in (a.) or the North



side of the Wall, according to the Proponents observation, when as the whole Body of the Sun centers in (b) the direct and true Medium of shining. Whence it is evident, that the Sun being a great Body, and upon Motion, some of it will pass by the Wall, before the whole, and consequently will shine on the North side before six of the Clock, tho' 'tis certain by Mathematical Calculation, that the Critical Moment of six is when the Body or Center of the Sun is in a right line with the Wall, which is a considerable time after part of it shines on the North side.

Quest. 6. Where had the Observer, Numb. 4. his Story of the Wagers? is not the Truth of it doubtful? and what's the meaning of the word Cratzis, which he there uses?

Ans. The Cause which that Gentleman so handsomely defends, needs no Forgeries, tho' that he writes against has often made use both of them, and Indices Expurgatorii. The History he has out of a Manuscript, I doubt not easily to be produced, and which lies a little nearer than those of Monsieur Vallus. In the mean time It has all the Marks of Truth which can be found in any Story, and none of Forgery, like many we could point to. There appears all thro' it an air of Simplicity, Antiquity, and Truth; nor could he propose any advantage by that passage, if false, being only an Historical Illustration apply'd to the Subject he was then treating of.

For the word Cratzis, we confess there's more difficulty int' than the other, we having no manner of acquaintance with the Saxon Language, unless as much of it as is preserv'd in our own, nor any of the old Glossographies at present near us. However, we are at liberty to make a conjecture, tho' submitting it to the Judgment of Antiquaries; and 'tis partly founded on that which the forementioned Author has himself advanc'd, That the word Cratzis signify'd some certain noted season of the Year, which conjecture is indeed very much favour'd by the Contexture of the Story. — The Question still is, What Season? We only ask, why not Christmas? and the word Cratzis be deriv'd from a Cratch, which if we mistake not, is of Saxon Original, and signifies a Rack, Manger, or some Instrument out of which Beasts are fed, and in which our Saviour was laid when the Shepherds found him. We insist not much on this, only propose it as a Conjecture, and such let it take its Fortune.

Quest. 7. What are we to think of the Philosophers Definition of a Soul, that 'tis Actus primus corporis Organici, in potencia vicin habentis — The first Act of an Organical Body, having (which has) Life in power?

Ans. Tho' we can't slight and affront the memory of that Great Man, as many others do, yet we must take leave to speak our thoughts of him, as occasion offers in this and other matters. Accordingly we may appeal to all the World, whether this Definition be't full as hard as the other shorter one, — Entelechia, which the poor Monk was forc'd to go to the Devil to interpret. Besides, one part of it seems to contradict another; for how can Act be supposed without Life, and what can we make of a Life in power, or potential Life, at the same time when 'tis reduced into

act, when the power ceases, as it must do when the very first Act is exerted. On the whole, tho' we are not willing absolutely to conclude the Definition false, we must yet own that it's (to us) unintelligible.

Quest. 8. If Pompey had overcome Cæsar, and Hannibal Scipio, whether or no they had been preferable to Cæsar or Alexander?

Ans. Their true value depends much on the Justice of the Cause, could that be at this distance discover'd: For Pompey's and Cæsar's, they were ene much alike, the Quarrel being rather which of the two should enslave the World, than which should preserve it. For Hannibal's and Scipio's, 'tis much the same, and seems very near a Mood Cast. — 'Twas at first only a Political War, and Carthage was grown too great a Neighbour for Rome; nor wanted there real affronts on the Affrican's side, tho' the main Reason for which the black Sentence, Carthago est delenda, Carthage is to be destroyed, was so often heard in the Senate, was indeed the first of those two. But the Question, I suppose is only intended for a comparison of their Military Glory: And herein, 'tis our Judgment that Pompey had been much greater than Cæsar, had he fairly overcome him, because the difficulty advances the Glory, and he was to fight an Army of Veterans, who had been long try'd against the Gauls, as fierce an Enemy then as Cæsar at their Head; and to fight 'em with a parcel of Young Spruce Volunteers, who as appears by Cæsar's exhortation to his Souldiers, — Miles feri faciem! were more concern'd for their Faces than their Honours. For Hannibal, we look upon him to be so great a Man as appears by his so long maintaining a War against the most powerful People in the World abroad, and in spite of a contrary Faction at home, cutting off so many (almost all) of the choicest of the Roman Legions, and beating 'em as oft as he fought 'em, till the last unhappy Battle, that no suddain turn of Fortune could really lessen him, he being in spite of his ill success as much a greater Man than Alexander, as the Romans were better Souldiers than the Persians or Indians.

Quest. 9. How a Corporeal Substance, which consists of parts, can act upon a Spiritual Substance, which is void of parts? To which we add another we have received: By what means do Spirits speak, seeing they have not those parts by which Speech is fram'd?

Ans. To the first, If by a Body's acting upon a Spirit by touch or motion, is meant, 'tis denied, till we have an Instance given us: if by persuasion, &c. then the manner is thus: — An Object imprints a Species upon the Sense, the Sense conveys this Species to the Fancy; whilst it lodges there, the Memory recollects to the Judgment such Experiences as she hath kept in her Treasury, the Judgment by comparing these Experiences (together with its natural habit of first Principles) with this new Species, draws from the same some Conclusion, which the intellect Will or Soul approves or disapproves, according to the Arguments alledged by former experiences — But after all, we believe the Question was design'd in the reverse, which would bear the same Sense as the latter Question does, viz. How a Spirit can act upon Bodies by Motion, Speech, &c. as we have daily Instances. To this last we answer, — A Spirit has a Virtual Motive Faculty over Bodies; as for Example, Can move a Chair, a Stool, &c. without making use of another Medium; I cast a Ball from me, this Ball moves when I touch it not; the first Cause of its motion was a Contact or Communication of Action between two Bodies; but the Cause of its continued motion when I touch it not, is this virtual force which a Spirit makes use of in moving Bodies.

Quest. 10. Why are Years smooth one year, and rough another successively?

Ans. 'Tis a mistake, they are only smooth the first Year, and every succeeding Year grow rougher, by reason that the Spring affords new juice for a new formation.

Our next Mercury (by reason of the Holy-days) will be publish'd on Wednesday Morn.

Advertisement.

ALL young Gentlemen or Ladies that desire to learn the most Exact and Shortest Short-hand ever before invented, may be faithfully Taught by the Author, WILLIAM MASON, at his Writing-School, the Hand and Pen in Ecl-yard, Grace-church street, or Reasonable Terms: And such as please may (at convenient Hours, when School is over) be attended at their own Habitations.

The Athenian Mercury:

June 3. 1691.

We having promised the Reader the first Tuesday in every Month to answer all the Reasonable Questions sent us by the fair Sex, as also any others relating to Love and Marriage, we have in this Paper made good that Promise, and shall continue to do so from time to time, the former Papers of this Nature having been favourably receiv'd, as appears by many Letters lately sent us on that subject.

Quest. 1. **W** Hether the Authors of this Athenian Mercury are not Bachelors, they speak so Obligingly of the fair Sex?

Ans. If they are not Bachelors, they are (or would be thought) Gentlemen, and all who pretend to that Name, as well as all civiliz'd Mankind, have ever treated Women with that respect and tenderness which their Beauty or at least their Sex deserve. Nay, we may go yet further, and not only affirm that the fiercest Nations and most barbarous of Cannibals have acknowledg'd and practis'd this piece of good Breeding, but even the Beasts themselves teach it us, were there any fear of forgetting it, as well as many other very good Lessons: And indeed there seems to be Reason as well as Inclination and Custom to authorize such a Practice. We owe the Happiness of Society, the Defence of Nations, the best Riches of Kingdoms, which consists in the multitude of Inhabitants; nay, even the continuance of the World, which without them could live at furthest no longer than the next Age, to that Sex whom we are so willing to oblige; not only for these Reasons, but for one perhaps stronger than all of 'em, which may be seen in the Advertisement at the end of Numb. 18. Nor are we much concern'd at the Censures we may possibly meet with for this piece of Justice, from some Men whose acquaintance among that Sex have perhaps been of such a Character, that they think they may be allow'd to rail at all the Sex, because some of 'em have given 'em so much Reason for't.

Quest. 2. How a Husband ought to behave himself towards his Wife, who notoriously violates the Honour of the Marriage-Bed, and whether he may not lawfully demand an Honourable Satisfaction of the Adulterer, considering the small Amends the Law gives him, and the almost Impossibility of that Proof it requires?

Ans. The ancient Roman Law commands in the Case of Adultery to Kill both, when taken in the Fact; and the Italians at this day, tho' without any such Law, are very rarely more merciful. We confess this is an Enquiry of such a Nature, as there needs the very height of Christianity or depth of Stoicism to forgive, especially when neither the Civil, Common, nor Statute Law have taken much Care of it. But still the more difficulty there is in so high an Act of Mortification, the more still is the Glory. And indeed if we should examine the Case by the Principles only of Gallantry and Reason, it seems absurd for a Gentleman so hazard his Life for so lost a

thing as one who has parted with her Honour; if 'twere to preserve it, we confess there might be some excuse, but who can recal what's past? Private Men have no Tribunal to fly to, if the Publick rights be not, but that of Heaven. The noblest Revenge therefore would be in our Judgments, to slight and scorn a Person who had been guilty of such an Action, to let 'em know we thought 'em not worth our Concern, and to trust their Punishment to 'another World. Nor, holds this only in Women, but in Men as well as they, since after we have abstracted from Custom and Opinion, (both very ill Judges) the Crime is much the same in one as the other.

Quest. 3. A Person having lov'd a Lady for some time, and made publick Profession of it, till he found himself lov'd again, after which finding his Passion decay, and his Esteem wholly vanish, whether is he not Oblig'd by the Laws of Generosity and Justice rather to make known his Change as handsomly as he can, than to marry, and run the hazard of making both miserable?

Ans. The very Supposition argues great Weakness, if not Falshood. If the Gentleman has not seen another Lady whom he loves better, and therefore forsakes his former Mistress, yet 'tis certain, if he has, as the Question supposes, for some time made a Profession of Love, he might in that time, before he had engag'd the Lady's Affections, have discover'd whether there were any thing in her Person or Behaviour could make him cease to Love her: However, be it real Impossibilities in her, or be it only Fickleness in him, when things are once reduced to that pass, that he can Love no longer, of two evils he ought to choose the less, and rather make her only Unhappy for a little while, till she forgets or wears it out, than make 'em both for one of their Life-times so miserable, as in such a Condition they would certainly be. And if he has not a handsomer way to discover such his Change to the Lady, let him but shew her this third Question in our Athenian Mercury, and if she be't extremely dull, 'twill effectually do it.

Quest. 4. Why Women, if meer Machines, might not answer all other ends, except that principal one of serving God immediately?

Ans. Should this be granted, (as we are far from doing it) what would be gain'd by it? Better the principal end attain'd, and 'all the rest neglected, than on the contrary. But should we cross the Cudgels, and a Woman ask the same Question concerning Men, how would the Querist answer it? To come still closer, its plain that God made nothing in vain, much less so Noble a being as a Soul; now there being the self-same Arguments that Women have a Principle of Action in 'em distinct from Body, which we can produce for Man, it follows that they could not answer the Ends of their Creation without it, because they are made with it; and what those Ends are 'twill be requisite to enquire, the chief whereof, as Sacred Writ and common Experience tell us, is Society, since even in Paradise it self — It was not good for Man that he should be alone: Now if even as things are, even while Women are indu'd with rational Souls as well as we; the great Objection which some who would be thought Masters of very much Sense have against 'em is — that their Conversation is generally mean and trivial, that they are not worthy a Thought, and that they can't entertain their Reason; how much more might this Argument be used, had they only been created meer Machines, as the Querist would fain have 'em? But here's still a further unavoidable inconvenience and absurdity arising from such a Supposition: Even Man, that Noble Creature Man, who struts and looks so big upon himself and all about him, must degenerate into at least half a Machine in the next Generation — for the Birth takes after the Mother at least as much as the Father, and if the Parent were only a Machine, a Soul-less piece of Clock-work, its impossible but the Child must strike after her, and accordingly, which is very Pleasant and Philosophical, one Clock produce another to the end of the Chapter.

Quest. 5. Whether from the present Carriage of the Female

male Sex, we may not judge we are banter'd into a Belief of their being such Angels as they are represented by their Admirers?

Ans^r. We can't much approve either of the Prudence, Good Nature, or Truth of those Persons who are eternally commending the Days of our Great Grandfathers, and declaiming against our own. 'Tis certain, we had Vices common here in Henry the 8th's. days, which now make an English-man tremble but to hear 'em mentioned. To come to the Question, we think the present carriage of the Female Sex much what the same, or at least not worse than their former behaviour. — Many then were proud, foolish, and vain, and so they are now; and Men as well as they, and so 'tis like to continue when the Athenian Mercury is forgotten. After all, most of their vanity they owe to us; and if we our selves first tell 'em they are Angels, and are afterwards angry when we find 'em mortal, whom can we blame for the mistake? To be short, their Admirers think 'em Angels, because they place their Heaven only in 'em; their Despisers and Enemies call 'em Devils, because perhaps some of 'em have tormented 'em; but those who know 'em better, and are more intimately acquainted with 'em, tell us poor innocent Bachelors, that they are neither one nor 't'other, but as very errand Flesh and Blood as we our selves are.

Quest. 6. Whether Women are not wiser in making Men their Servants, than Men in making themselves so?

Ans^r. 'Tis neither one nor the 't'other, but Nature has done it for both: And if Men are their Servants before Marriage, the Womans happiness is so short, that we have little Reason to envy 'em, since the Case is soon alter'd, and we are generally pretty even with 'em afterwards.

Quest. 7. Whether Men do not generally marry in vain, since what they chiefly propose, viz. the avoiding the baseness of a mixt posterity, is usually so little regarded by them on whom that Trust depends?

Ans^r. If that Evil is hardly avoidable after all the restraints which God commands, and the wisdom of all Nations can lay upon the wild humour of some Men, how much less were it so, if all were left to the most lawless Liberty? unless they'll fairly confess they are wicked merely from a principle of Contradiction. In the mean time, we neither believe the World so good or so bad as some suppose it, in all Places and Ages there were some who prostituted their own and their Husband's honour, but Charity obliges us to hope many more who would even unto Death, inviolably preserve it. But supposing nor, how silly is't for Men to complain of themselves; wou'd they but let the Women alone, we should have 'em all Saints, and their Husband's Honours much more safe than if they were in their own keeping.

Quest. 8. Whether there were any such thing as the Ceremony of Marriage before Moses?

Ans^r. If not the Ceremony, there was the Substance, namely, making enclosures out of the common. This appears, not only from the decision of the former Question, but also from the Story of Judah, who was for punishing his Daughter-in-Law Thamar with Death, for playing the Harlot, which he would not have done if all had been common: Nay, even the Intention of violating the Marriage-Bed, was punished with grievous Plagues, as in the Instances of Pharaoh and Abimelech. But besides this, there was a formal asking Consent of Parents, as Abraham's Servant did of Bethuel, and great feasting and solemnity at the time of Marriage, as we read at Jacob's Wedding.

Quest. 9. What are we to think of that Virtuoso, who wou'd there were another way of multiplying Mankind, like that which Nature has given Trees and Flowers to continue their own Species?

Ans^r. What shou'd we think of that Person who shou'd come to the most Ingenious Artificer, Watch-maker, Mathematician, &c. and tell him, this Wheel whereby the Watch was kept in motion, was not well made or placed, but he might easily have invented a better; or this Line is not well drawn, you may demonstrate the Proposition without it; shou'd we not think him at least very rash and overweening to correct an Artist in his own Art, whereof he himself might have but some little smattering? This is a faint Similitude of the hardness, we had almost said blasphemy of some Men, who like the proud King of Arragon, wou'd teach God to make the World better.

And 'twas this wise Artificer, who after he had crea-

ted Man Male and female, and given 'em that Command, increase and multiply, added more to this days work than to all the rest, — Behold it was very good. If then we have all things necessary to render us perfect and complete in the Station and Order of created Beings wherein we are fix'd, and if this days work be pronounced by him that made it to be all very good, we may wish at least as much Civility find fault with this Gentleman's work as he does with his Makes: — Tho' after all, such a Complaint might very probably be but a Copy of his Countenance, and he thus rail at the Grapes either because then out of his reach, or else he had taken some secret, or been soundly griped with 'em formerly. And so much for Trees.

Quest. 10. Whether Marriage be of Divine Right, or only Political Institution?

Ans^r. Both, tho' the latter seems to depend upon the former: The Law of Nations is the Law of Nature, and the Laws of Nature are the Laws of God. How come the Political Institutions of all Nations where there's any such thing as Law, (as where is there not?) to make Matrimony honourable, and promiscuous mixtures both criminal and odious, were there not something in Nature it self which taught 'em this great Truth? So far is it from being any prejudice against the Divine Ordination of Marriage, that 'tis enforced and guarded by Politick Institution, that we see 'tis much rather an Argument for the Affirmative; for were there indeed any weight in the Objection, we might as well argue that Blasphemy was no breach of God's Law, because the Magistrate orders those who are guilty of it to undergo the most infamous of Punishments. That Marriage is not only of Divine Origin, but even instituted in Paradise, and as old as the World; all both Christians and Jews have ever believed, and Moses, and a greater than he, even our Saviour himself assure us, In the beginning, says he, God made 'em Male and Female — For this cause shall a Man leave his Father and his Mother, and cleave to his Wife; — And they two shall be one flesh, for they are no more twain, but one flesh. Nor is it possible to give a more graphical description of Marriage than those words present us

Quest. 11. Whether a Person by the bare Light of Nature would be disposed to think Women have Souls?

Ans^r. If by that Light we can prove Men have Souls, undoubtedly Women must have 'em too, since the Male and Female in all Species are like. As for the Person who puts this Question, we only wish him the veriest Virago in Christendom to his Yokefellow, would quickly satisfy him whether her Sex had Souls or no.

Advertisements.

♣ A Gentleman last Week sent us a very Nice Question concerning an Illegitimate lately laid to his Charge (under very improbable Circumstances of being his) which Question we had never answered, but that he assures us (for weighty Reasons which we must conceal) that his Reputation in a great measure depends upon our determination: We shall therefore as modestly as may be give our Opinion in this dubious Matter, but must crave his Patience till next Monday, it being most proper to answer his Query at the end of our first Volume, which will then be publisht.

♣ BY the 8th. of June will be finish'd all the 12 Numbers that compleat our first Volume, which shall then be publish'd all together, with a Preface and Index to it, which said Preface, Index, and 12 Numbers, shall be but 12 d. price, that so all those Gentlemen that took in the single Sheets from time to time, may have their Volume entire for 2 s. 6 d. And also that those Coffee-houses that did the like may then have the whole First Volume stich'd up by them, for the constant entertainment of their Customers, single Sheets being apt to be lost, except pasted in a Book.

||| The Question sent this Week, concerning a Cannon-Bullet, &c. (upon our Solution of which a great Wager depends) will be answered at the End of our first Volume.

* * * The several Questions concerning Jephthah's Daughter, the 36th Verse of the 17th. Chap. of the 2d. to the Corinth. Individuation, Eunuchs, Spirits, Echoes, the various Colours that are in the Eye, &c. shall be speedily answered.

The Athenian Mercury:

Saturday, June 6. 1691.

Quest. 1. **S**ince in your last Advertisement, you insinuate that the Coffee-houses must take in 12 Numbers by the Lump, to compleat their first Volume,— Query— Of what Use or Interest will it be to them more than the single ones of the second Volume?

Answer. Which of the Coffee-houses this Question comes from, from that populous one of Mans, to the last that set up this Morning, I know not; nor am I, or any of our Society, so fit to answer this, as the Interest-ed Bookseller ——— Resolv'd Nemine Contradicente, That he be taken into the Number to day, though we expel him again to Morrow ——— Thus then by his Advice ———

1. The longer the Parcel is, the longer the Reckoning.

2. Those Coffee-houses where Gentlemen enquire for 'em, or the whole Set, may be furnished either from their Correspondent Hawkers, or from Mr. Baldwin the Publisher, probably to their Advantage; for to our Knowledge (the Bookseller is one of us) that one of those Coffee-houses we frequent will make a considerable Advantage by a great many Sets bespoke, as well as by the Confluence of their Customers.

3. That all those Gentlemen, which to our Knowledge are not a few, when they come into a Coffee-house, and not finding the Mercury there, go out again to seek it elsewhere, will by taking in this Supplement of the first Volume be accommodated without further search, and spend their Moneys where they find it.

4. It will send several New Customers to Coffee-houses, to search among such a Multitude of Questions, whether there may be a Solution for any Doubt, Trouble, or Curiosity that they labour under, (or to any Questions they have already sent in) as there is no Person that is satisfied in all things.

5. That those who send in Questions will come two or three times to look for an Answer, we having many, and therefore without great partiality cannot limit a Day.

6. That the Generous Lovers (who spend liberally) will throng the Coffee-houses every first Tuesday in the Month to read the Female Questions.

7. That the Youth will learn to be sober, and drink Coffee, on purpose to make use of these Opportunities, which will make 'em Disputants, and fit Company for their Seniors.

Well, Mr. Bookseller, We think you've said enough ——— The Coffee-houses must see their Interest by this time, and if so, 'tis needless to use Arguments with those Persons to Undertake any thing, that have resolv'd upon it

already ——— Away to your Counter again, there's a Coffee-man waits for a dozen Sets of your Athenian Mercury.

Quest. 2. Being some Years since in France, I was shewn this Experiment by an Eminent Physician, viz. A Condemn'd Prisoner that was begg'd had an Orifice made in his Arm, through which he bled till he was just ready to expire, at which time a tame Animal bled by a Pipe into his Jugular-Vein, which took this Effect, he recovered his Life, and lived in a more full strength of Body than before; this trial was made on him, when in Years, and yet he returned to the Vigour of his Youth ——— Query ——— Whether this might be done with safety, and whether it might not be beneficial to the Publick?

Answer. The Story of Medea's restoring her Aged Father in-Law, notwithstanding the Poet seems to be particular in quite contrary Ingredients, might (if true) have its rise from such an Experiment; several certain Instances of this Nature are upon Record, if they had been as common in Plato's days, it wou'd have spoil'd the Doctrine of Transmigration of Souls, to see a Man continue humane, and act rationally in an Animals Blood. The Story of the Physician is very pleasant, who pretended an Experiment of this Nature with a Transfusion of Calves Blood, till the Party cry'd Bab. England and France have severally claim'd the Honour of this Invention, but the Controversie might have lain still; for there is a Book published at Rome by an Italian, wherein is mention'd that Libavius had exactly described this Experiment of Transfusion long before either England or France heard of it. There are some Instances of this Nature mention'd in the Philosophical Transactions of the Royal Society ——— But after all, how this may be done with safety, or how it might be a Benefit to the Publick, I see not, since those many Experiments of Prisoners, Mad-men and Animals, have been with such different Successes.

Quest. 3. I once met with a Man that had been at the Top of Tenariff, (whose Head is above the Clouds) he staid there some days, and never felt nor perceiv'd a Breath of Wind, when at the same time there were continual Gales below; the Clouds he could airways see under him, when sometimes the People below could not see the least Cloud or Wrinkle in the Face of Heaven ——— What is the Reason of the Difference in the Optick Vertue of the Eye in this Case?

Answer. The Visual Power of the Optick Nerve is dazzled through abundance of Light; as for Instance, in the Heat of Summer, and in a clear Day there is not a Cloud to be seen to interpose betwixt us and the Surface of the Sky, when upon the same Day towards Sun-

setting

setting there are multitudes of Clouds to be seen; from this Reason it is, that the Person upon *Tenariff* might discern the Clouds, his Eye terminating upon a dark Body, the Earth, or at least looking *Obliquely* towards the Hemisphere, where the *Medium of Visuality* is always most proper, when those below the Mountain had no Darkeness to temper the redundancy of Light, but lost it in the Transparency of the Sky. This *Tenariff* is now supposed to be the highest Place in the World, mounting its Perpendicular above seven English Miles.

Quest. 4. *What's the Reason that two Persons are never alike in Face and other Proportions?*

Ans. Chiefly from two Reasons: The first, an *Inequality of Complexions* or Dispositions of Parents: The second, *A dissimilitude of informing Organs*. We shall pass over the Power of Imagination, since such Instances are extraordinary; here's one Mother *Flegmatick*, another *Cholerick*, &c. one is less, and another is bigger; one eats this Dyer, another that, when 'tis well known that the Nourishments of Meats are according to their quality: Some hot, some cold, some indifferent, some a second, third or fourth Degree of Heat or Cold; the different Postures of sleeping, and millions of other *unthought* Accidents must needs have their Effects in *Disparity of Productions*; but was a Woman and her Husband to be always of an *equal Constitution*, both as to their Body and Passions, at the *Act of Generation*, and shou'd the Mother after Conception always eat the same Dyer, use the same Motion of Body, the same time for sleep, and so in every thing else, her Children wou'd be very like, as is evident in the *Case of Twins*, which wou'd also be yet liker, if the Mothers Posture in sleeping did not hinder; for in the time of sleep, the *Sensitive and Animal* Parts are more powerful in their Effects than at other times, (which by the by, the Reason why Nature gives to Children such a Necessity of Sleeping,) — This Similitude of Birth may by unequal Climates, Dyer, Labour, &c. alter two Twins, as we see Men alter in two or three Years from what they were. This Similitude of Lineaments and Personage is very often accompanied with *Mutual Kindness, Pain, Sleep, &c.* tho' at a distance, as is remarkable in two Twins, Sons of *Tho. Tremain* in *Devonshire*, Esq; (See Fuller's *Worthies*, p. 266.) who sometimes by a private Confederacy wou'd exchange Habits for Mirth, and act such Mistakes as were never thought of in the *Ambiguos* of *Plautus*.

Quest. 5. *Whether we may safely conclude or not, that a Child quick'ned in the Womb, and yet dying before its Birth, is capable of the Rewards or Punishments of a Future State?*

Ans. Yes; 'Tis not the continuance of a Soul's Operation in its Organs, but the reality of its Operation there, which determines the Question; and that the Soul is suppos'd to be really there, is evident from the Effects, *viz.* Life and Motion.

Quest. 6. *What Members might Humane*

Nature be deprived of, as not absolutely necessary, and yet be supposed to exist?

Ans. The Doctors say, without the Spleen, dismember'd of Arms and Legs, disarticulated, without Eyes, Nose, Teeth, Lips, Chin, Ears, Tongue, without part of his Scull, Shoulders, Buttocks, &c. which have been by many Instances found not absolutely necessary for existence: and no doubt but *Nature* would desire a protraction of its existence under worse inconveniencies: A remarkable Instance we have in a *Turkish Punishment*, *viz.* The Criminal has a strong *Bow-string* put about his middle, with some Persons at each end to pull it, the standers by prick the Sides of the Party with *Pins, Needles*, or such like sharp Instruments, whereby (and the others pulling) he is contracted into a very small Compass; and when the Executioners think it at the smallest, some one amongst them takes a keen *Scimiter*, and with one blow separates the Body in two; and immediately taking the upper part, places it upon a broad Iron, heated for that purpose, which seals the Wound, and stanches the Blood, in which posture the Party having his Intestines whole will live a very considerable time: And it has been observed, that when the *Mercy stroke*, as the *Turks* call it) is giving to the Wretch, he will move his Head, and (as much as may be) his Body from it, *choosing rather that torment than Death*, altho' he must be satisfied of the necessity of his speedy Death.

Advertisements.

Next Monday, being the 8th. of this Instant June, will be Finish'd all the 12 Numbers that complet our First Volume, which shall then be Publish'd all together, with a Preface and Index to it, which said Preface, Index, and 12 Numbers, shall be but Twelve Pence price, that so all those Gentlemen that took in the single Sheets from time to time, may have their Volume entire for 2 s. 6d. And also that those Coffee-houses that did the like may then have the whole First Volume stich'd up by them, for the constant Entertainment of their Customers, single Sheets being apt to be lost, except pasted in the Book.

We hope at the end of our First Volume we have given general Satisfaction to all our Reasonable Querists; but if for want of room, through over-sight, or otherwise we have omitted the Resolution of any Question worth our answering, upon fresh notice given by the Inquirers, they may expect an answer to their full satisfaction either in our weekly Papers, or at the Conclusion of our Second Volume, which shall be publish'd (that we may oblige all our Querists) as soon as ever we have received Questions enough to fill it up; but forbear sending any more Questions till we give publick Notice we have dispatch'd all those already on our hands.

* * We design to add a general Title, Preface and Index to every Volume, (as we have to this first) and at the end of every twelve Months to draw an Alphabetical Table for the whole Year, that so those Gentlemen that keep by them the several Volumes, or single Papers that are publish'd from time to time, may then bind them up all together, and by the help of the said Alphabetical Table presently find any Subject or Question they have a mind to consult.

||| The Question sent us this Week, *viz.* Whether there is any hopes of Salvation for them that Murder themselves? is answered (and we hope to the Querists full satisfaction) at the End of our first Volume.

The Athenian Mercury:

Tuesday, June 9. 1691.

Quest. 1. **W**Hether Persons deform'd with distorted Bodies can have Remedy, or be made strait again? if not, how may they best shun the Ridicule of their Deformity?

Ans. Though such Persons are destitute of a Corporeal Reffitude, and of all Means tending to an Effective Cure, yet they need not despair of a more advantageous Exchange, to wit, a well compos'd Mind and a rectified Judgment. A deform'd Person is no more ridiculous, because Fools think him so, than the Moon a Monster, because a silly Cur barks at it. A wife Man thinks not a Jewel of less Value because kept in a mean Case. A generous Spirit may be lodg'd under any shape, and a deform'd Shape perhaps may be more conducive to vertuous Actions than a fair one, which usually is too much valud, to the Prejudice of the Minds Ornaments. All Bodies will be perfect in another World, and the Grave makes no distinction. He that ridicules a deform'd Person, charges his Creator with Folly; and at the same time (tho' he has little Reason for't) is proud in being a greater Debtor to God and Nature than the other. One of the greatest Misfortunes a wife deform'd Man has, is his over resenting Pity at the Deformity of a Fool's Mind.

Quest. 2. How does a Fright bring a drunken Man to his Wits?

Ans. The Spirits of the Liquor mounting into the Brain, intoxicate the Animal Spirits, which are chiefly lodg'd there, and occasion Drunkenness, but when the Heart is oppress'd by a Fright, the Animal Spirits fly to its assistance, and in their passage through the Blood, are purified and clear'd from the Intoxication, as the Salt-water by running through the Channels of the Earth loses its Salsitude, and becomes fresh.

Quest. 3. A Friend of mine in a Garrison besieg'd, dream'd that a Bomb was shot into the Town, and fell upon his House, and set it on fire, immediately he awak'd out of his Dream, got up, and call'd up all his Family, and left his House, which as soon as he had done, a Bomb was accordingly shot, and burnt his House to the ground.—Query, What Reason can you assign for this Dream, and the Effect of it?

Ans. Our Dreams are different as are their Causes:—The Natural Cause is the Constitution of our Bodies, as the Cholerick Dreams of Fire and Slaughter, and so of the rest:—The Imaginary Cause is when something has been done or thought on in the day-time, making a deep Impression upon the Animal Spirits, which the Imagination presenteth again when asleep, as the Souldier's Engagement causes him to dream of another fight: This is also Natural to Brutes, a Hound will dream of Hunting &c. But the extraordinary Causes of Dreams (or rather Visions) are Angels, and these either good or bad, good when we are warn'd to avoid some imminent Evil, bad when the Suggestion tends to a greater Despair. Of the first was the Quirist's Friend, of the last was Pope Innocent the Fourth, who was summon'd in a Dream, Surge-miser, & verial Judicium, Arise Wretch, and come to Judgment. We have several Instances of both Natures, which we can rank in no other Order than amongst the extraordinary Providences of God Almighty.

Quest. 4. Whether is it better to carry the War into the Bowels of the Enemies Country, or to guard the Frontier?

Ans. We challenge no pretensions to the Political Chair, nor think it convenient to Philosophize upon State Affairs, but rather refer to the (as yet unknown) measures which have been lately taken at the Congress at the Hague, whose happy Event, we hope, may be a full Answer to the Question. However, for the Curiosity of the Querist, we shall in short lay down what the Wits of France have offer'd amongst the rest of their Philosophical Conferences, which considering the present State of Europe, may not be altogether unwelcome. Those that were for guarding the Frontiers, urg'd, that both Leaders and Souldiers might better execute Orders at home,

the Inhabitants being ready to contribute what they can in Care, Pains, Money, &c. but in strange places they could not expect such advantages, but must labour under the difficulties of honest Guides, &c. Nature begins at home, every one would rather exert his utmost care and zeal for the preservation of his own Life, Wife, Children, and Effects, than for making designs upon another's Life, Goods, &c. How Invasions succeed, witness those in the Isle of Rhee, St Honorat, and St. Marguerite and Lamate, whose unhappy Events confirm what is said before:—Those that were for carrying the War into the Enemy's Country argued thus. Two Gamesters resemble the invading and the invaded Prince, one whereof having begun to win, will no longer venture any thing of his own, but prosecutes the Game with the others Money, War well nigh pays it self in an Enemies Country: The Romans were always Victorious out of Italy, but were often beaten at home by the Gauls and Carthaginians, the English have been more fortunate in France than at home, Terror which gets half the Victory, is always on the Aggressor's part.—The French are fitter to attack the Enemy afar off, than to support his Eruptions into their Country, because the first requires such an Ardour and Impetuosity as is natural to them, and the second hath need of more patience than their Genius and Temper affords 'em.—I have mentioned this Conference on purpose to compare it with their present Actions and Temper; and for such other applications as Ingenious Loyalists may make of it, when the present Affairs of Savoy shall make good the latter part of the Character.

Quest. 5. Why a Dolphin follows a Ship until he is fright'd away?

Ans. 'Tis not from the same reason as sharks, and other ravenous Fishes do, who expect a dead Body, or a Prey, but from the great love and kindness which those sort of Fishes bear unto Man, the frequent Instances of which perhaps might give life to the Story of Arion, the Italian Musician, who being about to be slain for his Money, as he was sailing homewards, desired to play one Lesson on his Harp before he died, and so leap'd overboard, and light upon the back of a Dolphin, which carried him safe to his Native Shore before the Ship got home, where he told the Matter, and the Marriners being examin'd confess'd it.

Quest. 6. Sailing near the Cape of Good-hope, I observ'd to all appearance several flasks of fire upon the Surface of the Water: Query, Was it really so or not, and if so, what is the Natural Cause thereof?

Ans. Paulus Biornomus residing in Island, sent an Account something like this to the Royal Society, and added, that they have great store of Brimstone there. We have also this Account from a Friend, that at the Bay of Biscay, which is about 200 Leagues off Scilly, the Water running off the Oars as they row along in the Night, seems to glitter and loze as if it were on fire: The reason whereof we conceive to be this, the Sea being in all places (but more especially in some than others) repleat with sulphurous and saline Spirits, which by either the Motion of a Tempest, or the violence of the Oars, sets on work and emits their volatile Vapours in the Nature of a Flame, something near our Nature perhaps of our Modern liquid Phosphorus: So that we suppose what the Querist thought to be a flash of Fire, was rather the side of some rising wave, that had met with the aforesaid Violence, prepared and qualified in like manner.

Quest. 7. What is the meaning of these words, viz. And Saul went into the Cave to cover his feet?

Ans. 'Tis a modest expression of doing the Necessities of Nature.—By covering the feet, 'tis easily gather'd, that the manner of wearing their Apparel at that time was long, perhaps like that of the Turks and Grecians, whose Garments in that posture reach low enough to cover their feet.

Que 8.

Quest. 8. How is a Kite suspended in the Air, when her wings are only expanded, and not in Motion?

Ans. From the same reason that a thin piece of Silver, Brass, Iron, &c. will swim upon the Water, viz. because a little Body possesses a great room; for if the Iron was contracted and beat into a Lump, it would sink, and if the Kite should gather her Wings to her Body, she would fall to the Earth.

Quest. 9. Where had Adam and Eve their Needles and Thred to sew their Fig-leaves together?

Ans. They used neither Needles nor Thred, for the Original word don't signifie sowing, but wreathing or twisting: So that they took small Boughs and Leaves together, which they twisted, and wrapt about them to cover their Nakedness.

Quest. 10. Why is the Water in the Baths more hot than in other Springs or Rivers?

Ans. By reason of their passage through saline and Sulphurous Minerals, whose Nature they Imbibe, and with whose Spirits they easily mix by reason of their Tenuity.

Quest. 11. Whether an Apprentice, being bound to the Husband, (the Husband dying) may be forced to serve out his time with the Widow, she keeping up her Husband's Trade?

Ans. The Widow is bound to teach him the Trade, either by taking some one of the same Profession into her House that is capable to do it, or by turning him over to another Master, otherwise there is no compelling him to serve out his Time for her Interest, if thereby he is deprived of the Opportunities of such an Information as might render him a Master (unless it be his own fault) at the Expiration of his Indentures: The Chamberlain is the proper Judge and Arbitrator in the Plea of both Parties.

Quest. 12. Why does the Scripture forbid us to wear Linsey-woolsey?

Ans. We are no where forbid it, 'twas a prohibition of the Jews amongst the rest of their Ceremonial Laws, which were all Shadows and Types of something to be fulfilled in the Messiah. This particularly was to resemble that simplicity and single heartedness, which is required of every Person, under the fuller Manifestations of the Gospel.

Quest. 13. Whether Fire be visible, or not?

Ans. The Supposition of its visibility, has made many Persons to conclude there is no Element of Fire, because not visible: But here a false Cause is assign'd, Air is not visible; and Fire is a more pure sort of Air rarified, and therefore less consistent with visibility. We see Coals, Sticks, Candles burn, &c. yet we see not the Fire, but the Nourishment of Fire. This Hypothesis is demonstrable from the Flame of a Candle, which affords Soot, and an Oily Substance, visible when join'd in the Inflammation, and visible when separate after extinguishment; but take away this Nourishment, and the flame of the Candle becomes invisible, because separated from gross matter.

Quest. 14. How do we call those things to mind that we have forgotten?

Ans. ——— Two ways, one is by the representation of Objects to our Senses: As for instance, my Mourning Ring puts me in mind of my Friends Death that gave it me. ——— The other is by a Chain or Connexion of Consequences treasur'd up in my Memory. As for example, A Discourse of my Friend's Death occasions that of another Persons, this discourse of another Person's Death may cause a recollection of his Vertues and Vices, and these may usher in the comparison of another Mans; now by running back this Chain of Inferences, I can bring to mind the Death of my Friend, which gave occasion to the rest of the discourse.

Quest. 15. Why will a Fish without Scales live longer than a Fish with Scales?

Ans. 'Tis observable, that Fish with small Scales, as Trouts, Tench, &c. have thicker skins than Scaly Fish have, as Chislin, Dace, &c. which perhaps may hinder a perspiration of the Air longer, and defend them from the force and power of a contrary Element, as for Eels, Lampreys, &c. which have no Scales, 'tis doubted by some whether they may duly be rank'd amongst the number of Fishes, or whether they may not rather be termed Amphibious Creatures, not only from their long living out of the Water, but by their endeavour to hide themselves (when taken) amongst the deepest Grass, Moss, Leaves, or any other Covering, as has been very often experienc'd both by my self and others.

Quest. 16. Which of our Senses can we best spare?

Ans. Smelling, when it is lost by such means as don't at the same time prejudice the Taste, which sometimes happens, tho' tasting and smelling have commonly that dependance of, and affinity one with the other as the Eyes have, of which, one being wounded or lost, the other through the anguish often runs the same fate.

Quest. 17. Whether the Immortal Soul was breath'd into Adam with the Animal, at the same time, or before or after?

Ans. At the same time undoubtedly, unless you'll have him a Predecessor to Nebuchadnezzar, who acted sometimes the Man and sometimes the Beast. Adam could not properly to be said be Adam, till he was a perfect Man. — God call'd a Council of the Trinity to make him a Man, not a Beast.

Quest. 18. What's the Original Cause of the Small Pox, and why more or less scarce than elsewhere?

Ans. The Learned say there are two Causes, the Material and the efficient; the former is the Impurity of the Menstrual blood, which serves for nourishing the fetus in the Womb, where at first it draws the purest and sweetest blood, but when grown bigger it attracts the grossest with the thin. So that as Horses once in their lives cast the Strangles, so Nature once purges and voids in Men that Menstrual Impurity, which being equally dispers'd over all the Body, and in small Quantity, hinders not its Function; the Efficient Cause is likewise common to every Body, to wit, Natural heat, which drives these Impurities outward, especially in the Face, because all the Organs of Sense terminating there, is fuller of Spirits, and consequently liable to a great attraction of those malignant Vapours.

Quest. 19. What's the reason that an Ox has longer Horns than a Bull, and yet a Weather shorter than a Ram?

Ans. Horns, Nails, and Hair are excrementitious parts, fed by Moisture, and expell'd by Heat, and are emitted proportionable to the redundancy of either Quality. The heat of an Ox is allay'd by Castration, or Gelding, but yet so much left as to emit the excrementitious Moisture, which by Gelding is more prevalent than before, because the heat digested much of that moisture which now is emitted in Horns, &c. but the Ram by gelding is depriv'd both of the redundancy of moisture and heat, and is left in an equal temperament of Body, being able by its little heat to emit its little moisture in Wool. 'Tis evident, that Sheep don't abound so much in those qualities as Bulls and Cows do, because some Sheep have never any Horns at all.

Advertisements.

THE first Volume of the Athenian Mercury, &c. is now Published, resolving all the most Nice and Curious Questions Proposed by the Ingenious, from Tuesday, March 17th. till Saturday, May 30th. 1691. Price 2 s. 6 d. This first Volume is neatly done up in Marble Paper, with a general Title, Preface, and Index to the whole. Printed for John Duntton at the Raven in the Poultry: Where all Gentlemen may have their Sets compleated, or any of the single Mercuries that are Published every Tuesday and Saturday.

That the Reader may be convinc'd we have spared no Charges, either to gratifie his Curiosity, or to render our Project serviceable to the Publick, we have now (according to our Promise in several late Advertisements) put into the Press, The Supplement to the First Volume of the Athenian Gazette, containing the Transactions and Experiments of the Foreign Vertuosos: As also their ingenious Conferences upon many Nice and Curious Subjects. — To which is added an Account of the Design and Scope of most of the considerable Books Printed in all Languages, and of the Quality of the Author, if known — The whole being a Translation of what is most Rare and Valuable in the Acta Eruditorum Lipsiæ, the Paris Journal de Scavans, and Universal Historical Bibliothecque, &c. Publish'd for the Improving of Natural, Moral and Divine Knowledge, &c. We intend to give the Reader a larger Account of the Design and Use of the Works of these Foreign Vertuosos in our Preface to them, which as soon as ever Printed, publick Notice shall be given thereof to the World.

The Athenian Mercury:

Saturday, June 13, 1691.

Quest. 1. **W**Hether 'tis more rational to make a Descent on France by Sea, or pierce into it by the way of Savoy, &c.

Ans. The Author of the Project of a Descent on France lately Printed, who we are told is a Person of Quality, is clearly for making the attempt by Sea, on which side they are undoubtedly much weaker than upon any other, unless perhaps that of Savoy. He gives many very probable Reasons for his Opinion, but the chief seems to be that according to his Project, Forts being built at convenient distances along the shoar, and strong Garisons of English in them, who might put the adjacent Country under Contributions, France wou'd be both infinitely distracted and weaken'd, and necessitated either to draw down their Forces to Guard the Country, and leave their Frontiers open to the Confederates, or else expose their Country to the perpetual Ravages of an Enemy almost in its very Bowels. The other Opinion for piercing by Savoy, or that way, seems to be rather approv'd by the Author of *The Historical and Political Mercury*, that ingenious and impartial Writer (if ever there was one) intimating in several places, particularly April, p. 140. as in all other Cases, not without Reason, for while the French Garisons are so strong and numerous, both on the side of Flanders and Germany, and our English Forces are so divided and employ'd in the first of those Places, and in Ireland, it seems not very practicable for us or other of the Confederates to attack 'em any way but by Savoy or Burgundy. And to this at last seems to agree even the Author of the Project, who little less than grants, that the Time to make a Descent by Sea upon France, is now (for the present) over — But let it be either by Sea or Land, if 'twere but once effectually done, we shou'd hardly find fault with the manner on't.

Quest. 2. What is a Spell, and why not lawful, if only hard words, and what are the meaning of these words, Erthin, Dide, Sumina, Sulphin, what Language they are, and what is their Vertue?

Ans. By a Spell or charm has been always understood, a certain form of words endued with a secret unaccountable power of performing strange things by their Repetition, the chief whereof curing Diseases, procuring Love, and destroying Serpents. Thus Theocritus and Virgil from him, — *Frigidus in pratis cantando rumpitur Anguis*, and again, — *Ducite ab urbs Domum, mea carmina, ducite Daphnin*. — The Scripture also refers to the same Practices, when it mentions, — The Serpent and the voice of the Charmer; forbidding also on pain of Death any such thing, which abundantly may satisfy us that any such thing must be unlawful. The Reason is, what is not performed by Nature, nor the immediate Power of God, nor the strength of Fancy, we can't suppose to be done by any other way but by a Compact with Evil Spirits. Hard words in themselves can have no power, and therefore, as such, indifferent; but if such things produce any real effects, as 'tis hard to say they do not, when we have such Clouds of Instances, they both directly tend to take off Mens Minds from a dependance on the Supreme Being, and also to make 'em neglect all rational means, and grow weak and superstitious, and are besides justly to be suspected for the former Reason. We deny not, that words joynd with Tunes may have great Vertue, by their motion on the Air, and so on the Spirits, as in the Case of the Tarantule, and perhaps formerly many others which are now lost, — but this is rational, and we can give some tolerable account of it by the Rules of Nature, which we can't say of the other. For the words here produced, Erthin, Dide, Sumina, Sulphin, they seem only some barbarous Terms which the Conjurers, or those who wou'd be thought so, make use of, without any sense in themselves, or dependance on each other, unless they may be made on purpose by the Querist to puzzle the cause. There is indeed in some of 'em the Tract of Latin and

English words, othees only transpos'd, Erthin, seems to be no more than in Earth, Dide may be Latin, Sumina is only Animas turn'd backwards, and the first part of Sulphin when transpos'd is plus; and if any can make more of 'em, they are very welcome, and whether there's any Vertue in 'em, Satan knows, from whom, if they have any such, they must receive it.

Quest. 3. A Gentleman of my Acquaintance having been formerly in Love, and disappointed, has again offer'd his Service to another Lady, who refuses to entertain his Amours, though upon Honourable Terms, till the ATHENIAN SOCIETY resolve this Question, — Whether 'tis possible for a Gentleman that has been in Love before, to love again with the same Ardour and Affection as at first.

Ans. If we take in both the Sexes, (those Countries excepted where the Wife customarily survives not her Husband) we shall find above one half of the World unanimously give their Suffrage in the Affirmative; perhaps we might have said a greater part, if we consider how oft some are martied, and how many have been disappointed in their Affections, either by Parents, Compulsion, their own falling out, or upon second and more advised thoughts, and yet after all have proved happy Instances of an extraordinary Affection. Nor can we see any Reason to the contrary, since the Affection terminates not so much in the Person loved, as in the Qualifications; 'tis there only that a wife Man's interest or disinterest is secured: This is evident, since almost half our time is spent in darkness, where we can make no distinction of Persons, and yet the Love is the same. I am ready to confess, Sensual Love hates a Rival, and perhaps cannot be twice passionately fix'd; (and 'tis so much the better in many Circumstances; I'm sure 'tis in Christianity, when the breach of the first Command lies at stake:) But the Soul is unconfin'd and free, is ignorant of the Name of Rival, as also of the distinction of Sexes, fixes and removes as Unhays'd and sober Reason dictates: — Where that fixes and is secur'd, the lesser (I mean that of the Person) always submits, at least so far as is necessary for an easie and comfortable Life. An agreeable Converse, and an Union of Soul, never cloyes or diminishes, but is equally vigorous in Youth and Age, and in all States and Conditions where the Fear of God and Reason are attendant. — Let the Gentleman evince by Matter of Fact the Conditions the Lady expects, and afterwards show her this Answer, and she'll be doubly oblig'd to be of our Opinion.

Quest. 4. What will make People wakeful that are given to Sleep?

Ans. Every one has heard the Story of the Philosopher, who to keep himself waking, used to sit with a Ball in his hand over a Brass Basin, that if he chanced to nod, the noise made by the fall thereof might again waken him. The Nightingal sings with a Thorn at his Breast for the same Reason, if you'll believe some Naturalists, tho' 'tis strange she shou'd sit singing so long till they came nigh enough to make the observation, especially when without any light to do it. The Spaniard burns Paper under his Nose, if you'll credit the Comedian. But those kind of Sleeping Sickneses are not so common now as formerly in England: Almost all our Chronicles give a strange account of a sort of a Plague of this Nature, which happened here in the Reign of King Henry the VIII. In his seven and thirtieth Year, on Tuesday in Easter-week, William Foxley, Pot-maker for the Mint of the Tower of London, fell asleep, and could not be waked with pinching or burning, till the first day of the next Term, which was full fourteen days; and when he awaked, was found in all points as if he had slept but one night, and lived forty years after. Nor of this have we now, 'tis hoped, any great cause of Fear — The degrees of drowsines with us are different: As for the highest, a Lethargy, or Coma, they are Diseases for which the Colledge is to be consulted. For a lower degree thereof, it either proceeds from gross

seeing,

feeding, or a lazy Humour To be rid of the first, the Querist must have a care of eating too much Beef: and to cure the latter, there's no need 'tis hop'd of application to the Hemp-block, or Whipping-post, since honest business and constant employment are for the most part sufficient to accomplish it. If the Proponent be only troubled with sleeping at Church, let him first fairly examine where the fault lies, in the Preacher, or him. If in the first, we'd advise him to find some *Thunderer* or other, that lays on the *Peoples Ears* to some purpose, and place himself directly against the *Pulpit*, and if he sleeps there too, he's e'en in a *desperate condition*, and we've no more to say to him.

Quest. 5. *Is a Monkey capable of learning to speak, or would they not speak were it not for fear of working, as some suppose?*

Ans. Yes undoubtedly, just as much as a Man can bark, or fly in the Air. Every Creature has its peculiar Properties, by which its distinguish'd from all others, and one of the nearest of these properties is their voice, as *Hinnible*, *Latrabile*, *Rugibile*, — neighing to a Horse, barking to a Dog, roaring to a Lyon, — So chattering to Monkeys, and speaking to Men. Now these and other Properties must proceed from the Essence of the Creature, as well as be expressive of its Nature. The Essence or constitutive difference of Man is his Reason, and from Reason follows Speech, or the next power thereof; therefore 'tis impossible Speech should naturally and properly be in a Subject which has no Reason. And how little therefore of such must have, who are so willing to part with so great a prerogative. nay, to enter common with the Beasts, and either make themselves *Monkeys*, or *Monkeys men*, 'tis very easy to judge. But all Mankind are not so liberal; and 'tis acknowledg'd by whatever is sober, that Beasts can have no proper Reason, as we have formerly prov'd. Its true, *Aelian*, and if we mistake not, *Pliny* too, give us very formal Stories of Elephants that could both write and speak, nay, speak *Greek* too, and relate the very words of their Orations: But the best is, 'tis only *Pliny* and *Aelian* who tell us so, and there's no great need of refuting their Authority. To speak, is articulately to express the Sense of the Mind; now there can be no such Expression, where there is no such mind, no cogitative power or principle in the Subject. Birds, its true, as they may seem by their flying and proximity to Heaven to exceed Man, so in another, namely, speaking, they may be thought to equal him: — But its notorious, they neither understand the sense of the words we teach 'em, nor yet express the sense of their minds; and whenever any thing comes from 'em which appears pat and apt, that 'tis owing merely to chance, not Choice, or Reason. As for example, there's one of the greatest Families in *England*, where having constant Prayers celebrated, a Parrot that hangs in a room adjoining has by hearing it often repeated, learnt that *versicle*, — *Let us pray!* and sometimes happens unluckily to pronounce it when the Chaplain passes by him; but will any from hence, unless they have less sense than the Bird, conclude that it understands what it pronounces? And as for Beasts, they can yet less pretend to it than Birds, because the Birds have imitated both the Notes and Voices of Men, we never could find the most assiduous of Beasts capable of that Accomplishment.

Quest. 6. *If an Infant were kept from its Birth to twelve Years of Age without hearing any humane voice, what Language would it then speak?*

Ans. 'T would be fair enough to put the Querist off till the Experiment could be try'd; but least he should be weary with waiting so long, we'll e'en make an End on't presently, and answer one Supposition with another. We suppose then, and perhaps somewhat more, that such an Infant would speak no Language at all, only express the Conceptions of his Mind by natural Signs, or some inarticulate Noises: For we see all Children speak that Language their Parents or Nurses learn 'em, and no other; whence it seems a fair consequence, that if they had not been taught that, they must have spoken none at all. Mr. *Raylin* tells us an odd Story of an Experiment of this Nature long since made, and that some Children educated in a Cave, at their being taken thence pronounced the Word *Beck*, which in the *Phrygian* Language signifies *Broad*, on which 'twas concluded that was the most ancient Language, till on a narrower Observation 'twas discover'd the sound they made was only in imitation of

the Wild-Goats which graz'd on the neighbouring Mountains.

Quest. 7. *What's the meaning of the Word Puncilio in your Mercury, No. 18 V. 1 and in what Dictionary is't to be found, since the Querist can discover it in none that he ever yet consulted?*

Ans. The Verse from whence the Word intended by it was taken, is almost as common as any in *Qui mihi* or *Provia que maribus*; 'tis quoted by Mr *Cowley*, if we mistake not, in his *Essay upon Greatness*, and by almost a hundred others. The Word as 'tis Printed in the *Mercury*, is to be found in no Dictionary but an *Errata*, nor any where else but in the Brain of that Block-head of a Printer who inserted it by a mistake instead of *Pumilio*, which signifies, as all know, any little, short, dwarfish sort of a Creature — and may be render'd — *Go-by-ground*, or almost what the Reader pleases, who we hope will be so just and candid as not to impute such literal Faults to the Composers of the Papers.

Quest. 8. *Having taken Notice that in your Answer to that Question about the Monstruous Calf with its Commode, you ascribe the formation to the Sensitive Imagination, — Query; Since Brutes are concern'd, may we ever expect such Instances in Fishes?*

Ans. We cannot deny a possibility of what we have so many Instances already. — *Rondeletius* gives us an account in his time of a Monster that was taken in *Norway* in a Tempestuous Sea, exactly resembling a Monk, and gives us the Figure of it, to which is assign'd the same Cause of *Monstrosity* that we have already given for the Calf: See *Rondeletius de piscibus*. There are several other Naturalists that reckon up several *Marine Monsters*, such as they cannot conclude were contemporary with the Creation, but that were primarily produced by Ideas in the Act of Generation.

Quest. 9. *Doth the Earth or the Sun move?*

Ans. Those Philosophers that are for *Terrémotion*, yet will have the Sun to move about its Center, and those that are for a fixation of the Earth will have the Sun move according to the common Acceptation: Thus much at present to the Importunate Querist, who may hear further from us in our *New System of Philosophy*.

Advertisements.

ALL young Gentlemen or Ladies that desire to Learn the most Exact and Shortest Short-hand ever before invented, may be faithfully Taught by the Author, WILLIAM MASON, at his Writing-School, the Hand and Pen in Bell-yard, Grace-church-street, on reasonable Terms: And such as please may (at convenient Hours, when School is over) be attended at their own Habitations.

* * We Advise all our Querists to read the Contents and 12 Numbers lately Publish'd all together by Mr. Baldwin, (and which they'll find almost in every coffee-house) that they may know what Questions we have already Answer'd. We mention this, for that we have receiv'd several Questions this Week that are Answer'd in those 12 Numbers before recited; particularly that about Self-murther which the Querist will find in Numb. 22. Q. 19. and in Numb. 25. Q. 6.

||| We have receiv'd near 20 Curious Questions concerning the Soul of Man, which we design to Answer all together in one Paper — But pray send in no more Questions till further Orders.

† We have receiv'd a very Nice Question concerning the Rain-bow, &c. which shall be Answer'd either in our Weekly Papers, or at the End of our Second Volume.

The Athenian Mercury:

Tuesday, June 16. 1691.

According to our Promise in our last Mercury, we have Collected the several Questions that have been sent us about the Soul, and shall here answer 'em all together.

Quest. 1. **U**Pon the bare Relation of any thing, an Idea of the thing related is at the same time represented by the Imagination: But when we speak of God or the Soul, we have no Idea at all—
Query, The Reason of it?

Ans^r. Imagination is not the Effect of the rational but the animal Soul, as we may perceive by the Dreams of a Dog or a Horse, and therefore no more capable of judging or representing Immaterial Beings than the Pallatis of distinguishing Sounds, or the Ear of trying Gusts and Savors.

Quest. 2. How, or after what manner are our Souls in our Bodies?

Ans^r. Coextension and Local Presence are not consistent with the Nature of Spirits, which are in Bodies as God Almighty is in all the World. Our Souls perhaps can't be properly said to be physically in our Bodies; 'tis only an expression to our Capacity, to represent to us that the greatest part of their thoughts and of their Idea's, their Sentiments of Pleasure and Pain are there by the means of the Body. They act upon the Body by the action of their Will, — or according to Thomas Aquinas, Spirits are in Bodies after two manners, either by the Action which they exercise upon certain Bodies, or corporeal Spaces; or else by the Action which they suffer, and which they receive by the means of certain Bodies—

The following Question is the substance of several, sent by divers Hands.

Ans^r. Whether our Souls going out of our Bodies, pass into any local Circumscribable place, or whether, according to Origen, Tertullian, and other ancient Fathers, they do assume certain Vehicles or subtile Bodies, retaining the same Characterizing Forms which their Terrestrial Bodies had?

Ans^r. As we said before, we urge again, that Spirits or Souls can't properly be said to be in any place at all, where we may conceive them to be by a Coextension, and a local or corporeal Circumscription, but only by a pure relation of Operation and Activity, it would be a Manichean Idea, a Chymical and Monstrous Conception, to assign Space and Circumscription (which are only proper to Bodies) to a Soul. When we say the Soul is in the Body, we mean no more than a relation of Empire and Servitude both at the same time, which the Soul hath with the Body, and the Body with the Soul, as a Power of determining the Motions of the Body, and the Servitude of receiving (generally) her Knowledge and Sentiments by the Body, so when we say the Soul goes out of the Body, we mean no more than that she ceases to have that relation to the Body; so when we say the Soul goes out of the Body, we mean no more than that she ceases to have that relation to the Body in respect of Empire and Servitude that she had before— Origen's and Tertullian's thoughts were too like their Bodies, gross and corporeal, in assigning circumscribable Vehicles to uncircumscribable Souls, unless they would have 'em act as in Bodies, and that would revive the old Platonick Transmigration.

Quest. 4. Whether seeing the Soul is immaterial, Heaven or Hell are Local, and if Local, where situated?

Ans^r. We can't admit a Locality without Extensions, Adjustments of Magnitude and Quantity, and by consequence Circumscribability, which how inconsistent it is with the Nature of God, Angels, and the Spirits of just Men made perfect, every one knows, or may know if he reads the preceding 2^d. and 3^d. Answers. The only Objection and Difficulty which lies in this Assertion,

is, the reconciling it with the Site or Locality of our Saviour's Body, which is in Heaven; in order to which let the Objectors first satisfy us, What sort of Body it is, or what Change is wrought upon't, by putting on incorruption? Until it can be prov'd that such an incorrupt immortal Body, by its Change has not divested all those Qualities and Accidents, which to us are the proof of the existence of common matter, it will be no argument for the Locality of Heaven. I see no reason why Matter, according to that definition we here make of it, may not be changed to something else, and only call'd so to our apprehension as well as form of Matter. We have Instances of the different Forms our Saviour appear'd in after his Resurrection, and once that with his Natural Body he appear'd to his Disciples when the doors were shut, which considered, may in part demonstrate that Heaven needs not be local because our Saviour's Body is there: But this is only offer'd as our own Sentiments, and we leave it to the determination of the Learned.

Quest. 5. Whether separated Souls have any knowledge of the Affairs in this World, and what is to be thought of the Apparitions of the Dead?

Ans^r. Altho' it cannot be denied but in some grand and extraordinary Cases, as the Resurrection of those dead which appear'd upon our Saviour's Crucifixion, and the Apparition of Moses and Elias at the Transfiguration: And in some other Cases, as many Instances might be reckon'd up: The departed may converse with us, or appear, but perhaps ordinarily, Apparitions are not the Souls of the Dead, but of other Spirits, and mostly of Evil ones. Augustine was of this Opinion, and said, if 'twas a common thing, he was sure his Mother Monica would have appear'd to him, whose love was so extraordinary great whilst living.

Quest. 6. Whether separate Souls know one another, seeing they have not the Organs of Seeing, Speech, &c.

Ans^r. There is certainly a Communication of Angels and Souls in Heaven, as appears from several Texts, Rev. 7. 9, 10, 11, 12. 1 Cor. 13. 1. Dan. 8. 13. but we can conceive this Communication to be chiefly in an ability of insinuating their thoughts to each other by a meer all of their wills, just as we now speak to God, or our selves in our Hearts, when our Lips don't move, or the least outward sign appear. Whether there's any other converse, we are not yet satisfied; but that there's what's sufficient to know and be known, we are satisfied.

Quest. 7. Whether departed Souls, as soon as they go out of the Body, are in Joy or Misery?

Ans^r. The imbodied Soul is clogg'd with Flesh, byas'd by Interest or Passion, and abus'd with vain hopes, and false fears; but when it comes to be freed from its Clog, and takes a view of it self when naked and without Excuses, it sees and knows its future Lot, and by the Characteristical Notes of Holiness or Impiety stamp'd upon it, it makes a Self-judgment, and accordingly begins its Bliss or Wretchedness, by expectation of the last day, which will be an actual Execution of this Self-judgment. This we take to be the immediate Joy or Misery of a departed Soul, which in respect to an ill Man, is not unfitly resembled to a Convicted Criminal at an Earthly Bar, who before his Sentence is pass'd is assur'd of his Death, and takes the Earnest by forestalling it in unhappy and wretched Reflections.

Quest. 8. Where do departed Souls go immediately upon their separation from the Body?

Ans^r. The Scripture says, The Spirit returns to God that gave it. Our Saviour's Prayer, that we might be in him, and he in us, gives us also the liberty to answer this Question Philosophically; and to assert, that all Souls as they are separated from the Body, are united into God, and yet without a Circachesis, if we consider, our Souls coming at first from God, he never loses his Sovereignty over 'em; 'tis to him we live, and move, and have our Being, God contains all things, and is contained

sized or comprehended by nothing: Jupiter est quæcunque videt—Augustine, said, you must answer to him who shall ask you where the World is, that 'tis in God; if it be objected, that the Union betwixt God and good Souls, and the Union betwixt God and evil Souls cannot be the same, we answer, it is the same, as to dependance and existence, but different in the manner how. The good are united to God by an Union of Love, Tenderness, or good Liking, but the Evil by an Union of Wrath, Enmity, and implacable Vengeance, God (say the Holy Fathers) is their first and true Hill, by giving them perpetually an Idea thereof, by means of which Idea he impresses on 'em dolorous Sentiments of real burning. There is a separation betwixt God's Goodness, and Sinners, but he is felt as nearly and immediately to the Reprobates as to the Saints.

Quest. 9. Whether has a Man three Souls or no, to wit, the Supreme, which they call the Mind, the Sensitive, which they call an Image, and Rational, which ties and knits together the other two?

Answer. I am very well satisfied as to the Composition of Man, with the description St. Paul gives of it in his Prayer for one of the Churches, viz. I pray God that your whole Body, Soul and Spirit, &c. by the Soul meaning the Life, or Animal part, and by the Spirit, the rational, as he explains it in another place, The Spirits of just Men made perfect; I see no Physical or Theological Reason for a third, since these two with the Body render a Man capable of all the ends of his Creation.

Quest. 10. Where are the Souls of Men to remain till the last day?

Answer. In the Favour or Wrath of God Almighty, not in any proper locality, because not matter. The Soul or Mind is not confin'd: I can think of the four Elements, and in my mind range through the whole Creation all in a Minute, which shows that the Soul is not imprison'd in any one of them, and yet I may be under some extreme horror all the time: And thus (for any reason I yet see) it may be with a wicked Soul after separation, as also the contrary with a good one.

Quest. 11. What have the Philosophers (guided only by Natural Reason) conceiv'd as to the future state of the Soul?

Answer. One of the Grecian Philosophers writ a Book upon the Immortality of the Soul, that made so lively an Impress upon the Spirits of the People, that Business began to be neglected, as also the Duties of Life, and the Affairs of the Publick, and a great many hastened their own Deaths to enter into such a future state as was represented, inso much that at the length the Book was forbid and suppress'd, for fear it should have depopulated the Commonwealth: but there's little fear now of any such accidents. When Socrates had the fatal draught in his hand, and looking upon the Officers of Death, said, That it did not seem to him that they led him to Death, but that he was going to mount up to Heaven. Cato embraced his Sword, after he had a while contemplated the Immortality of the Soul. Plutarch saith, The wise Man goes with pleasure out of the Darkness of the Earth, to enjoy in Heaven an immortal Light with the Gods. Have Courage, (says another) let not Death fright us, since after Death we shall either be Gods, or like Gods. Let us not fear that our Bodies will bury our Souls under their Ruines when the Heavens shall fall, and this Corporeal Nature shall intirely perish and disappear, there is a necessity that the Spirit which animates us, and is the foundation of our Being, must remain under these Ruines, without being hurt or damaged by them.

Quest. 12. How are we to understand the Union of the Soul and Body, since the Soul is a pure immaterial Substance, and the Body a gross organic'd Substance.

Answer. We must not understand a Union of this kind, by coextention, penetration, or an adjustment of Figures and Magnitudes, this Idea would be proper enough betwixt Body and Body.—Suppose we then to avoid these gross thoughts, what an Union of two Angels would be.—We can have here no Idea or Conception of other Union than that of thought, will, and sentiment, that is, if these two Angels should necessarily think, will, and understand the same thing, make the same Conclusions from the same Premises, be subject to the same Motion of Love, Hatred, and every thing else that is only proper to Spirits, then these two Angels are properly united, and are one single whole in two individual Substances. Now

we know what is required of a Spirits towards a Union; we'll consider the Body, which is a marvellous Lump of Bones, Nerves, Membranes, &c. in a structure full of Harmony, in which were only the Animal Life (which is communicated to Brutes) infus'd, it would act and suffer as guided by the Sense and Affections, from whence we conclude that there can be no other Union than thus:—When the Sense represents something to the Affections, the Soul which belongs to this Body does at the same time choose, hate, love, &c. what the Body according to its powers is posse upon, this is the Union; and when this Union or Correspondence breaks off, the Soul leaves its unequal Companion, and returns to (or into) God: We cannot conceive any other Union without the grossest Absurdities, as to think the Soul is in the Body as juice is in a Plant, or as Water is mingled with liquid Chymical Spirits. This would confound matter with immateriality, and make up a Jargon of Impossibilities.

Quest. 13. How is the Stone generated in the Head of a Toad, and in no other Creature? How comes a Coal to be found under a Plantane-Root at one time of the Year more than another? Why does a Swan sing at his Death? and never before?

Answer. These Questions are so near a-kin to one another, that 'tis pity they should be parted, and therefore we have put 'em together. A Stone is generated in the Head of all other Creatures as well as in that of a Toad, and that a Mill-stone (or a Whet-stone) as much as any other. There will be a Coal under a Plantan-Root, a Cabbage-Root, or what Root you please, at any time of the Year, if any Person will take the Pains to put it there, but otherwise you may as soon find a Pearl or a Jewel. A Swan sings at its Death just as a Goose does, which will not only Sing after a Rate, but Dance too, if you let it go. after it has received the fatal Stroke. To be short, they are all three no better nor worse than popular Prejudices and meer Romances.

Advertisements.

Since our Book-seller is informed of a Design that not only Sotterers with ours, but has its sole Rise from us, as is evident from the Promises we have made of Answering all manner of Questions sent us—We have thought fit to Advertise the World, that as no Book-seller of credit will concern himself in such an Undermining Attempt; so to prevent others, we shall (if we see the least occasion for it) Print our Mercury thrice a Week, viz. on Tuesdays, Thursdays and Saturdays, &c. (Post-days) and the Supplement to every Volume ONCE a MONTH, or oftener, if need require: But in case of no interfering, (for we cannot think any Man so base) we shall still keep to our two days of Tuesday and Saturdays, and to the finishing our several Volumes upon the Publication of every 18 Numbers, as formerly: Wherein, whatever Questions are Answer'd by this Interloper, (the very same) shall be Answer'd again by us: that to neither our Querists, the Book-sellers, nor the London Office houses may be imposed upon by buying Questions twice Answer'd; for they shall always find in our Papers (that we may save 'em the Charges of buying his) the best of his Thoughts, and our own Improvements upon all his Questions whatever; which we would not have promised, had not his Design interfered with ours, and had not common Justice to our Book-seller oblig'd us to it, who as he was the first Under-taker of the Athenian Project, (and what that is, the Reader shall know more at large in our next Mercury) so he has been at very great Charges in carrying it on, and for settling and continuing a Foreign Correspondence.

We could tell the Reader of a Person pretty near us, who proposed the Circumventing his Neighbour in a thing of this Nature, but he received no other Advantage by it than the exposing his Murks to the Person to whom 'twas propos'd, who honestly refused to engage in it, generously disdaining such an undermining Attempt.

This Advertisement is Publish'd by Order of the whole ATHENIAN SOCIETY.

* * The several Nice Questions concerning Individuation, Sneezing, Mr. Knowle's Marriage, Snow whether white or black, &c. will be answer'd next Saturday.

||| The Thirteen Questions sent us from Chancery-Lane, are most of 'em answer'd in our first Volume, and the rest may be expected in our Weekly Papers, or else at the end of our Second Volume.

↳ The First Volume of this Athenian Mercury, &c. is sold at the Raven in the Poultry. Price 2 s. 6d.

The Athenian Mercury:

Saturday, June 20. 1691.

Quest. 1. **W**hat is Individuation? Or, where-
in consist the Individuability of a
thing?

Answ. 'Twere an easie matter in the Resolution of this Question to mount the Argument above the Heads of most Readers, though hard, if not impossible, to manage it so that all may understand it. 'Tis we must confels of a very Nice and Difficult Nature, and is acknowledged such even by Mr. *Boyl*, in some Discourses of his, if we mistake not, concerning the *Resurrection* — and if such deep *Searchers* into *Philosophy* are not fully resolv'd therein, 'twill be no shame for us to come short of giving an *entire satisfaction*. Something however must be said thereon, nor are we willing to puzzle the Cause with telling the World — *Individuation* is — The *Unity* of a thing with it self, or that whereby any thing is what it is, which makes it little, if any thing clearer than 'twas before. It maynt therefore be improper to run through the different Orders of visible Beings, and search 'em all for some distincter Idea thereof. To begin with those Species of Body which are not properly Organiz'd, which have neither Life nor Sence, or *Stones, Metals, &c.* In these *Individuation* seems to consist in nothing but greater or lesser; take the less part of a Stone away, you may still call it the same Stone; take an equal part with the remains, that *Individuation* ceases, and they are two new *Individuals*. Divide a Stone, &c. as long as you please, every part of it will be a Stone still, another *Individual Stone*, as much as any in the Mountain or Quarry 'twas first cut out of, even tho' reduced to the minutest Sand, or if possible a thousand times less. But when we take one step further, and proceed a Degree higher to the *Vegetable Kingdom*, the Case is far otherwise, and indeed *Nature* seems to be still more distinct, and as it were careful in its *Individuation* the higher it rises, till at last it brings us to that great *Transcendental Individual* — the only proper uncomounded Essence — the *One God*, blessed for ever. To return to *Plants* — their *Individuation* consists in that singular *Form, Contexture and Order* of their *Parts*, whereby they are disposed for those Uses to which *Nature* has design'd 'em, and by which they receive and maintain their Beings: — for Example in a *Tree* — from whence tho' you take the Branches, it grows, receives nourishment from the Earth, maintains it self, and is still a *Tree*, which the *Parts* thereof are not, when separated from the rest; for we can't say every part of a *Tree* is a *Tree*, as we can every part of a *Stone* is still a *Stone*; But now if this *Tree* be cloven in two, or more pieces, or fell'd by the Roots, this *Contexture and Orderly respect* of the *Parts* each to other, ceases: Its *Essence* as a *Tree* is destroy'd, its *Individuation* perishes, and 'tis no more a *Tree* but a *Stump*, or a piece or pieces of *Timber*. Let's proceed a Degree higher, to merely sensible *Creatures*, who are not so immediately depending on *Earth*, the common *Mother*, as the *Plants*, nor rooted to it, and as it were a part of it as they are, but walk about, have in respect of that an *independent Existence*, and are a sort of *Worlds* by themselves: And here the *Individuation* consist in such a particular *Contexture* of their *Essential Parts*, and their relation one towards another, as enables 'em to exert the Operations of the sensible or animal Life: Thus cut off the Legs, or any other parts of an *Animal*, 'tis the same *Animal* still, but cut off its Head, or take away its Life, and 'tis no longer that *Individual Animal*, but a meer *Carcass*, and will by degrees resolve into common *Matter* again, or rather be *Transmigrated* into some other *Form*. To ascend now to the highest Rank of visible Beings, The *Rational*: The *Individuation* of *Man* appears to us to consist in the *Union* of that thinking *Substance*, which we call the *rational Soul*, with any convenient *Portion* of sibly Organiz'd *Matter*. We hope 'tis no *Heresie* to assert that any *Portion* of *Matter* duly qualified, and united to the *Soul* by such a *Union* as we

experience, tho' we can't well explain, is immediately individuated by it, and together with that *Soul* makes a *Man*, so that if 'twere possible for one *Soul* to be cloath'd over and over at different times with all the *Matter* in the *Universe*, it wou'd in all those distinct shapes be the same *Individual Man*: Nor can a *Man* be supposed in this Case to differ more from himself than he does when he's an *Infant*, or just past an *Embryo*, from himself when of adult or decrepid Age, he having during that time chang'd his *Portion* of *Matter* over and over; has been *Fat and Lean, Sick and Well, lost by Bleeding, Excriment, Perspiration, &c.* gain'd again by *Aliment*, and perhaps not one *Particle*, or but very few of the first *Matter* which he took from his *Parents* and brought with him into the *World*, now remaining. — And thus much by way of *Essay* towards the *Resolution* of this *Noble Question*.

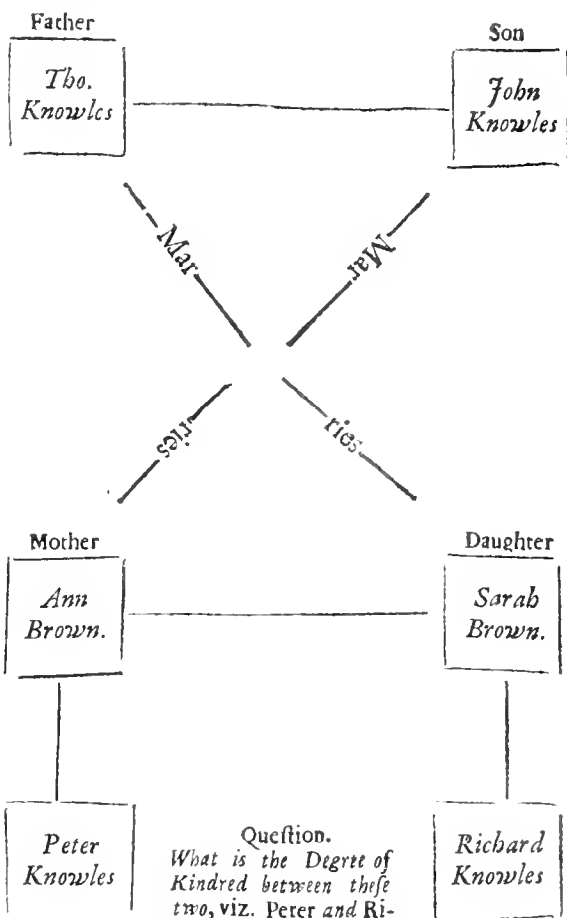
Quest. 2. *Thomes Knowles a Widower, has a Son named John Knowles, a Batchelor.*

Ann Brown a Widow has a Daughter, named Sarah Brown, a Spinster.

Thomas Knowles the Father intermarries with Sarah Brown the Daughter, } And has by her one Son named Richard.

John Knowles the Son intermarries with Ann Brown the Mother, } And has by her one Son named Peter.

Or, For the better understanding the Question, take the following Scheme.



Question.
What is the Degree of Kindred between these two, viz. Peter and Richard, and what is the Denomination of that Degree?

Answ. We meet not with any such Instances in *Tables of Affinity*, nor have we a *Denomination* particularly for such

such a Relation: It comes neareſt to that of *Cofins of the firſt Blood*, the relation of a Father and a Son being neareſt to that of *two Brothers*, as alſo a Mother and a Daughter to *two Sisters*, and conſequently their *Iſſue* neareſt to the Relation of *Brothers and Sisters Children*.— This is an odd ſort of an *Inverted Affinity*, for the Son is hereby made Father to his own Father, and his Mother in-Law and the Daughter is made a Mother to her own Mother and Father-in-Law. — If the Queſtion had been continued, *Whether the Mother or Daughter ought to take place?* We had Answer'd, The *Law of God and Nature* muſt certainly ſubject the Child to its Parent, notwithstanding any *ſuperinduc'd Civil Law, or Law of Marriage*, which in this Caſe is yet more obliging than any we have yet met with; for the Woman always loſes her Name, and is more properly married into the Man than the Man into her, (Woman being made for Man) ſo that perhaps not improperly according to this *laſt Law*, we may conclude, that both Mother and Daughter having loſt their Names, and Naturaliz'd into New Stocks, they muſt according to the Civil Law reckon their Preheminence from the Stocks into which they are ingrafted; but the Daughter having married the Father, who is to be preferr'd to the Son, ſhe upon the aforeſaid Reaſons muſt take place of her Mother, or her Husband loſes his place — But we ment on not this to encourage *Unduſtfulneſs*, which the *Law of God* will not diſpenſe with, altho' even in ſuch an Invention it will diſpenſe with the aforeſaid unnatural Order in *Civil Preeminence*, which without a due diſcretion, may be an unhappy Novel of Temptation.

Queſt. 3. *Whether Snow is white or black?*

Answer. Perhaps neither, but like the *Chriſtalline Humour*, without any real Colour and receptive of all; thus bring any real Object near it, we may perceive a red Caſt thereon, and ſo of Blew, Green, &c. Nay, we have a ſtrange Account in the *Transactions of the Royal Society*, of *Snow* which fell near *Genova* in *Italy*, firſt white as uſual, then red upon the white, and the liquor preſs'd and melted out of it was of the ſame Colour. But to ſpeak truth, this ſeems only accidental, and we have as great Evidence that *Snow* is white, as that *Paper*, *Chalk*, *Milk*, or any thing elſe is ſo; namely, the Teſtimony of our Senſes. We are not ignorant that Colours are divided by ſome Philoſophers into real or apparent. — The firſt they reckon thoſe we ſee in *Vegetables* or other *Terreſtrial Objects*, as *Green* in *Grass*, *Yellow* in *Gold*; &c. which are fix'd and permanent, and alter not without an alteration in the Subject — The ſecond which they call apparent, or appearing only, they tell us are to be found in the beautiful *Clouds of a Summer-Evening* — But we believe thoſe Colours as real as any others — indeed properly ſpeaking, whatever is in this Caſe appearing, is alſo real, for 'tis ſuch or ſuch a particular Ordination of the Parts with the *Light* reflected from 'em to the Eye in ſuch or ſuch a manner, which makes all Colours and Difference in them — And this happens at leaſt whenever it ſo appears to us: For which reaſon *ſnow* appearing to be white, we may conclude it really is ſo.

Queſt. 4. *Wherein conſiſts the Venom of Vipers?*

Answer. This Queſtion has divided all *Virtuoſi* in *Europe*, who are rang'd into two different Squadrons: *Monſieur Chirac* is the Captain on one ſide, and *Signior Redi* on the other. The firſt affirms the dreadful Noxious Quality of *Vipers* lies only in their *enrag'd Spirits*, the latter ſides it in a yellowiſh ſort of a *Saliva*, or Juice reſerv'd by Nature for that purpoſe in *little Veſicles* at the Roots of their *Teeth*, which after the Biting of that Creature, flows into the Wound. The *French-man* answers, that this *Saliva* is perfectly innocent, and has no manner of effect, when taken from the *Viper*, and applied to any green Wound. The *Italian* tells us that the *Viper's* Anger or Rage is nothing but after he has ſeveral times bitten any little Creature, and this *Saliva* is all ſpent, he's as harmleſs as any other Worm. There want not Experiments, we had almoſt ſaid *Demonſtrations*, on both ſides, and thoſe appearing *Dianetrically* oppoſite to each other. *Monſieur Chirac* in his Book of *Vipers*, tranſlated into *Engliſh* ſeveral Years ſince, puts it beyond Diſpute, by a thouſand Experiments, that this ſo much talk'd of Juice in the *French Vipers*, is a pure ſimple harmleſs *Saliva*, with no more Poiſon or Eſtimity to Nature in't

than that of a Man. And on 't'other ſide, *Signior Redi* and the *Italian Virtuoſi* have not only prov'd the contrary, by many repeated Tryals, related in a Book publiſh'd in *Latin* under his Name. but alſo made the Experiment before ſome *Engliſh Gentleman*, on ſeveral little Creatures, *Killings*, *Chickens*, &c. who having ſcarce ſlight *Incisions* or *Punctures* made in the fleſhy Parts of their Bodies, and ſome of this *yellow Juice* convey'd therein, fell dead in a ſhort time with the moſt horrid *Concuſſions*, — others who were bitten by the *Vipers* enrag'd to the uttermoſt, after this *Venom* exhaulted, receiv'd thereby no Injury in the World — (vid. *Transactions of the Royal Society*.) The Difficulty is how to reconcile all theſe ſeeming Contradictions, which we don't apprehend can be any way done but by *Trimming* betwixt both; and ſince we can't with any modeſty deny the matter of fact on either ſide, acknowledging that the *Italian Vipers Poiſon* does really conſiſt in this *yellow Juice* (as we are inform'd the *Battle Snakes* alſo does) but that the *French Vipers* is ſomething finer, and either to be plac'd in their *enrag'd ſpirits*, or ſomething elſe not yet diſcovered.

Queſt. 5. *Is it true, that a Lyon won't prey on a pure Virgin?*

Answer. As true as that the ſame noble Creature is afraid of a *Cock*, as the ancient *Naturaliſts* report — whereas very late Experience tells us, they are ſo far from being afraid of 'em, that they have broken into the Apartment of the *Poultry*, (if we miſtake not at *Dresden*) and made a hearty Meal upon them, making no difference betwixt *Cocks* and *Hens*. In the mean time we deny not that ſuch a thing may have happen'd, viz that a *Lyon* may have ſpared a *Virgin*; for *Hiſtorians* tell us, they'll not willingly ſet upon any thing that's humane, unleſs provok'd with *Hunger*, and ſooner on a *Man*, than a *Child* or *woman*. We our ſelves have been preſent at the *Tower*, when a *Woman* with *Child* has been there to ſee the *Lions*, who immediately on her Entry have made a hideous roaring, but whether from ſome ſecret *Antipathy* or meer *Chance*, 'twould be very raſh from one ſingle Inſtance to determine. On the whole, as we believe there can be no graver *Hiſtorian* brought to aſſert the Truth of Matter of Fact in the preſent Caſe, than the *Seven Champions*, or *Valentine* and *Orſon*, ſo we may without being uncharitable, firmly believe that very few of our *Engliſh Virgins* wou'd be willing to try the Experiment.

Queſt. 6. *Why looking againſt the Sun cauſes Sneezing?*

Answer. It holds not univerſally, for ſome Perſons may look on the Sun till their Eyes are out, without finding any inclination to *Sneeze* on their ſo doing — However in others it does certainly hold, and that perhaps in the moſt part of Men. The moſt probable account to be given thereof, ſeems to be this — the *liquid Subſtance* contain'd in the parts adjoining to the *Proceſſus Mamillares*, receive by being thus turn'd toward the Sun, a ſudden *Rarefaction*; as *Water* when brought near the *Fire*, and *Air* when the *Hand* or any other warmth applied to the *Thermometer*. From this *Fermentation* ariſe infinite ſmall Sparks or Spirits, much at the ſame rate (to uſe a groſs Compariſon) as the *Atoms* in *Bottl'd-Ale*, which flies hither and thither, ſtrike on the Parts near 'em, and by the brisk Motion they make thereon, produce much the ſame Effect with *Sneezing-Powder*, or any light thing thruſt up in the *Noſtrils*.

Advertisements.

Pray forbear ſending any more Queſtions, till we give a further Orders for it, we having many already upon our Hands, which will ſpeedily be Answer'd, and then publick Notice ſhall be given thereof to the World.

Our Querists may expect in next Tueſday's Mercury that exact and full Account of our whole ATHENIAN PROJECT, which was to have been added here, (according to our Promise) had there been room enough.

The Athenian Mercury:

Tuesday, June 23. 1691.

Quest. 1. **N**EAR Corbridge, not far from Hexam in Northumberland, the late Rains having washt away the Earth in a place where a Torrent was made by the Winter-rains, there was discover'd the Skeleton of a prodigious Monster; the Skull capable of holding three Gallons, the Hollow of the Back-bone was so large that a Boy of eleven Tears old thrust his hand up it to the Elbow, the Thigh-bone is two Yards long lacking two Inches, his whole height computed to just 21 Foot, or 7 Yards; the Skeleton being found by Boys, they broke it in making parts, which my Lord Darwentwater, who hath a great part of it whole, would have given some hundreds of Pounds he had it entire; the Skull hath 24 Teeth in it, I my self have seen one of 'em in Newcastle, which is one Inch and six tenths of an Inch broad, and three Inches deep, and is now four Ounces, although dried: There is also another Tooth of the same to be seen at Widow Ingram's Coffee-house in Prescot-street in Goodmans-fields — Quere, *How Thoughts of this, and how long it has lain there?*

Ans^r. Because we wou'd neither be impos'd upon our selves, nor impose upon others, we have been very Curious in our searching into this Relation, and find it a very real Truth, and are assur'd that the Skeleton must be humane — We have no History or Tradition that gives us an Account of what stature and bulk those Giants were which were mentioned in Sacred Writ to be before the Flood; and since the Flood we can find but very little difference in all Ages as to humane Stature. One great Instance we meet with in History, that there are Tombs amongst the Egyptian Pyramids of several thousand Years standing, which are but about two Yards in length; and 'tis well known that they never used Burning, but Embalm'd and Buried their Dead at the length: So that we may conclude all Ages have produced something monstrous, rather than that Mankind were larger formerly than now, and have by degrees degenerated into a little dwarfish Race; as also that in all Ages there have been some Dwarfs, or very little Men. — In 1584. there was found a Skeleton at Lucerne 19 Foot, which is 6 Yards and a Foot long — Maximinius the Emperor was 8 Foot and an half high — In 1575. the Tartarians made an Inroad upon the Polonians, at which time a prodigious Tartar was slain by a Polander, whose Brow (according to Leonardus Corstius) was 24 Fingers broad, the rest of his Body of that Magnitude that when it lay upon the Ground was so thick, that it reach'd to the *Nozel of an ordinary Person* — But the most prodigious Monster we ever met with in History, was that which was found in the Cretan War, (See Solin, cap. 5. p. 182. and Kornman, lib. de Mir.) the Rivers and Waters rose to an unusual height, which made great Breaches in the Earth, when the Floods were gone in a great Cleft or Fall of the Earth, there was found the Skeleton of a Man thirty and three Cubits long; which if reckon'd according to the common Cubit is 16 Yards and an half: Lucius Flaccus was then Legate, and Metellus himself allured with the Novelty of the Report went on purpose to the Place to take a View of it, and there they saw with their Eyes that which upon hearsay they had refuted as a Fable.

Quest. 2. Reading in the Present State of England, written by one of the Royal Society, he is of Opinion, that if a Young Gentleman of a very good Family becomes an Apprentice, he loses his Gentility: — Query, *Whether you think so?*

Ans^r. The World is abus'd by Custom and Opinion in this Case as much as in others. If we reckon our Gentility from long Pedigrees or Empire, then the common Father of us all, who was more a Lord of the whole World than ever Alexander was, got his Eread by the Sweat of his Brows, if we reckon it from Learning, or Greatness of Soul, we are not without the greatest Instances from mean Origin. Socrates was no Patrician, Cleanthes was but an Under Gardiner, and Plato dignified Philosophy by his Goodness, not his Birth. A long Series of Revolutions has made a topsie-turvy of things and Estimations too, tho' in some

Nations we find it otherwise. The Grand Turk and his Nobles in the Retirements from Publick Affairs, exercise themselves in Mechanics, whilst other Nations in pursuit of Titles, spend their time for a Noisive Epitaph. The more busie and active we are, the liker we are to God, who is a pure act, and the less we have to do with the Devil, who lives at least 3 quarters of his Temprations on Idleness.

Quest. 3. In Mr. Philip Ayre's Lyrick Poems, p. 99. I find a Sonnet thus Entitled, — A Sonnet translated out of Italian, written by Signior Fra. Gorgia, who was born as they were carrying his Mother to her Grave. Now I wou'd fain know whether this were so in the Person of the said Signior Fra. Gorgia, as above, or ever was known of any other, or is impossible to be?

Ans^r. The History of the Netherlands makes mention of a Woman shot in two by a Chain-shot, which took one half of her into the Water, where it was seen to stir for some time after; she was big with Child, and the Child made its way into the World out of that part of the Body which was taken up, and the General Commander had it carefully look'd after, and educated to Man's Estate. Some have been buried in Pits, having been dead to all appearance, and have afterwards been found (when the Vaults were opened) brought to Bed with a Child in their Arms, and dead. Many Instances of this Nature are in Authors.

Quest. 4. *Whether there is any Crisis of time wherein Persons have extraordinary Accidents as to Fortune or Misfortune; and if so, what are we to think of it?*

Ans^r. The Sacred Writ censures the Observers of Days, Times and Seasons, the noted Superstition which at that time was very common, and at this day is not quite defaced, many People without either Reason or Wit fancying things, which by the Devil's assistance often comes to pass, who if permitted improves such ungrounded Faith to his Interest. That upon certain revolutions of Time some things extraordinary have happened, and to such Persons as were not at all superstitious in that point, is very certain. We read (Hyst. Geog. p. 734) that on a Wednesday Pope Sixtus the Fifth was born, on the same day made a Monk, created General of his Order, made Cardinal, chosen Pope, and finally on the same day inaugurated. Also 'tis observ'd, (in Stow's Annals, p. 812) Thursday was observ'd to be a day fatal to King Henry the VIII. and to all his Posterity, for he himself died on Thursday the 28th. of January, K. Edward the 6th. on Thursday the 6th. of July, Queen Mary on Thursday the 17th. of November, and Queen Elizabeth on Thursday the 24th. of March: but these Observations are warrantable, being made after time was expir'd, and reputed rather as accidental than necessary, as by chance a Man may throw Ambs ace three or four times together, without being compell'd by fate or destiny, for if a Man throws he must throw something, and there's as much reason that he shou'd throw Ambs ace four times together, as any other four Numbers that shall be nam'd successively, he that acts without reason, and believes things for which he can give no account at all, deserves to be excluded from the Society of rational Creatures.

Quest. 5. *Whether is Death such an Indisposition of the Organs, as hinders the Soul from performing its usual acts, or the Separation of the Soul from the Body as a consequence of such an Indisposition?*

Ans^r. Things are known best by their opposites; Life 'tis granted is the Union of the Soul and Body, and consequently Death must be nothing but their separation, or the Dissolution of such an Union. Life results from the right and true Disposition of the Organs, but is not that very Disposition, — Death therefore must be something consequent to their Indisposition, and not that it self. Indeed this Indisposition can no more call'd Death, than a Sword run into the Heart, or a Disease in the Body; — these cause that Indisposition, as that Indisposition causes the separation; and there's nothing

plainer, than that the *Effect* and the *Cause* must be different from one another.

Quest. 6. *How to make 20 out of any five of these Figures, taking them which way you please?*

999
777
555
333
111

Ans. The Fallacy lies in a *Supposition* of taking 'em all as *Units*, and then 'tis impossible; but if one be reckon'd as *Ten*, it may be done several ways, viz.

3	or	11	or	13
3		5		3
3		3		3
11		1		1
20		20		20

and several more; but we desire to be excus'd for the future in such Trifles, our Design being not to unfold Riddles in Words, but in *Nature* or *Reason*, and such as the *thinking part of the World* may reap some benefit by: There are many things necessary for a wise Man's Accomplishment, therefore that for which we are neither better or worse, whether we know it or know it not, ought to be laid aside to make room for greater Matters.

Quest. 7. *You have given Reasons in a former Mercury why the strange things wrought by the Magicians of Pharaoh were not true Miracles, and affirm, that the Serpents produced by them were real Serpents, but you give us no satisfaction as to the Nature of a Miracle, how we shall know a true from a false, or what you call a Miracle from what you stile a lying Wonder; in this we desire to be resolv'd?*

Ans. We have Questions more than enough already, and therefore only answered what was proposed, having no need to seek out new Difficulties, tho' now this is sent us we shall endeavour to give it satisfaction. If the Question were put, How we shall know a true Miracle from a false, it might be according to the common Action, that *Miracles are eas'd*, be easily answer'd, since we are told in the Holy Scriptures those Gifts were to cease; and *Reason* further tells us, that the *Divine Power* will not Interpose where there is no need on't; whence we may conclude, that whatever we now see in *Physical Agents*, evidently surpassing the regular *Power of Nature*, must be at least suspected, which we may with the more assurance pronounce, because we learn in the *Sacred Oracles*, that *false Prophets should arise, and show great signs and wonders*. But the Question seeming to relate to that time wherein *true Miracles* are suppos'd to be performed by the *Power of God*, as *false ones* by that of the *Devil*, we shall accordingly consider it in that sense, and examine how this difference shou'd be then discover'd, or what is the necessary and essential Criterion of a true Miracle. And this we think we may safely place in these two points, —The *Confirmation of Truth*, and *Superiority of Power*: Thus, —whatever strange thing was done by the Magicians of *Pharaoh*, cou'd not be true *proper Miracles*; that is, cou'd not answer that Idea which we have of a Miracle, since they were done in *Confirmation of Falshood and Idolatry*, and were all vastly exceeded by those of *Moses*, which were done in honour of the true God, and for the *deliverance of his People*. But we foresee an Objection immediately rais'd against this *Hypothesis*, —If *Miracles* are to confirm a *Truth*, how can *Truth* confirm *Miracles*: Is not this, say some, a *Circle*, like that of the *Church and Scripture*, and *Scripture and Church*, which we object against the *Romanists*? In answer, supposing this should fall, the latter mark, namely, *Superiority of Power* wou'd still hold; for *Miracles* being the immediate attestation of the *Divine Power*, on an appeal made thereunto, that Power which is the *Superiour* must be *Divine*, as we see the Signs which *Moses* wrought had an *Air of Greatness, Divinity, and Majesty*, infinitely above those of the Magicians, they were but pitiful *Mimicks* of what he performed, and cou'd not in some cases do any thing like what he did, nor in others preserve their own Bodies from the *Plagues*, by him inflict'd on the rest of their Countrymen, nay Prince, King and all. This we say wou'd be sufficient without the other *Branch*, but that we must not lose, for the *Objection* brought against it: We say

then, that if we can find any place to fix the Argument, or any *Superiour Principle* whereon to ground it, there's no fear of this *eternal circle*: But this we can do, and that in some *general Truth*, which may by an easy *Reflection* be attain'd to by any reasonable *Creature*. Now a *Truth* of this nature might be easily known to the *Egyptians*, we instance in that of *one God, or Supreme Being*, in opposition to the *multiplicity of the Heathen Deities*, this being a *Truth* known by *Nature*, might be fairly enough a *Touchstone* for such wonders as shou'd be perform'd by those who own'd this one God, and those who disown'd him when in *Competition* with each other. This *general Truth* we say might confirm these *Miracles*, and then those *Miracles* another *particular Truth*, namely, the *Divinity of the Revelation* made to *Moses*, and the *Authority of his Message*, which includes no manner of absurdity. The sum is, By a *Miracle*, we mean any strange thing wrought by the *Power of God*, either mediate or immediate, for the *Confirmation of his Truth*, or setting forth his *Glory*. And the way to discern such *Miracles* from the *Illusions of wicked Demons, or Men*, is by their *Confirmation of Truth, or Superiority of Power*.

Quest. 8. *Why Dogs, &c. are link'd together, rather than any other Creatures?*

Ans. The *Physical Cause* is from the peculiar Configuration of the *Organs*: We'll give an Example which will sufficiently illustrate it. When a *Leg* is in the *Stocks*, it can't be got out again without pulling off the *Shoe*, or taking the *Stocks* asunder.—For those who would have more particular satisfaction, let 'em consult the *Anatomists*, or the *Natural History* of that Animal.

—But further, there may be a pretty *moral Cause* assign'd for the foremention'd Observation. *Nature* it self seems by that displeasing sight which is so frequent in every Street, to detest the giving us mean Thoughts of that Pleasure, at leastwise where 'tis promiscuous, and by shewing us the Ugliness and Deformity of some Acts, teach us to hate Impudence, (which he who is guilty of is colled *Dogs-face* in the *Grecian Idiom*) and on the contrary, be in love with Temperance, Chastity and Modesty.

Quest. 9. *Why a Dog always turns round before it lyes down?*

Ans. Considering the Cleanliness of that Creature in some Instances which the Querist may perhaps have observ'd, it might seem a plausible Answer shou'd we affirm it turns round to look out for a convenient place to lie down in, and see if there be nothing under which may disturb its Rest: Or, as some have Observ'd, to find the highest place to rest their Backs upon. If that won't be admitted as a sufficient Reason, we'll produce a second—that a *Dog* turns round before he lies down, on purpose to bring his Body into that Circular Posture wherein he sleeps, his Head and Tail lying together, and his Body thereby the less expos'd to those many Enemies which he has about him: In which contracted Form many other Creatures throw themselves in the same Circumstances, as the *Hedge-hog, the Snake*, all sort of *Hairy-worms, &c.*

Quest. 10. *Whether the greatest Astrologer by Calculating a Nativity to the Minute can make any certain Judgment of a Man's future Fortune to command Credit; particularly in these common Questions, viz. Whether Life long or short? Violent or Natural? Marriage happy or unfortunate, or not at all or, How often, and whether a Profession will be successful or not?*

Ans. We have receiv'd several more Questions to the same Effect, for the Answer of all which, as well as what may be hereafter Propos'd, we refer you to *Vol. 1. Num. 6. Q. 3.* and to *Num. 14. Q. 5.*

Advertisements.

Our Querists may expect in next Saturday's Mercury that exact and full Account of our whole ATHENIAN PROJECT, which was to have been added here, (according to our Promise) had there been room enough.

* * Those several Weighty Questions which our Querist tells us are Unanswerable, will be Printed next Saturday.

The Athenian Mercury:

Saturday, June 27. 1691.

A Gentleman having lately sent us several Questions, and been withal so kind to give us his own Thoughts upon them, for which we owe our selves extremely oblig'd to him, as being us willing to Learn our selves as to Teach others; we shall here according to his Desire insert the said Questions, and give our Opinions both of them and his Judgment upon them, with the same Philosophical Liberty we would allow others in relation to our own Works—The

1 Question is—**W**Hether Sin might be Ordain'd to God's Honour and Man's Happiness?

Answer. By Ordain'd, I find the Querist means—*Man's being so necessarily determin'd to the Condition thereof, that 'twas impossible for him to avoid it.* This he also holds in the Affirmative, and endeavours to establish his Sentiments by this Argument—That it might be Ordain'd for God's Honour he pretends to prove, because all his Attributes are manifested thereby—his Wisdom, Power, Justice, Holiness, Mercy and Love; and that it might be Ordain'd for Man's Happiness, because without it he had never Dy'd, and consequently had never been glorified—We take the Negative of the Question, as we believe every one must who will have just or honourable Thoughts of God. To the first Branch of the Argument, for the Affirmative, That the Ordaining Sin conduced to the manifestation of all God's Attributes; we say, that supposing any such thing, any such irresistible Ordination or Necessitation of Sin, the quite contrary follows to what is asserted. Thus in God's Wisdom, all know and grant that true Wisdom consists in choosing right and just means to attain a good End. Now nothing is plainer than that Sin is a bad means to attain any thing, though the best of Ends, and such means as God won't permit his Creature to make use of, who must not do evil that good may come of it, though their Perfection consists in Imitation of their Maker—therefore the Ordaining Sin, or the absolutely Necessitating, or being a proper efficient Cause thereof, which would make God guilty and his Creatures innocent, would by no means conduce to the manifestation of his Wisdom, but the quite contrary. The same supposition as highly contradicts his Justice—Justice in respect of Punishment always supposes a subject capable of Rewards and Punishments; and further supposes a Law by which it must judge and distribute them. But farewell both Law and Justice, Punishments and Rewards, if we make Sin absolutely Decreed, effectually Ordain'd, Necessitated, Produced by God in his Creatures, and afterwards Eternally Punished—For, 'tis one of the best and clearest Notions implanted in our Natures, and deny'd by no Man, that *absolute Necessity excuses any thing.* Further, Where is the Mercy of God, to save a few, (some will persuade us a very few) and punish all the rest of the World, for what they can't avoid, nay, what he has forc'd 'em to Commit? Where's his Holiness, and how does he hate Sin, if he himself Causes, Necessitates, Ordains it? To the second Branch of the Argument—That it might be Ordain'd for Man's Happiness, because without it he had never Dy'd, and consequently never been glorified—(in Heaven we suppose he means) it's as palpably false as the former, if taken all together. That he had never dy'd without sin, we readily grant, (in that sense that he dy'd for it) but that 'tis a fair consequence that if he had not dy'd he had not been glorified, we utterly deny, because he might have been translated to Glory, as Enoch was, without any proper Pain or Death—But then some will Object, if God Ordain'd not Sin, how came it into the World, for without his leave it could not? We Answer, By his Permission, a much more Modest Word. But then why did he permit it? Not only because he was not Obliged to hinder it, but because he was indeed Obliged not to hinder it; because the Nature of a Man requires this Permission or Liberty, who without this could never have been a free Agent, nor therefore a subject capable of Punishments or

Rewards. He permitted it also for all these Reasons for which the Querist pretends he Ordain'd it, namely, for the manifestation of his own Justice, Wisdom, Mercy and Holiness, which can't be injur'd by such his Permission, which had no real Influence on a free Agent, but yet considering him as fallen, might be and were abundantly glorified both by his raising him again when repenting, and punishing him when finally impenitent—The two Corollaries the Author of these Queries draws from his, as he thinks, invincible Arguments, are—That if Sin might be Ordain'd, it was so—which he afterwards endeavours to prove, and that if thus Ordain'd and Necessitated, there can be no such thing as Hell-fire or Eternal Torments. The consequence of the first we deny, being only a *posse ad esse*; but turn it strongly upon him—a *non posse ad non esse*, it could not have been Ordain'd to God's Glory, therefore it was not. The latter strikes home, and both he and Mr. Hobbs, and we doubt most of the Necessity men know too well the consequence—that if Necessity of Sin, there could be no Eternal Punishments for it; but the antecedent we do, and even shall deny, and hope we have given some satisfactory Reasons for our so doing.

Quest. 2. Whether Sin were not Ordain'd, or all Possibility of Adam's standing taken from him?

Answer. The Querist holds the Question, as those before in the Affirmative, and endeavours to prove it from Eph. 3. 9, 10, 11. Who Created all things by Jesus Christ, —To the Intent that now unto Principalities and Powers in heavenly places might be made known by the Church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord; in whom we have boldness and confidence by the Faith of him. Hence he argues—God created all things, and therefore Adam to the setting forth his manifold Wisdom to the Powers above, which was too solid a Concern to be left to Adam's standing to frustrate—From hence and from our Saviour's Death he concludes there lay an absolute Necessity on Adam to Fall, that Sin might enter, that Christ might be Crucified, that God might make his manifold Wisdom known in Christ crucified for Sin. Thus we have fairly represented the strength of the Argument, the contrary whereunto we with all sober Christians take upon us to defend: In Order whereunto we shall first Observe, that the very Foundation of the Querist's Reasoning here is false and fallacious: In the Text he gives us a part of a former Verse without the Context whereon it depends, and represents it as depending on the following Verses whereon it has no dependance, or at least no immediate one—Thus then he quotes it—[Who created all things by Jesus Christ, to the intent that now &c. might be made known by the Church the manifold Wisdom of God:] which piece of Cunning makes the Words bear a Face much more favourable to his Design, though even taking them in that sense they would fail of doing him that service he expects from them, as we may anon prove. To find the true meaning of the Words, let's view the Context, where we find the Apostle discoursing of a Mystery, the Mystery of Christ, in other Ages not known to the Sons of men as now reveal'd unto the Propets; which Mystery was—that Calling of the Gentiles, that they should be in his own words, *Fellow-heirs, and of the same Body, and partakers of the Promises*, as he wrote before, namely, Chap. 1.—That he might gather together in one all things: And Chap. 2. v. 11.—*You being in time past Gentiles—*&c. 14. *He hath made both one.* And indeed so great a Secret or Mystery was this Calling of the Gentiles, that the Christian Jews could hardly persuade themselves to believe it after 'twas confirm'd in the Case of Cornelius, by a Vision from Heaven, and speak of it as a very marvellous thing, when convinc'd of its Truth—*Then hath God also to the Gentiles granted Repentance unto Life!* Now of this Mystery or Dispensation, the Apostle says he was made a Minister, the Gospel of the Uncircumcision being committed unto him—and according to the Office of a Minister was to preach among the Gentiles the un-

searchable

invaluable Riches of Christ; and to make all Men see what is the Fellowship, the Communication, or as the words will well bear, the Dispensation of this Mystery; namely, the calling of the Gentiles, the Mystery he all along before spoke of, which from the beginning of the World had been hid in God: The same with that in the 5th Verse, which in other Ages was not made known. Who Created all things by Jesus Christ: there add a Colon, as in all Copies, *Greek, Latin and English.* Then follows *V. 10. To the intent that now unto the Principalities and Powers, &c. might be known by the Church the manifold Wisdom of God.* Here we say those words to the intent, relate not to those immediately going before—Who Created all things by Jesus Christ; but to those preceding them—To make all Men see what is the Mystery which from the beginning of the World, &c. The sense being thus—God gave me Grace, says the Apostle, to Preach to the Gentiles—and to make all Men see what was the Dispensation of the Mystery which from the beginning of the World had not been before so clearly revealed—That Men knowing it, Angels also might by looking into the Church, which they desire to do, come to know and admire it, and therein the manifold Wisdom of God. It's plain this is the Sense and Dependence, from comparing as we have done the whole Context, and by remarking the Opposition between this Verse and that before—which from the beginning of the World had been hid—that Now might be known. And in this sense the best Commentators also Interpret it. *Grotius, Hammond,* if we mistake not *Mr. Mede,* and several others.

Having thus set right the Querist In this Text, we will notwithstanding grant him that the Fall of Man was Order'd though not Ordain'd, to manifest the Wisdom of God; though not that only. We add, that 'twas foreseen by God, that 'twas permitted by him, and that this Permission will answer all the ends for which it's pretended he Ordain'd it; though such ordaining or Necessitating it, would, as has been already Observ'd and Prov'd, absolutely destroying all those Ends. It could not be impossible for man to have remained in the State of Innocence, nor did God's Decree force him to Sin, for this would, as has been hinted in the former Question, take away all Sin, all Law, all Punishment, nay, God himself, or worse than take him away, since 'twould make him the most Cruel, most Unjust of Beings, causing Evil, then Punishing those who irresistably commit it, than which, as one says sharply, *Say worse of the Devil if you can!* It takes away all Sin, and so makes the very supposition it self of God's Ordaining Sin ridiculous and impossible—since where there is no Law, there is no Transgression, but *Necessitas tollit legem,* as before. Necessity, the highest absolute Necessity destroys all Law, because it makes its Subject incapable thereof, consequently it takes away the Justice of any Punishment, Temporal as well as Eternal—for all grant he who causes any ill is much more Culpable and deserving of Punishment than he who involuntarily commits it. 'Tis a vain and weak Answer, that he who Ordains the Sin Ordains the Punishment, since this widens rather than lessens the Difficulty. 'Tis as vain to say we are not to judge of God's Sovereignty and Justice, since we have at least as much right to do it as our Antagonists, especially when, as we hope we have prov'd, our Sentiments are for his Honour, theirs to his Dishonour. 'Tis as false as 'tis vain, for God appeals to that Reason he has planted in us as to the Justice of his own Actions—*Are not my ways equal? Judge between me, &c.* and a thousand other places—which he would never have done, had we not been in some measure capable Judges. Should we, as the Querist would persuade us, set aside *Eternal Punishments,* he would in this Controverſie be never the better, since any Punishment at all would be Unjust for a thing impossible to be avoided—But a Punishment was both Denounced and Executed on Adam for his falling, and that a just Punishment surely, since God inflicted it, therefore such his Fall must needs have been avoidable. One Argument more we'll bring to confute this worst of Opinions, and then conclude this something Prolix Discourſe, though such an Argument as we foresee won't at all please the Querist; and 'tis this: If Sin were necessary, there could be no *Eternal Punishments* for it in the other World; but 'tis demonstrable that there are such Punishments, therefore Sin was not necessary. The first Proposition the Querist we are sure won't deny, nor the sequel therein, for we find that very consequence is the

drift of all his Dispute, as we doubt of most, and are sure of some others who are, or pretend to be of his Opinion. For the *Minor,* give us but the Infallibility of the Scriptures, and we'll undertake to demonstrate it against all the World: Demonstrate we say, not only that such *Eternal Punishments* are denounc'd in the Scripture, but also, with due deference to some excellent Persons, that 'tis thence Necessary, if God be true, that they should be actually Eternal: Our particular Arguments for which we shall suspend, 'till we hear what the Proposer of the former *Quæries* has to urge against it, after he has first Answer'd all we have here advanc'd, and clear'd his Foundation from those Contradictions and Absurdities wherewith we have so justly charg'd it.

Quest. 3. Whether *Elijah* [or *Elias*] mentioned in the last Chapter of *Malachy,* be any other Prophet than what hath already been in the World?

Answer. The Gentleman who proposes the Question holds it in the Affirmative: His Judgment is, that *Elias* here Prophesied of is yet to come. The Reasons he brings to favour his Opinion, are taken from the Text in the 4th. of *Mal. 5,* and 6. *I send Elijah the Prophet before the coming of the great and terrible Day of the Lord: And, He shall turn the Hearts of the Fathers to the Children, &c. lest I come and smite the Earth with a Curse.* Hence he argues—If this mortal *Elijah* is to work is to continue to the end of the World, then he is not yet come; and accordingly interpret—the great and terrible Day of the Lord here spoken of, by the Day of Judgment and final Consummation of all things. And indeed it was the Opinion also of *Tertullian,* and perhaps of most of the *Ancient Christians* as well as 'tis of the *Jews* and *Papists* at present and of some learned *Protestants* also, that *Elias* shall come before the general day of Judgment. On the whole we first Remark, that supposing true, that *Elias* were then to come, as *Mr. Mede,* and others are of Opinion, it does not hence follow that he is not come already, for he may come twice, in which supposition we can discover no manner of Incongruity. That he is once already come, and that *John Baptist* was he, and the same who was Prophesied of in *Malachy,* we are more than once assur'd by the infallible Oracles of Truth it self: He was the Messenger that was to prepare the way of the Lord, *Mat. 3. 3.* He was to go before the Lord in the Spirit and Power of *Elias* (with his Zeal and Ferour, and manner of Life) to turn the Hearts of the Fathers to the Children, and to make ready a People prepared, &c. *1 St. Luk. 17.* Our Saviour speaks in such a manner, that the Disciples understood he meant *John the Baptist* when he spoke of *Elias*; and well they might, for he tells 'em so positively, *11 St. Mat. 12, 14.* From the days of *John the Baptist,* &c. This is *Elias* which was for to come: *Agens 17, 12. Elias is come already.* For that Argument brought to prove he is not yet come, because the Love he was to produce was to continue to the End of the World, a little before which it's thence concluded he was to appear in it, it is grounded on a false Supposition, namely, that by the great and terrible Day of the Lord must be meant the general Day of Judgment; whereas that Phrase is not seldom taken for the particular Judgment of *Jerusalem,* a Type indeed of that at the great Day; thus *Acts the 2d.* and in several other places, (though perhaps not so many as some great men have thought:) For the Earth here mention'd, all who are any way vers'd in the Old Testament know it signifies no more than Land, that particular Land of *Judea,* whenever 'tis found without any thing else affix'd thereto. Now the Inhabitants of this Land the *Baptist* did in great numbers restore, by Preaching to them Repentance, and thereby prepare the way of the Lord; and had sav'd the Country from utter Destruction and that Curse which afterwards fell upon them for refusing and Crucifying the *Messiah,* whom he Preacht unto them, had they generally Believ'd his Doctrine.

Advertisements.

Pray forbear sending any more Questions, till we give further Orders for it, we having many already upon our Hands, which will speedily be Answer'd, and then publick Notice shall be given thereof to the World.

We intended to have added here (according to our Promise in our last *Mercury*) a full Account of our *ATHENIAN PROJECT,* but we are prevented, and therefore must defer it 'till next *Tuesday.*

The Athenian Mercury:

Tuesday, June 30. 1691.

Quest. 1. **A** Child about 12 or 13 Years Old, had for a long time a very severe Ague, which brought her very low and weak, (to the best of my Knowledge, she had it about 10 Weeks) when, one day standing by the Door with her Mother, a Woman dress'd pretty Genteel came up to her, and told her she would cure the Child, provided she would follow her directions, which was promised: The next day she sends a piece of Paper sealed up, with this Order, that they should hang it about the Child's Neck, without opening or looking into it; which was done, and accordingly the Ague left the Child that very day, and it continued well for above three weeks; when a Friend coming out of the Country, would needs be so inquisitive as to see what was in the Paper, and to their amazement they found these words, Devil make her well, and take her into Hell; and that very day the Child's Ague returned again, and continued a great while after. I desire your Opinion, whether a Natural Account may be given of the stopping and returning of the Distemper; and what to think of the Woman, as also whether the Devil hath power of curing Distempers, and whether the Devil had more power than ordinary over that Child whilst those Words were about its Neck?

Ans. Paracellus treating of Natural Magick, makes an Excursion into Characters, Charms, Spells, Incantations, the Power of Words, &c. at the last adding that the Party concern'd must always have a strong Faith that the end will be attained: Every thinking Man makes some such Conclusion, that Words, Charms, &c. are irrational, therefore not of God, and that whoever runs from their dependance from him to have Remedy elsewhere, do silently confess their Service to, and dependance on the Devil, who is the Author of every thing that is unreasonable, and when we have put our selves under the Devil's Protection, no wonder if for the Credit and Interest of his Kingdom he answers our Expectations at present, which yet will be found most of it to be but a Cheat, and a Delusion of our Senses — If it be objected, that the Child in this Instance, who also was the Subject, had no hand in it, but its Mother — We answer, Children are the Goods of their Parents, and are commonly happy or miserable, as the Parent manages 'em. We could give ye here several Instances of Parents that have wisht the Devil would take their Children, or that they would break their Necks, or be drowned, &c. which have immediately come to pass — We doubt not at all but the Devil is Naturalist good enough to know the Cause and Cure of the Ague, and other Distempers; and when the People will make use of such a Doctor, either through Ignorance or Knowingly, 'tis no Miracle at all that we have Instances of the Effect of his Skill.

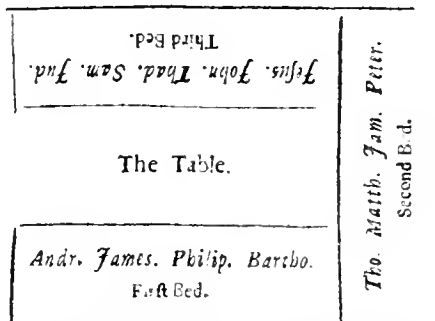
Quest. 2. whether the common Notion o' th' World be true, that these latter Ages for some Centuries past, have a less share of Learning, Judgment and Invention, than those which have preceded, because we find them deficient in finding out such advantageous Arts as their Fore-fathers have done: — If true, whether it proceeds from their Carelessness in informing their Minds, or that God did in a more especial manner Capacitate those of former Ages for the Discovery of such things as were requisite for the Necessity, Instruction, and Pleasure of all Mankind: — if false, how comes it to be the Opinion not only of Indifferent, but very Ingenious Men that it is so?

Ans. It is disputable, whether the Invention of useful Arts is infinite or not; but upon a Supposition of Truth in both Cases, I see no reason to conclude this Age comes short of the preceding Ones, as to priority in Arts and Sciences; we'll consider the first part of the Dilemma, and suppose the Invention of useful Arts infinite: if so, we must conclude (as we find by daily experience) that at length arising to be too numerous, some would be lost and supplanted by others, which would not be, if the first were more useful. — Again, if the Invention of useful Arts be finite, they can be but once inventor'd: So that those

which have already done it, cannot pretend a Preheminence to those that follow who also would have found the same out if they had lived before, as is seen by the great Improvements daily made of what is invented: Further, 'tis a vulgar Error, that any valuable Art is of one Man's inventing; as for instance in Sailing, how many Ages passed before the Invention of Sails, or a commodious Building of Ships, or before the Compass was invented, and how long before the Invention of the Compass was the Nature of the Load-stone discovered. If we take a view of the liberal Sciences, can we believe that Aristotle's Philosophy was all his own, or rather a Compendium of what other Philosophers had writ before, and by him methodically compil'd, with some additions? As to Curious Mechanicks, as some are improved, and as the Subject is large, so some are new invented. *Ælian* and *Pliny* mention one *Myrmecides*, that wrought out of Ivory a Chariot with four Wheels, and as many Horses, in so little room, that a little Fly might cover them all with her Wings: — As also a Ship with all the Tackling to it, no bigger than that a small Bee might cover it with her Wings. Tho' these were great Curiosities, and probably of one Man's Invention, we need not seek beyond the Limits of our Island for its parallel. In the 20th. Year of *Q. Elizabeth*, one *Mark Scalliot* made a Lock, consisting of eleven pieces of Iron, Steel, and Brass, all which, together with a Pipe Key to it, weighed but one Grain of Gold; he made also a Chain consisting of forty three Links, whereunto having fastened the Lock and Key before mentioned, he put the Chain about a *Fleas Neck*, which drew them all with ease. See the Inventions and Experiments of the Royal Society, which will abundantly convince the Querrist, that our Age has as active and busie Spirits for Invention as as any former Age in the World.

Quest. 3. In what Posture and Order did our Saviour eat the Passover and his last Supper with his Disciples?

Ans. 'Twas Accubation, or a lying down upon the left side with the Head born up by the Elbow, they lay upon three Beds, placed at a convenient height, round about a Table, four upon a Bed; the Head of the second leaning upon or against the Bosom of the first, and the third against the second. The Order was thus, the Third Bed was for the Master and whom he pleased, the First and Middle were for the Guests; but here they were all Guests, and our Saviour eat only with his Disciples; so that supposing them to be in Preheminence as they are named, *Mtth.* &c. they were placed as in the Figure annexed;



for though the first place in the First and Third Bed was most honourable, it was not so in the Second; but the last place in the Second Bed, which was nearest to the Master of the House, or in this Figure to our Saviour, where Peter lay — This was not only the Custom of the Jews, but of the Parthians, Persians, Greeks and Romans. According to the Description of *Salustius*, *Sertorius* who lay in the place of Peter (as in the Figure) was slain at Dinner by *Perpenna*, the Master of the Feast, (who lay where our Saviour did.) For the above Triclinical Description read *Ben-maimon*, that great Rabbi,

as also Sappho's *Lampides*, *Athenaeus Mercurialis*, *Lip-
sius*, &c. *Jurnal* and *Aristotle*, say something of it. The
Learned conclude the first Original of Leaning and *Accu-
bation* at Meals was taken from the *Gymnasticks*, who af-
ter their Bathing retired to Bed, where they took some-
thing to refresh them.

Quest. 4. *What's the reason that our Breath coming from
Ore contracts, doth blow Cold, but coming from Ore dila-
to, doth blow warm?*

Ans. The Reason of either explains both. When we
breathe with an open Mouth, immediately from our Lungs
there is a great deal of Breath respir'd at once; and
therefore being much, the external Air, has not power to
cool it immediately; but by blowing when the Lips are
almost contracted, the little Breath that is emitted, is im-
mediately cool'd by the External Air; besides, it comes
rather from the Mouth than the Lungs, which is not so
hot a place. That the reason of this Change is by the
outward Air, is evident, for from the same blast you'll
find the nearer your Mouth, the warmer it feels.

Quest. 5. *What is the Reason of those Blasts, or Trade
Winds in the Indies, which blow one half the Year one way,
and the other half the other?*

Ans. We look upon this Question to be as difficult as any
yet sent us, and the reason why we answer'd it not before
now, was, that we might make our Inquiries into the
Nature and Situation of these places, and other things,
which consider'd, we now answer, — That the Sun
is so strong and violent in the *Indies*, especially for half
the Year, that if Nature by means of such heat did not
procure a Remedy, the Place would be uninhabitable: The
Remedy is this, that the heat of the Earth, and rarefaction
of the Air, draw Rain from the Neighbouring Seas, as
the Sun does, and also condens'd and gross Air filled with
Clouds, which the Winds agitate about, are more easily
discharg'd, when they find a Climate where the Air is so
rarefied, that it is not able to bear them up.

This perhaps may be the natural Reason, that in the
Month of *July*, when the heat is most violent there, the
Rain does certainly begin to fall, continuing six Months
together, and as we are inform'd, in the hottest places
they begin the soonest, as along the Coast of *Coromandel*,
the *Isle of Ceilan*, which begin a Month sooner than
those at *Malabar*, by reason the Summer begins the soon-
er there.

Also we are inform'd, that the Sea and Wind, go al-
ways the same way, the Sea flowing back again South-
ward about *October*, at which time the Northern Winds
begins to blow.

Now this being premis'd, that heat produceth Rain,
every one knows that Rain produces Winds, and then it fol-
lows, That the Winds must continue to blow one way,
being compress'd by the Rain, which also continues for such
a time, being for that time also drawn by Heat, which is
most easily discharg'd in rarefied Air.

But perhaps this may be a better reason: *The Sun going
towards one of the Poles, causes a Change in the direction
of the Earths Axis, and a depression in the Pole on that side,*
then the other Pole must needs be rais'd, and consequently
the Sea and Air being two fluid Bodies, are affected with
this Inclination, which also recline when the Sun returns
towards the other Pole.

From this reason, (because we have had many more
Questions sent us about the flux and reflux of the Sea) we
shall take notice, that perhaps naturally there ought to be
but two opposite fluxes of the Sea, one from the side of
the Pole *Arctic*, the other from that of the *Antarctic*;
and if there was but one continued Sex from Pole to Pole,
the Fluxes would be regular as they are in the *Indies*, but
such regularity is now hindred by interception of Land,
which impede, break and vary their Course; but as these
Remarks are partly grounded upon some Observations
made in a Voyage to *Indostan*, so we leave them to be im-
proved or censur'd by the Ingenious.

Quest. 5. *Is the Earth or Water the colder Element?*

Ans. The Earth and Water make up but one Globe, and
therefore Naturally would be all of a Coldness. The Ques-
tion is too general to have a particular Solution: Some
parts of the Earth and Waters are more subject to the
Power of the Sun than others, and some parts of the Earth
more than others. If the *Querist* means here nearer home,

as the River *Thames* at *Greenwich*, and the Meadows about
it; (for we can't suppose it in *London*, because that Trade
and Houses have alter'd the Nature of the Earth:) In
this last supposition we must also suppose a Foot depth at
least from the Surface of both, to be free from the Effects
of the Air, and then we see no absurdity in affirming an
Equality of Temperament, although we grant that we
shall be more sensible of the Waters cold, but that is from
its fluidity and rarity, being thereby qualified to make an
easier penetration into the Pores of our Bodies.

Quest. 7. *Where is the Original of the River Nile, and
through what places does it pass to come into Egypt?*

Ans. All our Maps with *Ptolomy* place it a good way
beyond the *Aequinoctial*, but erroneously, if we may be-
lieve the Ingenious *Monsieur Tavernier*, who as his Curiosi-
ty was great in this particular, so his Aids, and the Advan-
tages he had of satisfaction were extraordinary; his
his very Words (as Translated) are these — *I have al-
ready said in another place, that at the time when the two
Embassadors of Ethiopia were at Dehli, my Aga Danech-
mend-han, who is extraordinarily Curious, sent often for
them, to inform himself in my Presence of the Condition and
Government of their Country; and one day amongst other
things we occasioned them to Discourse of the Source of the
Nile, which they call Abbabile, wherof they spake to us as
a thing so known, that no body doubts of it, and where one
of these Embassadors and a Mogolian that was return'd with
him out of Ethiopia had been in Person; they told, that it
takes its Origin in the Country of the Agans, and issueth out
of the Earth at six bubbling Springs near one another, which
form a small Lake of about 30 or 40 Paces long; that at the
coming out of this Lake it is then already a pretty River,
and from place to place receiveth other Rivers which enlarge
it: They added, that it runs bending, and forming a great
Peninsule, and that after several Cassala's from Steep Rocks,
it falls into a great Lake, which is not above 4 or 5 days
Journey from its Source in the Country of Dumbia or Dem-
bia, 3 little days Journey from Gonder, the Metropolis from
Ethiopia, that having traversed that Lake, it issueth thence
swell'd with all the Waters that fall there — passeth thro
Sonnar, the principal City of the King of Funges or Ba-
baris, Tributary to the King of Ethiopia, running on and
making the Cataracts, and so entering into the Plains of
Messer, which is Egypt —*

Advertisements.

THE Supplement to the First Volume of the *Athenian Gazette*
(is just now publish'd) containing the Transactions and
Experiments of the Foreign Fermers: As also their In-
genious Conferences upon many Nice and Curious Questions. To
which is added an Account of the Design and Scope of most of the
considerable Books Printed all Languages, and of the Quality of the
Author's known. The whole being a Translation of what is most rare
and valuable, in the *Paris Journal des Sçavans*, the *Acta Eruditorum
Lipsiæ*, the *Universel Historique Bibliothique*, and in the *New Book*,
Entitled, *En Treizieme Sciences & Colonies*, &c. publish'd for the
improving of Natural, Moral, and Divine Knowledge, as is specified
in the Preface to these Papers, and use of these Foreign Virtuoso's,
which said Preface gives the Reader a full Account of this Design, —
Price 1s. Sold at the *Revin in the Poultry*, where is to be had the
First Volume of the *Athenian Gazette*, beginning *March 17th*. and
ending *May 30th*. 1691. (or single ones to this time.)

We design to add the Contents of each Supplement to that Alpha-
betical Table we have promised at the end of every Year, that so by
the help of this General Table our Querists may presently find any
Question or Subject they have a mind to consult, either in our Weekly
Mercuries, or Supplemental Volumes; and therefore to render our
Undertaking thus serviceable to the Reader, we shall print the Supple-
ment to each Volume of our *Athenian Gazette* on the same Paper
with our Weekly Mercuries, that so they may bind up with 'em.

In this Supplemental Volume we have Printed that full Account of
our *Athenian Project* which we have so often promised to the World:
And that no Man may be ignorant of what our whole Undertaking is,
we shall again Print the same Account in our next *Saturday's Mer-
cury*.

We have received several Questions last Week that are already an-
swer'd in our First Volume.

Many of the Ingenious Questions which we have receiv'd this
Week, are answer'd in this Supplement now recited, and some of 'em
are also answer'd in our First Volume.

The Athenian Mercury:

Saturday, July 4. 1691.

Quest. 1. **W**Hat is the best Method for a Person to use to approach worthily to the Participation of the Lords Supper, who has not Communicated for a Year or two last past; partly by Relapses into formerly committed Sins, partly through great Fears of Unworthy Receiving, and partly by violent Temptations of Satan persuading to the Omission of that great Duty of being a Communicant, which our Saviour positively commanded, when he Instituted the Blessed Sacrament?

Ans. We design'd this for the latter part of our second Volume, as being proper to be treated upon amongst other Divinity Questions, but being importun'd for an Answer, the Querist still struggling with his great Temptations and Doubts, &c. We have thought it our Duty to give him what satisfaction we are able in the three particulars of his Query, viz. Relapses, Fears of Unworthy Receiving, Suggestions not to Communicate.

1. To Relapse into a formerly committed Sin, they are indeed great Aggravations to it, but the greater they are, the sooner they ought to be left, because the danger is greater—Yet God Almighty takes not such measures with his Creatures, as we do with one another: Repentance cancels the greatest Debts. The returning Prodigal was no less lov'd than the always dutiful Son. Not but that even our forgiven Impieties ought to impress a deep sense of Humility and fear of Apostatizing, for frequent Relapses create an Habit, and an Habit of Sin generally ends in a State of Reprobation and Impenitency; but we hope better things of our Querist, whose trouble at his Weakness and inconstant Resolves shows some measure of Penitence, and that he has not yet griev'd the Holy Spirit so as utterly to depart from him.

2. 'Twas Luther's Paradox, That none came Worthy but those that are Unworthy, that is, in their own sense and feeling—A true sense of a Person's Unworthiness, which is attended with Repentance, Holy Resolutions, and a stricter Watch over himself, is never without true Faith, by consequence such a Person is not unqualify'd for a Commemoration and Participation of the Object of his Faith, I mean our dying Saviour.

3. We have little Reason to believe the Father of Lyes, who is always most busie with those he is in danger of losing.—Those that came nor to the Wedding Supper were destroyed as well as those that came without a Wedding Garment, Matth. 22. 5, 6, 7. compared with 11, 12, and 13 verses,—Christ tasted Death for all men; therefore those frustrate his Love, who wilfully exclude themselves from the benefits thereof in excuses and delays, should supplant a Concern of so great Moment. Numa Pompilius, being upon a time told that his Enemies were in Arms, and coming against him, he made this Answer, At Ego rem Divinam facio, But I, (saith he) am Sacrificing to the Gods. He would not omit what he thought his Duty, (although he was a Heathen) when the Enemy was at the very Gates.

In short, let the Querist repent of what he knows he is guilty of, and if he has wrong'd any Person in any Nature, let him make what satisfaction he can, God requires no more; let him resolve to be more Watchful for the future, and avoid the Occasions of his Sin, and then let him Communicate, and Doubt not, for an honest hearty endeavour to Fear God, never wants the Divine Assistance.

Quest. 2. Why are Atheists apt for a Confirmation of any thing to take Gods Name in Vain, and Swear by God, since they believe none?

Ans. I look upon't as a Judgment from God Almighty upon them, and a means to confirm a thoughtful Person in the belief of a Deity. When we hear a Man so foolish and unreasonable, as that his Words and Principles are almost every moment contradictory, what Credit is due to his Assertions, or how shall we believe him, who whilst he Disputes does ever and anon grant the contrary Conclusion?

Quest. 3. What is that that is called by the Name of an Astral Spirit?

Ans. An Astral Spirit according to the Character we have of it, is a Material Substance, of a Nature much more refin'd than Man, betwixt that of Common Spirits and Mankind, that they are Mortal, and generate and live in some Region of the Air, as their proper residence: Their way of Correspondence with Mankind is this, A Man must go backward into a Chamber on the North-side of an House, which Chamber must never before have been lain in, and there must be clean Sheets on the Bed; when the Mar comes into the Chamber, he is to go some times round it backward, saying some Psalm backward, and using some other sort of words, after which he sits down upon a Chair or Stool, and a she Astral, shap'd like a beautiful woman, comes into the Door, to whom the Person is to be very Complaisant; and when she pretends Modesty and willingness to be gone, he must be importunate, and at last shall sit with him, and afterwards go to sleep with him, but he must never offer to detain her when she has a mind to rise; she will give him a Ring, or some other Token, with such and such Virtues, and then leave him— This is the Astral Spirit either Male or Female, only the Male Astral may be a little bolder. Whether there be any such things really transacted we know not, but if there be, we can't believe it to be any thing else but the Devil, and that the aforesaid Account is only a blind to palliate the horridness of an Act of Uncleanness with the Devil himself.

Quest. 4. Who is the greatest Usurper in the World?

Ans. 'Tis a hard Matter to resolve: The French King bids fair for it, who as near as he can Usurps and Lords it over the Lives, Rights and Priviledges of as much of Europe as he can: But I believe the Pope outbids him, in breaking in upon the Rights of Heaven, and exalting himself above all that is called God: In a word, by answering the Character of Revelat. 17. If it be Objected, that at the present there is no Pope; the Answer is, Though there is not one actually, there is one virtually; viz. The same Power which (though a while suspended, unless Commisively) will by a new Election be again center'd in a New Pope.

Quest. 5. Some Years since I knew a very proud Maid in Cambridge, an Alderman's Daughter, who running to the Looking-glass to View her self, as soon as ever she came home from hearing a Sermon upon a Sabbath-Day, she thought with her self that she saw the Devil in the Looking-Glass, and thereupon fell Distracted—Pray your Opinion of all this?

Ans. Distraction is perfected by a Fright in a moment, and not by little and little; and if she gave this Account when Distracted, 'tis very probable it might have as little Truth in it as what all Distracted Persons Discourse has, who have neither regard to Truth or Lye, Reason or Nonsense, but speak what's uppermost: But if by other fair concurring Circumstances the Relation was Matter of Fact and real Truth, then our Answer is, That God does sometimes mark out and stigmatize a particular Example of his Justice, for the Admonition and Warning of others.

Quest. 6. A Man having a very large Aposthume on the outside of his Left Thigh, which by suppurating Applications was brought to a perfect Digestion, insomuch that the Matter would fluctuate under the Finger; the next Morning it was designed to be Opened, but that very Night it sunk away of it self, and a great Quantity of Pus was voided by Urine, and so it became well. I can assure you this is Matter of Fact: Pray Answer me Anatomically, according to your best Judgment, by what Passages it went into the Bladder?

Ans. Authors abound with Instances of intrin Posthumations Evacuated by Urine, but the present Instance propos'd being External is more rare, but may admit of this Solution: The Ichorous and purulent Matter was discharg'd into the Interstitions of the Muscles, and lay there until the Collection became palpable to the Finger, and fluctuated

ated according to the Impression thereof, this Purulency lay deep, inſomuch that it was nearer a *Regurgitation* inwardly than coming to any extern Apoftlumation, but to aſſign by which way this *Recurrency* was perform'd, or how *Nature* put to her ſubiſts relieved her ſelf, is an uncommon Curioſity: However it might find a Paſſage to tranſport this retreating Matter into the Bladder, thus— Some of the *External Branches* of the *Iliac* or *Crural Veins* which are not ſmall, might be more patent in the Parts than at other times; and the Patient ruminating upon the Inciſion to be made next Morning, might by an imaginary concurring Fear contribute to the retiring of the collected Purulency into thoſe patent Veins, which having taken it in, they ſpeedily circulated it to the *Emulgents*, which tranſmitted it to the Ureters, and by them into the Bladder.

Queſt. 7. *How many Men the leaſt Number is ſufficient to form an hollow Square?*

Anſw. Eight—One may be placed in the middle of Eight, and at an equal diſtance, but not in the middle of Four.

Queſt. 8. *How can we underſtand a cloſer or looſer Conſiſtency in the parts of Matter, without admitting a Mixture of Vacuities?*

Anſw. Very eaſily, ſince either Air or Water fill up what without 'em be a *Vacuum*, and much eaſier yet when we conſider that Air and Water are of themſelves capable of *Contraction* and *Dilatation*, as alſo that both of them may be made out of New Matter. See the Experiments among the Philoſophical Tranſactions.

Queſt. 9. *When I lived in Bedford Town, there was a Man of a quick Wit, a bold Spirit, and a fluent Tongue, but of a looſe debauch'd Converſation; who in my hearing affirm'd that he did believe that there was neither God nor Devil, Heaven nor Hell, and I told him that he did very raſhly to utter ſuch words, being greatly deluded by the Devil; and that I was confident if I lived to ſee him die, I ſhould hear him contradict ſuch unwary impious Assertions. He replied, At the preſent he was aſſured of what he ſaid— Not long after this Perſon was apprehended, and for a Notorious Crime, condemn'd by a Judge of Aſſize to be hang'd, and about a Day before his Execution I went to him, on purpoſe to ſee if the Thoughts of approaching Death had not made him changed his former Atheiſtical Principles: And coming to him he did with many Tears bewail his former Deluſions, and told me, that a Priſon and the Serious Meditation of Death had opened his Eyes; and that when he had formerly ſaid to me, there was no God, yet he did not then heartily believe what he ſaid—What's your Thought upon all this? and whether do you think there ever was a real Atheiſt?*

Anſw. We are all naturally inclin'd to believe what we would have to be. 'Tis an ill Man's Intereſt there ſhould be no God, becauſe no Punishment, and this Intereſt paſſes into Argument, but yet not ſo concluding as to paſs into a Satisfaction. I know not how far a deep habitual Courſe of Impiety may deprave the Judgment, and render the Delinquent incapable of taking a due Eſtimate of Futurity; but I cannot believe any Perſon that will give himſelf the liberty of thinking, and yet deny the Exiſtence of a Deity, both as to Creation and Providence.— I knew a Perſon that uſ'd to damn that idle thought of thinking, which to me appear'd a greater Argument of an Atheiſt than the profeſſing of one's ſelf ſo. I believe there may be a drunken injudicious Atheiſt, but not a ſober thinking Atheiſt.

Queſt. 10. *A Gentleman having a plentiful Eſtate by his Wife, and no Iſſue, deſires your Opinion, whether it be a ſin to marry another, by whom he thinks he may have Iſſue, the former Wife yet living?*

Anſw. Our Law amongſt other Caſes reckons up *Frigiditas Cauſa*, as a Caſe to ground a Divorcement upon, but as I take it, admits not the Man to marry another whiſt his former Wife is living; but ſuppoſing it did, I cannot believe the A& is diſpenſible by the *Laws of God*, ſince our Saviour has been ſo poſitive and plain in this Caſe, viz *Whoſoever ſhall put away his wife, ſaving for the cauſe of fornication, cauſeth her to commit adultery, and whoſoever ſhall marry her that is divorced, committeth Adultery*: Beſides all this, 'tis morally an ill change, *Seldom comes a better*, and a Wife Man had rather take up with one known Trouble than run the hazard of being involv'd in many. A ſecond Wife may be Barren as well as the firſt, if not, 'tis ten to one whether the Happineſs of Iſſue may countervail

the Unhappineſs of the Death of Children, or the ill Courſes they may take, with a thouſand other attending Inconveniences.

Queſt. 11. *What's the Reason that a Bullet dropt from the round top of a Ship under the ſwifteſt Sail, ſhall fall upon the Deck as far before the Maſt as the Hand is that delivers it, and not a great way behind, conſidering the running of the Ship while the bullet is falling?*

Anſw. Vol. 1. Number 14. 11 *Queſtion*. We have ſaid ſomething of a Bullet falling from ſome high Place into a Ship under Sail, where we have given our Reason that the Motion of the Ship has no effect upon the Perpendicular falling of the Bullet—But in this laſt *Queſtion* the caſe is very different—for the Bullet falls from one part of the Ship to another, which is all one body, and the Motion is equal at the bottom as well as the top, which ſolves the difficulty of falling in the ſame place, whether under Sail or at Anchor—there needs no experience to convince this Truth, if it be conſider'd, that the Motion is betwixt the Water and the Ship, and not betwixt one part of the Ship and another, for that part of the Water that was perpendicular to the Top of the Ship, when the Bullet begins to fall, is paſt over both by the Ship and the Bullet, which are got into another place of the Water diſtant from the firſt perpendicular perhaps two or three Yards, which is all the Reason that a Bullet from an high place in a Ship keeps its due diſtance in its fall, whether under Sail or not.

Queſt. 12. *Whether the Inhabitants of Ægypt, and ſome parts of America and other places, receive their Blackneſs occaſioned by the Sun or the Climate? If not, by what?*

Anſw. Vide Vol. 1 N. 12. *Queſt. 2.*

Queſt. 13. *What Reason is to be assign'd for the Brackiſhneſs or Saltneſs of the Sea?*

Anſw. See Vol. 1 Numb. 2. *Queſt. 12.*

Advertisements.

THE Supplement to the *First Volume of the Athenian Gazette* (is now publiſh'd) containing the *Transactions* and *Experiments of the Foreign Virtuoso's*: As alſo their Ingenious Conferences upon many Nice and Curious *Queſtions*. To which is added an Account of the *Deſign* and *Scope* of moſt of the conſiderable Books Printed in all *Languages*, and of the Quality of the Author, if known. The whole being a *Translation* of what is moſt rare and valuable, in the *Paris Journal des Sçavans*, the *Acta Eruditorum Lipſie*, the *Universal Historical Bibliotheca*, and in the New Book, Entituled, *En Treiens Serices & Galanes*, &c. publiſh'd for the improving of *Natural, Moral, and Divine Knowledge*, as is ſpecified in the *Preface* to theſe Papers, which ſaid *Preface* gives the Reader a full Account of the *Deſign* and *Uſe* of theſe *Foreign Virtuoso's*, — Price 1 s. Sold at the *Raven in the Poultry*, where is to be had the *First Volume of the Athenian Gazette*, beginning *March 17th.* and ending *May 30th. 1691.* (or ſingle ones to this time.)

We deſign to add the Contents of each Supplement to that *Alphabetical Table* we have promiſed at the end of every Year, that ſo by the help of this *General Table* our *Querists* may preſently find any *Queſtion* or *Subject* they have a mind to conſult, either in our *Weekly Mercuries*, or *Supplemental Volumes*; and therefore to render our *Undertaking* this ſerviceable to the Reader, we ſhall print the Supplement to each Volume of our *Athenian Gazette* on the ſame Paper with our *Weekly Mercuries*, that ſo they may bind up with 'em.

In this Supplemental Volume we have Printed that full Account of our *Athenian Project* which we have ſo often promiſed to the World: And that no Man may be ignorant of what our whole *Undertaking* is, we ſhall again Print the ſame Account in our next *Saturday's Mercury*.

We have received ſeveral *Queſtions* laſt Week that are already answer'd in our *First Volume*.

Many of the Ingenious *Queſtions* which we have receiv'd this Week, are answer'd in this Supplement now recited, and ſome of 'em are alſo answer'd in our *First Volume*.

* * We have had many *Queſtions* ſent us relating to the *Papers*, Entituled, *A Catalogue of Ladies to be ſold by Auction*, which ſhall be Answer'd all together next *Tuesday*, that being the day on which we are to Answer (according to our wonted Method) the ſeveral *Queſtions* ſent us by the fair Sex concerning *Love* and *Marriage*.

The Supplement to the *first Volume of the Athenian Gazette* is now publiſhed—Price 1 s. Sold at the *Raven in the Poultry*. In this Supplement, and alſo in our *First Volume* is Answer'd many of the Ingenious *Queſtions* lately ſent us, and the reſt ſhall be Answer'd at the End of our *second Volume*.

We have receiv'd the *Queſtions* ſent us from *Woodſtreet*, about *Silver Wire*.

The Athenian Mercury :

Tuesday, July 7. 1691.

The Questions of Love, and others proposed by Women, &c.

Quest. 1. **W**Hether the Papers lately publisht, entitled An Auction of young Ladies, &c. be not very disengenious and ridiculous; and if so, what sort of Punishment ought to be inflicted on the Authors of such impertinent and reflective dissimulosity?

Ans^r. We have received several Letters to this Effect, chiefly as we believe (and as some of the Letters suggest) because we have heretofore treated that Fair Sex with all the Tenderness and Candour we possibly could, and therefore it was supposed that in such a Critical Juncture our Pen could not be idle in their Defence— Could we ever be partial Advocates we have now the greatest Temptation, but we have no need of undue Methods, to vindicate those whose virtuous soft Tempers can even smile a Calumny into an Encomium.

But to the Question, we cannot but in Justice return our Answer in the Affirmative; and we may venture to make the Auctioneers themselves their own Judges upon this Dilemma; Either they had a particular Design to abuse such and such Ladies, or they had not— If the first, We have done, and shan't intrude upon the Magistrates Prerogative: If the last, the softest Construction we can make it bear, is, a Writing at random for any one that had a mind to apply it to themselves; and in this Case the Folly is but a little more charitable as 'tis more pardonable to fence with the Air and Distances, rather than to stigmatize particular Persons with indelible Sarcasms, such perhaps as only can be buried in the Abused's Grave: But if the worst Construction should be put o'th' Matter, there's but little Scandal in the Reflections of such Persons, who whilst they pretend to set a Value upon other Persons Fortunes and Qualities, do in the same Paper sell their own best Quality for one poor Penny. 'Tis a Teagueish sort of Witicism to dispose of what's another Bodies, without their consent. The strife of these three generous Auctioneers does a little resemble the Quarrels of the late Irish Regiments in Smithfield for such and such a House, when all the Right they had was founded in Air and Fancy. The difference lyes in this, that the Pen had the less courage of the two, which like some little sneaking Town-Squid that has snabb'd some body in the dark, sculks invisibly into a Corner. Is't not a pitiful Cowardice to Publish to all the World what we dare not own to a little part of it?— I thought none but *Silvia's* Bullying Satyrists could be stockt with such Abuses, but we find more o'th' breed, who no doubt to keep up their Title, will themselves bid like Buyers for Number 1, 3, & 4. (See the second Paper, entitled, A Continuation of a Catalogue of Ladies, &c.) fit Matches for such Authors, being known and recommended by themselves. This perhaps with the hot Services they have already met with by such Cattle (which 'tis suppos'd has made them rage thus) may be Punishment enough to reclaim them from further Auctioneering.

Quest. 2. What is Love?

Ans^r. 'Tis very much like Light—a thing that every Body knows, and yet none can tell what to make of it: 'Tis not Money, Fortune, Joynture, Raving, Stabbing, Hanging, Romancing, Flowneing, Swearing, Ramping, Desiring, Fighting, Dying,—though all those have been, are, and still will be mistaken and miscalled for it. What shall we say of it? 'Tis a pretty little life thing that plays about the Heart—and those who have it will know it well enough by this Description. 'Tis extremely like a Sigh, and could we find a Painter could draw one, you'd easily mistake it for the other: 'Tis all over Eys, so far is it from being blind, as some old Doctors have describ'd it, who certainly were blind themselves: It has a Mouth

too, and a pair of pretty Hands, but yet the Hands speak, and you may feel at a distance every Word that comes from the Mouth, gently stealing through your very Soul— But we dare not make any further Enquiries, lest we should raise a Spirit too powerful for all our Art to lay again.

Quest. 3. Why love generally turns to coldness and neglect after Marriage?

Ans^r. Had the Question been proposed universally, as if it always had done so, we must have deny'd it, since we have in our knowledge, instances of some Persons who have their Flames and Raptures, and all that, as *Hudibras* calls it, as much after three Noosing, as before; and to say Truth, those who have so, are in so fine a Dream, that it were both a pity and a cruelty to wake 'em. But the Question is very cautiously and prudently put;—Why Love generally turns to coldness: In which fence 'tis undeniably true, and the Reasons thereof we shall attempt to give: One great cause we believe to be the Custom of the Age. We have seen some Kings Reigns, wherein it has been thought an abominable Scandal for a Man to Love his own Wife, whatever he might do by others. 'Twas esteem'd an argument of a low Spirit; and if things had gone on, as they were fairly going, the Cross-bar must have been chang'd from the Bastards Scutcheon to the Legitimates, and nothing would have been thought a greater disgrace, than to have been lawfully begotten, or born in Wedlock Decency obliges us to forget whose Example it was, extremely contributed to this bad Custom; but we ought not easily to do so, as to those who took so much pains to bring us to it. The Invincible Monarch himself of France; nay, his Confessors and all, thought it not below them to be Pimps to England; their Nation supplied the Court, City and Country in the Devils Name with French Misses, Stallions, false Counts and Footmen, they resolving, if possible, to make us of the half-blood with themselves, that, as by the Transfusion of that of a Sheep or Calf into a Man, they might render us by degrees, more tame, and easie, and fitter to make Slaves and Footballs. This French Poison working into a great part of the Body of the Nation, as their Disease into that of a Man, is not easily to be got rid of, but will at least leave some ugly symptoms a long time after: And this we look upon to be one great Reason of this coldness and neglect, but too often observed after Marriage. But to be ingenious, there seems yet something deeper in the case, and a larger Cause than this we have now assigned. Variety has, to say Truth, a strange charm in it, and must have, from a sort of necessity of Nature; because we find nothing which gives the Mind that satisfaction which it is made for, and which it will still vainly seek in sensible Objects, out of fondness to the Body to which it is so nearly joyn'd. Satiety commonly breeds Loathing, and even Manna every day would make one weary on it: But this variety may be obtained, this satiety may be cured, where there is at first a virtuous Love, grounded on Sympathy and Similitude, where there is besides Wit, and Discretion, all which have Charms that are almost infinite, and can never be exhausted. Discretion hides those Faults which are generally discovered after Marriage, or by degrees removes them; if not, Virtuous Love excuses, or at least ballances them, and Wit has always something entertaining and new, that's the Salt and Spirit which keeps the sweets of Matrimony from growing rapid, dull, and disagreeable. If 'tis very seldom all these Qualifications meet, 'tis no wonder that the first Order as seldom continues, but where these are, it cannot fail. Thus we have not only shown the Reasons of this coldness and neglect to very common after Marriage, but we hope too the manner how to avoid it.

Quest. 4. What are the best Remedies for Love, and what cure is there for a desperate Lover?

Ans^r.

Ans. These were proposed singly, but being the same, or near akin, for we suppose none will desire Remedies for Love, but such as despair of attaining the beloved *Object*, we here intend to answer them together. *Ovid* has enough of them, but 'tis too tedious a work to transcribe him. He advises those who would love no longer, amongst other things, to endeavour to surprize such as they have lov'd, in their undress, which may be in some cases a very *effeetual*, in others as *dangerous* a Remedy. There's an unlucky Story in some of our old Writers, of a certain Monk, that was desperately in love with a Barbers Daughter, who lived near his Monastery, which proceeded even to Dotage, and though an Ingenious man, made him, as commonly happens, absolutely unfit for any business. His Abbot had a great kindness for him; and finding no Arguments could work upon him, and that no other way would cure him, very carefully and Fatherly order'd them both to be shut up together in a close room, and no Soul to come near them, only what Provisions they wanted to be put in at a small Wicket every day. The Monk for the first week thought himself in Paradise, the second 'twas pretty well, but the third he was in Purgatory, and the fourth in Hell it self, begging at the Wicket, of all Loves, that the Abbot would let him out again, though he were to live on nothing but Bread and Water. A pleasant Remedy enough, but such a one as our *desperate Lover* will hardly find practicable; we therefore advise him to a long absence, hard labour, work it out, for some say 'tis a lazy Disease. Or if this suit not with their Circumstances, let 'em affront the *Person lov'd*, and thereby get themselves more absolutely scorn'd and hated, and if that don't do the work, they almost deserve no other but a *Hempen Remedy*.

Quest. 5. *Where is the likeliest place to get a Husband in?*

Ans. Poor distressed Lady! had we but her Name, we should go near to insert an Advertisement for her at the end of our *Mercury*: But since she has left us in the dark, she must e'ne be content with the best directions we can give her in this *weighty matter*. We answer then, that 'tis the likeliest place to get a Lover where there are *fewest Women*; and accordingly, if she'll venture to ship her self for some of the Plantations by the next *Fleet*, if she's but any thing *marketable*, ten to one but one or other there will save her longing.

Quest. 6. *Whether is absence or presence best for Love?*

Ans. The latter in the beginning of an *Amour*, the former when 'tis confirm'd, and already settled. It is dangerous at first, because it gives a Rival opportunity to make *Adresses*, and 'tis somewhat in *Loz'ing*, as 'tis in Racing, where if once a Horse gets the start, 'tis not so easily recovered: But where the main dispute is once over, and the *Heart* fairly won, the case is much alter'd, then perhaps being always present is one of the most *dangerous*, though *desired* things that can befall a *Lover*. As *Acquaintance* grows more intimate, our *Lovers* are still leis upon *their Guards*, they don't shew their best side to one another as at first. Faults will daily be found, unluckily accidents will fall out, such things will be discover'd as would never have been suspected nor believed, a thousand little Quarrels and piques will arise, which at least produce *exaltation*, oftentimes a final *parting*: But now in absence the quite contrary happens; we willingly forget the *Faults* of those we love, and magnifie their *Excellencies*; we embrace and cherish their dear *Ideas* and *Memories*; we are daily expecting and wishing to see and hear from them, and if we hear, especially by *Letters*, our Love is extremely increased by those little subtle Messengers: There's all the *Soul* and more to be seen in them. We say therein whatever we please, without being put to the trouble of a suitable *Repartee*, or pumping for a kind and yet discreet Answer: All our Thoughts are there dress'd at the best advantage, and we may give them just what turn we please. The Man may write with as much Passion as he will, he may let his *adorable* before him, dress'd in as many *Beauties* as his *Fancy* can form, without having the *Original* by to confute him, and write according to the new form'd excellency of his *Ideal Mistress*, and bring in e'ne all the fine things he thinks of. The Lady may with all the *Caution* she pleases answer him agen, and let as much Love as she will look out through her *Prudence*; make what Pro-

misses she pleases, yet with such *restrictions* and *modifications*, as shall bind her no more than one of the *King of France's Treaties*, or *Edicts*:—And when they come, once to meet agen, there's such ado with *Transports*, *Raptures*, and the rest, that in a word, we dare think no longer on't.

Quest. 7. *A Mother and Mistress bring at the same time in equal danger, which is a man oblig'd to save?*

Ans. 'Tis very seldom that Providence brings a Man under so severe a Temptation; but when it does, whichever he should save, 'tis easie to guess which he would, namely, his *Mistress*, since the Bonds of *Inclination* are stronger than those of *Duty*, though here, especially if a *Contract*, are both. A Woman would and ought to save a *Husband* rather than a *Child* in the same Circumstances though the Love runs stronger downwards than upwards, and so it should seem from parity of Reason, a *Mistress* in the forementioned Circumstances would be preferr'd to a *Mother*, though we esteem it more generous, were it possible, to dye himself than loie either.

Quest. 8. *Whether a true Lover will offer any Injury to the Person he loves?*

Ans. We suppose the Injury is to be understood as relating to her Honour, and we Answer it in the Negative, grounding our Opinion on this demonstrative Reason—*Respect* is of the very *Essence* of *true Love*, wherever then that *Respect* ceases, as it does with a vengeance where *Honour* is attempted, the *Love* must necessarily cease together with it, and by that very offer the *Pretender* changes the handsome Name of a *Lover* into one much more frightful and horrid, or at least we should think it so to any Lady, who but makes the least pretences to *Virtue*.

Quest. 11. *What's the Reason when Women prove bad, they are commonly worse than Men?*

Ans. The Rarity of Examples make them more remarkable: As for Instance, a Cut Finger is supposed to be hurt oftner than any other, because the other being well, no notice is taken when they are hit: So that I am willing to conclude the *Querist* in a wrong Supposition; but if it be a Truth, perhaps the Imperfection of a *Womans Nature* may sooner yield to a total Cancellation of the Obligations of *Humanity* and *Natural Religion*.

Advertisements.

THE Life of famous Mr. Elliot of *New-England*, written by Mr. Cotton Mather, will speedily be publish'd. Our single *Mercuries* will be Published every Tuesday and Saturday, and our several Volumes will be Completed upon the Publication of every 18 Numbers, (that being as often as either the *Coffee-houses* or our *Readers* can well dispense with: And therefore this we design shall be our constant Method, except for the Reasons hinted in *Number 7. Vol. 2.* we should find a frequenter Publication necessary; which if 'twere, we'd then Print a single *Mercury every day in the Week* (except *Friday*, that being the day on which the *New Observer* is usually Publish'd) and an intire Volume Once a Month. — And in our *Weekly Papers* whatever Questions are answered by any Interloper, the same shall be Answered again by us, that so neither our *Querists*, the *Booksellers*, nor the *London Coffee-houses*, may be imposed upon by Buying Questions twice Answered, for they shall always find in our Papers (that we may save 'em the Charges of Buying his) the best of his Thoughts and our own Improvements upon all his Questions whatever; which we would not have promised, had not common Justice to our *Bookseller* Obliged us to it, who as he was the first Undertaker of the *Athenian Project*, so he has been at great Charges in carrying it on.

In the *Supplement* to our first Volume of the *Athenian Gazette* we have Printed the full Account of our whole *Athenian Project*, that no Man might be ignorant of what our whole Undertaking is.

There can scarce be a *Philosophical Question* sent that we have not already received, but we design to Publish 'em gradually (that we might not ruine a *Useful Project* by over doing,) except we are forc'd to a contrary Resolution.

The Athenian Mercury:

Saturday, July 11. 1691.

Quest. 1. **B**T what way may those who read much best preserve their Eye-sight?

Ans. There are a hundred Medicines to be used which every Old Woman will tell you. For preventive Remedies, Study not much by Candle light, nor drink often of strong Liquors, unless you are of his mind who said—*Farewel dear Eyes!* when his Physicians told him, if he did not forbear Wine he'd certainly lose 'em. Washing 'em every Morning with a good Spring-water is a cheap and excellent Remedy for 'em when ill-affected. The Philosophical Transactions, Vol. 4. p. 1157. tell us, that Verjuice is a Remedy for sore Eyes: But the prettiest way of cure is, that they give us Vol. 3. p. 727 which take in their own Words: *A Gentleman of sixty Years of Age, by much Reading had so extremely impair'd his Sight that he could now Read no longer, nor could any sort of Spectacles afford him any relief, till at length he recovered the Use of his Eyes by this Method: He took Spectacles with the largest Circles next the Semicircles on the over-part, on both sides he cut the Bone, then taking out the Glasses, he put on two Spanish Leathers Taperwise into the empty Circles, which widened enough, together with the increasing wideness of the Leather, took in his whole Eye at the greater end, the left being only big enough to put in the top of his little Finger, and through the lesser End he thus read the smallest Characters like large Print. This may also be done with Paper, black'd in the inside with somewhat that does not shine*—— Thus far they—— for the Success of the Experiment, we have have try'd it our selves, and find it answers Expectation, as we doubt not will any one else, who shall have occasion to make use on't, we hope without any Offence to the Spectacle-makers.

Quest. 2. *Whether the taking Tobacco does a Man good or hurt?*

Ans. Mr. Osborn in his Famous Advice to his Son, made up, as all know, only of his own Experiences, tells him, that he had himself taken it from sixteen to sixty, without ever finding it did him one Farthings-worth either of good or hurt—And the same we are apt to believe many more might say if they'd be but ingenious. However, tis certain enough that in this Case as well as all other, circumstances extremely alter the thing: What's one Man's Meat and Physick too is another's Poison— all grant that Tobacco may be of excellent Use to your Moist and Phlegmatick Constitutions, by drying up or draining off what would else offend Nature—— But on the other side, 'tis almost as much Poison to a dry and choleric Person, as the Oil of it is to a Kitten, when dropt upon its Tongue, or convey'd into its Flesh; rendring him yet more adust and choleric, and even endangering the throwing him into a Frenzy, especially if taken in any great Quantity; for a little Poison can do but a little mischief. And indeed 'tis the Quantity after all that may seem to denominate it either profitable or hurtful. We have known some such Gluttons at it, as to smoke upwards of thirty Pipes a day; and others so bewitch'd with it, that they can do almost nothing else. These extreams it was, we may believe, which brought all the Wits of the Age against it, when it first obtain'd in England, if we mayn't rather be tempted to suspect it was King James the First's Royal Pea being engag'd in the Cause, and proclaiming open War against it, which made all the other Writers draw on the same side; (tho' could that Prince have known what vast Revenues this Plant would in a few Ages have brought to the Crown, he could scarce have had the Heart to be so unmerciful against it.) Hence proceeded *Jo. Sylvester's Valley of Shooe* cou'der'd from Mount Helicon, as well as all the little Forogun-Scribbles which we find in that Age against poor Tobacco. Nor has the World quite done with it yet— *Meibomius* in a Treatise of his— *De Cervicis, & Ebriam-nibus aliiis*, Printed at Helmstedt, 1652. mentions this a-

mong other Narcotick Fumes, and is withal very witty upon't, applying thereunto what *Virgil* says of *Cacus*—

*Faucibus ingentem fumum, mirabile dictu!
Evomit, involvitque domum caligine caeca
Prospellum riptiens Oculis, glomeratque sub auris
Fumiferam Noctem, commissis igne Tenebris.*

Which if you are disposed to be Merry, take thus, (or somewhat like 'em) in pure *Sternhold*.

Forth from his Jaws
Vast Smoak he draws,
O strange and wonderous Sight!
He draws and spews,
And fills the House
With mingled Fire and Night.

But notwithstanding all this, and that no Crown'd-head in *Christendom* did ever yet smoke, that came to our knowledge, the *Porters* in *London*, and the *Good-women* and *Children* in the *West* are not like to take one Pipe less than they did before,—— and so we leave 'em without any further Disturbance at their unency'd Pleasure.

Quest. 3. *Which is the best Poem that ever was made and in your Opinion, deserves the Title of the best Poet that ever was?*

Ans. The best Poem that ever was made, is the *Universe*, and he who made that, the first and best Poet. But for artificial Poems, not to meddle with the Scriptures, a great part whereof, as part of *Job*, several of the *Psalms*, the *Canticles*, *Isaiah*, *Lamentations*, &c. is undoubtedly the best and noblest Poetry in the World. It is *Virgil's Aeneids*, which in our Opinion, consonant to that of the greatest Criticks in all Ages, carries the Laurel from any humane Composition that was ever yet extant; both for the Compleateness of the Work, the Curiosity of the Fable, the fine ordering of the *Nexus*, the Justness of Thought, Greatness of Spirit, Dignity of Expression, and Purity of the Language, *Tully* himself scarce writing chaster *Latin* than *Virgil*. Add to this, the excellent Descriptions, advantageous and proper Digressions, lovely Passions, neat Praises, (the by far most difficult part of Poetry, and which he so admirably manag'd towards *Augustus* his Family) take all this together, and nothing that's merely humane must pretend to come near this incomparable Piece, as we doubt not will be granted by all the Impartial World, as long as that and this Poem shall last, for they are in all probability of an equal date. Thus an Heroick Poem being the height of Poetry, and this of all Heroicks, this being grantedly the best Poem, *Virgil* must be the best Poet.— Not that we can think him so excellent in his *Eglogues*, the *Greeks* out-doing him in that easie and natural way of writing, he making his *Shepherds* by much too well bred and learned; whereas *Theocritus*, and some other of the *Grecians*, show 'em just as they really were, or might be supposed to be. *Homer* was a great Man, as we have formerly discours'd, and that which he's commonly blam'd for, his long Bedrolls of Names and Descriptions of Places, is perhaps if duly consider'd, one of his greatest Beauties. *Sappho* has an inimitable softness which melts the Soul at the very hearing the sound of her words in those few precious Fragments she has left us; nor did ever any come so near her since as Mrs. *Behn*. *Callimachus* and other of the middle-fiz'd Poets, have nothing surprising in 'em. *Anacreon* is extreme pretty, *Pindar* incomparable. For the rest of the *Latin* ones, *Ovid* was the wittiest, *Horace* the gentlest, *Catullus* the most waggish, *Petronius* the lewdest, *Juvenal* the angriest; but one of the honestest *Martial*, fit to be read by School-boys:—*Statius* a very tall Fellow, and *Lucan* a very humble Man, he had almost forgot the *Dramaticks*——

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that the Greek Comies are Stuff, but little of their Tragedy but what's excellent, neither of which we think worthy to be reckon'd under the Romans, tho' *Plautus* wrote neatly, *Terence* neatly, — and *Seneca* has very fine thoughts. But since we can't go through all the World, let's look home a little. *Grandfire* Chancer, in one of the Age, was a Man of as much wit, sense and knowledge as that have writ after him. *Father Ben* was excellent at *Humour*, *Shakespear* deserves the Name of *Genius*, which *Milton* gave him. — *Spencer* was a noble Poet, his *Fairy-Queen* an excellent piece of Morality, Policy, History. *Devenant* had a great Genius. Too much can't be said of *Mr. Colv*. *Milton's Paradise lost*, and some other Poems of his will never be equal'd. *Waller* is the most correct Poet we have. For those who are yet living we have nothing to say to 'em: Death shall excuse *Mr. Safford*, and dullness the Author of the *Lampoon* on the *Athenian Mercury*.

Quest. 4. Why are Angels painted in Petticoats?

Ans. 'Twas the ancient Custom of the Jews, and the Eastern parts of the World to wear long Garments; and 'tis not improbably suppos'd, that the Angels appearing mostly among the Jews, appear'd in Jewish Apparel; Nor is there any place which mentions the Appearance of Angels, where the Description contradicts such Habits:—The Art of Painting is very Ancient, and the first Masters painting 'em humane, and in long Garments, their Scholars have ever since imitated them.

Quest. 5. Whether the Grand Devil be a Corporal Substance, and if so, of what Colour?

A. For Angels, Souls and Spirits are Immaterial Beings, not clogg'd with, or confined to Matter and Form, therefore without Colour, for — Colour is an Accident, and can't be independent of Substance. The Devil may appear by assuming Matter to act in, sometimes in one form, sometimes in another; and at such times some Colour is to be seen, but this assumed Matter and Colour, however diversify'd, is not the Devil, for the Devil can't be seen no more than a Thought, or ones Mind, which are Objects more inconsistent with Visibility than an Object of Smelling is with Audibility.

Quest. 6. Whether were those Devils drown'd with the Swine, that ran violently down a steep place into the Sea?

Ans. The Occasion of this Query might possibly be from the Story of the Priest, who Preaching upon that Text, declar'd he knew no means how the Poor Devils could avoid the same Fate as the Swine underwent, being not only under Water, but also Imprison'd in the Swine; but the real Solution is parallel to that of the Preceding Question. Drowning or Suffocation is an Act of Violence upon the respiring Organs, but the Devil has no Throat, Lungs, &c. because Immaterial, therefore not to be drown'd; 'tis all one to him whether he is in the Bowels of the Earth, the Air, Fire or Water; he is equally proof against those Effects that all of 'em have upon Material Beings.

Quest. 7. Whether there be any such thing as a Chameleon, and whether the Properties reported thereof are true, that it changes into Colours, and lives upon Air?

Ans. That there is such a thing, we learn both in ancient and modern Histories of Animals. The famous *Bochar* has a very learned Dissertation concerning its Nature and Properties and a late Traveller gives us their Figure, and many pretty Experiments concerning them, they being of the Lizard kind, and generally found about the Walls, and among the Ruines of old Houses: The same Author confirms the changeableness of their Colours. — But as for their living upon the Air, tho' 'tis a pretty fancy, and does well enough in Poetry, yet in reality it does so as much as the Man's Horse did, who just as he had brought him to't, died. In short, they have been dissected, and Flies found in their Bodies, as well as proper Organs for digestion, &c. which is an evident argument they live not upon nothing, since neither can we suppose those Flies which are found there would creep into their Bellies of their own accord, nor are we to believe that Nature made any thing, any of those Organs before mentioned in vain.

Quest. 8. Is the Story of the Tarantula, &c. real, or only a Fable?

Ans. We having so many Instances both of that Creature, and the Effects its Biting produces, and ev'n a form'd History of the Animal and of the Disease

printed at *Loyden*, in 12^o no longer since than 1662. we have all the reason in the World to believe it true. and none that we can conceive for which we should question it. The Account that Author gives of this strange venomous Spider, and its effects, take as follows: The Disease occasion'd by its biting, he tells us, lurks in the Blood generally two Years before it arrives to the height, only producing Fevers, &c. after this some Symptoms there are common to all who are bitten, as that they delight in Musick, and are strongly inclined to Gesticulation, or a kind of Dancing; others are proper and peculiar to some only, as weeping, laughing, fancying themselves Kings, &c. which humour, whatever 'tis they first light upon, remains till their cure. Others of 'em are strangely deligbed and afflicted with different colours, Red, Blew, Green, or as it happens. This for the Disease: as for the Cure, 'tis either common to all, as Musick and Dancing, or else more peculiar and proper, namely different Tunes to different Persons, according to the different Symptoms of the Disease, wherein it seems lies the great Art of curing 'em, since what eases one, torments another.

He proceeds to the Cause and Manner both of Disease and Cure. The first he thus attempts to explain. The Salivous Poyson of the Spider seizes principally on the Nerves and Muscles, and in them the Spirits, and by its periodical Heat stirs up and increases the Heat of the Heart, or corrupts the Bile in the Vessels, and when the Poyson once affects the Spirits, it thereby causes an unnatural Motion at the beginning of the Nerves, which by villication of the Muscles, inclines the Person to Gesticulation, or a sort of Dancing.

As for the manner of the Cure: — The Air moved by the musical Motion of the String or Instrument, moves the next, and so onwards (as we see in the circular increasing Motion of the Water when a Stone is cast into it) till the like be produced in the Spirits of the Body, to which the Air is impell'd. Now the Commotion of the Passions depends on the Spirits, and the viscus Humour of the Tarantule is a very capable subject of sound. Hence the next Air being mov'd by a musical Air suitable to the Patient, the lurking Poyson and Spirits of a Man are put into a Commotion, by which agitation the Nerves being vitiated, the Spirits vehemently stir'd, and Muscles moved, the Dancing, or something like it, must of necessity ensue, by which the Cure is perform'd; for by vehement Motion the Blood is heated, the Pores are opened, and the Poyson rarify'd, which can't be done by common Sudorificks, because the Medicines can't reach, or at least can't stir those little Particles where the Poyson lies, as Dancing does. — Thus much we have thought fit to transcribe from this judicious Author on so curious a Subject. Such as would be further satisfied concerning the strange Efficacy of Musick, let 'em consult the Learned *Vossius de Poematum Cantu*.

☞ The three weighty Questions concerning Love and Marriage, sent us by a young Lady, shall (they requiring a speedy Answer) be inserted in our next Mercury.

* * The several Questions sent us concerning Marrying without Parents consent, the Death-watch, &c. will be Answer'd at the End of our Second Volume, and so will the Questions sent us by other Persons.

Advertisements.

THE Art of Japanning and Vernishing, &c. with the best way of making all sorts of Varnish and Lackers, the Method of Gilding, Burnishing and Lacking either on Wood or Metals. Also the Curious way of Painting on Glass, &c. with several other Arts, and variety of Patterns for Japanning, Engraven on large Copper Plates.

Printed for, and sold by the Author, at the Golden-Ball in St. James's-Market, at Mr. Guy's at the Oxford-Arms in Lombard-Street, at Mr. Chiffwell's at the Rose and Crown in St. Paul's-Church-yard, at Mr. Dring's at Chancery-Lanc-End, Fleet-Street: Also at Mr. Newman's at the Kings-Arms, and at Mr. Duncou's at the Raven, both in the Poultrey.

The Athenian Mercury:

Tuesday, July 14. 1691.

The Questions sent us from Three Ingenious and Eminent Ladies (mention'd in our last Mercury) are the Three following.

Quest. 1. **W**hether it be lawful for a Young Lady to pray for a Husband, and if lawful, in what Form?

Ans^r. He must renounce Humanity, and confess himself a sort of an Aggressor upon the Priviledges of Nature, that would not make it as Immortal as possible, which is only honourably effected by Marriage, whereby we survive in our Children. Misery without a Friend to bear a part is very afflictive, and Happiness without Communication is tedious, and (as Seneca has observed) sometimes inclines us to make a voluntary choice of Misery for Novelty. We should be vagrant sort of Animals without Marriage, as if Nature were ashamed of our Converse; We should contribute to the Destruction of States, condemn the Wisdom of the first Infractor, and censure the Edicts of such Common-wealths, who upon very good grounds have discountenanc'd and punish'd *Celibacy*. Nay, supposing all the Miseries that Marriage-haters suggest should fall upon us, 'tis our own Fault, if with Socrates we don't learn more by a scolding Wife than by all the Precepts of Philosophers. — Now if it be lawful to Marry, 'tis lawful for Ladies to pray for good Husbands, if they find their Inclination, Concerns in the World, or other Motives (which they are to be Judges of (consistent with the Ends of such Society. As to the Form of Prayer required, they may if they please, use the following, if they are not better furnished already.

From a profane Libertine, from one affectedly pious, from a profuse Almoner, from an uncharitable Wretch, from a wavering Religioſa, and an injudicious Zealot— Deliver me!

From one of a starr'd Gravity, or of ridiculous Levity; from an ambitious Statesman, from a restless Projector, from one that loves any thing besides me, but what is very just and honourable — Deliver me!

From an extacy'd Poet, from a modern Wit, from a base Coward and a rash Fool, from a Pad and a Pauper — Deliver me!

From a Venus Darling, from a Bacchus Profelyte, from a Travelling Half, from a Domestick Animal; from all lascivious Plagues not yet recounted — Deliver me! — But

Give me one whose Love has more of Judgment than Passion, who is Master of himself, or at least an indefatigable Scholar in such a Study who has an equal Flame, a parallel Inclination, a Temper and Soul so like mine, that as two Tallies we may appear more perfect by Union.

Give me one of us genteel an Education as a little Expence of time will permit, with an indifferent Fortune, rather independent of the servile Fate of Palaces, and yet one whose Retirement is not so much from the Publick as into himself: one (if possible) above Flattery and Affronts, and yet as careful in preventing the Injury as able to repair it: One, the Beauty of whose Mind exceeds that of his Face, yet not so form'd so as to be distinguishable from others even unto a ridicule.

Give me one that has learnt to live much in a little time, one that is no great Familiar in Converse with the World, nor no little one with himself: One (if two such Happinesses may be granted at one time to our Sex) who with these uncommon Endowments of Mind may (naturally) have a sweet, mild, easy Disposition, or at least one who by his Practice and frequent Habie has made himself so before he is made mine; but as the Master-perfection and chiefest Draught, Let him be truly Virtuous and Pious; that is to say, Let me be truly Happy in my choice.

Quest. 2. A Lady desires to know when she shall have a Husband?

Ans^r. We read of a waggish Boy, that went to the

Deiphick Oracle, with a live Sparrow in his hand, and propos'd this Question, Whether the Sparrow was dead or alive? desiring, that if the Oracle had answered dead, to have shewn it alive, or if the Oracle had answered alive, to have crush'd it in his hand, and produc'd it dead, but the Oracle answered, *In te situm*, &c. 'Tis in thy Power to produce it either alive or dead. I am sensible the Lady needs not to be instructed in the Application, which if she designs in the Affirmative, I would not have her to neglect her Form of Prayer.

Quest. 3. Whether is it better to live single or to marry?

Ans^r. This Question is much the same with the former part of the first Question, however we shall add — Marriage is all in the Extreams, nothing moderate in't; 'tis either accompanied with Hatred and Bitterness, or full of Sweetness and Affection, 'tis either a Paradise or a Hell, but it 'tis never the latter from its own nature, but from the fault of the Persons who know not how to use it as they ought: Nay we might add, That though generally People are by the Prejudices of Education or otherwise, unfit to make a proper Choice for such an Exceeding Society, yet they are generally so happy in't, that they would not leave it though they might be put to their choice; we shall give you a pertinent Instance of a whole City at once. The Emperour Conrade the Third besieged Guedelphus Duke of Bavaria in the City of Wensburg in Germany; the Women perceiving that the Town could not possibly hold out long, petition'd the Emperour that they might depart only with so much as each of them could carry on their backs; which the Emperour consented to, expecting they would have laden themselves with Silver and Gold, &c. But they came all forth with every one her Husband upon her back; whereat the Emperour was so moved that he wept, received the Duke into his Favour, gave all the Men their lives, and extoll'd the Women with deserved Praises. (Camer Oper Subcisio. 1 Cent. c. 51. p. 228. I think there needs not a greater Instance of something generally taking in Marriage, beyond any other Enjoyment in the World: But I leave the Ladies to judge, since their own Sex were Parties concern'd herein.

Quest. 4. Within these few days a Swarm of Bees lit upon the Crown and Scepter in Cheapside, no Body knows from whence they came: Pray what Construction do you make of it, and whether it may portend something to come?

Ans^r. I should be very loath to incur the Title of Superstitious, having already condemn'd it, or I could tell you that Bees were always esteem'd by the Ancients to be Hieroglyphicks of Wealth; and accordingly, for that Reason, throughout the World at this time, retain the Epithete of labourious. I might also add, that London, the fam'd Metropolis of England, has her self assum'd the Characteristical Hieroglyphick of Wealth. *Viz.* A Bee-hive as to be seen amongst the Ruines that are engrav'd round about the Pedestal of the Monument. I am also inform'd, not long since, there was another Swarm of Bees that lighted upon a Sign-post in Cheapside, within three doors of this: As also, that upon Whitjuntide last, an Eagle (the King of Birds) lighted upon the Dragon of St. Mary le Bow in Cheapside, and rested her self for half a day before she left it; all which considered, if there be ever a y happy Omen, these mentioned seem to be very fair ones, to wit, Portending very auspicious Times as to Wealth and Power in England, particulariz'd by it's Metropolitan City, which will not have the least share in it. And 'tis to be hoped, that this Summers Action will go a great way towards it, his Present Majesty King William, being himself an Agent, and exposing his own Person in Foreign and strange Countries for the Accomplishment of it, perhaps not unfitly represented by the Royal Strange Bird, but we leave the event of these things, and their Interpretation to the Criticks of the Age, who perhaps may make more pertinent Comments upon 'em.

Quest. 5. From what Instinct of Nature do the sensible and humble

bumble Pflants, now to be seen at Stepney, emit their Operations upon only a bare touch of 'em?

Ans. There are severals sort of *Sensitive Plants* and *Herbs*, which occur in Reading, or Travelling; the *Mary-Gold* and *Tulip* open and shut as the Sun arises and sets. The *Latus* in *Euphrates* (according to *Pliny*) hides it self under the Water when the Sun sets, and discovers it self again when the Sun arises, the Flowers of the *Arbor vitilis*, in the *East-Indies*, have the Nature of the *Mary-Gold*. In the Island of *Cimbaban* in *Borneo* in *Oriental Asia*, (according to *Pigafetta*) the Leaves of a certain Tree, after they are fallen sometime on the Earth do *vivify walk upon four shay, and short Feet*; he adds, that he kept one of them for eight Days, which when touched would move, and as he thought, liv'd only upon Air. In *Zalbolva*, a part of *Tartary*, the Inhabitants sow a Grain like *Melon-Seed*, saying that it is not quite so long, from which issues a Plant about five Spans high, like a Lamb, with Ears, Feet, Hooves, and covered with a Hairy Skin, its Flesh is sweet, and like that of *Crevishes*, it bleeds when wounded, and is much desired by the Wolves: It adheres to the Earth by the Navel, and lives only so long as there's Grass about it; the *Massalmans* wear the Skin of it on their Breasts and Heads. In the *French Kings Gardens*, in the *Fauxberg*, there are three sorts of *Sensitive Plants*, which being touch'd, flag, and return not to their place till warm'd by the Sun. *Gaspar ab horto*, and *Theophrastus*, in his Fourth Book of *Plants*, mention some that are in such manner Sensitive. *Apollidorus* mentions an Herb called *Est-chimene*, or *Chast Herb* which shuns the Hand of any that offers to touch it. The *Portugals* have an herb leaf'd like our *Tamerisk*, which touch'd never so little languishes: The Philosopher of *Malabar*, being unable to find the Cause, went mad. *Nicholas Conti* mentions a Tree in the *East Indies*, between the Cities of *Bisnigar* and *Malepar*, three Yards high, call'd *Arbor Pudica*, or the Modest Tree, which retracts its Branches when any Man or Beast approaches it. Some Philosophers upon these Instances, which are more or less Sensible, conclude, that all Plants whatever, are sensible in some Degree, though not perceptible to our Senses, and that *Vegetation and Sense are the Operations, but of one Soul*. They have the Distinction of Sexes, as appears in the *Cypress*, *Hemp*, *Palm*, &c. which bear not Fruit, unless planted near the *Male*, they seem to respire, (as 'tis reasonably suppos'd) increasing best in the open Air, and by the Root, which is their Mouth, they seem to taste, discerning the Difference in Soils, grow better or worse, according as they like their Feeding. There is the same Uniformity betwixt *Animals and Plants*, in that both die, have their Nutrition, Augmentation, and Generation: if *Animals* be Salacious in their proper Seasons, *Plants* have their times for being in Sap. In a word, they seem only to want *Local Motion*, which some have, as in *Scotland*, where according to *Anthony Pigafetta*, there is a Tree leaf'd like our *Mulberry*, the leaves whereof have two little feet, and will run away when touch'd; but if after it cannot be granted, that the Reason of this Sensation is not naturally from an internal, but some external Cause, then the Reason of such fading, moving, &c. may be from an Antipathy betwixt them and Mankind, as an *Eagles Feathers* destroy the *Doves*, and the strings made of *Sheeps Guts* break and spoil when put amongst the strings that are made of a *Wolfs Guts*; or if this Reason may be defective, we add, that possible, that these *Sensible Plants* are of a more pure and subtil *Coutexture*; and therefore more easily affected with the Motion, Heat, Cold, &c. of any thing coming near them.

Quest. 6. What's the meaning of the Word *Culprit*?

Ans. 'Tis a Term in Law, appropriated to Criminals, perhaps a Compound of *Culpa paratus*, or one made ready by his Crime for Trial or Punishment.

Quest. 7. It so happened, that a Man having a Wife several Years, but as I remember no Children by her; at last he fell in Love with his Maid, being somewhat Handsome, whom he importun'd and beset very hard to fulfil his desires, which at last he seemingly consented to, by appointing both the Time and Place, which was a dark Cellar. In the mean time the honest Maid acquaints her Mistress with the whole design, who could not but commend her Honesty, Wit, and Justice, and bid her about the prefix'd time to be out of the way, and she would supply her room in the dark; and accordingly did,

managing the Imposture with that cunning, that her Husband perceiv'd not his Mistake, but being more vigorous than ordinarily, by the strength of Fancy he got his Wife with Child of two Boys at the same time: Pray resolve me, whether the Children were Bastards or not?

Ans. The Man certainly committed Adultery with his own wife, all the Circumstances and Qualifications that make up an Adulterous Act being joyned together on his part. But because a Man cannot beget a man without a Woman, it follows that the Children were partly his, and partly his honest Wives: And therefore, so far as the Man was so concern'd in their Generation, so far only they were Bastards, wholly as to his intentionality, and partly as to his Potentiality of an Act.

Quest. 8. What is the Reason that the Frenchman is so much incens'd with the Lys?

Ans. They suppose themselves to be the most civiliz'd Nation in the World, as may be seen by their Writings; but I wonder not that 'tis an affront to them, or any body else, that has the least Sense of Honour and Reputation. This Vice destroys the ends of Society and Convexity, which are founded upon Speech, the minds Interpreter; but if there be no Assurance of this, then Humane Society is destroy'd: Wherefore, to be thought or call'd a Lys, is the worst Character and Term that can be fix'd upon a Rational Being; therefore no wonder at all that any one bears the Affront so resentingly.

Quest. 9. Whether is there any such thing as the Salamander, and will it, as vulgarly reports, live in the Fire?

Ans. Observe most of these Vulgar Reports and Traditions, and you'll find some grounds or other; which gave Occasion for them, though they generally make more credit than there really is: So here ——— there is something of Truth in the Salamander's living in the Fire, though perhaps not by half so much as is generally reported. Take the most Authentick Account we can give you there of from the Transactions of the Royal Society, Vol. 1. p. 377. Where they tell us, that one *Signior Corvino*, an Italian, brought one of those Creatures from the Indies, and made an Experiment Publicly upon it at Rome, casting it upon hot burning Coals, at which it immediately swell'd and vomitted a black Substance on the nearest Coals, which put them out; When new ones were put in their rooms, he repeated the same Experiment, and saved himself thereby from the Force of the Fire by the space of two hours: But when new coals apply'd the third time, the Poor Creatures stock was spent, his Engine would play no longer, and he ev'n fairly gave up the Ghost, and was burnt to Death.

Quest. 10. Is there any such Creature as the Basilisk, and whether is it true that it kills with its Look, where it sees first, and dies if a Man first sees it?

Ans. There's no great heed to be given to what Old Authors tell us on this particular, though here, as 'tis before said, we verily believe that Truth and Falshood are mingled together. There are Serpents, as Naturalists inform us, which generally go erect, and have something like a Crown upon their Heads. There are also to this day some Serpents of so subtil a Poyson, that they kill with their very Breaths, as we receive it from good Hands in the modern Descriptions of *Ethiopia* and other parts of *Affrick*. ——— Now supposing any such Serpents, as we see no Reason to doubt the Authority of the Relaters, it's certain that if they first discover a Man, when near enough to breathe on him, he's dead ——— if the Man first sees the Serpent, undoubtedly he'll do his best to kill him, if he can't escape him ——— and this is the furthest Probability we can reach to in this matter.

Advertisements.

THE Supplement to the first Volume of the *Athenian Gazette* is now published — Price 1. s. Sold at the Raven in the *Poultry*, where is to be had the first Volume of the *Athenian Gazette*, beginning March 17. and ending May 30 1691. (or single ones to this time.)

In this Supplement, and also in our first Volume is Answered many of the Ingenious Questions lately sent us, and those about *Perjury*, *Pump-water*, and others shall be Answer'd at the End of our second Volume.

The Athenian Mercury:

Saturday, July 18. 1691.

Quest. 1. **G**entlemen, your Form of Prayer for the Ladies Choice of Husbands is like to make but half of the Age happy, unless you continue your Goodness by affording the like assistance to the other half, I mean your own Sex in choosing Wives; which we expect at your Hands with the first Opportunity, for fear the Ladies should get the start of us?

Ans. When you find your Devotion warm with thoughts of this Nature you may change the following Character into a Prayer for—**One whose Piety and Virtue has measured the Chains of Providence, and accordingly makes a due Estimate of all Occurrences—Whose Soul is too great to be crush'd under the weight of Adverse Storms, and yet at the same time of a soft, easie, affable Temper—Who is a stranger to disguise, yet not so free and open as to give grounds for Contempt, Due to whom Nature has been liberal in good Features and Proportions of Body, but yet with a fairer Mind, Witt without Abuses, Modest without Weakness, Zealous of nothing but the decrease of her Kindness to you: Generous, yet not profuse. One whose Prudence can secure you from an Inspection into her Family-Accounts, and divert the Curse of trifling into Poverty. A good Countenance that can appear as great in the World with one hundred Pounds a Year as her Neighbours with two. One who believes her Person should be a Figure, and her Portion a Copper, which added to her advances the Summ, but alone signifies nothing; rather the Veil of her own deserts, than barely the Off-spring of Virtuous Parents—One that without the Trial of her Virtue can out of a Principle of Generosity be just to your Sex—Whose Witt and Modesty can rather be imitated than equal'd by her Neighbours.**

In short, One whose Carriage exceeds this Character, and attains to that of the Apostle, 1 Pet. chap. 3. or that of the wisest of Men, Prov. 31. from Ver. 10. to the End.

Quest. 2. **What are we to think of the little clinking Noise called a Death-watch?** To which we add one from another Hand. *I have been for some time since accompanied in my Chamber with the Noise of what the common People call a Death-watch: One Evening above the rest I sat down by a Table, from whence the Noise proceeded, and laid my Watch upon the same, I perceiv'd to my Admiration that the sound made by this invisible Automation (if such it be) was louder than that of the Artificial Machine: Its Vibrations will fall as regular, but withal quicker; I struck a Box upon the Table, whence I am confident the Noise came, and hereupon it immediately ceased striking. After some small Intermission it began again, I moved the Box a second time, and it was presently silent: Upon the third Repetition of its Motion, I opened the said Box, and although I used the most diligent and scrupulous search to ground a Conjecture of what it might be, yet it escap'd my sight. I have since heard two of them together in the same place—Now I desire to be satisfied if this Noise might proceed from any Insect? if in the Affirmative, I would gladly know from what; as likewise whether the Presege of Death grounded thereon has any other Basis than Suspicion. If in the Negative, I would gladly know from whence it is, and what is your Opinion thereon?*

Ans. We our selves could give several related Instances of this Nature, but shall offer only one which we Experimentally know to be Matter of Fact; 'tis this: There was such a Noise as this heard in a plain Wall, where there was a little hole eaten with a Worm; we us'd what Endeavours we could to get the little Disorder out of its hole, and after some time, with a little Care, and a Paper Trap,

we took it, and it was only a small sort of a Spider. We are informed that the same Noise is effected by a small Grub or Worm, but whether true or not we can't affirm, because we have no certain Instance. It's a common thing in some places to hear so many together, that by the confused mixture of their sounds, they are not to be Numbred. I doubt not but the Querrist look'd into the Box, when he ought to have look'd into the Wood of the Box. We cannot conceive (though we hear of many Instances) that they are any thing else but *Insects*; for a Spirit needs not fear or doubt at our striking upon the place; nor that they commonly are *Signs of Death*, for those Persons who dye out of such Families would have dyed, if these supposed *Monitions* had been absent: Not but that upon some particular Cases God Almighty may make use of *Spiders, Crickets, &c.* to warn us of our approaching End, as I knew a Family never without one Cricket before some one dy'd out of it; another, that an *unknown Voice* always call'd the Person that was to dye; another, that had something like a Wand struck upon the Walls; and another where some Bough always falls off a particular Tree a little before Death: but these are particular unaccountable Instances. Ordinarily such Talk is *Nonsense*, and depends more upon Fancy than any thing else; 'tis all one to a good Man whether he has a *Summons* or no, for he is always ready either with or without?

Quest. 3. **What is the cause of Blushing?**

Ans. Some have prettily call'd *Blushing the Colour of Virtue*, but perhaps not with overmuch reason; for why should a Man be ashamed of any thing but what is ill: 'Tis weakness of Judgment, a Misunderstanding of things, a confounding a false Notion of Good and Evil, want of Conversation, and the Prejudice of Education, that are the Causes, and not Vertue, which by how much the greater it is, by so much 'tis the more Bold, Brave and Daring. 'Tis only excusable in Children, as being a Sign of a flexible easie disposition, which if well managed, is the most susceptible of the deepest impressions of Vertue.

Quest. 4. **How is it naturally possible, that an Aged Man nigh an hundred years, both blind and Lame, besides many other Imperfections incident to Old Age, should on a sudden recover his former Vigour and Senses, in as high a degree of perfection, as when he was but Forty Years old?**

Ans. The usual reparations of Nature might by some new Course of Diet, or other Accident, meet in such a due and proper Crisis, as to effect a *Rejuvenescency*, or a renewing of Age, or the God of Nature might immediately concern himself in a few such Instances, for some ends best known to himself. We are satisfied by very good Authority of some such Examples, we shall only mention the following—Fuller in his Worthies has set down a Letter sent him from Alderman Atkins his Son thus.—*There is an Acquaintance of mine, and a Friend of yours, who certified me of your desire of being satisfied of the Truth of that Relation I made concerning the old Minister in the North. It fortuned that in my Journey to Scotland, I lay at Alnwick in Northumberland, and understanding from the Host of the House where I lodg'd, that this Minister liv'd within three miles of that place, I took my Horse after Dinner, and rode thither to hear him preach for my own satisfaction; I found him in the Desk, where he read unto us some part of the Common Prayer, some of the Psalms, and two Chapters without Spectacles. The Bible out of which he read the Chapters was a very small Print'd Bible; he went onward into the Pulpit, where he pray'd and preach'd unto us about an hour and an half, his Text was, Seek ye first the Kingdom of God, and all other things shall be added to you. In my poor Judgment he made an excellent Sermon, and went clearly through without the help of any Notes. After Sermon I went with him to his House, where I propos'd these Questions to him: Whether the Book printed concerning the change of his Hair was a Truth? Whether or no he had*

a new set of Teeth come? Whether or no his Eye-sight never fail'd him? and whether in any measure he found his strength renewed to him? He answered me distinctly to all this, and told me, he understood the News Book reported his Hair to become a dark brown again, but falsely, as he took off his Cap, and shew'd me his Hair, like a Childs, but rather flaxin, than either brown or gray; for his Teeth, he had three come within these two Years, nor yet to their perfection; whilst he bred them he was very ill, forty Years he could not read the biggest print without Spectacles; and now he blesseth God there is no Print, nor Writing so small, but he could read without them. For his strength, he thinks it as great as twenty Years since. Not long since, he walk'd to Alawick to Dinner, and back again six North Country Miles. He is now one hundred and ten Years of Age, and ever since last May a hearty Body, very chearful, yet stoops much — He had five Children after he was eighty Years Old, four of them lusty Lasses, now living with him, the other dyed lately, his Wife is scarce fifty Years of Age, he writes himself Michael Vivan: He is a Scottish Man, born near Aberdeen, I forget the Towns Name where he is now Pastor, he hath been there fifty years.

Windfor, Sept.
28. 1657.

Your assured Loving Friend,

Thomas Atkins.

Quest. 5. Sometimes since I entreated the Solution of the following Queries, I do still earnestly desire your thoughts of it, viz. Whether the Soul of Man be by Traduction, or immediate Infusion; if the former, what tolerable conceptions may we have of the way and manner of a Body's begetting a Spirit; if the latter, how comes it to be defiled with Original Sin?

Ans. Our Delay in this and many other ingenious Questions, is not because we pass any over that are worth the Answering, but from the Multitudes which are forced upon us, notwithstanding our frequent Advertisements to the contrary, all which shall have their Answer in Order, and be dispatch'd as fast as possible; and in the Preface to our Second Volume we shall print several Standing Rules for all our Querists, which if punctually observed by 'em, they'll not only have their Expectations fully answered from time to time, but our Athenian Project will be thereby rendered more serviceable to the Publick. We have formerly said something of Traduction, vide Vol. 1. N. 12. Q. 3. But to this Question we now answer, That the Intellectual Soul of Man is not by Traduction, but the Sensitive only, which is common to other living Creatures, either by Seminal Traduction, or the Generative Power, which lies hid in the Putrefaction of Elementary Bodies, as we find some Creatures produced of Mud Filth, &c. or according to that in Gen. 1. *Producant Aqva reptile Animæ viventis*; but the intellectual Soul is an Immaterial Substance, and 'tis impossible for an Active Power, which is in Matter to extend its Action to the Production of an Immaterial Effect, because the Intellectual Principle in Man is a Principle transcending Matter, and therefore it must have its Existens and Creation from some Immaterial Being, viz. God. — Nor can I see a necessity for the Souls being defil'd with Original Sin, (considered in the Abstract) but all the Pollution it receives is by means of the Body, for it is not of the Nature of Angels, who act by the Power of their Will, for the Soul Acts by the Senses, by which it is defil'd, as a Man is said to have contracted a Womans Debts when he makes her his Wife and Companion.

Quest. 6. Why doth the Rain fall in distinct drops — Why is there no Rain in Egypt, and why doth the River Nilus supply that defect by its overflowing?

Ans. For the First Part of the Question, viz. why doth the Rain fall in distinct drops, see Vol. 1. N. 2. Q. 3. in the Question of Spouts. To the Second, Why there is no Rain in Egypt, &c. we answer, That the excessive Heat of India and Ethiopia draws thither those Clouds that would otherwise discharge themselves from Saaken-Ashiko to Babelmandel, which as we are informed, are the Limits of Non-Raining; but yet falling above Egypt towards the Source of Nilus for a continuance of six

Months together, (See Vol. 2. Number 11. about the Trade Winds) must necessarily cause such an overflowing, and fertilizing of the Country of Egypt, Masowda, Moka, &c. which perhaps may be helped on by the fermentations of the Nitrous Soyl, in which those Countries abound.

Quest. 7. Why is Yawning catching?

Ans. Perhaps upon Examination it will be found to be the most Natural Act of the Passions, if they are at all concerned in it, for I can Yawn when I please, but cannot laugh, cry, &c. when I please, although very near the same contraction of the Muscles happens to Laughing and Yawning; Mankind is Sympathetick, one Body's laughing may provoke anothers, although the second perhaps knows not the reason why the first laughs; therefore 'tis no wonder why a lesser Action is Sympathetick, when a greater of the same Nature is, the reason of which only lies in the parity of Nature.

Quest. 8. Why dying Persons fold the Sheets, or other Linnen?

Ans. 'Tis in intermitting Fits, Deliriums, Feavors, Alienations of Mind, by which Objects are misrepresented, at which time Nature finding it self near its Exit, clings and grasps at any stay, though it be but the feeble fumbling of the next thing to it.

Quest. 9. What is the best way to prevent the Ruine and Debauchery of Truth?

Ans. To inculcate into them an early Impress of Virtue, the benefit of good Companions, and by keeping a strict guard over their Actions, till they are habituated to Vertue, and then it will be as hard a task to make them ill, as it is for an habituated ill Man to be made good.

Quest. 10. What is that which makes the Mouth to water at the sight of a Lemmon, green Gooseberries, &c.

Ans. The Eye having represented these to the Fancy, which assist'd with the Memory, recollects former Ideas of the Effects such a sharpness had heretofore upon the Taste, which immediately puts that Sence into motion, and irritates the Saliva or Spittle as in the Question is mentioned.

One of our Querists hints at an odd Dream he lately had, if he sends us the full Account of it, he shall have our Thoughts upon it.

The several Questions sent us this Week concerning Mice, Pump-water, Secret Murder, the Queen of Sheba, as also that concerning Duelling, &c. shall be Answered at the end of our second Volume, and we hope to the Challengers satisfaction.

Advertisements.

THE First Volume of the Athenian Mercury, resolving all the most Nice and Curious Questions proposed by the Ingenious, of either Sex, from Tuesday, March 17. till Saturday, May 30. 1691. Price 2s. 6d. This First Volume is neatly done up in Marble Paper, with a general Title, Preface and Index to the whole. Printed for John Dunton at the Raven in the Poultry. Where all Gentlemen may have the Supplement to it (containing the Transactions and Experiments of the Foreign Virtuoso's, &c.) and also their Setts completed, or any of the single Mercury's that are publisht every Tuesday and Saturday.

Pray forbear sending any more Questions, till we give further Orders for it; and when you have notice to send again, direct your Letters either to Mr. Smith's Coffee-house in Stocks-market, or else to the Rotterdam Coffee-house in Finch-lane, at which last place you may constantly meet with the French and Dutch News, either in the Original or Translated.

The Athenian Mercury:

Tuesday, July 21. 1691.

Quest. 1. **W**hat's the King of France doing at this present?

Answer. We have already given our Judgment against Astrology, and all the Folly of *Horary Questions*, &c. and are as willing to acknowledge as our *Enemies* to assert, that we are no *Conjurers* — But if the *Querist* will be content with a *Guest*, he is very welcome to't, and accordingly we answer, That in probability he's *Praying*, for the same Reason, and with the same Devotion that *Seamen* are when they have six foot water in Hold.

Quest. 2. Why you pretend to such strange things, and yet in effect tell the World nothing but what we all know already?

Answer. There's another of 'em, but we must take the Liberty to say, that we doubt the Gentleman who proposed it is hardly a fair *Representative* for all the World, since he has chosen himself a *Parliament Man* for the Universe, as *Trincalo*, by his own Vote declar'd himself *Viceroy* over the *Enchanted Islands*. To be graver, its true in some sence, *Nil dictum quod non dictum prius*, The World is Learned, and we wish it more so. The finest things that can now be said, are little else than *Old Sense* with a *New Turn*; and if ye deny this, all the Orators in it must stand still, and neither *Divines* or *Lawyers* get any more than our *Athenian Mercury*. Yet still, what one Man knows, another does not, and diffusing knowledge is a sort of improving it, perhaps the best way; and besides, we are pretty confident, there are very many *Questions* here, some of moment, which were never before publicly decided, especially in *Morality*, which is by far the most useful part of *Knowledge*; and 'twould be no shame for us, should we own our chief aim in this design, were to convey under a pleasant dress, *Notions of Vertue* and *Honour* into the *Commonalty*, and rather to make 'em better than wiser, tho' indeed in one we do both; and cannot doubt in the mean while but the *Curious* and *Ingenious Spirits* will seldom take up our Paper, but they'll find something or other in't that may both divert and please 'em. For the less candid *Judges*, they have done all they can against it already, but avail nothing — The Paper still lives, and is still like to do so, in spite of all their *Ill-nature*, and find that reception which we will say the the design thereof deserves.

Quest. 3. Why Men dream of things they never thought of?

Answer. We deny they ever do; nay, 'tis impossible they ever should, unless in a *Divine Dream*, and that of such a Nature, that both the *Thing* and the *Notion* thereof should be revealed together, (but of such *Dreams* see afterwards.) We must here explain our meaning, the *Fancy* we own, has power to join things together, when they are before in the *Mind*, or to coin *Monsters* and *Impossibilities* out of real things, sleeping as well as waking: For Example, I have the *Notion* of my self, a *Horse*, a *Road*, *Thieves*, *Water*, *Fire*, a *House*, *Night*, or what else you'll name, treasured up in my *Memory*. These my *Fancy* in a *Dream* may chance to shuffle together, and make me think, I'm a *Horseback*, and upon the *Road*, that I there meet with *Thieves*, that I take the *Water* to avoid them, and lodge in an *House*, which in the *Night-time* happens to be a fire. These things we have all thought on before, taken distinctly or asunder, but never just in that very order. So in *Fictitious Beings*, *Beings* of Reason, as some *Metaphysicians*, or more properly of *Fancy*, as others, when we make impossible *Conjunctions* of *Things*. I have seen a *Man*, I have seen a *Dog*; out of these two real things *Fancy* forms one *Fictitious Being*, either sleeping or waking, and makes a *monstrous Creature*, partly *canine*, and partly *humane*, which a *Painter* can describe on Paper, a *Well*, &c. tho' it first must have a being in his own *Fancy*. All this we own the *Fancy* has power to perform, but never to start any *Notion* absolutely new, and independent on the *Frame* of *Things* before treasured in the *Memory*:

And for this we appeal to any Man's Experience, and when the *Querist* (or any other) can instance in any thing he ever dream'd of that he never thought of before, in that sence wherein we have here explained it, we'll then tell him why he does so.

Quest. 4. What is the most delightful thing to a Man in this World?

Answer. Much as he is, — If intemperate and luxurious he delights most in what he ought most to be ashamed of. *Virtuous Men* will take the greatest delight in fair and virtuous Actions, the noblest whereof we esteem to be our obliging a *Friend*, or forgiving an *Enemy*. But were we asked what 'tis we esteem most delightful to the most of Men, we should make no scruple to affirm, 'tis getting Money; since for this only they'll lose their *Pleasure*, part with their *Virtue*, and sell their *Honour*.

Quest. 5. What's the Cause that a Burning-glass contract-ing the Sun-beams into so narrow a compass, as to fire Cloth, Rope, Tobacco, &c. doth notwithstanding remain perfectly cold?

Answer. First, Because the *Glass* is not the Object upon which the contracted Sun-beams are terminated, but something beyond it. — Secondly, Because *Nature* never acts in vain, as to make use of *Ducts* and *Conveyances*, where the end might be attained without 'em; as, when one looks through a *Telescope*, the visual Rays of the Eye (which else wou'd dilate and scatter in every side as Lines do from a Center) are contracted, and therefore represent the Object stronger; yet no one asks why the *Instrument* (which is the *Medium* of *Conveyance*) does not imbibe the *Visuality*, and officiate the *Operations* of the Eye by it self, this would invert second Causes, and make all *Medium* or all *End*; — Besides, Experience shows that *Glass* receives the *Impression* of the *Sun's* heat as all other Bodies do, differenced only in this, that Bodies are more or less susceptible of heat, as they have more or less of *Continuity*, or as distinguish'd by *Magnitude*: Which two qualities (every one knows) make 'em resist the *Sun's* heat longer than those Bodies which are porous or small.

Quest. 6. What becomes of Smoke?

Answer. It ascends into the Air, and if in great Quantity, forms a sort of a *Cloud*, as we may see if we'll but take the pains to go half a Mile out of *London*; if in smaller, is dissipated by the *Winds*, or lost in the vast Tracts of Air, as a little *Water*, when spilt on great heaps of *Dust*: For that 'tis annihilated, none can be so foolish to conceive.

Quest. 7. Why do you trouble your selves and the World with answering so many silly Questions?

Answer. Because the World will trouble us, and never let us or Mr. *Smith* the *Coffee-man* alone, unless we'll give 'em an Answer, which sometimes we are forc'd to do, as to *Beggars*, merely to get rid of them. Besides, what's silly to one is not so to another; at least 'tis very likely that every one who sends any Question thinks both himself and his Question as wise as he that sent this.

Quest. 8. Why Sound's ascend?

Answer. For the same Reason that a Ball does, by *Repercussion*, or a sort of *Reflection*. The Air being moved by the *Sound*, (or rather a *Sound* being made by the Motion of the Air) moves still forward till the first force be spent, or it meets with something that hinders it: Now the first thing it strikes against in its circular, or *quaqueversal* Motion, is the Earth, whence it rebounds, and must ascend into the Air, as was first asserted.

Quest. 4. Whether the Letters and Story of the Turkish Spy be a Fiction or Reality? if true, whether pass'd, and how long since?

Answer. If all a Fiction, as we are most inclinable to believe, 'tis yet so handsomly manag'd, that one may rather suspect than prove it so. Whoever writ it, 'tis plain

plain he was exquisitely acquainted with the Oriental Customs and Languages; he appears a Person of clean *Sense*, *Wit*, and very good *Humour*, and has a valuable *Collection of History* by him. The Objection by some brought against it, that many Passages therein, contradict the *publick Accounts* of the Transactions which the World has seen, has but small force, for though both may in some Instances be false, a secret historian seems not generally speaking to have that *Temptation to Lying*, which those have who write a *Publick Chronicle*. But supposing it true, it would necessarily follow that it must be pass'd, because it is a History of such *Persons* and *Actions* as are sometime since gone off the Stage; unless any would fancy there's a sort of *Mystery* in it, for which we can yet see no *Reason*.

Quest. 10. *How to know when God reveals himself in a Dream, and when we only dream, he reveals himself?*

Ans. There may be more *Poyson* in this Question than at first sight appears; and we are apt to believe 'tis grounded on a Notion of Mr. *Hobbs*, ——— 'That when the Scripture relates the extraordinary Dreams, Visions and Revelations of Holy Men, the true meaning is, that they only dreamt they saw such *Visions*, or heard such *Revelations*. But as 'tis plain enough that this strikes directly at the *Destruction* of all *Reveal'd Religion*; so no Christian Ear can endure it. However, lest the *Objector* should think it unanswerable, we shall say somewhat concerning it.

——— If he means, how we shall know at present when a Dream is from God? We answer, There is no such thing now to be expected. The Canon of the Holy Scripture is completed, and we have the Light of *Revelation* and assisted *Reason* to direct us, nor seems there any need of more. We confess we dare not absolutely pronounce, that there are never any such things as *divine Notices* and *Warnings* given to some good *Men*, even in this Age, by *Supernatural Intelligences*; and should be our selves a little concern'd, if in any thing of moment we should have such a *Dream* as would oblige us to desist from any Action or otherwise, not only *firmly impress'd* but *repeated several times* exactly in the same manner. ——— But this we are pretty sure of, that no such thing as this is either to be commonly *expected*, or much *depended on*, nor ever ought to hinder an honest Man from discharging what he knows to be his *indispensible Duty*. As for Example ———

Were I resolv'd to assist or succour a Friend who needed my *Aid*; or to serve my Prince or my Country in any difficult *Emergency*. ——— Here we say, or on such Occasions, not a thousand *Dreams* or *Deaths* either, ought now to hinder me from the Prosecution of what I designed. If by the Question is intended, How we shall know those *Dreams* related in the Scriptures were from God, and not meer casually *Dreams* arising from common *Natural Causes*? We answer, By the highest Authority that can be, that of God himself, who sent them, and tells us he has done so in Holy Scriptures; which we have formerly proved to be *Gods Word*, and as such *Infallible*. Thus in the Cause of *Joseph*, we are told in the first Chapter of *St. Matthew's Gospel*, *That the Angel of the Lord appeared to him in a Dream*. And who dares but a *Blasphemer* change that Expression into ——— *he dreamt that the Angel of the Lord appeared to him*. If it be further ask'd, How those Persons should know one of these *Dreams* from the other? We answer, That does not at all concern us, who have such of them as were really sent from God, when he himself thought fit, transmitted to us in his own *Oracles*. ——— But that choice concern'd did know the difference, we can't doubt, since otherwise any such *Warnings* would have been in vain. Nor is it at all impossible for God to reveal his Will to his Creature, *sleeping* as well as *waking*; nor that the manner of such *Revelation* should carry its own Evidence with it, that it comes from God. For as we easily discern a humane *Voice* from another, why may we not that of God from *Men*? Nor can any think that 'tis not possible for him to make such Manifestations of himself, either by a more eminent and distinct degree of *Glory*, or otherwise, as may have incommunicable Characters of *Divinity* insinuat upon them.

Quest. 11. *Utrum Androgyna sit capax — ultimi finis scientis?*

Ans. Videtur super hac re narrationem *Androgyns* curialem satis curiosam per D. Tho. Allen Latine editam in Acta Soc. Reg. Vol. 2. p. 624. ——— Ubi sic ——— Ad

tertium supra decimum annum pro femella habitus est tum vero in subigendo pane cum operam strenue navabat, Priapus erumpit. ——— Ad utrumque sexum comparatum se afferuit, motuque venereos sentire tum ad matres tum ad Feminas, &c.

Quest. 12. *Whether the Gentlemen of the Athenian Gazette will engage to maintain whatever they assert?*

Ans. Yes, if what they assert is Truth and Reason; if otherwise, they shall be glad of better Information; and when it appears, will very willingly retract their Errors.

Quest. 13. *How long do you intend to continue your Athenian Project, since some one or other may always be putting in some Nice and curious Questions?*

Ans. As long as such Questions shall be put in, and perhaps a little longer, we having some *Three thousand* upon the File already, expecting their several Answers.

Quest. 14. *It having been experienced by several Persons that upon Pronouncing the word One after the First time the Hiccough comes, it never returns. ——— Query the Reason thereof.*

Ans. Unless the *Querist* had sent an Experiment to bring the *Hiccough*, as well as to drive it away, we know not what to say of what he advances. ——— But as soon as we have an Opportunity to try the *Matter of Fact*, we'll endeavour to find out the *Reason* thereof.

Quest. 15. *Whether Vertue does not consist in Intention?*

Ans. We don't very well take the Gentleman's meaning. If by *Intention* he would have us understand the *End* which a Man proposes to himself in any *Action*, 'tis granted by all good *Casuits*, That it can make an *Action* bad, but not good, since 'tis a common Axiom, *Borum ex qualibet causa, malum ex desectu*: All Circumstances must concur to make an *Action* properly *virtuous* or *good*, one only suffices to make it *evil*. However, an *Action* with a good *Intention*, and *bad means* or *Circumstances*, has less of evil than where both are *bad*, and a less Degree of *Vice* is a *comparative Vertue*. If he means by *Intention*, *Application*, or a sort of *Attention* of the *Mind*, fixing it self upon *Objects* as proposed to be *refus'd* or *chosen*, and comparing 'em with themselves and one another, wherein some ingenious *Men* have placed the *Root of Liberty*; we reply of *this* as well as *that*, That if it be not *Virtue*, we at least can't see how *Virtue* can any way consist without it.

* * We have this Week receiv'd the following Question; viz. *I have long indulg'd my self in a resistless Habit, which I now find contradictory to my reason and wou'd leave it. I'll not be particular, because the Answer may be of use to every body, who are not without the Allurements of some darling Sin: Query, What an Habit is, whether so be overcome, and what are the Methods in order to it? This Question, which as the Querist well observes, may be of Use to every body, shall be answered next Tuesday.*

Advertisement.

THE Supplement to the First Volume of the *Athenian Gazette*, containing the Transactions and Experiments of the *Foreign Virtuoso's*; as also their ingenious Conferences upon many *Nice and Curious Questions*. To which is added an Account of the Design and Scope of most of the considerable Books Printed in all Languages, and of the Quality of the Author, if known: The whole being a Translation of what is most rare and valuable in the *Paris Journal des Savans*, the *Acta Eruditorum Lipsie*, the *Universal Historical Bibliothek*; and in the New Book, Entituled, *Entretiens Stricteis & Galantes*, &c. Published for the Improving of *Natural, Moral and Divine Knowledge*. Printed for *John Danton*, at the *Raven* in the *Poultry*; where is to be had the First Volume of the *Athenian Gazette*, Resolving all the most *Nice and Curious Questions* in *Divinity, Physick, Law, Philosophy, History, Trade, Mathematicks*, &c. Proposed by the ingenious of either Sex, from *Tuesday, March 17th. to Saturday, May the 30th. 1691.* (or single ones to this time.)

In this Supplement, and also in our *First Volume* is Answer'd many of the *Ingenious Questions* lately sent us; and as for the rest, they shall be Answer'd at the End of our *Second Volume*.

The Athenian Mercury:

Saturday, July 25. 1691.

Quest. 1. **I**N your Answer to that Question, Numb. 15. Vol. 1st. Whether a Friendship contracted between single Persons, may continue with the same Zeal and Innocency if either marry, hinting, that if it do so, viz. the same Zeal, it is unjust: I demand then, that considering Friendship is the Marriage of Souls, which is a much stronger tie than that of Bodies, whether Persons so united ought not to continue single rather than break so Sacred a League, and make the distressed party so unhappy as such a Divorce will certainly do?

Ans. We think they ought, if they have no prior Obligation to the contrary, tho' there are very few whose Interest in this case will not prove too hard for their Generosity; and tho' still even here, a high stroke of the latter, which obliges one Friend to die for another, may perhaps oblige him to do more, that is, part with a Friend rather than hinder his happiness. But to be ingenuous, the Union of Souls is a pretty thing to talk of, tho' so very fine, that 'tis near a-kin to the Musick of the Spheres, too exquisite for our dull Senses. However, we have granted there may be in some few, very few Instances, such a thing, and that it does not all depend on Fancy, but has a real Being: Yet still the Union of Hands is the surest Hold-fast, as the World goes. The Body is very near a-kin to the Soul, and whatever Persons flatter themselves, will take it unkindly if it mayn't come in for a share. Why then may not both be joined, and the Friends be better acquainted with one another than any besides, since in this case the Sacred League has one Article more added, which will be sure to make it last ——— till Death them do part.

Quest. 2. Which is the best way for one who is willing to serve their Majesties, when a gentile Post is vacant to obtain it?

Ans. The honest Gentleman who sends this Question, seems very much in earnest in't: For we have two Letters on the same Subject, in the last of which he's a little angry we have so long neglected an Answer, which that he may be sure not to miss, he has directed us where to send to him (his Name and all) at his Lodgings, near the Peacock in Kings-street, nigh St. James's-Square. Well, 'tis pity to disappoint him, and therefore we'll put him on the very nearest cut to Glory, and show him a path, which if he'll but follow, will make him as great as he wishes. — Let him go find out a Gold-mine, take Limerick, rout Luxemburg, or which is all one, make him fight, or sink all the French Fleet, or take and brink 'em into our own Harbours. Let him chuse any of these Enterprizes, and if he accomplishes them happily, he's certainly a made Man. But to be graver, the way now to be prefer'd, is, ('tis hoped) to be brave and honest: To loves one Country, and King William, hate the French, and despise them and all their Luydors. To be no Bigot, nor Debauchee, neither Superstitious nor Profane, but to love Religion, and Vertue, and Honour, not to be forward or haughty, to be modest and patient, obsequious and industrious and humble. If all this fails, there is still a last reserve, which will do better; Live contented in your own low Sphere, and thank God that Their Majesties can find so many better Men to prefer before you.

Quest. 3. What Matter is the Sun made of, and whether or no is it a Flame?

Ans. Take the newest and best Account those Modern Astronomers give us, who have for many Years considered this glorious Star by the help of the Telescope: And they tell us, That 'tis a Body of Fire, unequal in its Surface, and composed of several parts of a different Nature, some fluid, others solid; that it appears, his Disk is a Sea of Fire, wherein is perceiv'd a perpetual agitation of waves of Flame: That in some parts may be seen as it were Landings, in others spots like thick Snows, neither without the Sun, but seeming to proceed from his Surface, appearing

and disappearing, increasing and decreasing, the Fire showing it self casually among those black Smeaks, which are the Spots we perceive in this great Luminary. Father Kircher thinks they are the Foams, or Froth of the Fire, which the Sun exhales and evaporates out of its Body; but Mr. AZOUT and Mr. HUGENS rather think that they are only appearances occasioned by the Undulation, or waving of the Air. One of these spots was, as Chronicles tell us, visible to the naked Eye in the time of Charlemaign: And 'tis in all probability the Reason why it has at other times appear'd not in its perfect brightness, as for a whole Year when Caesar was murdered, of which the Poet;

—Impiaque Aeternam timerunt secula Noctem,
—And guilty Nations fear'd Eternal Night;

and thus it also appear'd for four days together in the Month of August, in the Year, 1547. dusky and reddish, and not so bright as the Moon in her total Eclipse.

Quest. 4. Which is the best way to come into the Converse and Acquaintance of the Noble Athenian Society?

Ans. Noble Sir, by reading our *Mercuries*, which well gratifie your civil Request with Ease, without putting you to the trouble of first walking to Smith's Coffee-house, and thence no Body knows whither.

Quest. 5. Whether so small a Creature as a Fly has a Heart, and if it has, who hath the greatest Heart, the Fly or a Late King, because a Fly when taken, if you pluck off a Leg or a Wing will struggle and strive, and as much as is possible fight for its Life, have nothing else to lose, whereas that Prince lost neither Leg nor Arm in the Defence of his Three Kingdoms?

Ans. In Answer to this merry Question, tho' the World hasn't had the Happiness to see any Dissection of that Creature by the Virtuosi made publick, yet we may safely conclude a Fly has a Heart, for the Circulation of that Liquor, whatever 'tis, which serves it instead of Blood, for proper Blood we doubt that and other Insects can't be said to have, since none such can be found nor discovered by a Microscope, or otherwise, in dismemb'ring or killing them, unless in such as are used to feed upon Blood, which only seem to contain it like ordinary Food in their Bodies, without any peculiar receptacles for the same. But to the Question, about its Heart, and the bigness of it, we acknowledge, as the Rehear'sal, that there is more Shape and beauty in a Fly than in a Whale; but whether there's more Courage in that Insect than in the Survivor of the two Kings of Wensford, that Author saith no more dare we in so weighty a Cause, venture to determine. But here may come in one Observation relating to the Hearts of Animals, which mayn't be unacceptable. The Heart of a Lyon, as we learn from one dissected at Paris, is proportionably larger than any Animals, six Inches long, and four large towards the Basis, terminating in a sharp point: But whether or no the Fly or the Prince last mentioned may be thought to have the larger Heart, we are sure we have now a King, who as well as our famous Richard, deserves the Title of *Coeur-de-Lyon*.

Quest. 6. Does the World hang upon nothing, and how can you prove plainly that it do. so?

Ans. It does so, which will appear by proof, and that the surest, namely, our own Senses. All grant that there's no proper upper or lower side in the Earth, nay, no Zenith or Nadir in the Heavens, any more than right or left here. Hence it follows, that we are as much Antipodes to those below us, as they again are to us, and that the weight of the Earth leans or bears as much one way, as t'other. Now 'tis evident to any who will but put forth his Hands, or believe his Eyes, that there's nothing, or no solid Body above it, for the

Earth to rest upon, nor is there any more below it; which two *Points or Positions* for distinctions sake we conceive: It moves round upon its own Center, as all the rest of the Planets upon theirs, according to that sort and regular Order wherein they were first disposed by their All-wise Maker.

Quest. 7. *In what Quarter of the Year begun the World is, whether in Spring, Summer, Autumn, or Winter?*

Ans. We wonder any Ingenious Men should have troubled themselves about this Question, when its as plain as different Climates can make it, that it begun in all four Quarters together, as it still continues, it being Spring time in one place when 'tis Summer in another, Autumn in a third, and Winter in the last. Nay even in England, and at little more than a hundred Miles distance, we see the Harvest is two Months later than here about London.

Quest. 8. *Whereas some Persons esteem that Insect called a Cricket lucky and fortunate to their Families, others dead-ly and ominous: Query, Whether there is any Reason for either?*

Ans. Much alike, for if there were, the *Bakers* would certainly be all a very lucky, or else very unlucky sort of People: But they every day hear thousands of them making Melody, and yet neither fear the Pillory, nor hope to sine for Alderman; and if so many of them signifie nothing, 'tis unaccountable that one alone should do so.

Quest. 9. *Whether it is bitter to lose the Sight or Hearing?*
Ans. Seeing is the more pleasant, Hearing the more useful Sense. Without hearing, if born deaf, or so from Infancy, its not easie to conceive how any can be taught so much as the Principles of Religion, or any useful Knowledge, both which are commonly enough found to great perfection in the blind, they being generally Masters of vast Memories, as having none of those Objects which so frequently distract our Thoughts, by employing our Eyes. Not but that there have been some few who having been Deaf from their Nativity, or Infancy, have strangely, and almost unaccountably, attained to the Knowledge of many useful Truths, and understanding what is said, by observing the Motion of the Speakers Lips, nay sometimes only by feeling them speak, or laying their hands on their Mouths while they do it; whereof see a remarkable Story in the Reverend Bishop of Sarum's Letters, *Let. 4. p. 248.*

Quest. 10. *Whence proceeds the Speech and Voice, and that no two Faces are exact alike?*

Ans. These are absolutely different Questions, and as such we shall give 'em distinct Answers: For the first, Whence proceeds the Speech and Voice of Man? We answer, they proceed primarily and radically from Reason, which is the Foundation and Principle of Speech, which Speech is an essential property of Man flowing necessarily and immediately from his Reason, and as such, incommunicable to any other Creature. But instrumentally the Speech proceeds from those Organs by which its form'd and brought forth to the hearing, the principal whereof the Tongue, tho' not without the assistance of the Palate, the Lips, the Teeth, and other parts, concerning which, consult either the Anatomists or Grammarians.

For the second Question, How it comes to pass that no two Faces are exactly alike? we question the Truth of the Supposition, very Authentick Instances having been given us in History to the contrary, at least of those who have been so extremely alike, that even their own Sisters, Mothers, nay Wives, han't been able to discern one from another: But taking the Question with a grain of allowance, and granting that few Faces are thus resembling one another, the Reason whereof we conceive to be the almost infinite variety of the Parents Disposition one for another, nay, from themselves at their different times, the diversity of their Food, their Fancy, Sickness, Health, Motion, Posture, and a thousand other intervening Circumstances of the like Nature.

Quest. 11. *Why some Men are naturally more Confident than others?*

Ans. Confident is near a-kin to Courage, only one relates principally to Friends, as the other to our Enemies. Now as Courage is sometimes natural, so is confidence too, tho' both are much more frequently acquired: When Natural, it depends upon the particular

Frame or Crasis of the Body, some having more Blood or Spirits than others: But for the most part this assurance is the Effect of Converse and Education, as every days Experience informs us.

Quest. 12. *Whether Saturn be Noah, and what is meant by the Golden Ages?*

Ans. We have formerly had some occasion to discourse on the old Fables of Heathens, as corrupted from the History of Moses, or Tradition of their Fathers, which may give some Light into this Question. We further say, that the Notices they had of these Ancient Stories being so dark and confus'd, they oftentimes blend several of them in one, where they found any manner of likeness between 'em. Thus out of the Tradition or Story of the Rebellion and Defection of the Angels, the wicked Gyants before the Flood, and Nimrod and his Followers afterward who built the Tower of Babel, they have jumbled together their Story of the Gyants Wars, and their attempts to scale Heaven, &c. So here, in their Bacchus, Janus, and Saturn, we may plainly enough discern the Memory of Adam, Noah. Saturn is said to be the Father of the Gods, and that his Son Jupiter married his Sister: Adam was the Father of Men, and his Children could not chuse but thus intermarry. Saturn is said to have divided the World between his three Sons; Noah had three Sons, and according to the Names of his Sons was the Earth divided. Jupiter Hammon or Cham was the Son of Saturn, as Ham or Cham one of the Sons of Noah, very probably worshipp'd by his Posterity in Lybia, as Belus in Babylon by his. Janus yet appears more clearly to have the Footsteps of Noah in his History — Noah saw two Worlds, Janus first planted Italy, is described, Bissons, looking backward and forward into both Ages. Noah planted a Vine, Janus did so too, first in Italy, as their Stories tell us: Nay, Jain, as Sir Walter Rawleigh also tells us, signifies in the Hebrew, Wine: Noah first built Altars and Sacrificed, so says Pictor, did Janus. And lastly, why mayn't the Custom of Janus his shutting the Gates, or his Priests shutting 'em for him, in signification of Peace, relate either to Noahs shutting the Ark, or to the Covenant of Peace made with him when the Flood was over.

For the Golden Age, the Heathens here to seem to confound the time before the Flood, and Fall of Man: And for those who would see a fine Description on't, let them consult Ovid, or Mr. Burnet's most ingenious Theory of the Earth, which affords one much finer.

Quest. 13. *Is it Injustice to pay Counterfeit Money when I know it to be such?*

Ans. If it be mercy upon the Goldsmiths! nay all the Trades in London will have need on't. For those who buy such Money on purpose to put it away, there's hardly any will endeavour to excuse 'em: Nor seems that Person much less guilty, who in a small Parcel of Money will put off such as is before mention'd, to such as if it should lie upon their Hands, are ill able to bear it. But when it is unadvisedly taken, when those who have it cannot well bear the loss on't, and can put it off to those who can, nay still pass it further, we think the case is very much altered. Besides this, the frequency of such Money makes it more difficult to avoid the receiving it, and indeed, if we take things fairly, Clipp'd Money is Bad Money, since it wants of its real weight. But should we not pass that away, there would now be hardly any Trading: Nor is every Man in a Capacity to follow the Example of a late famous Lawyer, who when ever he received Ill Money, laid it in a heap together, and would never suffer it to pass any further.

Advertisement.

IN our next Tuesday's Mercury will be answer'd three weighty Questions, viz.

Quest. 1. *What an Habit is, whether to be overcome, and what are the Methods in order to it?*

Quest. 2. *What are the true Bounds of Honour as to Firsts and Seconds in Duelling? and how far may a Person of Honour refuse a Challenge?*

Quest. 3. *Whether the late Orders for suppressing of Prophaneness and Debauchery is like to be effectual? and what are the best Methods to detect the haunts and practices of those lewd women called Night-walkers.*

The Athenian Mercury.

Quest. 1. *Whether Riches and Honours are really of that Intrinsic value, as the Eager and General Thirst after them wou'd argue?*

Ans. It has been affirm'd by *no little pen*, (and now almost grown a Maxim) that *Opinion is the Rate of things*, I can willingly yield that it goes far, and farther with haters of thinking, than others. — A great Philosopher puts his *Friend into his Inventory*, and perhaps 'tis a pardonable Breach of Privilege (if any) to place Opinion amongst the goods of Fortune, and in the Classis of those that are most Variable: *Reason is the true rate of things, and Truth is always it self without Change*: When if I take my Measures in any thing according to my Opinion, to day I may change 'em again to Morrow, and both times miss the Truth, and so make a *third Choice*; which without the help of the Schools, fully shews the Etymology of an *Opinionist*, viz. one that looks only on the Face or Appearance of things, which is a very mean Character to be own'd by a Rational Being — Riches or Poverty are as they are used, and not as they are Esteem'd, unless by wise Men: *A Man cannot be unhappy under the most Depressed Circumstances, if he uses his Reason* (not his Opinion) for those ends it was sent him, and the most Exalted Fortunes are (if Reason be not Consulted) the Subject of a Wife Mans pity — *Bajazer* the first, after he had lost the City of *Sebastia*, and therein *Orthobulus* his Eldest Son, as he Marched with his great Army against *Tamerlane*, he heard a Country Shepherd merrily Diverting himself with his homely Pipe, as he sat upon the side of a Mounrain feeding his poor Flock. The King stood still a great while listning unto him, to the great Admiration of his Nobility about him, at last fetching a deep sigh, he brake forth into these words; *O! Happy Shepherd, which hadst neither Orthobulus nor Sebastia to lose* [Knowles Turkish History, p. 216.]

Quest. *I desire to know how the Veins and Arteries of an Arm or Leg Amputated, can be Reunited to continue the Circulation of the Blood?*

Ans. When the *Inquisitive Doctor Harvey* first asserted the Circulation, this was one of the Objections raised against it by them, who could not presently admit it then. — They supposed an *Inoculation of the Veins*, with the Arteries, which upon *Amputation*, never could be reunited so again, the Controversie is in *Walen*: his second Letter to *Bartholin*; but Circulation is perform'd by the Blood pulsed into the Arteries, which as they pass, they *Disseminate their Capillary Ramifications*, into the parts

for Nourishment, like so many *Meanders* to water the Earth, and drein up all that the Arteries give, more than can be employ'd in the Nourishment of the parts; and reconvey it to the Heart, and from thence to the great Arteries, to be pulsed into the Lesser Arteries again. — So that if a Hand or a Foot be Amputated, then the Arteries do not carry the Blood so far, and consequently the Veins cannot fetch back any Blood from thence; and so if the whole Arm or Leg were Amputated, the Capillary Ramifications of the Arteries and Veins go no farther: Yet the Circulation is the same in the parts Remaining, for there is no need of Re-union or *Anastomases*, which this Question supposes.

Quest. 3. *A Maid-Servant of one of my Relations, standing at the Door, a Woman came to her, and pretended to tell her her Fortune, in order whereunto, she was to Cross her Hand with a piece of Silver, which being done, she told her, that if she laid such a Sum of Money under one of the Boards of the Garret Floors over-night, she should have so much more added to it before the next Morning; but in stead thereof, she found her own Money missing, with several pieces of Linnen, and other things which she had particularly named to the Woman before she left her; which were taken out of the Trunk, where there were several other things; Quære, after what manner did she Convey them away, and whether she not naming of those things that were left, hindred her from taking them away, being mingled with the rest?*

Ans. The Question supposes the *Woman a Stranger*, therefore unacquainted with the Garret, placing of the Boards, or with a Distinction of the *unseen pieces of Linnen*, the most probable Method in effecting this Cheat, was a *Confederacy* betwixt the Stranger and some Body that knew the Linnen, and the Garret, or else the Stranger was some person in *League with the Devil*, to whom the Maid Subjected her self by her unlawful Curiosity and desire of gain, without examining by what means she was to obtain it, her wickedness in coveting to be independant of God, might very well bring the hidden Treasure, and what Linnen she had named under the power of those whose Aid she required, and had she specified that Linnen that was left, no doubt but they had gone *all the same way*.

Quest. 4. *In the Year 1686. there was shewn in Southwark Fair, a Black Negro Man, having a Child growing out betwixt his Breasts, with all the perfect parts of a Man, except the Head: Quære, what was the cause of such a Birth, and after what manner did it receive its Nourishment?*

Ans.

Ans. The Frame of this *Monster*, may not unfitly be compar'd to the *Workmanship* upon a piece of *Tapestry*, upon which two persons are employ'd, the more Diligent of the two finishes his Task first, and the more slothful, finding all the Materials spent, is constrained to leave his business imperfect; and fasten it to the other as well as he can: So the Spirits being in *too great Abundance* to attend the Formation of one single Child, undertook two, and there being not Materials enough, finish'd but one and a half, and by reason of the Continuity of the Matter, they became connected — To the latter part of the *Question* — The less draws Nourishment from the greater, by the *Anastomosis*, or interfection of his Vessels, with those of his Brother, as the Child sucks the Material Blood; but the *Umbilical Vein* there being in both but one Principle of Sanguification; for another Instance much like this, See *Vol. I. N. 29 Q. 4.* —

Quest. 5. Whether any Subscribe their Names to their Queries?

Ans. Yes, several, and 'twou'd be very well if we had *no Questions* sent us, wherein there is a real Cause of shame for the proponents Subscription: Not, but that we make a Distinction between an Inconvenience and a Scandal, and should be glad if all *Unsubscribed Questions* had no Tincture of the last.

Quest. 6. Where lies the Infallibility, now the Papal Chair is vacant?

Ans. If Infallibility were confin'd to the Chair, every person that cou'd sit in't, might, (during that time) challenge the Epithite of *Infallible*; but we can't believe any such thing in or out of the Chair: So long as we find Instances of one Pope or General Council, Anathematizing or Damning another, for being of another Opinion, — although the Chair is vacant, all the Infallibility, (or what else you please to call it) is Potentially, tho' not Personally *Existent*; and when a new Pope shall be Inaugurated, and the Conclave arise, there is no more than a Change of a Name, not a Power: As for Instance, a Gentleman dies, his Estate is yet an Estate, as certain as it was when he was living, and will be an Estate afterwards, when the Title of some one of the pretended Heirs is Ratifi'd.

Quest. 7. Two Persons, the one Rich, and the other Poor, Contracted a Real Friendship, is it any Breach thereof, if he that is Poor, Endeavours to raise his Fortunes by Marrying with his Rich Friend's near Relation, without his Knowledge?

Ans. It may be Prudence, but not Generosity to Conceal it, *Friendship ought to be abstracted from Passion and Interest, or it is not Real*; but there may some accidents Occur, (amongst which, this is one) that will either destroy it, or alter it into another sort of an Establishment: 'Tis certain such an Attempt will make the Friendship less, or greater, and

'tis possible to know whether Case will happen by *Insinuating something of this Nature at a Distance*, no Advice can possibly be resolv'd upon, since Circumstances almost change the very matter of Fact, as whether such a Marriage will Countervail the loss of such a Friendship, if it is to be lost; and if so, whether such another Friend is to be got, or whether none of all this; besides other things which render a person (ignorant of these things) incapable of giving a proper Answer: Only thus much, *Kindness and Prudence, ought to have a due Distinction*, and yet at the same time to consider, that they are both of very great Consequence.

Quest. What is the Reason that Millers are usually more Deaf than other persons.

Ans. We read (*Zuin Theat.*) that those People that live near the fall of the River Nile, are Deaf in a little time, and cannot hear one another, unless they speak loud, and with an Extream vehemency; which proceeds from a Continued and too much extension of the Membrane called the Drum. — We have an Instance in the *Philosophical Transactions*, of a Person that could hear when he rid in a Coach; but when he was in a Room, or silent place where there was no Vehement Agitation of the Air to extend the Sunk Membrane, he heard not without great Difficulty; and thus it is with a Miller, whose employ is amongst a continued Noise of Waters, &c. for the Drum of the Ear being continually stretch'd by the Agitation of the Air, when he comes out of the noise, grows remiss, therefore not so capable of hearing as before, just as an alteration is effected in the sound of another Drum, according to the straitness or looseness of it's bearing.

Quest. There is a certain person in Town so very Noisy and Troublesom, that he occasions some of the Neighbours to leave their Abodes to be quiet, if there be but half a word spoke, he'll make a Verse on't, and will also Preach on't for a Week together, Night and Day, except when he is asleep — if you can, pray direct us what to do, or we shall utterly despair of a Cure for him.

Ans. Shave his Head, Bleed him, keep him Dark, give him Opiates, and Diet him, as those of his Order, who are Coop'd up in *New Bedlam*, perhaps now *Oliviers* noise of *Glory, Glory, Glory*, is ceased, he may rave, that he doth not succeed him, for he also could Preach a week together upon one word: Therefore this person is properly his Successor, and mad that he is not taken notice of. as such, perhaps it increases his Distraction, that of so many Neighbours who hear him Night and Day, none of 'em take notice how apt a Scholar he is in *Bedlamitism*, if to this Method, Good Council is added, and yet he is the same, send but his Name and Abode, and in our next we'll assure you a Remedy, upon which you may write *probatum est*.

The Athenian Mercury.

Quest. 1. **W**hat is the Cause of the Rain-bow? — If it proceeds from a natural Ground, then it was before the Flood: And why cannot Astrologers as well assign the precise time of its appearing, as of Eclipses?

Ans. 'Tis only a Reflection of the Sun from a watery Cloud, conveniently situated for our Horizon: For we don't at all question, but that there may be thousands of Rain-bows undiscernable to us, being only properly placed in such or such a Longitude, according to the Position of the Cloud. There is one thing perhaps newly remarkable, That *The Sun is always diametrically opposite to the Rain-bow*; and the Centre of the Sun, and of the Rain-bow are in an equal height above the Horizon: So that if the Sun be a great height, you see almost a whole Circular Rain-bow; if it be Setting, you see but a little Segment of the Rain-bow's Circumference.— Astrologers know the Eclipses of the Sun and Moon, because they have their Regular Motion; but there's no Regularity in Winds, nor (consequently) in the Position of Clouds, and therefore no certain Knowledge when they will happen.— Upon the Coasts of *China*, near *Pipli, Dehli, &c.* are seen Rain-bows from the Reflexion of the Moon.— We believe with the *Querist*, that they were before the Flood, but were not made use of as a Token of the Covenant, that the World should not again be destroyed with Water; as Baptism was made use of amongst the *Fews*, in profelyting the *Gentiles* to their Religion; though it was not made a Badge of the Covenant of Grace, until our Saviour's Time. Some have observed, that the two chief Colours in the Rain-bow, to wit, Blue and Red, fitly resemble the double Destruction of the World; to wit, the first by Water, the last by Fire. As to that which some call the *Water-gall*, or the *Mock-Rain-bow*, that is only the Reflexion of the Rays of the first Bow upon a neighbouring Cloud; whence the Colours of such secondary Bow are not so lively as those of the first, but are revers'd, the Yellow being the lowest, the Green always middlemost, and the Red uppermost; for so, by the reason of *Catoptricks*, we see, that the Species reflected have a different Situation from the Body which produces them, (things on the Right Hand appearing on the Left, and contrarily;) and so *Images in the Concave of a bright Spoon*, or the Shadows of Bodies which pass along the Streets, entering by a small Hole, into a dark Chamber, are revers'd.

Quest. 2. A Friend of mine came from Horsey-down in Southwark, to Fenchurch-street, in his Sleep, at Mid night: He swore to me, that he never awak'd till he came into Fenchurch-street, where a Dray-man run against him, and

so awak'd him. He had also put on his Cloaths himself, not knowing that also. Pray, Can this be a Truth? And if so, The Reason of it.

Ans. Some Persons have been of Opinion, that this strange sort of Sleep-walking cannot be attributed to any thing but to some Spirit, good or bad; whether such as they call *Aerial Hobgoblins*, or others, which insinuating into the Body, as into a Ship whose Pilot is asleep, govern and guide it at pleasure, and, as a thing abandon'd to the first Occupant, carry it where they list, and then return it to its former place. To strengthen which Opinion, they bring the Instance of the Man mentioned by *Levinus Lemnius*, who walk'd with his Feet against the Rafters, and his Head downward, in his Sleep; the Cause of which cannot with likelihood be attributed to our Spirits, how light and *Aerial* soever they be. But this Opinion is a little too strained and foreign, since we may, without great searching, find a natural one nearer home, viz. The *Imagination* receives the Impression of Objects in a very great degree; so that they are constrain'd to move, and go towards the things represent'd, and wake not altho' they swim over Rivers, (of which, I know one Instance,) by reason of the great quantity of thick and glutinous Vapours that sieze the Brain, obstructing its Out-lets as the Smoke of Tobacco is sometimes kept in our Bodies for a Day or two: And this may be help'd on by a great quantity of subtile Spirits quickness of Wit, a Habit and Custom of doing some Action: As the *Postilion*, who saddled, bridled, and rid his Horse asleep; and after some Careers, brought him back again to his Stable. Extraordinary Motions may as well be referr'd to Dreams, as any other Motions which are made in Sleep, considering that they come from the same Cause, are made by the same Organs, and differ not but in degree, the one being made by a bare Representation of the Species, and the other by a strong Impression.— So that to me it appears no more Wonder for a Man to rise out of his Bed, walk, get upon the Ridge of a House, climb a Tree and do other like things without Waking, than it is to see another Dreamer to speak in his Sleep, laugh, cry, stir his Arms and Legs; both of them being led thereunto by the same Means.

Quest. 3. If a single Man be in debt, and has an Employment that will maintain him in an ordinary way, and have not the Gift of Contincency, though free from Actual Commission; Whether is it not his Duty to Marry? And if it be, Why is it not his Duty to use Means, provided it be without palpable Lyes, to obtain a Wife that is able to relieve his Necessities, and not discover his Circumstances till after Marriage, rather than to take one with nothing, to expose both to a Life of Necessities and Dangers; considering also, that

by that means he is not likely to be capable of discharging a good Conscience, as he desires, in paying every Man his own.

Ans^r. Our Opinion is, that he ought not to hide any thing from her that she enquires after in that nature. The World looks upon it to be a Cheat, to expose any thing to sale, and conceal the Faults; and this Case is not very different. Nay, though she is not inquisitive at all, he ought to declare it, to avoid future Plagues and Uneasinesses; for if she be a good Woman, she cannot like him worse for such a Freedom, but look upon 't as an Argument of his Kindness. But he must chuse his time, and take the softest Minute for such a Task: Sincerity and Truth are pleasing to God and Man, and never fail of Esteem; when little Tricks and Circumventions are unmask'd in a little time, to the disgrace and infamy of their Authors. The wise Men of the World read you a contrary Lecture, but perhaps their Scholars may be found more unhappy in practice than you.

Quest. 4. A Minister that I know, as often as he reads the Collect for all Conditions of Men, &c. coming to these Words, Especially those for whom our Prayers are desired, he alters with this Addition, For whom our Prayers are or have been desired:— Query whether in so doing he is not a Jesuit, and prays for the Dead? Or whether he thinks the Litany defective?

Ans^r. 'Tis to be hoped 'tis neither, though the best that can be made on't is, an inconsiderate Zeal: 'Tis an Infringement upon the Obligations of his Ordination, not to follow the very Words, without any Alteration, tho' it could be supposed to be for the better; his Zeal is not bounded in the Words of the Common Prayer, which is certainly the most decent, full, uniform Method that can be laid down by Men. I knew one that receiv'd a severe Reprimand for acting beyond his Limits, and the Orders of the Canon, by such another Alteration, viz. in the Deprecation against Plague, Famine and Pestilence, he continually added Plague, Famine, Fire and Pestilence; which is much more rational than this Passage of the Proponent's; for that is really an Inconsiderateness, even to Jesuitism, and will be found a praying for the Dead, as also for Recovery, &c. to Persons that are well, and have more need to return Praises; besides the Scandal it may bring upon our Communion among the Dissenters.

Quest. 5. What is the reason of the Antipathy betwixt a Spider and a Toad? And whether those Relations are true about the Fighting of a Spider and a Toad, and the Toad having the worst on't, till relieved by biting of a Plantane-leaf?

Ans^r. I have met with two verbal Relations from Persons that had no Interest in telling Lies, and by what I knew of them, were honest and credible; to wit, That they saw a Spider descend down a Wall, to a place where a Toad lay, and perceiv'd the Spider touch the Toad, and retire; whereupon the Toad immediately swell'd very big, and leap'd to a Plantane, biting a bit of it, and her Swelling abated again; whereupon the

return'd to the place where she was before, and was again assaulted by the Spider, with the same Effect and Remedy, till upon the third time the Relator pluck'd up the Plantane-leaf, which the Toad wanting, burst, and died immediately; the other made not the Removal, but the Spider went her way. But this could not be a common sort of Spider, from the Experiment that the ingenious Dr. Brown made, viz. He put a Toad into a Glass with several Spiders, which run over his Head, and all his Body; and he taking his Advantage as they run by his Mouth, did swallow seven of them in a little time, without any hurt at all. See pag. 201. of Brown's Vulgar Errors.

Quest. 6. I knew a young Man that often found Money, but it was observed that always some ill Accident followed it immediately; as the Breaking of a Leg, an Arm, or something else that was afflicting. Query your Opinion of it?

Ans^r. Perhaps the Money enabled him to take ill Courses, which were liable to such Dangers, as Drunkenness, &c. If not, we see no reason at all for a finding of Money to be the Cause of any such Misfortunes; but rather that those Misfortunes would have happen'd, whether the Money had been found or no.

Quest. 7. Why are Eunuchs never afflicted with the Gout?

Ans^r. There is not one Eunuch in a Million of Men, and if one Eunuch of a Thousand be Gouty, (as 'tis reasonably supposed such an Instance may be found amongst those Luxurious Ones in Turkey,) 'tis near proportionable, and perhaps as much as falls to their Share. So that the Paucity of their Number seems rather to answer the Question, than any Reason that can be brought to prove why it never happens.

Quest. 8. I hanged a Cat lately in my Garden, full of Kittens; and when she was dying, the Kittens cryed within her: I demand where they had Air to make the Sound?

Ans^r. Within the Cat's Bowels; for nothing has less Air in it for being dead, only the Lungs are idle, and keep it not in motion.

Quest. 9. I have been sure to one three Years, and now am sure to another: Pray tell me which of these I have most Right to?

Ans^r. — You mean, Who has most Right to me? And then your Answer had been, — He whose you were first, for afterwards you were out of your own disposing; and all subsequent Grants are like second Deeds of Gift, which signify nothing at all.

Quest. 10. Whether it be a Sin to deceive the Deceiver?

Ans^r. Yes: For although Circumstances may make an Action more or less sinful, yet they change not the nature of Sin; for Deceit is Deceit, though used to a Deceiver. The Command is positive, Let no Man defraud or circumvent his Brother, &c. There is no Limitation or Exception made, Unless he be a Deceiver.

The Athenian Mercury.

Quest. 1. **VV** *Hether 'tis possible for any person to die of Conceit?*

Answ. Fancy is very strong in some persons, especially, such as are of a *Melancholy Disposition*; the Relation of the Doctor in the *Reign of K. James the First*, who undertook either to Kill or Cure by Fancy, is no foreign Answer to the Question: The Doctor begg'd some condemned Persons to make the tryal, and choosing one amongst the rest, whose *Constitution* he thought might be most proper to work upon, he preserv'd him till the last, setting the rest, one after another, up to the Chin in warm Water, afterwards breath'd a Vein, and let them bleed to death; using to those that stood by such Remarks as, *now such and such Veins are exhausted, now so so, till they expir'd*; and coming to the last person, he was accordingly stript, and placed like the rest; when the Doctor made a *false Orifice* that would not bleed, using the same Remarks of him, to the By-standers, as he did of the rest; and when he was going to make the *last Remark* he made for the rest, the Person Swouned away and dyed without loss of Blood, purely by Fancy.

Quest. 2. *Are uneasie, painful, and unreasonable thoughts which incessantly start up in the Mind at Devotion, Business, or Divertisement, the natural effects of a Melancholy Habit or Constitution, or the Suggestions of the Wicked Spirit, or what else— And if so, how shall a person that hath a long time lain under this sad and heavy pressure, be restored to a Sedateness and Vivacity of thoughts, to a clear Judgment, and an undisturb'd Imagination?*

Answ. We are strangers to the Querist's Life and Actions, and therefore cannot be positive in the Cause of such an unhappiness, but let the Cause be what it will, there's a certain Remedy, a *particular Repentance* of what he knows he is guilty of, and a general one for his forgot Impieties. No Counsel, Advise, Enjoyment, or Preferment whatever, in this World, are comparable to the Pleasures resulting from Penitence and a Holy Life, *this calms and makes all easie*; let the disturbance proceed from what Cause soever, 'tis lasting and not to be pall'd when the pleasures of Sense are quickly over, and leave a dissatisfaction behind 'em.

Quest. 3. *What are we to think of the Mandrake, whether Fictitious? Or if real, whether the ordinary Virtues ascribed to it, are to be credited?*

Answ. To the former part of the Question, about *Fictitiousness*, we answer, That there have been counterfeited ones, and may be yet. An Italian Mountebank (as *Mathiolus* relates) made of 'em out of the Root of Peony, or of a great Reed in the shape of a

Man, and sticking Millet or Flax Seed where Hair should grow, bury'd the same for twenty days, at the end whereof, fine small threads appear'd in those places, and a *Skin over all the rest*, which represented and passed for a true *Mandrake*: But that there are real ones; we our selves are certain, having seen and examined 'em with *great Curiosity*— The word probably may be derived from *Mandragen* the German Apellation, *Man* signifying in that language the same with ours, and *Dragen* is to bear or carry, or something that resembles the *Humane Nature*. *Pythagoras* calls it, an *Anthropomorphite-plant*, where he endeavours to prove his *Metempsychosis*, because 'tis related, that they have been sometimes found where dead People have been Gibbeted; but we may let *Pythagoras* alone in Ravings, who taught the same of *Beans*, and had them in such Reverence, that he suffered himself to be killed in a Field of Beans rather than run the hazard of *trampling* upon some of his Friends, whose *Soul might be got into such and such a Bean*; not but at the same time we allow, that the Juice of Humane Bodies may be productive of some particular Weeds, &c. since of the Urine of a Dog is produced the Herb *Orrach*, and as some say, the Seed of Stags produces the Mushrooms, called *Boteti Cervini*. There are several kinds of *Mandrakes*, one is called *Mandragoras*, or the white *Mandrake*, which is productive of Sleep; the other, *Mandragoras Niger*, the Female; these two have Leaves broad and long as a *Lettuce*, something shining, and bear Apples about as big as a *Lemmon*; 'tis probable *Leah* hired *Rachel* with one of these to sleep with *Jacob*. The third sort is called *Morion*, or *Mandrake of Theophrastus*, higher Stalk, lesser Leaves, and with a Fruit not bigger than a *Lemmon*. They are all Somniferous according to *Galen*, &c. Naturalists. *Columella* speaking of the Soil where they grow, says,

Quamvis semihominis vesano gramine facta Mandragora pariat flores—

There's many vain idle Stories reported of 'em, as when they are taken out of the Ground, they emit such a *skreech*, that the Dog which finds 'em out dies immediately: Others say, that the Root cannot be found except a little before the rising of the *Pleiades*, which is about the beginning of *September*; others, that by the help of them, Thieves may safely steal Goods out of Houses, or Children from their Mothers Breast, those that behold them being unable to defend themselves, because that Plant stupifies their Hand: Some, that 'tis apply'd with great Effect in *Philtres* and amorous Potions: Read *Henry Bouquet*, and *Levinus Lemnius*, the only certain Vertue that they have, is *Opiatism*, and that they provoke Sleep.

Quest.

Quest. 4. *What is the manner of the Popes Election.*

Ans. 'Tis to be supposed, that a turn of the Fate of Christendom, which is yet depending, has made such an extraordinary delay in the late Conclave, for they ought not to exceed thirty days in choosing a new Pope: this delay only excepted, the manner is as follows, (*Heyl. Cosm. p. 112. 113.*) In the Popes Palace, on the Hill *Vatican* are, amongst other Buildings, five Halls, two Chappels, and a Gallery seventy foot long: the Gallery is appointed for Conference, one Chappel for the Mass and for the Election, the other with the Halls are for the Cardinals Lodgings: every Hall hath two rows of Chambers, which are purposely for the time, made of green or Violet Cloth. To each Cardinal is allowed four Servants to lie in his Chamber. They that are once within are compelled, unless they be sick, still to continue there; and such as are once out, are no more permitted to go in, lest by that means the Cardinals should maintain Intelligence with any foreign Princes. To this Conclave (for by this name the place of the Election is called) is but one door, to which belongeth four Locks and as many Keys: one Key is in the keeping of the Cardinals, one of the City Bishops, one of the *Roman* Nobility, and one of the Master of the Ceremonies. There is in this Door a Wicket or Hatch, which is opened only at Dinners and Suppers, whereof the Master of the Ceremonies keepeth the Key. At this Hole the Cardinals Servants receive their Meat, every Dish being first diligently searched, lest any Letters should be conveyed in them. As for the Lodgings, they have neither holes nor windows to give light, so that there they make day of Wax candles. And lest the Pope should be made by force, both the City and Conclave are strongly guarded. When the Cardinals are going to Election, the Priviledges of the Cardinals are recited, which every one sweareth to observe, in case he be chosen Pope. Then the Master of the Ceremonies ringing a Bell, calleth them to Mass: which ended, there is brought to every Cardinal a Chair, and therein a Scroll of all the Cardinals names. Before the Altar it self is set a Table covered with a Purple Cloth whereupon is set a Chalice and a Silver Bell, and about it six Stools, on which sit two Cardinal-Bishops, two Cardinal-Priests, and two Cardinal-Deacons. Every Cardinal writeth his Voice in a piece of Paper, goeth to the Altar, prayeth God to guide him in the Election, putteth his Voice into the Chalice, and departeth to his Seat. The first Bishop taketh out all the Papers, and delivereth them to the first Deacon, who unfoldeth each of them, readeth (without mentioning the name of the Elector) the name of the Elected; and every Cardinal in his particular Scroll noteth how many Voices every one hath. The Account being

made, the first Priest having the like Scroll, pronounceth who hath moit Voices: which done, the Priest ringeth a Silver Bell, at which call the Master of the Ceremonies bringeth in a Pan of coals, and burneth all the little Papers, wherein the names of the Elected were written. He that hath the moit Voices (so that his Voices exceed the proportion of two parts of three) is acknowledged Pope, and adored by the rest of the Cardinals: but if they exceed not this number, they must begin all anew. If in the space of thirty days the Election be not fully ended, then must the Cardinals be kept from Fire, Light and Victuals till they are fully agreed. The Wicket which we before mentioned, is called the golden Gate, at which stand an infinite number of poor people, on whom the new Pope having opened that Gate, bestoweth his fatherly benediction, and remitteth to them all their Sins. Then striketh he continually on the same Door with a golden Mallet, which while he is doing Workmen without break it open. The Chips, tones, Dutt, and Dirt, which fall from the Gate, while it is opening, are gathered and preserved as choicest Renques, and the golden Mallet is usually given to that Cardinal who is in moit Grace with the new Pope.

Quest 5. *When a Man is Marrying, and says, with this Ring I thee wed, why does he also say, with my Body I thee worship, and with all my worldly Goods I thee endow, when as soon as they are married, he becomes the Head, and what was hers is his, and not hers?*

Ans. 'Tis a mistake, his worldly Goods are as much hers after the Marriage, as her own were before Marriage, and 'tis no more on his part, only Marriage makes this difference, whereas before they might each dispose of their own without rendering any account to each other, now in justice they are obliged to each other to dispose, &c. by a joynt consent, for they being one, their Wills ought to be so too, not but at the same time they have power to assign over such strictness, and to rest satisfy'd with each others managements in all trifling concerns; nay, the greatest, when there's reason for't; and as for becoming the Head it may very well agree with his Promise of Worship. Worship had anciently a larger signification than it now commonly has, and signified any high respect paid or due to God or Man. Thus in the History of *David*, and the Peoples offering for the Temple, *1 Chron. 29. 20.* after the Solemnity was over, 'tis said of the People—*They worship the Lord and the King.* To this day we use the Title of your Worship and Right Worshipful; and in a Sence not unlike, 'tis taken in the *Form of Matrimony*, being equivalent to a Promise of great care and high Respect, which the *Bridegroom* promises his *Bride*, whom he is to regard and cherish as his own *Flesh*.

The Athenian Mercury.

Quest. 1. **I** Have seen your Resolution about the Case of the Rational Soul's Infusion, but shall be much dissatisfied about it, till I receive your Answer to the following Queries.— (Q 1.) Whether when God created Man in the State of Innocency, he gave him power by his general Blessing (*Be fruitful, and multiply*) to generate his whole Kind, that is to say, a Reasonable Creature; which he cannot be said to do, if he had power only to beget a Body, with no more than an Animal Soul? Whence is the Man, if the Rational Habit be wanting; or in his Generation, wherein doth he differ from a Brute? (Q 2.) How shall we understand that Text, Gen. 5. 3. That Adam (after his Apostacy) begat a Son in his own Likeness, and his Image? If it be not of his whole Nature, viz. a compleat Man corrupted, and this from Infancy, before the Members or Faculties of the Body could actually exercise any Operations to sin; which seems strongly to militate against your Opinion, that the infused Soul receives Taint from the Senses of the Body? (Q 3.) Whether, in contradiction to this Opinion, doth not our Saviour expressly tell us that Nothing coming out of the Mouth (and consequently from the other Bodily Faculties) defiles the Man, but that which proceeds out of the Heart, as the first Principle? This therefore being an undeniable Truth from Christ's own Words, (connected with what is aforesaid of Adam's corrupted Issue in very Infancy,) how comes Man to be so corrupted, (as sad Experience tells us,) if the Soul of Man be infused by the holy God, out of whose Hand nothing unclean proceeds? (Q 4.) Whether doth not this Opinion of the Soul's Infusion contradict that Scripture, where 'tis said That after the Sixth Day, God created from all his Works that he had made? (That is to say, of Creation.) For if Souls are infused, out of the way of common Generation, into all that are born into the World, then a continued Creation of Spiritual Substances out of Non-pre-existent Matter must necessarily be supposed; and by consequence, it will be a puzzling Consideration, how Adam's Guilt should become ours, comparing one thing with another, notwithstanding I am not of Opinion that the Soul is mortal, which is the great Stumbling-block in the way of its Generative Production.

Ans. The first Question supposeth Man to get the whole Man, Body, Soul and Spirit; or else that his Generation differs not from Brutes. To which we answer, That which comes immediately from God, is not begot by Man; but the Soul or Spirit comes immediately from God, therefore it is not begot by Man: The Major Proposition is indisputable the Minor is proved from this Text, Eccles. 12. 7. *Then shall the Dust return to the Earth as it was, and the Spirit to God that gave it.* As also from that, Gen. 2. 7. *He breathed into his Nostrils the Breath of Life, and he became a liv-*

ing Soul: Which is full enough. And at the same time the preceding part of the Verse shews, that the Body of Man was made before his Soul. As to the Parity of Generation betwixt Men and Brutes, read Eccles. 3. 19. for that which befallerth the Sons of Men befallerth Beasts, even one thing befallerth them: As the one dieth, so dieth the other; yea, they have all one Breath: So that a Man hath no Pre-eminence above a Beast, for all is Vanity. Speaking as all Interpreters conclude, about the Animal Life.

Answer to the 2d Q. Which supposeth that this Text, Adam begat a Son in his own Likeness intimates that Adam begat Body and Soul; and if so, the Senses could not taint the Soul with Sin, or be the Means of Attaindure, as has been formerly insinuated.— To this we answer, that we have already proved that Adam begat not the Soul: So that the Text of Adam's begetting one in his own Likeness, means, that he begat a Man, not a Lyon, Eagle, or Whale. As to that Philosophical Maxim of every thing begetting his Like, we answer. Man begat something so like a Man, as to distinguish him from other Creatures; and as to the Soul receiving its Attaindure from the Body, or by means of the Body, we see no Philosophical Reason to disbelieve it; nor do we yet meet with one Text, which infers a Necessity of the Soul's Self-Corruption, or that it was corrupted before it was joyned to the Body.

Ans. to the 3d. Quest. Which supposeth that those Words of our Saviour, viz. *That which cometh out of the Man, defiles a Man; as Murders, &c.* do infer, that it is the wickedness of the Internal Parts, or the Soul, that defiles the Man, and not the Senses. To which we answer, We don't say that the Senses defile the Soul, but that the Soul is defiled by means of the Senses; as, by the Eye it is tempted to Lust, &c. So that such Texts as these, *We are by Nature the Children of Wrath,—* must be explained by such as these, *From whence come Wars and Fightings among you? Come they not hence, even of your Lusts that war in your Members?—* And then we shall find the Medium of such an Unhappiness always was, and yet is effected by our Members or Senses. Consider but any Sin, and you will find the Original not to be in your Soul, but the Senses. As for Instance, *Murder*: The Person murdered abused you, your Ear was the first Receptacle of the Affront: Or perhaps a Blow, which the Sense of Feeling first resented, and conveyed the Injury to the Passions; which, by a natural Defect through Adam's Fall, does erroneously represent this Affront to the Understanding, which is the Seat of the Soul; and the Soul wills the Act, as guided by the Understanding. 'Tis

not foreign to the *Question* to add, that perhaps it is a little too generally deliver'd, that all the Faculties of the Soul and Body are corrupted by *Adam's Fall*: It will be found hard to be proved, that it has essentially weakned any more of us, than is common to Beasts; that is to say, our Animal Life, and all the constitutive Faculties and Parts thereof; for our Souls shall yet live for ever: We can number certainly yet, and make certain Demonstrations in the *Mathematicks*; but we are at a loss when we come to use our Senses, *to love, fear, chuse, refuse, &c.* which are common to Brutes. *Adam's Fall* has brought our Bodies into an inevitable State of Mortality, and has disorder'd not only his own, but the whole State and Frame of Nature; so that when a pure Soul comes to act in *irregular Bodies*, it errs not by its own Defect, but by Accident, or Resulance; as a good Musician plays ill upon an Instrument out of Tune.

Ans. to the 4th Quest. That God finished all his Works upon the Sixth Day.— We answer, that, according to the *Schools*, Rest is oppos'd to Motion, and consequently to Labour: And Motion, in respect to spiritual Beings, as *God, Angels, Souls*, is twofold: 1. By Operation of any thing.— 2. By designing some new Action. And hence Rest is taken two ways; one, by *Cessation* from Labour; and the other, by *Fulfilling* of the Desire: after both which Ways, God is said to have rested the *Seventh Day*, because he ceased to make any new Species or Kinds of Creatures, that he had not made before, for the Souls of Men are no new Creation; I mean, what is different from the Summ of the *Six Days* Labour, no more than Lyons, Horses, &c. that he daily makes by the Series and Chain of Nature, which cannot be denied to be his daily *Workmanship*: As also particular Instances of unaccountable Deliverances or Judgments, which he effects not by the Order of Second Causes.

Quest. 2. Why a Pump may not be made to draw Water an hundred Feet deep as well as twenty four, &c?

Ans. There are two more Questions, which came along with the same Letter, *viz. Who was the first that drew Water out of the Earth by a Pump.— And, Why there may not be an Invention of Air to do it, as well as continual Labour of Man, Horse, &c.* The first of these Questions deserves an Answer, the two last we think not worth the taking notice of; one of them being a *Secret, in it self, not worth a Minute's Study*; and the other being too profitable an Invention to let go out of our Hands, if we knew it: However, the first makes amends, and we are willing to oblige the Gentleman in it; and if he sends again, we desire him not to be so very angry in being not answered till his Turn comes again. We have not yet been assured of the Matter of Fact, but take it for granted, as seeing very plausible Reasons for it.

(1.) There is a certain *intrinsic Vertue and Power* in all the Elements, whereby they do (as much as the Subject can be passive) change any part of the other Elements into their own

Nature: Thus the *Air draws up and rarifies little Lakes of Water into it self*: Thus Wood, Stones, &c. being put into Fire, are overcome by it, and imbibe its hot Quality. And so of the rest.

(2.) By this Innate Power and Virtue in the Elements, each one will *struggle and fight with the other*, and the stronger (as in other Natural Beings) will always overcome. Thus Water and Fire mix'd together, will never leave fighting, till the Water is evaporated, and divides its Nature betwixt Earth and Air; or until the Fire is extinguish'd, (that is,) driven from its proper Aliment, or that which it feeds upon, as *Wood, Coals, Sulphur, &c.* and its more subtile part condens'd into Air; for it is impossible that any thing should be annihilated, though it may be changed.

From this last ('tis hoped) we have reasonably concluded, how a *Bottle, stopp'd with a strong Cork, and let down so many Fathoms into the Sea*, was forcibly driven into the Bottle; for that little quantity of Air having gone too far in a *contrary Element*, and finding it self oppress'd by the others opposite Power, and being beyond a possibility of farther Relief from its own, began to gather its Strength, as all other Natures do, by *Contraction and Union*, till the *general Frame of Nature* was forced either to suffer a *Vacuum* in the rest of the Bottle, or else to send in the Water into it, to supply its place, by driving in the Cork to come at it. And this is evident from this Experiment: Take two Bottles, one larger than other, equally cork'd, and of the like wideness at the Mouth, and you will find that the greater quantity of Air will drive farther into its Enemies Quarters before it is repuls'd, than the lesser. That *Elasticity*, that natural buoying quality of the Air cannot assimilate it self to the *declining Centre of Gravity*.— From which Reason, an Answer is inferr'd to the present Question, *viz. The Air, when it is loose, and expanded upon the Surface of the Earth or Waters, has a great deal more power, than when it is confined within the narrow Limits of a Well*; and doubtless, a Bottle cork'd, and let down into a very deep Well, would have the above-mentioned Effect many Fathoms *Ebber* than at the Sea. Now there being no *Pumping without the Assistance of Air*, it cannot reasonably be supposed to be aiding so deep in its Enemy's Bounds, where it has enough to do to defend it self from its Assault, or that Innate Virtue and Power mentioned before, wherewith the other Elements are also furnished, to conquer their opposite Aggressor, when too weak for them.

Quest. 3. Whether, in any Sciences, the Practick or Theory is most preferable?

Ans. The Gentleman that sent this Question pretends a *Dis-satisfaction*, from what Grounds I know not.— The End of Thinking and Knowing, is Action; therefore these being subservient to Action, must necessarily be less noble. If the Gentleman please to make his Objections, or give us the Occasions and Grounds of his Unquietness, we shall endeavour a particular Satisfaction to him

The Athenian Mercury.

Quest. 1. *There is a Wage laid, and it is refer'd to the Decision of your Society, which we desire as soon as can be; tis this — there is no Smoke, but there is some fire, whether truth or not?*

Ans. The Learned have Distinguish'd fire into three Species, 1. *Light*, that is fire in its proper matter, 2. *Flame*, that is fire in moist Air, 3. *Coal*, that is fire in a burnt Stick, or other Desiccated matter; The present Question comes under the second Head, which we may Resolve in the Affirmative, fire and heat (although some wou'd puzzle themselves, and others with the Distinction of *res and ratio*) are but one, for if heat be an accident of fire, it may be separated from it, without the Destruction of the pretended Substance, viz. fire, but take away heat from fire, and you take away the very nature of it; for fire is properly discernable but by heat. Now this being prov'd I wou'd ask the Asserter of the Negative, whether there can be any Smoke, without Heat, or warmth, which is a Degree of Heat, he will answer yes, or deny his Senses, and that proves what is before affirmed, perhaps he may Object, how can there be fire in a Sweating Horse-Dung-hill, or in other Creatures when they Sweat, so that the Smoke is very visible: The Answer is, we must know things by their Effects; but Smoke is the Effect of Heat, and Heat is Fire. We are not to think there can be no Fire that is invisible, for Fire works according to the Nature of the Subject it meets with, and according to the intenseness of it's own Nature, some things as inflam'd Spirit, &c. are said to be a hotter sort of Fire than other Fire, when there is only a great deal of Fire in a little Room, which the matter by its own Aptitude is Receptive of, the Heat of the Sun (or to speak properly) the Fire it diffuses to the distant Objects of the World, as to impregnate Trees, Herbs, &c. to heat Rocks, Stones, Buildings, &c. it plainly appears, that this Communication of Heat is Fire; because it may grow hotter and hotter, till it appears Visible, as is seen by the Effects of a Burning-Glass, the place which the Contracted Rays settle upon, is first warm, and heats by degrees (that is, grows to be a greater Fire) till it visibly appears by its Effects, from which Arguments 'tis Demonstrative, that even *within it self is Fire*, Remiss, or in a very little Degree.

Quest. 2. *How may I make a number more than one, and less than two, without a Fraction?*

Ans. 'Tis impossible according to the plain Stating of the Question, if there be any Trick or Riddle in't, we think such Fruitless Inquiries below the Fraction of a Minutes Scrutiny.

Quest. 3. *You are of Opinion, N. 11. Vol. Q. 5. that Heat produces Rain, if so, why then have we not always more Rain abundantly in the Summer, than in the Winter?*

Ans. If you please to Consult that Answer again, you will find that we never laid down such an Assertion, there is certainly a vast difference betwixt Attraction and Procreation of Showers, not but that at the same, we allow Heat some little Share in the cause of Exhalations, &c. And though the Temperateness of our Climate alters the Case much in respect of the Indies, yet we find that we have the most Rain about April, when the Sun has got the upper hand of those Cold Impressions, which the Winter had lodg'd in the Bowels of the Earth, by driving 'em out in Vapours and Mists, which meeting together, condense into Clouds, till they are too heavy for the Air to buoy up any longer, and so they discharge themselves again upon the Earth and Water.

Quest. *Whose Virtue is an harder Task to an ill Man, or Vice to a good Man?*

Ans. This is a Question of a large Extent, if Moral Virtue or Vice be understood by the Question, we must return this Answer: That a person that is not prepossess'd by Prejudices and ill habits, can much easilier comply with Verue, than Vice. Our Reason is, that there is no Evil in Humane Actions; because to Appearance, they are all good and pleasing, otherwise the Will, the Object whereof is that which is good and taking, wou'd not be inclin'd thereto, since good is that which all things desire, and no Man can choose Evil as an Evil, but as a good, in respect of some Evil (either Real or Imaginary) which he

laboured under, thus Francis Spira in his Desperate State, desir'd Hell, not as Hell, but as a Retreat from a greater Evil; which he thought he endur'd, to wit, his Conscience: Now all Actions that are Evil, are so accidentally, by a Depravation of the Will and Understanding, which oftentimes choose at all adventure, without a due Inquisition into the Nature of their Choice. Again, Beings and Substances are more amiable than Privations are Odious; because Love respects the things that are Amiable, when Aversion can't possibly be extended to what is not. Whence it follows, that tis a greater trouble to do Evil, in regard ignorance of what is not, is not so Charming as a Knowledge of Real goodness, the desire of which is naturally Stamp'd upon our Wills and Affections: Thus much to persons that have Contracted no Habits, but in respect to those that have, (and indeed, to such the Question more particularly belongs,) we Answer, that a General Habitus made up of all the particulars that constitute it, and if we descend to the first, we shall find a greater Freedom of Mind in choosing or refusing, than is commonly taught, so we shall see People naturally mov'd at a Spectacle of Pity, generous to forgive an injury upon Submission, all Admiration and Reverence to Just and Good Men, using the Names of Verue to cover their Wickedness, which with many more such Instances of pure Natural Instinct, shew that Adams fall has not utterly extinguish'd the Power of Verue in our Souls. This is farther evinc'd by the Great Morality of several Heathens: And we doubt not, but that Religion was a Trade of present Interest, and the Whole for this World, we shou'd see a great number of Professors and Zealors, who now have set up their end, their God, and Heaven here; the Reason of so much Atheism and Dissolution of Manners amongst us, is the little Practice of Verue and Pity. But if we move a step higher, and search above the power of Moral Verue, and Natural Religion, we shall find the Wisest Men Fools, and shut out of Heaven, when the most illiterate poor wretches are chosen, as if God took a Pleasure in Confounding those that are wise in their own Conceptions, by Exalting others which such People think not worth their notice. Here indeed we are at a loss, and as we admire the Measures of the Almighty's Proceedings, which is against our Reason, so by our Reason, we dare not think fit to Judge or Determine any thing in't, further, than what we have daily Instances in, viz. That many that have appear'd very good, have Apostatiz'd, and many that have been very ill Men, have been Reclaim'd, we hope more of the last; but then the Number that have always lived in one unchangeable State of Iniquity, will over-balance the Account, and we fear, give such an Answer, as we had rather think of, than mention.

Quest. *Suppose your Society were put to their Choice, whether had they rather know all that is known, or be ignorant of that and know all that is yet unknown?*

Ans. Indeed 'tis very Tempting to Recollect many lost Curiousities, as the making of Lamps to burn 12 or 1500 Years, and not extinguish'd but by the letting in of Air, as particularly in the Tomb of Tullia Cicero's Daughter at Padua, the Invention of a perpetual Motion, which animated Archimedes Sphere, and dyed with him, that of Malleable Glass, with its Invenor, who was wretchedly Slain by Tibertus, the melting or making Artificial Stones, such as the Pillars now in Westminster Abby, and many more Curiousities, which by some strange indiligence, death or something else, have escap'd our knowledge; as likewise 't would be no unwelecom Lesson to learn the Wisdom of Demons, who by Natural Causes, effect strange things, only so to us, because we are ignorant of 'em: But after all, when Solomon tells us *all is Vanity*, Pythagoras, that we know nothing, Pyrrho, that Men must not pretend to know themselves ignorant; but that they must be contented to doubt of it, yea, and to doubt of their very doubting. When we consider these things, we are at a loss, and cannot find our selves, unless we look into the Providences of Heaven, and there a little Learning will teach us to sit down content with his Disposal of things, and think our selves very happy in that we know enough to make us happy; and what absolute need of more, so that we had much rather know what is known, than only know what is yet concealed; Besides there's

there's strange Alterations in Tongues, Confusions of Sciences, and things appearing in new Dresses, which have been formerly, that makes us think our Choice much the better, especially when we consider that the Wisest of Men has told us, that *there's nothing new under the Sun*, but a Repetition of things o're and o're again.

Quest. 6. *Whether Fruition Diminishes Love?*

Answer. 'Tis according to the Nature on't, and the Resolution is Various according to the Qualifications, both of the Love, and the Subject Loved. If the Love Terminates upon the Senses, and fixes not upon the Soul, we must aver, that *Humane weaknss is soon weary, and naturally carryed to a Change, the Familiarity of it breeds Contempt*. But such a Love as centers upon Vertue, Modesty, and the gifts of the Mind, can't be pall'd and cloy'd; because 'tis always encreasing, and the Mind always as Active. To question whether we love such a Subject, when we possess it, is to ask whether Love be Love, what proportion there is betwixt a Picture, and the Mistress, the same is found betwixt such Mistress, when she permits her Servant no Privacy; and her self, when she is Married to him; the Actions of one being but the Shadow of the other, which is discovered by Fruition: We may say therefore, that *passion before Enjoyment, is desire, but Possession alone is capable to produce true Love*. Now the Perfection of any thing must be its Completion, and not Destruction; Friendship (or to use another's Expression, Grateful Friendship) is by Act encreased, and we doubt not, but if there was occasion, there might be found many Married Persons that wou'd not stick to imitate the Noble Contention of Gracchus and Cornelia, by choosing to die for one another.

Quest. 7. *Several Persons who died, and were buried, very quietly have by Resolutions of State, and sometimes by other Accidents, been taken out of their Graves, abused, and treated Ignominiously: Quere, whether the Soul hath any knowledge of the usage the Body meets with upon such occasions?*

Answer. To Answer this Question, and some others of the same Nature, we ought to premise that Man consists of two parts, a Soul and Body, and that the powers of the Soul, as to understand, will, &c. act by the Powers of the Body, which are the Sences and Passions, and are common to Brutes, for as to all Material Objects, the old Maxim holds true, that *there's nothing in the Intellect which is not first in the Sences*. Now the Soul knowing and working by the powers of the Body, as its proper Instrument, when these are taken away from it, it ceases such its Operation, and its knowledge is confus'd, being only Potential and Imaginary, as a good Musician cou'd play, if he had an Instrument to play on, and if you bid him play without an Instrument as well as he can, he can only tell you, that he has the power of playing; but wants the means of putting it into Act, and all that he can do, is to Imagine, Suppose, or Reflect from former Ideas, which is only a confused Notion of Music; in General: Thus much to every Bodies Apprehension, but if this falls into a Philosophers Hands, I wou'd add, that *Generals are known by Reason, and Particulars by sense*, to prove which, the beginning of Particularity in Material things, is individual Matter, hence the Sense acts directly, (for no more is requir'd for seeing; but an immediate Union between the Visive Power, and the thing seen) but the Intellect indirectly by reflexion, or by Abstracting the intelligible Species, or phantasm from such Matter as is Represented by the Sense; but that which is Abstracted from Individual Matter, is Universal, as above, from whence we conclude, that the Soul separated from the Body, does know all Material things Potentially, as a Musician does Music, though he plays not; but not particularly, and in Act, for then we shall bring it to Individual Matter, which is the Object of Sense, when the Soul only knows Abstractedly as before, for 'tis the greatest Nonsense imaginable, to suppose there must not be a Coherence and Proportion betwixt a Power and its Object. But the Intellect is immaterial, therefore the Object of its Knowledge must be immaterial, and such is the Ratio Abstract or Quiddity of Matter. Hence the Soul, unless inform'd by an Angel or Spirit, knows not what particular Treatment its Body meets with, when separated from it.

Quest. 8. *Who was that Cain feared should slay him, after he had killed his Brother Abel?*

Answer. There was not many People indeed to fear, but not one having died a Natural Death, Cain might well think of living a great while, and having his Father to instruct him, he might understand how the World was to be Peopled, to wit, by Adam, Cain, and such as should in a little time be born of 'em. So that he was afraid of his Brothers that were to be Born, or their own, or his own Sons, or Grand-Children.

Quest. 9. *Who it was that Cain took to Wife, when he went into the Land of No3?*

Answer. His own Sister; the Rabbins say, that Adams Children were Twos, a Brother and a Sister born together, See Vol. M. Q. We desire our Querists to run over the Index of our Volumes, that we may not be troubled by Duplicates, or the same questions over and over.

Quest. 10. *Whether or no, Cain had any help to build his City?*

Answer. Yes, every one knows how old they lived in the beginning of the World. and if ye allow only 600 years for a Life, one Male might have above 110000 come from him and his Children in that time, upon suppbition, that every one might get seven Males in one Hundred Years, as you may see by a Trye of Multiplication, so that Cain cou'd not want persons to be afraid of, nor persons to assist him in his Building.

Quest. 11. *Suppose there was a certain place set out for all Night-Walkers to meet in at a certain Hour, as at Amsterdam, whether it might not prove a great means to disappoint great Mischiefs that ensue upon Night-Walking?*

Answer. 'Tis a very Unchristian Maxim, to necessitate one Evil, to avoid two, tho' indeed if you leave Religion out, 'tis a pretty sort of policy, and many Evils would be avoided by it; but we hope there's much better Measures on foot, agreeable both to Christianity, and Civil Politicks, and therefore we need not to choose one that's dissonant to either, nay, to that which is really both, I mean Christianity.

Quest. 12. *What was that Bounty which Solomon gave to the Queen of Sheba.*

Answer. Perhaps the sence of asking more useful Questions than this.

Quest. 13. *Is there any punishment great enough for Ingratitude, and what?*

Answer. A Disdain to take other notice of it, than by Discontinuing Converse.

Quest. 14. *If a person under the effects of too much Drink, shall happen to express himself unkindly, or to offer an Injury to a Friend, for whom by the whole Course and Series of his Life, he cannot but be judged to have a great Love and Affection, and at all other times to have been Expressive of it, whether this person should be judged to be truly of that Intention or Disposition to his aforesaid Friend, wherein he expressed himself in his Drink, it being supposed that Men speak truth in their Drink, tho' when they are sober, they may for their Credit or Interest, only Dissemble and hide their Natural Dispositions.*

Answer. We can't think this a sufficient Instance to destroy Friendship, no more than other Actions, which People are guilty of in their Drink, and hate when they are Sober, shou'd be a Standard to Judge and Determine the Actions of a Mans whole Life. We take not the Depth of a River, by an accidental Flood or Draught; but according to the Natural and Ordinary Current in its Channel, and herein we imitate Heaven, who takes an Estimate of our Vertues or Vices, according to our Habits and Usual ways of Acting, and not by a few, single, good or bad Actions, but that the Querist may be better satisfied about the Nature of Friendship, let him consult our paper, Vol. — N. — Q.

Quest. 15. *A Gentleman lays a Wager, that King Williams forces take Galloway in such a time, and within the time 'tis Surrendered to 'em upon Articles: Quere, whether the Gentleman wins the Wager, the Town not being taken, but Surrendered.*

Answer. Yes, the Gentleman wins, for their Majesties Forces did take it, though it was surrendered, Galloway was unwilling to be overcome, was unwilling to give or Surrender it self to its Enemies, now 'tis all one as to the Action of Surrendering, whether it Surrendered by being forc'd to it by Fighting, or Surrendered through Fear, and certain Arguments of being beat, 'tis confess't was Surrendered; but it could not be Surrendered, unless the Surrender was taken by the Forces to whom it was Surrendered: Again a not taking, had made this Gentleman a loser, and a not Surrendering, had made this Gentleman a loser: Therefore it follows, that either taking or surrendering, makes him a Winner. But if the other Gentleman had a design to Equivoicate, and stand upon words, he ought to have said he would do so at the time he laid the Wager, for what Reason is there I should lay a Wager, and not know what my Antagonist means, 'tis suppos'd this Wager was laid amongst other persons that overheard it, therefore in that Sence that they took it, all the World would take it, words being expressive of thoughts; but all the World wou'd adjudge it to the Gentleman who laid that Galloway wou'd be taken, for we are not to judge at Reserwis, but of things as they appear in their own Nature.

The Athenian Mercury.

Quest. 1. **L**et two wheels be made of eighteen Inches Diameter, and one wheel of three Inches Diameter, fix 'em all upon the same Axle, placing the little wheel in the middle, then raise a Plain so high, that the little wheel may describe a Line in its Circulation, — Quere, what Reason do you assign for the little wheel's describing as long a Line as the great one in equal time and Circulation?

Ans. There's no reason in the world to be given, why it should be unequal in its Circulation with the other, for its the lowest part of the wheels that makes the Line, this granted, take your Compasses, place the foot in the midst of the Axle, of one of the great wheels, and then with the same, describe a Circle from the Axle of the little wheel, and you'll find that most of the Circle will be Imaginary, only at the bottom you'll have a Segment of a Circle made out of the Plane, agreeable to so much of the Circle of the greater wheels; which Demonstrates that the Lines of Circulation must be equal, the little wheel having alway potentially the rest of its proportion in the plane.

Quest. I am bound to a Master, who proves severe to me, and being discontented thereat, and also troubled with a Scrupulous Conscience, I am Reduced to a great Weakness both in Body and Mind, and prejudic'd in my Memory. Pray inform me the best way for a Recovery of my Health, the Settlement of my Mind, and the Restoring my Memory.

Ans. Secure your Duty to your God, and that will teach you Content, and Consequently bring your Body into a good Frame again, and as to your Masters Severity, if you are not wanting in your Duty to him, get your Friends to deal with him on your behalf, if that Course won't take, the Chamberlain will set all to Rights, and do you Justice.

Quest. 3. One who is considerably concern'd in the Stocks, both of the East India and African Company, can now dispose of his Interest at greater Rates, than he is assur'd they are really worth, desires your Opinion, whether in Conscience he may dispose of them, and thereby impose upon the Ignorant buyer, who is wholly guided by other Mens Actions, who know the real value of the Stocks, as well as the Quirists, and only buy and sell for Advantage.

Ans. 1 Thess. 4. 6. Let no Man go beyond, or defraud his Brother in any Matter, because the Lord is the Avenger of all such.

Quest. 4. Whether or no, or by what power can pretended Gypsies presage any thing.

Ans. No more for the generality of them, than other persons, farther than by enquiring before hand, or speaking what's most likely, and such tricks. — Only some have been known to do such things as must be effected by the Devil, and therefore have contracted to him accordingly.

Quest. 5. There's a young Lady who is Court'd by several Gentlemen; but her Affections are chiefly towards a person who makes no outward pretensions, lest thereby it may Frustrate both their Designs. Quere, whether she ought to entertain the said pretenders, since she does it only to amuse some about her, without any intention of having them, or what other Honourable Course can she take in this matter?

Ans. She may Entertain 'em with all the Freedom and Respect that is necessary; but she ought not to give 'em the least Encouragement of a design to Marry 'em, because it may prove of ill Consequence as to their Unreasonableness, and Malice may thereby ground something that may be Prejudicial to her Honour.

Quest. 6. Whether or no is matter Divisible into infinite parts?

Ans. Yes, it is Potentially, but not Actually, for there's nothing so little, but it might be made less, if the Eye was strong enough to discern it, and we had Instruments fine enough for such Subdivisions.

Quest. 7. By what Criterion, can you Distinguish Sleeping from Waking.

Ans. Read V. N. Q.

Quest. 8. At the casting a Stone into the Water, pray what is the Reason of so many Circles, their Continuance Extent and Cessation, and why such Figures, and no others?

Ans. If the Stone be cast Obliquely, that way that it flies, it hath most power upon that equal tempered Element, and the Circles are partly Oval, and mostly beyond

the place where the Stone light first, because of driving the Water that way, which it mov'd itself; for tis impossible that there should be a single Motion, as for Instance, Move a stick into a Flame, the Flame is also mov'd and separated, by Reason the Stick moving, thus the Air is expanded and scattered, when a Bullet, Stone, Bird, &c. flies through it, and so in the Water (supposing the Water to be Stagnant, for it holds not in Streams, wherein the self-motion hinders the Effect, a Stone falling perpendicular, must necessarily separate the fluid Body, being heavier than it, and the Body being equally temper'd and fluid, it must necessarily cause an equal Motion of the surface circularly, the Center being the place where the Stone light, as for Second, Third, Fourth Circles, they are caused by the preceding ones, having left a hollow surface, when they were drove out by Compulsion, into such a Circular Motion, as for Instance, the first Circle being driven away, the Hollow out of which that was form'd, was immediately supplied with other Water; which coming in too vehemently into the Center, caused another fluctuation Circularly as before, and another, and so on till the surface of the Water was by little and little made level as at the first, the Extent and Continuance is from the greatness of the Motion, as being a greater Stone, and the Cessation happens, by reason the Causes that produced such Motion are lost, and why such Circular Figures, and not other Shapes, is from the Equality of matter worked upon.

Quest. 9. In Gresham Colledge, are two Mensfrous Thigh-Bones, (and as they say of Men) the one petrified, and the other purified, pray the Reason of ones Petrification and the others Purification, and whether you believe them to be real Bones of Men, they being an Ell or more in Length, and as big as the Thigh of a large Man.

Ans. The different reason of Petrification and Purification, must be from the difference of places, where they have been formerly preserv'd; but that they are not too big to be Humane, we have great Reason to believe. See, Vol. N. Q. about Gyants.

Quest. 10. Upon a Dispute betwixt two Friends, 'tis agreed that you are made the Arbitrator in this point, whether a Rock split into two parts, be two Rocks, or one Rock in two parts.

Ans. 'Tis not quantity that constitutes Individuality, but Individuality is that which is so in its self, and divided from any thing else by a last Division; or that which is compounded of 2 Determinate Matter, and Form is Individuality. (S. T. Aquin. 1. 4. q. 30. 4. c.) and such is a piece of a Rock, which in it self is yet a Rock, for there is nothing wanting to make a little Rock, as truly a Rock, as a great one, quantity or magnitude are not concern'd in this Question.

Quest. 12. Why does a drown'd Man Swim with his Face downwards, and a Woman with her Face upwards.

Ans. They both Swim with their Face downwards, as has been very often observ'd, for the Bowels being full of Water, and lying not so near the back-parts, as the fore-parts, they poize and draw the dead party upon their Bellies, unless some extraordinary accidents.

Quest. A Gentleman has two Preferments proffer'd him, to be a Dancing-Master, or a School Master, the Revenues of both are equal, and he is equally Accomplish'd for the performance of each, whether of these two Professions is more eligible, the party is resolv'd to be led by your Judgment, and therefore his Preferment being ready, a speedy Answer.

Ans. Dancing and all other such Accomplishments seem to carry a greater Value with them, than they really have, not that we suppose them troubles, or without their use, and we should yet have a greater esteem for 'em, if too great expence of time was not required to attain them. Yet the Advantages of the Mind exceed those of the Body, being more Noble and Great, as coming nearer to God, and therefore the ends to attain 'em, ought to be prefer'd, if we lay the thoughts of another Life aside, yet even in this, Learning is more durable, for a Learned Man may be Wise, and Serviceable in Old Age, when an Old Dancing-Master loses his apprehensions, and begins to see he has lost his time, or at least been too Profuse and Lavish in't, as indeed that employ does necessitate him to it. 'Tis the Happiness of a Rational Being, to know the best things, and to spend as little time as possible in Impertinent, Unnecessary Studies, for when

the Account is made up, it will be afflicting to see the Total amount to nothing but Ciphers, or which is worse the Stock turn'd Debtor.

Quest. What difference is there betwixt Acumen, Ingenium and Sal, and which most properly signifies Wit?

Answer. Acumen and Sal are Metaphorical only, the first coming from *Acus a Needle*, and the other signifies Salt, both which are very Emphatically expressive of Wit, as being Sharp and quick; *Ingenium* is the most proper word, not being convertible to another Sense, though the other are not less Elegant.

Quest. 14. Whether Mr. Cowleys Negative Definition of Wit be at all to the purpose?

Answer. Those persons confess their Dullness, who cannot see that great Mans wit in every thing that he wrote upon, A Negative Definition may be witty enough in the manner of Expression, and so was his, though indeed 'tis not at all to the purpose, if Strictly consider'd, neither indeed do we believe he design'd it to be so, for it had been beyond the Rules of Fancy and Poetry, to lay down or Dispute upon an Hypothesis, which is always positive (and never Negative) for to say a thing is to the purpose, when it is not at all, would be absurd; Negatives are not without their use, but more necessary for Poets than their Contrary from this Reason, the Fancy has a larger Scope about things which are not, than things which are; for a Definition of wit, see the Search after wit lately writ by a Modern Hand.

Quest. 15. Whether Israel pass'd overthwart the Red-Sea? What is the breadth thereof, from one side to another, or whether Israel coming out of the Sea, Arriv'd and Landed at the self same side of the Wilderness, from which they departed, when they enter'd the Sea?

Answer. They went into the Sea by *Migdol*, and came out again on the other side in the Wilderness of *Shur*, according to *Theonot*, it is not above eight or nine Miles over in any place whereabout they went over; they could not come out again on the same side they went in, because the Tide was turn'd upon the *Aegyptians*, which were behind, which also made that part of the Sea which they had pass'd, as it was before, or according to the Text, and the Sea returned to his Strength, so that the Sea must have been divided twice for 'em, to have come out again up on the same side.

Quest. 16. Whether a Parent unreconcil'd to their Child, can be a worthy Communicant at the Lords Supper?

Answer. We ought to know the Childs faults, if it be such a one as an Habitual ill Compt, not to be Reclaim'd by Counsel, nor any other means, a Reconciliation in such a case argues a patronizing of the Childs Wickedness; but if a Child after ill Actions, Reclaims and Desires Reconciliation, the Parent is oblig'd to be Reconcil'd, yet with such a Caution, that there is no need to shew any great Favour or Kindness, till there be sufficient Testimonies of Amendment. Let the Parent Imitate God Almighty, both in Pardoning, and denying Pardon, I mean, let him behave himself to his Child, as God does to his Children, and no doubt but such Parents as to that particular, may always be a worthy Communicant.

Quest. 17. Why a winter is colder in Summer than in Winter.

Answer. 'Tis a Mistake ground'd upon the Change of our own Bodies, put your Hand into cold Water, when you are very cold, and 'tis not much uneasy to you, but put your warm hand into the same Cold Water, and you will feel a very Strange Difference. — This Question is much of the same Nature, as that of the Heat of Spring Water in Winter time, and has the same reasons for its appearing to be so, the Air pierces not far into the Earth, whether Cold or Warm, therefore it has but little power of the Waters under the Earth, or the Air in Vaults and Cellars, which is always of the same Coldness or Warmness, as the Earth is, that lies so deep.

Quest. 18. Whether it is possible for a Child born without a Navel to live.

Answer. Yes, when it is found that a Child can be born without a Navel, which never yet was, for the use of the Navel is to continue it to its Mother, and by the Vessels thereof to convey its Aliment and Sustentation, which Vessels are, 1. the Umbilical Vein, or a Branch of the Porta, implanted in the Liver. 2. Arteries arising from the Iliacal Branches, by which the Infant receiveth the puter portion of Food and Passage from the Mother. And 3. The Urach's or Ligamental passage derived from the bottom of the Bladder, whereby it dischargeth the waterish and urinary part of its Aliment, now these things being so necessary for the living in the Womb, so a Child cannot be without 'em, and if so cannot be born without 'em, though their use ceases at the Birth.

Quest. 19. Why the Blood of all Animals is of the Tincture of Red?

Answer. From the perfection of Digestion, and some Blood is Redder than others from the abundance of Natural Heat. — The Antient Philosophers assign'd four Colours, answering the Elements, viz. Black to Earth, White to Water, Yellow to Air, and Red to Fire, for discovering the Causes of whose Diversities they prepared a matter, which by the Degrees of Fire, they pass through all the Colours of Nature, and perceiv'd sometimes in their Vessel, what they call'd the Peacocks Tail, Representing all Colours in one single Matter, whence they Concluded the variety of Colours, proceeded from that of External Fire, moving the matter more in one part, than another: Hence it is, that those sides of Apples Pear, &c. are redder upon that side which is towards the Sun, than the other side, — and thus your Golders at this day, according to the Degree of their Heats, can raise a Black, White, Yellow or Red upon their Works; Now External Heats having such effects, I see no Absurdity in laying the same Rule for Internal Heats, or Diversity of Digestions.

Quest. 20. You are desir'd to resolve this Query, why the Horns of Bulls are not longer and larger than those of Oxen, seeing those of Rams are larger, and longer than those of Weathers, if it be from Castration in one, why should it not produce the like effect in the other?

Answer. You are desired with all other Querists, to look over the Index of Questions in the first Volume, and what have been writ since, for sometimes we receive three, or four Letters for such Questions as are already sent, for the Solution of this, See Vol. — We have received several more questions about the Soul, which are already answered. Vol. 2. N.

Quest. 21. A Writing upon Paper of great Concern, being sent from a Remote part to London, and accidentally a Bottle of Ink falling upon it, dry'd thereupon, Query, what Remedy to make it Legible.

Answer. 'Tis to be feared, there's none at all; there's one Mr. Raven that formerly lived near the Pump in Chancery Lane, and now lives at the East-India House, an Accomptant there (as I take it) who knows as much of that Secret, as any body I ever heard of, but I doubt his Art only helps to take off all the Ink off the Paper, and if so, the Writing goes with the rest.

Quest. 22. What are we to think of the Kings of England, who by their touch only cured the Evil?

Answer. They healed not themselves, but God, — according to the Words used by the Bishop, viz. the King Touches, but God Heals, so that we ought not to ascribe such Cures to any Natural Causes, though in History, we meet not only with private persons, but whole Families that have a particular gift of healing such and such Distempers, and of others that could inflict such and such Distempers; of the last, it is Related of the *Phylli Tribales* and *Ilyrians*, who bewitch whom they touch, and *Philostratus* makes mention of one in the Life of *Apollonius*, who killed with his very Aspect as the *Babish* does; of the former, *Vaspasian* as *Tacitus* affirms in his fourth Book of his Histories, restor'd to a blind Man his Sight, *Adrian* as *Aelius Spartianus* Relates, Healed a Man born blind, only by touching him, and *Plutarch*, mentions that *Pyrrhus* King of the *Epirus*, healed all that were troubled with the Spleen in his time, by touching their Spleen with the great Toe of his Foot, of which Toe there was a far greater Opinion conceiv'd after his Death, in that it was found intire, and not Consum'd by the Fire, as all the rest of his Body was; 'tis Related that the Family of *St. Hubert* in France, Heal such as are bitten by Mad Dogs: In Italy the Families of *St. Paul* and *St. Catherine*, doas strange things, the first curing the Stings of Serpents, and the last Cure burniogs, and handle burning Coals themselves, without any hurt at all. In Spain the Families of the *Salvadors* and the *Ensalvadores* have the gift of healing many (otherwise) incurable Dizeases, only by touch, some of which Instances being done by ill persons, 'tis suppos'd were assisted by the Devil, God Almighty sometimes permitting strange things to be done for secret Reasons, best known to himself.

Quest. 23. What is the Reason that a Maggot put into a Box and kept for some time, will turn into a fly?

Answer. They are at first a sort of an Egg, dropt by flies upon Carrion, &c. which by the Heat of the Sun are hatch'd, until they vivifie, only with this difference from the Eggs of Fowl, these are hard before they are laid, but those of a fly are soft, till they begin to be ripe, when all of a sudden, they become hard, and by their own heat, are perfected, till they break the Shell, and come forth flies. So that they have a sort of a double Life, one in the Egg, and another out, active in both.

The Athenian Mercury.

VV *Hence we have received, amongst others, several Atheistical Questions, tending to the destruction of at least all Revealed Religion, tho' we have in the Preface to our first Volume, excus'd our selves from answering any such; yet, on further consideration, knowing it is the nature of some persons to insult even when scorn'd, and think their Objections unanswerable because others think 'em not worth an Answer; we have resolv'd, in order to obviate the growing mischief of such poisonous Principles and Doctrines, to chuse out some of the strongest Objections we have received on those Heads, to which, if we have returned, as we hope we have, Satisfactory Answers, we shall have done no ill piece of Service to the publick, since, if we can ruin the very Foundations of Atheism, all the little Superstructures must of necessity fall to the Ground.*

Among other Questions of this nature, we have sometime since received these following.

Quest. 1. **V**V *Hether the Irish Massacre, and the Massacre of Paris, together with the growth and progress of Mahometanism, be not greater Arguments that the Machine of the World follows the dead Chain of Causes, than any can be produc'd, that can rationally convince us of God's Providence, or his care of Christianity?*

Ans. We must not, for every little difficulty in Providence, immediately unbinge the Universe, and deny any such thing as a Supreme Being, ordering Humane Affairs, both because we can, at least, Morally demonstrate, that there is such a Being, and that he made the World, and consequently, all perfection being included in his Essence, must and does dispose of, and govern it according to fixed and equitable Rules; any Objection against his Providence, being therefore only like a Protestatio contr'a factum, a Protest or pretended Reason against indubitable and necessary matter of Fact: And also, because we cannot only oftentimes account for these difficulties by the fixed rules of Providence and Justice, but also use those very things as Arguments for their Existence, since many of 'em were so clearly foretold by the Spirit of God so many hundred years before they happened. Besides, they may be both natural Consequents and just Punishments of Sin: For example, the Apostacy of the Eastern Churches to Mahometanism, and Western to Popery, were both the effects of that Vice, Laziness, Debauchery, Irreligion, Discord, and Ignorance which had over-run the World, and also, just punishments for 'em, and both clearly foretold before they came to pass; those men being justly given over to strong delusions, to believe a lie, who first held the Truth in unrighteousness: And one would think Rewards and Punishments were rather an Argument for Providence than any Objection against it; the very want, or unequal distribution whereof is often urged against its Existence, tho' this too with the highest absurdity, by those men who deny any such thing as Vice or Virtue. What has been said on this Head may easily be apply'd to the Parisian and Irish Massacres, since it reaches to much larger Instances; but besides, if we consider the horrid ends which those wretches had, who were principally engaged in those black Villanies, we shall find visible marks of God's Providence and Justice in punishing as well as permitting them. Add to this one Consideration more, and a good man may prove this against all Earth and Hell, and that is, A future World, without which we are persuaded, in some Instances, it's next to impossible to defend a Providence, which we are sure is, and is both wise and just: 'Twould be in vain to own a God, which yet we are as certain of, as that we our selves exist; and 'tis true enough, that the Virtuous and Religious would often be, as the Apostle expresses it, of all men most miserable.

Quest. 2. *Whether the Story of Eldras's retrieving the Scriptures which were utterly lost, and the passages of Samson's Acts and David's Worthies, the Prophets lying so many days on their sides, and many other things insisted on by Father Simon, besides the whole drift of the Revelation of the Old Testament, that God should delight in Blood and Sacrifices, be not sufficient to waken its Authority?*

Ans. Not at all, for these Reasons; As for the Story

of Eldras's retrieving the Sacred Books, when utterly lost, we'll grant it to be as much an old Wives Fable, as any in the Apocrypha whence 'tis taken; and, how fairly and ingeniously, let any judge, commonly made use of by those who would overthrow the credit of the Bible. But of this see more in the Question of the Pentateuch. For the passages of Samson's Acts, we'll give the Objector fair play and take the very strangest of 'em (for Lysimachus and many others have killed Lions) which we suppose they'll readily grant to be that of his killing a thousand men with the Jaw-bone of an Ass. But if One man, why not as well a thousand as to the force of the Weapon? and we are apt to believe those who see that Weapon and fairly consider it, would hardly be willing to try the strength of their Skulls against it, tho' not in the Hands of a Samson, whose extraordinary strength, as we are expressly told in the Scriptures, was a miraculous gift; nor is any thing too hard for God; which also reaches David's Worthies, tho' even the strangest of their Performances, that of combating whole Armies, we have seen almost parallel'd in Humane History. We have read of a brave Roman, who stoop a whole Army till the Bridge was broke under him. Nay, even of a brave Irishman, who with his Half-pike only, has for some time maintained his ground against thousands of Victorious English (see Coxes Hist, of Ireland, part 2.) why then may not David's Worthies do as much, especially before the Invention of Guns, and probably in a Pass or Desile where they could only be attackt in Front, and that not by many more than themselves. But we'll quit this Head, lest the Gentlemen we are disputing with, who are generally very nimble in these cases, should change sides, and complain, that instead of too great a Miracle, 'twas now no Miracle at all. For the Prophets lying so many days upon their sides, might only be done in Vision. We are sure there's no absurdity in this, which being granted, their absurdity vanishes. For Father Simon, and that numerous heap of Objections, which he has raked together in his Answer to the Bible, we meddle not with him at present, none of 'em being produc'd, (tho' ten to one he may shortly fall in our way) only add this, That 'tis no wonder a Popish Priest should be against the Bible when the Bible's against him. For God's delighting in Blood and Sacrifice, it can't be said, that as such he ever did, any more than we delight in the Blood of Beasts which we kill for our use and nourishment; nay, he affirms in the Psalms he did not delight in Sacrifices and burnt Offerings; that is, as has been said, for their own sakes, but only as they served for the use of man, being enjoy'd as lively Types or Figures of the inestimable Sacrifice of his own Son for the Sins of the World, at whose death all those legal observances were for ever abolished. In the mean time, what Barbarity, what Cruelty in the Blood of a Sheep or Ox, on which too 'tis to be remarked, that the Priests lived, when we daily kill so many thousand of 'em for our own use, nay, eat the blood too, which they did not! what so horrid cruelty in all this, unless we are to deal with some very merciful Pythagorean, or one of the more modern Priests of the Indians, who think it as great a piece of Barbarity, nay, Sacrilege it self, to murder one of their holy Cows, as this Gentleman reckons it cruelty to enjoy the Sacrifices of the Old-Testament, then in use among the Jews.

Quest. 3. *Whether 'tis not probable, that Christianity was invented at the destruction of Jerusalem? Whether the rising of the Dead, the darkening of the Sun, and the Ascension of our Saviour before 500 together, had not been worthy of Josephus and other Historians. had the Facts been true? And whether the Prophecies of, Out of Egypt will I call my Son; and that Christ should be born of a Virgin, be not too wrested, and the Inconsistency of the death of Judas in Scripture, too great a Contradiction for the Inspiration of the Holy Ghost?*

Ans. 'Tis a sign the Querist forgets his Chronology as well as Divinity, when he talks of Christianity's being forg'd at the Destruction of Jerusalem, which before that time, was plac'd in the most remote Nations on the Earth. This Destruction of that noble City, for the same crime he who makes the Query is guilty of, not believing our Saviour, happened some forty years after his death — but the Gospel was planted through

throughout the world, as ancient Historians assure us, which in thirty years after his Crucifixion, ten years before that Disolation, according to our Saviour's own prophecy, (by the best Commentators thus apply'd) That the Gospel must first be preach'd to all Nations— and that for this very end, that they might see the terrible Destruction which befel the Jews, God's own People, for slighting and refusing it, and the truth of Christ's Doctrine by the completion of his Prophecies, Jerusalem was destroy'd by the younger Vespasian; and don't all the world know, that hundreds of thousands of holy Men dy'd for the Faith of Christ under those Monsters of Cruelty— Nero and Caligula, long before either he or his Father came to the Crown— and we hope they won't say, as great Fools as they make the Martyrs, that they dy'd for Christianity so many years before 'twas invented. As to the Miracles of Christ, the Objector goes beyond either the Pharisees, or Celtes, or Julian, or the Devil himself in what he advances against 'em: The Pharisees attributed 'em indeed to the Devil, but they never deny'd they were really perform'd, no more did Celtes, or Porphyry, or Julian, tho' the most bitter and subtle Enemies the Christian Faith ever had— except that grand Enemy the Devil, who was so sensible of the truth of 'em, and the injury and wounds that his Kingdom, and especially Paganism receiv'd thereby, that he rais'd up an Apollonius Tyanicus, and gave him all the Power of Hell, on purpose to Ape our Saviour's Miracles with his own lying wonders, and if possible establish a little longer his own tottering Interest in the world. As for the mentioning the greater Miracles— the darkening of the Sun, our Saviour's Ascension before 500 at once, &c. For the First, 'tis very probable, even Heathen writers do mention it, (as we may shew when we see this first answer'd) for the Second, we are not sure his Ascension was before so many, that appearance of his to the 500 Brethren at once being generally thought to have been in Galilee— But the matter is not much whether; and we say this concerning it— If recorded at all, it must have been by Christians, Jews, or Heathens. The Heathens (which will reach the other Miracles also) were either too far distant, or too much prejudic'd: From one or both of which Causes, see what ridiculous accounts they gave of the Jews themselves and their manner of Worship, and this even the very best of their Historians: And had not something of this been in the matter, we could not easily imagin how such famous Princes as David, Solomon, and others, which none doubt had once a real Being, should not be mentioned, as well as their Contemporaries are in Heathen Writers (unless perhaps in a few doubtful fragments) or how the Temple at Jerusalem mist a name among the wonders of the World.

This for the Heathens of that time, for the Jews, we can't wonder they did not mention that and other Miracles, since they did not believe 'em— for had they done so, they would no longer have continu'd Jews— But those who saw 'em, or who had such Authentick Testimonies of 'em that they did believe 'em, turn'd Christians— Four of whom have committed the exact History thereof, and of our Saviour's Life, Death, and Miracles, to writing, to which add a fifth, if not one of the same, who has done as much in the Acts of the Apostles, all agreeing in the great Circumstances, and no where contradicting each other in the very least, as we already have and are still ready to prove. But besides these, (or including 'em) five hundred more were Witnesses thereof, as thousands of his other Miracles: For as the great Man, St. Paul says, This thing was not done in a Corner, who all to their detrim't, nay, with their own lives, attested the truth thereof, in spite of Wild Beasts and Men, Atheists, Scoffers, Flawes, Lions, Jews, Heathens and Devils. For Josephus, is't not, considering what has been said, a greater wonder that he takes any notice of our Saviour at all, than that he takes so little? for what he does make mention of him we see plainly in his Works; nor are we willing to give up so noble a Testimony from one who was no Friend to the Christian Faith, till we see stronger Arguments to oblige us thereto than we have yet done: But supposing he and others should have writ both this and much more of our Saviour, is it any way harsh to suppose the Jews or Heathens shou'd get an Index expurgatorius, to darken the Truth and expunge all such passages as favoured of Heretical practice, as their Successors have since done? After all, we may once more ask— why are not the Christians credible Witnesses? If we had no matter of fact confirm'd unto us, but by evidence of the same nature with what they gave, we must believe nothing we don't see with our own eyes; nay, not so much as what we do— Lo the Jews themselves deny, or did they ever, that they put to death, tho' they won't own they murder'd our Saviour? was it Glory made the Christians suffer all they did in Confirmation of those Truths which we still believe? They were poor Fishermen, not capable of such a mo-

tion: They were unlearn'd, they cou'd not invent 'em; fearful, and dared not publish 'em. Besides, they wrought Miracles to confirm 'em, which baffled all the Philosophy of Greece, conquer'd all the power of Rome, dard'd, and at length, by the most unlikely means, that of suffering and dying, subdu'd the world— The tendency of this Gospel is Divine, the directions thereof practicable, and perfect, and infinitely superiour to any other Rule of Life. It teaches the best Divinity, the most refin'd Morality, and makes all mankind, if practis'd, easy and happy.

The Prophecy of Egypt, and that of a Virgin may be apply'd to our Saviour, and that principally, as well as the Sacrifices referred to his Death— Nor are we to wonder if the Spirit of God who inspir'd the Scriptures, and assist'd in the writing of 'em, should discover a more deep and reconcile meaning in some places thereof than we our selves cou'd otherwise think of. This alone seems a tolerable account of those and other such passages, but not to say as some do, that they are apply'd by way of Comparison, Similitude, or Accommodation.

For the Inconsistencies in the Death of Judas, let us first see what is advanced there to reconcile those seeming Inconsistencies in Vol. Numb. 24. answer'd, and then we'll consider further thereof.

Quest. 4. Upon the whole, whether we may not believe all Revelation to be an Invention? And whether the Man who wrote a Book intitled, the three Grand Impostors— deserves not to be commended?

Ans. I have heard of one the same no-Religion with the Querist, who being present where a Spark pretended he would demonstrate there was no God, told him, that if he'd make his words good he'd immediately give him 500 Guineas— so willing was he to get rid of that troublesome— something or other within him, which would not let him disbelieve it, and so gladly have let the Reins loote to all his Pleasures— nor did he stick to acknowledge, that this was the reason of his offer. The Querist must not take it amiss if he's rankt with those here mentioned, for we are ready to prove, and confident we can do so, that he who denies Providence, and denies Revelation, does by as unavoidable Consequence, deny any such Being as God, as he who denies any such thing as a rational Animal would deny, that there's such a Creature as Man— So that tho' the Deist be a prettier name, there's in effect no difference but in name, betwixt him and the Atheist— What little reason we have to question the vacuity of Divine Revelation, we have, we hope, in the foregoing pages sufficiently evinc'd— But the Querist desires to know, whether the Author of the three Impostors, of the same Opinion with himself, ought not to be admir'd for his Courage and Judgment in that undertaking: We answer with we hope as much Justice as Indignation, That if there ever was such a Monster, he well deserv'd to be curs'd and abhorr'd by all who pretend to be Christians, or so much as Jews, to be burn'd here, and damn'd in Hell hereafter— the last of which undoubtedly he will without Repentance— which God grant to all that tread in his steps before they come to that place of Torment.

Quest. 5. Whether the Martyrs were not a parcel of Fools and Enthusiasts, to lose all the happiness of this world, and suffer the loss of life it self by the most exquisite Torments for— they knew not what?

Ans. We fools count'd his life madness— wou'd very well become the Querist. We know well enough his name who did really give those holy men that Title, which is here fix'd upon 'em only in supposition; nor is there any great reason to wonder, that one who thought himself All-matter, and that when this Life was gone, all was gone, shou'd think it the highest piece of folly for any persons to lose All for one who cou'd never requite 'em, since even Almighty Power it self can't make what is not, happy. But those men believ'd they were a little higher than Brutes, as well as a little lower than the Angels— They knew they had Souls, and knew very well what 'twas they dy'd for, and who would reward 'em. 'Twas for that word of God, which Mr. Hobbs thought of just as much Authority as the Alcoran, and the Testimony of Jesus, whom, we believe our selves not uncharitable if we think from good grounds, he and his followers thought no more sent from God than Mahomet. This they believ'd, this they lov'd, and this they dy'd for; even those very truths which the profane World now tramples upon, as it did then; and this with the highest reason, seeing they chang'd this dull drossie life for Eternal Glory; and for this shall their Names and Memorials be ever Sacred and Venerable among Christians, while those who abuse and ridicule those faithful Servants of Jesus, while their names shall sink with all virtuous men, and be equally abhorr'd with those of a Celtes, or Porphyry, or a Julian— I thus much for the Atheistical Questions.

The Athenian Mercury.

Quest. 1. **VV** Hether the Notion of the Omniformity of the Divine Idea's, the Seeing all things in God, &c. be not Enthufiasm?

Ans^r. Whether it be or no, the School-men had great Reason both to invent and defend it, since 'tis the only tolerable way they have, to get off with their Praying to Saints, who, they say, see all things; and, among the rest, our Prayers in the Beatifick Vision, or Speculo Trinitatis, as others call it. Which Notion of theirs is both absurd, and impossible. 'Tis absurd, to send the poor Petitioner so far about; nay, according to this Fancy, he ought to change the Form of his Ora pro nobis, and rather pray to God that the Saint might pray for him, than to the Saint that he would pray to God. Next, 'tis an impossible Supposition:— God fits all things, say they; or rather, the Idea's or Images of all things are contained in him, as we see the Images of things are in a Glass. And here a great ado they make about the Ideal or Intellectual World:— But first, That there be so much as any such Idea's, really distinct from the things they represent, will hardly be granted.— Again, Their Notion of them in God is incongruous and blasphemous, or else merely metaphorical:— If the Images of things are represented in him, as in our Fancies, they make him Matter, and Passive: If they intend a metaphorical Representation, we'd fain learn what they mean thereby:— Is it only that he knows all things, and reveals 'em to the Saints?— But what's this to the Speculum they talk of? And this will unavoidably, as has been said, render their Prayers to Saints in vain:— Again, They must either see all things thus represented, *uno intuitu*; or else distinctly, one after the other.— If the first, the Saints are made Gods, for they comprehend all things, and God does no more.— If the latter, they must be to Eternity looking over the Idea's there, till they happen to find those Prayers which were made to 'em from all parts of the World.— Add to this, the universal Opinion of the Primitive Church, which, at least, we esteem a probable one, that Paradise is a place distinct from Heaven, and that few of the Saints enjoy the Beatifick Vision till the End of the World; and we need say no more to prove the Uncertainty and Folly of this, at first sight, so glittering a Notion.

Quest. 2. Whether the Synod of Dort had Truth on their side, or not? And whether, if they had, they were not very uncharitable in excommunicating the Remonstrants?

Ans^r. Among several Questions of the same nature with this, sent us by the same ingenious Gentleman, this is all we think fit to meddle with; both because they are so deep and unsearchable, there being, for ought we see, unanswerable Objections on both sides; and because these Controversies, which so miserably distracted the Church in the last Age, are now happily laid asleep, and he must not be very wise, who would endeavour again to wake 'em.— If our own Opinion be ask'd; we hope we may without Offence give it: But advancing no more than what we think we are sure of, and no good Man will deny. As to Evil, we believe the depraved Nature of Man now strongly inclin'd; but not properly necessitated to it. As to Good, That without supernatural Assistance, we can never perform it. As to both, That Man is a Rational Agent, and God deals with him as such.— Farther than this, we care not to venture.— Now, as to the immediate Question, "Whether the Synod of Dort had Truth" on its side; We are apt to believe the two Parties had it between them, as is common enough in such nice Controversies.— For the latter part, "Whether, supposing they had Truth, they were not very uncharitable in excommunicating the Remonstrants.— We think it may with Justice be resolv'd in the Affirmative,— the Point being so deep, and so nice, concerning which they differ'd;— nay, as imprudent, as uncharitable; for so it prov'd in the Event;— whereas now Liberty is granted to all, they neither make so great a Noise, nor gain such numerous Proselytes, as formerly.

Quest. 3. What's to be thought of the old Story of the Devil of Malton?

Ans^r. Though the Wits will esteem us over-credulous, we shall not be afraid to own we believe that, as well as the History of Demon of Tedworth, to have really happen'd as is related: And we have as good Reason for such Belief, as any Man can have for what he has not seen with his own

Eyes; we mean, credible Witnesses,— such as were both capable and honest;— not old Women and Children only, but a grave Minister, no way credulous, in whose House and Sight those strange things were acted. We have the Testimony of Friends and Enemies, Papists and Protestants concurring to the Truth thereof, who cou'd have no Interest to conspire in a Forgery: Nay, had there been any such thing, 'twou'd have been the Interest of one to have discovered the other. We have not one or two, but numerous Witnesses; it being free for all that wou'd, to be present.— Several of these Franks of this Spirit were plainly supernatural, and therefore it could be no Cheat: And upon the whole, we are certain no Man can, with any Modesty, deny the Fact, unless he'll at the same time affirm, that 'tis impossible to bring convincing Evidence of any thing that happens where a Man is not actually present.

Quest. 4. Whether 'tis Prudence to venture to lodge in a Room haunted by Spirits?

Ans^r. 'T had had been more cautiously express'd if 't had been — In a Room reported to be haunted; for we'll grant all the Witch-Advocates, that there may be Tin, nay, for ought we know, a hundred of those Stories false, to one true;— though if that one be true, 'tis in vain to cry out, All the rest are false. To the Question, we reply, A good Man may lodge any where, for he has his constant Guards both without and within him.— For an ill Man, he need not tempt the Devil, but wou'd do best to keep out of Hazards.— and learn Wit from the Story of the Lanyer, in the fore-mention'd Account of the Devil of Malton.

Quest. 5. Whether our Dissenting Brethren can be thought heartily to desire an Union with the Church of England, when they daily print such Invectives against her, and her Clergy?— As, The Advice concerning Humiliation, — The Appeal to Heaven and Earth, — The Spirit of the Church-Faction, — Priest-craft Expoid, — The Modest Enquiry, — The Tribe of Levi, — Major General Ludlow's Letters, — and the Reprinting Milton's *Lycovontides*? And particularly, What can the Author of the two first of those Libels mean, by his accusing the King for not answering God's Intentions in setting him up, and of letting slip so fair an Opportunity for that grand Design; and blaming his Chaplains for preaching smooth Things, and sawily reprimanding Her Majesty for her manner of Attire?

Ans^r. As for our Dissenting Brethren being thought heartily to desire an Union with the Church of England, — we fear we shall not misrepresent 'em, if we answer for the most of 'em,— that they desire no such thing;— they think they are near enough already, &c. Nor is there perhaps much Love lost, a great many of 'em fear being afraid lest they should come over, and willing they shou'd e'en keep where they are, or be sent a little farther: But there's One abroad, that 'tis hoped, when he comes home, will reach us all more Wit and Manners. In the mean time, God forbid we shou'd abuse one another, or charge on either Party what they are not really guilty of. The Modest Enquiry was writ by one who is, — by Religion, a Lawyer, but no Dissenter, that we ever heard of:— However, the Event shew'd that he had but too much Reason for great part of what he there advances, though we think he pushes some things beyond either Christianity, or Humanity. The Author of the Tribe of Levi does not trouble himself about any Religion, any more than those who applaud and defend that scurrilous Satyr;— though he had scarce made a not unhandsonie Atonement for it. The Presbyterians can't defend that which is call'd Ludlow's Letter, unless they'll also defend the Murder of King Charles the First, from whose Blood they have to long endeavour'd to wash their Hands. The Reprinting of *Lycovontides* is a Trick of the Bookseller, to get Money; for the same Reason they print the Tainud, or Alcoran. The Author of the Advice concerning Humiliation, — the Appeal to Heaven and Earth, — the Spirit of the Church-Faction, every one knows to be a firm Church-of-England-Man;— who if he uses any harsher Expressions, his Zeal and Well-meaning may mitigate, if not excuse them.

Quest. 6. Whether there were any Reason for the Clamour against a Sermon preached before Her Majesty, March the 7th, 1689. on Matth. 23. 46.

Ans^r.

Assn. 'Tis a tender Point:— All we'll say on't is, that if the Opinion hinted at be a Mistake, 'tis a good-natur'd one, and which the great Person who espouseth it seems to be drawn into merely by the Sweetness of his Temper:— A Fault, which those who have been most severe upon him, will have little to answer for.

Quest. 7. Where are our Souls, immediately after their Separation from our Bodies?

Ans. Where being an Adverb referring to Place, does properly connote or imply Body, which is of the Essence of Place, as coming into its Definition. Accordingly, we cannot readily conceive how a pure Spirit can be properly in a Place, or any where; at least, 'tis in another manner in a Place, than a Body is;— but what manner that is, 'tis easier to guess than know, unless we grant 'em Vehicles; which quickly solves the Difficulty. However, taking Where in a larger Sense, and conceiving our Souls in Space, if not in Place, or in Vehicle, as before hinted, we think it probable that the Souls of wicked Men are, as soon as separated from their Bodies, in the Air, under the Custody of wicked Spirits, reserv'd there in Chains of Darkness, till the Judgment of the great Day:— And that the Souls of good Men are conveyed by the Angels into Abraham's Bosom. The Question of these last still is,— What is meant by this figurative Expression,— Abraham's Bosom? We answer, with all the Primitive Church, and some very great Men of the Present, that by that Expression is meant Paradise, or a Place of Rest and Ease, (not Purgation) wherein the Souls of most holy Men are entertain'd, till the Union of them and their Bodies at the Day of Judgment.— But this being only a speculative Point, and not of the Essence of Faith, we are not at all positive in our Judgments therein; thinking it much more worth the while to enquire what State, than what Place we shall be in when this Life is ended; which will certainly be of Joy, or Pain, according to our Works.

Quest. 8. Why could not the Magicians of Pharaoh bring to pass the Wonder of turning Dust into Lice, as well as they did the other three Wonders before?

Ans. The Rabbins have a pleasant Reason for't:— They tell you, that the Devil's Power (with which one would wonder how they became so well acquainted) extends to the production of no Creature smaller than a Barly corn. But to leave that among the rest of their ridiculous Fables, we say, 'twas from no real internal difficulty in one of these things, more than another, but because God was then pleas'd, of his own good Pleasure, to stop the Power of the Devil, from proceeding any farther; that neither the Jews might be stumbled, nor the Egyptians (till they had farther persisted) entirely harden'd; from whose own Mouths this Miracle drew that plain Confession,— "This is the Finger of God:— Unless we'll add, that to mortifie the Devil, and vince God's Power and Dominion over him, he would not in this Instance suffer him to produce so inconsiderable a Creature.

Quest. 9. I ever did, and do fully believe that there is a Deity, that made, and will one Day judge the World; yet notwithstanding my Faith is firm in this Point, I am sometimes, especially when by Reason I go about to comprehend that great Mystery, vexatiously troubled with wicked Thoughts concerning the Existence of God Millions of Worlds past, if we may conceive such a Time:— My Query is,— Whether by Reason these Thoughts may be eas'd? Or what's the best way to dissipate and banish them?

Ans. The Being of God is no Mystery, but a plain Truth, discoverable even by the Light of Nature;—but this God can never be comprehended, that is, fully known, by our finite Capacities, any more than a lesser Circle can contain a greater. 'Tis a great Stratagem of the Devil, when by Reason he cannot conquer us, to throw whole Showers of all Thoughts into the Mind; which, being a Spirit, and so subtle an one, he may, if permitted, easily do.— Among the rest, he may with most Facility impose upon us where we are at the greatest Loss, and where he finds our Guard the weakest, and our Reason the shortest. Now, being our selves finite and temporary, we can have no proper Notion of what's eternal and infinite, but still are apt to roll back farther and farther, and suppose thousands of Ages in our Conceptions, to find what this Eternal is, whereas we having our selves once had a Beginning, can for that Reason never fully know it.— And thus we say 'tis no wonder the Devil makes use of, to stumble those who are weak in the Faith; nay, sometimes dares assault with the same even the best of Men. Reason, 'tis true, may silence for the present any Objection which be, or our own Infidelity can make on this Subject, by re-minding us of the Notion of God, who could have no Beginning, no Point

assigned or conceived, wherein he was not God;— since he must then have once receiv'd his Being;— but this, 'tis absurd and impossible that he should do, either from himself, or another:— If from another, that other would be God; if from himself, he must have been before he was. Thus much, as is said, Reason may do, but it avails but little:— The Enemy has a more expeditious way, than pretending still to Reason with us;— he injects numerous ill Thoughts of the same nature, so fast, so frequently, and so violently, that 'tis impossible, without Assistance, we should be able to stand against him.— "For we wrestle not against Flesh and Blood, &c. And whence is this Assistance to be had, but from Heaven,-- by that Faith, whereby alone we may be able to quench all the fiery Darts of the Devil?— and that Faith is,— a firm Dependence, and humble Hope of Help from Jesus, who has promised, when he pleases, to tread down Satan under our Feet.

Quest. 10. Whether did the Apostles know sufficiently their Salvation, before Christ died, and rose again?

Ans. Though the Question be oddly propos'd, we suppose by the word Sufficiently, that the Querist would ask our Judgment,— whether they knew aright the Way to Salvation, or enough of the Christian Faith to bring 'em to Heaven?— We answer, That we see no Reason to the contrary;— for though they were not so well skill'd in the Mysteries of Faith before the Descent of the Holy Ghost as afterwards, yet they knew, at least, much more than all those holy Men of the Old Testament, who lived before our Saviour came into the World; and not only knew more, but, abating the lesser Infirmitates of Humane Life, liv'd accordingly.— Now, if those Fathers knew the Way to Happiness, and obtain'd their End with much less Knowledge than the Apostles had, it follows, the Apostles were in a better, rather than a worse Condition.

Quest. 11. Whether the Devil knows inward Thoughts?— And whether it be true that he can't say,— Verbum Caro factum?

Ans. To search Hearts, or, which is the same, to know Thoughts, is God's sole Privilege: The Devil can but guess from outward Signs, which being equivocal, may perhaps sometimes deceive even the great Deceiver.— Whether he can pronounce the words, "Verbum Caro factum,— "The Word was made Flesh,— we ingenuously confess, we have not sufficient Acquaintance with him to know, but are apt to believe 'tis only an Old Wife's Story, or a sort of a Charm, since we are thus far sure, that some other Scriptures he could and did pronounce, in his Disputation with our Saviour.

Quest. 12. If Adam had vigorously resisted the Temptation of his Wife, when she gave him to eat of the Forbidden Fruit, would not his Sex have continu'd in their native and unspotted Innocence, and the Race of Women only been the Apostate People of the Creation?

Ans. This being only a Question upon Supposition, can be of little Concern, that we can conceive, either to the Querist, or any other.— However, to satisfy his Importunity, we shall here give it a short Answer.— If Adam had not sinned, undoubtedly he had not fallen, one being the natural and necessary Consequence of the other, if not indeed the same thing: And if he had not fallen, neither had he been the unhappy Father of so miserable a Posterity, which as they are like him now in Sin, so must have been then in Purity and Innocence. But then, to talk of the Race of Women, as distinct from that of Man, nothing can be more absurd, or ridiculous. As for Eve, 'tis very certain, had she only sinn'd, she only had dy'd, and that perhaps immediately, it being no more difficult for Infinite Power to make another Consort for Adam, than it was to make the first.

Quest. 13. Did not Eve lose great part of her Beauty, with her Innocence?

Ans. We think it more than probable she did for these Reasons:— By Sin she became obnoxious to all the Diseases which her Sex hardly know how either to bear or number,— to all the Fatigues of Life, the Inconveniences of the Weather,— her own Passions, and perhaps Adam's too. She must needs be exquisitely tormented with the Sense of what she had lost, and being besides, the fatal Cause of Adam's losing it. In Sorrow she was to conceive, and bring forth — a greater Plague than all the rest.— Now any of these Causes, especially all together, with the Change of her Air and Diet, after the Loss of Paradise, must needs make a great Alteration, not only in her Complexion and Air, but even in the whole Frame of her Body, and render her much more a Woman, and less an Angel, than at her first Creation.

The Athenian Mercury.

Quest. 1. **W**hy was Barrenness counted a greater Curse in the Levitical Law than in the present Age?

Ans. One Reason why our Women are not so very desirous of Children as theirs, may be, because the Jewish Women had much easier Labour than other Nations; as in the Story of the Egyptian Midwives—besides, their Country being warmer, made it yet gentler than 'tis with ours in colder Climats.—But the reason why they thought Barrenness so great a Curse, more especially, was, because the Women all expected to be the Mother of their promised Messiah, the very hopes whereof, and the Honour they expected to receive thereby, outweighed all the pains they could endure—which Honour, if without Children, they must despair of, and 'twas this principally, as good Authors tell us, which made 'em in that Age so impatient of Barrenness.

Quest. 2. How many years before the Creation was Lucifer cast from Heaven?

Ans. A wise Question—How many years? when there was no such thing as Days, or Months, or Years, or even Time it self, which is only the measure of the heavenly Bodies. For which reason we can have no clearer Notion of Duration before the World began, than we have of Infinite or Eternal—Nor is't so much as certain, the Angels were created before the World (tho' they might in the very beginning of it, the Heaven and all the Host of Heaven, as Moses tells us, being part of the six days Work.) and consequently, we can have no certainty, that the Apostacy of the Angels was at all before the Creation.

Quest. 3. On what grounds doth Mr. Cowley say, that the Q. of Sheba had a Child by K. Solomon, when no Author besides mentions it?

Ans. If Mr. Cowley says so, he has Authority enough for a Poet to ground a Fancy on—For besides old Tradition, all the Ethiopian or Abyssinian Histories positively affirm the same; nay, shew us a long Succession of Kings from this Son of hers, tho' 'tis more than probable they were mistaken, both in the Queen and her Son.

Quest. 4. We read in the History of Cain—that he desired God should set a mark upon him, lest any finding him, should slay him,—How could any slay him, there being no people at that time in the World besides Adam, Eve, and himself?

Ans. Supposing there had been no others in the World, yet Guilt causes Fear, and Fear, we know, is unreasonable—But the Querist is very hasty in saying, there were then no other persons in the World besides Adam, Eve, and Cain, which he can never prove; and the contrary thereof is almost demonstrable from the Sacred History; for immediately after his Murder of Abel, when Cain went out from the presence of the Lord, mention is

made of his Wife,—and in the same verse, of a City which he built, probably within a year after, which none can think he could do without the assistance of others. Abel might have Children, whom he would have reason to fear;—Adam might have more Children than are named; nay, we are certain he had so, for Gen. 5. v. 4. we read, that besides Cain, Abel, and Seth, he begat Sons and Daughters.

Quest. 5. Our Saviour said to the good Thief on the Cross,—This day thou shalt be with me in Paradise.—The Apostles Creed says—Our Saviour,—the third day arose again from the Dead: Is't possible to reconcile these together?

Ans. Very easily. None are so foolish to think our Saviour's Body and Soul died together.—His Body we are sure descended into the Grave, or Hell, and rose not again till the third day. His person, all that was man in him, was in the state of the Dead, or state of Separation,—but his Soul was in Paradise, where he promised the good Thief, he should, that very day, be with him, and undoubtedly he was as good as his word.

Quest. 6. What was the more immediate cause of Sodom's overthrow;—whether it was not their attempt against the Angels?

Ans. When a Vessel is just full, one drop more will make it run over.—That last abominable Wickedness and Impenitence, even after they were struck blind, did, no doubt, fill up the measure of their Sins, and make 'em ripe for Divine Vengeance.

Quest. 7. 'Tis said in the History of Abraham,—Three men stood before him, and he seeing 'em, fell down and said,—My Lord,—The meaning of it?

Ans. Some have hence endeavoured to prove the Trinity,—but we have clearer places, and don't need it. What we esteem more probable, is,—that one of these three men or Angels which appeared in the form of men, was Christ himself, the second person in the ever blessed Trinity, who is called the Angel of the Covenant, and the Angel which delivered Jacob from all evil. This Abraham knew, and accordingly adored him, not the others, which would have been Idolatry.

Quest. 8. Whether Pharaoh were a proper Name, or only significant of the Royal Station among the Egyptians?

Ans. From the long continuance of that Name through so many Ages, and comparing it with others like it, we think it most probable that 'twas both:—First, a Cognomen from some accident or other affixed to one of their Emperors, who being in high esteem amongst 'em for his Prudence, Valour, or Virtue, it might afterwards be taken up by his Successors for his and their own Honour, and the more to ingratiate themselves with the

People, as we find in the *Cesar's*, and *Augustus's* of the *Romans*,—and perhaps in other Instances.

Quest. 9. *Did our Saviour's Humane or Divine Nature most display it self while he was upon Earth;— since, tho' he was Sinless and wrought Miracles like a God, yet he was in all other things like a man, both in his Life and Death?*

Ansiv. Undoubtedly there appeared much more of his *Humanity* than of his *Divinity* while he was here; for his *Divinity* was indeed shrouded or hid in his *Humanity*, he being then in his state of *Exinanition* and *Humiliation*. And 'twas necessary that he should be so, otherwise he could not have died to have made us happy.

Quest. 10. *Why did not God create Man incapable of sinning?*

Ansiv. The very Question is little less than *Nonsense*.— If he had been created *incapable of sinning* he had not been *man*,— which he could not have been without a *Root of Liberty* and *Rational Powers*, capable of *choosing* and *refusing* Good and Evil:— Now, *why* God did create such a creature as this, what can be a better reason than that thereby he might manifest himself, and both exercise and demonstrate his *Wisdom*, *Goodness*, *Mercy*, *Justice*, *Power*, and all other his *Divine Attributes*, which are the same with his *Essence*; for nothing but what's *rational* is a proper Subject for proper *Punishments* and *Rewards*.

Quest. 11. *Why did Christ take upon him the nature of Man on purpose to suffer Death for our Redemption, and yet pray that that Cup might pass from him?*

Ansiv. He did not absolutely pray that it might pass from him, but only, if it were possible;— and this to shew himself a real man, and as such sensible of pain, and desirous to avoid it;— but this still with the most entire *Submission* and *Resignation* to God's *Will*,— as appears from the following words, *Not my Will, but thine be done*.

Quest. 12. *What Notion can we have of the nature of that Being which never had a beginning?*

Ansiv. An imperfect one, for could we comprehend him fully, we must be not only as great, but also greater than he. Imperfect therefore in relation to us, as are even most or all of our *Notions* even about *Sensible Objects*, ever present with us, whereof we know but very little as to their *Properties* or *Natures*,— what strange thing then is't? If we can't comprehend the *inconprehensible*, if we are lost in what's *Spiritual*, *Infinite*, and *Eternal*? Our best notions of God are only *negative* in respect of our selves and our own *weakness*,— we remove all those *Imperfections* which are in our selves and attribute the *contraries* thereof to that most *glorious Being* in whose very *Essence* is included all possible *perfection*.

Quest. 13. *Who was most in the right, Democritus for laughing, or Heraclitus for weeping?*

Ansiv. Both equally in the wrong, one *running* as far in one *extream* as the other in the *contrary*. The world is not so *bad* nor *miserable*, but *Heraclitus* might have found something in it to have made him smile with a little more reason than seeing an *Ass* mumble *Thistles*, nor so *happy*; but *Democritus*, if he had had much *good nature*, might have found *Objects* in't, more than enough to have spoiled his *Laughter*. In the mean time, as there are few persons will be *laughed* out of their faults, so a man may cry his *Heart* out before even they'll amend 'em; and upon the whole, 'twas not at all likely either of these *Extravagants* should produce any good effect by their *behaviour*, on the *minds* of *men*, only making themselves equally *ridiculous*.

Quest. 14. *Whether the stratagem of Zopyrus were fit for Imitation?*

Ansiv. By no means, and upon no account; The *Story* is,— that he cut off his own *Nose*; *Ears*, and *Lips*, and having thus frightfully mangled himself, fell to the *Babylonians*, whom his Master had long *besieged* in vain, pretending 'twas he had so used him; by whom being believed and made their *Governour*, he soon after found means to *betray* them and their *City* to *Darius*, wherein tis a question, whether he were more *cruel* to himself, or *false* to those who trusted him, neither of which seems to deserve either *Imitation* or *Commendation*. 'Tis true, *Darius* highly esteemed him for the *action*, and he had reason; since he had not many *Subjects* who would endure so much *pain*, and such a lasting *disgrace* for him, to purchase him so easie a *Victory*: But after all, *trusted* he was by those people, and *breach of trust* looks very ill, whatever be the occasion; a *Traitor* is like a *Spye* in the *Court* or *Camp* of an *Enemy*, a sort of a *necessary evil*; but so is a *Hangman* as well as both the others, whose *Office* and *Character* there are very few would be proud of.

Quest. 15. *What's the reason that a Wound in any part of the Body by a gnawn or chaw'd Bullet, proves incurable?*

Ansiv. If it be really so, the reason may be because the *roughness* of the *Bullet*, and its many *unequal edges* tare and jag the *Flesh* in such a manner, that 'tis impossible it should ever close again, or admit of any *Cure* besides *Amputation*.

Quest. 16. *Why a Snake cut into several parts; will, if the pieces be any thing near, joyn again, and become found and whole,— the Querist having lately seen it?*

Ansiv. We suppose, if the *Querist* had not seen it himself, he would ne're have believed it;— and he must not take it amiss if we desire the same *liberty*,— and 'twill be time enough to enquire into the reason of the thing when we are once sure of matter of *Fact*,— which we are the more inclin'd to doubt, because of the *Company* it comes in, as may be seen by the two following *Queries* sent by the same Hand.

The Athenian Mercury.

Quest. 1. **I**N what State shall the Sun, Moon and Stars be after the Last Day, when there shall be no Creature upon the Earth?

Ans^r. That there shall be no Creature upon Earth, or that the Earth shall be annihilated at the last Day, we are not so sure of from the holy Scriptures;— perhaps the contrary is more probable. For the Heavenly Bodies,—we read indeed,— that the Sun shall be turn'd into Sack-cloth, and the Moon into Blood,— and the Stars shall fall from Heaven;— but as we are sure some of these are only figurative Expressions, so 'tis to be remember'd this was to happen—“ Before the great and terrible Day of the Lord not after it; and that Day of the Lord, in all probability, only the Day of his Coming to judge Jerusalem; which was fore-shewn, as Historians record it, by dark'ning of the Element, and the most dreadful and horrid Prodiges. Some great Men have thought, that only this Sublunary World, as infected and depraved by Sin, shall be purified or changed by the Fire of the last general Conflagration; but that the Sun and Heavenly Bodies, being many, or most of 'em, in probability, vastly bigger than our little Globe, and no way, that can be conceived, touch'd or infected by the Sin of Man, shall still remain in the same Condition as they now are: Though, we confess, we can scarce subscribe to this Hypothesis,— because 'tis said expressly,—“ That the whole Creation groans and travails for a Restoration; nor can we well see how that Expression of whole Creation can, with any tolerable Sense, be explained by a part, and the smallest part of the Creation only.— However, we think neither Opinion Matter of Faith, but Curiosity rather, and therein leave every Man to his own Judgment.

Quest. 2. *What's the Reason why a Man going under Water with his Eyes shut, cannot open 'em? And why he can't shut 'em, when under Water with his Eyes open?*

Ans^r. We might easily invent a probable Account of this Matter, and assign the weight of the Water for both, which, as in Buckets let down to the bottom of the Sea, (concerning which, see the Transactions of the Royal Society,) the Covers whereof are press'd down by the Vonderosity of the Water, presses here to hard upon the Eye-lid, whose Springs are but small and weak, that 'tis impossible for it to raise it self against it.— As for a Person's not being able to shut his Eyes under Water, we might say, 'twas the Water got in between the Lids, which hinder'd the Under-Lid from rising and joyning the Upper; without which, 'tis impossible to shut the Eye.— And here wou'd be a very fair account of the Business:— But the Mischief is, that all this while there's not one Word of the Matter of Fact true; and so there's an End of a fine Hypothesis:— For,

let any one make the Experiment, as he may easily do, in a Basin of Water, (much more effectually than Sir Nicholas's learning to swim on the Table-board,) and he'll find that he may either put his Eyes shut under Water, and open 'em there; or shut 'em afterwards, when he puts 'em under open; nay, open and shut 'em as often as he pleases.

Quest. 3. *Why the River Save at Belgrade runs much slower at Mid-day and Midnight, than at other Times, the Cause being neither Reflex, nor Stop of Current by Wind or otherwise? And why the said River and the Danube run together, as by Experience they are found to do, and yet their Waters not mix, the Danube running uppermost, and the Save under, seeing 'tis not in the least unctious?*

Ans^r. These wou'd seem two very great Wonders, if the Querist had not been so kind to quote his Author:— He tells us, he had 'em out of Sir H. B's Voyage into the Levant; which being well consider'd, we believe there's very few Readers will expect any farther Answer.— Only, as to the latter of the two, this may be observ'd out of Dr. Burnet's Letters, that the Story of the River passing through the Lake Lemain, in the same manner these two are said to run, without mixing, is a perfect Fable.— By which, if there were any need, we might give a good Guess at the Truth of the other, without going so far to disprove it.

Quest. 4. *How Witches can contract their Bodies into so narrow a Compass, as to convey themselves through a Key-hole?*

Ans^r. The Querist might as well have ask'd,— how they can be in two Places together,— since we have Authentick Evidence they have been really wounded at a distance, and given exact Accounts of things which have happen'd many Miles from 'em, at the same Moment. These things are performed by the illusive Arts of a præstigious Daemon:— Wounds may be inflict'd by him, on the same part of the Witch or Wizard, wherein those Airy Forms, which he has made up in their Shapes, may have been struck at, or seemingly wounded: And such Shapes as those, being nothing but Air, may easily enough pass any where, through Chimneys, Key-holes, or wherever the Devil pleases.

Quest. 5. *Why, the Sea being in some places higher than the Earth, all Rivers naturally tend to the Sea?*

Ans^r. The Sea is no more higher than the Earth, than the Earth is higher than the Sea: They indeed both make one Terraqueous Globe, and none will be so foolish to say, one part of a Globe is lower or higher than another,— that is, sensibly or considerably lower or higher, tho' Inequalities there may be, and are in the most exact and polish'd Globe that can be made by the

the *Art of Man*, as we plainly enough perceive by Microscopes, and that such *unevennesses* are as *considerable* in such a *Globe*, as any *Cavity*, or *Mountain* on the *Surface of the Earth*. Now supposing the *Earth* but *even and equal*, the *Water* of the *Rivers*, as *all Water*, being a *Lubricous Slippery Body*, must be still protruded or thrust forward by that which follows it, and run infinitely, were there not a *Receptacle* made to retain it, — this the *Sea* it self does as far as it can, being shut in by those *Gates* and *Bars* which it cannot pass. But those little *inequalities*, we have granted in the *Earth* will abundantly satisfy this *Scruple*. *Water* generall *Rises* in *Mountainous places*, and in its *Current*, has a *Sensible Fall* before it *Disenbagues* its self into the *Ocean*.

Quest. 6. Seeing there is daily such a prodigious quantity of *Water* from all the *Rivers* running into the *Sea*, how comes it not to be filled, and so overflow the *World*?

Ans. There is indeed an *Inconceivable* quantity of *Water*, every hour discharged into the *Sea*, from those vast *Rivers* which empty themselves into it. As the *Nile*, the *Volga*, the *Danube*, the *Rhine*, the *Severn*, and others in our *World*, not to mention those vastly larger in *America*, all which, if exactly Computed, wou'd puzzle a good *Naturalist* to conceive, or give any *Tolerable Account* how the whole *Body of the Earth* shou'd be sufficient for its perpetual *Secretion*, and *draining* it through its secret *Ducts* and *Channels*. Indeed, were all those *Waters* to run in, and have no *Vent* or *Circulation*, 'twere impossible, unless there were a proper *Abyss* to contain it; but that it must almost immediately overflow the *World*: As were all the *Blood* which passes thro' the *Veins*, to stay in the *Heart*, a *Man* cou'd not live a *Minute*. But besides the huge *Cavities* or *Cisterns* that *Nature* has made to contain these *Waters* on the *Surface of our Globe*, the *Sea* being rather larger than the *Land*, and some *Seas* to us *unfathomable*; and those yet much more vast *Receptacles* in the *Bowels* of this *Globe*, whose *Diameter* being near seven thousand *Miles*, supposing we allow'd it 500 *Miles* thick, wou'd have yet above 6000 *Miles* Capacity; I say, besides all this, there is undoubtedly a *Circulation of Water* through the *Globe*, the *Salt Water* by secret passages, being forc'd down through the *Veins of the Earth*, and by this *Percolation*, casting off its *Salt*, and flowing *Fresh* agen in *Springs* and *Rivers* — all which Reasons are together, a *Satisfactory Account*, why the *Sea* does not overflow the *Earth*.

Quest. 7. How a *Silk-Worm* lives when it has left eating, and is enclosed in its *Webb*?

Ans. It lives on that *Stock* which was before laid in, and which suffices it's little imperfect *Life*, much more easily by its being enclosed in the *Web*, then if to live without eating, when exposed naked to the *Air*. — There are several things which make new *Aliment* continually necessary to *Living Creatures*, when in their *Natural State*, among which *Transpiration* by the *Pores* from within, and the

preying of the *Air* on the *Body* from without, by the first of these, as *Philosophers* tell us, a vast quantity of *matter* is every day thrown off, which must be supplied; by the latter we see even *Stones*, *Iron* and other the most *Solid Bodies* are worn away — neither of which accidents the *Silk-Worm* seems obnoxious unto, or at least is so in a much less degree, than such *Creatures* as are openly exposed to the *Air*, and therefore can live longer and better without *Nourishment*, than others can.

Quest. 8. What's the Reason that the greatest *Wits* are generally the greatest *Sots*?

Ans. Because there's no great *Wit*, as the *Proverb* has it, without a mixture of *madness*, that is, — those people who in this *Age* have resolved to be called *Wits*, are such as have vast *Fancies*, which perhaps even without their so much indulging and giving them the *Reins*, would be too strong for their *Reason*; but that being done, whereas they ought rather to take the *Council of Phabus* to his young *Hot-Brains*. —

Parce puer Stimulis, & fortius utere loris. they grow entirely *Masters*, run away with the poor *wits*, as these *Fiery-Mouth'd Fades* did with *Phaeton*, and throw 'em headlong into the greatest *Extravagances* — and when they have spent their *Spirits* in whatever wild *Actions* they can think on, when all the *briskness* of *Life* is run out in *Froth*, what remains, must of necessity grow *vapid* or *aiger*, while *Reflexion* on their *Folly* stupifies and stuns them, and they can find no ease or quiet to their *Minds*, but by keeping them still as much as possible in the same *Humour*.

Quest. 9. Whether 'tis better for a *Man* to be born *Poor* and *Fortunate*, or to be born with a *Considerable Estate*?

Ans. We confess 'tis not very *rational* to talk of any such thing as *Fortunate* or *Unfortunate*, abstracted from *Industry* and *Reason*. and are sure that those things are very often in our own *power*; and we see, every day, *Men* style themselves *unfortunate*, when they are indeed either *imprudent*, or *criminal*, or both together: But after all, it must be acknowledged there is such a thing as a *Lucky Hit*, which some men have more than others, and there seems some *Foundation* in *Reason* for that odd *Prævero* — Give a *Man* *Luck*, and throw him into the *Sea*. Now what this *Luck* or *Good Fortune* is, twill be very convenient to enquire, and even a certain modern *Philosopher*, who was none of the best *Divines*, tells us — 'tis nothing but the *Favour of God Almighty*. (*Sic sic -- omnia dixisset: --*) And it so, he for such ends as he thinks fit, oftentimes raising one, and depressing another unaccountably to the common order of causes and appearance of *Reason*, it's a case will quickly be decided. That 'tis much better to be *Born* in this Sence *Fortunate* tho' never so poor, than to be born *Happy* to the greatest *Estate* in the *World*.

Quest. 10. If anything *Temporal*, may be made *free*?

Ans. Yes, what we give away for the *Relief* of the *Brave* and *Miserable*?

The Athenian Mercury.

Quest. 1. Why the generality of Male or Female die in the Night?

Answer. We question the truth of the Observation, unless when the Moon happens to change then;— if at other times any such thing be, we are rather apt to believe, it happens for want of suitable assistance than any other more general or secret Reason.

Quest. 2. Why the naked Gospel, mention'd in the Gazette, July the 3d. should be censur'd and burnt for an Heretical Pamphlet?

Answer. The Athenian Society have no mind to a Visitation, and therefore are resolv'd to let the Question alone to be decided at the day of Judgment.

Quest. 3. I hang'd a Cat lately in my Garden full of Kittens, and when she was a dying the Kittens cry'd within her. I demand whence they had Air to make that Sound?

Answer. We have had this Question before, however it being a diverting point, I shall further add, The more cruel—Rogue—you for your pains, thus with one Cord to destroy a whole Generation. But to answer your unanswerable Question, The truth of Facts we easily believe, the same accident, having sometimes happen'd to Human Births. But that there is Air in the Body, none ever question'd.— Wind is a Degree more than Air, or Air compressed;— this we are sure is in the Body,— because it comes out on't. But this you'll say, is, not to talk like an Anatomist,— nor would it be very civil to do so, only we'll say, that Nourishment being convey'd to the Fœtus, Wind may be also, and no Effect is, as we see by the Childs being often injur'd by such windy Nourishment.

Quest. 4. Whether a Spiritual Substance hath distinct parts?

Answer. No distinct Physical parts, as a Body hath, for then 'twould be a Body; but Metaphysical, of Essence and Existence, &c. or such like may be granted;— we mean in such Spiritual Substances as admit of Composition, for there can be no Composition without different parts to be compound'd.— But in that most simple Being, the first uncompound'd Essence, and Father of Spirits, those who allow any parts deserve as heavy an Anatomiz from Philosophy as Divinity has already given 'em.

Quest. 5. Whether the Seat of the Soul be in the Glandula Pinealis?

Answer. That the Soul operates in the Head in another manner than in any other part of the Body, and that the Function of Thinking or Reasoning is perform'd there, our very Senses do almost teach us, by that sort of pain which we feel there after any intense meditation; as we have formerly observ'd. There we say it must be, because there it operates, one of which unanswerably follows upon the other; but how it is we are as much to teek as how it operates, and where as hom, it the precise point, or place be demanded. Monsieur des Cartes Opinion was generally embrac'd in the last Age, who finding that small Gland in the Head, which had no use by Anatomists assign'd thereto, he concluded it the Principal and Immediate Seat of the Soul, but later Anatomists have since found a much lower Office for it, and that Fancy of his is as much decry'd as it was heretofore almost universally embrac'd.

Quest. 6. Why should a Blockhead have One out of Ten?

Answer. The Question is beholding for that sharp thought to Mr. Bays his last Play, as Bays himself stole the only few good things there from a Tusso's Poem of the Siege of Jerusalem, who being himself reputed a Blockhead to make a Parson of, has rail'd at 'em all with or without occasion ever since.— But let the Wit be whose 'twill, we'll here answer it. The Question is, — Why should a Blockhead have One out of Ten? our answer is, — For the same Reason that a greater Blockhead has the t'other Nine, and that is, — because the Law gives it him.

Quest. 7. Whether the Queen of Sheba, if now living, might not receive as ample Satisfaction from our Modern Virtuosi in any of the Questions she propos'd, as she did from Solomon, and if so, whether he still deserves to be reputed the wisest of Men?

Answer. To the first part, — we answer, — No certain-

ly, — for his Wisdom was inspir'd, as well as gotten by Observation, whereas our Philosophers have only the latter way of attaining it. If the Question had been, — Whether Solomon might not be ignorant of many things which we now know, the case had been much alter'd; tho' this might even there be said, — that we know not of any such Questions the p'posed to him; and besides that, many things we now know, and look upon as new Discoveries, Solomon might then be well acquainted with. There's scarce any new Invention in Philosophy has made such noise as that of Circulation; which yet some Ingenious Men not improbably assert to be known to Solomon, and that he Figuratively describes it in the 12th of Ecclesiastes, — by the Wheel broken at the Cillen, — however we are sure by his works he was excellently skil'd in Morality and some part of Natural Philosophy, which he had to that height, that he may still enjoy the Title of the Wise Man.

Quest. 8. Why should the putting a Man's Hand in cold Water occasion a sudden emission of Urine, notwithstanding his being fast asleep?

Answer. That [notwithstanding] has lost its way, for if at all it must be when a Man's self is otherwise he must have a care where he washes his Hands: Nor is there any necessity in the Emission when sleeping, more than waking, as appears by their Sheets who have not the Reverence Faculty then, tho' at other times they are scarce enough. But we need not have wasted all these words about it, for we can assure the Reader 'tis a perfect vulgar Error as a t'other and other receiv'd Opinions are, and his nothing at all of Truth in it, — at least, in those Experiments which we have made about it.

Quest. 9. Where the Romish Infallibility besides during the vacancy of the Papal Chair? [This was propos'd and answer'd before the Choice was finish'd]

Answer. Not in the Pope, — for the last is in Purgatory, and his Successor not yet in Being. Not in a General Council, for there's now no such thing; — not in Pope and General Council together, because there's neither of 'em in nature consider: Not in the Universal particular Roman-Catholick Church, for the Eldest Son of it, the most Christian King, is as good as turn'd Turk, and worse than all that, is so ungracious, to call his Mother Whore. Not in the Cardinals, for then poor Infallibility would be torn all to pieces. — there would be French Infallibility against Spain's Infallibility, and the Zealots Infallibility at Da gers drawing with both. — Things being in this posture, we think it very dangerous to interpose in such a Battel-Royal of Creeds, lest they should all agree and fall upon us for Killers; — however thus much we'll venture to say, tho' they should threaten us with the H. Inquisition it self, that whenever the poor half Spitch-cock Fathers agree where to place this rambling Infallibility, it must be either K. Lewis's Gold or K. William's Sword will have the Casting Voice.

Quest. 10. Whether Birds have any Government?

Answer. The Bees, (and they are the Musc Birds) certainly have, and that a very regular one. But lest any should be so unkind to degrade those pretty Creatures into Flies or Insects; we'll instance in some of a little larger Wings. All Birds, and Beasts, and Fishes too, have thus much of Government, that the weaker obeys, and the stronger rules, — but still whether there's any other better Subordination of power amongst 'em we suppose is the Question. 'Tis observ'd in all your Season-Birds, or those which go and come at stated times of the Year, that they fly in Troops, and use a constant order in their Marches, regarding the Wind, and throwing themselves into such a Body as is most convenient either to move against or with it, as their occasions serve. They have, besides their Scouts and advanced Guards before to sound the Country, or discover an Enemy; see Bochart de Cerimoniis — in anim. Sacr. And if that does not satisfy, read Bergerack's Super-celestial Navigations, and you'll have the exactest account of their Order, Laws, Government, and manner of living that you can any where meet with.

Quest. 11. I find it reported in a History, that Aeneas liv'd in the days of Abdon Judge of Israel, in the year of the World, 2790, and that Dido was Granddaughter to Deborah K. of Sidon

Sidon and Tyre, whose Daughter Jezabel was married to K. Ahab, so that by this Aeneas must have liv'd long before Dido, and all the Historians and Poets fabulous, in what they relate of their Acquaintance and Amours; — whether of the two is more probable?

Answer. The best Chronologers and Historians on this Question inform us, — That Ethbaal, or Ithobaal, or Jusobaal (for by all those names he is call'd) had a Grandson, whose Name was Aeneas, who had two Sons, Pygmalion and Barcoz, and two Daughters, Eliza or Dido, and Anna. That Pygmalion having murder'd Sicheus, Dido's Husband for the sake of his Treasure, as Justin and others tell us, Dido in the Seventh Year of his Reign fled into Asia, and built Carthage, which happened by Computation 143 years after the building of Solomon's Temple, which was about some 289 after the Destruction of Troy, — when Aeneas was in a bad Condition to make a Lover of, for he must have been rotten in his Grave many years before. However, 'tis unjust to blame the Poet for this mistake in Chronology, which he was not oblig'd to take any care of.

Quest. 12. Do you believe the Romans in their greatest Power had so many Soldiers as the present French King suppose it be true what is said, — that he hath four hundred and fifty thousand men, besides all that are oblig'd to wait upon him by Proclamation, viz. his Militia and Nobles?

Answer. That Computation of four hundred and fifty thousand men, or as some have stretch'd it five hundred thousand, in the King of France his Garrisons and Armies, was made when he look'd so big, that the World was almost afraid to think he had less, or question any thing that could be said of his Power; — but now we are got a little nearer him, the Lion is not so dreadful, nor his Guard near so numerous as we then apprehended. Even at the Siege of Mons, when he drew together almost all his Forces, and left his Frontiers to the Rhine quite unprov'd, he amounted not on all that side of the Countrey, even in their own Computation, to much above a hundred thousand, which he was immediately after the place was sold and deliver'd, forc'd to hasten back by long Marches, and a great part of 'em, to the Rhine, Saxoy, and other places. If we consider him at present, — he has not, according to our Gazette, above fifty thousand, but let's suppose it to be 60 now in his Army in Flanders, and yet de Lo goes scarce twenty thousand on the Rhine, and finds his Habs his best defence against Saxony. Catina at most, not thirty thousand in Saxoy, whence too he's retiring as fast as he can. — Now shou'd we be so liberal, as to reckon these three Armies together to amount to two hundred thousand, which they do not, by not much above half the number, what shou'd we still do for the other two hundred and fifty thousand, or where shall we find 'em? Not in Garrisons, for at that rate he must have above sixty Garrisons, each upward of four thousand men, whereas he has drain'd or quitted as many as possible, — nor in the Field, where it now most stands him in stead to have 'em, the Turks being on the point of making Peace with the Emperor, if they have not already done it, for want of that Division which the Grand Signior's dear Brother and Allies promised to give the Germans on this side of Europe; and the King of England pressing him every day with so vigorous and numerous an Army, and chasing his best General and all his Forces from one Wood to another, like a parcel of Robbers rather than Soldiers. Thus much of the King of France's Force, — for that of the Old Romans, at such distance we are not like to get a very exact account of 'em. — That which we produce shall be from good Authors, Dio and Polybius; the first gives us the number of their Legions, the other, of all their Forces, including their Auxiliaries and Allies. Dio tells us, Augustus reduc'd the Legions from twenty five to nineteen or twenty, to which were afterwards added thirteen more, as we find from the Inscription of an old Column given us by Dempster; and by other Princes six more were still added, in all Thirty eight. Now every Legion consisted in the height of the Roman Empire, of Six thousand Foot, and Seven hundred thirty two Horse, sometimes more, which multiply'd by thirty eight amounts to 254816. Add to this their Auxiliaries, which, tho' Dempster tells us, were not so many as their Legions, yet did undoubtedly amount to a much greater number, which appears to any who consult Polybius his account of their great Aishes, even before they had subdu'd the Gauls, Britains, or many other Nations, — when invaded by the Gauls under their two Kings, — Concolitanus and Arminius, they and the Forces under their Command, and

just within their call, ready to march on occasion, were reckon'd at Seven hundred thousand Foot, and Seventy thousand Horse.

Quest. 13. In the History of St. Paul's Conversion, 'tis said in the Acts, — "Those that were with him heard the Voice, but saw no Man, cap. 9. v. 7. But, cap. 22. St. Paul says, — "They saw the Light, but heard no Voice. — And in ver. 26. — "They fell down to the Earth: — But in cap. 9. v. 7. — "They stood speechless. — Are not all these Contradictions to each other?

Answer. By no means. — For the First, — A Man may be said to hear, and not to hear the same thing, at the same time; — to hear a Sound, but not distinctly understand the Words. — Thus, when we are at a Sermon, at too great distance from the Preacher, we hear the sound of every Word, and yet truly say we can't hear one Word; that is, distinctly and intelligibly. Thus exactly it was in the present Case. For the second Difficulty, — How they could see, and not see: — That's yet more easie. — They saw no Man, no Person, no Body, and saw a Light; — one of which is far enough from the other. For the Third, — How they fell down, and yet stood speechless: — This too may rationally be accounted for, according to our common way of Expression. "Why stand ye here all the Day idle? is no more than, Why are you idle all the Day? — And we commonly enough, — Do not stand fooling; that is, — Don't fool; — though the Person we address to may be sitting, as well as standing.

Quest. 15. Who in your Judgment, have wrote clearest and closest concerning the late Revolution?

Answer. There have been so many excellent pieces written on this great Subject, that 'tis not easie, nor perhaps modest to commend one above another, or determine which is best; — and of these, very many, nay, by far the larger part, written by Clergy-men, so little reason have some persons to reflect on the Loyalty of that Great and Learned Body. — The measures of Christian Subjection, &c. one of the first written, seems to go to the very bottom of the Cause. A Dialogue wherein the Judgment of the Reverend — Bishop Sanderson is given and examined in this Subject, is very clear as far as the Lawfulness of our Subjection, Submission and Allegiance to present Government, as are Dr. Sherlock's Reasons, and many others. The Observer, and the Northern Vicar, were at it very early, seem pretty well match'd, and as much of Argument on both sides are in most of what has appear'd on the Subject. There's a little Book said to be Dr. P — gs, which is as clear and home on both Branches, both the de facto and de jure part, as can be desir'd; — and when the Second Part of a late excellent Book, called, — God's way of disposing Kingdoms, — comes abroad, those who scruple at Allegiance to the present Government will either be satisfied, or none but a rougher sort of Argument will make 'em so.

Quest. 15. How cou'd a Serpent speak with the Voice of a Man, as in the History of Eve, when Speech is the Property of Man only?

Answer. While things run on in the ordinary course of Nature we acknowledge Speech is the Incommunicable Property of a Man, but where that holds no longer, neither does this. If the Devil made use of a real Serpent to tempt our first Parents, as most are inclin'd to believe, he might with as much ease also make use of his Organs, or rather form new ones, or perhaps, make words in the Air without any such Organs, to accomplish his Ends.

Quest. 16. Did Adam lose the Image of God after he had sinned, and what was that Image of his wherein he was made?

Answer. These Questions are near a kin, and their Resolution depends on each other. — We'll begin with the last, — Wherein that Image of God consisted in which Adam was made? We believe it consisted in knowing, willing, and acting, and that all according to the highest perfection of Humane Nature. In knowing, and therein especially in Reason, — in willing, — or that liberty he was then entirely Master of, whereas now he has but a maim'd Branch of it left, little more than a sad Liberty to Evil, — and in acting or exercising virtuous Habits, — all which being extremely weaken'd or disac'd by the fall, those few Notices and Remains of Knowledge, Liberty, and Goodness which yet remain, are rather now a weak and watery reflexion of that Image, than the same with what was out first, so gloriously enflampt upon the Nature of Man.

The Athenian Mercury.

Quest. 1. **WHY** was Linsey-Woolsey forbidden to be used by the Jews under the Law?

Ans. Though 'tis probable there might be some further End in most of the Injunctions of the Ceremonial Law, than trying their Obedience, or typifying our Saviour, yet what those Ends might be we can only now guess at.— Many things might be enjoyed, as learned Men have thought, on purpose to keep the Jews from symbolizing with the Heathen round about 'em, whose Idolatries they were so much inclin'd to.— This of Linsey Woolsey, 'tis the general Opinion, was to represent unto 'em that Simplicity and Integrity which they ought to shew forth in their Conversations:— That their Lives ought to be of a piece, without any Double-dealing, Hypocrite, or Deceit.— But what if we should add a Guss of our own on this Subject? Perhaps their being forbidden to wear a Garment made of Linnen and Woollen, was to typify to 'em, or put 'em in mind of the Cave they ought to take, not to marry strange Wives, of the Heathen about 'em, thereby making a kind of a Party colour'd Family, their Children, as those of the Captivity, speaking half the Jewish, and the other half some other Language.

Quest. 2. Why the Jews made their Idols in the shape of a Calf, rather than any other Beast?

Ans. No doubt they learnt it in Egypt, where the Worship of an Ox or Calf was notoriously practis'd.

Quest. 3. Whether our Knowledge in our future Estate will be gradual?

Ans. It will certainly be so before the Day of Judgment; for till then we can't so much as properly know our selves, nor what Happiness we shall have in the Union of Soul and Body. But after the general Judgment, Consummation of all things, and our last highest Bliss in Heaven, it will very well admit a Question whether, though the Essence of that Happiness will be the same, the Degrees thereof may not be augmented, both in Love, Joy, Satisfaction and Knowledge; one of which must augment on the increase of the other:— And we think it not at all improbable, that these shall really augment.— God is an infinite Object,— that which is finite, though never so refin'd and advanc'd in its Nature, can't know God altogether, nay, can never know him all; we think it therefore fair arguing, that our Knowledge of him there must be successive, our Capacity still augmenting with our Knowledge, as our Happiness with both.— Take another not improbable Argument for the same Head:— In Heaven we shall be *ισχυριστοι*,— like the Angels:— Their Knowledge is gradual, for they look into the Church, to learn the Mysteries thereof, even though in Heaven: And why then may not ours be so too, if e'er we are so happy by God's Grace to get thither?

Quest. 4. Whether Adam was a Giant? If not, from whence did that Race proceed, and where did it terminate?

Ans. Had Adam been a Giant, it follows not, all his Race must have been so too to all Generations; for then all the World had been so:—Nay, rather none had been so; for a Giant is a Monster for Greatness, as a Dwarf for Littleness.— But had there been any of such a size as Men are now, they must have been Dwarfs, only in respect of the rest.— But still the Doubt remains,— whence did the Race of Giants proceed, and where did it terminate?— We answer,— If the Hebrew word, we translate Giant, be taken in that Sense wherein we commonly use the English one, as we are inclin'd to believe, their Race might proceed from Persons of ordinary Bulk and Stature, as we see in those few Giants we have now in the World:— And if one, why not many? For the Terminating of his Race, it ended in the Flood, as to a Constancy, though accidentally we afterwards read of others who were like 'em, more frequently in the Ages immediately succeeding the Flood, &c. and sometimes, as has been said, even in our own.

Quest. 5. Is the Pope Antichrist?

Ans. If he be n't Antichrist himself, he's vilely like him; though we mean not so much one single Man, as the whole Popery and Hierarchy of Rome. We have had above twenty Archbishops and Bishops of the Church of England, since the Reformation, who have expressly asserted that Rome is Babylon, and the Pope Antichrist. And the Homilies themselves do not obscurely intimate the same. 'Tis the avow'd Faith

of all the Foreign Protestant Churches, and has been so in all Ages: The poor Waldenses, the Bohemians, and the Followers of Wickliff here in England, held the same. But Argument is the best Authority; and 'tis thus argued, that he is the great Antichrist.— 'Tis granted that the *ὁ ἀντιχριστός*, the Adversary, that exalts himself against, and in the Seat of God, is the same with this *ἀντιχριστός*, or Antichrist, Christ's Vicar, or rather his Rival in the World. But this Man of Sin, this Son of Perdition, if any where in the World, is to be found at Rome, all the Marks the Holy Spirit gives, exactly agreeing:— The Man of Sin exalts himself above all that's called God;— so does the Pope,— above Kings and Emperors, earthly Gods:— Against the God of Heaven, dispensing with his Laws, and setting up others in their room.— The Man of Sin sits in the Temple of God, shewing, or making Ostentation of himself, that he is God:— So, to a title, does the Pope, who is plac'd upon the holy Altar, and solemnly ador'd; nay, whom they call Our Lord God the Pope.— There was something which did left, in the Apostles time, why this Man of Sin shou'd not immediately appear in the World; and something which must be remov'd, or taken out of the way, before it could be done; and something which, for some Reason or other, the Apostles thought not fit more plainly to mention.— All which is interpreted by the ancient Fathers themselves, of the Roman Power and Empire: This Empire is now taken away,— that which succeeds in its room, and whose Power was hinder'd from appearing while that remain'd, must be Antichrist:— This belongs, without dispute, to the Pope, therefore he is Antichrist.— Again,— the Man of Sin, or Antichrist, is to come after the working of Satan, with Signs and lying Wonders: So does the Pope.— The Prophecy in 1 Tim. 4. is as plain:— The Apostates of the latter Days are the Followers of Antichrist;— they, as God's Spirit tells us, shall give heed to seducing Spirits, and Doctrines of Devils; shall forbid to marry, and command to abstain from Meats, &c. This have the Papists done more eminently than ever any other. We cou'd add more Arguments from the Revelations, but desire first (though we never expect) to see these answer'd; but will leave it here, after we have precluded an Objection or two, which make a greater noise, because of the Persons who raise 'em, than from any thing of weight they have in themselves. All who are set up against the Pope, to excuse him from being intended in these Prophecies, are Simon Magus, Caligula and Mahomet.— But neither of these can be here pointed at, therefore the former must e'en keep his place. Nor Caligula or Simon Magus, because both reveal'd, or appearing in the World, before this Epistle and Prophecy was written: Nor Mahomet, who stands fairest for the Title, next its true Owner,— because he came not with Dicovertness, nor was there any Mystery in his Iniquity; it being open, and bare fac'd: Nor is he worshipp'd as God, only as his great Prophet: Nor does he forbid to marry, nor Meats, though he does Wine: Nor was his Seat at Rome, which is Babylon.

Quest. 6. Whether Aaron receiv'd the Ear-rings and Bracelets of the Children of Israel, and made the Calf of them, of real Gold? By what means did Moses burn it, and reduce it to Althes?

Ans. 'Tis not said in any Translation that we e'er yet saw, that the Calf was reduced to Althes: It was indeed burnt, or thrown into the Fire, and melted out of that form and shape whereunto Aaron had reduced it;— and then, as our Translation has it, stamp'd to Powder; that is, ground or filed it as small as possible, and so throw'd upon the Water; whereas the Jews say, by the drinking thereof, the Bellies of those who had been guilty of Idolatry immediately swell'd, and their Faces were discolour'd, much as in the Case of the Waters of Jealousie, and thereby were discover'd to the Levites. The Hebrew makes it plain, *וְיִטְהַר עַר אִשְׁרָאֵל* Et moluit usque quo comminuit. The Septuagint much to the same purpose, *καταλεσεν αὐτὸν ἀσπίον*,— Contrivit eum minutim,— Ground it very small. The Syriack Version,— *Limavit eum Limā, quoad comminutus esset, quasi pulvis*,— Filed it with a File, till it was made as small as Dust.— The Targum of Orkelos follows the Hebrew, and the Arabick the Syriack. If in the whole we consider the Sense in which that proverbial Speech,— *Beating to Dust, or Powder, is*

taken,

taken, there will be no manner of difficulty in the place.

Quest. 6. *Whether Ahafuerus in Sacred Writ, were the same with Xerxes in Profane History?*

Ans. We rather believe him the same with Artaxerxes, who succeeded Xerxes: Our Reasons are, because *Josphus*, who should best understand the History of his own Countrymen, affirms it; or rather takes it for granted, as a thing wholly uncontestable, because the *Septuagint*, of great Antiquity and Authority, confirms the same, as well as the *Latin Version*; because *Ahasuerus* and *Artaxerxes* are of the same, or very near signification; *Ahas* being as much as *Great*.—*Rosh*, as *Head* or *Chief*. Thus *Art*, in the *Persian Language*, also signifies *Great*, being a common Prefix amongst 'em, as *Herodotus* tells us; and we find in those words,—*Artabazus*, *Artaxerxes*, &c. and *Xerxes* much the same with *Rosh*. This *Artaxerxes* rul'd from *Judea* to *Ethiopia*, or *Ceth*; he liv'd at *Susa*, or *Shushan*;— he reign'd in *Peace*: All which belong to *Ahasuerus*, and hardly to any other of the Kings of *Persia*, who are assign'd in his room. We find also, he made use of the Council of seven Princes; which Establishment was not in that Empire, till the time of *Darius*: From whence 'tis plain, that neither *Cyrus* nor *Cambyses* cou'd be this *Ahasuerus*: Nor cou'd it be *Darius*, who never was divorc'd, but left his Wife *Atossa* behind him in great Honour:— Nor *Xerxes*, because he was engag'd in Wars, and always unhappy. All the difficulty is, How could *Mordecai* live to the Time of this *Artaxerxes*? But if we suppose him to be carried into Captivity at Ten Years old, and to have been very aged when these things happen'd, that Objection will easily vanish.

Quest. 7. *Whence comes it that there's so great a difference between the holy Scriptures and profane History, in the Names of the Kings of Egypt, Babel, and other Countries; which seems the stranger, because some of those Names are the same in both Histories, as Darius, Cyrus and Artaxerxes?*

Ans. For the sacred Histories, we are sure they are true, and consequently, if there shou'd be any irreconcilable difference between them and others, the latter must be mistaken. But considering the great distance of Time, the difference of Pronunciation between the Hebrew and other Languages, the uncertainty of profane Historians, who disagree as much between themselves, as with the Scriptures, and are, at best, but Fragments, we rather ought to wonder there shou'd be so many Names alike, than perhaps more which disagree. Instance of the difference of Names we have in the Question just before mention'd. there being one thing more which increases the Confusion, which is, the same Names being given to a whole Succession; as *Pharaoh* to the Egyptians, and *Artaxerxes* to the Persians, as *Dionodorus Siculus* informs us.

Quest. 8. *How comes it to pass that Cain's Damnation is so avouch'd by some Men?*

Ans. We confess, there are few Judgments of that nature which we do not think rashly made. Such secret things belonging to God. — But yet, if ever one might venture to pass a Sentence, it might be, one wou'd think in the Case of *Cain* and *Judas*; both of whom, some think it uncharitable for us absolutely to pronounce among the Damned: But whatever their Judgments may be in these Cases, particularly that of *Cain*, we think it, at least, among things most highly probable, that he is of that Number; both because he went out from the Presence of the Lord, — the Communion of his Church, in his Father's Family, whither, that we know of, he never return'd; — and because of what is said of those *Reprobates*, *Sc. Jude* mentions, — who had gone in the Way of *Cain*, and perish'd in the Gainsaying of *Core*.

Quest. 9. *How shall a Person of an ordinary Capacity be thoroughly satisfy'd, that the Bible that is now us'd in this Kingdom, is the same that was written by the Apostles and Prophets, as they were inspired by the Spirit of God; that it now carries the same Sense in the Literal Understanding, or that 'tis the very Word of God?*

Ans. No rational Man makes doubt of any Matter of Fact, which has all the Evidences for it that the nature of the thing will bear: And this Evidence every honest Man has, let him be never so unlearned, that those Writings we now have agree, as to the main, with the Originals. He has the uncontroll'd Attestation of all Ages and Places, delivering the very Originals down to us, which learned and honest Men have translated into our own, as well as others into almost all other Languages. He may now have also the Testimony of Persons of the same Character, that our Version agrees with these Originals. — This is as good, and much better Evi-

dence, than a Man has for his own Estate; or than is admitted in Courts of Judicature to determine, either in matter of Right and Wrong, or Life and Death. That the holy Scriptures are the Word of God, and the same which were written by inspired Men, and consequently have the same Sense for the main, that they had when first committed to Writing, and that Sense, in what is necessary for Salvation, plain, and easy to be understood any Person of an ordinary Capacity may fairly argue, since 'tis agreeable to the Nature of God to give his Creatures some Directions or other in the Way to Heaven. This bare Tradition, or Reason, are too weak to perform. This no other Writings can pretend to; and this, the same Goodness which gave it, is oblig'd to preserve from any essential Alteration.

Quest. 10. *What Credit is to be given to the account of Singing Psalms in the Air at Pevencien and other places in France, during the heat of the Pestilence, — as related by Monsieur Jurieu in his Pastoral Letters?*

Ans. Our Opinion is, if the Fact be true, that 'twas only the Echo of some Voices singing in the hollows of the Mountains, where the poor Protestants might be got together at their Directions, which by the particular Situation of the place, and perhaps the assistance of the Wind, might be heard at so great a distance, — we hope none will take this Opinion of ours in ill part, since it becomes such as wou'd search after Truth, not to be too credulous in the belief of such things as seem visibly to surpass the ordinary Powers of nature.

Quest. 11. *What was the greatest Sin in the World before the Flood?*

Ans. The learned and judicious Sir *Walter Raleigh* thinks it was Cruelty: And indeed, that may seem to be more particularly provided against by God, at the Re-peopling of the World by the Sons of *Noah*, who, for that End, were forbidden to eat Blood. 'Tis true that we read in several places, before the Flood came upon the Earth, that the whole Earth was fill'd with Violence; and for that Reason God says, he wou'd destroy all Flesh. But this Violence is not determin'd to Cruelty and Murders only, since it may refer as much to Rapes, Ravishes, and all sorts of Injustice, committed with a strong Hand, all the World over. If we may be permitted to add our Judgment, we are inclin'd to think it was not one single Sin, so much as a Complication of Sins, and that universally practis'd, for which the World was destroy'd, (though, undoubtedly, those mention'd might go a great way amongst the rest.) For thus says God's Spirit, — "Every Imagination of Man's Heart was only evil. — And again, — "The Earth was corrupt, and all Flesh had corrupted his way."

Quest. 12. *From whence came first the Superstition of Abstaining from Flesh? Or where had it its Original?*

Ans. 'Tis a Question not easy, perhaps impossible, to be decided, whether ever Flesh was eaten before the Flood; — though some think the Negative more probable, because, as they observe, all the Herbs of the Field, and Fruit of the Trees were given to Adam to eat, but no mention at all made of any Permission he had to eat Flesh; whereas this Permission is expressly given to *Noah*, at his Coming out of the Ark; and to what End, one wou'd think, if he and all Mankind had it before; — nay, and that with a seeming reference to the first Food. — "Every moving thing that liveth shall be Meat for you; even as the green Herb, have I given you all things. However, there have been, from those first Ages, some Persons who, desiring to be thought more mortified and holy than the rest of Mankind, have either altogether, or at least in publick, abstain'd from Flesh. 'Tis hard to track the very Beginning of this Fancy, but as high as *Pythagoras* we can go with it; and the Reason of his Abstinence is known to be his Opinion concerning Transmigration, not daring to eat Flesh, lest he shou'd happen to swallow a piece of his Great-Grandfather. 'Tis a Question whether the Jewish Essenes had the same Opinion from him, or he not rather from them. A famous Sect in the Indies are at this Day of the same Mind; and some Religious among the Papists, (as well as the mad Turkish Devotee,) say, all the Roman Catholics, as 'tis known, on certain Times and Days, — as was long before prophesied of 'em, — 1 Tim. 4. 3. "Forbidding to marry, and commanding to abstain from Meats; which God had created, to be receiv'd with Thanksgiving. — Though they are not much hurt by't, considering how they make it up, in the richest Fish, and the noblest Wines."

F I N I S.

THE
SUPPLEMENT

TO THE
SECOND VOLUME
OF THE
Athenian Gazette;

CONTAINING

An Account of the Design and Scope of most of the considerable
Books *Printed in all Languages*;

And of the Quality of the Author, if known.

AS ALSO,

The INGENIOUS CONFERENCES

OF THE

Forreign Virtuoso's,

UPON MANY

Nice and Curious Questions.

The whole being a *Translation* of what is most Rare and Valuable,
in the *Paris Journal des Scavans*, the *Acta Eruditorum Lipsiæ*,
the *Universal Historical Bibliothecque*, and in the New Book En-
titled, *Entretiens Serieuses & Galantes*, &c.

Published for the Improving of Natural, Moral and Divine Knowledge, &c.

L O N D O N ,

Printed for John Dunton at the Raven in the Poultry, where are to be had the *First*
and *Second Volumes* of the *Athenian Gazette*, (and the *Supplements* to them,)
beginning *March* the 17th. and ending *August* the 18th. 1691. (or single Ones
to this time.)

The PREFACE to the SECOND SUPPLEMENT.

THE Design of this Supplement to the Athenian Gazette, being to the... what new things occur in the Learned World, it shall (as we formerly told you) consist of,

1. An exact Catalogue of the principal Books which shall be printed in Europe, but more especially in England: And we shall not content our selves with giving the bare Titles, as most part of Bibliographers have hitherto done; but shall briefly declare what they treat of, and what they may be useful for. Which will be of no small Service to those that buy or peruse Books, since they may hereby be informed what may be most worthy their Reading; especially for those who have not much Money to spare for Books, or Time for the Revolving of them; since, without the Charge of Buying, or the Loss of Time in Reading, they may here have a general View of them.

2. When any Person, famous for his Learning and Works, shall happen to depart this Life, we shall make an *Elogy* on him, and give a Catalogue of what he has published, with a Relation of the principal Circumstances of his Life.

3. We shall give an Account of Experiments made in *Physicks*, *Medicine* and *Chymistry*, which may serve to explain the Effects of Nature, of the new Discoveries that are made in Arts and Sciences: As *Engines*, and profitable and curious Inventions, which may be of great use in the *Mathematicks*. Of the Observations of Heaven, those of *Meteors*, and those that *Anatomy* shall discover in Animals.

4. The principal Decisions of Secular and Ecclesiastical Tribunals; the *Genius* of the *Sorbonne*, and other Universities, as well in *France*, as in other Countries.

In fine, We shall endeavour to perform it in that manner, that nothing shall pass in Europe, worthy of the Consideration of the Learned World, that shall not be met with in our several Supplements: And what is at any time wanting in one Supplement, shall be added in the next, we having now the Assistance of several learned Persons, well versed in all Foreign Languages to carry on the Work, and shall have all new Pieces as soon as ever published.

We have several new Pieces now by us, that for want of Room, must be reserved for our next Supplement.

The bare mentioning of the Matters that shall compose this Supplement, may suffice to demonstrate its Usefulness: But I will add, that 'twill be very advantageous to those who shall undertake any considerable Work, since they may have Occasion to publish their Design, and invite all Persons to communicate their Manuscripts to them; which may contribute much to the Works they undertake.

And if there be any Persons that have found out anything remarkable, by their own Observations, and are desirous to communicate the same to the Publick, if they send an Account thereof to John Dunton, at the Raven in the Poultry, they shall have it inserted in our next Supplement.

Thus far we thought fit to give you a brief View of what you may expect in our several Supplements, which, by the kind Entertainment the first has met with, you cannot have the least doubt, but that the Authors of it have learnedly acquitted themselves.

For the greater Variety, we have added to it several curious Questions and Answers, out of a French Book, lately printed, entituled *Serious and Gallant Discourses*, &c. The rest of the Book shall be translated, and added constantly, in the following Supplements: As also any other curious Pieces, that shall be transmitted to us by our Correspondents in Foreign Parts.

We have no more to say at present, but only to acquaint our Readers, that we design to add the Contents of each Supplement to that Alphabetical Table we have promised at the End of every Year; that so by the help of this general Table, our Querists may presently find any Question or Subject they have a mind to consult, either in our *Weekly Mercuries*, or *Supplemental Volumes*.

We shall print the Supplement to each Volume of our *Athenian Gazette* on the same Paper with our *Weekly Mercuries*, that so they may bind up with them; and shall add this Preface to all our Supplements, till our Querists have a right and full Understanding of what Use they will be, both to them, and the Publick.

The CONTENTS of the FIRST SUPPLEMENT.

	Pag.
A Method to study and teach the Grammar, or the Tongues,	1
The Funeral Oration of the Dauphiness of France,	4
The Funeral Oration of the Duke of Montausier, a Peer of France,	ibid.
The Religious Slave, and his Adventures,	5
Critical Remarks upon the prettiest Fancies that are to be found in the Works of ancient and Modern Authors,	8
Parallels of Ancient and Modern Authors, touching Eloquence,	9
Meditations on the Duties of a Religious Life,	10
The ancient Rites of the Monks, collected from several Ordinaries,	11
An Examination of the Lives of the Popes of Rome,	13
The Summ of the Bible, Tome 1.	15
A Discourse of the Original and Advantages of a State of Virginitie,	18
The Coasts of France described,	19
The Judgment of the most celebrated Authors, concerning the most famous Writers of every Age, by Sir Tho. Pope Blunt,	20
The Life of Cardinal Pool,	21
An Apology for the Sacred Scriptures, and Holy Fathers,	22

The Questions resolved in the First Supplement.

	Pag.
Of Opinion,	22
Of acquired Wisdom,	23
Whether it be easier to resist Pleasure or Pain?	ibid.
Why no body is content with their Condition,	24
Whether a Man or Woman be most noble? In favour of the Woman,	ibid.
In favour of the Man,	ibid.
Of Beauty,	25
Whether it be better to know a little of all things, or one only thing solidly,	ibid.
Whether it be better to speak, or to write,	ibid.
When we must begin the Year,	26
Whether any Animals have Reason,	ibid.
Whether it be better to speak, or keep silence.	27
Whether the General of an Army should hazard his Person, and fight as others,	28
Which is the most supportable? Heat, or Cold,	ibid.

The CONTENTS of the SECOND SUPPLEMENT.

	Pag.
A History of the Emperors, and other Princes, for the first six Ages of the Church,	1
A Description of the City of Rome, for the benefit of Strangers,	3
The Summ of the Bible, Book II.	4
A History of Ecclesiastical Writers, from the First, to the Fourteenth Century: By Dr. Cave,	6
The History of the late Revolution of Siam,	8
The History of the Templars, enlarged with Observations, Cardinal Mazarine's Letters, containing many Secrets,	9
The Princes Philosophy,	12
A Treatise of Light, by Christ. Huygens,	13
The Necessity of frequent Communion, by the present Archbishop of Canterbury,	14
The History of the Vaudois,	18
A Collection of ancient Inscriptions,	19
	25

The Questions resolved in the Second Supplement.

	Pag.
Which is the most necessary of the Arts,	27
Of the Art of Divining,	28
Whether Travelling be necessary for an honest Man,	ibid.
Who are the most happy; the Wise, or the Fools,	ibid.
Of Tobacco,	29
Of Knowledge in Women,	ibid.
Whether Reading of Books be more proper to learn by, or Word of Mouth,	ibid.
Of the Love of Inclinations,	ibid.
Whether the Lean are longer lived than others,	ibid.
Whether 'tis better to Dine, or to Sup,	30
Whether it be better to marry, or not,	ibid.
Whether it be better to beat one by Fire, or Exercise,	ibid.
Whether Wine helps Digestion, or hinders it,	ibid.

The

The Supplement to the Second Volume of the Athenian Gazette.

Journal de Scavans, Tome 18. Page 471.

Histoire des Empereurs, & des autres Princes qui ont regné durant de six premiers siècles de l'Eglise, des Persecutions qu'ils ont faites aux Chrétiens, &c.

A History of the Emperors, and other Princes, that reigned during the first six Ages of the Church: The Persecutions which they raised against the Christians, their Wars against the Jews; Profane Writers, and the most Illustrious Persons of their Times; justified by the Citations of Original Authors, with Notes to elucidate the principal Difficulties of the History. By D. T. in Quarto. Paris Printed for Charles Robustel, 1690.

IT is rare that an Author esteemeth his Work, less than it is worth, and that he gives a mean Opinion of it. Yet *Monf. de Tillemont* has done this, whom it is not long of, that his Book is not lookt upon as the Production of an ordinary Spirit, which has not exactness, because it wants Elevation, and which is not entirely addicted to discover the Truth; because of want of embellishment. The Publick hath done him the Justice which he refused, and I cannot forbear to shew many Readers what his Modesty would conceal from them.

The Work, of which this is the first Volume, is an infinite Labour, of a Research, Exactness, Application and Judgment which surprizes as many as it satisfies.

The Author is persuaded that an ancient History can never be faithful, except it was composed by the Originals, and compared the one with the other, either to separate Truth from Falshood, or to joyn together all important Circumstances of Fact. He believed that they should keep by their own proper Words, for fear of altering any thing of their Sense; to propose nothing without Proofs, much less to pretend to have them without shewing them; to leave nothing confused, embarrass'd, or doubtful; to give always a Reason for their Decisions, to spare the pains of their Readers, and have regard to their Judgment.

To this end he always makes his Original Authors speak, but in a manner so natural, that the Discourse hath nothing uneven, nothing interrupted in it.

Therefore it is that he has made it as it were a matter of Conscience to inclose within two Crotchets all that he addeth to their Words, whether to elucidate them, or to draw Consequences from them: That he has charged his Margins with a prodigious number of Citations, which not only mark the Pages of the Books, but the very Lines: Finally, 'Tis for this that he has set at the beginning of his History a Catalogue of Au-

thors that he has cited, and the Editions which he made use of, that every one might have the pleasure either to work on his Memoirs, or to examine their Fidelity.

This Fidelity is such, that 'tis impossible not to admire, even to what Particulars it has made him descend, when any thing is treated of, either of Chronology, or of any Matters controverted. The Notes ranked at the end of the Work, in the bravest order in the World, are a good Proof: There appears an Exactness in it. even to a Nicety: but there seems to be also a perfect Moderation, infinitely remote from the sourness of some Criticks, who dishonour the Truth under pretext of defending it, and who take no care that Humility make way for Truth, and that Charity only introduce it.

Besides those Notes which are at the end of the Book, there are others shorter at the bottoms of the Pages. 'Tis true they are not of use for all Men; but the Learned know their usefulness.

In the inner Margins there are sometimes some curious Notes, where are certain singular Expressions of Original Authors, which were left in their Language, for fear of enfeebling them by Translation.

How great soever these Advantages appear, they are but a small matter, in comparison of the good Relish and Wit that reigneth in the whole Work. A History, though it be writ with a great deal of exactness, may be faulty if the Author's Spirit or Heart be vitiated. Therefore it is, that the Histories writ by the Pagans have all a secret Poison, which their Readers are not sufficiently aware of, and which they sometimes take for an innocent Aliment. There are thousands of Examples in the Roman History, where Courage is never so much praised, as when it is excessive, and where the Love of ones Country passeth frequently for Vertue, even though it be wicked, and degenerate into Fury.

Monfieur

Monſieur *Tillemont* corrects theſe falſe *Idea's* by ſage Reflections, which clearly diſcover the weakneſs and imperfection of Virtues purely humane. For example, He is far from praiſing the Courage of thoſe who killed *Caius* the Emperor. On the contrary, he looked on their Attempt as a Crime which they had deſerved to fall into by other Crimes, and which the Juſtice of God ſerv'd it ſelf of to puniſh a wicked Prince.

Far from applauding the Depoſition of *Nero*, and the Sentence of Death pronounced by the Senate againſt him : He advertiſeth his Readers, that it was even under this wicked Prince that *St. Paul* taught Chriſtians how far their Reſpect, their Love, and their Fidelity to their Kings ſhould be extended.

Speaking of *Arria*, that famous Roman Woman, who to inſpire into her Husband *Cecinna Perus* the Courage to choſe Death, rather than live under Tyranny, thruſt a Ponyard into her Heart; and retiring, ſaid to him with a ſtrong and confident Tone, that he had done her no hurt; he admired her Contancy, and deplored the wicked uſe of it.

'Tis all full of ſuch Reflections; which hinders him not from giving the due Praiſes to other *Romans*, who have made better uſe of their Natural Generoſity. He prizeth the Courage *Terence* had, to avouch in a full Senate, that he was a Friend to *Sejan*, though it was a Crime to avouch this after the Diſgrace of this Favourite.

He admired the Reſolution of *Thraſeas*, who choſe rather to die acquitting himſelf in his Duty, than to preſerve his Life by Cowardineſs; the Self-denial of *Virginus*, who conſtantly reſuſed the Imperial Dignity, that he might not raiſe a Civil War in the Boſom of his Country; finally, that inviolable Fidelity that *Corbulon*, the greateſt Man of his Time, kept to *Nero*, the wickedeſt of all Princes. But after all, he looks upon theſe ſparkling Actions of Paganism with the Eye which a Chriſtian ſhould behold them with, and reveres the Judgments of God on thoſe proud Men, who did not direct themſelves to him as their laſt End, the little good they do is only outward. This appeareth very clear in the Perſon of this *Corbulon*, who repented at his Death, that he had been faithful to a Prince who had ſo ill requir'd his Fidelity. He had not at all repented of that, addeth Monſieur *Tillemont*, if his Fidelity had had God for its Principle, becauſe he would have known that it would be recompens'd.

This Prudence and Equity of the Author are no leſs evident in all that he ſays of *Seneca*. He does not declare himſelf a Partizan of this Philoſopher; but yet he does not at all inſult over him, as *Dion* has done. He knows that there is in his Sentiments a Pride, againſt which he ought to defend himſelf: But he avoucheth likewiſe, that there are in his Writings Truths capable to confound many Chriſtians; and he addeth, that we ſhould make a better uſe of them than *Seneca* did, who acknowledging the Vanity of Idols,

believed notwithstanding that a wife Man ſhould adore them; not to pleaſe God, but to obey the Laws, and to follow Cuſtom. In fine, inſtead of that, in reading other Works, we muſt be almoſt every Day careful that we do not ſuffer our ſelves to be carried away by falſe and unjuſt Prejudices, in reading of him, we may take the pleaſure of abandoning our ſelves to an Author, whoſe Fidelity has been fully proved, and whom we may follow without fear, ſince he follows nothing but Truth. Never had a Work a greater Character. We may diſcloſe all the Pages, and yet not diſcover any Affectation of the Author's, neither of Complaiſance for himſelf, nor Diſguſt to others. It is true that he does not meddle much with Modern Writers, for fear leſt he ſhould take the Prejudices which they often give: But he has not altogether neglected them, when he thought them proper to clear any Circumſtance. He has read them with Attention, he has ſerv'd himſelf ſometimes of their Reaſons, and he would not forſake them but when he ſaw that they would deceive.

I ought not to finiſh the Extrad of a Work ſo full of Learning as this is, without touching at ſome of the Freſtiſes. The Change of State which happened under *Augustus* concerneth that of Provinces and Magiſtracy. Which oblig'd Monſieur *Tillemont* to treat in that place of the Conſuls, of the other Magiſtrates, of their Functions, and of the different manners of chuſing them.

In the 14th Article he has ſpoke of the *Roman* Troops, and citeth the Liſt which *Dion* has given of the Legions that ſerved under *Augustus*. This makes a part of the *Notitia* of the Empire, without which it would be hard to underſtand its Exploits well.

The Remark on the great number of Men, who, to evite a diſgraceful Condemnation, procur'd their Deaths voluntarily under *Tiberius*, is very conſiderable, and informeth us that theſe Perſons, by this Means, exempted themſelves of the Diſgrace and Pain of their Punishment, and preſerved the Honour of their Obſequies, and the free Execution of their Teſtaments.

This Hiſtory having attempted to give a View of the Relation which it had with that of the Church, he was neceſſitated to extend it to the Perſecutions which it has ſuffred, and the Deſtruction of the *Jews*, the Relation whereof is an Abridgment of *Joſephus*.

The Year of the Death of *Herod*, which was very near the Time of the Birth of Jeſus Chriſt, is treated with a great deal of Care in his Notes. The Teſtimonies which are read in *Joſephus* touching Jeſus Chriſt, *St. John Baптиſt* and *St. James*, are defended. As the firſt appears without the Work in the place where it is ſet down, Monſieur *de Tillemont* is perſuaded that *Joſephus* might add it too late, and has forgot to change the Transition which he had made before.

On Occaſion of a Marble found in *Spain*, which imported an Acknowledgement of a Favour from *Nero*, for that he had rid the Province

Province of Thieves, and of those who brought forth a new Superstition, he remarques that the Marbles and Inscriptions of *Spain* are very suspicious.

He pretends that the Epistle to *Diognetes* published by *Henry Stephen* under the name of *St. Justin*, is more ancient than that holy Martyr, and gives reasons which seem very convincing. He testifies a great Esteem for this Epistle, and recommendeth its reading, tho' there be some part of it a little altered towards the end.

He maintains that *Casaubon* was mistaken, when upon an obscure passage of *Ammianus Marcellinus*, he said that the Christian Emperors ordered the Temple of *Janus* to be shut in times of Peace.

He remarked likewise that in *Josephus* days the name of Sanctuary was given to that part of the Temple where the Jews only might enter, and that we must not confound it with the Sanctuary where the Priests only entred.

Tho' this History of the Emperors be a kind of Chronology, where all things are so ranked in the order of time, and as it were joyned to the Year in which they happened, there is notwithstanding at the end of the Volume an Abridgment of Chronology, where the principal Events are exprest in a few words. I know that the Author was troubled for giving his Book the title of a History, and that he would willingly have contented himself with giving it that of Memoirs, as if he had only done it as an Essay, to which others should set the last hand.

But we may say of this sort of Memoirs, as *Cicero* saith of those of *Cesar*, that they are more apt to dissuade wise and judicious men to treat upon a matter, which had already all its beauty, than to induce them to set about it. It were only to be wished that the Author would continue what he has so well begun, and speedily give us the Succession of the other Emperors.

Journal des Scavans. Tom. 18. p. 361.

Description de la Ville de Rome, en faveur des Estrangers divisé en trois parties, &c. Par F. D. P. &c.

A Description of the City of Rome for the benefit of Strangers, divided into three Parts, &c. By F. D. P. in 12. four Volumes, Paris, for Joh. Boudot, 1690.

Rome appeareth there in the different Estates of its Fortune. It is represented in the first Volume such as it was under the Kings, under the Consuls, and under the first Emperors; and its Description is taken out of *Publius Victor*, *Sextus Rufus*, and *Farniano Nardini's Ancient Rome*, which the Author hath abridged and translated into our Tongue.

In the two following Tomes it is described in the state 'tis in at this day, with its Pa-

laces, Churches, Colleges, Hospitals, and other Communities. The Church of *St. Peter* is far above all the other Edifices that are spoken of in these two Tomes, and in grandeur and magnificence surpasseth all the ancient and modern Buildings without excepting the Temple of *Solomon*, or that of *S. Sophia*.

It is situated at the bottom of the Mount *Vatican*, in the place where the *Circus* was formerly begun by *Caligula*, and finished by *Nero*. It is believed that the Foundations of it were laid in *Constantine's* days, and that it retained its ancient Form even to the beginning of the last Age.

'Twas *Julius II.* that *An. 1506.* undertook to build it all new, and employed therein *Bramante Lazari*, *Raphael d'Urbini*, *Julian* and *Antoine de St. Gall*, and *Jocond de Verona*, the same that built the Bridge of *Notre-Dame* of *Paris*.

Under *Paul III.* *Michael Ange* made the design of the Dome, whose Diameter is equal to that of the Church of the *Ronde*. It was not put in execution till under *Sixtus V.* by *Jaques de la Porte* and *Dominique Fontana*.

Clement VIII. caused the great Altar in the middle of the Cross-work to be made, and *Paul* the 5th the Gate with 3 Porches above one another.

Octave Pancirole's Treasure hid in the City of *Rome*, *Pomponius Hugonius's* Stations of *Rome*, *Vaticane de Torrigio's* sacred Grotes, *Abbot Piazza's* Book entituled *Opere pie di Roma*, that entituled, *Studio di Pittura Scoltura, & Architettura delle Chiese di Roma*, and other such have furnished the Author with the matter of these two Tomes.

The 4th is a Relation of the Government and Ceremonies of the Court of *Rome*, which treats of the Pope's Temporal Estates, the Custom of kissing his feet, the Creation of Cardinals, the Consistories, the Congregations, the Magistrates and the other Officers.

The Institution of the Congregations is very late. That of the Inquisition owes its beginning to *Paul III.* After the rising of the Council of *Trent*, *Pius V.* deputed Cardinals that assisted there, to resolve the doubts that should arise about the Execution of the Canons. *Sixtus V.* fixed this Congregation, and limited their Authority to interpret the Points of Discipline, without touching those of Faith.

The same Pope established many others, as that of the Bishops, that of the Regulars, that of Rites, and the Consistorial. They have all different Objects. This last prepareth the Matters that are to be treated in the Consistory.

Pius V. was the Institutor of the Congregation of Tryal, to examine suspected Books. The Divines that made report of the Books that they examined, had no deliberative voice, and all the Authority of Judging resided in the Cardinals.

The Congregation of the Examination of Bishops owes its Establishment to *Gregory IV.* The Bishops of *Italy* before they are consecrated,

consecrated, undergo this Examination on their knees on a square, at the Pope's feet, who is seated, the others standing round about, who examine the nominated Bishop in Theology, and in the Canon Law.

Journal des Scavans, Tom. 18. p. 597.

Summa Biblica. *Tomus Primus*, &c.

The Sum of the Bible. Tom. 1. Wherein after the Proemial Disputes about the Hebrew Tongue, the Ancient Interpreters of the Scripture, Origen and St. Jerome, the study of the Sacred Scripture is recommended, and its Encomium, Divinity, Authority, Style and Canon are discoursed of. Also the Seventy Interpreters are treated of; and then the Vulgar Edition of the Bible is discoursed of. In 12. Paris, by Daniel Horthemels and Louis Roulland, 1690.

NOT having room to insert this in our former Supplement, by reason of some other things that could not be left out, we have inserted it here, it being the other part of the Book there mentioned.

The second Book of this Tome containeth divers Questions which concern the famous Version of the Septuagint. It is unanimously agreed, that about 300 years before the Birth of Christ, a King of Egypt, Ptolomy by name, gathered up a very great number of Books, and being informed by Demetrius of Phalera, his Library-keeper, that the Jews had a Book which deserved a place in his Library, he sent to the High Priest, and pray'd him to give him a Copy of it, and to chuse out some Learned Men to translate it into Greek. The other Circumstances are related with a great deal of diversity, which is the reason why Mr. Ferrand representeth faithfully in the two first Chapters, what the most famous Writers of Antiquity have taught us.

We see that Philo in the second Book of the Life of Moses recounteth, that Ptolomy Philadelphus, ardently desiring to have the Book of the Jewish Law, sent to demand it of the High Priest, with able Men to translate it; that the High Priest having sent them, they went about it in the Island of Pharos, over against Alexandria, in a retired and quiet place, where they saw nothing but the Heaven, the Earth, and other Elements; that in this place, being inspired of God, they used all the same words; and that every year on a certain day, there is an extraordinary concourse of People at the Isle of Pharos, to celebrate there the memory of this Version, and to give God thanks for it.

Josephus saith, that the High Priest, to whom Ptolomy Philadelphus sent his Deputies with Presents, was called Eleazer; who satisfying Ptolomy's desire, sent him the Books of the Law written in Characters of Gold, and 72 Elders, viz. six out of every Tribe; that these Elders arriving at Alexandria, pas-

sed the Cawsey of seven Furlongs, and the Bridge which almost joyns the Island to the Continent, and that being placed Northwards, they laboured every day till the 9th hour, and finished their Work in 72 days. Aristæus's Narration is almost in every thing conform to that of Josephus.

St. Justin saith, that Ptolomy caused every Interpreter to be shut up in a separate Cell, that they might not have any Communication together, and that without having any, they were found to agree exactly in their Translation. He addeth, that having been in the Island of Pharos, he had seen with his own Eyes the footsteps of these Cells.

St. Irenæus saith, that 'twas Ptolomy the Son of Lagus, that sent for the 70 from Jerusalem to Alexandria. Tertullian saith, that 'twas Ptolomy Philadelphus. Clement of Alexandria nameth both, and decideth for neither. Eusebius citeth the Testimony of Aristæus, who was present, and useth his words. St. Hilary saith, that the 70 translated all the Books of the Old Testament into Greek, and that Moses had established the like number of Doctors in every Synagogue. St. Epiphanius saith, that the 72 Interpreters were shut up two by two, from the morning till night, in thirty six Cells made for that purpose, and that every couple of Interpreters took a Book of the Scripture to translate. Justinian has followed this Opinion, and gives but one Cell to two Interpreters. St. Jerom saith, that the 70 suppressed the places where the Scripture reveals any thing of the Mystery of the Father, of the Son, and of Holy Spirit, or that they translated it otherwise than it was in the Original, to satisfy the King who had commanded them, and not to discover the secret of their Religion. Finally, he ridicules the Cells, where some have said that the Interpreters were shut up, and maintains that they assembled all in the same place to carry on their Translation.

Mr. Ferrand, before he give his Verdict on these Circumstances which create so great a diversity of Sentiments among Ancient Writers, and Ancient Fathers, makes an Enquiry in the 13th Chapter, what belief must be given to Aristæus's Narration, which is as it were the source whence all the rest have drawn what they have of the knowledge of the History of the Version of the 70 Interpreters.

He would not set himself alone in opposition to the consent of all Antiquity, who believed that Aristæus had formerly composed this History: but he could not forbear the testifying, that according to what Josephus hath writ in the 2d Chapter of the 12th Book of the Jewish Antiquities, it is probable, that it did not contain the Circumstances of the Version of the 70, but only the Questions which the King of Egypt had proposed during the 12 days that he entertained them at his Table, before they began their work. Notwithstanding, supposing the common Opinion as the most certain, he examines whether the Book which we call

Aristæus's

Aristeus's be true, or Supposititious. Cardinal *Bellarmino* has received it as true, upon this Foundation, that all that the Ancients had cited, was to be found there till this day.

Mr. *Ferrand* sheweth how that is contrary to Truth; whence he concludes, that if the Work be not at all Supposititious, it is at least altered in several places; which he further confirms by three proofs propounded by Mr. *Valois*, in his Notes upon *Eusebius*. The first is, that *Aristeus* speaketh of *Hecate*, as a very Ancient Author, though he was later than *Demetrius*. The second is, that he attribureth to *Demetrius*, a Man Born in *Athens*, and of a singular Eloquence, a Letter altogether Barbarous, which cannot agree to him. And the third is, that he speaks of the *Heptastade*, which certainly was built by the Kings of *Egypt*, long after the Reign of *Ptolomy Philadelphus*.

This supposed he saith, that before *Alexander* Conquered the *Persians*, there was a Version of the Scripture, from whence *Plato* and *Pythagoras* drew a great many things, as *Aristobulus* avoucheth in *Clement of Alexandria*.

As to that of the Seventy, he is persuaded that *Ptolomy* who procured it, was the Son of *Lagus*: Which he proveth by the Testimony of *Hermippus*, who reporteth in *Laertius*, that *Demetrius* counsell'd *Ptolomy* the Son of *Lagus*, to leave his Kingdom to *Euridice's* Son, in prejudice of *Philadelphus*, Son to *Berenice*, in grudge whereof, *Philadelphus* after he came to the Crown, ordered *Demetrius* to be secured in a place, where he died of the biting of an *Asp*. If this be true, he never was intrusted with the charge of *Philadelphus's* Library, and could not advise him to enrich it with a new Translation of the Books of the *Jews*.

As to the Interpreters, Monsieur *Ferrand* holds that there were six chosen out of every Tribe, which made up the number of seventy two, and that they were inspired by the Spirit of God. He avoucheth, that 'tis not probable that they carried on the work in separate Cells, in which he relies principally on *Philo*, who assures us that they were in a place so Solitary and still, that they saw nothing but the Heaven and the Elements. However, he disowns the Sentiments of *Epiphanius*, and *Justinian* the Emperour, who imagined that there were two Interpreters in every Cell.

When he comes to the number of Books which they Translated, he excepteth none in the Old Testament, and in this he followeth the common Opinion of the Fathers against *Philo* and *Josephus*, who, by the Relation of *St. Jerome*, certifie that they Translated only the five Books of the Law. One of the strongest proofs which he uses, is that the Apostles and Evangelists frequently cite the Prophets. But they could not cite any other Version, but that of the Seventy, there being no probability that they would use so imperfect and defective a Translation, as that was, which was done before the

days of *Alexander*; and that which *Usser* believed, was carryed on in the Reign of *Ptolomy Phiscon*, being destitute of all Foundation. He must needs therefore avouch that the Seventy Translated the Prophets.

In the fourteenth Chapter of this Book, Mr. *Ferrand* discusseth this Question, whether the Version of the Seventy, was by the Ancient Fathers of the Church, preferred to the *Hebrew* Text. For the deciding of it, he relateth a great number of Passages, where they have spoke of these two Versions; then comparing the Passages together, he draweth the following Consequences: That the Ancient Masters of the Church constantly taught, that the Seventy were guided by the Spirit of God, and could not Err.

That if the *Hebrew* have any Advantage over the Version of the seventy, it is owing to the Excellence of the *Hebrew* Tongue, or the Imperfection of the *Greek*, and not to the default of the Interpreters.

That when *St. Jerome* preferred the *Hebrew* to the *Greek* Text, he spoke of the *Greek* Text of the Books, which he believed were Translated by others than the Seventy; and that when he found faults in the *Greek* Text of the Books, which he believed were Translated by the Seventy, he imputed it to the Negligence of the Copiers, and was far from Attributing them to the Translators.

In fine, that *St. Augustine* at the beginning of his Bishoprick, preferreth the Version of the Seventy, to the *Hebrew* Text, and towards the end of his Life, equals them.

That if some of the Fathers gave the preference to the Version of the Seventy, it was grounded on this, that it was read publickly in the Church, whereas the *Hebrew* Text was not.

That if the Holy Fathers did so much esteem this Version, that they gave it an Authority equal to that of the Original, to be sure they did not fail to prefer it to all other Versions, which had no such Authority, as he sheweth in the last Chapter of this Book.

The third Book Treateth of the *Vulgar*. This name was given by the Greeks, to the *Greek* Version of the Septuagint, and by the Latines to the Latin version done upon the same *Greek* Version.

The Version of the Septuagint, having suffered alteration through the Succession of time, *Origen* restored it by the help of better Copies, without changing in it the least word. This was the Edition that was put in the Hexaples, and which was since published by *Eusebius* and *Pamphilus*.

Lucian, a Priest of the Church in *Antioch*, in the year 295. Published a new one, which had not *St. Jerome's* Approbation, who could not endure his taking the liberty to correct some places by the *Hebrew* Text.

Hesiquus long after did the same, and drew the same Reproach upon himself.

These two *Greek* Versions, viz. that of *Origen*

Origen put into the *Hexaples*, and that of *Lucian*, were both called the *Vulgar*, with this difference, that that of *Lucian's* was altered in many places, whereas that of the *Hexaples*, had been corrected by *Origen*, and restored to a State very near to its Primitive Purity.

As to the Latin Versions, it is certain that the first Ages had them in great Numbers, *St. Jerome* saith, there were so many Copies; and *St. Augustine*, that there were so many, that 'twas not possible to reckon them. It is probable that the *Italian* which *St. Augustin* used, is that which was called the *Vulgar*.

St. Jerom, about the end of the fourth Age, sheweth a great many Faults that he had found therein, and thereby drew upon himself the Envy and Hatred of a great many *Ecclesiasticks*. Notwithstanding which, he set about a Version on the *Hebrew*, for to Restore what was omitted, to clear what was obscure, and to correct what was corrupted in the Ancient Version.

St. Jerom, had made another Version of the old Testament, on the *Greek* Septuagint before this, but that procured him no Enemies. The Version upon the *Hebrew*, which in his Life-time gave occasion of great Complaints against him, became less odious after his Death, so that in the sixth Age, it was Authorized by the usage of the Church of *Rome*, as well as the Ancient Version or the *Italian*; as *Pope Gregories* Letter to *Leander* justifies clearly; since this time, the Councils, the Bishops and the Doctors have used both.

Mr. Ferrand asketh in the eleventh Chapter, which of the two we use at present? To decide the Question, he immediately saith, that 'tis certain that we use the Ancient no more. It remains then, that we examine, whether the new which we use, be that of *St. Jerome*: That which occasions the doubt, is, that there are many new passages in this new Version, which this great Doctor has Condemned, and that many passages which he approved are not to be found there.

But notwithstanding these Difficulties, *Mr. Ferrand* seeing no other Author to whom it could belong, leaves it with *St. Jerome*, who having acquired a more Profound Knowledge of the *Greek* and *Hebrew* Tongues, than the rest of the Fathers and Doctors of the Latin Church, hath likewise Laboured more than they in Translating and Explaining the Books of Scripture.

The Council of *Trent* hath Consecrated the *Vulgar* Version, and declared it Authentick. But the *Vulgar* which this Assembly speaketh of, is not the same with that which had the name of the *Vulgar* in the Latin Church, during the first Ages. The Author of the Preface to the Roman Edition of the Bible, willing to heighten the Excellence of this *Vulgar* Translation, assures us, that some of the Books that are contained therein, were Translated or Corrected by

St. Jerome, and that part of them were retained from a very Ancient Latine Edition, which *St. Jerome* called the *Vulgar* and *Common*, *St. Augustine* the *Italian*, and *St. Gregory* the *Ancient Translation*.

This is what *Mr. Ferrand* has Treated of in the first Tome. He promises to Treat of the different sense of the Scripture in the second; and in the third to prescribe Rules necessary for the understanding them well. In the fourth, he will propose a better way of understanding the Scripture, and discuss this Question, whether the passages of the Old Testament cited by the Apostles and Evangelists, be cited according to the *Hebrew* Text, or the *Greek* Version. He will at the same time confound the Impiety of *Celsus*, *Porphyry*, and *Julian*, who had the impudence to accuse the Apostles of putting a false sense on the words of the Prophets.

In the fifth, he will examine the most important difficulties that are made upon the Scripture.

He will in the sixth, explain the most obscure passages, and reconcile those between which there appears some kind of Contradiction.

In the seventh, he will Collect a Mixture of different things, as the Diverse Readings, the passages cited by the Ancients, which are not to be found in our Copies, the passages either altered, or absolutely Retrenched by Hereticks, and the Division of Chapters and Verses.

In the eighth, he will Describe *Jesus Christ*, who is the end of the Scripture; and since he cannot be separated from the Father, nor the Holy Spirit, he will search after the Trinity in the Old Testament, where some falsely believe that it cannot be found.

Biblioth. Univers. Tom. 18 p. 189.

Scriptorum Ecclesiasticorum Historia Literaria a Christo usque ad Sæculum XIV, &c. Auctore *Guilielmo Cave* S. S. Theologiae Profess. Canonico Windesforiensi, &c.

A Literary History of Ecclesiastical Writers, from Christ to the XIV. Century, digested in an easie Method. Wherein is perspicuously Treated, of their Life, Sett, Opinions, Elogy, Style, Genuine Writings, Doubtful Suppositions, Unpublished, lost Fragments, and the several Editions of Works. To which are added the Gentile Writers, Opposers of the Christian Religion, and the Breviary of any Age, some Works and Fragments of Ancient Authors, both Greek and Latin hitherto unpublished, are inserted in their proper places. Some Prelegomena are likewise premised, wherein many things belonging to Ecclesiastical Antiquity, are delivered; By William Cave, D. D. Canon of Windsor. There is added by another Hand, an Appendix from the beginning of the fourteenth Century, to

the year MDXVII. London in Folio, 1688. pag. 971. In the Press at Geneva, by De Tournes.

They who have seen Dr. *Cave's Chartophylax*, whereof he speaks in *Tom. I.* of this Library, p. 444. will know in general what that Work is, the Title whereof they read, when they are told that the *Chartophylax* is but an Abridgment of it, since the Author keeps the same Order and Method, though he enlarges more here, than in the *Chartophylax*. But we must a little more distinctly remark the use of this Book, and what there is more in it than in the Abridgment.

I. There is *Prolegomena*, where the Author not only gives the History of his Work, as he has done in the Preface to his *Chartophylax*; but where he gives over and above the Rules of Criticks to distinguish the true from the supposed writings of the Fathers, and other Rules to know the good Editions; and he takes notice of Modern Authors, whose Writings may be useful for the understanding of Ecclesiastical Antiquities; such as those are, who have composed the History of the first Ages, or which treat of any Doctrine or thing which Relateth to the Discipline of the Ancient Church, who have made the Dictionaries of the words which concern these Matters, and the Index's of Authors, and of the Manuscripts which are in diverse places of Europe, &c. We see by the Subject of this Preface, that if Dr. *Cave* had had a mind to enlarge the Matters, instead of a Preface of 36 Pages, he might have made a very great Book. He fixeth seven General Rules, to know the supposititious Writings, which being confirmed by Examples, and explained in all their Circumstances, might furnish him matter for an entire Volume. We shall only mention them here. "I. When we find in a Book things or Names of persons posterior in time to the Author, whose name the Book carries, 'tis a certain sign that 'tis Supposititious. II. New words, or which are taken in a new signification, in a time posterior to that in which 'tis said that a Book is written, shew that he is not the Author to whom it is Attributed. III. Vain Fables or Impertinencies, unbecoming the times of the Apostles, or a grave and serious ancient Author are Indications of Supposition, or at least reasons to suspect a Book. IV. We have ground to judge a Book Supposititious, when it is attributed to an Author, who used a stile wholly different, in other Works which are unquestionably his. V. We may yet do it with more reason, when we remark in it a Doctrine different from that of the Author, whose Name it carries. VI. If we find in a Book, which is supposed to have been written in Greek, an Explanation or Censure of some Latin Words, we have reason to believe there is some imposture in this. VII. The Books which the Ancients have lookt up-

on as Supposititious, cannot be received for true, at least if they have not very strong Reasons. Dr. *Cave* Illustrates these Rules, by Examples taken from Ecclesiastical History, to which we might add a vast number of others. This is the finest of Criticks, and this Matter contains so many things, that it were not possible only to point at them in a Preface of an indifferent length.

2. Dr. *Cave* hath considerably enlarged what he had said of the Authors he has spoke of in his *Chartophylax*, and has added anew. Yet he has not enlarged upon every one to the proportion that he has done upon *Eusebius's* Life; which he had presented to the Reader in his *Chartophylax*, as the Pattern of a larger Work, which he had thoughts of.

3. He has added to this some Greek and Latin Fragments of Works which had never been published, and which they attribute to several ancient Authors, or which are really theirs. We may see, p. 102. a Latin Treatise of *Victorinus*, Bishop of *Pannonia*, towards the End of the Third Century. This Treatise is entituled, *De Fabrica Mundi*, and seems to be taken from a Commentary on *Genesis*, or the *Apocalypse*. 'Tis only an Allegorical Explanation of the Creation of the World; with Reflexions of the same Nature.

Pag. 115. We have a Greek Book of the 70 Disciples of our Lord, attributed to one *Dorotheus*; who is said to have been Bishop of *Tyre* in the beginning of the fourth Century. 'Tis a Greek Translation of a Book which the Interpreter says was writ in Latin; which among many others, is a very strong Reason to persuade us that 'tis Supposititious, as Dr. *Cave* sheweth in his Notes which he hath placed at the end, which may be consulted: Though this Book be full of impertinent Fables, there are some places which may be of use for Ecclesiastical History; if it were only to discover the Original of some Fables, which the Author thinks have been first invented.

Pag. 171. Dr. *Cave* gives us the beginning and end of a Book of *Eunomius's*, a Famous *Arian* of the fourth Century, against the Eternity and Consubstantiality of the Son, Dr. *Tenison* hath the whole Work perfect, and 'twere to be wisht that he would publish it; since *Eunomius* was the chief of that Branch of the *Arians*, who not only denied the Sons Consubstantiality, but also his Resemblance of the Father. This Work would help us to the better understanding of the Fathers, who have written against the *Eunomians*. There is at the end of it, a Confession of *Eunomius's* Faith, touching the Father and the Son: This Book is Intituled an *Apologerick*, and has been refuted by St. *Basil*, whom *Eunomius* hath answered in a Work that is lost. Yet we find some Fragments of this Book in St. *Epiphanius* and St. *Gregory Nyssene*. This Author, though a Heretick, seems to be of a more disengaged Genius, than many Orthodox. His Confession of Faith

is admirably plain, though *Photius* accuses him of Obscurity and Confusion; and 'tis certain that no Man can fail of comprehending his meaning, if he but understand a little *Greek*; as they have been mistaken in the Sense which they put upon him, for several Ages, in the Symbols of diverse Orthodox Councils. There is yet another Exposition of *Eunomius* Faith, larger than that which *Dr. Cave* relateth, which *Mr. de Valois* has published in *Greek* and *Latin*, in his Notes on *Socrates*, l. v. c. 10.

Page 208. and following, our Author has inserted a Piece which is not of so great value as the foregoing, which is a Dialogue supposed between two Angels and *Macarius*, a Monk of the fourth Century, about the state of Souls after Death. There is likewise p. 512. the beginning of a Treatise of one *Naucratus*, a Monk of *Constantinople*, who lived in the beginning of the 9th Century. He relateth there the Persecutions which he and several other Image-worshippers had suffered of the Image-breakers; and he maketh a Panegyrick on *Theodore Studite*, deceased a little after.

4. *Dr. Cave* is not one of those who pilage other Authors, without naming them; or who deny their being helped by the Light of others, when they are charged with it. He always sets down their Names, whom he takes any thing out of. He uses, for Example, a Manuscript of *Uffer's*, entituled a *Theological Library*, on which we may see him Tom 2. of this Library, p. 225. We may find in several places Fragments of this Work of *Uffer*, which the Author always cites with care, when he relates any Words. For Example, We find on the Life of *Chrysofom*, a List of the different Editions of divers Works of this Father, taken from *Uffer's* Manuscript; and besides this, (a) an entire Treatise (a) Page 273. of *Henry Savil*, who hath given us the good *Eaton*-Edition of *Chrysofom's* Works. He there reckons up the Years of this Bishop's Life as well as it was possible for him to do, and he sheweth many Faults which are found in this respect in the Ancients that have undertaken to write it. He particularly censureth *George* of *Alexandria*, who has stuffed it with Impertinencies, and fabulous Miracles, which those who have spoke of *Chrysofom* before him have not a word of. "This is a Fault, saith *Savil*, not only of *George*, but of some others who have followed him, who have believed that the naked and simple Truth would not be advantageous enough, or that they were afraid to speak with *Thucydides*, that a Narration destitute of Fables, had not enough to set it off. They have invented a quantity of prodigious Miracles, and to the end that they may do it with the more Security, they have frequently made considerable Alterations in the indubitable Truth of the History.

5. *Dr. Cave* reaching only to the 13th Century, *Mr. Whitton*, Chaplain to the Archbishop of *Canterbury*, hath done the rest, from

the 14th, to *Luther*, who is the last Author he speaks of. 'Tis not because *Dr. Cave* went only so far in his *Charitophylax*; but having been indisposed, he could not undertake to enlarge the Lives of the Authors, who have lived since the 13th Century, as he has done with respect to the Lives of those who lived till that time.

Journal des Sçavans, Tome 18. p. 373.

Histoire de Monsieur Constance, premier Ministre du Roy de *Siam*, &c.

The History of Monsieur Constance, Prime Minister of the King of *Siam*; and of the last Revolution of that State. By *Father d'Orleans*, of the Society of *Jesus*: In Twelve. Paris printed, by *Daniel Horthemels*, 1690.

Father *d'Orleans* judged the Life of *Monsieur Constance* a proper Subject to make a pleasant History, by reason of the diversity of his Adventures, and edifying as to Religion. This Name of *Constance*, which has been authorized by usage, was given him by mistake; for he was called *Constantine Phaulleon*, and was born in *Greece*, by Marriage of a Governor of *Cephalonia* with a Daughter of that Island.

He was scarce Ten Years of Age when he understood the ill Condition of his Parents Affairs, and took care for his own Advancement. Not to lose Time, he went over into *England*. where finding no occasion of settling himself, he embarked for the *Indies*, in a Ship of the *English East-India Company*.

Being arrived in the Kingdom of *Siam*, he purchased there a little Estate, wherewith he bought a Vessel to traffick with in the neighbouring Kingdoms. He lost in three Shipwracks almost all that he had gained by this Commerce. But he found at the Court of *Siam* wherewith advantageously to make up his Losses. He was introduced by an Ambassador who returned from *Persia*, and had lost all, as well as he, by Tempest, and presented to *Barcalon*, by whom he was employed.

This prime Minister dying shortly after, the King of *Siam*, who knew active Men better than any Prince of the *East*, proffered him the place. But *Monsieur Constance*, to evite the Jealousie of the *Mandarins*, would not accept of the Title, and contented himself to perform the Offices.

By the Care he took in Traffick, he in a little time made his Master one of the richest Kings in *Asia*. But he did him the most important Service when he procured him the Amity of our King, who could more powerfully advance the Progress of the Gospel in the *Indies*, than any other Prince.

Monsieur Constance had been engaged by the *English* to follow their Religion, and he had not been brought off from their Opinions, but by the secret Conferences which he had with *Father Anthony Thomas*, a *Flemish* Jesuite,

Jesuite, who went by *Siam*, to go to the *Portuguese* Missions in *Japan* and *China*. Being instructed in the Truths of the Catholick Religion, which he had abandoned, he returned with incredible Joy, and made his Abjuration, *May 2. 1682.* in the *Portuguese* Jesuite-Church at *Siam*, and espoused a little after a young *Japaneze*, considerable for her Quality, but more yet for the Blood of the Martyrs, whereof she was descended.

Since that time *Monsieur Constance* slip'd no occasion of inspiring the King his Master with a kind of Zeal for the Establishment of the Christian Faith in his Kingdom. Our invincible Monarch being informed of these good Dispositions, sent to *Siam* in the Year 1685, *Chevalier de Chaumont*, in Quality of Ambassador, who carried thither six Jesuites, to labour in propagating the Christian Religion, when they also made Astronomical Observations there. *Monsieur Constance* persuaded the King his Master to desire a greater Number; and it was for this principally that *Father Tachard* was prayed to return to *Europe*. He was not ignorant that he could not in this wise, advance the Christian Religion, without irritating the *Talapoins*, that were zealous for their *Pagods*; and the *Mahometans*, who endeavoured to make him receive the *Alcoran* which an Ambassador of *Persia* had brought him from the *S phi*. To provide against these two sorts of Enemies, he made a Model of an Alliance between the King of the Christians and his Master, and this was to propose that three Mandarins might be sent into *France*, in the Year 1686.

The principal Article of this Treaty was, that the King should send *French* Troops to the King of *Siam*, to teach his Men Military Discipline. When they were arrived, they should have *Bancoak* and *Mergui*, being the two most sure, and most advantageous Ports for Commerce, delivered to them. These happy Beginnings gave great hopes, when a sudden Revolution happened in the Kingdom of *Siam*.

A Mandarin, *Pitracha* by Name, seeing that the King had but one Daughter, believed he might usurp the Crown over the two Brothers. He wanted neither Pretence of Religion, nor of publick Liberty. *Monsieur Constance*, who was a great Obstacle to his Design, was the first Victim that he resolved to sacrifice. *Monsieur Constance* for his part judged, that to stop the Revolt in its Birth, he must secure the Person of *Pitracha*; but this Rebel used such diligence, that he made himself Master of the Palace, and of the King, without Resistance. Then was it again, that this faithful Minister shewed his Zeal for his Master. He had but some *French*, two *Portuguese*, and six *English*: He went on their Head, in hopes to make his way through the Seditious, and to come at the King. But in one of the Courts of the Palace he was hemmed in with a Troop of *Siam* Soldiers, cowardly forsaken by his own except the *French*, and constrained to yield to Force.

It is not ealie to know truly what *Mon-*

sieur Constance endured in Prison. On the 5th of *June*, 1688. he was condemned to die by *Pitracha*, carried out on a Camel, into a Forest, and cut in two with a back stroak of a Scimitar.

Thus died this famous Man, at the Age of Forty one, for designing to establish the true Religion amidst an Infidel Nation, and to confirm the Crown on the Head of his lawful Sovereign.

The King and his Brothers followed the Fate of this Minister. Some say that he was poisoned: Others, that he died of Sickness, and of Grief for his Captivity. His Brothers were shut up in a Velvet Bag, and knock'd on the Head with Blows of *Santal*, which is a precious Wood.

The Fate of *Madam Constance* was such, that the Death of her Husband was a sup-portable Evil to her, in comparison of the Love which the Uturper's Son had for her. Her Refusal to consent to his Passion drew upon him the cruellest of all Persecutions, the sad circumstances whereof are deduced in the Sequel of this History.

The Impression was not finished, when *Father d'Orleans* was advertised that he had omitted the Particulars which the Christians had suffered in this Revolution of *Siam*, and 'twas this, perhaps, that better pleased the Pope, to whom he dedicated his Work. This was the Cause that he joyned a Letter written on that Subject only. It is obvious, that when the King and his Minister fell, the Idolaters resolved to exterminate the Christians. Many of every Condition and Age were seized. The Prisons where they shut them up are a Circumference made of Stakes, and exposed to all the Injuries of the Air. They put a *Cangue* about their Neck 'Tis a kind a kind of Row, passing through twenty five or thirty Persons, ranked in two Lines, so that it hindreth their moving, and none can move without causing the other a great deal of pain. The Torments they endured becaute they would not renounce their Religion, were the cruellest that Rage could invent. But their Constancy was unmoveable, and their Faith victorious.

Bibliothèque Univers. &c. Tome 19. p. 508.

Nicolaï Gurtleri, S. Theolog. Doctoris Historia Templariorum, &c.

Nicholas Gurtler. Doctor of Divinity, and Professor thereof, and of Philosophy, in Hanover University, his History of the Templars, enlarged with Ecclesiastical Observations. Amsterdam Printed by Westein, 1691. In Octavo. Pag. 231.

THIS is a History of the *Templars*, composed, for the greatest part, of Passages out of Authors of former Ages, who have spoke of this Subject. *Mr. Gurtler* is of Opinion, that we may have a truer Character of the *Templars*, and of the Ages wherein they continued

continued, by reading the proper Terms of the Historians of those Times, than by relating the same things after the manner of our Age. Indeed, the Modern Air which is sometimes given to Ancient Histories, obstructs our forming a just *Idea* of them; since we judge of Times at a distance from us as of those of our own, when we see a History related in a Modern Air.

The Author makes several Digressions in this History, touching the Original of Canons, the Vows of Poverty and Celibacy, Ecclesiastical Satisfactions, of Patriarchs in general, and those of *Jerusalem* in particular; about the Restoration of this City, and the Houses which have been built there at several Times; the Habits of the Monks; the use of the Cross; the Liberalities they have extended to Ecclesiasticks, to Monks, and to the Orders of the Sacred Militia, and some other things that have a Relation to this Subject. We cannot insist upon these Digressions, but will give an Abridgement which contains this History.

Though Men began since the 4th Century to visit sacred Places, out of Devotion, this kind of Piety was in use more than ever in the 11th Century, especially in the West: Yet it was not easie for them to put their Vows in Execution, which they frequently made, to go and visit the *Holy Land*, by reason of Robbers and Infidels, who did not fail to rob all that went thither: besides that, before they could enter into *Jerusalem*, they must pay a Tribute, which the greatest part of Pilgrims, being robbed, knew not where to get.

They that returned from those places into *Europe*, made many Complaints. *Peter the Hermite*, of the Diocess of *Amiens*, having conferred with *Symeon*, Patriarch of *Jerusalem*, about these Disorders, brought back Letters to the Pope, and to divers Princes of *Europe*, which induced them to endeavour the Conquest of the *Holy Land*. The Enterprise succeeded, and *Godfrey of Bulloigne* was King of *Jerusalem*. Anno 1099. Nevertheless, the Infidels of the neighbouring Provinces continued to make the Journey into *Palestine* as dangerous as formerly, by their Inroads and Robberies. Which made nine Knights engage, out of a pious Design, to scour the High-ways of Robbers, as much as possibly they could.

Their Institution at first was like that of the Regular Canons, and they took a Vow of Poverty, Celibacy and Obedience. They entered themselves into this new Order, in hopes thereby to obtain Pardon of their Sins; whether with respect to Ecclesiastical Pains, or those of the other Life. They were subject to the Patriarch of *Jerusalem*. They were instituted about the beginning of the 12th Century, and the first that engaged themselves were called, *The Brothers of the Militia of the Temple*, or the *Templars*, because they had their Abode in a Palace, that made a part of the Royal Building which they then called the *Temple of Solomon*, which King

Baldwin II. gave them. The same Prince, the Patriarch, and some Bishops, provided a Subsistence for these Knights.

This Order had continued nine Years, when it was confirmed by a Council held at *Troies in Champagne*, in the Year 1128. where their Rule was formed, and they were ordered to wear a white Habit. Afterward they joyned a Red Cross to it, which must be sewed on the Knights and *Serving Brothers* Cloaks. As they lived at first in very great Poverty, and their Rule was severe, they were in very great Repute. In the space of fifty Years they multiplied so greatly, that they were about three hundred Knights, besides a very great number of *Serving Brothers*. Their Riches increased proportionably, and there was no Christian Kingdom but they had Lands in it. Every Body was forward in bestowing Donations on them, who thought they could not be better employed, than to keep the Ways to the *Holy Sepulchre* open and safe. The Princes and Nobles, as much infatuated as the People, favoured their Designs extraordinarily, and bestowed great Liberalities on them. This Heighth of Fortune made those *poor Masters of the Militia of the Temple*, as they were called, so vain, that they swerved from that Obedience which they had sworn to the Patriarch of *Jerusalem*, though the Time when it happened is not precisely known. They likewise obtained an Exemption from Tythes, to which the Goods of the Monks had been subject from the beginning, as well as others. Their great Riches, and their Covetousness to have more, made them quarrel with divers Princes, against whom they endeavoured to defend themselves by Force. But as they were more quarrellsome than active, and more fit to save their Money than to sustain a War. they suffered great Losses by the Victories which the *Saracens* obtained over them.

Jerusalem having been taken by *Saladin* in the Year 1187. they were obliged to go and stay at *St. John d' Acre*; parting from whence, they fortified a ruinous Castle near *Casarea*, and placed themselves there. The Sultans of *Egypt* did after that obtain great Advantages over them, and at last they were almost all kill'd at the Taking of *St. John d' Acre*, in the Year 1291. when there were only ten of them left alive. These ten retired into the Island of *Cyprus*, whence they made several Inroads on the *Saracens*. Shortly after they seized the Island of *Tortose*, whence the Sultan of *Babylon* chased them. In the mean while they equipp'd a Fleet in *Sicily*, with which they made Inroads upon all the Coasts of *Greece*; which they pillaged and sacked, without troubling themselves with the Religion of the Inhabitants. They repaired hereby the Losses they had sustained in *Asia*; and the Estates which they had in *Europe* were so great, that they drew upon themselves the Envy of most puissant Princes.

Philip IV. King of *France*, surnamed the *Fair*, who had very great Occasion for Money, by reason of the continual Wars which

he had to maintain, was the first, as is believed, that thought of destroying them, that he might seize their Estates. It is said that he extorted a Promise from *Clement V.* before his Elevation to the Apostolick See, to assist him in ruining them, if he were chosen. Besides the desire he had to seize their Riches, which moved *Philip* to this, he was irritated against this Order, two Knights whereof seemed to favour a Sedition which got up against him in *Paris*. To prepare the Peoples Spirits for this, some Books were published, where it was maintained, that since the *Templars* Goods were not employed in conquering the *Holy Land*, they ought to return to their ancient Masters.

The two Knights which had favoured the Sedition of *Paris* were imprisoned; and being informed that Thirty of the Seditious were already hanged, they desired some to acquaint the King that they had something to discover to him of the greatest Consequence. They accused their Order of having made a secret Treaty with the *Saracens*, and aiding them to chase the Christians out of *Asia*; of having abjur'd the Christian Religion, to serve *Mabomet*; of having a Statue covered with a Man's Skin, which they greased every Day with the Fat of their Children, which were born to them in Whoredom; to which Statue they sacrificed; and of many other things, no less horrid than ridiculous.

Some Historians speak of these Accusations, as of Facts sufficiently evidenced. *Peter de Pui*, in his History of the *Condemnation of the Templars*, sideth with them, and our Author judgeth for this Reason, that he had better entituled his Book, *An Apology for Philip the Fair, against the Templars*; where he leaves out nothing to make his Readers believe that *Philip* was induced to so terrible an Execution, as was that of destroying the *Templars*, by no other Motives than those of Justice and Piety. The Abbot of *Tritheime*, and many others, on the contrary, excuse them, and say that they were accused by suborned Witnesses, that they might have a pretence to seize their Goods. Mr. *Gurtler* believes that they accused them rightly of Luxury and Debauchery, and of having sometimes betrayed the Armies of the Christians in *Asia* to their particular Interests. They might as well do that, according to him, as some among them had turned *Mahometans*; but as for other things that are said of them, it has been so customary to accuse those of the like Crimes who were designed to be destroyed, that we can lay no stress on these Accusations. He might have said farther, that the *Turks* do not adore Images, and that this Fact is inconsistent with the Accusation of *Mahometism*. Besides this, the Author remarketh that there is no manner of Appearance that the whole Order was guilty of those Crimes, which some of them were justly re-proached with.

There are several things in the Persons of their Accusers, in the manner of the Accused's defending themselves, and in the Bull that

condemneth them, which give ground to conjecture that they were most unjustly condemned, at least, some of them. Those that accused them were Men that had been turned out of the Order, or punished for their wicked Lives; and they said any thing, to curry favour with *Philip the Fair*. Among the Accused, some never confessed the Crimes wherewith they were charged, and protested their Innocence, even in the Flames; others confessed them only through the Rigour of their Torments, or for Promises, and retracted them afterwards; others, in fine, maugre all the Promises which they made them, chose rather to die, than to accuse their Order. The Bull of Condemnation beareth, that the Pope did not pronounce a Definitive Sentence, which, of Right, could not be pronounced upon the Informations and Procedures; but that he acted by way of Provision, and Apostolick Ordination, according to the full Power which he had. *Alberic de Rosate* assureth us that he has heard say by one of those who had examined this Cause, and the Witnesses, that they were condemned unjustly; and that when he acquainted the Pope with it, he answered, *Et si via Justitiæ Ordo ille destrui non possit, fiat tamen via Expedientia, ne scandalizetur charus filius noster Rex Galliarum: i. e.* "Though that Order cannot be destroyed in a way of Justice, yet let it be done in a way of Expediency, lest our dearly beloved Son, the King of *France*, should be offended.

However it be, King *Philip*, in the Year 1307. ordered all the *Templars* in his Kingdom to be seized in one Day, and at the same time confiscated all their Goods. After that, he had kept them a long time in Prison, and put them to Torture, they were condemned to be burnt in a slow Fire, though they constantly denied the Crimes they were charged with, and when they had their Lives proffered by the King if they would confess: A sign that *Philip* would find them absolutely guilty, to enrich himself with their Spoils. At the same time the Pope and the King sent Letters into every place, to persuade the neighbouring Princes to do the same. Many imitated them, but in some places they declared the *Templars* innocent, notwithstanding the Hatred the Pope and *French King* had conceived against them, who judged them guilty.

Clement called a Council at *Vienne* in *Dauphiny*, An. 1311. where was King *Philip*, with his Brother, and his three Sons, to insist for the Abolition of this unhappy Order. Some would have the Guilty punished, but the Order suffered to continue for the sake of those that were innocent, and for the Services which they had done, and might do the Church: But this was to frustrate the Pope and the King of the principal Fruit of their Zeal, since, should their Order continue, their Estates would have been likewise preserv'd. The Council therefore abolished it, at the Instance of *Philip* especially; and from that time they kept no farther Measures towards the *Templars*. They put almost all of them

to death by Fire or Sword, and confiscated their Goods, or gave them to other Orders.

The last Master of the Militia of *Ferusalem* was *James de Molay*, or *Nolay*, by Name, of an ancient Family of *Besancon* in *Franche Conte*. He was so much in *Philip's* Favour, that he had kept one of his Sons upon the Fonds: But since this cruel and covetous Prince had resolved to destroy his Order, he did not pardon him more than others; because he would not beg pardon for those Crimes which his Order had not committed, nor acknowledge the Abolition to be lawful. He swore at his Death, and in a time when he said that Lying would be unprofitable for him, that what he had said formerly against his Order was false, and that he had only avouched it at the Solicitation of the Pope and King. Two of the *Templars* which they burnt with him, persisted in asserting their Innocency to the last; and many looked upon them as Martyrs and Saints. Thus ended that unhappy Order, through the Avarice of *Clement* and *Philip*, who had even the Courage to assist at the Death of several of the *Templars*. 'Tis said, that one of those whom they went to burn at *Bourdeaux* upbraided their Cruelty, and cited them all before Christ's Tribunal, where they were all obliged to appear the Year following, 1314. So that they did not long survive the Order of the *Templars*. This Order acquired vast Riches in less than two hundred Years, raised themselves to a point of Grandeur which made Kings jealous of them; and for this Cause, in a very few Years, came to Destruction in a dreadful manner, by Accusations for the most part false and ridiculous, though they consisted of a great Number of Persons of the first Quality. By this we may see what a cunning and stirring Prince may do, when he finds a colourable Pretence. No body durst oppose him, for fear of ruining himself: He found as many Ministers of his Passion as he desired; and those who once became Accomplices of his Designs, assisted him to execute them, what Extremity soever they must use, in order to accomplish them.

We see finally in this Author some Reflections he has made on this Tragical History, as also his Digressions, where he advanceth nothing but what he proveth by the formal Authority of some ancient Writers.

Bibliothèque Univers. Tom. 19. p. 520.

Lettres du Cardinal Mazarin, &c.

Cardinal Mazarin's Letters, wherein may be seen the Secret of the Negotiation of the Pyrenean Peace, and a Relation of the Conferences which he had on this Subject with D. Louis de Haro, the Spanish Minister: With other very curious Letters written to the King and Queen, by the same Cardinal, during his Journey. Amsterdam printed, 1690. Twelves.

IF these Letters are not *Cardinal Mazarin's*, they that shall read them will judge

them not unworthy to be really his. We do not see here that false Politick of so many Authors of the Times, who give Lessons to Princes and States, whose Interests are unknown to them; but a certain Air of a Master of the Art of managing the greatest Affairs, which will make the Readers wish that there had been more of them. There are but Thirty six, a part whereof relates to a Passion which a great King had for his Niece, that 'twas thought he would marry her; and the rest contains a Relation of Eight Conferences with *D. Louis de Haro*. He opposeth a Love which might have ruined him, by increasing the Hatred which they had conceived against him in *France*, in case the Designs of his Niece had not succeeded, though he had supported them; and which might possibly have diminished his Authority, if his Niece, of the Humour which he knew her to be of, had mounted the Throne. She might have caused him to remove, that she might live after her own Fancy, and not under a kind of a Tutorage, which she undoubtedly would not have suffered, if the Portraiture he gives in divers places of his

(a) Letters be true. Yet he seemed to oppose this Design, out of pure Fidelity for the Service of his Prince, whose Reputation would have been extremely blasted by this Marriage. He testifieth not only a very great Uneasiness for it, and expresseth himself in very pressing terms, but he likewise gives excellent Instructions to the Prince to whom he writ. This is one taken out of the 5th Letter. "God hath established Kings to watch for the Good of their Subjects, and not to sacrifice this Advantage to their particular Passions. When they are so unhappy as to merit, by their Management, that Divine Providence should abandon them; Histories are full of the Revolutions and Miseries which they have drawn upon their Persons and Estates. Therefore it is, *addeth the Cardinal*, that I tell you boldly, 'tis no longer time to hesitate; and though you are Master, in some measure, to do what you think fit, yet you must give an Account to God to act for your Safety, and to the World for the Safety of your Glory and Reputation: For whatever you do, he will judge it according as you shall give occasion.

The Cardinal, writing confidently, confesseth sometimes Truths which should not have been known then. He speaketh in the 12th Letter, of the Remissness which *France* had shewed upon the Article of *Portugal*, which it had promised to abandon: *Though*, says he, *for other Reasons, which are not known to the Spaniards, the thing indeed was not such as I endeavour to make it appear.* The Sequel, and the late *M. Schomberg's* Expedition into *Portugal*, have sufficiently verified that they gulled the *Spaniards* on this Occasion. In another place, (b) *D. Louis* having reproached the Cardinal, that by Address he was made to part with some Places, to which *France* had not the least

(a) See Letter 23. p. 180, and 189.

(b) Letter 29.

least appearance of pretence, the Cardinal wrote back to M. *Tellier*, that there was nothing so true.

There are likewise in these Letters a great many Politick Maxims propos'd in an Indirect manner, and inserted in the Narration. And this is one direct, which is at the end of the 28th Letter: *I see*, saith the Cardinal, *that 'tis a great advantage for Kings, when they employ those persons in great affairs, who being fully assured of their good will, negotiate boldly, and do not hesitate to propose a thousand Expedients, to terminate them advantageously.*

The principal Subject of the Conferences which are found in this History, is the Marriage of the King with the Infanta, and the Recompence that *Spain* pretended they would make the Prince of *Conde*, to oblige *France* to receive him into its Places and Dignities. The Cardinal represents himself as always triumphing over D. *Louis de Haro*, when he treated of this matter: But in the end of it, this Ingenious *Spaniard* made a Ninny of him. It were to be wish'd that we had the Relation of the last Conferences of these two great Ministers, there we might see, without doubt, the Cardinal change his Note, and have a better opinion of him he negotiated with.

Bibliothèque Univers. Tom. 18. p. 202.

La Philosophie Du Prince, ou la veritable Idée, de la Nouvelle & de l'Ancienne Philosophie, &c.

The Princes Philosophy, Or a true Idea of Modern and Ancient Philosophy: Dedicated to the Duke of Burgogne, Paris, 1689. in 8^o p. 461.

TO judge of this Work by the Title, one would expect to find there a Plan of Ancient and Modern Philosophy, pure, and disintangled of all the intricate Questions of the Schools, which a Prince has no occasion for, and which he must even forget, from the time that he goes out of the College to enter into Converse of the World; but one would be much mistaken, if he should make this Judgment of it. The Author contents himself to propose, with obscurity enough, diverse Questions which are toss'd in the Schools; to explain the opinions of *Gassendus* and *Descartes* upon these Questions, after a very mean sort; to refute them sometimes by Reasons, which shew, that he did not always well understand their Systems; and to quote the Sentiments of *Aristotle*, or those of the *Schoolmen*, for which he never failed to declare himself, as obscure as they were.

I. The whole Work is divided into five Treatises: The first is of the Modern and Ancient Logick. In the Judgment of the Author, all the Logick of *Gassendus* and the other Disciples of *Epicurus*, amounts to believe, that the Senses are the only Rule

which should be used to discover Truth; and all that of *Descartes* to maintain; that we must never rely upon their Information. He refuteth these two Opinions: after which he declareth himself for *Aristotle's* Logick, which he calls, *The (a) Key of all the Sciences.* 'Tis this, according to the Author, which teacheth us these rare and important Truths, (a) p. 31
(b) *That the whole is more than a part; that the Definition ought to be clearer than the thing that is defined, and an hundred other things of this nature, which being Scientifick Acts, compose a total and actual Science.* (b) p. 35
He continueth thus to the end of the first Treatise; and far from discarding those barbarous School-Terms, he invents new ones, which do no wise form purer or distincter Ideas in the Spirit.

II. The second Treatise is of *Physicks*.

1. The Author takes up his first Chapter in enquiring after the nature of a Body. He refuteth those that believe it is compos'd of the subtil parts of the four Elements. He rejects *Epicurus's* Atoms, and *Anaxagoras's* Similar Parts; but does not declare his own particular opinion. 2. He maintains in the second Chapter, that there are absolute Accidents, which can subsist separate from their subjects, which he proves by the Instance of the Eucharist, by the Authority of the Council of *Trent*, and by some other like Reasons. The Author in the same Chapter Refutes *Gassendus* and *Descartes* Opinions about Light, and saith, that in its Nature it is a visible Accident, and that it discovers other Objects to us; but by ill luck, the words *Visible Accident in its Nature*, are no less obscure than that of *Light*, which he designs to explain.

3. In the third Chapter, he proves against *Gassendus*, that there is no *Vacuum* in the World, for this reason, that Nature hath it in detestation. 4. In the fourth he refuteth this Philosopher as to his way of explaining Gravity. He maintains also, that this Quality is not essential to a Body; which he proves, by instancing in the Arms that were sometimes presented to *Henry the Great*, which had the goodness and solidity of Common Arms, without having their Ponderosity; and by that of a consecrated Host, which is not heavier than it was before.

5. The Eucharist enters the Lists again in the fifth Chapter, where he treateth of Place; and serveth to prove, that a Body may be in several places at one and the same time.

6. In the sixth he treateth of a Continual Body; and sheweth, that it is not compos'd of Atoms, or Indivisible Points.

7. In fine, the last Chapter of the *Physicks* is about an Infinite; Where he maintains, that it is not impossible that there should be another Infinite besides God, since God can create all possible Men, and the number of possible Men is infinite. He after proposeth these curious Questions, *Whether two Infinites be equal or unequal? Whether God*

God can create an Infinite Quality? and some such like: whence it appears, that the Prince for whom this Book is made, will not trouble himself much with it.

III. The World is the subject of the third Treatise.

1. The Author maintains, in the first Chapter, That there is but one, and proves it by this Reason, That if there were more Worlds, either *Jesus Christ* would be the Redeemer of all the Worlds; which is contrary to the Scripture, which calleth him only the Saviour of the world: or if he were the Saviour of one world only, we should be in trouble to know, whether it were our world that were thus favoured, or some other, which we are wholly ignorant of. His other Reasons are much of the same force.

2. In his second Chapter, the Author pretends to shew, that the world might have been created from all Eternity, though it was not created but in time. This is, undoubtedly, that he might not wholly forsake the Prince of Philosophers, who said, without going about the bush, that the world was Eternal. He likewise asks a Question. In what season the world was created? The Author answereth, in all seasons; since they all reign at the same time in the different places of the Earth. But this is not to answer the Question, that lies in knowing, in what sign of the Zodiack, and what Degree of this Sign the Sun was in at the moment of Creation; or which is the same thing, in what season the World was created, with respect to the place that the first Man was settled in, to which the Authors Answer gives no manner of satisfaction.

3. What he says, in the following Chapter, of the Opinions of *Descartes* and *Copernicus* about the System of the World, has as little reason in it as the other. We may at the same time believe, that he did not well understand the meaning of this last Philosopher, since he says that he maintains, that the Earth moveth from East to West. (a) p. 259. 262. (b) p. 257. (a) The Author exposes himself again, when he calls *Copernicus*, (b) *An Astrologer of the last Age*: But a Cavalier is allowed not to look so narrowly into things, and to confound an *Astronomer* with an *Almanack-maker*.

4. The fourth Chapter treateth of Thunder.

5. The fifth of the Four Elements.

6. He maintains in the sixth, that there are New Substances formed in the World daily; because the (c) accidental Forms could not satisfy the first Matter; whereas, a Substantial Form, as imperfect as it is, fully answers its Inclinations. (c) p. 306.

7. Finally, in the seventh Chapter he treats of the *Vegetative, Sensitive and Rational Soul*. The Author is not slack in encountering those that pretend, that Beasts are meer Engines; and in shewing them, that their sentiment contradicts Experience, and

particularly the Scripture, which saith that, *The Ox knoweth his Master*.

IV. The fourth Treatise is of *Metaphysics*. As the Questions which he speaks of there, are more Scholastick than the preceding, I will not stop here: I will content my self to remark, that on occasion of a Question which he proposeth, Whether a Cause can operate on a Subject at a distance from it: the Author speaketh of *Sympatetick Powder*, and of another more ancient Remedy, called *Weapon-Salve*, because it must be apply'd to the weapon that made the wound, and not to the sore. He is much tempted to attribute the pretended effects of these Remedies to a *Dæmon*, or *Magick*; but he thinks, that he had much better call them into question: However, he is sure, that the greatest part of the Feats which Sir *Kenelm* (a) *Digby* alledges, have been invented designedly. (a) *The Author calls him twice Digby, but 'tis a mistake.*

V. All our Author's *Moral Philosophy*, which makes the last Treatise of his Philosophy, is confined to speak of Man's Liberty, which he makes to consist in an Indifference; and of his dependance, with respect to God. He says, that he does not treat of Moral Vertues, because the Speculation is not necessary for a Prince. That's true; but 'tis necessary for him to live well; and he cannot do that without he know his Duty. So that the Author had done better to explain that well, than to run out on the Questions of the School, which are of no use.

This Work ends with twenty four Propositions, which are a kind of Abridgment of all that has been said before. We have spoke elsewhere (b) of another (b) *Bibl. Tom. XI. p. 225.* Treatise of the same Author, who, as the *Paris Journal* informs us, is Father *Galimart*, a Jesuite.

Biblioth. Univerfelle, Tom. 18. p. 210.

Traitee de la Lumiere, &c.

A Treatise of Light, wherein are Explained, the Causes of what happeneth, as to it, in Reflection and Refraction, and particularly in the strange Refraction of Island Chrystal, by Mr. Christopher Huygens Lord of Zeelhem, in 4^{to}, Leyden, 1690. p. 124.

THIS is a Book of a nature wholly different from the preceding, since it comprehends a rigid and Geometrical examination of the Subject about which the Question is, without espousing the Sentiments of any, and without supposing that as true, that is commonly said; meerly because they say so, or because it is for the Interest of a Party we are of, that the Vulgar Sentiments should appear true. Such should the Princes Philosophy be, if they would be meddling with it; for to make them learn the Opinions of Schoolmen, without examining them, is rather to exercise their Memory than their Judgment, and rather to teach them

them to speak of that which they understand not, as if they understood it, than to illuminate their Mind with the Knowledge of the Truth.

Though Mr. *Huygens* acknowledges, that we are beholding to the several important Discoveries of those, who have laboured for these last Ages on the Opticks, and who has made us hope, that we might some time penetrate into the Obscurities of a Science, whose Principles had hitherto been unknown; yet he remarks, with reason, that a great part of those Learned Men have delivered many Probabilities for Demonstrations, and even have not yet been able to explain with any Probability these two famous Questions; Why the Light extends its self only on a Right Line, and why the Visionary Rays, coming from an Infinite Number of Places, cross one another, without hindring one another? Mr. *Huygens* undertakes to solve these Questions, and many others, by enquiring, 1. Whence it is that Light extends it self only on Right Lines. 2. The Rules of Reflexion. 3. Those of Refraction. 4. The Causes of that strange Refraction that is to be seen in *Iseland* Cristal. 5. The different Figures of Transparent and Reflecting Bodies, by which the Rays are assembled on a point, or dispersed after different manners.

(a) *Chap. I.* I. (a) It is beyond all doubt, that Light consisteth in the Motion of a certain Matter, since it proceeds from Fire and Flame, which are in a perpetual Motion; and that 'tis certain, it causeth its perception in us, by shaking the Nerves which are at the bottom of our Eyes. Yet the extreme quickness, whereby the Light extendeth it self from all quarters, and the manner how diverse Luminous Bodies increase, without interrupting one another, prove evidently, that they do not cause their preception by sending out a Matter, which transports it self from the Objects even to our Eyes.

This being so, Mr. *Huygens* believeth, that we may compare the Motions, which Luminous Objects impress on the Matter, which is betwixt them and our Eyes, to that of the Air, when any Noise shaketh it. This Motion is like to that made in the Water, when we throw a stone into it, where we see Circles made, which continually enlarge themselves. But if this be, the Light must of necessity come to our Eyes by a successive Motion, after the same manner as the Sound, and by consequence take up some time. This is what Mr. *Huygens* grants, where he shews that *Des Cartes* Proof, who believed that the Light communicates it self in an Instant, is not concluding. This Proof is drawn from the Eclipses of the Moon, but we cannot relate it here. The Author sheweth, by an Experiment of Mr. *Romer*, of the Academy of Sciences, that Light requireth some more Minutes to come from *Jupiter's Satellites* to us, when the Earth is further distant from them than when

it is nearer them. It appears, by the Account made above, that Light taketh up 22 Minutes, in going over the Annual Orb of the Earth, which, according to Mr. *Huygens*, is about 24000 Diameters of the Earth it self, whence we may recollect the extreme swiftness of the Light: For supposing the Diameter of this Orb equal only to 22000 of those of the Earth, the Diameter being gone over in two Minutes, it follows thence, that the Light runs over the extent of 1000 Diameters of Earth in a Minute, and 16 $\frac{2}{3}$ Diameters in a second. Now the Diameter of the Earth is 2865 Leagues, of 25 in a Degree and each League is 2282 Toises, according to the most exact Measure: But the Sound, according to Mr. *Huygens* observations, makes only 180 Toises in a Second; whence it follows, that the swiftness of the Light is 60000 times greater than that of Sound: In fine, though the Light communicates it self by Spherical Waves, as well as the Sun, there is notwithstanding a difference in the production of the Motion that causeth them, in the Matter wherein this Motion is extended, and in the Manner that it communicates it self, as may be seen in the Author; the brevity of our Extracts will not suffer us to enter into the particulars, though extremely curious.

It appears by the disposition of the Waves of the Light, which are caused by each particle of the Surface of Luminous Bodies, that except the Rays be reflected, or broken, the Light does not diffuse it self but by Right Lines, as we may see by casting our Eyes on the Figure which the Author giveth. We may easily conceive by it how the particles of the *Æther*, which is the Matter, by means whereof that communication of Light is effected, may serve to diverse Motions at the same time, and to form different Waves, especially if we suppose them, with Mr. *Huygens*, capable of any Spring.

II. (a) After having explained (a) c. II. the Waves of Light that are extended on a Homogeneous Matter, Mr. *Huygens* examines what befalls them when they rencounter with other Bodies, and demonstrates, according to his Hypothesis, the Equality of the Angles of Incidence and Reflection, and wherefore the Incident and Reflected Rays are in the same Plain Perpendicular to a Reflecting Surface. His supposition has this farther advantage in it, that 'tis no wise necessary to suppose the Reflecting Surface perfectly united, to make an Equality of the Angles of Incidence and Reflection.

III. (b) Transparency, and (b) c. III. the diverse Phenomenas of Diaphanous Bodies, are likewise explained, with a great deal of curiosity, by means of the Waves that are extended across the Diaphanous Bodies, whether Solid or Liquid. Mr. *Huygens* thinks, that the Particles of the *Æther* might communicate their Motion to Diaphanous Bodies, and by consequent cause a Sensation of Light beyond

these Bodies, without crossing them. This is easie to conceive, in respect of Transparent Liquors, since they are composed of loose Particles, which may easily receive the Motion of Ethereal Matter. As for Solid Bodies, their Solidity is not such, as it appears to us, being probably only composed of Particles placed one by another, and retained together by some External Pressure, or by the Irregularity of the Figures. This being so, the Motion which these Particles receive, causing only a communication with another (which may be, as is proved, by an experiment which is to be seen in the first Chapter) without their going out of their place, it may come even to the solid Æthereal Matter, which is beyond these Bodies, without their Solidities making any Obstacle.

It is certain notwithstanding, according to Mr. *Huygens*, that the Æthereal Matter passeth a-crofs the Transparent Bodies, and passeth there even with a great easiness, as appears by many experiments, and particularly by this reasoning. We cannot doubt but a hollow Sphere of Glafs is as full of this Æthereal Matter, as the spaces that are without; and this Matter is composed of Particles which touch one another close. But if it were shut up within the Sphere, so that it could not go through the Pores of the Glafs, it would be obliged to follow the Motion of the Sphere, when it made it change its place; and there must be by consequent very near the same force, to impress a certain swiftness on this Sphere in a *Horizontal* Plain, as if it were full of Water, or possibly of Quick-silver: Since every Body resisteth the quickness of the Motion that is given it, according to the Quantity of the Matter which it contains, and which must follow this Motion. But we find on the contrary, that a Sphere does not resist this impression but according to the Matter of the Glafs it is made of; whence it follows, that the Æthereal Matter that is within, must run crofs with a great freedom. So Monsieur *Huygens* would rather say that the Waves of the Light continue themselves in the Æthereal Matter, which continually take up the Interstices or Pores of Transparent Bodies: For since they go through easily, we cannot doubt that they are not always there.

It may even be Demonstrated that these Interstices take up much more space than the Coherent Parts which form the Bodies. If it be true, that there must be Force to impress a certain *Horizontal* swiftness on Bodies, proportionably to the Coherent Matter they contain; and if the Proportion of this Force follow the rate of the Heaviness, as Experience teaches us; it follows that the Quantity of the Coherent Matter of Bodies follows likewise the Proportion of Weight. Now we see that Water weigheth fourteen times less than an Equal portion of Quick-Silver; whence we gather, that the Matter of Water does not take up the four-

teenth part of the space which holdeth it's bulk. It should even take up much less, since Quick-silver is not so heavy as Gold, and the Matter of Gold is much more compact, and since that of the *Effluvioms* of an Adamant pass through freely.

It may be objected against this, that if the Body of Water be of so great Rarity, it is strange that it resisteth compression so strongly that it will not admit of Condensation, by any Force that hitherto has been made use of, and that it even keepeth its Liquidity during this pressure. Mr. *Huygens* answereth this Difficulty by saying, that the violent and rapid Motion, which causeth the fluidity of the Water, keepeth up this Liquidity, by setting the Particles it is composed of a-motion; Maugre all the Pressure, that can be thought of.

He proposeth yet another way how the Light conveys it self through Transparent Bodies, which may be seen in the Original. Since the Author stops at the second, it is sufficient to remark there with him; that the Rarity of Transparent Bodies being such as is said, we may easily conceive how the Waves may be continued in the Ethereal Matter, which fills up the Interstices of their Particles; and that besides, we must believe that the Progress of these Waves should be somewhat slower within Bodies, by reason of the small turnings which the same Particles occasion; in which different swiftness of the Light, Mr. *Huygens* sheweth, that the Cause of Refraction consists, by Demonstrations which we cannot relate.

Before he come thither, he enquires what may be the difference between Opaque and Transparent Bodies, since it might seem by reason of the easie Penetration of Bodies, by the Ethereal Matter which he spake of, that there is no Body, which is not Transparent. By the same Reason that is made use of to prove the smallness of the Density of Glafs, the same thing may be shewed with respect to Metals, and all sorts of Bodies. For this Sphere being of Silver, for Example, it is certain that it containeth some Ethereal Matter, which serveth the Light, since there was some of that Matter there, as well as of the Air, when the Hole of the Sphere is shut up. Yet being stopped, and set upon a *Horizontal* Plain, it doth not resist the Motion, which is given it, but according to the Quantity of the Silver, of which it is made; so that we must conclude the same, with Respect to a Sphere of Glafs, that the Ethereal Matter which is shut up there, does not follow the Motion of a Sphere of Silver, and by consequent, the Silver, as well as the Glafs, is very easily Penetrated by the Ethereal Matter. Whence then proceeds the Opacity of Bodies? Mr. *Huygens* believes, what may be most probably said here is, that the Bodies of Metals which are almost the only truly Opaques, have soft Particles mixt with the Hard; so that the one serve to cause Reflexion, *viz.* the hard, and the soft to hinder Transparence, by dead-

ning the Motion of the Ethereal Particles. On the contrary, Transparent Bodies contain only hard Particles, which have a Power of Resisting, and serve together with those of the Ethereal Matter, for the continuing of the Waves of the Light.

After this Monsieur *Huygens* shews, why the known Proportion of Sinus's is preserved in Refraction; why the Ray falling in, and that which is broken, are mutually produced; why Reflexion within the Prism of a Triangular Glass, reinforces it self suddenly, since the Light cannot Penetrate it more: Why the Bodies that cause the greatest Refraction, make likewise the strongest Reflexion; and why a Ray of Light, going from one point to another, when its points are in different Diaphans, is broke in a manner, on a Plain Surface which joyneth the two Middles, that it takes up the least time possible, the same that happens in Reflexion against a Plain Surface. This last *Theorem* had been Demonstrated by Mr. *Fermat*, but Mr. *Huygens* giveth a more simple and easie Demonstration.

(a) Ch. IV. (a) As the Motion which maketh the Light to diffuse it self by the Spherical Waves in a Homogeneous Matter: When there is no Medium through which they pass, and the Motion is communicated more swift on the one side, than on the other, these Waves cannot be Spherical, but must take their Figure, according to the different spaces, which the Successive Motion runneth through in equal times.

'Tis by this, that Monsieur *Huygens* explaineth the Refractions that are made in the Air, which are extended thence to the Clouds, and back again. The effects of these Refractions, are very remarkable, for 'tis by them, that we often see the Objects which the Convexity of the Earth would otherwise hide from us, as Islands, and the Tops of Mountains, when we are at Sea. 'Tis by this also, that the Sun and the Moon seem risen, before they are so indeed, and to set later than they do. We have even somerimes seen the Moon Eclipsed, when the Sun seemed yet upon our Horizon. The Height of the Sun and Moon, and those of all the other Stars seem always greater by the same Refractions, than they are indeed. There is another Experiment which makes this Refraction very obvious, which is, that fixing a Prospective-Glass in some place, so that it look to an Object at the distance of half a League or more, as a Clock, or a House; if we look through it at different Hours of the Day, leaving it always fixed in the same place, we shall see that the same places of the Objects will not always be presented to the Middle of the Hole of the Prospective; but that ordinarily in the Morning and the Evening, when there are most Vapours near the Earth, the Objects seem to mount higher, so that the half or greatest part, will no more be visible, and that they descend towards Noon when these Vapours are dissipated.

This is the General Reason which Mr. *Huygens* giveth according to the Theory which he hath Established. 'Tis known that the Air which surrounds us, besides the Particles that are proper to it, that swim in the Ethereal Matter, is filled also with Particles of Water, which the Action of the Heat raiseth up; and it has moreover been found out by very certain Experiments, that the Density of the Air is diminished accordingly as it mounteth higher. Now whether the Watery Particles or those of Air, by means of the Particles of Ethereal Matter, partake of the Motion that causeth Light, but that they are not of so prompt a Spring, as is that of the *Æther*: Or the Obstacle which these Particles of Water put to the continuation of the Motion of *Ethereal* Particles, retardeth their Progress, it follows that the one or the other flying among the *Ethereal* Particles, must render the Air from a greater height, even to the Earth, by degrees, more unfit for the extension of the Waves of the Light.

* IV. There are brought from * Ch. V. *Iceland*, very great pieces of Cristal of about, four or five pound, where we may remark Refractions, that do not at all follow the ordinary Rules, and which may at first sight seem opposite to Mr. *Huygens*'s Suppositions. This hath made him examine these Refractions, and he hath endeavoured to shew that these confirm his Principles. For this end, he gives forthwith a Description, and remarketh there these two Principal *Phænomena*: 1. In all other Bodies that we know, there is but one only and simple Refraction, but in that there are two different ones: This is the reason why the Objects that are seen through it, especially those which are applied near, appear double, and that one Ray of the Sun falling upon one of these Surfaces, parteth it self into two, and goeth through the Cristal so. 2. It is also a general Law in all other Transparent Bodies, that the Ray which falleth Perpendicularly on their Surface, goes right through them, without suffering Refraction, and the Oblique Ray is always broke. But in this Cristal, the Perpendicular Ray suffereth Refraction, and there are Oblique Rays that go right through. Mr. *Huygens* gives the Reasons of these *Phænomena*, and of some others, and remarketh also how he believes this Cristal is formed, and the Figure of the Particles whereof it is composed. We cannot enter upon this particular, because we cannot express his meaning, without several Figures.

† V. In the following Mr. *Huygens*, † c. VI. gives Rules to find the Figures of *Diaphanous* Bodies, which serve for Refraction or Reflection. This is no other, as he believes, than that we may form the upper part of the Glasses of the Telescope with a necessary exactness, and that we may by Refraction produce a perfect concurrence of Rays; but 'tis because it makes for the confirmation of his *Theory*.

Bibliothèque Universelle, Tom. 20. p. 265.

La Nécessité de La fréquente Communion, &c.

The Necessity of frequent Communion :

Or a Discourse of these Words of St. Paul, contained in 1 Ep. to the Cor. 11. 26, 27, 28. Translated from the seventh Edition of the English of Dr. Tillotson, Dean of Pauls, and Clerk of the Closet (now Lord Archbishop of Canterbury) at Amsterdam. 1691.

DR. Tillotson, who is the present Archbishop of *Canterbury*, having remarked, that the imprudent Discourses of some Persons on the Nature of the *Eucharist*, and on the danger of Communicating unworthily, had deterred a great many Christians from the Communion; believed that it was his Duty to Remedy this disorder; and this was it that obliged him to deliver this Discourse. It has been so well received by the Publick, that there have been already seven Editions of it in English, and it was believed, that it will not be unpleasant for those who do not understand that Language, to read it in *French*.

The Author proposeth four things in it. 1. To shew that the *Eucharist* was instituted by our Lord, to be Celebrated in his Church, till the end of the World. 2. That every True Christian is obliged to do according as Jesus Christ has prescribed in this Institution. 3. He refuteth the Scruples of some Pious Persons, which hinder them from Communicating frequently. 4. In fine he shews how we ought to be disposed in order to Communicating Worthily.

1. He proveth the first of these points by the very Institution of our Lord, who recommends it not only to his Apostles, but to all his Disciples, to Celebrate this Ceremony in Remembrance of his Death; and by the words of St. Paul: *That as often as we eat of this Bread, and Drink of this Cup, we shew forth the Death of our Lord till his coming*; that is, till the last day; whereupon he remarks by the by, that since the Apostle said that he had received from the Lord, what he had given to the *Corinthians*, it is very probable that he meant, that he had a particular Revelation, and express command on this Subject.

That if any doubt that this is the meaning and intention of Jesus Christ and his Apostle, we need only have recourse to the Practice of the Primitive Church, which should be acknowledged in this point for a Genuine Interpreter of our Lords Will. Now it is certain that this Church did Celebrate this Holy Rite, and that very often, and with a great deal of exactness.

2. This first Truth may suffice to establish the second. For since our Lord hath appointed this Sacrament of the *Eucharist* to be Celebrated in the Church till the end of the World, the Disciples cannot dispense with the Omission of it, without Violating

an express Commandment of their Divine Master, to the Observation whereof they are necessarily obliged. Besides we cannot neglect this Precept, without being Guilty of Ingratitude; since this Sacred Ceremony was principally instituted to testify our acknowledgment to him that Redeemed us. In fine, by the neglect of it, we deprive our selves of all the Blessings of the new Covenant of Grace, and of the Aids of the Holy Spirit, which are so necessary to us, in order to acquitting our selves in our Duty, and which always accompany a Holy Communion; as the Experience of the Faithful invincibly proves.

3. There are two principal Scruples which hinder some devout Persons from frequent Communicating. The first is the danger there is in Communicating Unworthily; and the second the necessity of a Preparation conform to the Dignity of the Action we are to perform. As to the first, we must remark, that there is no less danger in not Communicating at all, than in Communicating Unworthily, since we resist an express Command of Jesus Christ. He that does not Communicate at all, testifies thereby, that he will not yet part with his Vices, and by consequence that he is much more culpable, than he who Communicateth with some kind of Preparation, though far inferior to what it should be. God may accompany those imperfect Motions, and half Preparations, with some Sanctifying Graces, which he depriveth himself of, who keeps away from this Sacrament, so that in stead of amending, he by degrees loses all Sentiments of Piety, as Experience justifies. In fine, if the fear of the Fatal Consequence of a bad or imperfect Preparation should keep us away from the Sacrament, the like reasons should hinder us from praying to God, and from hearing and reading his Word, and from performing all other Acts of Piety, since these Duties do no less necessarily require good Dispositions, than the Communion, and they are of no less fatal Consequences when they are not performed, as they ought to be.

As for the other Scruple, drawn from the necessity of a just Preparation, either this want of Preparation consists only in a degree of Perfection, which we would wish to have; or in a Total and Absolute want of Preparation. The first Case cannot keep us away from Communion, since otherwise, no person being perfectly prepared, no Body should Communicate; the Difference in the Degrees of Perfection, not being an essential Difference, which might exclude or not exclude from the Holy Communion. As to the want of a total Preparation, it makes us indeed for the present incapable of partaking of the Holy Sacrament; but it cannot excuse us; 'tis a stiff impenitence, and a desire to remain Wicked: that is to say, a very great Crime, which cannot excuse another. The consequence we must draw hence, is not that we must

not Communicate at all, but that we must labour unceſſantly to acquire good Diſpoſitions.

4. On the laſt Article, the Author diſtinguiſhes the two ſorts of Preparations: One which he calleth *Habitual*, and which he defineth, *A Religious Diſpoſition of Spirit, and the general Conduſt of a good Life*; and the other which he calls *Actual*, and which conſiſts in a particular Examination of ones ſelf, a renewing of good Reſolutions and Acts of Repentance. Theſe two Diſpoſitions are profitable and neceſſary, and we muſt not neglect the Latter, when 'tis time to praſtiſe it: But when it comes of a ſudden by an unforeſeen occaſion, or for ſome other Reaſons; 'tis better to communicate with that Habitual Preparation alone, than not Communicate at all. We may ſay on this occaſion, that every Man that is in caſe to preſent himſelf before God, to give him an account of his Actions, may alſo approach without fear to the Holy Sacrament.

Bibl. Univ. T. 20. p. 197.

Hiſtoire des Albigeois & des Vaudois ou Barbeta, &c.

The Hiſtory of the Albingenſes, and the Vandois or Barbets, with a Geographical Map of the Valleys. By Father Benoift, Preacher of the Order of St. Dominick. Paris, 1691. in 12. 2 Tom.

THE hand that St. Dominick had in the Conversion of the *Albingenſes*, and in the War that was made upon them, is a prejudice very much incapacitating for this Hiſtory. What ever good Opinion we may have of Father *Benoift*, 'twill be very hard to conceive that he had no deſign to favour the Chief of his Order at the Hereticks Charges. He muſt ſuppoſe a great Credulity in his Readers, a fault very rare in the Age we live in, to hope to be believed on his word; and that his Readers ſuppoſe him a very rare Stock of Probity, and a diſintereſſedneſs on every Proof, to rely on his Teſtimony. A Monk, and a Dominican Monk, was, as it ſeems, the unfiſteſt Man of the World for ſuch a Work. It's true he tells us that he has read above 150 Authors that have ſpoke of the *Albingenſes*; but he does not cite them through it all. However he has taken care to put ſome Authentick pieces at the end of it, to juſtifie what he has advanced; but beſides that, there is a great deal more ſaid, than is to be found in theſe pieces, there are many of them that were made by the *Albingenſes* declared Enemies, and are not more worthy of Credit of themſelves, than Father *Benoift's* Hiſtory. We will nevertheleſs run over it: Any ingenious Reader may eaſily unravel the truth, by comparing the Recital of this Father, with what other Authors have Writ on the

ſame Subject, and eſpecially with what the Learned *Uſſer* has ſaid in a Work whereof we have given the Extract at the beginning of the ninth Tome of this *Bibliothèque*.

I. The pretended Hereſie of the *Albingenſes*, has had three Characters which diſtinguiſh it from all others. The firſt is that it has had no Ring-leader, and that we cannot diſcover its Author. "'Tis an Advantageous Prejudice for it, and which may favour the Sentiment of thoſe that believe, that 'tis the *Albingenſes* alone, that have preſerved the pure Doctrine of the Apoſtles, whereas, all other Churches of the World have let themſelves be Corrupted by falſe Teachers. The ſecond Character of this Hereſie is, that 'tis againſt it alone, that the Church of *Rome* has publiſhed the *Cruiade*; and the third, that it has given the Church of *Rome* Occaſion to Condemn with Hereticks, thoſe that are their Favourers, and to make them almoſt undergo the ſame puniſhments. Our Author is ingenuous enough, when he avouches, that if the Kings of *France* made War upon them, 'twas partly to have a pretence to affix to their Crown diſerſe Provinces that had their particular Sovereigns

He believes that 'tis the *Albingenſes* that St. *Bernard* deſigns in his Sermons on the *Canticles*, and that 'tis them he Attacques under the Name of Latent Hereticks. They began to appear at *Thouloſe*, in the year 1110. They had Diſerſe Names, till the Council of *Alby*, 1119. They appeared there, and aſſumed the Names of good Men; but the Council Condemning them, they were ſince called *Albingenſes*. The Author following Mr. *Marca*, ſays that their Original from the *Manichees*, who went into *Bulgaria*, about the middle of the ninth Century. The *French* having had Commerce with the *Bulgarians*, after the Conqueſt of the Holy Land, there were ſome of them that learned the Tenets of thoſe Hereticks, and brought them into *France*. Some of them denied the Divinity of Jeſus Chriſt, others his Humanity; others Rejected the Old Teſtament, which they Attributed to an ill Principle, and Condemned Marriage. The *Vandois* formed another Sect, which was not United with the *Albingenſes*, till after that *Valdo* their Chief was driven out of *Lions*; but whoſe Opinions were not ſo far removed from thoſe of the Church of *Rome*, as the Tenets of the Hereticks, to whom they joyned themſelves. Their Opinions were infuſed into them by *Peter de Bruis*, in the Province of *Arles*, about the year 1120. He was burnt, for that he was ſurprized on *Holy-Friday*, eating Fleiſh, which he had cauſed to be dreſt with the Wood of many Croſſes, which he had ſnatcht from Churches and High-ways. He taught; 1. That *Baptiſm* profited Infants nothing 2. That they muſt not build Churches. 3. That they muſt break the Croſs, becauſe it was not juſt to reſ

verence the Instruments of the Passion of Jesus Christ. 4. That his Body was not present in the Eucharist, and that 'twas no Sacrifice. 5. That the Sacrifice of the Mass is but a Human Invention, and that Prayers and Alms profit the Dead nothing.

Henry a Monk having laid aside his Habit at *Tholoufe*, Preached this Doctrine there a little time after, and added to it some other Tenets that were condemned in the General *Laterane* Council, 1270. All these Hereticks reunited themselves to make up

the Sect of the *Albigenfes*. * We have there a large Account of their pretended Errors, and Criminal Practices, which the Author has taken from the Writings of their Adversaries; but we are not obliged to believe them on his word; and all the Reasons which he alledgeth, to strengthen their Testimony, appear not at all conclusive.

However it be, these Opinions having been spread through the County of *Tholoufe*, *Gascogne*, and the neighbouring Provinces, they were publickly condemned by *Alexander III* in a Council held at *Tours*, An. 1163. Some of their Ministers appear'd in the Council held at *Lombes*, near *Alby*, in 1176, and were condemned there. They did not give over Preaching, and to make great progress till 1178. So that *Louis* the Young K. of *France*, and *Henry* the II. King of *England*, pray'd *Peter* Cardinal of *St. Chryfogone*, and the Popes Legate, to go into these Provinces, with some other Ecclesiasticks, to oppose their Error, and ordained the Count of *Tholoufe*, and the Viscount of *Touenne* to assist them.

These Missionaries condemned the Delinquents to several punishments, which onely exasperated them. The Legate excommunicated them, forbad the Catholics to have any Commerce with them, and ordered the Lords to banish them out of their Lands. *Roger* Count of *Alby*, seeing that their number surpassed that of the Catholics, obeyed not this Order, and received into his Lands all those that would flee thither for Protection. *Alexander III*. Condemns them anew in the Council of *Lateran*, exhorteth all Catholics to take Arms against them, and comprehendeth in the same Condemnation those Princes that were their Favourers. He died two years after, and four or five of his Successors Reigning but a short time, left the care of extirpating Hereticks to *Innocent III*. who applyed himself to it with all his might.

In the first year of his Popedom, he sendeth *Reynier* and *Guy*, in Quality of Legates, into the Provinces infected with Heresie, commanding the Prelates and Lords of every Province to assist them with all their Force. These Legates not succeeding, the Pope substituted others to them, who arrived at *Tholoufe*, An. 1203. viz. *Peter* of *Chateau-neuf*, Abbot of *Fonsfrede*; *Arnold*, Abbot of *Citeaux*, and *Rodulph* a Religious of the same Order. After two years labour in vain, they

called together the Prelates of the Province of *Montpellier*: During the time they were assembled there, *Didacus* Bishop of *Osme*, Ambassadour to *Alphonfus* King of *Castile* at the Court of *France*, and *St. Dominique*, arrived in the same City. They pray'd both of them to joyn Councils with them; and they gave their Opinions there, and *St. Dominiques* advice was followed. The Bishop of *Osme*, changed his Character of Ambassador, into that of Missionary; and all the Members of this Assembly dispersed themselves into the neighbouring Provinces, to Preach against their supposed Errors. They often Disputed with the Heretick Ministers, and confounded them daily. The Countess of *Foix*, who was engaged in their Errors, seeing their Ministers on the point of falling under the feet of the weighty Reasons of the Missionaries, would assist them, by taking the business on her; but *Stephen de Minia* a Religious, (a) took her very inort up, saying, with an Apostolick (a) P. 64. freedom, *Madam, mind your spinning; that better becomes you, than to speak of Controversies.*

The Bishop of *Osme*, and *Rodulph* the Legate dying, (b) *Gui* Abbot of *Vaulesernay* succeeded them; (b) 1207. but with so little success, that he resolved to abandon those stubborn persons to the vengeance of God. *St. Dominique* made more progress, during the seven years that he remained alone in *Languedoc*. He Converted above 100000 Hereticks, and established his Order of *Preaching Fryars*.

Peter de *Chateau-neuf*, and *Arnaud* the Popes Legates, had diverse Conferences with *Raymond VI*. Count of *Tholoufe*, who took part with the *Albigenfes*; but, at last, being nonplust, he forbid them to go out of *St. Giles's*, when they held their Conferences. Some of the Burgers of the City rising, made the Legates depart; and at the juncture, when they were going on Board of a Bark, to pass the *Rhone*, *Peter* de *Chateau-neuf* was run through with a Lance, whereof he died a little time after. They accused the Count of *Tholoufe* of giving Refuge to the Murderers, and of being the cause of this Murther. The Missionaries retired. The Affair was written to the Pope, and the Count sent two Deputies to justify himself, and to endeavour to appease him. *Innocent III*. feigned to be satisfied, and yet named a Legate to make War upon him, giving his Lands to the first that could make himself Master of them; and ordaining all the Prelates of *Languedoc* to publish in their Diocesses the Excommunication thundered out against him. In a word, the *Crusade* was published against the *Albigenfes*, and their Adherents, with the same Indulgences that had been given out to those that were gone to the Conquest of the Holy Land. *Milon* was named Legate into *France*; and from the time that he arrived there, he caused the *Crusade* to be Preached throughout the whole

whole Kingdom. Here ends the first Book, we shall be briefer in those that follow.

II. The Army of the *Crusade* was in a trice 50000 strong, who were obliged to serve but Forty days. *Milon* having received assurances of *Philip the August*, went to *Montelimart*, where he caused the Count of *Tholouse* to be cited: He appears, submits himself to all that they require of him, and gives Seven of his Castles for assurance of his Word. That he might have Absolution, he was led naked, to the middle, before the Gate of the *Abbatial Church* of *St. Gils's*; he Swore Obedience to the Church; the Legate puts a Stole about his Neck, gives him Absolution, and leads him into the Church, beating him with Rods. Many other Lords were obliged to give Hostages to the Legate, for surety of their good behaviour; and the Count of *Tholouse*, frighted with all these Proceedings, joyned himself to those of the *Crusade*, and promised them all manner of succour in his Lands, and discharged all the Ecclesiasticks of the Taxes which they were obliged to pay. The Counts of *Forcalquier* and *Provence* were constrained to give up their most Important Places to the Nuncio. The Princes that would not give them up were Excommunicated, and the City of *Marseilles* was suspended from Divine Service, for that they could not resolve to agree to all that was required of them. *Simon de Montfort* was chosen General of the Army of the *Crusade*, and made Lord of the Countries which he had Conquer'd. All the Ecclesiasticks were obliged to give the tenth part of their Revenues to maintain the Army, and the Pope shewed the first Example.

They made forthwith a great deal of Conquests, but they lost them as easily as they won them; by reason that those of the *Crusade*, who were obliged to serve but Forty days, retired. To remedy this Evil, the Pope Wrote to them, not to part with the Army at all, till those that were to succeed them were arrived.

The City of *Beziers* was the first which they formally besieged, and having taken it by Assault, they put every one to the edge of the Sword, without distinction of Age or Sex, by a Holy Apostolick Zeal, little differing from the Fury of the most barbarous people. *Carcassonne* was next taken, and the Inhabitants were permitted to go out in their shirts. The Lands of the Counts of *Foix*, of *Cominge*, *Bearne* and *Tholouse*, were ravaged by those of the *Crusade*, and those Princes began then to Consult for their Common Security. The King of *Arragon*, whose Allies, or Vassals they were, Complained to the Pope, and the Pope Wrote to those of the *Crusade*, for fear lest this Prince should undertake the defence of the oppressed Princes. The news that the *Saracens* threatned *Arragon*, obliged him at the same time to ordain, that they should make a Peace in *Provence*, and that they should no more have advantage by the Indulgences

published for those of the *Crusade*, that they might engage the Catholicks to serve against Infidels. But *Simon de Montfort* eluded all these Orders, giving the Pope to understand that he had been ill informed.

Nevertheless the Count of *Tholouse* submitted himself to the Court of *France*, to that of the Emperour, and to *Rome* it self, to endeavour to set his Affairs in order. The Pope gave him good words, but no effects followed.

III. The Marriage of *Simon Montfort's* only Son, with the King of *Arragon's* Daughter, was concluded, and the King returned it to *Simon* as a Pledge of his Promises. This did not hinder him a little after to give his second Sister to the Count of *Tholouse*. This proceeding rendred him suspected to the Catholicks. They proposed an Accommodation to the Leagued Princes; but it could not be agreed on. After some other Conquests *Simon de Montfort* besieged the City of *Tholouse*, 1211. and was constrained to raise the Seige by the Retreat of many of the *Crusade*. The Count of *Tholouse* had no better success at the Siege of *Castelnaudari*; but he surprized, by Stratagem, the most part of the other Conquer'd places, so that it was in a manner to begin again. "It is not known whether those of the *Crusade* treated their new Subjects very ill, or they could not agree with their new Masters; but scarce was the Army of the *Crusade* removed from the places Conquered, when they returned to their Ancient Sovereigns.

They were almost all retaken by *Montfort*, An. 1212. after which he brought all *Agenois* into subjection, received Homage of the Lords of this Province, ended the year with the Publication of several Orders which he would have observed in all the Countries he had Conquered.

IV. The Count of *Tholouse* seeing his Affairs in a bad condition, had recourse to the King of *Arragon* his Brother-in-Law, who returned from gaining a Battle over the *Saracens*, where above 100000 of these Barbarians were slain: This Signalized service which he had done the Church, made him hope that the Pope would refuse him nothing. He demanded restitution of the Lands which had been taken away by force from the Counts of *Tholouse*, *Foix*, *Cominge* and *Bearne*, his Vassals; and he made the same Demand to the Legates, who were assembled in a Council at *Lavaur*. He conferred with them, after he had taken the Counts Promises, that they would submit to the Church. But the Members of the Council would agree to nothing, because the Counts would not at all engage to drive the Hereticks out of their States. The King, exasperated with this Refusal, joyned with them, and declared War against *Simon de Montfort*, An. 1213. Notwithstanding he sent a Deputy to the Pope; and giving him to understand, that *Simon de Montfort*, under pretence of making War against the *Albigenses*, ruined the Catholick Countries, the Holy

Holy Father wrote to him, to Restore the Lands that he had taken, recalled the Indulgences that were granted, and caused the *Crusade* to be published throughout all *France* for the Relief of the Holy Land.

This Obstacle much retarded *Montfort's* Affairs, and had almost quite ruined them, if the Legates had not erased from the Spirit of the Pope the Impressions which the King of *Arragon* made there. His Orders were recalled, and new Indulgences were published in favour of those that took upon them the Cross against the Hereticks of *Languedoc*.

The King of *Arragon* arrived at *Tholouse* with an Army of 60000 Men, which, joyned with those of the Count's, made above 100000 fighting Men. He laid Siege to *Muret*, and *Simon de Montfort*, who had not an Army to oppose him, put himself within it with a handful of Men. After he had given Orders for the Defence of the City, he resolved to make a Sally upon the Besiegers, and to overcome, or die with his Sword in his Hand. He chose about 1200 Men, and going on their Head, he went out at the Gate that goes by the way of *Tholouse*. With this handful of Men he broke through the Besiegers Vanguard, run headlong upon the Body of the Army, where he saw the Standard of *Arragon*, which he broke through likewise. Knowing the King of *Arragon* at his Arms, he makes up to him, throws him upon the Ground, and *Maffre de Belzevet*, who knew him, run him through the Neck with his Sword, not granting him his Life, which this unfortunate Prince begged of him.

The *Arragomans* seeing their Prince dead, made no more Resistance; their Flight frightened the Reer-Guard, and the Lords that commanded it could not keep them from giving way. After this signal Victory, *Montfort* returned before *Muret*, which the Count of *Tholouse* besieged with 20000 Men. He attacked them on the Reer, as the Besieged did on the Front; and after having killed him a great many Men, he forced him to raise the Siege.

These Successes were followed with the Reducing of all Places that had been brought under Obedience of the Counts. *John*, King of *England*, seeing their Affairs in a bad Case, had pity on them: He went into *France* with a puissant Army; but whether he feared the King of *France*, lest he should fall on his Back, or for some other Reason which we know not of, he returned speedily, without doing any thing.

Cardinal *Benevent*, Legate in *Languedoc*, had gone into *Arragon*, after the Death of the King; he returned some time after, in 1214. and demanded of *Montfort* Prince *James*, whom he had in Hostage. He sent him back at the same time a Letter from the Pope, which ordered him to restore him to his Subjects; and those of *Arragon* received him as their lawful King, after that he had promised never to revenge his Father's Death.

The Legate afterwards went to *Tholouse*,

and obliged them and their Count to submit to the Church; and these last gave him the Castle *Narbonnois*, and the chief Men of the City, in Hostage, for performance of their Promise. The Counts of *Foix* and *Cominge* did the same.

In the mean while *Louis*, Son to *Philip the August*, King of *France*, who could not sooner assist the Count of *Montfort*, by reason of the War which he maintained against the *Imperialists* and the *English*, joyned him with a considerable Army, to assure his Conquests. This Prince, in the Year 1215. approved of the Bulls which *Montfort* had received of the Pope, by which he was put in possession of the County of *Tholouse*, and the other Lands conquered by those of the *Crusade*, on Condition that he should pay Homage to the King of *France*. He ordered those of *Tholouse* and *Narbonne* to demolish their Walls, and they obeyed him. He afterwards went to *Tholouse*, put *Simon de Montfort* into Possession, and returned into *France*, on the News that the *English*, having revolted from their King *John*, came to proffer him the Crown of *England*.

The Pope called a Council at *Rome* the same Year. *Montfort* sent his Brother *Gny* thither. The Counts of *Tholouse*, Father and Sons, and the Count *de Foix*, surrender'd themselves there, to maintain their Interest. They could not be persuaded to promise to drive the Hereticks out of their Lands; which obliged the Council to condemn the old Count of *Tholouse*, as a Favourer of Hereticks, and guilty of the Murder of *Peter de Chateau-neuf*. He was deprived of all his Lands, except some that were preserved for his Son in case he were faithful to the Church. The Hereticks of *Languedoc* and the neighbouring Provinces were comprehended in this Sentence, and excommunicated anew. *Simon de Montfort* went afterwards to the Court of *France*, where he received the Investiture of the County of *Tholouse*, and the Dutchy of *Narbonne*.

The excommunicated Princes resolved to maintain a War, which was ready to break out. The old Count of *Tholouse* went into *Arragon*, to demand the Troops, and his Son raised all *Provence*; so that in a small time they were at the Head of a considerable Army, and re-took some Places which they had given to the Church in Hostage. *Montfort* hastned to be at *Tholouse*, where the Inhabitants were raised. He caused it to be set on fire in several places, and demolished the Walls and Turrets that were round it. Thence he passed into *Provence* and *Dauphiny*, where he reduced many Places into Subjection.

In the mean while the Count *de Foix* complained that they had broke their Word to him; he joyned the Count *de Tholouse* anew, they siezed that place, and put it into a posture of Defence, notwithstanding the miserable Case it had been reduced to. *Montfort* was not long in visiting them: *Tholouse* was besieged; but he was wounded with five Shots
of

of Arrows in a Sally of the Besieged, and had such a Blow of a Stone, as they were bringing him back to his Tent, that he died in a little time after.

VI. *Amaury*, his Son, inherited his Estates, but was Heir to none of his good Luck. He was obliged, after many Losses, to proffer all the conquered Countries to *Philip the August*, who would not accept of them, because his Hands were full with the *English*. After that Prince *Louis* had taken *Rochel* from them, he came to assist *Aumary* with his Troops; besieged *Tholouse* in vain, in the Year 1220. and returned into *France* without doing any thing.

The greatest part of *Amaury's* Places declared for their ancient Masters, who did not enjoy these Advantages long. The Count *de Foix* died 1221. after that he had taken the Castle of *Mirepoix*, and shewed by his Testament that he was falsely accused of Heresie. The Count *de Tholouse* died the Year following, and *Raymond VII.* his only Son, succeeded him. The two Parties, wearied of War, concluded a Truce, which could not come in a better Time for the Affairs of the *Crusade*, which were in a very bad taking.

Philip the August died shortly after, when he was expected at *Languedoc*, to mediate a firm Peace between *Amaury* and *Raymond*. The Counts of *Tholouse* and *Foix* siezed *Carcassonne*, and divers other Places, and obliged *Amaury*, in fine, to give up his Rights to *Louis VIII.* King of *France*. *Honorius III.* caused a new *Crusade* to be preached up in *France*. *Louis VIII.* took upon him the Cross, 1226. with all the Lords of his Kingdom, and the *Albigenses* then looked upon their Ruin as inevitable. This Prince besieged *Avignon*, and took it; after which, he met with no more Resistance, even to *Tholouse*. The Counts *de Tholouse* and *Foix* saw no better Remedy than their Union; they made an Offensive and Defensive League. In the mean time *Louis VIII.* having provided for the Surety of the Conquests of *Languedoc*, passed to *Auvergne*, and died at *Montpensier*, on seven Days Sickness. His Death put Courage into the Counts again; but the Queen Mother of *St. Louis*, and Regent during his Minority, took so great Care of this War, that their Affairs grew worse and worse every Day. *Imbert de Beaujeu*, General of the *French* Army, advanced as far as *Tholouse*; and the Count, seeing himself pressed, consented to a Meeting in the City of *Meaux*, to treat of a Peace; and in the mean while suffered them to dismantle his best Cities, and to set up the Inquisition and an University at *Tholouse*. By this Treaty, made at *Meaux*, the Count resigned to the King all the Lands that he had beyond the *Rhone*; reserving to himself the Profits of those which belonged to him in the Bishoprick of *Tholouse*. His Estate, after his Decease, was to return to his Daughter *Jane*, or the Children that should be born to her and *Alphonfus*, Brother to the King, whom he designed her for a Husband: And he promised to go to

War against the *Saracens* for five Years. The Count *de Foix* hearing of the Proceedings of the Count *de Tholouse*, made likewise his Peace; yielding every thing that was demanded of him, and especially a Liberty to prosecute the Hereticks that were in his Lands.

The Author takes up here the History of the Inquisition: He maintains that *St. Dominick* was the Inventor of it, against those that would rob him of the Glory of so holy an Institution. He put it first in practice, the Popes confirmed him in this Office; he institutes for himself at the same time Knights, which *Gregory IX.* in Honour to him, called *St. Dominick's Militia*. It began in *France*, and was received afterwards in several other places, and particularly those where the Heresie of the *Fandis* or *Albigenses* had taken root. The Edicts of Peace made in *France* banished the Inquisition, and it was only kept up at *Tholouse* and *Carcassonne*, where the Inquisitors were named by the Religious of the Order of *St. Dominick*, and authorized by the *French* King's Letters.

The Pope's Legate went to *Tholouse*, after the Inquisition was set up there. He pursued the Hereticks hotly, without shewing them their Informers, to furnish them with Means to justify themselves. These rigorous Courts exasperated the People, who committed several Outrages. They complained to the Count *de Tholouse*, who did not give them the Satisfaction they expected. They endeavoured to make him do by force what could not be obtained willingly; and to defend himself, he entred into a League against *St. Louis*, with the Counts of *Champagne*, *De la Marche*, the Duke of *Bretagne*, and the King of *England*, in the Year 1234. *St. Louis* overcame them at the Passage of the *Charente*, and obliged them to have Recourse to his Clemency, and to accept of what Conditions he was pleased to impose on them.

VII. Since this time they did not cease to assemble Councils, and to publish Orders against the *Albigenses*. The Preaching Friars established the Inquisitors at *Tholouse*, and their Rigour which was extended, even to Catholics suspected of Heresie, rendered them so odious to the People, that they joined with the Magistrates and Count of *Tholouse*, to shake off so heavy a Yoke. They forbid every private Person to sell these Religious any Necessaries, even not the Water of the *Garonne*, 1234. In fine, the Bishop, Canons and Preaching Friars were constrained to depart the City.

The Pope being acquainted with all these Disorders, wrote to the Count of *Tholouse*, who, for fear of bringing more Troubles upon him, in the Year 1236. re-established the Bishop, the Inquisitor, and the Preaching Friars. Some time after, the Pope refusing him a Dispensation which he desired of him, to marry the Count of *Provence's* Daughter, he stirred up the *Albigenses* again; who being exasperated with the Rigour that was used against them, re-took their Arms, in the

Year 1241. He entred into a League again with the King of *England*, and many other Princes. Some Inquisitors were murdered by the *Albigenses*, in the Count's Palace. He was soon deserted by the Lords that had taken part with him, and forced to make his Peace with the King, on whatever Conditions he was pleased to impose upon him; the other Confederates did the same. He went afterwards to *Rome*, to obtain of the Pope the Restitution of the County of *Venaissin*, which his Father had given in Pledge to *Innocent III.* which was granted him. The *Albigenses* being deserted again, were persecuted more vigorously than before, in the Year 1246. The Count of *Tholouse*, after a Journey into *Spain*, took the Cross against the Infidels, following the Example of *St. Louis*. He took his Journey to embark at *Marseilles*; but being seized with a Fever at *Millan* in *Rouergue*, he died there, *Sept. 27. 1249.* having made *Jane*, his only Daughter, his universal Heirets.

In 1251. *Alphonfus*, *Jane's* Husband, who was taken Prisoner by the *Saracens*, with *St. Louis*, having paid his Ransom, and heard of the Death of the Count, went to *Languedoc* with his Wife, to take Possession. After he had governed his People for some time, and brought back many *Albigenes* into the Bosom of the Church by fair Means, he returned, with *St. Louis* and his Wife, to the War beyond Sea, in 1270. *St. Louis* died there, *Alphonfus* and his Wife underwent the same Fate in their Return; and the County of *Tholouse* was re-united to the Crown, with all its Dependencies.

Philip the Hardy, Successor to *St. Louis*, persecuted the *Albigenses* with the utmost Rigour, and they were at last reduced to so small a Number, that those that would not return to the Church, were forced to retire into the Valley of *Piemont*, to avoid the rigorous Persecution.

VIII. Father *Benoist* takes up his last Book with a particular History of the *Vaudois*, from their Original, even to the present time. He giveth an exact Description of the Countries they inhabit. He endeavours to refute *Monsieur Leger's* History of the *Valleys*, and to substitute another more for the Honour of Mother Church. *Innocent III.* published a Bull against the *Vaudois*, from the first Year of his Popedom, in the Year 1175. His Legates persecuted them vigorously by virtue of this Bull; which obliged them to send to the Pope, to pray him to allow of their Religion. This Deputation was to no purpose: The Cardinal of *Alba* raised Troops, and exterminated many of them. *Valdo*, who preached at *Lions*, was forced to retire to the *Low Countries*, whence he spread his Doctrine into *Picardy*. *Philip the August* destroyed a great many of them in *Berry*, with Fire and Sword; and the Disciples of *Valdo* dispersed themselves through *Dauphiny*, *Provence* and *Languedoc*. Those of *Dauphiny*, molested by the Archbishop of *Ambrun*, retired into *Vallouyse*, and the neighbouring Valleys. The Inquisitor persecuted them there; they

complained to *Louis XI.* who, far from relieving them, ordered his Lieutenant in *Dauphiny* to assist the Pope's Legate in chasing them out of these Valleys. They returned into *Gaul*, on this side the *Alps*, where they found, says our Author, a sure Refuge, among a People that had been infected with Heresie, since the Ninth and Tenth Centuries.

Alphonfus, King of *Arragon*, and Marquis of *Provence*, at the same time commanded all Hereticks to depart his Territories; and those that would not turn to the Church, went and joyn'd their Brothers in the Valleys. Many other Princes did the same, and all those that could escape, sought a place of Retreat in the midst of the *Alps*. *Louis XII.* going into *Italy*, took advantage of this Occasion, set upon those that were in *Valpute*, and made great havock of them; and in memory thereof, would have the place called *Val-Louise*.

After diverse unprofitable Missions, and that the Inquisitors had spent many years in punishing those that had the misfortune to fall into their hands, 'twas judged necessary that they should have an Army to extirpate them. The King of *France* and the Duke of *Savoy* joyned, *An 1488* and sent 18000 Men against them. They were separated into several Bodies, which not being able to rejoyne, were almost all defeated by the *Vaudois*. The Duke was forced to grant them a General Amnesty after some submissions.

In 1535. The *Vaudois* being Assembled at *Angrogne*, with their Ministers, joyned Interests with the Protestants of *Germany*; though hitherto, says the Author, they differed in their Opinions. After this they would not suffer Mass to be Celebrated in the Valleys, whereof they were Masters; they seized the Churches, and drove out the Ecclesiasticks. In the mean time the Parliament of *Turin* proceeded with the utmost rigour against all those they could seize; and the Number of those that were burnt was almost Infinite. The *Vaudois* implored the Succour of *Francis I.* who, for Answer, commanded them to live in the Faith of the Church of *Rome*. The Parliament of *Turin* ordered them to turn away all their Ministers, and to receive the Priests they sent them, under the pain of their Lives.

Anno 1555. They sent the President of *St. Julien* to them, to reduce them by fair means; but he was forced to return to *Turin* without doing any thing. He was sent the second time, the following year, with like success. *Francis I.* his Troops did more execution, for they cut off a great Number; but on the Intercession of the Protestant Princes of *Germany*, they had some respite till the year 1560.

The Duke of *Savoy* emitted Orders this year, that they should go to Mass, and on their refusal he raised Troops against them, the Command whereof he gave to the Count de *la Trinite*. This succeeded so well, that he persuaded them to pray their Ministers

sters to retire for some days to *Pragelas*, to suffer Mass to be Celebrated at *Angrogne*, without obliging them to assist at it; and to send to *Turin* those of the Principal Inhabitants of the City, whom the Prince should name. He assured them, that this Submission would appease the Duke, and that Peace would ensue upon it.

When these Deputies came to *Turin*, they were put in Chains, with order to make their Indictment, if they would not abjure their Errors; all the Avenues of the Valleys were strongly guarded, that the *Vaudois* might not learn what had passed; and the Count caused a Fort to be built near *Angrogne*, cozening them with fair Speeches, and making them hope for a speedy return of their Deputies.

But being informed of all that passed by their Spies, which they had sent to his Army, they called home their Ministers, broke the Images that were set up in their Churches, demanded Succour of their Neighbours, killed many of the Counts Troops, and obliged him to retire in Disorder, with the few that remained. He was forced to grant them a Peace, which lasted till 1570. The Duke this year published several Edicts against them, but did not make open War on them. *Charles Emanuel* made a new Treaty with them, and permitted them the Exercise of their Religion in some places.

The Plague Raging in the Valleys, in the year 1630. There remained but two Old Pastors, who by reason of their Age, were not able to discharge their Office. They called several from abroad, who being ignorant of the *Italian* Tongue, were necessitated to Preach in *French*. The Dutchess taking advantage of this occasion, sent cunning *Italian* Missionaries among them, who Converted many, and ordered several Chapels to be built for these new Converts.

The War broke out again in 1657. And continued till the year 1664. When the *Vaudois* were reduced to so great Extremities, that they were forced to cast themselves on their Princes Mercy. They obtained a general Amnesty on the Mediation of the *Suisses*, on certain conditions *P. 293. that may be seen in the Author. *

They lived in Peace, till after the Death of *Charles Emanuel*. But, saith Father *Benoist*, then might we see the Missionaries beaten and chased, and might understand that the Barbets had secret Intelligence with Strangers, and *Victor Amedee*, the present Duke of *Savoy*, was at last obliged to follow the Example of *Louis the Great*, who came to Extirpate the Heresie of *Calvin* out of his Kingdom. The French King being acquainted with this design, assisted him with Troops; and every Body knows the Success of this Expedition, which they may read a particular Account of in our Author. He mentions a Letter that the Ambassadors of the *Cantons* wrote to the *Vaudois* at that time, which, if it be true, deserved well a place in this History. They charged them among other things, That

they would advise them rather speedily to yield themselves, than through a rash resistance by Arms, to make themselves Criminals to the State; that the Word of God had taught them that it was a tempting him to expose themselves rashly to danger, from which in human probability there was no means of Extricating themselves; and that they praid them not to be so stubborn, from Considerations contrary to Christian Prudence, and Charity, which they owed to one another, as also to their Wives and Children.

Father *Benoist* promises to give a third Volume, which contains the Life of *St. Benedict*.

Biblioth. Univers T. 20. p. 246.

Inscriptionum Antiquarum Sylloge in duas Partes Distributa, &c.

A Collection of Ancient Inscriptions; Divided into two Parts. The former whereof contains almost all the rarest and singular Heathen Inscriptions, which are to be met with in Gruterus Body, Reynaeus Treatise, Soanus Miscellanies, and other Books on the same Subject. The other contains all the Ancient Christian Monuments, that have hitherto been known. Publisht for the use of Youth that are Studious in Antiquity, and Illustrate with some Notes by Will. Fleetwood, Fellow of Kings-Colledge Cambridge. London 1691. in 80.

MR. Fleetwood is not the first that has given us a Collection of Ancient Inscriptions; *Gruterus*, *Reynaeus*, *Spon*, and some others have employed themselves therein before him; but every Body has not Leisure to turn over so many Books, and not a few are not in case to buy them. These are the Reasons which have obliged our Author to Collect into one Volume, some Inscriptions that he judged considerable, which are scattered in a great many different Authors.

I. This Collection is divided into two General Parts; the former contains *Pagan* Inscriptions; and the latter those made by Christians during the first six Centuries of Christianity. The Author informs us in his Preface, what Method he has followed. He begins the *Pagan* Inscriptions, with those that concern their Gods, or have Relation to Religion. He remarks on this Subject, that they must either have acknowledged but one God, whom they Ador'd under different Names, which acquires them of the Crime of Idolatry, whereof they are accused; Or, that if they believed there were many, they have made a quite different use of their Reason from what we do; since it teaches us now that there can be but one Supreme Being.

It is certain that the *Pagans* have often maintained that there is but one God, as may be seen from Diverse passages cited in this *Bibliothique*, Tom. 3. p. 325, to which we may add the Greek Verses cited by *Apoianus* in his *Treatise de Mundo*, which we shall content our selves to set down here in the Latin Version. It is not very Elegant, but it may be understood by most.

*Primus cunctorum est, & Jupiter ultimus idem.
Jupiter & caput & medium est. Sunt ex Jove cuncta.
Jupiter est Terra basis, & stellantis Olympi.
Jupiter & Mas est, estque idem Nympha perennis.
Spiritus est cunctis, validusque est Jupiter ignis.
Jupiter est Pelagi radix; est lunaque solque:
Cunctorum Rex est, Princepsque & Originis Auctor.
Namque sinu occultans, dulces in luminis auras,
Cuncta tulit sacro versans sub pectore curas.*

Yet whatever the Heathens have said on this Subject, it appears by their Books that they themselves knew not well their own opinion; their *Idea's* were very confused, and if they were persuaded that there was but one God, they acted notwithstanding, as if they had believed many. But we return to our Author.

After Sacred Inscriptions, he has placed those that concern publick Works, such as are for Example, *Dionisius's Column*, the *Marble Table* of *Naples*, the *Honorary Tomb* (*Cenotaphia*) of *Pisa*, &c.

In the third place, he has ranked the Inscriptions made for

For the Emperors: Whereon he judiciously remarks, that we must not *so much* seek, in the Monuments Erected to their Honour, the Merit of those Masters of the World; since the *Nero's* and the *Caligula's* had their *Paugyrist's*, as well as the *Augustus's* and the *Trajan's*; As the Manners and Dispositions of the Heart of those who have been the Authors of these Inscriptions.

These are followed by those that concern their Priests and other Ministers of their Altars, &c. for whom, according to Mr. Fleetwood's Observation, the Pagans had an infinitely greater esteem, than the Christians at this day have for those that Administer Sacred things to them. Yet, addeth he, 'tis impossible that the Externals of Religion can subsist, except we give the Ecclesiasticks the Honour that is due to them.

The last Inscriptions of the first Part, contain all those that have been made for particular persons; For Fathers, Mothers, for Husbands, Wives, Children, Masters, Freemen, Slaves, Friends, &c. without any Distinction, as well because it was difficult to rank them into any Order, as because this diversity has something agreeable in it. He has followed an Alphabetical Order in the second Part.

He has added a few Notes, which contain Remarques of Criticism, and ordinarily explain what he could decipher in those precious Reliques of Antiquity; but he has not added them in every place, because there are some that are so clear, that they have no need of a Commentary, and there are others that are inexplicable, on which we can make but very uncertain Conjectures. He through the whole, takes notice of what is doubtful, obscure and inexplicable, and the Authors from whom he borrows any Light, giving them the Praises they deserve, and especially to Mr. Spier, who would have very much cleared up this Matter, if he had lived longer. We owe likewise to Mr. Fleetwood very happy Conjectures: it were to be wish'd, that he had marked in the Margin, or in the Index the Authors or Pages where the Inscriptions which he has Collected are to be found.

He sheweth in the Preface the Vanity of some of the Criticks Disputes, who sometimes quarrel grievously about a Word, or a small Letter; and who use to judge of the Antiquity of a Monument, and to distinguish the true from the suppos'd. To shew that their Reasons have often little solidity in them; he remarks that at one and the same time they have wrote the same words in a very different manner. We find in the same Inscription, *Menotyranno* and *Minotyran*; *Tauropolium* and *Taurabolium*; *Trigensimo* and *Tricesimo*; *Uffus* and *Ujus*; *Delicie* in the Genitive for *Deliciarum*. And lest we should believe, that this happened only in the declining Empire, he cites Examples of *Augustus* days, and even before the Birth of Jesus Christ. Thus we find *Maxiani* and *Maximo*; *Nive* and *Neve*, &c.

'Tis true, we may attribute some of these differences to the fault of the Graver or Cutter, who has not always been Ingenious, Diligent and Exact. Mr. Fleetwood grants and believes, that the Disputes of Criticks have sometimes no more for their foundation than a wrong stroke of a Chizel. But he maintains, that in the remarkable Inscriptions made for Emperors, or Princes, we cannot believe but that the Workmen were Ingenious, and used the greatest exactness imaginable, to commit no fault. It is certain then that the Ancients minded not all those Trifles, which we are so exact Observers of at this day; and that being wholly taken up with the greatness of the Subject, they took little care of the Letters and the Accents.

Our Author further gives us to know, that he has taken care to insert in his Work those Inscriptions only that are truly Ancient; that if he has set down any that are supposititious, he has given notice of it in the Notes. He declares notwithstanding in his Preface, that he could not do it so well, but that he had let in some evidently-false, which he had taken from a Work of *Ferritius*, Printed at *Verona*, Entituled, *Nisse Lapidarie*.

He has added an Index at the End which deserves the reading. It contains an Explanation of the most obscure Terms, and other Characters that are to be met with in the Body of the Book.

It would not be necessary to enlarge this Extract further, if every body were persuaded of the use of Books of the Nature we speak of: but as there are many Readers that imagine, that these Enquiries are more curious than necessary; It will not be amiss to shew by some Examples what use may be made of them.

1. Tho' all the Ancient Monuments are not at all considerable, in themselves; 'tis notwithstanding true that there

are many, that express so lively the Passions either of those that made them, or of those for whom they were made, that this alone merits our Esteem and Enquiry. Such is the Inscription of P. 33. made in honour of *Venus*, which we will not transcribe here, lest we should be too prolix. The Greek Inscription of Pag. 164. made for a Physician represents admirably well the hard-heartedness and little Religion those of that Profession are ordinarily accused of. It ends thus: * *Ουκ ουνη εσθησεν ουτι εμυ κη, ο λυπομαι.* I was not, I have been, I am no more, I don't care.

* In all these Greek Inscriptions there are neither Spirits nor Accents.

The Inscription of P. 141. is becoming a Poet for whom it was made. *Siste Fiacor. Quae Poenca legito. Hic Maro situs est. Stop Traveller. Præterea read these three words. Here lies Virgil.* But this is the least of the advantages we may reap from these Researches.

2. We may in the second place be instructed from these Inscriptions, or by the Remarks which the Learned add to them, in a great many particular Circumstances that concern the Pagan Religion. The Author speaking of *Pantheum*, tells us, that *Pliny* was the first that made mention of it. We don't much better know it than the Etymology of his Name. This is one that he has said after *Reynsius*. There was no God nor Goddess but had its Image, its Seal and its particular Symbol. *Jupiter* had his Thunder-bolt and Eagle, *Diana* her Quiver. The *Pantheum* then was a great Statue of one of the great Gods, placed in his Temple; but whereon we might see the small Images of the other Gods flowered or graved, that we may at once form a just Idea of the Power of the Gods, and of the several benefits which men receive from them. We must acknowledge that that was a good thought.

In the 16th and 17th P. He explains what the *Taurabolium* was, which is spoken of in several Inscriptions. 'Twas a Sacrifice of Bulls that was made in honour of the Mother of the Gods. He that would be consecrated by this Sacrifice, was put into a deep Ditch digged in the Ground, and afterwards covered with Boards bored in some places. They offered thereon a Bull whose Horns were gilt, and whose Blood ran down into the Ditch, through the Holes that were made in the Boards wherewith it was covered. He that was consecrated received the Blood on his Head, in his Nostrils, Ears, Eyes, and washed his whole Body with it; They maintained that by this Consecration, he would be raised up again for Eternity; So that they repeated not this Ceremony but every 20 years. These words *rise again for Eternity*, seem to be borrowed from Christian Baptism: and as there is nothing said of this Sacrifice before the 170 Year of our Lord, the Learned have believed that it was invented to ridicule this August Sacrament, but this bare relation is not sufficient proof. Besides, the Mysteries of Religion were not yet known by the Pagans, and there is no appearance that they would have invented so laborious a Ceremony for so mean a Subject. There is nothing more ordinary with the Criticks, than to refer one thing to another upon the account of some light Resemblance. *Lightfoot* alone can furnish us with a vast number of Examples.

The Ceremonies which they observed to receive any into the service of the *Mithra* were yet more laborious than those of the *Taurabolium*. They began with enjoying a Fast of 40 days to him that was initiated in these Mysteries; after which they beat him with Rods the two days following. After that he was dipt in Snow for 20 other days, and they finish'd it with Burning his Body in several places. There was a Ladder composed of seven steps, to represent the seven Planets, which were all made of a different Metal. He whom they initiated mounted by the steps by little and little, and by separated intervals, even till he came to the Top of the Ladder. Then they said that he was come to perfection and to the knowledge of the most secret Mysteries of Religion.

The Pagans did not content themselves with Worshipping many Gods, the greatest part whereof were but Mortal Men, they made Divinities of all the Passions, and even of some Diseases. A Monument has been found in *Transylvania*, Consecrated to the Fever in these Terms: *Febri. Divae. Febri. Sanctae. Febri. Magnae. Camilla. Amata. pro. filio. male. affecto. P.*

* To honour these false Divinities they gave them sometimes the names of their Emperors; * P. 11. and to honour the same Emperors they gave them frequently the names of their Gods. We might have matter enough to insult over these wicked practices, if the Flatterers of the Age had not made their Apology.

In P. 30 we see a Greek Inscription, made upon a Marble Table, which is believed to have been in the Temple of *Aesculapius*, which contains the Vows of 4 sick persons that acknowledg'd that they were miraculously cur'd by the help of this God. Mr. *Fleetwood* believes that this was invented by the Pagans in opposition to the Miracles of Jesus Christ. This would hold good, if the Pagans had not spoke of Miracles till after the establishing of the Gospel, but they have attributed them to their Gods a long time before, and particularly to *Aesculapius*, as may be seen in *Aristophanes's Plutus*. Add to this, that *Aesculapius* ordered some sick persons, that he was employed about to make remedies which might naturally effect their Cure. He prescribed to him that was blind to take the Blood of a white Cock, to mix it with Honey and Eye-Salve, and to anoint his Eyes for three days. Perhaps our Physicians would not disapprove of this Remedy.

3. These Inscriptions teach us further many Customs of the Ancients. We see in those of p. 48, 49. how the Romans conjured the Gods out of the Cities they would besiege. They prayed them very humbly to abandon the place, to cast a terror into the Spirits of the Inhabitants, and to retire to *Rome*, where they should find Temples that were consecrated to them. We learn from p. 103. that the Romans used to print some Letters with a Hot Iron on the forehead of the Slaves that had run away from their Masters, and were caught again. *Consulans* abolished this custom, because it was not just to disfigure the Countenance of Man, who is a living Portraiture of the Heavenly Beauty. They afterwards put Collars about their Necks, whereon their Masters Names were engraven.

It appears by an Inscription of p. 433. that the Women (a) were apart from the Men in the Churches, and that there was the same distinction between those that were married, Widows and Maids.

There were many Married at 12 years of Age, as may be proved by some Epitaphs.

4. The Christian Inscriptions tell us in particular what was the Genius of the Christians at the time they were made; and we cannot see without being grieved, how many Superstitious Paganism has introduced into Religion, and hath contributed even to corrupt Morals. We cannot read without grief, the Imprecations which the generality made against those that violated their Sepulchres; they did not speak so in the first Ages. In p. 345 we may read an Epitaph so patch up of Paganism and Christianity, that 'tis hard to know whether it was made by a Pagan or a Christian. It speaks of the Gods *Mars* and *Jupiter*; but we see in it hopes of a Life to come, and of the Resurrection.

5. In fine, not to enlarge on all the Advantages we have by these Ancient Monuments; they have preserved us very considerable events, and serve very much to clear up or to prove the most important points of History or

Chronology. We need only cite the famous Marbles of the Earl of *Arundel* for this, where we have an entire Chronicle, but we will confine our selves to what is in this Volume. An Inscription which was found on the Brink of the *Danube* near *Buda* has preserved us the History of an Extraordinary Man. He was so cunning in the use of the Bow that he could hit and break an Arrow even while it was yet in the Air, and so strong that he could swim Crofs the *Danube* all Armed. His name was *Soranus*, and he was of *Bulgick Gaul*. It appears by an Inscription of p. 280 that he that ordered it to be made was 117 years old: and if there be no fault in the Greek Epitaph of p. 290. the person for whom it was made had lived 178 years.

The second Inscription of P. 379. made *Bavonius* and several other Authors to believe that *Constantine* the Daughter of *Constantine* the Great, caused the Church of *St. Agnes* to be built: but it appears even by this Inscription, that that could not be; since the Daughter there spoken of was a Maid, whereas on the contrary the Daughter of this Emperor was twice Married. *M. de Valois*, who is sensible of this Difficulty, saith, that *Constantine* caused this Church to be built when she was yet a Maid. This would hold good, if it appeared from any where else, that the *Constantine* that is spoken of in this Monument was the Emperors Daughter; but since there is no other proof, *M. de Valois's* conjecture is not sufficient to resolve the Difficulty, and it is raised without a foundation. It appears also by another Inscription, * That 'twas *Theodosius* that began * 497. the Edifice of *St. Paul's* Church at *Rome*; contrary to what *Bavonius* saith, supported by the sole Authority of *Anastasius* the Library-keeper, whom every body knows we must not rely upon, but on good proof.

We may relate a great number of other Examples of Points of History, which may be amended or confirmed by these ancient Inscriptions; but those which we produce are sufficient. We will only remark, that a great deal of Judgment and Knowledge is required to make a good use of them. *St. Justin* took for an Inscription made in honour of, *God St. Simon*, *Simoni Deo Sancto*, a Monument made for *Semon Sancus*, *Semoni Sancto Deo*. It is true, that this Father did not deceive others till after that he was deceived himself; wherein he is more excuseable, as also so many other Christians, who invented a Thousand Pious Frauds to support a Religion, which sufficiently maintain'd it self. 'Tis in this Classis that Mr. *Fleetwood* ranketh an Inscription, said to have been at *Athens*, which bears: 'o the Gods of Asia, Europe and Africa; strange and unknown Gods. He does not doubt but this was an Invention of the Christians of the first Ages, to support the History of the 17th Chapter of the Book of the *Acts*, which contains *St. Paul's* Preaching to the *Athenians*.

We must not forget to mention that the Author has inserted in his Work the Roman Fasts, and their Ruttical Calendar.

A Continuation of the Questions contained in the New Treatise, Entituled, *Serious and Gallant Discourses*. Translated out of the French.

Which is the most necessary of the Arts? p. 108.

Q. TELL me what is the End of Arts?

A. The design and end of Arts is as different as there are different kinds of Arts, yet we may say that there some necessary, as Husbandry, the Shepherds Art: Others are profitable, as the Art of Building Houses, the Tailors and Shoe-makers Art, Manufacture, Traffique: Others are for Ornament, as Embroidery, Dancing: Others for Pleasure, as a Confectioners, Perfumers, or Musicians Art. So that the principal end of Arts is for Necessity, for Profit, for Ornament, for Pleasure.

Q. What say you in particular of Medicine?

A. I think that no Art should be preferred to Medicine, since Divine Authority has commanded us to honour Medicine for its necessity. Yet 'tis not the most necessary.

Q. May we dispense with the want of Physicians?

A. Yes, they were above 600 years in *Rome* without Physicians, after they drove them out, but we must not therefore say that we can be whole without Medicine, as those who drove away the Magistrates of a City, did not therefore drive away Justice; Nature teaches us both.

Q. What say you of the Art of Traffique; is not it the most Necessary?

A. I know well that Commerce keepeth up Society among Men, but it is an Interelited society. I knew very well that without Commerce we cannot accommodate one

another with things that are useful for the life of Man. I know sufficiently that Commerce maketh Cities, and that States lay their foundations on Traffick. Yet 'tis not therefore the most necessary.

Q. What say you of Politicks is not it most necessary?

A. I know that Politic is the Eye and Soul of a State. It giveth Recompences. It punisheth the Faulty. It setteth a price on things, it maketh Armies to March into Campagne, and recalls them according as Necessity requires. It gives Justice to every one, it giveth Arts their free exercise; yet 'tis not the most necessary.

Q. What say you of the Military Art? Is not it most Necessary?

A. I know that the Military Art is the Sword and Buckler of a State. 'Tis in vain to Labour, Turmoil, Plead, Traffique or Physick our selves, if the Soldier do not defend us from the Inroads of the Enemy, and preserve the State in Freedom. In fine tho it be Master of all the Arts it is not notwithstanding the most Necessary.

Q. You will say the same of others; tell me then which is the most Necessary Art?

A. If we take advice of every Artizan, there is none but will say that his Art is most Necessary. As a seller of Matches, who finding himself in a danger in a Boat on the *Saine*, hugging his Merchandise cried out, *City of Paris, what a loss thou'lt suffer? But to consider things in themselves;*

H Husbandry

Husbandry seems to be the most Necessary; therefore, *Cicero* calls it an Occupation most becoming an Ingenuous Spirit. *Aristotle* saith that 'tis the Mother of all the Arts, and the justest way of acquiring. Of what use would Medicine be to us, if the Earth did not afford us wherewith to keep up our Health? What would the Military Art signifie, if the Earth did not furnish us with what is necessary to maintain Soldiers and Horses? In fine we may say that without Agriculture, no other Art could subsist; for 'tis it that preserveth our Life, for which every Body Works. For this reason the Earth is called the common Mother and by consequence those that Manure it, are as it were the common Fathers of all the World. Thus we read that *Apollo*, *Paris*, *Saul* and *David*, practis'd it. There is nothing that makes men so vigilant, laborious, and indefatigable as Husbandary. 'Tis owing to it that we have had so great Captains, *Coriolan*, *Serran*, *Curius*, *Cato*, and so many others.

Of the Art of Divining, p. 120.

Q. What is it to Divine?

A. 'Tis to predict future things which are hid and removed from our knowledge.

Q. How many sorts are there of it?

A. Three sorts, Prediction which comes from God, and is called Prophecy; that which comes from the Devil, and is called Demoniac; and that which comes purely from Natural Causes, and is called Prefaging or Conjecture.

Q. What is Prophecy?

A. It is a Divine Inspiration which foreseeeth and declareth, with an unmoveable Truth and great certainty, things that are at a distance from us.

Q. What is Demoniac Divination?

A. 'Tis a declaring of hidden things, by means of a Tacit or express Compact made with the Devil.

Q. Can the Devil declare and reveal all things?

A. No, he knows only the things that have appeared by some exterior Act as the Authors of a Theft, and things to come when they depend on natural and necessary Causes. But he knoweth not those that depend on free causes, as our Thoughts, Wills, Desires, and such like.

Q. What is Natural Divination?

A. 'Tis a Conjecture which is drawn, either from the Stars, or from the Air and its different dispositions, or from the Sea, or Trees. For Example we predict a Plague when we see Roses or Violets blossom at the end of Harvest.

Q. Is there an Art of Divining?

A. I think not, for an Art is a Heap of many Precepts which tend to some end; now precepts can only be of those things which necessarily come to pass, which is not to be found in the Art of Divining; for that which we do not know by its Cause cannot be known by Precepts; so that all that sort of People that meddle with Divining are meer Impostors.

Whether Travelling be necessary for an honest Man, p. 135.

Q. Is Travelling Profitable?

A. Some think it profitable and necessary, and others think that 'tis not.

Q. What are their Sentiments and Reasons that approve of it?

A. Mans happiness in this Lite consists in knowing and being Learned; now viewing of places furnishes our Understanding with more Knowledge than any thing else, so that there is no more certain means to acquire this than Travelling, which every day presents us with new Objects and Subjects to learn.

Q. To whom are they compared who are not curious of Travelling?

A. To the Earth the most base Element, which continues immovable, and is an Emblem of Souls that are no less clogg'd than Plants, to a piece of Earth, where they had their Birth.

Q. What say the Ancient Philosophers?

A. The Stoicks say that a Wise Man is a Citizen of the World. And *Seneca* saith, I am not for confining my self to a Corner of the Earth, the whole World is my Country.

Q. What may we learn by Travelling?

A. We may learn Prudence and Wisdom; for by Travelling we know the Manners Institutions and Fashions, the Laws, Religion, and other things whereon Wisdom is founded.

Q. Does the Scripture approve of Travelling?

A. Yes, God saith, that we have no continuing City in this World. God has many times recommended strangers and

sojourners to us, and enjoy'd us to love them as our selves, *Exod. 22. Lev. 19.* And the Church ranketh that of receiving Pilgrims among the Works of Mercy.

Q. Tell me therefore whereupon they found their Opinion who do not approve of Travelling?

A. They say, That if Travelling be necessary it must either be because it may make men more knowing, or more Virtuous. But it very seldom acquires either the one or the other. As to the former, the Life of Man being very short, 'tis very hard to learn things of places. As to the latter, moving and change of place is contrary to Vertue and Moral Prudence, which has given ground for that Proverb, That the Spirit of a sitting Man is most Prudent. Besides, those that always change Countreys, contract different Manners and Habits; so that they become unconstant, giddy-headed, and imprudent.

Q. Has Travelling been forbidden?

A. Yes, *Lycurgus* forbid his Citizens to Travel, and to suffer strangers to stay in their City above 24 hours, for fear lest the Society of the Vicious might corrupt the good manners of the *Lacedemonians*.

Q. These are quite different Sentiments, what is your particular Opinion?

A. We must distinguish Persons, Places, Times, and other Circumstances requisite for Travelling. For those that travel should be Young, Robust and Sagacious to reap Fruit by their Travelling; otherwise those who are naturally destitute of Judgment and Prudence, become greater Fools by their Travelling, it being impossible for him who is a Fool in his own Countrey, to become wise by running up and down. Which made *Socrates* say he must change his Spirit, and not his Climate to become Wise.

Who are the most happy in this World, the Wife or the Fools p. 144

Q. Is the Fool happier than the Wife?

A. Every Body is Judge and Party in the resolution of this Question. And as there is but one Wisdom, and one only means to come by it, viz Right Reason, but there are Follies of all sorts, as many as there are different spirits, it seems that there are more Fools than Wise, so it is to be feared the Wife do lose their cause.

Q. Wherein do you place the good Luck of Fools?

A. I place it in the privation of Grief, and the possession of good, which are two points wherein felicity of Life in this World consists.

Q. Are Fools deprived of Grief?

A. No, Wife men are not at all more exempted, with this difference, that the Wife are more capable than Fools, who in this are less unhappy.

Q. Why are Wife men more capable of Grief than Fools?

A. Because Wife men reason upon their evil, and so besides the external evil which they have always before their Eyes, they have also an internal pain; which lays hold on all the Passions of the Soul, desire, fear, or if you will scruples, cases of Conscience, and others.

Q. As to the second Point, which constitutes prosperity in this Life, to wit, Goods, have Fools the advantage of the Wife?

A. Yes, for one is not really happy except he believe he is so. Whence it follows, that more Fools are found happy as to Goods than Wise Men. For Wise Men, if they are truly so, considering the Inconsiderableness and Vanity of this Worlds good, do not think they are happy in possessing them, but in seeking other durable things which are never found in this World; when Fools live content and happy in the enjoyment of the present good, small or great, beyond which they desire no other; and often their Imagination persuadeth them that they are Kings, Emperors and God himself whence they draw greater pleasures than others have. *Timon* that Athenian believing that all the Ships belonged to him, was overjoyed when any arrived at the Port of *Pireum*, as at a great Gain, and bound over his Parents to Justice because they would have cur'd him of this pleasant Folly; if they do no harm, they are call'd Innocent Fools.

Q. But is it not a very sad case to see a Man that should be reasonable become a Fool?

A. On the contrary, there is nothing so sad as a Tragedy or a Comedy without a Farce, or an Entertainment of Philosophers, during which nothing is to be heard but Questions which perplex the Learned, and tire the Ignorant: But a Fool coming among them will raise up an Universal Joy, and this Fool will share the greatest part of the pleasure himself, and if he speak Truths which would be odious

odious in the Mouth of the Wise, they are supportable in that of Fools.

Q. I think that all your Answers in favour of Fools are rather a witty conceit than a Truth. Tell me truly, can Fools be happy in this World?

A. Folly being a Læſion of the Reasonable Faculty, Fools cannot be happy, becauſe they cannot live according to right Reaſon: wherein the Eſſence of Felicity in this life conſiſts. And as they are exempt from Vices ſo they are incapable of Virtues in this Life. And if it be ſtill true that happineſs and contentment conſiſt in the ſatiſfaction that is had in the enjoyment of ſome good, Fools cannot be happy ſince ſatiſfaction proceedeth from the Reflexion that our minds make on the goodneſs of the thing we enjoy. Now Reflexion is a very perfect Act of the Underſtanding. For which reaſon Fools cannot be happy, being incapable of Reflexion; becauſe Folly is a Læſion of the Faculties.

Of Tobacco. p. 156.

Q. Has Tobacco no other Name; whence comes it?

A. Tobacco is call'd ſo by the Spaniards from an Iſland of the Weſt Indies where it grew in great plenty. The Indians call it *Petun*. They call it Holy Herb by reaſon of its great vertue; one *John Nicot* Ambaſſador of *Francis II.* having firſt brought ſome of the Seed from *Portugal* into *France* to *Queen Catherine of Medici*, called it in French *Nicotians*, or an Herb for the Queen. In *Italy* they call it the Herb of Holy Croſs, becauſe a Cardinal of this name carried it firſt to *Rome*. It is otherwiſe called *Juſquiame de Peru*.

Q. What are the Vertues of an Herb that is ſo common?

A. Some value Tobacco, others deſpiſe it. Thoſe that have it in eſteem ſay that its Leaves applyed hot to the Head cure the *Migrain*, and old Pains of the Head proceeding from Cold or Wind. If the Pain be obſtinate, it muſt firſt be rubb'd with the Oyl of the Flowers of *Orange*. It is good againſt the Toothach cauſed by Fluxion. Its decoction in common Water cures the Diſeaſes of the Breſt, the *Aſhma*, an old Cough. Its Leaves put under aſhes, and applyed hot with their Aſhes to the Navel are good for a Wind Cholick, and Crudities of the Stomach, it likewiſe kills Worms, if you put a little of its Juyc in a Gliſter. Blowing a little of the Smoke into the Noſtrils of a Woman that is in a Swoon, it recovers her. Kibed Heels are cured by being rubb'd with it. Wounds, venomous Bitings; it likewiſe preventeth a Gangrene. Theſe are ſome of its Vertues.

Q. Why is Tobacco abhorred by ſome?

A. Becauſe by its ſharp and biting Vapours it diſturbeth the Head, inebriates, by drying the Brain; it ſtupifies, cauſes Vertigo's, Lerhargies, Drowſineſs; it hebetates the Animal Spirits.

Q. Theſe two ſentiments are very different; tell me yours.

A. My Opinion is that Tobacco Leaf is very uſeful, eſpecially when it is taken as a Maſticatory at the Mouth or Noſe. But I think that its ſmoke is an Enemy to the Brain and the Spirits.

Of Knowledge in Women. p. 161.

Q. Is it expedient that Women ſhould be Learned?

A. Knowledge puffeth up the Mind; therefore if Women were Learned they would be prouder and more unſupportable than before. Beſides, a good Opinion of themſelves is inconſiſtent with the Obedience they are deſign'd for. Therefore God gave knowledge to *Adam*, and not to *Eve*, who by the bare deſire of Knowledge deſtroyed all.

Q. Why are they not Learned as men are; are they not capable to become ſuch?

A. They are too delicate to acquire Knowledge, which is not obtain'd but with great fatigue. Beſides the Moiſture of their Brain hindreth ſolidity of Judgment, which is ſo neceſſary for the Sciences.

Q. Why have they not Solidity of Judgment?

A. Becauſe the Judgment is an act of the Underſtanding, which Reſteth upon its Knowledge, and this Reflexion dependeth on a dry Temperature, which is contrary to that of the Brain of Women.

Q. Have none of them been Learned?

A. Yes, but 'tis extraordinary. Beſides, if we conſider their Works, they are always accompanied with lack of Judgment: They acquit themſelves pretty well in their firſt Eſſays, but not in their ſecond thoughts which are al-

ways meaner than the firſt: On the contrary mens ſecond thoughts ſurpaſs their firſt, by reaſon of a ſtronger Judgment that is in Men than is in Women.

Whether Reading of Books be more proper to Learn or by Word of Mouth, p. 174.

Q. Is reading more proper to teach, or the Voice?

A. Some are for the Voice, others maintain reading; Thoſe that ſay reading is moſt proper, ſay that the quickneſs of Speech does not give our Mind ſufficient time for making reflexion on it; and therefore that 'tis not ſo proper as reading. Beſides, Books do not ſarve ſo well, and counterfeit Truth. All that are Learned have learned more from Books than by the Voice of Maſters. What is Writ is much better digeſted than what is ſpoke. Therefore Writing inſtructeth us much better than Word of Mouth.

Q. Give me their Reaſons who are for vocal Inſtruction.

A. They ſay that the Voice being animated by the Geſtures, makes a much greater Impreſſion than Writing, which is a dumb word. Beſides we cannot aſk the Scripture about doubts, as we may do a Maſter, therefore Writing leaves for more difficulties in the Mind. Some have been born Blind, and yet have become very Learned, and there are ſome that read much and have many Books, and yet make but ſmall improvement in knowledge.

Q. Theſe two different Sentiments have good reaſons on both ſide; tell me therefore your Opinion on this difficulty.

A. The deciſion of this Queſtion depends on the Diverſity of the Genius of thoſe that teach and thoſe that are taught, and the Sciences one would learn. For the Diſciplines that conſiſt principally in contemplation, as Theology, Phyſick, pure Mathematicks, Law, have more need of reading in order to their being Learned. But thoſe that conſiſt in Action are learned better by word, tho' Books may likewiſe be uſeful thereto.

Of the Love of Inclinations, p. 181.

Q. Whence comes it that we love by Inclination, and without knowing why, thoſe Perſons whom we have never ſeen before, and that are nothing of Kin to us?

A. If we can love any Body better than another by Inclination only, and without any Knowledge, it may proceed from the force of Imagination, which repreſenteth any thing amiable, even tho' it be not; or from the ſole action of the Will, which ſince it cannot be Neuter between Love and Hatred, when it does not encounter any Subject of Hatred for its Object, this is ſufficient to attract its Love, or not encountering any thing amiable, this is enough to raiſe its hatred.

Q. May not we ſay that this Love of Inclination is performed by a Draining, and by a Tranſpiration of the Mind going out of the Body of the beloved, as ſome would ſay?

A. No, for this Love of Inclination is as well cauſed at the ſight of a Portraiture, whence no Spirits can go out, as on the ſight of perſons endow'd with a Soul.

Q. Why have you ſaid in an Answer above, if we can love without Knowledge, why, do you doubt that there is a Love purely of Inclination, ſince of two Players which are unknown to you, you deſire that the one ſhould win rather than the other?

A. I am perſwaded that we cannot Love one better than another without knowing why, without fancying in this perſon ſomething agreeable to us, as Beauty, Air, Motion, Manner of going and other Things. The reaſon of this is, becauſe there is the ſame Reaſon of Actions as of their Principles; if Deſire ſuppoſeth the Principle of Knowledge, as all the World acknowledge, the Action of Deſire, which is Love, ſuppoſeth a clear Knowledge, and ſo one cannot love without knowing.

Whether the Lean are healthier or longer-lived than others, p. 185.

Q. Are fat People longer-lived than lean?

A. No, on the contrary the lean live longeſt.

Q. Give me a Reaſon.

A. Becauſe the lean have larger Veſſels, and eſpecially Veins, and by conſequence more Blood and Spirits, which are the Architects and principal Organs of Life. Beſides, the Life will be longeſt where there is moſt Heat, which is found in lean perſons.

Q. Why are not the Fat ſo healthy as the Lean?

A. Becauſe in fat Bodies the Pores are ſtopped by the coldneſs of Phlegmatick Humors, which hinder the free Evaporation

Evaporation of fuliginous Excrements, that make a Reflux, and suffocate the Natural Heat, which is extinguish'd after the same manner as Fire when it cannot have a free Transpiration. Besides, the Fat imbibe a great many Humours; but cannot perfectly concoct and assimilate them, through want of sufficient Heat, whereby a great quantity of Crude and Phlegmatick Excrements are produced; so that they become whitish and puffed up.

Q. *Are the Lean more lively than the Fat?*

A. Yes, by reason of the Disposition of the Organs that are more pure, and less charged with thick Vapours and excrementitious Humidities, which render the Fat more heavy both in Mind and Body.

Q. *Whence comes it that some are fatter than others, when they do not eat more?*

A. 'Tis hence, that they have not Heat enough to consume the Superfluities; by reason whereof, their Flesh attracts a great quantity of Excrements and Phlegm, which swells them and makes 'em white.

Whether 'tis better to Dine or to Sup, p. 193.

Q. *Is it best to eat more at Dinner, or at Supper?*

A. Supposing the persons of a sound Health, I think it is better to Sup a little more largely, because the time of Digestion is longer from Supper to Dinner, than from Dinner to Supper.

Q. *Are the Night and Sleep proper for promoting Digestion?*

A. Yes, and more proper than the Day, because the Heat, being more reunited during the Night and Sleep, is much more vigorous, and performs its natural Functions better, viz. Concoction, Distribution, Appetition and Assimilation.

Q. *Why is the Heat stronger and more reunited, in the Night and in Sleep than in the Day time?*

A. Because in the Day time the Heat is diverted from without, being employed about the Sensations and Motions of the Body and Soul, whereas all being suppressed by Sleep, the Heat is altogether taken up within on the Concoction. Besides, the Night serveth much more to concenter the Heat within, by its coldness, which driveth the Spirits and Heat inwardly. Whence it comes to pass that we have the best Stomach in the Winter.

Q. *What Hurt is there in eating little at Supper?*

A. There is this, that the Heat being greater after Supper, as I have said, and stronger and more active, it will concoct in a little time that small Portion of Food that it has taken; and since the Heat always acts by a Necessity of Nature, and cannot be idle, when it has not foreign Matter whereon to work, it will necessarily consume the Radical Moisture, and dry us in Sleep.

Q. *Whence cometh the Proverb that saith, He that sleepeth eateth? It seems that Sleep nourisheth, so that 'twill not be necessary to eat much in the Evening.*

A. This Proverb is true when the Stomach is filled with sufficient Nourishment; for, for that time, during the Sleep, the Heat that is strongest, raiseth and draweth from all parts the purest of the Juices and Vapours, that it disperseth every where as a sweet Dew, which it cannot do when the Stomach is void; 'tis therefore in this sense that the Proverb is true, He that sleepeth eateth.

Q. *Whence comes it then, that many find themselves very ill when they have eat much in the Evening, and against their Custom?*

A. I suppose from the beginning a person in good Health. But a person subject to defluxions, and of a weak Stomach, is not in perfect Health. If the Question be of persons in good Health, I answer that these persons will be accustomed to Sup but little, founding on this bad Principle, that they must eat little at Night; this being so, they weaken their Stomach, that it cannot take much Food at Night, so these persons become so delicate that the least things hurt them. Whence we may conclude, that 'tis better to accustom ones self to eat much at Night.

Whether it be better to Marry or not to Marry, p. 199.

Q. *Who are they that can best judge in this Question?*

A. I know not whom we can believe as Arbiters of this Question; for it must either be Maids, Married People, or those that are about to Marry; all are interested. The first pretend to hate Marriage; the second will be loth to blame it, lest they should reflect on their Judgment that made them enter into this state; and the other cannot Judge for want of Experience.

Q. *Whether do you judge it better to Marry or no?*

A. Since there is in Man a great desire to perpetuate himself and to be immortal, there is no other Means to acquire it in this World but Marriage, which maketh him revive in his Children. Besides, Marriage is the Foundation of a State, since it raiseth Families, and Families make up a State and preserve it; those that are Married are more interested in the preservation of a State than those that are not; so that 'tis better to Marry.

Q. *Can Amity be kept up by continual Converse?*

A. Yes, and is even augmented by the Offices which are mutually performed with a Frankness and Confidence which is not to be found in any other State, whatever it be, where Dissimulation and Hypocrisy are most Universal: In Marriage alone is Freedom and Liberty to be found; and therefore it is to be most desired.

Q. *Whence comes it that many Evils are to be endured in Marriage?*

A. If any be crossed by it, that does not proceed from Marriage, but from the fault of the persons who know not how to use it as it becomes.

Of Heat; Whether it be better to heat one by Fire or Exercise?

Q. *Whether is it better to warm us by Fire or by Exercise?*

A. I think it is better to warm us by Exercise; for the Heat of Fire destroys the Natural Heat, corrupteth the Humours or drieth the Parts. Therefore those who seek no other Heat than that of the Fire, are almost always chilly, and impatient of the least injury of the Air.

Q. *How does Exercise warm us?*

A. Exercise stirreth up the Internal Heat, and it goeth out at the Pores, which are opened by Exercise, and so it communicates it self to all the parts of the Body.

Q. *Does not Fire the same by opening the Pores of our Body?*

A. Fire opens the Pores, and maketh the Natural Heat go out; but at the same time it dissipates it, which happens not in point of Exercise, that on the contrary carries the Spirits, the Blood and Heat every where.

Q. *Many persons are not accustomed to Exercise; would it not be troublesome to them to use it in order to warm themselves?*

A. Bodies that are not accustomed to Exercise receive at first, prejudice by it, but they may inure themselves to it by degrees, and rid themselves of this Evil Custom, to change it for a good one, which even cureth many Diseases that proceed from Intemperance and Repletion.

Whether Wine promotes Digestion or hinders it, p. 208.

Q. *Does Wine help Digestion?*

A. There are different Opinions about it. Those that maintain the Affirmative say, That having a great deal of Spirits, it furnisheth more Matter to ours; so it helps Digestion.

Q. *On what Reasons do they build, that maintain that Wine hindreth Digestion?*

A. They say, that Wine being received by a Hot Stomach will cause an Intemperature, because the Spirits of Wine abounding, suffocate the Spirits employed in Concoction.

Q. *Can Wine be undigested?*

A. Yes, for those who are troubled with Indigestions, feel that Wine is last digested. It retains after all other Aliments, its colour, taste and smell, or a little altered.

Q. *How can it be undigested, since it is hot?*

A. Because Digestion is performed by a proper Physical Action and a true Alteration; now there is no action but by contrariety: therefore Nature being Hot and Moist, and Wine having the same Qualities, it cannot be altered nor digested, because of the likeness that is between them, which must be done in order to the promoting Digestion, and being it self digested.

Q. *Must we not use Wine then?*

A. We must take it in a small quantity, that the Spirits of Wine may not domineer over ours, and ours may be fortified by those of Wine; besides the Heat, of the Wine will be much easilier altered by our Natural Heat, which is very strong. Therefore it is that St. Paul counselled Timothy to drink a little Wine for these two Reasons.

Q. *Does Wine quench thirst?*

A. If we receive that Definition of Thirst, that 'tis a desire of Cold and Moist; Wine cannot be proper to quench Thirst, since it is Hot.

THE
Athenian Gazette :
OR
CASUISTICAL MERCURY

Resolving all the most
Nice and Curious Questions.

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Of Either SEX:

From *Tuesday* Aug. 18th, to *Saturday* Octob. 17th, 1691.

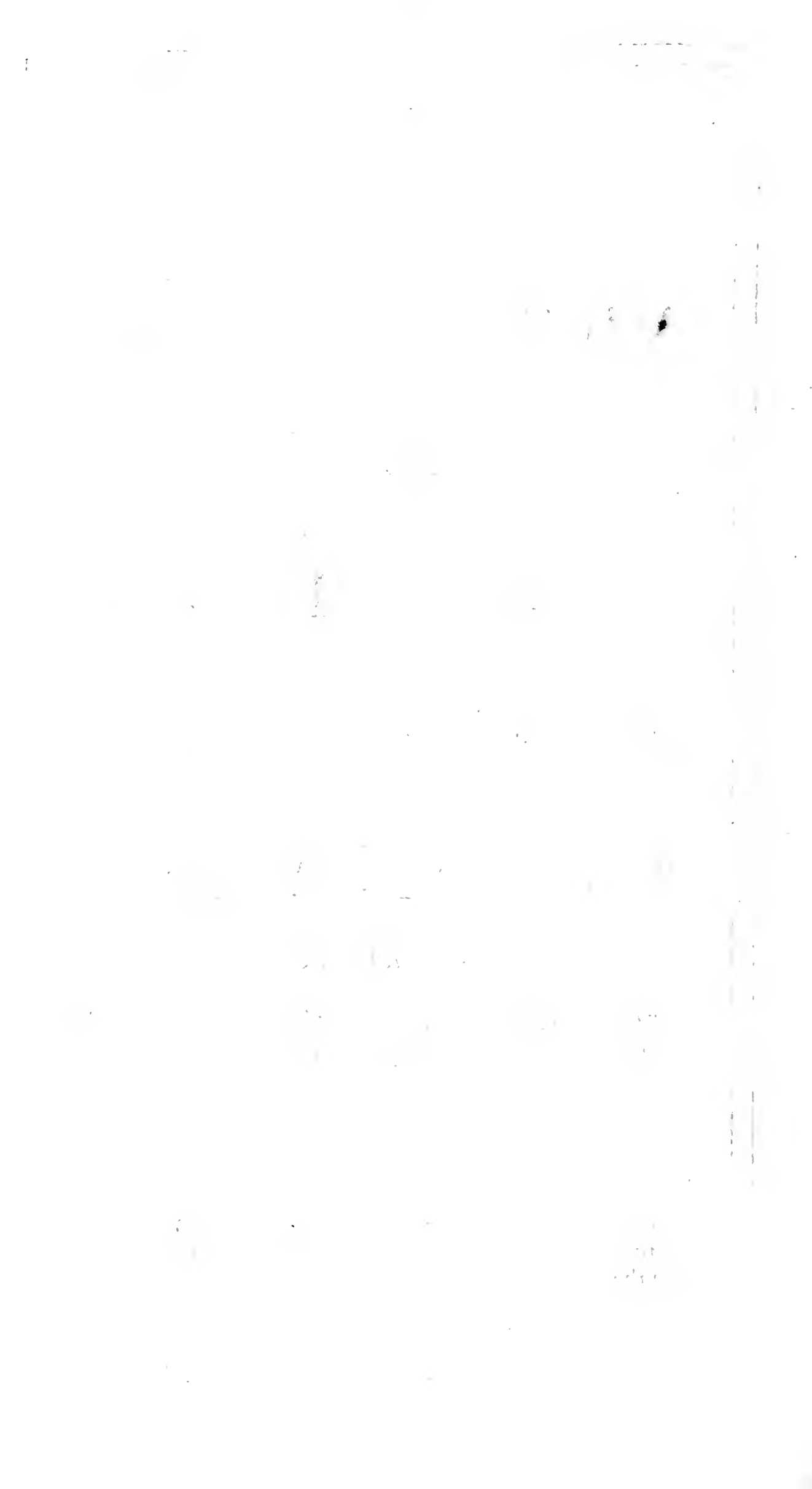
The Third Volume,

TREATING

On the several Subjects mentioned in the **CON-
TENTS** at the Beginning of the Book.

L O N D O N,

Printed for *John Dunton*, at the *Raven* in the *Poultry*. Where is to be had the *first, Second, and Third Volumes* of the *Athenian Gazette*, (and the *Supplements to 'em*;) beginning *March 17th*, and ending *October 17th*, 1691. (Or single Ones to this Time.)



The P R E F A C E to the Third Volume.

WE think there's no great need of Prefacing to this Third Volume, having told our Reader the most part of what we had to say to him at the beginning of our First and Second. Some things however yet remain, which we must have a little Discourse about, both that there may be the better understanding between us, and that he may have one Sheet more for his Money, and so not think he has a hard Bargain. Our small Business with the Reader is, to Answer a sneaking Objection or two, which we have met with in some Papers which have been sent us. Some find fault with us for meddling with things too trifling and low, others with things too high. Some that we have nothing but old Stuff which all the World has been tired with a Thousand times over; and others again that our Notions are dating and out, and not safe to be Published. Now how is't possible for one single Society to please all these contentious People that are each of different Minds from one another, nay perhaps from themselves too; and don't know their own Minds— and so ticklish a World have we to please, that we indeed rather wonder how we have shot so near the Butt, tho' we may have mist the very white. Whereas wou'd People have but any Conscience in 'em, they might every one take what they best liked, and so be all pleased in their turns. There's one thing however which we must not pass so slightly over, and upon which we must be a little grave.— The Complaint we have met with from some Persons that we touch upon Subjects too high for the Publick View, and that 'tis not for such Questions as some we Answer, to lye for common Chatt and Entertainment on a Coffee-house-Board— Supposing this true, we'd first fain know whose fault 'tis? Perhaps some of these Questions may have been sent by the very Gentlemen who make the Objection, or at least by some dear Friends of theirs, who daily Dun us for Answers, and are as Angry with us for not taking notice of 'em, as these are for doing it. But further, Why mayn't Discourses of this Nature be as proper for Coffee-houses as others? Since this is certain, that they may at least serve to hinder People from talking of what's worse. We have a little more to say concerning this ensuing Volume and the rest which shall be Published, and then take leave.— If there be any who shall happen to be offended at our Notions concerning the Millennium, for which we have much more to say than we had room to insert in a single Mercury, we desire 'em to send their Objections against it, and suspend their Definitive Judgments till they hear what we have to add further, which we promise fairly to examine, and if they convince us, publickly to retract our Opinion, as we have engaged in the body of that Discourse. We must add, That if some Persons hereafter shou'd happen to find any of their Queries not Answer'd, they must blame themselves, not us, for did they but observe the Rules laid down in the Preface to our Second Volume, they cou'd ne'r be disappointed; And therefore to those Rules we refer 'em once more. Thus wishing you as much Pleasure in Reading as we have had in Composing, we bid you— Farewel.

P R O P O S A L S for Printing a Book Entituled *The Young Students Library*; Containing *Extracts* and *Abridgments* of all the most valuable Books Printed in *England*, and in the *Foreign Journals* from the Year 65. to this present Time; To which will be added, *An Alphabetical Table*, Comprehending the *Contents* of this Volume; and of all the *Athenian Mercuries* and *Supplements* Published in the Year 1691.

THE usefulness of *Extracts* of Books need not be displayed by us, since it has been sufficiently evinced by several *Learned Pens*; but is more Evident in the Entertainment they have met with from the *Ingenious* in several *Languages* and *Countries*. However we must beg Pardon if we take the Liberty to say, that the reading of those *Extracts* is the most *Compendious* way to attain to any Perfection in Learning, since it gives the Substance of a Book in some hours (if not minutes) reading, which to find out by Perusing the Book it self will require not a few days. Besides, as a *Learned Man* has well observed, (and is obvious enough to any Man's Experience) the small Progress that is ordinarily made in Learning, proceeds not so much from the difficulty that lyes in the way, as the bad Method that is taken, by Mens squandering away their time in perusing bad or trivial Books, while good ones are neglected; this is sufficiently guarded against in our *Extracts*, where with the Account of the Book the *Journalists* commonly give their Judgment of the Authors Undertaking and Performance. To which may be added, that since as in a Mine the Gold is almost buried in a mass of Dross, to separate it from which requires no small Art and Industry: So most Books, with the solid Truths, contain a great Quantity of Rubbish; if not dangerous Errors, to distinguish it wherefrom requires a more than ordinary Judgment and Sedulity. But in *Extracts* they are curiously separated, so as the most unexperienced Reader may securely peruse them, and reap a great deal of advantage by them. For which reason, I think 'twould not be amiss for a Young Student to peruse the *Extract* of a Book before he sets about Reading the Book it self, which may prove as a Card and Compass to direct him in his Course, and keep him from making Shipwrack of the Truth.

This occasioned us some Thoughts that it would not be ungrateful to the Publick to Translate the *Extracts* of the most considerable Books, ever since the beginning of the *Journal*

Des Scavans. Two Reasons have induced us to be of this Opinion. 1. Since we find the *Extracts of Books we lately Printed* have met with so great Encouragement, we persuade our selves that *Extracts of those Books* that have been Published for several Years past, will be no less acceptable, they being fully as necessary for those that intend to improve themselves in all manner of Knowledge, as those which we have already Published, and which we design to continue according as they shall come abroad. 2. Since we find that the Undertakers of the *Historical and Political Mercuries* have had the Publick Encouragement, for the carrying on a *Work of the same Nature*, viz. to go so far backward as *Novemb. 88.* to compleat their Mercury, we are beyond all doubt, that the very Proposing of our Design to go likewise backwards, to compleat a *Book so Useful for all sorts of Students*, will command assistance from all Lovers of true Learning.

In consideration hereof, we have now with great *Difficulty and Charges*, procured all the *Journals Des Scavans* (Composed by some of the most Ingenious Men in France) the *Universal Bibliothèques* (Done by the Learned Monsieur *Le Clerk*) and the *Acta Eruditorum Lipsiæ* (Written by Judicious Persons there) and the *Giornali de Letterati* Printed at Rome, and all the rest of the *Foreign Journals*; all which, we will have perused with the greatest Care and Translated, so as no *Book of Value* shall be omitted, Whether in *Divinity, Medicine, Law, History, Mathematicks, Philosophy, &c.* We shall also insert what we find most considerable in all the *Extracts* made by our *Own Countymen*, that nothing may be wanting to render our *Account of Books* compleat. So that this *Undertaking* will serve as a *Library* for young *Students*, that cannot go to the Price of the several Books themselves, and for them that have not time to Peruse them. And they'll have here for a small Matter the *Substance of Books*, which if they should Purchase would amount to a *vast Sum*.

We have already Promised (and in part performed, as we shall still continue to do) the *Extracts of all new Books* from time to time in our *several Supplements*; and this Volume now proposed, taking in all the rest that were extant before we undertook our Design, will at the same time render it *Compleat*, and be very Advantageous to the Publick. We design, if we get but a *Competent Number of Subscriptions*, to put it to the Press by *Christmas next*, and will have three Presses at Work, that so it may come out time enough to bind up with, and be added as an *Appendix to the first Year of the Athenian Mercury*: Designing also for the future to have an *Appendix at the End of every Year*, that shall comprehend all Books wanting from time to time in our *several Supplements*. But as to all future *Appendix's* they'll be but *short in Comparison* of this; This being not only to comprehend the *sum of all Books of Note*, Printed both at Home and Abroad for *near Thirty Years*; But also, *An Alphabetical Table of the Contents of this Volume*, and of all the *Athenian Mercuries and Supplements* Published in the Year 1691.

We further Promise that nothing shall pass in this *Volume*, but what shall have the *Approbation of the whole Athenian Society*. And that the *Learned World* may see of how great usefulness it will be (the more universally to promote Learning) we will in one of our *single Mercuries* Print an *Account of some of those Books* (for we can set down but part for want of room) that it shall contain. [And add also two or three *Proposals* more about it, that we had not room here to insert.]

The PROPOSALS are these following.

- I. **T**hat this Volume will contain (as is supposed) about One hundred and twenty Sheets, Printed in a very fair Letter, and of the very same size with our several Mercuries and Supplements, that it may Bind up with them.
 - II. The Subscribers to give 10s. for each Book in Quires, whereof 5 s. to be Paid at the time of Subscription, and 5 s. at the Delivery of the Book; which considering the great dearthness of Paper, and Charge of Procuring the Foreign Journals, is not dear.
 - III. To Encourage all Persons that shall Contribute to the procuring of Subscriptions, he or they that shall procure Subscriptions for 6 Books shall have a 7th gratis, which will reduce it to about 8 s. 7 d. per Book.
 - IV. That for a further Encouragement to all Subscribers (and to render our Undertaking the more compleat) there shall be a large Alphabetical Table given in to all those that Subscribe (which shall Comprehend the Contents of this Volume, and of all our Mercuries and Supplements, Printed in the Year 91.) But for all those that do not Subscribe, they shall Pay for the said Table distinctly.
 - V. All who intend to assist in the Advancement of this Useful Work, are desired to send in their Subscriptions and Money with all speed unto the Person hereunder named, where Receipts will be given them: And if they arise to any competent Number, the Book shall be finish'd by next Lady-Day (that so it may be added as an Appendix to the Athenian Mercury for the Year 91. and be bound up with it) or otherwise the Design must be let fall by the Undertaker.
 - VI. If any Obstruction for want of sufficient Subscriptions or otherwise should happen to hinder the Printing of this Work, the Moneys so received shall be Paid back upon giving up the Receipts.
- The Undertaker is John Dunton at the Raven in the Poultry; Where are to be had the First, Second and Third Volumes of the Athenian Mercury (and the Supplements to them) Beginning March 17th, and Ending October 17th, 1691. (or single ones to this Time.)
- Proposals are to be had of the Undertaker above-mention'd, and of most Booksellers in London, and in the Country.

The Contents of the Third Volume.

- I** Have long indulg'd my self in a restless Habit, which I now find contradictory to my Reason, and would leave it. N.1.Q.1.
- A Malefactor was executed at Tyburn. N.1.Q.2.
- What is Knight-Errantry? N.1.Q.3.
- What place doth the Sun set in, and where doth it rise? N.1.Q.4.
- How does a Spider poison a Fly? N.1.Q.5.
- What are we to think of a Vacuum? N.1.Q.6.
- What are the true Bounds of Honour as to Firsts and Seconds in Duelling? N.2.Q.1.
- The Querist dream't he saw a Comet, and was extremely frighted at it. N.2.Q.2.
- Whether a Person who has been guilty of grievous sins, &c. N.2.Q.3.
- Whether such a Person may be judg'd a rightly prepared Communicant, unless he openly confess those Crimes even to his Fellow Christians? N.2.Q.4.
- Suppose a Person who hates me, endeavours to kill me, with the hazard of his life, &c. N.2.Q.5.
- Why some Fogs stink more than others? N.2.Q.6.
- Were there any such Creatures as the Amazons? N.2.Q.7.
- Whether Astronomers can truly know the bigness of the Sun, Moon and Stars? N.2.Q.8.
- Whether Ninias the Son of Ninus and Semiramis, the fifth Emperor of the Assyrians, were the same with Amarathel King of Shinar, of whom we read Gen. 14? N.2.Q.9.
- Whether the present offers at a Reformation are like to prove effectual? N.3.Q.1.
- A young Gentlemans 6 nights Rambles. N.3.Q.2.
- A Cow-keepers Daughter became very remarkable to a Gentleman, by reason of the strange deformity of her Person, &c. N.4.Q.1.
- How shall a Woman that is plagued with an ill Husband reclaim or make him better? N.4.Q.2.
- Whether Fornication may be favourably esteemed a venial sin? N.4.Q.3.
- If Polygamy were allow'd, whether we should not have a more temperate Age than now we have? N.4.Q.4.
- Whether a Man pretending to love two Mistresses, do really love either? N.4.Q.5.
- A young Gentleman who was lately in love with a Lady, &c. N.4.Q.6.
- If a single Man who is much in Debt, and can't conveniently live unmarried, has a fair offer with a Woman of a good Fortune. N.4.Q.7.
- A Lady of good Birth and Fortune has granted some private Favours to me, but at the same time so discreetly as to preserve her Reputation. N.4.Q.8.
- How that Person is to behave himself, who has a Ladys consent? N.4.Q.9.
- Whether are more inconstant in Love, the Men or the Women? N.4.Q.10.
- Whether in a dishonourable Amour is most to blame, the Man in tempting, or the Woman in yielding? N.4.Q.11.
- Whether it be really in se, a Happiness to have a handsome Wife? N.4.Q.12.
- A young Man being gone to Sea, &c. N.4.Q.13.
- Whether a young Lady ought in Reason or Prudence to keep by her after she's married, any Letters or Pictures from any of her former Lovers? N.4.Q.14.
- There's a young Lady who is courted by several Gentlemen. N.4.Q.15.
- What must a Gentleman do that hath lost his Mistress? N.4.Q.16.
- If in a Dream a deceas'd Parent appears to me and tells me, I am to marry such a Person, and I thereupon oblig'd to do it? N.4.Q.17.
- In your Mercury, Vol. 2 N.13. Q.7. A Mother and a Mistress being at the same time in great and equal danger, which is a Man oblig'd to save? N.4.Q.18.
- Whether Fondness, or a more disdainful Coyness be more desirable in a Mistress? N.4.Q.19.
- When we are in Love, and the Men won't or can't understand our signs and motions, what in modesty can we do more to open their Eyes? N.4.Q.20.
- What's the best cure of Jealousie, &c. N.4.Q.21.
- A Minister near Cyrencester in the County of Gloucester, having sworn not to marry any persons clandestinely in an Alehouse. N.5.Q.1.
- Whether a person made drunk, &c. N.5.Q.2.
- What distinction the Scripture makes between a Natural man and a Spiritual man? N.5.Q.3.
- What difference is there between a Cloud and a Fog? N.5.Q.4.
- Whether all Marriages are made in Heaven? N.5.Q.5.
- Whether a Young Man be a fit hearer of Philosophy? N.5.Q.6.
- Which is the greatest sin, to be a Night-walker, or to rebel against ones Parents? N.5.Q.7.
- When two Armies are engaged, whether God Almighty always fights for one? N.6.Q.1.
- Whether there are any other Worlds besides this we live in? N.6.Q.2.
- Why Religious Converse as recommended by Dr Goodman in his Winter-Evenings Conference, is not more practis'd? N.6.Q.3.
- How comes the duty of Singing Psalms in private Families to be so generally neglected as we find it? N.6.Q.4.
- Whether Papists ought not to be banished the Nation? N.6.Q.5.
- Some time before the Death of King Charles the First, there was a very strange appearance in the Air seen here in England. N.6.Q.6.
- Why Sea-water is salt, and yet Spring-water which comes from it is sweet? N.6.Q.7.
- Whether a Contract solemnly made with all the most Sacred Invocations may be violated by any unfortunate Accident or Error in Life or Manners? N.6.Q.8.
- Nine Questions propos'd about Bartholomew-Fair. N.7.Q.1.
- Whether a thorough Reformation ought not to begin at the great Ones in Authority. N.7.Q.2.
- A Woman who was a Foreigner, &c. With six Questions under that relating to the same Subject. N.7.Q.3.
- Whether an Informer is not as much a Rogue, &c. N.7.Q.4.
- A certain Person on Sunday last in the Sermon time was drinking in an Alehouse. N.7.Q.5.
- Whether the manner of selling Offices is not obstructive to the progress of the present Reformation? N.7.Q.6.
- What's the Reason that it generally Thunders more

THE CONTENTS.

- more terribly at Night than at Day? N. 8. Q. 1.
- Gentlemen, let me trouble your Society to give me your thoughts upon the force of Thunder, Lightning, Earthquakes, Eclipses, N. 8. Q. 2.
- Your Opinion is requested, Whether there be such a thing as a Thunderbolt? N. 8. Q. 3.
- Whether it's lawful to make a Vow never to Marry? N. 8. Q. 4.
- Whether all Souls will be equally happy in Heaven? N. 8. Q. 5.
- Whether the Soul of a Child quick in the Womb shall enjoy Heaven or Hell? N. 8. Q. 6.
- Whether 'tis lawful for Christians to Swear on any Occasion? N. 8. Q. 7.
- Several doubts more relating to Bartholomew-Fair. N. 8. Q. 7, 8, 9.
- What's the Cause of Fly-blows as they are commonly called? N. 8. Q. 10.
- How many Arts and Sciences may a Man by diligence be capable of attaining? N. 9. Q. 1.
- Why the French generally Love the English. N. 2. Q. 2.
- Whether set Forms of Prayer be lawful? N. 9. Q. 3.
- Who was the First Founder of Atheism? N. 9. Q. 4.
- How is it to be understood, that the Spirit of God moved upon the face of the waters. N. 9. Q. 5.
- When the English, Dutch and French Fleets fought last Year. N. 9. Q. 6.
- At what time, and after what manner do our Souls enter into our Bodies? N. 9. Q. 7.
- What's the reason why a Man going under water with his Eyes shut, can open them? N. 9. Q. 8.
- How a piece of Iron laid upon a Cask prevents spoiling by Thunder? N. 9. Q. 9.
- What became of the Ark when the Flood was over? N. 9. Q. 10.
- What's the Reason of applying the empty Shell-Fishes to your Ear? N. 9. Q. 11.
- By what means a Rudder guides a Ship? N. 9. Q. 12.
- Whether the publishing of the Pamphlet in Nature of a Sermon? N. 10. Q. 1.
- This Account is what I have heard so credibly attested, that I cannot doubt the Truth of it. A Child of Ten Weeks old. N. 10. Q. 2.
- A certain Bully o' the Town, has by his cunning Instigations, drawn in a young Lady of a considerable Fortune? N. 10. Q. 3.
- Whether Adam shou'd have multiplied Children if he had lived in the State of Innocency? N. 10. Q. 4.
- Whether that Tradition be true amongst some Country people, that those Circles in Meadows and Commons, are places where Fairies dance in the Night-time? N. 10. Q. 5.
- As I was returning the last Year from the Siege of Limerick, I saw in a Ditch the Carcass of a Man kill'd. N. 11. Q. 1.
- Whence are the strange Antipathies in Nature? N. 11. Q. 2.
- Whether every Angel makes a Species? N. 11. Q. 3.
- What's the Reason of the Polarity of the Loadstone? N. 11. Q. 4.
- Whether Brutus and the rest of the Conspirators did well under pretence of their Countries Liberty, to murder Julius Cæsar in the Senate House? N. 11. Q. 5.
- Cimon the Athenian sent Ambassadors from the Isle of Cyprus, to the far parts of Lybia. N. 11. Q. 6.
- Whether all living Creatures apprehend one and the same Object after the same manner? N. 11. Q. 7.
- Why one hours Sermon seems longer than two hours Conversation? N. 11. Q. 8.
- Are not the Highlanders of Scotland savy Rebels? N. 11. Q. 9.
- Whether Parthenissa were ever finished. N. 11. Q. 10.
- Several doubts more relating to the Present Reformation propos'd in N. 12. Q. 1, 2, 3, 4, 5, 6, 7.
- A Person lately Condemn'd in the County of L— for a Capital Offence, and the Sheriff on the Day of Execution being unprovided of a Hangman, Promised 20 l. to any One that wou'd undertake the Office. N. 12. Q. 2.
- A young Man that is almost out of his Time, hath been a wicked and lewd Liver. N. 12. Q. 3.
- Perusing a Learned Author, who treats of the Vicissitude of Mans Soul from one Body to another. N. 12. Q. 4.
- Why do such as wou'd Shoot right Wink with one Eye? N. 12. Q. 5.
- How is it possible that several Figures can be Pattern'd out by one Act of Perception? N. 12. Q. 6.
- Whether he is wise or otherwise, who has a displacency at himself for having said something impertinently or undecently? N. 12. Q. 7.
- Whether any Men seem to be more affected with their own Discourses than those who talk most vainly and absurdly? N. 12. Q. 8.
- How far is it consistent with wisdom to Barter? N. 12. Q. 9.
- What is there in Pride that adds to Happiness? N. 12. Q. 10.
- What's the Reason that People, such as Gally Slaves, &c. N. 12. Q. 11.
- A Young Man being troubled in Mind, has often design'd to make away with himself. N. 12. Q. 12.
- How may a Man reclaim a head-strong or unruly Wife? N. 13. Q. 1.
- Is't probable there will be any Sexes in Heaven? N. 13. Q. 2.
- Two Friends see the same Lady in the same day. N. 13. Q. 3.
- Whether it does not weaken the Credit of the Athenian Mercury to take notice of Feminine Impertinencies? N. 13. Q. 4.
- Whether our Laws against Adultery, and the Proof of it, been't too favourable to the Women? N. 13. Q. 5.
- Will Love and Friendship continue after this Life? N. 13. Q. 6.
- Which is the strongest, Friendship, or Love? N. 13. Q. 7.
- Is there any real force in Charms, Amulets, Love-powder, Potions, &c. N. 13. Q. 8.
- Why Women are generally fondest of Men that are most regardless of 'em? N. 13. Q. 9.
- Is Falshood in Love a greater Folly or Knavery? N. 13. Q. 10.
- Whether it is honourable for a Lady to Answer a Gentlemans Letters? N. 13. Q. 11.
- Nous vous demandons, &c. We demand why the English, both Men and Women, are the finest People in the World? N. 13. Q. 12.
- Which of our Senses can we best spare? N. 14. Q. 1.
- What's

THE CONTENTS.

- What's the Definition of a Drunken man?* N.14. Q.2.
- Whether the Irish Fugitives that receive relief here by way of Alms?* N.14. Q.3.
- Why some People love Oyl and hate Olives?* N.14. Q.4.
- What's the Reason that waking in the dead of Night I can perceive a sort of a Light, which vanishes in a Moment?* N.14. Q.5.
- There is a sort of a furious little Blood-fucker call'd a Bugg?* N.14. Q.6.
- Whether it be a fault in a wise man to be affected?* N.14. Q.7.
- Having heard that there is a part of the Hebrew Josephus still extant in the Vatican of Rome?* N.14. Q.8.
- Since you have given me the Encouragement of a further Answer, upon a particular Relation of the Nature and Occasion of my Despair?* N.14. Q.9.
- A Letter to Mr. Travesty.* N.14.
- Whether it be good Conduct in a General to sit down before a Town before he has beaten the Enemy out of the Field?* N.15. Q.1.
- Since there are so many new ways of Murdering lately invented.* N.15. Q.2.
- One that keeps a Publick House desires to know what Rules to follow?* N.15. Q.3.
- If between two persons, one rich, the other poor, there is contracted a real friendship.* N.15. Q.4.
- Whether it's possible for a Girl of seven years old to be in Love?* N.15. Q.5.
- Is the Marriage of a Young Man with an Old Woman destructive to Youth?* N.15. Q.6.
- Suppose a Young Man, not concerned therein, should out of curiosity shew his Mistress the third Query in your Athenian Mercury, Vol. 3.* N.15. Q.7.
- How do we call to mind those things we had forgotten?* N.15. Q.8.
- How comes a Fright to bring a Drunken Man to his Senses again?* N.15. Q.9.
- Whence proceeds that glimmering Light which we see in the Body of the Moon, when totally Eclipsed?* N.15. Q.10.
- What causeth the union of Soul & Body?* N.15. Q.11.
- A Woman at Rochester happening to fall sick.* N.16. Q.1.
- There was a certain Person in the World, whom I design'd for my Wife, but was out-rival'd by Death.* N.16. Q.2.
- If a Man has a Brother, by Nature or Affinity, that owes 2 or 300 l. and is not worth half so much.* N.16. Q.3.
- Gentlemen, You advertise in several of your Mercuries that Mr. Mason can Teach the most Exact and Shortest Short-hand yet Extant. Quere, Whether any person can by that Short-hand take a Sermon or Speech Verbatim?* N.16. Q.4.
- Whether there's any such thing as the Perfection of a Language?* N.16. Q.5.
- What's the reason of hating Cheese and other Antipathies?* N.16. Q.6.
- Whether Witchcrafts or Possessions are credible?* N.17. Q.1.
- Want and ill Company induce a young Man to ill Courses for some time.* N.17. Q.2.
- What sort of Matter our Bodies shall be made of in the other World?* N.17. Q.3.
- Whether the Tree of Life and the Tree of Knowledge were two different Trees?* N.17. Q.4.
- What Physical Alteration was made in the Body of Adam by the Fall?* N.17. Q.5.
- Why Adam and Eve after the Fall sew'd Figs-leaves together, and made themselves Aprons?* N.17. Q.6.
- Is there any such thing as Natural Modesty?* N.17. Q.7.
- Why does our Saviour use that odd Similitude of a Camels going thro' a Needles Eye?* N.17. Q.8.
- Whether Virtue and Goodness, or Prudence, be any defence against Misery and Misfortune?* N.18. Q.1.
- How you'll prove to an Atheist that the Scriptures are the word of God.* N.18. Q.2.
- Whether it wou'd not be highly beneficial to Piety, if the London Divines wou'd meet, and take each of 'em a particular Vice?* N.18. Q.3.
- Whether the Socinian Heresie were broacht in St. John's Time?* N.18. Q.4.
- Whether the Foundations of the Earth to continue for ever?* N.18. Q.5.
- How was't possible that the Dew of Hermon shou'd descend upon the Mountains of Sion.* N.18. Q.6.
- How Judas was Hang'd, and yet burst asunder?* N.18. Q.7.
- Whether we are to resolve all Differences in Religion out of the Word of God?* N.18. Q.8.
- How know you precisely what is the true Word of God?* N.18. Q.9.
- What's the meaning of that in the Psalms—
Who feedest the Ravens which call upon thee?* N.18. Q.10.
- About twelve years ago a Trades-man in this Town.* N.19. Q.1.
- Is it not better to die than live?* N.19. Q.2.
- Is not Opinion the strongest thing in the World?* N.19. Q.3.
- Hath the World any kindness in't but Interest?* N.19. Q.4.
- How does a Spirit become visible?* N.19. Q.5.
- What reason can you assert why the Miracled Stones on Salisbury Plain cannot be numbered?* N.19. Q.6.
- Whether Angels may be properly said to move?* N.20. Q.1.
- Whether those that live in Hatred, Envy and Malice, when they say the Lords Prayer, do not in a manner curse themselves?* N.20. Q.2.
- Whether our Modern Ladies Dresses and high Top-knots are not an infallible sign of their going to their old Father of Pride, the Devil, without Repentance and Reformation?* N.20. Q.3.
- Whether 'tis not time to send out a Hut and Cry after the lost Practice of Christianity, &c?* N.20. Q.4.
- My Education was chiefly at Cambridge, where I continued five years, in all which time I was not so industrious how to ply my Studies as to keep Company, especially at Drinking Bouts.* N.20. Q.5.
- Whether a Man in a regenerate state commits sin?* N.20. Q.6.
- Doctor Brown in his Religio Medici, p. 150. says, He hopes he doth not break the Commandment if he loves his Friend before the dearest of his Blood.* N.20. Q.7.
- I have formerly addicted myself to a most grievous sin.* N.20. Q.8.
- What is the reason of, and when began that Custom of changing the Popes Name at his Inauguration?* N.20. Q.9.
- What Description do ye meet with in History about Pilate's Lake?* N.21. Q.1.
- What Country-man was Pilate?* N.21. Q.2.
- Is there Thinking in Dreaming?* N.21. Q.3.
- Whether a Lady having a Man to her Husband that keeps ill Company, and debauches himself with common Whores, &c.* N.21. Q.4.
- Which is the greatest sin Pride or Passion?* N.21. Q.5.
- Having lately bought an Horse wou'd to me for a sound one, and upon Tryal find him otherwise, &c.* N.21. Q.6.
- What account can you give of us of the Bizar?* N.21. Q.7.
- Where, and how are yellow Ambergris and Musk produced?* N.21. Q.8.
- What's the reason of the Petrification of Coral, when it comes into the Air, being soft under the water?* N.21. Q.9.
- It is a great hinderance in my daily Devotion, to pray that which I don't understand, &c.* N.21. Q.10.
- What is the reason (if any) that a Bible having a Key fastened in the middle, and being held between the two fore-fingers of*

THE CONTENTS.

- two persons, will turn round after some words said? N. 22. Q. 1.
- Why do various the contrary Effects cause equal Laughter? N. 22. Q. 2.
- What is Reason? N. 22. Q. 3.
- Why drowned Bodies float after nine days time? N. 22. Q. 4.
- Whether the Sky be of any colour? N. 22. Q. 5.
- One that pretends to Religion has render'd himself a great Knave to me in a particular action. N. 22. Q. 6.
- Whether one who perceives no real, essential, fundamental difference betwixt the Church of England and the Presbyterian Party, as to the manner of Worship & Preaching. N. 22. Q. 7.
- A Man rehearsing a Story told by another, rehears'd the others Oaths also. N. 22. Q. 8.
- Whether to commit Fornication, or eat black Puddings be a greater sin? N. 22. Q. 9.
- Why should a Tom-Tit, being the least of Birds, generally have more young ones than another? N. 22. Q. 10.
- Why so little care is taken for the Conversion of Turks and Pagans to Christianity, since the World seems so zealous for Religion, and so warm even in Circumstantials? N. 23. Q. 1.
- Whether Snakes kept tame are hurtful by nature? N. 23. Q. 2.
- Whether a Land-Snake and a Water-Snake are two different Reptiles, or only the same kind? N. 23. Q. 3.
- A Letter sent us upon our Explic. of Psal. 133. 5. N. 23. Q. 3.
- Suppose a Jew, a Mahometan, a Church of England-man, an Anabaptist, a Quaker, and a Muggletonian, all living together in one House peaceably, and according to their own Principles, may they not all expect Happiness after this Life? N. 23. Q. 4.
- How do we call to mind those things we had forgotten? N. 22. Q. 5.
- How Infants, Aged and Deformed Persons shall arise at the Day of Judgment? N. 23. Q. 6.
- Why does the Rock fish appear when a Ship is nigh a Rock, and not at other times? N. 24. Q. 1.
- Why Carps breed more in Ponds than Rivers? N. 24. Q. 2.
- Whether Fornication after a Solemn Contract be not as dissolving as Adultery after Marriage? N. 24. Q. 3.
- Why have red-hair'd People the whitest Skins? N. 24. Q. 4.
- Why Crooked People are for the most part very good Condition'd, or very bad? N. 24. Q. 5.
- What's the most profitable, easie, and pleasant Trade? N. 24. Q. 6.
- What's the best Antidote against Fear? N. 24. Q. 7.
- What will make Persons wakeful that are given to sleep? N. 24. Q. 8.
- Whether a Rook eats Carrion or no? N. 24. Q. 9.
- Why the Hair of ones Beard grows grey sooner than the Hair of a Mans Head? N. 24. Q. 10.
- Since in breeding Horses your Skillful Jockeys, by their care and choice of the best, both as to Metal, Temper, Stature, &c. come into a good Race of Horse flesh? N. 24. Q. 11.
- Whether Devils can generate? N. 24. Q. 12.
- In order to reclaim some Erring Friends, who, out of fancy, dislike the Establish'd way of the Ch. of England. N. 24. Q. 13.
- Suppose a Man make an Agreement with a Rich Dealer, &c. N. 24. Q. 14.
- Two Persons solemnly Contracted that neither should marry any other person as long as they were both living. N. 24. Q. 15.
- What is Solidity? N. 24. Q. 16.
- What Animal is the most happy of all the Creation? N. 25. Q. 1.
- What is the difference between Substance & Body? N. 25. Q. 2.
- What is the Cause of the Variation of the Variation of the Compass? N. 25. Q. 3.
- Whether the condemning a Thief to Slavery be more effectual to the Affrightment of others, &c. N. 25. Q. 4.
- I desire your Opinion what Book you would advise me to for my private Devotion, as being a single person? N. 25. Q. 5.
- What Image ought we to form of God in our minds, or whether any when we pray to him, or at any other time? N. 25. Q. 6.
- One married to a Man by the Laws of the Land, but not by the Laws of God and Nature, as she thinks. N. 25. Q. 7.
- A young Man not long since married one who had all the Qualifications and Charms a man could wish or desire to enjoy. N. 25. Q. 8.
- Whether good mens Souls after their departure, &c. N. 15. Q. 9.
- Whether the Souls of Studious and Learned men are not more perfect in the World to come? N. 25. Q. 10.
- In Dan. 5. 25. in the History of Belshazzar we have these words written on the wall, MENE MENE, TEKEL UPHARSIN. N. 25. Q. 11.
- What are we to think of such as are born with Cawls about their Heads? N. 25. Q. 12.
- Why David's heart smote him when he had cut off the Skirt of Saul's Rayment? N. 26. Q. 1.
- Why did the Lord commend the Unjust Steward? N. 26. Q. 2.
- The meaning of the 8th of Rom. 21, 22. N. 26. Q. 3.
- Was the Fall of Adam on the day of his Creation? N. 26. Q. 4.
- Whether the first v. of the first Chap. of Gen. be not a sufficient Confutation of all Atheists? N. 26. Q. 5.
- In what Year was it that Cyrenius mentioned by St. Luke, cap. 2. was Governour of Syria? N. 26. Q. 6.
- Why was Bethlehem appointed for our Saviours Birth, rather than any other place? N. 26. Q. 7.
- In what sense that Text is to be taken, Gen. 49. The Scepter shall not depart from Judah? N. 26. Q. 8.
- Whether did Jacob sin in getting Labans Cattel from him, by putting the Rods in the Gutters, &c? N. 26. Q. 9.
- What we are to think of Josephus? N. 27. Q. 1.
- Our Saviour ascended corporally into Heaven. 'Tis said so. Flesh shall see God.-- How do these agree? N. 27. Q. 2.
- What's the meaning of that Text, Mat. 26. 29. N. 27. Q. 3.
- Whether it were a sin in Jacob to defraud his Brother of the Blessing? N. 27. Q. 4.
- Jesse is said to have eight Sons, in 1 Sam. 16. and but seven, 1 Chron. 2. How do you make this agree? &c. N. 27. Q. 5.
- Wherein consisted David's sin, in numbering the People? N. 27. Q. 6.
- Whether Jacob wrestled with an Angel, or with God himself? N. 28. Q. 1.
- Whether Jephthah had sinned had he broken his Vow? N. 22. Q. 2.
- What's the meaning of the Woman clothed with the Sun, having the Moon under her feet, whom we read of in the Revelations? N. 28. Q. 3.
- What Community in your opinion comes nearest to the Doctrine of our Blessed Saviour, the Apostles and Primitive Fathers? N. 28. Q. 4.
- Whether he that Begs Pardon for a sin before he commits it, and he that resolves to Sin and Repent afterward, are not alike Penitent? N. 28. Q. 5.
- What sins are most destructive to Soul and Body, and which is the best way to avoid 'em? N. 28. Q. 6.
- Whether Monstrous Births have rational Souls, and whether they shall appear so at the last day? N. 28. Q. 7.
- Whether Peter or Paul, or any of the Apostles did use Notes in their Preaching? N. 29. Q. 7.
- How shall we know our own wicked Thoughts from the Suggestions of the Devil? N. 29. Q. 2.
- Where is the Soul of Man when he is in a Swoon? N. 29. Q. 3.
- Why Hair does not grow on the Face of a Woman as well as a Man? N. 29. Q. 4.
- Can you resolve us, why England, the most devout of all the Reformed Churches, is yet most remiss in Psalmody? N. 29. Q. 5.
- Whether Negroes shall rise so at the last Day? N. 29. Q. 6.
- Whether 'tis Lawful to Trade with Negroes, and to Buy 'em one of another? N. 30. Q. 1.
- What's the true meaning of those Hebrew words which speak of the Worlds being a Chaos? N. 30. Q. 2.
- What Language is English? N. 30. Q. 3.
- Whether a Minister taking his Text out of the First of Job, or any other place where the Devil speaks, may properly say-- "The word of God requires your Attention? N. 30. Q. 4.
- Did Adam sin more than once? N. 30. Q. 5.
- Why did Lazarus never Laugh, after he was raised from the Dead? N. 30. Q. 6.
- Had the Empyrean Heaven no Beginning? N. 30. Q. 7.
- If Adam had not sin'd, had he and his posterity been immortal? N. 30. Q. 8.
- How many Angels fell in the Rebellion? N. 30. Q. 9.
- What became of the Bodies of those men and women, who perished in the Deluge? N. 30. Q. 10.
- Why did Christ Pray, being God himself? N. 30. Q. 11.
- What Sex was Balaam's Ass of? N. 30. Q. 12.

The Athenian Mercury :

Tuesday, July 28. 1691.

Quest. 1. **I** Have long indulg'd my self in a restless Habit, which I now find contradictory to my Reason, and wou'd leave it. I'll not be particular, because the Answer may be of use to every Body, who are not without the Allurements of some Darling Sin? Query, What an Habit is, whether to be overcome, and what are the Methods in order to it?

Ans. Some Authors have defin'd Habits by Acts, making no distinction, when to have is not an Action, but the mode of Action. The Schoolmen have defin'd an Habit to be, That according to which we have our selves to something good or bad; or to give a plainer definition according to others, 'tis a permanent form, or 'tis a Quality informing some new power. The two last are something Foreign, yet true; the first is full, the only difficulty lies in the expression of having our selves to something, &c. where have only signifies a Freedom to use and enjoy the thing possess'd when we will. Some Habits are to be lost, and some not: Such as are of the very Essence of Nature, (by which I mean the whole composition, Intellective and Sensitive) as to Act, Love, Fear, Hear, See, &c. are not to be revers'd till we lay by our Nature, but the Act of loving, hating, hearing, &c. may be alter'd both as to the measure and as to the Object, for such alteration is accidental, and in our own Choice; nor can our additional Constitutions absolutely byass our power in our determinations of them. To the first of these, that the Principles of Nature, such as were given in our Creation, as to desire, love, fear, eat, sleep, &c. are not to be remov'd, there's no body will dispute; but that super-induc'd Habits, or Customs may, whether good or bad, remains to be prov'd — In order whereunto we premise, That an habit of either Vice or Vertue, is caus'd by a repetition of acting viciously or virtuously: (lib. 2. Eth. c. 1. to 4.) But we need not bring in the Philosophers suffrage, since every one knows this to be truth. This granted, there was a time before these Acts were repeated, and by consequence a time before the first of these Acts began which constituted the habit. Now, when the first Temptation was offer'd, 'twas either in our power to withstand it, or out of our power; if out of our power, then we are forc'd upon't by a necessity of sinning, that God left us so, or else by our own irresistible weakness. Not the first, because God cannot be the Author of Sin, nor the last, because as yet we were not weaken'd by the habit of it: So that it follows, the first Act was in our own power. This prov'd, I shall further premise, that the General is of the same Nature with all the particulars of which 'tis constituted, or it cou'd be no General, made up of those particulars. As for Instance, An habit of suppose twenty repetitions, the last is constituted of the Nature and guilt of the preceding nineteen and its self, and so downward till you come to the first, which as is prov'd, was once in your power to have withstood it; and if the first, the second must also be in your own power, because 'tis part of the first, only your power something less, and weaken'd by guilt, yet not destroy'd, nor can ever absolutely be destroy'd by repetitions, I mean morally, from the reason above, for I design not to enlarge how God in Justice reprobates some Persons, when they have arriv'd to such or such a Degree in Impiety. Only thus much I assert, that any Person, let his habit in Vice be never so strong, if he is not given over to a judicially reprobate Mind, may by the assistance of Gods Grace, and a co-operating care proportionable to his danger, reclaim and undo all his wicked Customs in Vice. It holds so also in Vertue, wherein a habit is stronger in the last Act, than the preceding one, but yet of the same Nature, and so downward to the first, where we shall find our own power (for so we may call what is given us) effectually co-operating with the Grace of God, which we may resist (ordinarily,) for we are not forc'd into

good Actions more than into vicious ones, for that wou'd destroy rewards and punishments, from whence it also follows, that a Habit of Vertue may be lost, and the Grace of God extinguish'd in us, I mean Morally, or according to the Nature of Causes and Effects; for in this also I design not to search into the Decrees of God, and extraordinary Assistances of Grace, but the common Methods that God Almighty makes use of with his Creatures. I know several Instances of falling away from habits of Vertue, and of reclaiming habits of Vice, which also is plainly suppos'd in Ezek. 18. 2 Pet. 2. 20, 21, 22. and several other Texts — There are only two Objections for an impossibility of leaving off habits in Vice and Vertue, the first is: Can the Leopard change his Spots, and the Blackamore his Skin, then may ye also do good that are accustomed to do evil; and the other is, He that is born of God sinneth not, for his seed remaineth in him, and he cannot sin because he is born of God: Both which places only show that 'tis a very unusual difficult matter to do it. The first of these places ought not to render us desperate, nor the last secure, for they express no more, than that generally it is so, but not always, as other Testimonies of Sacred Writ, and the frequent Instances we meet do evince the contrary.

Having shov'd what an habit is, and that it may be broke, it only remains to lay down the Method how: An habit always has its contrary, and may be broke by the use of those Methods which constitute its contrary, or by removing the occasions by which 'tis increas'd and continued. As for instance, a Fire is extinguish'd by Water, or by not applying Fuel to feed it. But to come nearer the matter, and at the same time to answer several other Questions sent us about conquering such and such habits, and altering Constitutions, we say, That Ambition, Revenge, Passion, and all other Effects of Pride are the best overcome by practising Acts of Self-resignation and Subjection to the Divine Providence. One of the Ancient Philosophers us'd himself to beg Alms of Statues, and being ask'd the Reason, said he, I am learning Patience by Denial. A seeking of all opportunities of being deny'd, disappointed, abus'd and affronted, and at the same time resolving to bear it, quickly alters the Man, and roots out the above mentioned Effects of Pride: 'tis a Method God approves, and often makes use of when he reclaims such People by Sickness, Afflictions, &c. Again, is the habit Drunkenness, Gluttony, Idleness, Whoring, or uncleanness? The Cure is by practising the constitutive parts of Temperance and Chastity: But in these and such like Cases where the Flesh is concern'd, our Divines have well inculcated, that 'tis safer to flee than fight; not once to hear reasons of either side upon any suggestion, but to drive it out of your Mind, by going about some Business, or entering into Good Company, and when the Temptation is off, to fortifie your self by Reason, Prayer, and Resolution not to comply: Examples are of great use, read Augustines Confessions. I knew a Young Man who had habituated himself to Uncleanness for several Years, yet conquer'd it at last by this means. After his many Vows, Resolutions and Prayers, finding his weakness, he open'd his Case to his Friend, and made this Contract with him, (1.) Never to hide the least Circumstance of his Temptation from him, but continually from time to time to give him an Impartial Account what ground he had got or lost in the Combate. (2.) To take such Measures as his Friend offer'd him, because the Temptation was suited to the Inclination and Temper of the Tempted, and not the other: So that the Devil having two to deal with whose Inclinations were contrary, one of which was always ready to withstand him, he was at such a loss, that his Measures were broke, and his Captive manumitted. And so 'tis possible in all habits to get the Mastery: what more Tyrannizing than the passion of Love, and yet how easily overcome by avoiding the occasions that bred it, as converse, or by represent-

ing the ingratitude, weakness, &c. of the party be-
 low'd? In short, get but a true insur'd Judgment, the Act
 of knowing things as they really are in their own Nature,
 and the business is almost done to your hands. As to
 Constitutions, they are of the same Nature as habits, and
 differ mostly in Name when they come to any perfec-
 tion, tho' at the beginning we are more indebted to Na-
 ture for the first than the last, but that part of Nature
 it self may be spar'd, is evident, by Examples every
 day in the loss of Limbs, Eyes, &c. and yet after a
 little use the loss is little, and why it should not be yet
 less, when 'tis our Interest, is a riddle to every under-
 standing Man: how has a Fit of Sickness alter'd the pas-
 sionate Fool, a Fit of the Stone reclaim'd the Intemperate,
 the Chains and Prison convert'd the Thief. And if these
 Alterations have been by afflicting the Sensitive Soul
 only, who can suppose the rational Soul, which is yet
 of a more noble powerful Nature, to be less susceptible
 to the Methods of regulation from Errors. To think, is
 the Prerogative of an Intellectual Being, and thinking is a
 comparing of Principles in order to some Conclusion, Conclu-
 sions are demonstrative, and oblige the understanding, the
 understanding moves the Will, and the Will commands
 Action agreeable to thought. Hence to be Master of ones
 Self and habits, 'tis indispensibly necessary that our
 thoughts be good and regular, which is effected by
 good Converse either with Books or Persons. Hence we
 may know our selves, and adapt particular Remedies to
 our weaknesses, for there's nothing impossible that is
 necessary to the accomplishment of our happiness.

Quest. 2. A Malefactor was executed at Tyburn, and
 eight hours after was by a Statuarist put into a Mould, when taken
 out they perceived a prominence in the middle of the Mould, caus'd
 by a full Erection of the Penis of the dead Felon, and within the
 hollow part as considerable a quantity of digested Blood as is suppo-
 sed sufficient for Generation. Query, What cou'd cause the Ere-
 ction and Emission mentioned?

Ans. We meet with several Instances of Erection af-
 ter Death: In answer to the present one, we say, That
 some Corps retain heat for a longer time than can be
 conceived, and revive tho' exposed in deep frosty wea-
 ther. Vessalius that famous Anatomist attempted to dissect
 the dead Body of a Grandee who rose at the cut of a
 Knife, and many have revived after Suspension or Hang-
 ing. But admitting this Corps Exanimated, the reason of
 this Erection might be thus: The Weather being hot, and
 the Circulation of the Blood suppress'd by the Suspension
 of the Body not actualy cold, the natural heat that remain'd
 in the Blood, and the intercepted Status in the Vessels was
 by the Circumambient cold Plaster of Paris compressed,
 driven or compelled to make that part turgid, and to
 take it's course where mechanically it cou'd find vent. No-
 thing being so common as the Belly tumifying and pur-
 ging after the Extinction of Vitality, which to prevent, some
 Cold thing is usually applyed only to the Belly, whereas it
 was all over embalm'd with the Plaster of Paris ut supra.

Quest. 3. What is Knight-Errantry?

Ans. Knight-Errantry is Loving, Sighing, Whining,
 Rambling, Starving, Tilting, Fighting, Dying, Reviving,
 Waking, Staring, Singing, Crying, Praying, Wilhing, Com-
 posing, Writing, Serenading, Rhyming, Hoping, Fearing,
 Despairing, Raving.

Quest. 4. What place doth the Sun set in, and where doth it
 rise?

Ans. All the World over.

Quest. 5. How does a Spider Poyson a Fly?

Ans. It has been observ'd that when a large Fly is
 intangled, the Spider dares not come so near to her as
 to a small one, but stands at some little distance, and uses
 a sort of a Shoving Motion with the head forward and
 backward, as School-boys do when they spit at one a-
 nother: So that 'tis concluded they emit their poyson
 either by spitting or by breathing, for the Fly has quick-
 ly done struggling when they begin to use that shoving
 sort of Motion.

Quest. 6. What are we to think of a Vacuum?

Ans. We have already said something of it in Vol. 1.
 Numb. 1. Qu. 8. We add, that 'tis impossible such a
 thing should be. If there be a Vacuum, it must have
 some Cause not from God, because Self-Entity cannot pro-
 duce Non-entity, no more than cold can by its own power pro-

duce Fire: Nor can it be produced by what is not, because
 there can be no production without Action, nor any Action
 from what is not, Action necessarily supposing something
 to act; nor cou'd it produce it self, for then it would act,
 which is equally absurd. Besides, the Schoolmen say, that a
 Vacuum is not only a Negation, but a Privation, that is, a Space
 capable of a Body, without the Body. So that at first sight the
 impossibility of such a thing appears, both before and after
 the Creation of the World: As we have prov'd there is
 none now, so that there was none before, is evident from
 this, a Vacuum supposes a circumscripibility of Matter; but
 there was neither Matter nor Form, before they were
 created, therefore no Vacuum.

¶ We have received several Letters, some of 'em from
 no mean Persons, concerning the answering that im-
 portant Question, Whether the present offers at a Reformation,
 are like to prove effectual? Which has enforced us to delay
 our Answer 'till next Tuesday, that a matter of so great
 moment maynt want its due Consideration: At which
 time we shall also endeavour to shew the Nature, and take
 off the Calumny of the Word Informer; where Virtue and
 a well-guided Conscience are the Motive: As also to give
 our Answer, about Putting-off Ill Money.

¶ We have received a Letter from a Gentleman, where-
 in he desires to know, whether it be convenient to insert
 in our Answer to it, an Account of his late six Nights Rambles,
 with the Confessions he has got from these Creatures about
 their first Engagements, their struggles with Conscience, and the
 Methods of their stifling it by their Habits in Lewdness:
 Wherefore we advise the Gentleman, if he pleases, to send
 'em speedily, and they shall be inserted in our next Tuesdays
 Mercury.

* * * Those many Nice and Curious Questions which are
 now going to the Press, make up our Second Volume, N. 30.
 besides the Preface and Index; and therefore we have now
 (according to our old method) begun this Paper Numb. 1.
 Vol. 3. — As soon as ever our Second Volume is finish'd,
 there will be publick Notice given.

¶ The Gentleman that sent us the Question about Duel-
 ling, (which shall be answer'd next Saturday) sent several
 others, which by a mischance were lost; but if he sends the
 same again, they shall be all answer'd at the end of our Vol. II.

Advertisement.

¶ WE having long since promised a Supplement to
 each Volume of our Athenian Mercury, that shall
 not only contain the Design and Scope of the most Remarkable
 Books Printed in England, but also a Translation of what's
 most rare and valuable in the Universal Historical Biblio-
 theque, the Paris Journal des Scavans, the Acta Erudito-
 rum Lipsiæ, the Giornali de Letterati, the Physical Journal,
 the Histoire des Ouvrages des Scavans, &c. as also, a
 Translation of other Ingenious Pieces transmitted to us from
 Foreign Parts, (all which are Enter'd in the Hall-Book;) we
 say again, having promis'd all this to the World, we hope our
 Readers will not measure the Design by our First Essay, which
 is less compleat than we intended it at first; because being taken
 up on a sudden, it was not possible to get in what help we desired,
 and some Papers that were necessary to the Perfection of it. But
 we have now the Assistance of several Learned Persons, well
 vers'd in all Foreign Languages, to carry on the Work, and
 shall have all New Pieces, as soon as ever Publish'd: So that
 nothing shall pass in Europe worthy the Consideration of the
 Learned World, that shall not be met with in our Translations;
 and what is at any time wanting in one Supplement, shall be
 added in the next. — We design to add the Contents of
 each Supplement to that Alphabetical Table we have promis'd
 at the end of every Year; that so by the help of this General
 Table our Querists may presently find any Question or Subject
 they have a mind to consult, either in our Weekly Mercuries, or
 Supplemental Volumes: And therefore to render our undertaking
 thus serviceable to the Reader, we shall (at the request of several
 Gentlemen; who tell us, they'll buy these Translations in no
 other Volume but what will bind up with our Weekly Mercuries)
 Print the Supplement to each Volume of our Athenian Ga-
 zette on the same Paper with our Weekly Mercuries, that so they
 may bind up with them.

The Athenian Mercury :

Saturday, August 1. 1691.

Quest. 1. **W**hat are the true Bounds of Honour, as to Firsts and Seconds in Duelling? — and how far may a Person of Honour refuse a Challenge, and how far comply? — Your Thoughts upon the whole.

Ans. The World is confounded with Opinion, Customs and false Notions of Honour: — That man is certainly the most Honourable that is most Rational, and he is the most Rational that is the best Christian; such Persons as pretend not to that Title, I have nothing to say to 'em; but to every one that owns that Character, let 'em think themselves concern'd in the following Measures. The Christian Religion is the most perfect Scheme of Morality and Greatness, that ever was drawn; and teaches every man to be greater than Alexander himself, who knew not the Nobleness of Self Conquest, and the bravery of forgiving Enemies. If I am challeng'd, either I have, or I have not injur'd the Challenger. If I have injur'd him, 'tis a greater Injury, and a base Obstinacy, to proceed farther: If I have not injur'd him, I ought to take such measures as to make him sensible of his mistake; and amongst other things, to let him know I am a Subject; and that Their Majesties have espous'd the Right of my Quarrel: so that the Affront (however the World may take it) is levell'd at the Sovereign Power, who are invest'd with the measures of Distribution and Revenge; but when that is extorted out of the Magistrates hands into private mens, presuming to give Laws unto themselves, it hazards the Peace of the Kingdom, by a possibility of growing from Quarrels to Banding, so to Trooping, thence into Tumults and Commotions, and so into National Divisions and Inflammations, especially where Young Men of great Families are first concern'd. We have almost lost the true Notion of Valour and Fortitude, without distinguishing the Occasions and Grounds of Quarrels; whether they be just, and worthy a Man's Life, which ought only to be sacrific'd to good Causes, and honourable Services. It was about Anno 1614. when Men began in England to fight in Duels, upon slight occasions; which induc'd His present Majesty, then King James the First, to publish a severe Edict against private Combatants, and their Seconds. There's but two Objections I meet with amongst the Duellists of our Age against the Defectiveness of the Law: The first is, that it makes no distinction between a base Murder, and killing upon fair terms; the second is, that it provides not a sufficient Punishment against such as give the Eye, or use contumelious Language. These have been both learnedly answer'd by Sir Francis Bacon, then Attorney-General, to this Effect. As to the first, "The Law of God makes no such distinction, for Murder is Murder, and that our Law distinguishes between Man slaughter in heat, and Murder upon Malice, being the Effects of the Will inflam'd, or the Will advis'd. To the second, The Magistrate has the power of censuring Injuries, Re- proaches, &c. And upon very good Reasons our Civilians have concluded to prosecute in these Cases, (1.) Such as shall appoint the Field, though the Fight be not acted: (2.) Or shall send Challenges in Writing, or Message. (3.) Or shall deliver either of 'em: (4.) Or shall accept or return the Challenges: (5.) To be a Second: (6.) To depart beyond Seas to Combat: (7.) To revive a Quarrel by scandalous Bruits, Patquils, &c. Greece and Rome had not this practice of Duels. It is said. *Fus est et ab hoste doceri.* There was a Duel between two Eminent Turks, the one was slain, the other ask'd by the Council of Bishops, How durst you undertake to fight one with another, are there not Christians enough to kill? (a pertinent application may be made here) Did not you know, that whether of you were slain, the less wou'd be the Grand Seignour's? Judicious Trials by the Sword anciently in Spain, the Goths, and the Northern Nations, and the French, before the late rigorous Laws were practis'd: But yet a Wise Man said very well, *Taliter pugnantes, videntur tentare, &c. Those that fight so, seem to tempt God, because they are wil-*

ling that God shou'd work a Miracle, to wit, that the Conquerour shou'd always be in the right, which has often fail'd. 'Tis a remarkable thing, that amongst Solon's Laws, there was not one against Affronts; and being ask'd the reason why he ordain'd no Punishments against 'em, he answer'd, He cou'd not believe the World so fantastical as to take 'em. No Challenge is to be accepted, or given, we may defend our selve-, and kill the Aggressor too, when there's no other way to escape with our own Lives. Seconds come under the same Circumstances (very near) with Firsts; and he cannot be my Friend, that wou'd engage me in Duelling, contrary to my Reason, Law, and Religion. — 'Tis a base, little Spirit, that loves Revenge and Error; but he that begs Pardon for his Mistakes, is generous; because it is a Debt, and what is due ought not to be withheld: — Read Seneca.

Quest. 2. The Querist dream't he saw a Comet, and was extremely frighted at it; about a Month after which the great Comet appeared, the last that was seen in England: He desires to know whether there were any thing extraordinary in that Dream?

Ans. There's no Reason to believe there was, his Dream appearing purely accidental, and form'd from the Idea of such Comets as he had before seen, or heard described. There's another Person, who comes in with his Dream too; That he saw a great Man lying dead upon his back in a River, with marvellous large Teeth in his Head. To which, all the Answer we think he deserves, is, That 'tis great pity the Roguy-Dreamer shou'd not be whipt 'till he confess'd he dreamt all this waking. Another, of a Gentleman who dreamt he himself was Hang'd, and looking over the Sessions-Paper, found one of the same, both Christian and Surname, tho' both unusual, really Executed; seems to be of the same Nature with the first, which we have already judg'd only accidental.

Quest. 3. Whether a Person who has been guilty of grievous Sins, but has not been only truly sorrowful for 'em, but abstain'd from 'em, ask'd pardon of God Almighty, and hopes he has obtain'd it: Whether he ought not publicly to confess his Wickedness, and deliver himself up to the Magistrate, to be punish'd according to the Law? And whether his Repentance may be judg'd true and sincere, without he does so?

Ans. Some of those Crimes in which the Querist instances, are not punishable by the Laws of England. As for the rest, That, *Nemo tenetur accusare seipsum*, No man is oblig'd to accuse himself, has been ever thought an unquestionable Truth in the Law of Nature; where any considerable damage will certainly, or in the highest probability befall him for the same. Where the Crime is not Capital, as in some sorts of Theft, the Case is somewhat alter'd: The party injur'd may be sound'd by a third Person, as has sometimes been done; and if it may be without hazard, acknowledgment of the Injury, as well as Restitution, where tis possible to be made him.

Quest. 4. Whether such a Person may be judg'd a rightly prepar'd Communicant, unless he openly confess those Crimes, even to his Fellow-Christians?

Ans. This seems a Nicer Point than the former. However, we are mistaken, if the Resolution thereof does not chiefly depend on the Sincerity of the Repentance. Now we are sure, the same, and greater Sins than these, have by God's Grace been pardoned. Thus in the case of Manasseh, who was an open Conjuror and Murderer, and even in theirs who Crucified our Saviour, who yet obtain'd Mercy. Nor can we see any Reason, why those who have a right to the pardon of the Gospel, shou'd not have it as well to the Priviledges thereof, and to the Seal of that Pardon in the Blessed Sacrament; and this independent on any, but God who gives it. Nor seems there any Reason to strain that Precept, — *Confess your faults one to another*, to such a height, as thereby to expose a Penitent to those ill Consequences, which might thence very probably happen.

Quest. 5. Suppose a Person who hates me, endeavours to

kill me, with the hazard of his Life; another that loves me interposes to save me, to the Danger of his: In this case which is the stronger, the Hatred or Love?

Ans. They seem to be equal, since their Effects are so, and the hazard just as much in one as the other: Unless from a Theological Reason we should suppose the Hatred to be the stronger, because it makes the Enemy hazard his Soul as well as his Body in killing me; whereas the Friend only ventures his Body, nay, does a generous and good action to save my Life.

Quest. 6. Why some Fogs sink more than others?

Ans. We shou'd be apt to guess the reason of it might be from the difference of the ground whence they exhaled: But that observation is scarce solid, because sometimes this happens in Fogs, which are drawn from the same ground. What looks more likely is, That the thickness of the Fog generally encreases its unpleasant savour. Add to this, that at some times the Earth is fuller of poisonous and noisem steams than other, either by the various operation of the Suns Rays, or the inward Changes, Fermentations, Falls, which happen in the Bowels thereof, and we may have found some tolerable account of this matter.

Quest. 7. Were there any such Creatures as the Amazons, or are we to think all that Story no better than a Fable?

Ans. We are ready to grant many fabulous things may be reported of these Amazons, as there have also bin of the Wars of Troy, where they are said to have bin present; but 'twou'd be as hard to conclide from hence that there was never any such People as the Amazons, as that there were never any such place as Troy, or (with us) never such a Person as King Arthur. But for positive Arguments for their real Being, since 'tis only a matter of Fact, we'l refer the Reader to such Authorities as we have on this Subject. Plutarch has an ingenious Discourse thereon, but the mischief is, he only summs up the Evidence, not very strong on either side, and leaves the Reader to be Judge, without himself passing any Sentence. The History of Alexander mentions Thalestris the Amazonian Queen, who desired to be acquainted with that vigorous Young Conquerour; but Alexander's own Letter to Antipater of all that befell him in those parts, have not one word on't, which may seem to be as strong as a negative Argument can be imagin'd, unless some shou'd say for him, That he was a Man of Honour, and had too much Gallantry to boast of such Favours: Solinus and Pomponius Mela are positive for 'em, (but for the credibility of their Assertions we won't pretend to vouch) the latter whereof finds two regions of 'em, one on the River Thermodoon, (those we suppose which came to Troy) the other on the Caspian Sea. We won't bring either Pliny or Claudian, or Homer, or Herodotus, all whom we esteem much of equal Credit, to confirm their Existence: Only think it worth the while to take notice, that that Judicious and Learned Gentleman Sir Walter Rawleigh did really believe there was such a People, and seems a little displeas'd that he was not credited in his Relations concerning 'em, tho' this in the West Indies. Of more modern Authors Sir John Chardin mentions them near Colchis, Mengrelia, and those parts which seem to be the same describ'd thereabouts by the Roman Historians, particularly Am. Marcel. and the Life of Pompey, who came to help the Albanians.

Quest. 8. Whether Astronomers can truly know the bigness of the Sun, Moon and Stars, each of which they make so many times bigger than the Earth?

Ans. The most modest of 'em will not pretend to any exactness in these matters, which depend chiefly on Conjectures and probable Suppositions. That there can be no great certainty in things of this Nature, we may rationally infer from the vast and irreconcilable difference betwixt the Computations of the most Learned and Instructious in these Sciences. They all reckon both the distance and bigness of the Stars by comparison with the Earth, in whose Diameter they don't very much differ, but in comparing it with others infinitely disagree. The Moon, as being nearest to us of all the Heavenly Bodies, one wou'd think they might be best acquainted with and guess best at, yet here they come no nearer one another than four or five times the bigness of the Earth, which Ptolomy's Followers account thirty nine times bigger than the Moon, Tycho forty two, Copernicus forty

three, Landsbergius, who resign'd on Tycho, forty five and a half. Mercury is esteem'd by Ptolomy nineteen thousand times less than the Earth, by Tycho but nineteen, (a very great fall,) by Landsbergius only twice less. Tycho thinks the Sun but a hundred thirty nine times bigger than the Earth, Copernicus a hundred sixty two, the Ptolomæans a hundred sixty seven, Landsbergius is liberal enough, and makes it four hundred thirty four times bigger, and so of the rest. From whose so vastly different Computations we may well conclude the uncertainty and fallibility of any such Guesses.

Quest. 9. Whether Ninias the Son of Ninus and Semiramis, the fifth Emperour of the Assyrians, were the same with Amraphel King of Shinar, of whom we read Gen. 14.

Ans. The affirmative seems not improbable, from several reasons: First, The general stream of Writers have thought him the same, one person, having, as 'tis notorious, different Names both in Sacred and Prophane Writers. — Agen, 'tis generally agreed Ninias, the Son of Semiramis, King or Monarch of Babylon, the same with Shinar, reigned in Abraham's time, and that the overthrow of the four Kings by Abraham happened during his reign: For Ninias reigned, as Chronologers generally have agreed, 35 years, and Abraham came into Canaan, according to their Computation some 23 years after Semiramis dy'd, which was the 75th. year of his age, so that he and his Fellow King, might have receiv'd this overthrow in the 85th year of Abraham, and the 33d. of his own reign. It's true here's a great Objection against this Hypothesis, and 'tis — That Chederlaomer another of the Kings, whose Countrey was Elam or Persia, commanded in chief in this Expedition, the Kings of Sodom, &c. being his Vassals, not the others. — And this not well agreeing with the account profane Histories give us of the greatness of the Babylonian Empire at that time. Tho' to this Sir Walter Rawleigh very judiciously replies, — That by the softness and luxury of Ninias, the vast Conquests of Ninus and Semiramis being lost, the Empire he possess'd might be agen restrain'd to Babylon, the Plain of Shinaar, or a much smaller Tract of Ground than it formerly possess'd, and from hence Chederlaomer might date the Grandeur of his Empire.

The Gentleman mentioned in our last Mercury has sent the Account he promis'd us of his six Nights Rambles, with the Confessions he has got from several lewd Women, (some of 'em of no mean Rank) about their first Engagements, their struggles with Conscience, and the methods of their stifling it by their Habits in Lewdness; all which, according to the Gentlemans request, shall be publish'd as a warning to Vicious Persons, and added in our Answer to the Question about Night-Walkers, which will be publish'd next Tuesday. — 'Tis true, we should then have answered the Questions sent us concerning Love and Marriage: But being much importun'd for a speedy Answer to this, we shall (for once) defer the answering of the Love Questions till next Saturday. — The Question about the Election of the new Pope, will be answer'd at the end of our Second Volume, if not before.

* * The strange Relation concerning the Cow-keepers Daughter, shall be Printed next Saturday, with our Remarks upon it.

||| Many of the Questions sent this Week, are already answer'd in the Supplement to our First Volume, and in our Weekly Mercuries already publish'd, and the rest shall be answer'd at the end of our Second Volume.

Advertisement.

Next Monday Morning will be publish'd, The Life and Death of the Renown'd Mr. John Eliot, the first Preacher of the Gospel to the Heathens in America: Written by Mr. Cotton Mather, Printed for John Danton at the Raven in the Poultry.

The Athenian Mercury:

Tuesday, August 4. 1691.

Quest. 1. **W**Hether the present offers at a Reformation are like to prove effectual? And what are the best methods to detest the vile haunts and practices of those Lewd Women called Night-walkers?

Ans. To answer this, wou'd be a Task adapted to the Genius of better Pens than any of our Society to engage in: But since some Persons of no mean Quality have been pleas'd to command our Thoughts upon it, (perhaps because of the publick spreading of our Papers, which we cou'd with as general as the Subject) we humbly offer what follows; and not without Encouragement, when the best Commanders lead the way, and where the first Attempts carry the face of Victory.

— We shall first premise:

That Divine Providence (according to the Schools) is the reason of Order to some End. 'T wou'd be too large a Discourse, to show, how the Providence of God is not in respect of himself, for whatever is in him, is the end, and not, tending to the end. How the measures of contingency and necessity fall under the Providence of God, and not of the Creature. How God superintends all things immediately, as to the ratio of Order; but mediately, as to the Execution of Order. How particular Causes depend upon general ones: And how the Fate and Revolutions of Kingdoms, and particular Persons are effected: But these have been Learnedly treated upon by abler Pens, and we shall only so far interfere with 'em, as to remark, That a particular change of Providence has appear'd in Their present Majesties happy Accession to the Crown, since the Effects do so manifestly evince it. To pass over His Majesty's late Personal Dangers, and the daily exposing his Royal Person to more, and this when he might sit down with Honour enough. To wave the thought of an afflicting Absence from the partner of his Fate and Glories, and that all the Charms of rest and satisfaction, are too weak to struggle with his great Resolves. When we see all these Motives ineffectual, and that he yet pushes on further, we may be bold (in a better sense than once) to believe, That for this End God raised him up, and designs to act by him more than we yet see, perhaps more than we can reasonably hope for; tho' we are naturally extravagant enough in our Expectations. But that which yet more reasonably induces us to this Belief, is, the Exemplary Piety, which perfects Their Majesties other happy Qualifications. Never had this Nation a greater want of two Crowned Heads in't than now; Providence knew it, and by the All-wise disposal of Causes brought about such a Blessing: Nay more, begins to bless that Blessing with a Communicative Influence upon the Subject. *Mobile mutatur semper cum Principe vulgus.* Claud. When Crowned Heads begin to lead the way, 'tis an Argument conclusive with the Subject, and obliging to Imitation. Their Majesties well knew that Religion fixes Crowns, makes happy their People, and renders the Sword victorious. And 'tis to be hoped, a Victory may not be more difficult over the Vices of their own Subjects, (when 'tis their Interest too) than the restoring the Liberties, and Peace of Christendom; 'tis already begun in both, and we have one remarkable Instance of the Agreeableness of both together; in which, every one that is not wilfully blind, may plainly see the Finger of God; I mean, the late Action at Agbrin in Ireland. On Friday Her Majesties Letter about suppressing the modern Vices of our Age, came to Hicks's Hall, on Saturday the Justices made their Order of Sessions, and on Sunday an Irish Army, really greater than that at the Boyne, and much more advantageously posted, was totally routed by our English Army, almost two thirds less than that at the Boyne. 'Tis no small Encouragement to push on a Work which Heaven was so willing to join in, that it had almost prevented our Duty.

And it appears to us, that there's a more particular and immediate hand of God in the prosecution of this Reformation, than every one guesses at; for there seems to be a superinduc'd Spirit, an extraordinary disposition amongst the good and great Men of our Age, to prosecute the Affair with an unheard-of vigour. The Design is yet laid deeper than is generally thought; for the Officers themselves will be so look'd after, that the least connivance on their part will be severely check'd. But the promising Indications of Success are yet greater, when an Assignment of many Persons of Quality, (of which it may justly be believ'd Her Majesty in this Juncture is the Patroness) does actually meet to concert Measures about the effectual suppressing of such Grievances to the Government, and publick Good, — A Petty-Sessions is held weekly in

Bloomsbury Court-house and Hicks's Hall, by a number of worthy Justices, for the Conviction of such Offenders: and the like is now a beginning to be set up in the Liberty of Westminster. Fit Persons are appointed, and placed in proper districts all over the City and Suburbs, to take Informations, and fill up Warrants gratis, to carry to the Magistrate to the relief of all trouble, which he will also sign gratis. Her Majesty has commanded the Officers over all the Horse and Foot, that they keep a strict eye upon the Souldiers, and prevent the common Wickedness and Disorders amongst them. Every body knows of the anonymous Abstract of the Laws and Penalties.

And 'tis observable, the last Lords Day, (July 26.) that some Persons disaffected to the present Government, in contempt of the late Order for Reformation, went to drink Wine at the Horse-shoe Tavern in Drury-lane; being there refused admittance, they went to another House in the same street, where they drank themselves all so dead-drunk, that one of them never awoke, and the Master of the House will be prosecuted according to Law. There is now an Order preparing to be publish'd by my Lord Mayor, for encouraging a Reformation in the City, which will be out in some few days. And for a more effectual suppression of Debauchery, Orders are already come forth, that Bartholomew-Fair shall be kept but 3 days. We reserve yet a fuller Answer to this Grand Query about the present Reformation, together with some Secret Occurrences (that will be communicated to us) for the Subject of another Paper: Only we shall mention one thing more, viz. That there is a Member of one of the four Societies of the Law, who has not been ashamed to declare publicly in a Coffee-house, that all this noise is Cheat, and a trick of the Justices to get money; and that he wou'd give 2000 l. for what they shou'd get by it this Year; which is a scandalous untruth; for we can assure him, that there has been already seven score Warrants granted, for which neither any Justice, nor his Clerk, have had one Farthing for Fees. And things are so well manag'd, that in 10000 Warrants, which perhaps may be granted before a twelvemonth expires, it shall not be in the power of the Officers themselves that levy the Penalties, to cheat 5 s.

None of these Instances are Secrets, but Publick Occurrences; and besides these, there will be yet found deeper Measures on foot, which we doubt not by the blessing of God will effectually contribute to the Peace and Piety of this Kingdom. Other Ages have acted by halves, and play'd with Reformation, but never did any show such readiness and practice in this Affair: Never was there a Cause wherein Virtue, Glory, Liberty, and all that is dear to the Good and Great, did join together like the beginnings of this Reign: Never was there happier Foundations a laying for a happy Government: And if we may be allow'd to judge of Effects from proper Causes, we may boldly averr, That the Crisis of Englands Happiness is now Commenc'd.

Among all the Obstructions that lie in the way of these new Measures, the Calumny of the word Informer is like to be the greatest; but upon what unreasonable grounds, we shall soon make appear. — The first Objection we meet with is, The very word Informer carries a Baseness and Odium in its Sound. — To this we Answer, That Words are always expressive of Actions and Things; therefore the true Estimate of Words is taken from the Nature of Things whereof they are expressive: This must be granted, or all Converse and Civil Society is destroyed. 'Tis much below the dignity of Intelligent Beings, to make no distinction betwixt Names and Things. Perhaps, if the rise of the word Informer were search'd, you'd find it as old as the first Persecution, when the Christians, by Heathenish Informers lost both their Lives and Estates, which truly was enough to entail a Curse of Ignominy upon the Name; but 'tis an ill Argument to say, because it was once an Enemy to Virtue, it may not be so to Vice. The Argument indeed lies stronger here; either Persons may make use of it for Vice or Virtue, (for all Words and Actions are included under one of them two.) Those therefore that wou'd not make use of it to a Virtuous end, shew what they wou'd do, if they had opportunities to do it to the contrary: I leave the Objectors themselves to make the Application, and be their own Judges.

The Second Objection is, That an Informer is a Treacherous Person. — To which we easily Answer, as before, That we must take our Measures from the Nature, and not the Name of Actions: But we add, That the publishing the Abstract of

the *Laws and Penalties* has put every Criminal into a *Posture of Defence*: So that if for the future they act contradiſtinctly to the Measures of Government, they are properly *Traitors to themselves*; & ſince ſuch Actions are indubitably againſt the Peace and Welfare of the Government, all Perſons that are not *Informers* againſt ſuch Actions, when they have opportunities, are guilty and acceſſary themſelves by *Miſprifion*. A Government may, for our better inſight into this matter, be repreſented to a *great Family where the King is the Father*: Now for a Son to be in this Houſe, and over-hear the Plots and Conſpiracies of ſome in the Houſe againſt his Father's Life, the Ruine of the Eſtate, Firing the Premifles, or any other Outrages which will mightily diſturb, if not ruine the Family, the *Informer* in this caſe may appeal to our *Objectors* againſt the Merit of the Title.

The *Third Objection*, is, *That ſuch an Action is Baſe and Little*. — Answer: We may know an Action whether it is baſe or not, according to its repugnancy to the Ends of a Rational Creature; but if all juſt and warrantable means to preferve *Virtue, Liberty, Laws, and all that is dear to good men*, be a *baſeneſs*, then ſuch an Action is baſe; but if the End of Man be *Ignominy, Ruine, and all that's abhorrent to his Nature*, much good may it do thoſe Perſons that plead for't.

The *fourth Objection* is; *That ſince the word Informer is in ill repute by Cuſtom and falſe Opinions, might there not be ſome better way propoſ'd to reclaim the Vices and Irregularities complained of?* — To which we Answer: Common Prudence obliges us not to cenſure what we can't amend, eſpecially where *Authority* is immediately concern'd; though we doubt not but the Deſign is ſo fixt, and the Proſecution of theſe *modern Vices* ſo much reſolv'd on, that, to ſhorten the Work, and make it eaſier, they would gladly accept of *better Propoſals in order to it, if the Objeſtor can offer ſuch*. We have yet met with no other *Objections*, and probably all others that can be rais'd, may come under ſome of theſe Heads; which when conſidered, we deſire every *Objeſtor* to lay by his Prejudices, and uſe his *Reason*, in their Examination.

But the beſt Answer to all the Objections that can be made againſt the Ignominy of the word *Informer*, is, That thoſe worthy Magiſtrates who *zealouſly* eſpouſe this Cauſe, have already manifeſted their Reſolution to uſe the utmoſt ſeverity of the Law againſt all Perſons whatſoever who ſhall opprobriouſly call any Perſon herein concern'd, an *Informer*; & accordingly have already for the ſaid Offence Bound over ſuch Perſons to the *General Quarter Sessions*, where they have been Indicted as *Diſturbers of the Publick Peace, and Obſtruders of Juſtice*; Fined, and Bound to their Good-behaviour. And a *Conſtable*, for reſuſing to execute a Warrant for the ſeizing of *Fruit* publickly expoſ'd to ſale on the Lord's day, was the day following, at the General Sessions, in open Court, *turn'd out of his Office*, and this not ten days ſince. All the Charges incident to ſuch Proſecutions at the Kings Suit (where the *Statute of Maintenance* cannot reach) as well as all other Charges hereto relating, are defray'd by thoſe worthy Societies before mentioned.

We ſhall here, according to our Promiſes in our former Adverſements, ſubjoin the ſhort Account of the Six Nights Rambles ſent us; and we hope not impertinently, ſince 'tis to expoſe one of the Capital Grievances againſt which the late Proclamation is levell'd.

THE *fiſt Night* I trav'ers'd the *Pall-Mall*, and read the Face of every unmask'd Lady I met; and if mask'd, I ſtarted ſome Queſtion that ſtill gave me an Indication of their Temper, endeavouring to light upon as refin'd, yet *modest piece of wickedneſs* as I could; at laſt having made (as I thought) the beſt of the *Marker*, away we walk't to drink upon the *Bargain*. So after ſeveral Glaties, and ſome little inſignificant Prattle-prattle, I fixt my Eyes upon her, and ſaid, — *Madam, methinks I read ſome Lines and Characters of Goodneſs in your Face which are not yet absolutely deſac'd: You, Education, I'm confident has not been unhappy: Pray be free, and tell me, Are you yet proof againſt the Luſhes of your Conſcience?* Sir (ſaid ſhe) your Deſign I know not, but I dare not believe it to be ill, you having made ſuch an inquiſitive Prologue. No indeed (replid I) my Requeſt proceeds purely from a *generous pity* at your Misfortunes, which are ſufficiently ſlavish. Alas Sir, (ſaid ſhe and ſigh'd) 'tis a ſlavish Riddle, to chuſe what I hate; I have repeated theſe Actions, but never without regret and ſelf-abhorrence for ſuch a folly: — This I had peculiar to my ſelf, that I never was Mercenary, thinking it a greater baſeneſs to ſell my Heaven, than give it; I was firſt betray'd by keeping company with a Lady that was not *over modeſt*, but not thinking to engage my ſelf, till one of her Gallants weaken'd my Reſolves, and at laſt — I know not what; but I was ruin'd, for all my Reſolves are now too weak to reſiſt,

never being able to hold out a quarter of a year together; but ſecure my Honour for this once by ſecrecy, and not watching me to my Lodgings: And I hope the Novelty of this Enterprize may have new Effects upon me, and keep me from doing ſuch Actions as muſt be repented of, or I am undone.

The next attack was a *City Madam*, with a melancholly Air in her face, which put me upon acting as follows: after having drank a Glaſs or two, ſhe began to draw a little too near me; whereupon I roſe up, and with a ſevere Look as I could affect, I ſaid, *Madam, keep off, you think I'm Fleſh and Blood, and I doubt not but that I imitate it near enough to deceive your Eyes; aſſure your ſelf I am not what I appear: Reclaim your Whoredoms, or you are loſt; you have but a little time left, make good uſe of it; if you are otherwiſe reſolv'd, view theſe Features, and expect me to be a witneſs againſt you at the day of Judgment*. Here ſhe waxed pale and swoon'd away, and as ſoon as ſhe came to her ſelf again I left her; and enquiring the next day about her; I heard ſhe took me for a Spirit, and was reſolv'd to follow the advice of her *ſtrange Monitor*.

The third was a *Savvy-Bird*, well ſkill'd in Confidence and the depth of Pockets, but ſo ſimple and fooliſh in all her Answers, that I think nothing can reclaim her but Afflictions. Such Wretches perhaps may deſerve a particular way of treating in the new meaſures of Reformation.

The next Enterprize was an old Friend, a *Companion of mine*, whom I overlookt careleſſly a Lady near the *May-Pole* in the Strand; but being not certain, I kept behind 'em till they came to *S—— lane*, where ſeeing 'em turn'd down, I made a halt, and they came up again preſently into the Strand; ſo reſolving to be triſty'd, I made up to 'em, and by asking *What 'tis a Clock?* diſcover'd the truth of the matter; the Lady finding my Acquaintance with my Friend, ſcow'd off, and he ſeeing himſelf diſcover'd, kipp'd my Silence, and promis'd a Reformation, which I hope he has kept to ever ſince, having given me ſuch ſatisfaction as argues his Sincerity in this affair.

The fifth Engagement occaſion'd this Confefion, That ſhe had an eaſy tender Education, but her Brother grew Extravagant, and inſtead of paying her and her Siſters Portions, he ſpent all, and theſe having no way left to get her Bread, and not being able to work, took up the *Course*, which (ſaid ſhe) at firſt was very afflictive and uneaſie to my Conſcience, but has worn off by degrees; tho' after all I could with I had begg'd rather than liv'd thus diſtantiſh; for I have loſt my Credit, am aſham'd of my Friends, afraid of my Enemies, and which is yet worſe, ſee no Probability of living under better Circumſtances all my life, and muſt die without hopes of mending it in the other World.

The ſixth and laſt Enterprize was ſo like the Story of *Paphos*, in converting a Harlot, that I ſhall tell that only, perhaps not yet known to every body: He was on the habit of a Soldier, and went to an inſamous Houſe, and chooſing his Woman, he deſired to go with her into a private Room, where none might ſee him; ſhe brought him into a Chamber, which he objects againſt, as not private enough; ſhe brings him into another, againſt which he alſo objects; at laſt he brings him into the moſt private Room in the Houſe: he looks about every way, and asks if they were ſecure there? and if none ſaw 'em? She answer'd, *None but God or the Devil*. And believeth thou, ſaith he, that there is a God? She answer'd, *Yes*. And believeth thou that he is every where preſent, and ſeeeth all things? She answer'd, *She did believe it*. And ſhall we, ſaid he, ſin to ſhamefully under the Eye of the moſt juſt Judge that ſeeeth all things? Hereupon ſhe had nothing to ſay for her ſelf, but ſetch'd a deep Sigh, being aſham'd of her wicked Life, liv'd afterwards on Bread and Water, and not daring to take the Name of God into her mouth, but frequently repeated theſe words, *Thou who beſt made me, have Mercy on me*, and ſo the continued three Years and died. To this Conviction our preſent Inſtance agrees, and we are not without hopes of like effects in the reſt. Gentlemen, if the Time and Money ſpent in theſe *ſix Nights Rambles*, may reſtrain or hinder the Debauchery of one ſingle Perſon, I ſhall think it all worth my Labour.

We might be fuller in our Accounts of this Nature, and of the methods of redreſſing ſuch Evils, but a worthy Gentleman, who is very Inſtrumental in this begun Reformation, has already drawn up an *Act*, which is Printed, and Intituled, *An Act for the more effectual reſtraining, and ſuppreſſing of divers notorious ſins, and Reformation of the Manners of the People of this Nation*; which 'tis hoped the next Sessions of Parliament will take particular Notice of, in order to the Ends deſign'd by it.

*** If any of our Querifits meet with any remarkable Occurrences or Scruples relating to the New Reformation now ſo vigorously carrying on; if they direct them to the Athenian Society at the Rotterdam Coffee-Houſe in Finch-lane, or at Smit's Coffee-Houſe in Stocks-Market, they ſhall be addreſs'd in our Weekly Mercuries, with our own Thoughts thereon.

Advertisement.

†† The Life and Death of the Reverend Mr. John Eliot, who was the firſt Preacher of the Gospel to the Indians in America, with an account of the wonderful ſucceſs which the Gospel has had among the Heathen in that part of the World, and of the many ſtrange Cuſtoms of the Pagan Indians in New-England: written by Cotton Mather: the ſecond Edition carefully corrected. London printed for John Dunton at the Raven in the Poultry. Price bound 1 s.

The Athenian Mercury:

Saturday, August 8. 1691.

Quest. 1. A Cowkepers Daughter became very remarkable to a Gentleman, by reason of the strange deformity of her Person, disagreeableness of her Temper; Dress, &c. so that he seem'd to have a peculiar Aversion and Antipathy against her; his Thoughts almost continually being fix'd upon her when absent, and his Eyes when present; till at last by degrees all those displeasing things seem'd to vanish, and he fell most desperately in Love with her, and wou'd have made the most passionate addresses, but that he thought he shou'd be deny'd, which he believes wou'd certainly kill him: Query, What's the Cause of this?

Ans. The Story is so odd, that were we not certain of the probity of him who sent it, we shou'd doubt the matter of Fact. But being assured thereof, must endeavour to search into the Reason of the thing: — Tho' at first glance any Lover wou'd be apt to reflect on the folly of such an undertaking; and ask us what we meant to do, to search for a Reason for what's so perfectly unaccountable and unreasonable. The old Poets wou'd say, 'twas that Arch Wagg Cupid was the cause of this strange accident; who seeing how highly the Gentleman scorn'd the poor Wench for her ugliness, which she cou'd not help, took a way to give him a touch of his Art; and out of a piece of Justice or Revenge, make him fall in Love with her. The most probable account we can give on't is, that through a strange inconstancy in Nature, and defectibility in Judgment, her Deformities made less and less Impressions upon him; till at last it's probable he discover'd in her some real or fancy'd Beauties or Excellencies, which drowned the memory of the other, and reduced the unhappy Gentleman into so strange a Condition.

Quest. 2. How shall a Woman that is plagued with an ill Husband, reclaim or make him better?

Ans. Show him this Mercury, and tell him, if he don't amend, his Name shall be printed in't at length, the first Tuesday of the next Month. But to be graver, the best direction that can be given in so general a Case, is to be as patient as possible; unless the Husband's such a Brute, that this manner of behaviour will but make him more insulting.

Quest. 3. Whether Fornication may be favourably esteemed a venial Sin?

Ans. None but Papists ever thought it so, or such who wou'd fain think all Sins venial, which they themselves are guilty of. 'Tis true, in a sense all Sins are venial, or pardonable, that is, upon Repentance; but all damnable without it, or deserving infinite punishment; because they have a sort of infiniteness in 'em, as being committed against an Infinite Being: Nor does this make all Sins equal as to their degree, or internal turpitude, or malice, tho' it does as to the Object; according to which there will be infinite punishments, as for Duration, for all Sins not repented of and pardoned, tho' differing in degrees or intenseness, proportionable to the Crimes committed.

Quest. 4. If Polygamy were allow'd, whether we shou'd not have a more temperate Age than now we have?

Ans. Much otherwise, from the very thing it self; for certainly (*ceteris paribus*) he's a more temperate man that can dine upon one dish, than he that gorges himself upon twenty or thirty: But more from the Effect 'twou'd produce — All Intemperance, the more 'tis indulg'd, the higher it grows. The Drunkard is ever dry, and will be so, tho' he cou'd draw up an Ocean, and the more wealth a Covetous man has, the more still he scrapes for. And this we learn from Experience, as well as Reason — Where are fouler Lusts, than in those Countries where Polygamy is allow'd, particularly in the Turkish Seraglio's, and all the Eastern Nations. And thus we see even in Sacred History, that those whom perhaps the Laws or Customs of their Countrey indulg'd the liberty of two Wives, wou'd not stop there, but some of 'em wou'd have two hundred and more, as many as they cou'd get.

Quest. 5. Whether a Man pretending to love two Mistresses, does really Love either?

Ans. Yes, both, — as he does all the Sex beside.

Quest. 6. A Young Gentleman, who was lately in Love with a Lady, is now almost in the same Condition with the Monk you told us of; and whenever he sees her, he falls into such a trembling and fear, as tho' he had seen his Enemy: Pray the Reason of it?

Ans. He's likely to know that best himself, perhaps it may be the same that made the Monk have such an aversion for his Mistress.

Quest. 7. If a single Man who is much in Debt, and can't conveniently live unmarried, has a fair offer with a Woman of a good Fortune, by which he might pay all his Debts, and live comfortably in the World — Whether he is oblig'd to make her acquainted with his Circumstances when he Courts her, and so run the hazard of not obtaining her?

Ans. By no means, every Man being to make the best of himself and his Fortunes, that he honestly can; but he first ought in this Case to take a particular care that he be'n't cheated, and so in a worse Condition than before, — Nor ought he actually to affirm himself worth more than he really is, nor to marry any Person without a sufficient Fortune to discharge his Obligations, and answer the other Ends of Life; lest he make both her, himself, and perhaps many others miserable.

Quest. 8. A Lady of good Birth and Fortune has granted some private Favours to me, but at the same time so discreetly, as to preserve her Reputation. A Friend of mine Courts her honourably, and desires of me to tell him unfeignedly my Opinion of her Virtue: Query, How I shall behave my self in this case, so as not to transgress the Rules of Honour nor Friendship.

Ans. If by that Expresssion, some private Favours, be meant what every one will suspect that reads the Question, all the Answer we'll give is, Marry her quickly your self; for till that's done, what're fine Names you put upon the matter, You're a ——— and she's a ———

Quest. 9. How that Person is to behave himself, who has a Ladies consent; but at present for some private Reasons, or for want of a Fortune is not permitted to marry her?

Ans. If he neither has a Fortune, nor a Prospect of any, we think hee'd do generously to release her; had she any advantageous offers; and this some Years after he may perhaps wish he had done, when his kindness cools, or he has fasted so long, till he has quite lost his Stomach. But if no such thing happens, there's but one way for him to take; and that is, to be as patient as he can, since after all, he must be so whether he will or no: In the mean time, not to press her he pretends to Love such a Marriage, as, whatever he flatters himself, will in their circumstances certainly render 'em both very miserable.

Quest. 10. Whether are more inconstant in Love, the Men or the Women?

Ans. For the most part we believe 'tis a pretty even lay, tho' Interest makes both the one and the other complain loudest of the contrary Sex. But shou'd the Women be most unconstant, the contrary to which we are more inclin'd to believe, they seem at least more excusable than we, because our Sex are generally the Aggressors; and besides, we pretend to more firmness and constancy, than we'll allow in them. Add to this one Observation more, That we have known very few Kings or Princes who have been constant to one Woman; And have Instances of some, who cou'd not be contented with less than several hundreds; whereas we have but comparatively few of the Female Sex in that high Station, who have been false to their Lords; and never heard of any of 'em who kept a Seraglio of Men, or cou'd not be satisfied with less than a hundred Husbands.

Quest. 11. Whether in a Dishonourable Amour is most to blame, the Man in tempting, or the Woman in yielding?

Ans. We think the Man; not only for a Reason mention'd in the preceding Question, but because he's the

very Cause of the Evil. The Woman had been *Virtuous*, had he not tempted her, tho' had she resisted, ten to one but the Man would have found some other of a more pliable temper.

Quest. 12. *Whether it be really, in se, a Happiness to have a handsome Wife?*

Ans. Few Men but would count it so. If the Goods of Nature, as *Wit, Beauty, Wisdom, &c.* are really desirable in my self, or Children, they are so in what is as near as one, and nearer to me than the others. An *Happiness* then we think it is to have a *Fine Woman*; but as the *low World* goes, we must own a very dangerous *Happiness*; and if a *noted Beauty*, the danger is still greater, lest, as *Osborn* roguishly expresses it, every gawdy *Fleahly* should be crowding nearer to her than is fitting. But if there's *Virtue* too, as well as *Beauty*, and a *Fair Soul* to inhabit a *lovely Body*, there's no fear, but one will be sufficient guard to the other.

Quest. 13. *A Young Man being gone to Sea, and staying there from his Wife eighteen Months, she in the mean time Marries another: Query. At the return of the first Husband whose Wife shall she be?*

Ans. If the first were really and effectually Married to her, she must be his still, if he has a mind to take her again, and thinks her *ne're the worse for wearing*.

Quest. 14. *Whether a Young Lady ought in Reason or Prudence, to keep by her after she's Married, any Letters or Pictures from any of her former Lovers?*

Ans. It may seem in it self an indifferent thing, unless in some few circumstances, which totally alter the case. One, if the Husband be inclin'd to *Jealousy*; the other, if the Lady when married lov'd any other Person more than her Husband, whose *Letters* or *Picture* might on that account be as dangerous for her to keep about her, as on the other imprudent. There may yet be one case more, wherein it mayn't be convenient for her to keep any thing of a former Lovers, but either to restore or burn it: and that is, when there is a probability such Persons may think or speak unhandsonly of her, if she keep such things; and being enraged at her loss, they may easily enough take occasion to do it.

Quest. 15. *There's a Young Lady who is courted by several Gentlemen, but her Affections are chiefly on a Person who makes no outward pretension, lest thereby it may frustrate both their Designs. Whether she ought to entertain the said Pretenders, since she does it only to amuse some about her, without any intentions of having 'em? Or what other honourable Course may she take therein?*

Ans. The entertaining such Pretenders were, we own, a sure, tho' scarce a handson way of keeping the real *Amour* private. But the entertaining any Gentleman, engaging his Affections, and giving him hopes without any Intention to make him happy, we look upon to be both so *unjust, cruel, and ungenerous* an action, that no custom can excuse it, no necessity defend it, no *good end* sanctifie so base a means. As for that Question, *What other honourable Course she may take therein?* If those about her whom she mentions, are her Parents, she ought to do nothing against their Consents. If only Friends, but such as she'd yet keep her *Amours* private from, either for quiet sake, or other Reasons; she can't want ways to do it more *honourable*, than that she has here proposed. It being in her power to entertain the *favour'd Lover* as privately as she thinks fit, and at the same time find Excuses enough to put off the rest.

Quest. 16. *What must a Gentleman do that hath lost his Mistress, in order to forget her, and to prevent the danger of Love-Melancholy?*

Ans. *Love* and *Melancholy*, if they don't proceed from *Idleness*, yet are often fed and nourished by it; and the contrary must therefore be in all probability a Cure for both. Accordingly, we'd advise the Gentleman to go to the Wars, since a *desperate Disease* must have a *desperate Cure*; where, in the *Fatigues* of *Sieges*, *Campaigns*, *Marches*, and *Countermarches*, he's as likely to lose both his *Melancholy* and *Love*, as any where in the World.

Quest. 17. *If in a Dream a deceased Parent appears to me, and tells me, I'm to marry such a Person; am I thereupon obliged to do it?*

Ans. The Question should rather be (in things of this Nature,) *If I Dream a Deceased Parent appears, &c.*

than if a *Deceased Parent* appears in a *Dream*. In answer, as we have said formerly, we dare not deny, but their *Advices* not being to be commonly expected, we are to take our Measures according to the best Direction our own and our Friends Reason can give us. We confess, any such seeming *Warnings* would make one somewhat cautious, either in our *doing* what they *forbid*, or *neglecting* what they *enjoin'd*; but, as has been said, ought not to hurry us on any unadvised Action, or hinder us from what we know to be our *indispensible Duty*. To the Question, if the Person the *Lady* dreamt of deserv'd her *Love*, and she not pre-ingag'd, that *Dream* might be an Argument for her entertaining him rather than another; otherwise, we think she ought not to give it the least regard.

Quest. 18. *In your Mercury, Vol. 2. Numb. 13. Quest. 7. A Mother and a Mistress being at the same time in great and equal danger, which is a man oblig'd to save, supposing one must perish? your Answer is, A Mistress: I desire to know your Reason for it, (setting by the Bonds of Inclination,) since we are in Duty rather bound to preserve our Parents.*

Ans. In that Answer, we question'd, whether any such thing might really fall out; and therefore the Resolution seems not of so very great moment. It's true, on the supposition, we seem'd to carry it rather for the *Mistress* than the *Mother*; but this, not only in point of *Inclination* but *Duty*, supposing a *Contract* had interven'd: Otherwise we were of Opinion, and still are, That the *Mother* ought first to be taken care of; tho' we still believe the *Mistress* would be most regard'd, *Inclination* being so much stronger than *Duty*, in cases of that nature.

Quest. 19. *Whether Fondness, or a more disdainful Coyness be more desirable in a Mistress?*

Ans. They are both extremes, and consequently one can't be much more disagreeable than the other: But as in all extremes one is often a little nearer the middle than the other; as *Prodigality* nearer *Liberality* than *Covetousness*, &c. so here we are apt to think *Coyness* as more prudent in the Women, so more desirable to the Men; if they would have their fancy'd *Happiness* lasting; since *fondness* quickly makes 'em *nauseate* and *surfeit* on what they before so passionately admired.

Quest. 20. *When we are in Love, and the Men won't or can't understand our Signs and Motions; what in Modesty can we do more to open their Eyes?*

Ans. Alas, poor Lady! your case is very hard; — why, pull 'em by the Nose, write to 'em; or if neither of these will do, (as you have been formerly advised) show 'em this Question and Answer in the *Athenian Mercury*.

Quest. 21. *What's the best Cure of Jealousy, &c.*

Ans. 'Tis such a perverse Passion, we question whether any will do'r. Kindness does but increase it, and makes the Person ten times yellower than before, and if that fails, 'tis n't very likely *unkindness* should be more effectual. To be in earnest, we see no Remedy for't, but *Patience*, *Prudence* giving no occasion, either in appearance or reality, and then slighting, or taking no notice on't; which, if any thing, will make it dye of it self.

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The Athenian Mercury :

Tuesday, August 11. 1691.

Quest. 1. **A** Minister near Cyrencester in the County of Glocester, having sworn not to marry any Persons clandestinely in an Alehouse, or any other unlawful place, but in the Church with Banes or License, did nevertheless marry several People in an Alehouse without Banes or License; and being ask'd whether he was not sworn, answered No; for says he, I was to marry none clandestinely in an Alehouse, but a Couple coming to me to be Married is some — Upon this Equivocation he thinks himself not sworn: I wou'd desire your Opinion of it?

Ans. Several Letters are come to our Hands upon this Subject, which we have been willing to wave, as being very tender of the Reputation of that Cloth: But since by other Letters we are inform'd, that the Consequences of this Action terminate in a very great Fraud and Injustice about an Estate, we out of respect to Truth and Justice, have thought fit to return our Answer, which since a Scholar is concern'd in't, we shall first give him the Definition or Axiom of Perjury, which the Schoolmen have laid down, viz. *Perjurium est dictum humanum falsum, vel in se vel in jurantis Opinione, jure jurando asseveratum, cujus modi asseveratio divinæ adjuvantis reverentia, imo Dei contemptum implicatum habet, ob idque merito inter lethalia referretur peccata; licet nihilominus personæ publicæ Munus administranti, alterius postulatu, ab eo quem perjuratum scieret, jusjurandum exigere, quod idem in privato homine Crimen est Gravissimum, peccet tamen privatus, ad rei dubie confirmationem, ab eo de cujus perjurio nihil certi haberet, sine culpa jusjurandum postulare.* Upon a Supposition that the Account we have received is true, which we are as willing as we can to disbelieve, we shall in Examination prove that the two essential parts of Perjury must be grounded upon this Action, viz. *Falsity in the Oath, and falsity in the Opinion of the Swearer, tho' a truth.* To the first, that it is essentially false, appears both from the Manner the Law requires in an Oath, as also to the Orthography of the words: as to the Manner the Law requires, *The Swearer is to use the words in that sense that the tenderer of the Oath gives it in, and not in his own.* A dreadful Instance of Equivocation we have in the Instance of Arius the Heretick, who swore to the Tenets in his own Book he had under his Oath, and not to those that were offer'd to him, and as he return'd home voided out his Guts in a House of Office: But as to this Equivocation, that a *Marrying none, was not a Marrying some.* 'Tis the meanest Subterfuge that ever I knew, and proves just contrary to what he would have it, to wit, that he is Perjur'd, (supposing the relation to be Truth,) 'tis suppos'd he would have said, that the *not marrying none had been a marrying some,* for here *not* and *none* being two Negatives, make an Affirmative, to wit, *some.* We cannot by this place suppose him any thing but a Scholar, and if any Scholar at all, then he is Perjur'd in his Opinion, as well as in the essential falsity of his Oath, both which are fully prov'd by the second Oath he took of their being married.

Quest. 2. *Whether a Person made Drunk, (so that he is incapable to return pertinent Answers to the Minister, either of his own, or as dictated to him) can at such a time be properly said to be married according to the Law of God?*

Ans. Before I return a Negative Answer where a positive Oath has already been pass'd, as the Letters by me affirm, I shall premise, that other different Oaths were taken, as that *the Man was made drunk;* for proof of which, they alledg'd, that being ask'd, *Wilt thou have this Woman to thy wedded Wife, he made no other answer but this, I must go to piss:* But upon a supposition, that by several times asking, he made use of all his proper Responses, it won't follow that the Law of God will look upon this as a Marriage; for the Wisdom of our Church appointed the Matrimonial Office to be used upon a Supposition, that the words in't are to be offer'd to such persons as know what they say. The words of *Matrimony* are not the essential act of Marriage, but a

publick Sign or Solemnization of a Legal Contract made between the Parties beforehand. Now words being only the Index of our Minds, and when words are forced upon us by undue means, the sense of which we neither understand nor will, 'tis a Sacrilegious Rape committed upon the Soul, which by how much it is of a more excellent Nature than the Body, by so much greater is the Injustice, and deserves a severer Inquisition than what our Law requires for the Satisfaction of bodily Rapes, and all Person's concern'd in such Actions are a sort of *Spiritual Pimps.*

Quest. 3. *What Distinction the Scripture makes between a Natural man and a Spiritual man, or whether Learning in the Hebrew, Greek and Latin makes a Divine?*

Ans. This is another of the unanswerable Questions which we had some time since sent us. The Author adds his own Thoughts thereon. "That a *Natural man* is not taught the understanding the Scriptures by the Spirit of God which indited 'em, as the *Spiritual Man* is, "That not many wise or noble are call'd, but God has chosen the foolish things of this World to confound the wise. That hence it follows, that *Humane Learning,* that is, says he, Learning in the Hebrew, Greek, and Latin, does not make a *Divine* or *Spiritual man:* That this *Humane Learning* may interpret the Scripture from the Original, but 'tis Revelation only must unfold their meaning: That one who understands not those Languages, may by Revelation be an *abler Divine* than such as are very well vers'd in 'em, which he proves by the Instance of St. Paul, who whilst he was a Learned but *Natural man,* and before he receiv'd the assistance of Revelation, persecuted the Church by Commission from the High Priest and Pharisees, learned but *natural men:* Where he adds his fear least we are now as ignorant as the Jews then, because we think none a *Divine* without *Humane Learning:* and is concern'd lest there should be now a *Famine of the Word* for want of it's being rightly interpreted.

And thus have we patiently and fairly represented the substance and strength of his Argument, by which we may see there are some Persons still foolish enough to set up for the old *new lights,* which went out in a snuff some thirty years past, and have ever since been so justly exploded. Supposing the Boasts of those concern'd in this and the pass'd Questions to be true, that they have been shown to several great Divines about Town, we don't wonder that they have thought it worth the while to bestow an Answer to so much Confidence and Ignorance. We had also resolv'd to slight this, but finding it still sent in agen, will now dispatch it to get rid of the Impertinency of these concern'd therein.

To the Question, *What Distinction the Scripture makes between a Natural man and a Spiritual man, or whether Learning in the Hebrew, Greek, or Latin, makes a Divine?* To the first part we answer, — That by *Natural man* the Scripture means, such a one as arises no higher than the attainments of Nature, or unassisted Reason, as did the Grecian Philosophers, and others; by the *Spiritual man,* one who is assisted and guided by God's Holy Spirit into the Truths of the Christian Religion — For the second part of the Question, that and it's dependance on the former is very pleasant, or *whether Learning in the Hebrew, Greek and Latin makes a Divine:* So that his interpretation of *Natural man,* is, one that has Learning in the Hebrew, Greek, and Latin; or as he afterwards has it, *Humane Learning,* most profoundly intimating, as men of his Capacity generally believe, that there's no *Humane Learning* besides Learning in the Hebrew, Greek, and Latin. His Interpretation of *Spiritual man,* is a *Divine,* or Teacher of others, whereas the Apostle speaks not here of an Evangelist, Prophet, Presbyter, but of the *Christian Church* in general, and the *whole Body* thereof.

But he explains his meaning in what he adds, that a *Natural man* is not taught the understanding of the Scrip-

tures by the Spirit of God which indited 'em, as the Spiritual man is, and therefore can be no *Divine*. But we hope his Learned man, that is, one who understands the Hebrew, Greek, and Latin, and a Natural man, are not Terms convertible, but 'tis possible to be one, without being the other, as St. Paul was. Further, if we take a *Natural man* here for a *Learned Jew* or *Heathen*, we grant he could not make a *Christian Divine*, or Teacher of others, having not that miraculous Spirit then necessary for the Preaching the Gospel, nor any assistances thereof. If for one who embraces the *Christian Faith*, but is not inwardly regenerated, or truly pious, such a man may be a *Divine*, or Teacher of others. This we prove from the Instance of *Judas*, who no doubt preach'd the Gospel, as well as the other Disciples. From the Defence of those false Professors at the last day whom our Saviour mentions, who shall not only have taught in the Streets, but wrought Miracles in his Name. From St. Paul's own words, while he preach'd to others a possibility of being himself a *Cast-away*. From his complaint of those who preach'd Christ out of Envy, notwithstanding which he rejoyc'd in their preaching, which he ne're wou'd have done, had it been either ineffectual or unlawful. For his Objections, *That not many wise men are call'd*, it's true, (in what sense we'll presently inquire) but 'tis not said *not any*, but *not many*. And who were those wise men, but the *Sôzes*, the Philosophers of the *Greeks*, and Scribes and Pharisees among the *Jews*? God thereby magnifying his Son, and confounding the pride of the World, proving plainly by the meanness of the Preachers, and those miraculous gifts he had given 'em, the *Divine Original* of their Doctrine. But those miraculous gifts, among which the Gift of *Languages*, then frequent in the Church, the Gospel being long since spread thro' the World, soon ceased, as being not needful, and God doing nothing in vain. Some knowledge in *Languages* is however still requisite among us who have the Scriptures only translated, to those who are to teach others, else how shall they resist gainlayers, or be able to prove any thing from the Scriptures, if they know not whether they are rightly translated. After all, the Apostle here discourses not of his Spiritual Mans understanding the Scriptures, or interpreting them aright, but his coming to the knowledge of the Principles and Articles of the *Christian Religion*, as reveal'd by our Saviour, and then miraculously taught by the Spirit, before they were committed to Writing, it being long after, ere the Canon of the Scripture was completed: And 'twas by this Revelation the Apostle himself was made a Christian, tho' afterwards further instructed by *Anania* a good and devout man.

For the Scriptures, as now we have 'em, their meaning is plain and clear in the *Essentials* of Salvation to every good man who applies his mind to study 'em. Plain enough they are, and easie to be known, tho' by our own faults, *not so easily practis'd*. For as one tartly enough ask'd a Lady of a suspected Fame, when the complain'd of the obscurity of the Scriptures, Madam, what can be plainer, than *Thou shalt not commit Adultery*? So may we ask here, if some Persons are so wicked as to make God the *Author of Sin*, what can be a plainer Text against 'em, than *God tempteth no man to Evil*? and what needs any further Interpretation of what's indisputable? If another who perhaps lives so that he dares not believe a *Hell*, denies there is or will be any such place or state, or any *Eternal Torments* after this Life is ended: what can be a clearer Answer to him than our Saviours own words, — *These shall go away into everlasting punishment*? Nor can that Text need any further explaining, wherein we read of some men, *who wrest the Scriptures to their own Damnation*.

Quest. 4. *What Difference is there between a Cloud and a Fog? The reason is, the Querist has seen Clouds at a distance which when near have proved only Fogs, and Clouds about the sides of Tenariff while the Fogs have been clear, and in Highlands, in the East-Indies, persons walking up as if into a Cloud?*

Ans. There's no need of going as far as *Tenariff*, or the *East-Indies*, for what happens here commonly enough, and we our selves have seen in *England*; we mean a Cloud towards the middle or bottom of a Hill, and all clear at top; which with the other Instances the

Querist gives, answers his own Question; and prove that a Cloud and Fog, or Mist are the same thing, tho' generally differing in height and thicknes from one another; a Fog, till 'tis drawn up to some height, being but the *Embryo of a Cloud*, as that a ripe and perfect Fog.

Quest. 5. *Whether all Marriages are made in Heaven?*

Ans. No certainly, for we are sure some are made in *Hell*, as *Incestuous Marriages*, and such like. But the bottom of the Question is, *Whether every Man and Woman who marry together were predestinate to the same*. If by this *Predestination* is meant such a necessary determination of our Actions as makes 'em cease to be humane, or which is the same, free and rational, we must absolutely deny any such thing, as being only an Excuse for Imprudence and Folly, and may as well be made use of by ill Persons as weak ones. In the mean time we don't doubt but the Providence of God does really interpose and preside over all humane actions, *suo modo*, or in such a way as is agreeable to it's own Justice and Wisdom, and the Nature of Man, and if in other actions, certainly in this, which is of the highest concern as to the happiness of Life, so as to permit the evil, and dispose to the good; but this, as has been said, inserts no manner of necessity upon us, nor in the least takes away the freedom of our actions, which we feel we have in what ever we do: tho' Reason tells us there's one above us, and tho' it may perhaps fall short in its Enquiry how these things can be well reconciled with one another.

Quest. 6. *Whether a Young Man be a fit hearer of Philosophy?*

Ans. The general practice of the Learned part of the World abound with Instances of Youth above Age, ten to one and more, but at the same time 'tis confess'd some Persons are never fit hearers, especially when they come to be old: *Senem erudere & mortuum curare idem est*. Youth is flexible, tender, and capable of Impressions, when Age is peevish, morose, and conceited; or if none of these, yet so altho' generally to learn, that they will not be counsell'd. We read (*Hakenel's Apol. l. 3. c. 6.*) That *Tostatus* Bishop of *Abulum* at the Age of two and twenty years, attained to the knowledge of all Arts and Sciences; for besides *Philosophy* and *Divinity*, *Canon* and *Civil Laws*, *History*, and the *Mathematicks*, he was well skill'd both in the Greek and Latin Tongues: So that it was written on him by *Bellarmin*, *Hic stupor est mundi quod scibile discatit omne*. He was so true a Student, and so constant in sitting to it, that with *Dydimus of Alexandria* he was thought to have a Body of Brafs, and so much he wrote and published, that if three leaves were allowed to every day of his Life from his very Birth, there wou'd be some to spare.

Quest. 7. *Which is the greatest Sin to be a Night-walker, or to rebel against ones Parents?*

Ans. Either of them big enough for *Damnation*; nor doth the greater at all excuse the lesser, as 'tis often design'd in such Comparisons; but to return a direct answer, we refer you to the order of their setting down in the ten Commandments, where Duty to *Parents* is press'd, before *Adultery* is forbid.

Next Monday Morning will be publish'd by *R. Baldwin* those 12 Numbers that compleat our *Second Volume*, with a *Preface* and *Index* to the whole, as also those standing *Rules* that we have formerly promis'd our Querists.

Advertisement.

There is now publish'd, *Early Religion*, or a Discourse of the Duty and Interest of Youth: With some Advices to Parents and Aged People to promote it in their several Capacities. The Second Edition, much enlarged, By *Timothy Rogers, M. A.* Price bound 1 s.

†† The Life and Death of the Reverend Mr. *John Eliot*, who was the first Preacher of the Gospel to the *Indians* in *America*, with an account of the wonderful success which the Gospel has had amongst the Heathen in that part of the World, and of the many strange Customs of the *Pagan Indians* in *New-England*: written by *Cotton Mather*: the second Edition carefully corrected. Both printed for *John Dunton* at the *Raven* in the *Poultry*. Price bound 1 s.

The Athenian Mercury :

Saturday, August 15. 1691.

Quest. 1. **W**hen two Armies are engaged, whether God Almighty always fights for one, or if he does not often leave it to Chance, or the strength of Arms? If otherwise, how Lewis the Tyrant could be so great a Conqueror?

Ans. Boccaline indeed tells a Story that two Armies, being on a Time ready to engage, both on all accounts equally match'd, in Sun, Ground, Wind, Number, Discipline, Courage, Officers and Generals, and both sides praying devoutly for Success, it was thereupon ordered above, that two Armies shou'd never hereafter meet upon such equal Terms, but that the side which had an advantage in Number, Courage, Conduct, &c. shou'd henceforward always have the Victory. The Fable was proper enough for an Italian, and the Moral very pleasing to a Nation that's almost all Atheists. But we have learnt better, *That the Race is not to the Swift, nor the Battel to the Strong.* Whence it's plain, that strength of Arms does not carry it, many unforeseen accidents in a moments Time altering the whole Face of a Battel, and snatching it out of their Hands, who think they are secure of it; and this either by a motion made on the mind of a General, or insinuating him and his Thoughts, or a Pannick Fear unaccountably seizing on the Soldiers on one side, or an extraordinary Valour given on the other. Or else by outward Causes, a Storm suddenly rising, Thunder, Lightning, the Sun, the Wind, all which have in many Instances entirely alter'd a Battel, from what at first it appear'd. Nor is this to be refer'd to Chance, or I know not what blind Cause, (which is nothing at all,) but owing to God's Providence, and wise Disposal of all Humane Events. The Jews were a Glâs to the whole World, when Pious, their Arms were successful against never so great odds, when the contrary, they had still the worst—Things are not so clear now it's own'd, why God casts the Victory one way or t'other, but that he does so is still clear, and that his Providence which interposes in the Life of a Sparrow, does much more in that of a Man, yet more still of such vast Numbers, and most of all the Fates of Kingdoms and Empires. For the Objection brought, if the strength of Arms did not carry all, how comes Lewis the Tyrant to be so great a Conqueror? We might easily answer, *Not by the strength of Arms*, it being notorious enough, that he never fairly won a Victory, tho' he has safely bought many. But to come yet closer, let the Objector at least be so modest to stay till he sees his End, persons of his Character having oftentimes been suffered to rise so high, only in order to a greater Fall. After all, if that does not answer Expectation, and God's Providence shou'd not seem sufficiently vindicated in this, and some other Instances in this World, let him but stay till the other, and there we dare promise him entire satisfaction.

Quest. 2. *Whether there are any other Worlds besides this we live in?*

Ans. The word *World* is in this place an equivocal or ambiguous Term, which we must therefore distinguish upon before we answer the Question. If by *World* is meant such an Earth, so inhabited with such Creatures as ours is, no doubt there's no other visible World, because there is no other place where Mankind, or the Race of Adam lives. That there are other Globes besides this Earth, we are as sure of as our Eyes can make us, and can never doubt as long as we see the Sun, Moon, and Stars all round us. That any of these are actually inhabited, as the certainty can never be known, so we esteem the probability to be very weak, if it lies not rather on the other side of the Question. Spirits have no need of such habitations; besides, the Good are in Heaven, the Bad in all probability nearer this World, where they may do most mischief. No other rational Creatures there are but Man, and for irrational, they are only for his Service, and what shou'd they do so far out of his reach? It's true, God may make some other

orders of Beings, to us unknown, but still according to our notions of Things, they must some way or other partake of these Natures before mentioned—tho' whatever they are, if any such thing, they are to us utterly unknown.

Quest. 3. *Why Religious Converts, as recommended by Dr. Goodman in his Winter Evenings Conference, is not more practis'd?*

Ans. Because the World is neither *Virtuous* nor *Ingenious* enough to write after so fair a Copy—Tho' we'd be as charitable as possible, and hope one Reason of this neglect may be because not many persons have seen that Book; for we think it almost impossible to read those fine things he there advances, without some Inclinations to put 'em in practice.

Quest. 4. *How comes the Duty of Singing Psalms in private Families to be so generally neglected as we find it is?*

Ans. There are a sort of *Enthusiasts* who neglect this *Christian Exercise* out of a mistaken piece of Conscience, thinking it, forsooth, a carnal way of Worship, tho' therein they directly contradict the Apostles Precept, and our Saviour's practice, and may as well object against using Words as Tunes in Devotion, one being invented as well as the other; nay, perhaps a Tune the more natural of the two: But of these there are not many. A more general Reason for the neglect may be the general Decay of Piety, every where too visibly reigning—Singing Praises and Psalms to God being too Spiritual an Exercise for the most of Men, as too Carnal for some few. We are unwilling among other Reasons, to remember that we have seen those times when 't had been enough to have been call'd a *Phanatick*, to have had any such thing in a Family: but these things are better forgotten. There's one Reason more which we are confident has extremely prejudic'd the *Ingenious part of the World* against this most pleasant and holy Exercise, and that is the disadvantage of the *Vulgar Translation* (not to add the ill choice of the Tunes.) But this inconvenience is already partly remedied by the incomparable Versions of Mr. Patrick, (as far as he has gone) Mr. Ford, and some others. And 'tis not doubted will be totally taken off by a more general and correct Version, when ever a happy Peace shall give opportunity both for that and other regulations of greater moment.

Quest. 5. *Whether Papijts ought not to be banished the Nation?*

Ans. The Law is a little more proper Judge than either the Querist, or the Athenian Mercury. The Wisdom of the Nation has not thought fit to banish 'em, and he must be a bold Man who will pretend to lay down better measures. But to come to the Reason of the thing, tho' they are Papijts, they are Englishmen, and as such have a right to their Country, and Estates as well as others, while they don't render themselves obnoxious to the Government, without which their Banishment wou'd be as unjust as impolitick; and impolitick 'twou'd be with a witness, to do such a thing as must unavoidably exasperate all Popish Princes, who wou'd think they had just Reason for retaliation, and banishing all the Protestants as we the Papijts, besides the Breach of the Confederacy, which wou'd hereby be immediately ruin'd. But what are all these prudential Considerations, say some men, to set by the Obligation of an indispensable Duty? They are Idolaters, and as such not to be suffer'd in the Land, whatever Inconveniences may attend their removal. Besides, they are always plotting, their Religion won't let them let us alone, and we can't be safe till we are fairly rid of 'em.—In answer, tho' we wou'd not be thought Advocates for Popery, but Truth and Reason; as for their being Idolaters, tho' by their worshipping God by Images, we really think with all Protestants, they are guilty of what may not improperly be term'd by that Name, yet all know there are several sorts of Idolatry, of which, though bad enough, this is not

the

the most hainout. Besides, we know no Warrant for removing Idolaters, tho' we do Idols out of a Land: For if they stay here, they may by God's Grace be converted, if we send 'em away into Popish Countries, they and their Children must inevitably continue in that dark Religion, till the downfall of Babylon. Tho' still there's a great difference between our sending 'em all out of our Country, and suffering the publick Exercise of their Idolatrous worship, and their seducing others to it here, and between our denying 'em the Liberty of their Religion, and forcing 'em to embrace ours. As for their Principles directly leading 'em to Rebellion, and hence our not being safe without their remove, we are to remember that their Councils never oblige 'em to extirpate Heresie, but when they are able. They have smarted sufficiently already, and shou'd be wiser now, and sensible of the ease they enjoy under the present Government, more than e're they had before since the Reformation, as well as grateful for the Deliverance they receiv'd by their present Majesties as well as we, they being in as much danger of the little Mob as we of the great, who began with 'em as if they were in earnest, and had not the Government strenuously interposed, and settled all things, had in a few weeks rooted up the very Foundations of them and their House throughout all the Kingdom.

Quest. 6. *Some time before the Death of King Charles the First, there was a very strange Appearance in the Air seen here in England, viz. The Effigies of two Armies in Array one against the other, the General of one of 'em being Headless for some time, when suddenly there was a Head united to the Body, and thereupon both Armies immediately vanished—Your Thoughts are desired upon the whole, and what are we to think of such strange Phenomena?*

Ans. We have read many such strange Stories as this in Books of Prodigies, but with most of 'em better attested than we find 'em. We wou'd fain know of the Gentleman who proposes the Question, what good Author there is relates it? whether he has it only from some of the Diurnals or Mercuries then printed, or whether he affirms it of his own knowledge? But supposing it true, the Event of things has long since sufficiently superseded any Interpretation of ours. Upon the whole granting that, and several other things of the same Nature to have really happen'd, as we believe sometimes they may have done, it can be refer'd to nothing else but the kind warnings of some invisible Monitors, those perhaps who preside over the Fates of particular Kingdoms and Nations, (if any such there be) in order by such strange Tokens to perswade men to Repentance, that those Judgments may be averted which are just hanging over their Heads. Or we might add, supposing this present Relation of our Quereſt true, it nearly represented what follow'd, as to that unhappy Prince's Decollation, his Sons Succession, and immediate Peace upon't. What those Phenomena were, we dare not offer to decide, since we can understand nothing, but either by our Senses which convey the Ratio or Quiddity of Objects to our Understanding, or else by immediate Inspirations. The last is not expected of us, and the first is impossible, because the Eye (which in this Instance was all the Medium of Conveyance) was too far off; tho' perhaps if it had been nearer, the Apparition might have been Air, or Clouds condens'd into such Representations, by Commission'd Monitors, Angels, or Spirits: But we only offer this as a Conjecture, and leave every body at their liberty.

Quest. 7. *Why Sea-water is Salt, and yet Spring-water which comes from it is sweet?*

Ans. The first part of the Question has already been answer'd. It proceeds as but few now doubt, from that vast Quantity, and those huge Recks of Salt, which are in many places at the bottom of the Sea, or the bordering Shores and Mountains. For the latter part, *How Spring-water which comes from this Salt is Sweet?* 'Tis by percolation, or a sort of straining, which it undergoes in it's passage thro' the Earth, which gave occasion to set on foot that profitable Invention of changing Salt-water into Fresh immediately, when there shou'd be occasion for't, as in long Voyages, contrary Winds, &c. at Sea. This is prov'd almost to demonstration, by an Experiment commonly made by the Sea-side. Dig a hole one the Sea-shore near the Water, and if the Ground be sandy, or close, the water you find there shall be

sweet and potable; but if rocky or more open, the water shall come up brackish, or perfectly Salt, the passages not being strait or fine enough to drain away its Salt from it.

Quest. 8. *whether a Contract solemnly made with all the most Sacred Invocations, may be violated by any unfortunate Accident or Error in Life or Manners? (the breach of the Seventh Commandment only excepted) and whether the Offended Party may abandon the other for a new Lover, without a joyn't Consent, or whether it may be done with consent?*

Ans. Such a Marriage is Valid, and not to be cancell'd either with or without the Consent of either or both Parties, unless under peril of Damnation, which a continued Habit of Adultery exposes the Vow-breaker to upon another Marriage, which will certainly one time or other be met, altho' our Common Law takes no notice of it, for Marriage is like a Deed of Gift, there's no recalling it when once done: So that young Persons (for it's too common a Vice of the Age) shou'd be careful to act no farther than they are willing to stand by. That Marriage is not generally what it is taken to be, is manifest by the several Customs of Nations, these publick Solemnizations are only to the satisfaction of the World, to avoid Scandal, and make proper Objects for the Law to work on, in matter of Issue, Debts, Mortgages, and to give other Persons notice from intruding into such a Right or Propriety; all which wou'd be confus'd, if there was no Person that cou'd legally be indicted: as for example, *a Whores debt is her own, but a Wives her Husbands.* We cou'd give many dreadful Instances of Vow-breakers, but of late a very particular one. A young Man courted a Maid, won her, and they were contracted solemnly betwixt themselves, but not marrying immediately, he solicits her for a Nights lodging, as there was convenience enough, (too much as it hapned,) she obstinately refused, before a publick Satisfaction was given to the World. He promised to marry her the next day, made many solemn Protestations of his Constancy, and at length prevail'd; they slept together that Night, something hindred their Marriage the next day, and with less, tho' not without some Importunity, he slept with her again, and amongst other Protestations, he wish'd if he prov'd false to her, and pray'd to God he might break his Neck. In a little time she prov'd with Child, inform'd him of it, and pray'd him to marry her. He began to scorn her, and went and courted another Mistress, and the next day after, in lopping a Tree he fell down and broke his Neck. And thus the Vow-breaker met his wish'd for Fate: And 'tis well if all his punishment was cancell'd by such a Judgment.

We have receiv'd several Questions, and very Remarkable Occurrences relating to the present Reformation on foot, (and expect to receive several more on the same Subject,) which shall all be printed together in one Paper.

If Mr. Jonas Ellis sends us the Discovery he mentions in the Letter he sent to us this Week, he shall according to his desire, have our Thoughts upon it—We have receiv'd many Questions this Week, which are answer'd in those Mercuries we have already publish'd.

The Questions receiv'd concerning the Education of Youth, the Methods of reading English History, &c. will be answer'd in a little time.

Advertisement.

Next Monday being the 17th. of this Instant August will be finished all the 12 Numbers that complete our Second Volume, which shall then be publish'd all together, with an Index to it, and a Preface containing those standing Rules we have lately promis'd our Querists; which said Preface, Index, and 12 Numbers shall be but 12 d. price, that so all those Gentlemen that took in the single Sheets from time to time, may have their Second Volume entire for 2 s. 6 d. And also that those Coffee-houses that did the like, may then have the said Second Volume stich'd up by them, for the constant entertainment of their Customers, single Sheets being apt to be lost, except pall'd in a Book.

The Athenian Mercury:

Tuesday, August 18. 1691.

Quest. 1. **W**Hether after the King and Queen had each of them declared their earnest Desire of a *General Reformation* of the Manners of the People of this Nation: And the *Justices of the Peace* for the County of *Middlesex*, in pursuance of Her Majesties Letter, had caused an Order of Sessions for the Execution of the Laws against divers scandalous Sins, and particularly against unlawful Plays and Sports, to be Printed, Published, and Affixed in proper Publick Places; and the *Lord Mayor* and *Court of Aldermen* had likewise set out an Order to like purpose; and had moreover, upon the Petition of several Inhabitants of the adjacent Parishes, setting forth the Lewdness and Debauchery, which hath apparently increased, the Tumults, the Bloodshed and Disorders frequently committed; and the continual Danger of Fire to the Houses and Estates of the said Inhabitants, at the Fair of *St. Bartholomew*, by reason of Booths of extraordinary largeness for Stage-Plays, Musick and Tipling, contrary to the Law, being so many Receptacles of vicious and disorderly persons, and whereby the Trade of the said Fair hath been very much interrupted; had published and posted another Special Order concerning the said Fair to put a stop to the farther spreading of Wickedness and Vice, to preserve the Peace, to provide for the Safety of the Inhabitants, and to restore to the Traders the full enjoyment of their Trades without annoyance or obstruction; And when a happy beginning of a hopeful Reformation was very vigorously prosecuted; Whether under all these Circumstances to erect Booths of such largeness, and for such purposes as aforesaid, be not an Abominable Wickedness and Impiety against God?

2. Whether it be not an act of great Insolence and Presumption against her Majesty, who hath so happily given Encouragement to this beginning of a Reformation?

3. Whether it be not likewise an act of Insolence and Presumption against the Lord Mayor and Court of Aldermen?

4. Whether it be not such an impudent Opposition to the Reformation lately begun, and now prosecuted, as ought to be repented by all who wish well thereunto?

5. Whether the permitting of such an Insolence, Presumption, and Abominable Wickedness, under the Circumstances aforesaid, be not like to provoke some special Judgment of God for it?

6. Whether the permitting of so great an Occasion of Disorder and Wickedness, and so plainly contrary to the Laws, be not a great Blemish to, and Diminution of the Honour of the City, so famous for good Government in other respects?

7. Whether the Persons who Let the Ground for such purposes, or to persons notoriously known to use such Employments, be not equally criminal and punishable with those who erect the Booths for that end?

8. Whether those who pretend the Queens Authority for these Booths, ought not to be enquired after, and duly punished if discovered?

9. Whether the Suppressing not only of these Stage-Plays, but also of all other the like; and of Lotteries, which are all not only very pernicious, but also contrary to Law, and cannot be authorized either by any Lease of the Lord Mayor, or Court of Aldermen, or by any Charter of the King himself, or any Authority less than Act of Parliament, doth not well deserve the Consideration of all those worthy Persons who are willing to give their Assistance for the Promotion of the present Reformation?

Answer. These are all Questions of very great weight and moment, both with respect to the present Reformation, and the several great Persons therein concern'd; and therefore we shan't presume to give the World our Thoughts upon 'em, without Special Orders for so doing; which if we receive, that *Worthy Querist* that sent 'em may expect a particular Answer to them all next *Saturday*.

Quest. 2. Whether the way to make a thorough Reformation ought not to begin at the great Ones in Authority, since they are pleased to begin with the little ones, and whether it would not be effectively exemplary, if a restraint and suppression were put upon some Persons of Quality, who notwithstanding Her Majesties Gracious Letter to the Justices of Middlesex, do yet under the Cover and Vail of power all the most vile and little things. As for Example, A certain Great Person (whose Name we shall

conceal for his Families Reputation,) having decey'd a Gentlemans Wife away from him, took a Lodging for her and her Maid-Servant. Her Husband finding out where she was, came and demanded his Wife, upon which the great Man orders some persons to carry away the Gentleman by force, and kept him several hours. At last the Affair was so contriv'd, that his Wives Servant Swore Treason against him, which 'twas thought would have taken away his Life. In short, he was Imprison'd, and tho' upon his Tryal clear'd, yet his Wife was kept from him by this Great Man, and no Justice done to the injur'd party: But had it been my Case as it was the Gentlemans, it shou'd not have ended here, for wherever I had met the Great Bubble, I shou'd 'n have Equire Thynn'd his Honour: Your Thoughts on the whole?

Answer. 'Twould have been a better way to have appeal'd to Heaven; and resign'd the Cause to the Righteous Judge, rather than to encroach upon his Prerogative without a War-rant: But since our Thoughts are required, we answer thus, That we freely list our selves amongst that little Party that have begun to stem the great Torrent of Impiety. If the worst of men in an ill Cause can be brave and daring, why shou'd the Proselytes of Vertue be timorous and sneaking. We profess our selves Disciples of that great Man, who being ask'd by *Helioabalis* how he durst be so plain, because (said he) I dare Die. — I can but Die if I speak the Truth, and I must Die if I flatter. We have upon such a supposition taken Advice upon't, and are assur'd, that the Husband may bring his Action, and recover good Damages. And besides, the Crime is punishable by Fine and Imprisonment, and may be prosecuted by Indictment by another Person: And we are also assur'd, that if the Gentleman will appear with his Evidence at the next Sessions, that it may be known he hath sufficient Evidence to make good the Indictment, there will care be taken by as powerful (tho' perhaps unknown) Friends, that the Injur'd shall have the Assistance and Encouragement that the Law affords. 'Tis fallly alledg'd, that the Great ones begin not themselves: Their Majesties and their Officers, with many of the Nobility and Gentry having encourag'd all of us by their Pious Example. And though some few of the Great Ones do Clandestinely act what they are asham'd of, yet there's enough that dare let 'em know they are Subjects to those Laws they would pervert, and such as will endeavour to make 'em sensible that Titles of Honour are lost in little Actions.

Quest. 3. A Woman, who was a Foreigner, having taken a House in a place called *Stretten-ground* in *Westminster*, was observed by her Neighbours to keep her doors shut all day, but that toward the Evening there was recourse to her by Persons in Coaches, who seem'd to be of no mean Quality, which occasioned some Suspicion that those persons met there upon some secret Business, as plotting Treason against the Government, &c. whereupon Information being given at Court, two Messengers went to search the House at the usual time of the Companys coming thither: and upon search they found only a certain Lord with a Lady of a Noble Family, who was Wife to another Lord.

Q. 1. Whether this wickedness be not greatly aggravated by the Quality of the Persons, who ought to be Examples of Vertue?

2. Whether neglect of due Punishment of such wickedness in such persons, be not a greater Offence and Provocation of the Judgments of God upon the Nation, than a neglect of Punishment of the like wickedness in meaner persons.

3. Whether the fault of such a Neglect would not be greatly aggravated by being committed now in the beginning of so hopeful a Reformation.

4. Whether the due punishment thereof be not like to be well-pleasing to Almighty God, and a great encouragement to the promotion of the Reformation desired.

5. Whether the greater the Persons who should appear to be concern'd for the punishment of it, the greater Benefit might not thereupon be expected to the Nation.

6. How far the Church, and particularly the Bishop of the Diocese concern'd in it.

7. How far the two Noble Families related to the Lady, and her injured Lord are concern'd in it?

Answer. To the first Question the Answer is clear and easie, and must be in the Affirmative. The true end of Nobility, or distinguishing some Persons above others, is rewarding Vertue, that such Persons who have done handsome Actions, being advanc'd to Honour for that Reason, others might by seeing 'em in such high Stations, be perswaded even out of Interest to imitate their Virtues. But if instead of persisting in that Vertue which did or shou'd have rais'd them or their Ancestors, they only make use of their power to be more Vicious than others, and give bad instead of good Examples, they are as much more guilty than others, as they are higher than they. Their Names will be expos'd (for they are known) tho' not in this little Paper, yet in the bolder Chronicles of after Ages, & whilst Offenders of lesser Quality may scape with the Lash in *Bridewell*, & their Faults & they be shortly Bury'd together, these greater Delin-

Delinquents shall be transmitted down to Posterity in those proper Colours their Crimes deserve,--if indeed they met at the place nam'd on any Criminal Design as the Question suggests.

To the Second, as the Quality of the Persons aggravates the Crime, so shou'd the Crime escape unpunish'd, twould certainly be of much worse Consequence, than if those concern'd had been of a meaner Character. Besides, the malicious World will say, and justly too, that Justice is not fairly *bro'drink'd*, but makes a *shift* to get a glance of the Parties concern'd, and *spires* one more than another--that all is but a mock-Reformation, or like those *Cobweb-Laws* which great Flies break through, and that it's now plain all this noise is only about little Sinners, while the Drunkard, the Swearer, the *Whore-master of Quality*, may still take what Liberty he himself pleases.

To the Third, we reply in the Affirmative, and can easily guess what the Thoughts of some will be concerning it, namely, that those engag'd therein, tho' they have so great an Example, were hardly in earnest, or at least that they durst not prosecute what they had so happily begun.

To the Fourth, if the Fact be plain, the Resolution is so also. The Crime is foul and horrid, the just punishment thereof must therefore be a brave and noble act, and as acceptable to God as honourable among Men.

We answer the fifth as the former--for this so good an Example in great Persons, wou'd in some measure cure the mischief of one so ill before given by others.

The two last we acknowledge too big for us to Answer, may Religion, Justice and Honour direct those concern'd.

Quest. 4. Whether an Informer is not as much a Rogue now for informing against those Vices that the Law now takes hold on, as he was for Informing against the Dissenters formerly, when they met together contrary to Law?

Ans. This is a very rude sort of Question, and carries a great deal of Malice and Ignorance in the very face on't; and plainly shows which side the *Querist* wou'd take, if he was to be an Informer. But it may be consider'd, that words of a good or indifferent signification have been (afterwards by some abuse or evil appearing in the thing signified) vulgarly used in an evil sense (see Vol. 3. N. 3. Questions about the Calumny of the word Informer) and the like may be observ'd of Professions and Employments good and honourable in themselves, but often abus'd, and this in the Case of Information: What shall we think of a Person who prosecutes another upon a Case of Slander, Murder of a Friend or Parent? Without doubt our Haters of Information wou'd not think it at all scandalous, tho' here's but a particular Member of a Body Politick concern'd; much more is the Case enhanc'd, when the Fundamental Constitution of the whole is endeavour'd to be supplanted; for it alters not the Case as to the Action, whether a Republick falls by Ignorance or Malice, 'tis down when fallen, and the advantages to its Enemies are the same. Hence it is indisputably evident, that 'tis an Indication of Ignorance or Rebellion, or both, to give such Informers as are instrumental to the Happiness of a Body Politick, the Epithets of *Buse*, *Little*, *Scandalous*, or such like. A common Informer, in the Eye of the Law, is he who merely for Lucre or Malice doth prosecute vexatious Indictments, Informations and Actions; upon penal Statutes, without regard to the Service of the State and Government, and the Reformation of the Offenders. And of this sort were those who were most active heretofore in Informing against Dissenters, &c. merely for Lucre, Malice and Faction; for the Dissenters Practices were not Offences in their own Nature, but accidentally such, as contradictory to some positive Laws of the Nation. But the Case is now much alter'd, and those who Inform for Suppression of such abominable Wickednesses as are such, both in their own Nature, and in their Consequences, do no more than what every Heathen State wou'd warrant for its own Preservation. But alas! the English Bravery and Virtue are come to a low Ebb, when its Members start such Objections as wou'd have it absolutely drain'd! Some through an ignorant, over-busie Spirit (to give 'em no worse Character) wou'd introduce such Measures as wou'd render 'em and their Posterity miserable, if yet there were not some publick, good, wise Men, that have more pity for 'em, than they have for themselves.

Quest. 4. A certain Person on Sunday last in the Sermon time was drinking in an Alehouse where he dined, for which he was forc'd to pay 3 s. 6 d. Yet the Justice of Peace, who caus'd the Man to pay the said money, was the same day Tippling himself in Sermon time. Now I wou'd fain know what treatment this said Justice ought to meet with, and to whom may a man safely go to inform against him; for without doubt no Justice will fine

or condemn a Justice, but rather send the Informer to Prison, therefore what ought to be done in this case, that the Reformation may take its free Course, for without doubt, if it is a notorious Crime in a mean Man, 'tis so in a Justice of Peace? To which for a parallel we may add another we have receiv'd, to wit, A Justice of Peace his Son was lately taken in a Tippling-house, in the time of Morning-Service, contrary to the Statute in that Case made and provided; whether or no the Constable that search'd the House for Tiplers, and took him, and afterwards let him go agen, because he was a Justice's Son, ought not to be treated in open Court, like that Constable you make mention of in your Mercury, Aug. 4. 1691. who refused to execute a Warrant for the seizing of Fruit publickly expos'd to Sale on the Lord-day?

Ans. In Answer to both these Questions, we affirm, 'Tis a Vulgar Error among Justices (and now is the time that it will be made appear so) concerning that Maxim, *Par in parem non habet potestatem*; That an Equal has not Power above his Equal, we grant to be a Truth, speaking strictly, without considering whether Circumstances or Exceptions may alter the Case. But let such as only love a General Construction of Things, consider, that a Criminal is not equal to an Innocent Person, much less with a Magistrate; and that by Breach of the Laws he may (tho' a Justice of Peace, or a Magistrate) become subject not only to a Magistrate of equal degree, but to an Inferior Officer. A Parliament-man, a Judge, nay, a Nobleman, may be subject to Arrest by a petty Constable, in some Cases. If we look into *Stow's Annals of Henry IV.* we shall find the Lord-Chief-Justice *Gaseyne* fam'd for executing the Laws against the Prince; and read the Statute, 4 Hen. 7. cap. 12. and you will find how careful that King was to see his Subjects have Right done: And what King left fuller Coffers to a Succellor than he did? But to the Instances in the Question: No other Justices can refuse to act upon Information against the first Justice, the other Justice's Son and the Constable, if the Information appears to be truth; which let the Informer be well satisfied of by such sufficient Evidence as the Statutes in those Cases require.

Quest. 5. Whether the manner of Selling Offices is not Obstructive to the Progress of the present Reformation?

Ans. The Law provides, a That none but Persons worthy and meet shall be advanc'd to Offices, and not any for Money, Favour or Affection: And that great Ministers and Officers selling Offices, shall forfeit their Estate therein; and that Purchasers shall not hold or enjoy the Offices bought. And, b That not any Minister or Officer can be admitted to the execution of any publick Office, without taking an Oath to serve therein faithfully, according to the Laws and Statutes of the Realm, as they tender the Honour, Comfort and Prosperity of the Nation. And, c That all Laws are to be expounded to advance the Remedy, and suppress the Mischief; and that the Statute, 13 Edw. 1. cap. 50. fully impowers Their Majesties to make all Laws answer the true End. Now according to the aforesaid second Note of Reference, viz. b all Officers or Ministers, taking Oath to serve faithfully according to the Laws and Statutes, and yet at the same time advance unmeet Persons into Offices, for Money, Favour or Affection, do act contrary to the Statutes, and their Oath too; which must certainly be a very great Evil, because by so doing, Places of Trust, and the Management of the great Concerns of the Nation are corrupted; and if so, no wonder that the present Reformation may meet with many Obstructions; but we hope none insuperable to the great Care, Piety and Examples of those many worthy Persons who are concern'd in't, and who (we doubt not) have laid down this Maxim, That before a Nation can be happy, all concern'd in the Management of its Happiness must first begin the Regulation themselves, both as to Ecclesiastick and Civil Government.

Advertisements.

THE 12 Numbers that compleat the Second Volume of the *Athenian Mercury*, are now publish'd, with a Preface and Index to it.

Early Religion, or a Discourse of the Duty and Interest of Youth. By Timothy Rogers, M. A.

The Life and Death of Mr. John Eliot, who was the First Preacher of the Gospel to the Heathens in America, written by Cotton Mather.

All three Printed for John Dunton, of whom are to be had the Mercuries published from time to time.

The Athenian Mercury:

Saturday, August 22. 1691.

Quest. 1. **W**hat's the Reason that it generally Thunders more Terrible at Night than at Day?

Answer. If the Query had been, *What's the Reason that Thunder seems more Terrible, &c.* the Supposition would have been less questionable, and the cause thereof easily accounted for. In the dead of Night, tho' 'tis for none but Heroes to have a horrid silence invade their Ears, 'tis common enough for other People to have horrid noises do so, which are rendred more distinct, and consequently more terrible, by the universal stillness every where else. Thus it may be with Thunder when it happens in the Night, which being accompany'd with Lightning, and the Element otherwise very dark by the Thunder Clouds, must still strike a greater Horror into all sensible Creatures than it would at Day time, when Discourse, the Light, and various Objects take off the mind from ruminating so deeply, and attending so distinctly on what fills it with so much concern.

But besides this accidental Reason, we know not but there may be a natural one given, since upon the Observations we have made upon great Thunders, they have in our Judgment been really, and in themselves for the most part more loud and terrible by Night than by Day, the reason wherof we conceive to be this, — That by Day the attractive Virtue of the Sun generally draws the Thunder Clouds higher than by Night, when being freed from any such attraction, they fall down nearer the Earth, where discharging themselves of their load, they must by as necessary a consequence make a proportionably greater noise, as the discharge of Cannon does in the same Circumstances, which if you are near the place where they are Fired, make you Deaf with the insupportable sound, but if at some distance, it dyes away like imperfect Thunder.

Quest. 2. Gentlemen, let me trouble your Society to give me your Thoughts upon the force of Thunder, Lightning, Earthquakes, and Eclipses?

Answer. Lightning and Thunder may go together, since they are the Effects of one Cause, viz. Your *Unluminous Bituminous* sort of Vapours are exhal'd as other Vapours are, and mounting as high as the middle Region of the Air, they are encompass'd on all sides by the extreme coldness of that Air which encloses them, and in order to their Conservation, reunite and take fire by an Antiperistasis, where striving to get out by their Motion in the Air, they make that *Rumbling Noise* we call Thunder. But because every Person don't understand what we mean by an Antiperistasis, we shall tell 'em that Nature does not only produce Beings, but fortifies 'em against the Assault of their contraries, both in *vegetative* and *Animal Beings*, and also in *inanimate Bodies*, which stand upon the defensive when they are set upon by External Agents, whose contrary qualities coming to engage against 'em, they redouble their Forces, and rally all together as it were into a Body the better to receive their Charge. And this is that which Philosophers call *Antiperistasis*, and every Body may see its effects, when Water and Fire are put together, or Lyme and Water, or other *unfriendly Opposites*. Thus as we said before, these sort of *Exhalations* being of a hot and dry Nature when they are enclosed by an extraordinary cold, strive to defend themselves, but being too weak are cast down with such a Violence: But since the Nature of their Force and Violence is requir'd in the Question, we shall give a very late true Instance of an Accident in *Northampton-shire*: sixteen persons in a Storm retir'd under a great Ash-tree, where having set down, one of 'em took a little Dog upon his Lap, and held him by both the Ears, another took a Snuff-Box out of his Pocket, and laid some Snuff upon his hand in order to take it, when immediately a Terrible Clap of Thunder, with a Thunder-bolt, fell into the midst of the Ash-tree under which they sat, clove it into four

pieces, killed four of 'em dead, and wounded ten more, that 'tis fear'd they'll not recover, and two only escap'd (and which is wonderful) in the middle of the rest; the Person that was taking Snuff held his hand to his Nose without letting it fall after he was dead, sitting just in the same posture as when alive; the other person with the little Dog, held the Dog in the same posture as if he had been alive, the Dog also was Dead. I have read of a Parallel instance in a Church, where about thirty six (as I take it) were kill'd with such another Clap of Thunder, and every Person that was dead sat as if he had been alive. That they were killed is no wonder, but that they were kill'd to be so soon stiff, as not to fall an Arm, or bow their Heads, is very amazing; but to avoid being ask'd the reason in another Paper, we'll give our Thoughts upon it here. That the Spirits of Sulphur are incredibly strong, we need no other Instances than the Effects of Gunpowder, and that they are a chief ingredient in the matter of Thunder, is evident by the intollerable smell of Sulphur where the Thunderbolt falls, and that the swiftness of a thing moving, differs from the Nature of leisurely Motions; we shall also give you one Instance which we know to be matter of Fact. Take an Apple, set it upon a Post, discharge a Piece with small shot at it, and tho' it be shot thro' with five or six pellets (as has been try'd) yet the Apple is not mov'd it self. Now these dead persons having nothing to be seen upon 'em, and yet kill'd, it must be by the subtle fire, (coming along with the Bolt,) whose motion being so violent and swift, it had not time to move the Bodies; and being so very fine it penetrated 'em without tearing or mangling 'em into pieces, which Fire also must be the occasion of the immediate stiffning of their dead Bodies, for Nature was so violently shock'd by that unusual force, that its frame and manner of acting was altogether inverted, and the Natural heat so chang'd and overcome by that unnatural Fire, that the usual office of cooling by degrees into a stiffness was extirpated and supplanted by a new method of acting, produc'd by the *Spirituous Sulphureous Fire* that took possession of the Bodies.

As to the Nature of Earthquakes, we have said something of it elsewhere, see Vol. 1. Numb. 10. Q. 5.

Eclipses, as they are two, so they have two different Causes: We'll begin with that of the Sun, which is thus effected: the Sun is in a higher Orb or Sphere, more distant from the Earth than the Moon, which is also of a more Opaque and Dark Body than the Sun; therefore whenever the Moon intercepts or comes betwixt us and the Sun in a right Line, so much of the Sun's Body as is intercepted by the Moon, is Eclips'd. — As to the Eclipse of the Moon, 'tis thus, The Moon receives its Light by reflection, or borrowing from the Sun; now whenever the Globe of the Earth happens to intercept betwixt the Moon and Sun all in a right Line, so much of the Moon as the Earth hides from the Sun, so much (I say) of the Moon is Eclips'd. Thus much for a plain short Description of Eclipses.

Quest. 3. Your Opinion is requested, Whether there be such a thing as a Thunderbolt? What it is, as to its Substance, Nature and Form; and whether the Effects of these Stormy Nights be particularly from Lightning, or from Thunderbolts, as to the sad Accidents which do happen?

Answer. See Vol. 1. Numb. 8. Q. 7.

Quest. 4. Whether its lawful to make a Vow never to Marry? if 'tis so, Why not to all as well as one? and if such Vow be lawfully made, whether 'er no it ought to be broken?

Answer. We question very much, whether it be lawful to make an absolute Vow never to Marry, and are rather inclin'd to conclude in the Negative, for this to us unanswerable Reason -- Because the whole Temper and Constitution of the Body has been known to alter in some Years time; and though a Person may at one time have Pow-

er over himself in things of that Nature, he may not at another; the Body being perfectly mechanical, and in some cases refusing to obey the Mind. A safer Course in our Judgment, if Persons are willing to devote themselves to a single Life; for the more uninterrupted Service of God and their Country, is to do as 'tis said a late Noted Man has done for several Years, *Make a Vow every Morning, not to Marry till Night*; since for so long one may be able to guess at ones own Strength. — For the next Question — If such a Vow be lawful to *One*, why not to *All*? We have already Answer'd, That such an absolute Vow never to Marry, wou'd not be lawful to *any one*, (we wou'd be understood, in such Cases where there's a possibility of breaking it) and if not to *One*, much less to *All*. We add yet more, that *though* to *One*, not to *All*; for this wou'd in the time of two or three Generations unpeople all the World. The latter part of the Question is from what has been already said easily decided. A Vow lawfully made, ought not to be broken, unless there appears some impossibility of its performance, which cou'd not be foreseen at the time when 'twas made — But a Vow unlawfully made, that is, either to an unlawful thing, or to what we might then foresee an impossibility in its performance, must be repented of, that ever 'twas so wickedly or rashly made; when in one Case it proves impossible to be kept, and in then other ought to be broken.

Quest. 5. *Whether all Souls will be equally happy in Heaven?*

Ans. We think not, being rather inclin'd to believe Degrees of Glory there, as of Piety here — If Degrees of Punishment in Hell, there must be of Happiness in Heaven: One there is, or else all Sins were equal; the other consequently there must be; for there is a right unto, and Justice in Rewards as well as Punishments, though one, 'tis granted, owing to God's goodness; t'other to our own desert — Over and above, that without granting such Degrees, we know not how to make sense of *Paul's* words — *As one Star differs from another Star in Glory, so also shall it be in the Resurrection of the Just.*

Quest. 6. *Whether the Soul of a Child quick in the Womb shall enjoy Heaven or Hell?*

Ans. Enjoying Hell, is a very odd Expression, — But the meaning's plain, — Whether it shall be eternally Happy or Miserable? In Answer — It must be one of 'em — it cannot be without Action, because that's of the Essence of Spirit; and if it acts, it must be sensible either of Joy or Misery. But we suppose the Question was intended disjunctively, — In which of those two States we ought to conclude the Souls of Infants? We have had some Occasion to give our Thoughts formerly on a Question very near a-kin to this, wherein if we expressed our selves less cautiously than the Subject required, or any Person will take the Pains to convince us of any Errour in the Judgment given thereon, we are very ready to alter both our Thoughts and Words; till when we must take leave to continue much in the same mind, and shall give this Answer to the Question now before us — That for the Children of good Men or Believing Parents, there's none of the most rigid but think 'em Happy, and sav'd by their Parents Faith; though rather we'd say, by the Merits of our Saviour. That if any will say, the Child shall be eternally punish'd with Eternal Misery for the Parents Sin, or want of Faith; and that the immediate Parent, as well as *Adam*, that the most just and merciful God, will put a pure Soul into corrupted Matter, let it remain there but a few Minutes perhaps, or Hours, without ever being so much as capable of offending him; on purpose only to take it out agen, and throw it into infinite endless Torments; or that the Merits of our Saviour cannot or must not reach the poor Infant, because of want of Faith in his immediate Parents — If any are of this mind, they must forgive us, if we can never subscribe to such Doctrines, as in our Opinions, necessitate Mankind to entertain very hard Thoughts of the common Father of the Universe.

Quest. 6. *Whether 'tis lawful for Christians to Swear on any Occasion?*

Ans. Yes, undoubtedly — if on great and solemn Occasions, for they have the Examples — of God himself, who is commonly introduced in the Scriptures, swearing by himself — and strengthening the Faith of his

Saints, by his Oath as well as his Promise: And of good Men, who have follow'd this Example, *St. Paul* himself calling God to witness, when he tells those whom he writes to — *Before God I lye not.* 'Tis the end of all Strife, and the way of Decision not only permitted but enjoy'd by God himself, and that not as a part of the Ceremonial Law. 'Tis Objected, That our Saviour Commands his Disciples — *Swear not at all!* To which we Answer, that this Precept must be restrain'd to common Swearing, upon light and frivolous Occasions, which it seems 'twas the Custom of the *Jews* to do, (as 'tis now with so many who disgrace the Name of Christians) the Unlawfulness whereof our Saviour teaches, even notwithstanding all their subtrefuges, and a sort of Clipping their Oaths (as some now) not Swearing immediately and directly by *God*, but by *Heaven*, *Jerusalem*, the *Temple*, or the *Altar*; which our Saviour tells 'em, is the same as if they swore by God himself. But that this Precept is not to be taken in the utmost literal latitude, wherein some few Enthusiasts receive it, is plain by examining those other Precepts given at the same time. That of parting with the Coat, of turning the other Cheek, &c. which as all acknowledge, only signifie a disposition rather to suffer injuries than infer 'em, or privately revenge 'em. 'Tis also plain by the foremention'd Example of *St. Paul*, who undoubtedly understood the Mind of our Saviour in those Precepts he left his Church: Unless those who are against Oaths will be so modest here as they have been in other places, and plainly tell *St. Paul*, that he wanted the Spirit, when he made use of any such Expression.

Quest. 7. *Whether the Enlargement of the Fair to fourteen Days be not an Encroachment upon the King's Prerogative, and that, and the Erecting of Booths for Unlawful Sports and Plays, and the Disorders usually committed there, be not a forfeiture of the Fair?*

Quest. 8. *Whether if the Fair be really forfeited, it were not much better, and of greater benefit even to the City it self, that it be wholly suppress'd than continu'd?*

Quest. 9. *Whether the erecting of Booths for such purposes at the time of a Solemn Publick Fast, be not inconsistent with such a Reformation as ought indispensably to accompany a Publick Humiliation; and whether the Toleration of such an Abuse under such a Circumstance, be not more like to provoke some Judgment, than the Humiliation to obtain any Blessing?*

Ans. These three Questions come from the same hand that Writ those Nine mentioned in our *Last Mercury*; to all which we now Reply, That we are well assured that there will be such Measures speedily taken by those in Authority, as will render any Answer of ours needless.

Quest. 10. *What's the Cause of Fly-blows, as they are commonly called?*

Ans. Tho' they are call'd so by the Vulgar, who think the Flies spit or blow 'em out of their mouths; 'tis notorious, that they are mistaken in the End from whence they come, they being no better nor worse than perfect Eggs, by which all Insects (and perhaps all other living Creatures) are propagated. Which Eggs in a little time turn to Maggots; as those Maggots to Flies agen of the same Species with those whence they are first produc'd.

Advertisement.

THE Second Volume of the *Athenian Mercury*, (is now Publish'd) resolving all the most Nice and Curious Questions proposed by the Ingenious of either Sex, from Saturday, May 30. to Tuesday, August 18. 1691. Price 2 s. 6 d. This Second Volume is neatly done up in Marble Paper, with a general Title and Index to it, and a Preface containing Rules for our Querists constantly to observe in their Writing to us. Printed for John Dunton at the Raven in the Poultry: Where are to be had the First and Second Volumes of the *Athenian Mercury*, (and the Supplements to 'em, containing the Design and Scope of the most considerable Books printed in all Languages, &c.) beginning March 17. and ending Aug. 18. 1691. or any of the single Mercuries that are publish'd every Tuesday and Saturday.

The Athenian Mercury:

Tuesday, August 25. 1691.

Quest. 1. **H**OW many Arts and Sciences may a Man by diligent Study be capable of attaining?

Ans. All Arts and Sciences, Nay, more than all, and yet none at all. The meaning of this seeming Riddle is only thus much — That the Nature of the Soul appears to be capable of infinite Improvements, or still new advances in Knowledge, which sort of infinite Capacity, as we have formerly remarkt, is one part of that Image of God after which Man is made. Accordingly he's not only capable of understanding all the Arts and Sciences already invented, but of more than all; nay, a thousand times more, cou'd any such be. He's capable, we say, or has a power of understanding 'em all, had he time or opportunity for doing so, but he does not actually understand to perfection any one Art or Science; nay, not so much as one individual in Physicks as to all its Properties and Essence. The Power Nature has given to quicken our Industry, the Impotence to increase our Modesty, tho' in the mean time so much Knowledge may be actually attain'd as will serve for the Uses of Life, and even to make us happy beyond it; and the more knowledge we attain to, the greater and larger still our Capacity is for more, as well from a Habit of Thinking thereby acquir'd, as from that Cognation or Relation there is between one thing and another, whence one Art still makes us better disposed for the understanding another.

Quest. 2. Why the French generally love the English, and the English hate the French; the English love the Dutch; and the Dutch hate the English?

Ans. At the first reading the Question, we fancy'd the Querist thought himself at Cross purposes, or just mistook the matter, and told his Tale the clean contrary way; but upon further consideration we find there may be some ground for great part of the Supposition, as to many Persons at least of those Nations aforementioned, accordingly we shall examine the Question separately. 1. Why the French Love the English? We'll first give an Account why they did Love 'em — and 'twas for the same Reason that the Fox loves the Geese, or the Wolf loves the Lambs, because they were good Prey, they got Money by 'em: We took off all their old Fashions and old Lumber, and sent 'em fine new Guinea's in the room of them. But there's yet a better Reason why they do love some of the English? than why they did formerly: They find all the World against 'em, and none but some of the English and the Turks that are for 'em; all the World Curses 'em, and prays for their Destruction or Downfall; but we have those who would be call'd English, that if ever they pray at all, do it for their Prosperity and Success; and that they may still go on to plague the Universe. Nay more, the Swiss Guards only sell their Carcases and Lives for the Grand Lewis; but some of the English, those who have sworn to their present Majesties, and yet are in the Interests of France, are both perjur'd Wretches and false Traytors; but advance the Glory of the Invincible Monarch, (for he that still runs away, must of Necessity till he is overtaken be always Invincible) and certainly the French must be very ungrateful not to love those who sell their Consciences, Honours, very Souls and all to Oblige 'em. This to show why the French Love the English: But 'tis a harder Task to say why the English Hate the French — only there are some of them are a parcel of ruffly rugged Fellows that don't much fancy the Death of a Hogg, first to be Tickled, and then to have their Throats cut: They don't care to be Slaves themselves, nor to see any of their Neighbours so, unless they have a mind to continue in their Bondage. They don't much admire either the Faith or Humanity of the French towards the poor Protestants in their own Country, or the Vaudois in their Neighbourhood, or their late won-

derful Loving-kindness towards the English Seamen in the East-Indies, all of whom they lovingly knockt on the Head when they had fought 'em bravely, and cry'd for Quarter. So much for the French and English. For the Dutch and We, 'tis hop'd we shall be sooner agreed: We Lov'd them, because they so handsomly repair'd our Old Elizabeth kindneses, in lending us such a Fleet and Army, and sending us such a Prince to Knock off our Chains, and save us from Slavery and Damnation, and that's so unanswerable an Argument that the Dutch hate us, that we need say no more on t.

Quest. 3. Whether Set-Forms of Prayer be Lawful?

Ans. Yes, unless it's unlawful to use the Lord's Prayer, which those who affirm must take heed of Blasphemy.

Quest. 4. Who was the first Founder of Atheism?

Ans. Who, but the Devil, the beginner of all Mischiefs, especially that which will so much promote his Kingdom of Darknes? Some may perhaps object, That we slander him, since it's said, He believes and trembles, therefore he can't be the Founder of Atheism, and the Atheist must by necessary consequence be even worse than his Father. But neither are many of those who dignifie themselves with that Title really such, tho' they would fain be so; nor does it follow, that one who believes not Atheism himself, for that Reason might not be the Founder of it; for he has been a Liar from the beginning, and so it serves but to promote his Interest, would freely enough endeavour to persuade others what he does not himself believe, as he did in the case of our First Parents.

Quest. 5. How is it to be understood, that the Spirit of God moved upon the face of the waters, according to that of Gen. cap. 1. v. 2.

Ans. The Original is Metaphorical and signifies the act of the Hen upon her Eggs; viz. a hovering or hatching, as much as to say, as the Providence of God Almighty does now immediately superintend over all things that are created: So the Spirit of God did at first immediately hover, hatch; produce and give a Being to all things out of the heap of first matter, represented to us under the Idea of a dark Terraqueous Confusion.

Quest. 6. When the English, Dutch, and French Fleets fought last Year, many of my acquaintance who saw the Battle, could discern the Flashing of Fire, but heard no Guns, the Spectators stood upon a high Hill by the Sea, and others who were thirty or forty miles behind 'em within Land did hear the Guns very perfectly: Query, Why these within sight at ten Leagues distance could not hear, but those who were so much farther off could?

Ans. There was another Question sent by the same hand, which the Querist may find formerly answer'd: But to give an answer to this, a sound cannot proceed farther than the first Body it meets with; all other are mock Sounds or Echoes by a reverberation, or repercussion of the Air; therefore the Sound meeting with that Hill whereon your Acquaintance stood, was made the first repercussion which would answer in the next Valley, or within Land, and as many Valleys as it met with, so many Echoes it made: So that when the Sound came to those persons so far within Land, it might very well be heard half a quarter of an hour before it reach'd 'em. It was impossible to hear it upon the first Hill, for want of a proper Echo betwixt that and the Sea. If your Acquaintance had turn'd their backs, and hearkned from the Echoes within Land, they might have heard a faint repetition of it that way. We shall in a little time answer the Question about an Echo, which will plainly solve all Objections that seem to obviate this Subject.

Quest. 7. At what time, and after what manner do our Souls enter into our Bodies.

Ans. For Questions and their Answers about the Soul, see Vol. 1. Numb. 1. Quest. 2. and in several other Papers

Papers, but particularly Vol. 2. Numb. 7. the whole Paper, and Numb. 1. Quest. 22. about *Traduction*: Pray consult the Indexes of the Volumes, to see if your Questions be not answer'd already to your satisfaction.

Quest. 8. *What's the reason why a Man going under water with his Eyes shut, can open them, and why he cannot shut 'em when he goes with 'em open under the water?*

Ans. I have experienced it a vulgar Error.

Quest. 9. *How a piece of Iron laid upon a Cask prevents Thunder, or the Noise-Drum from marring the Liquor contain'd?*

Ans. The Virtuosi of France had a Question much of this Nature discuss'd in one of their Conferences, but 'twas confin'd only to *Thunder*, and a *Cask of Wine*. We shall give you a short Specimen of their Thoughts upon it, to which we shall add our own. The first of 'em had recourse to the heavenly Influences, and said that *Mars* (by which Planet Iron is design'd) had it's House in *Aries*, and the Sun entering that House, causes the moisture of the Vine to ascend, and so concludes that there is a Correspondence betwixt *Wine* and *Iron*, and that one preserves the other by a *Natural Sympathy*. The second affirm'd, the Effect was wrought by an *attractive* and *retentive* Vertue: to prove which he offer'd, that there's but one *humid matter* which that Central Fire forces from the deepest part of the Earth, out of which matter not only *Metals* and *Minerals* are produc'd, but *Thunder* and *Meteors*. Now (says he) the Air being impregnate with noisome Terrestrial Vapours, which are of the same Nature as Iron, when they meet with a piece of it laid upon a Vessel, they make a stop, and the Iron by a Sympathetick *attractive* Vertue receives 'em, and by it's *retentive* retains 'em. Some of the rest were of this Opinion, and others attributed it to some hidden *Occult Quality*, they know not what.

Our Opinion is, that they are all in an Error about the Cause, for 'tis not the *Noisome Nature of Thunder*, but the *Noise that sours Wine*. This appears by an Alteration of the Cause acting, the *Medium* whereby it acts, and the Subject upon what it acts; as for the Cause, Shooting, Drums, or any other great noise, has the same Effect: So *Steel*, *Brass*, *Silver*, *Lead*, *Coal*, or any other heavy matter laid upon the Cask, prevents the Effect; also not only *Wine*, but *Mead*, *Syder*, *Beer* and *Ale*, and other *Liquors*, will be spoil'd by a great Noise; from which it appears, That 'tis no *Celestial Influence*, no *Sympathy*, nor other occult Cause, that produces the above-mentioned Effect. But the Question is not yet resolv'd, but recurs, *viz.* How can Noise have such effect upon *Liquors*? We answer, 'tis not Noise, (speaking strictly,) but the effect of Noise, to wit, a violent Concussion and Agitation of the Air; for the Air by Agitation is rarified, and made so fine and Spirituous, that it easily penetrates all Bodies by a new sort of Operation, which I cannot resemble to any thing to make so intelligible, as by this easie Trial; take a Gl. of Water, wet your Fingers end, and run it round the edge of the Gl. and it will make a sort of roaring Noise, which sets all the Water in the Gl. into a huse sort of fermentation, beginning in shaking trembling Circles from every side of the Gl.; but if you tye a Thred about the Gl., or hold your hand, or your fingers end upon't, it quite alters the Nature of it's Operation: Thus a strong Horse-hair ty'd cross the palm of your hand, breaks a *Ferula*, and takes away the force: and thus a Rope ty'd round a Cask has the same effects as another Body put upon't. The reason is, *One power or act meeting with two Bodies at one time, divides it self, and acts imperfectly upon both.* To give a further demonstration of this, which may also be serviceable to the Publick: a wet Sheet ty'd round a Cask, hinders the Liquor from freezing, which if it had been commonly known in the great Frost about seven years since, had preserv'd some thousand pounds worth of *Liquors* in this City of London that were spoil'd, and good for nothing. Improvements upon this Subject wou'd be very useful against the spoiling of *Liquors*, *Fruits*, *Roots*, &c. in all sorts of Weather; but the *Practice* of these things is not so much our business, as the *Theory* and *Reason* how such and such Causes produce such and such Effects.

Quest. 10. *What became of the Ark when the Flood was over?*

Ans. It rested upon the Mountains of Ararat — This we are sure of, and no more; since for the Stories of some Fragments thereof remaining a thousand years or more after, we esteem it perfectly *fabulous*. — In all probability it there lay still where it rested, for a Monument of what happen'd in it; for some succeeding Generations; being besides of that Bulk, it could not easily be remov'd, unless taken a funder, where 'tis likely it remain'd, till Time, which consumes all things, had moulder'd it to Dust. And that many a fair Year and Century before those who pretend any part of it remaining in their Time, were in being.

Quest. 11. *What's the Reason of applying the empty Shells of some Shell-fishes to your Ear, you may therein perceive a noise like the roaring of the Sea?*

Ans. Those Shells have a Gyral Conformation, not altogether unlike that of the Ear it self: Now the Air being imprisoned in the turnings and windings within, has that particular rushing sound, either in forcing it self out, or passing from one part thereof to another, being forc'd in by the motion of the exterior Air, and wandering about in those Meatus's, or odd Labyrinths wherein 'tis receiv'd.

Quest. 12. *By what means a Rudder guides a Ship?*

Ans. By making a small sort of a Stream or Current, which takes the Ship or Boat either on one side or t'other, and turns it accordingly which way soever the Steers-man please.

We desire all our Querists to read the Preface to our Second Volume, before they send to us again, that so by their constantly observing the Rules there laid down, they ne're be disappointed in their expectations from us.

Advertisements.

THIS is to give notice, that we having now receiv'd the last *Universal Historical Bibliothecque*, &c. publish'd in Holland, and all those foreign Papers printed elsewhere, that are to compose the Supplement to the Second Volume of our *Athenian Mercury*, that the said Supplement is now in the Press, and will (together with the Supplements to be hereafter publish'd) not only contain the design and scope of the most remarkable Books printed in England, but also a Translation of what is most rare and valuable in the *Universal Historical Bibliothecque*, the *Paris Journal les Scavans*, the *Acta Eruditorum Lipsiæ*, the *Giornali de Letterati*, the *Physical Journal*, the *Histoire des ouvrages des Scavans*, &c. as also a Translation of other ingenious Pieces transmitted to us from foreign Parts, (all which are enter'd in the Hall-Book;) so that having promis'd all this to the World, we hope our Readers will not measure the Design by our first Essays, which is less compleat than we intended it at first; but because being taken up on a sudden, it was not possible to get in what help was desired, and some Papers that were necessary to the Perfection of it. But we have now the Assistance of several Learned Persons, well vers'd in all Foreign Languages, to carry on the Work, and shall have all new Pieces as soon as ever publish'd: So that nothing shall pass in Europe worthy the consideration of the Learned World, that shall not be met with in our Translations; and what is at any time wanting in one Supplement, shall be added in the next. We design to add the Contents of each Supplement to that Alphabetical Table we have promis'd at the end of every Year, that so by the help of this General Table our Querists may presently find any Question or Subject they have a mind to consult, either in our Weekly Mercuries, or Supplemental Volumes: And therefore to render our Undertaking thus serviceable to the Reader, we shall (at the request of several Gentlemen, who tell us they'll buy these Translations in no other Volume but what will bind up with our Weekly Mercuries) Print the Supplement to each Volume of our *Athenian Gazette* on the same Paper with our Weekly Mercuries, that so they may bind up with them. — When this second Supplement is finish'd, publick notice will be given thereof.

AT the Vaults under *Skinner's Hall* in *Elbow-lane* is a good quantity of *Nottingham* and *Darby* to be Sold at reasonable Rates.

The Athenian Mercury :

Saturday, August 29. 1691.

Quest. 1. **W**Hether the publishing of the Pamphlet in Nature of a Sermon, reflecting on Mr. B.—— as the Author, be consistent with the Principles of Christianity, and what are your Thoughts upon such a Transaction?

Ans. We have received several Questions of this Nature, some of 'em intimating that the Design was done purely to Abuse him; some alledge that there's a farther end in it, viz. To renew the Feuds and Discontents of the hot-brain'd of both Parties. But we have so much Charity (and we hope not without reason) to believe that neither was design'd, tho' the last seems unhappily concern'd in't, by accident. But our Opinion is, that either Party that concern themselves in't, are as much to blame as the Author himself; for he only gave it Life for a time, and the other take the most effectual Methods to continue it, by making it the Subject of Discourse and Contention. The Author and Printer, whoever they were, have done ill, tho' 'tis believ'd they only design'd their Interest, by publishing what they thought would take with the generality of People, that is, Fools and unthinking prejudic'd Persons. 'Tis to be fear'd Mr. B.—— (tho' otherwise a Man of great Learning and Parts) has exceeded the just Rules of Prudence, by some uncommon Expressions and Comparisons; and 'tis hoped such a publick Reflection as this, will make him more cautious for the future. No good Man can ridicule such an Accident, nor the Occasions of it, but be troubled at both, remembering that common Rule laid down for all Christians—*Bear ye one anothers burdens, and so fulfil the Law of Christ*—There was another Question sent us, to wit, *What do such People deserve who resort to Mr.—— B's Meeting, on purpose for Matter to laugh at?* To which we Answer, They deserve to be disappointed in their expectation; and we hope they will be so for the future. We might add, that if no further, yet in foro Conscientiæ they come under the Penalty of the Statute against Prophane-ners of the Sabbath.

Quest. 2. *This Account is what I have heard so credibly attested, that I cannot doubt the Truth of it. A Child of Ten Weeks old, being taken with Convulsions, the last fit it had, cry'd out distinctly, three times, O God, and immediately dy'd; there was six People in the Room, two of them I know, some of them were so frighted, that they fell into Swoonds. I desire your Thoughts of it.*

Ans. We have many Instances of Infants, that as they were dying, have lift up their Hands and Eyes, and have scrid, although their Age incapacitated 'em to know the Use of either Hands or Eyes, or to be affected with any External Object that could raise a smile; which Instances must necessarily have their rise from some internal Agent: Perhaps their Intellect might have a supernatural Illumination; to see their Innocence; and the happiness of the Condition they were entering into; and this might be the Case of the present Instance. Or else we shall offer this Physical Reason: When the Soul was forced to leave the Body, it exerted all its Powers at once, to the highest Degree it could, even beyond it's common acting by proper Organs; and in the strife forced that unusual Instance. Just so an extinguishing Candle; when 'tis going out, rallies all its Powers together, and emits one greater Flame than it did all the time it had Nutriment enough to sustain it.

Quest. 3. *A certain Bully of the Town, has by his cunning Insigations, drawn in a young Lady of a considerable Fortune into a solemn Contract and Vow of Marriage, his way of living being only by Fraud and ill Courses, and that Obligation has happened without Consent of the Lady's Parents. Query, Whether it is in the Power of her Parents (the Lady also consenting) to make void this Contract, without incurring the Penalties of the Law of God?*

Ans. In our Saturday's Mercury, Numb. 6. Q. 8. we gave our Opinion, how far a solemn Contract, made between two Persons; was Obligatory; supposing Per-

sons at their own dispose; but the case is very different here, and receives a quite contrary Answer. So long as Parents are living, they have a greater Propriety over their Children than the Age is generally aware of. We don't say, that Parents have that right over their Children, as to marry 'em against their own Consent, the many sad Consequences of such Marriages shows it impracticable; but yet we affirm that Children cannot dispose of themselves without the Consent of their Parents. 'Tis a sacrilegious Impiety, and the worst of Thefts. 'Tis very remarkable, that when God permitted the Devil to exercise his Power over the Goods of Job, he slew his Children; whence 'tis evident that Children are the right and goods of their Parents; but Goods cannot dispose of themselves without the Owners leave. Our Law has upon this Consideration very well provided against taking away Children from Parents without their Consent, making it Felony, tho' 'tis seldom lookt after, but where an Estate lies in Question, though the Right is the same to Beggars—If we read Numbers 30th. the Case is yet plainer, and fully Answers the Question, viz. That the Parent can dispense with the Vow of the Daughter, if he so think fitting. This Institution to the Jews was founded upon the Rights of Nature, and therefore never to be abolish'd, but holds firm, and not to be Cancel'd; nay, perhaps where Parents themselves are not so fit Judges as their Children. I knew a very Learned, Pious Divine, whose Benefice was above a hundred Miles from his Parents, so that 'twas impossible to have any frequent or great Converse with them further than by Letters; but although this Gentleman knew that his Parents would be satisfied in what choice he himself should judge proper, yet he would not Marry 'till he had first intreated their Consent, being satisfied of their Right and Propriety in him: So that our Answer is this, That it lies in the Parents Power to Vacate the above-mentioned Contract, but more especially they are obliged to it, if the young Lady her self desires it; but if they do it not, she cannot do it her self, and if they do it, she cannot hinder it.

Quest. 4. *Whether Adam shou'd have multiplied Children if he had lived in the State of Innocency?*

Ans. We meet with very plausible Objections against the Affirmative, which we shall endeavour to prove, after we have answer'd what is brought against our Opinion. One Argument is alleg'd out of Lib. 5. Phis. Text. 51. where 'tis said that Corruption is contrary to Generation, but Contraries are in all Acts. Now in the State of Innocence there was no Corruption, and therefore could be no Generation; the Minor we deny not; and the Major would be demonstrative if the Body begat the Soul, or if the Body of Man in its own Nature was incorruptible, when 'tis generally concluded that it was not so according to its first matter. The second Argument us'd against it, is, that if Man had multiplied, and been immortal, the World would have been too populous: To which we Answer, This Position is against the received Notion of all Politicks, for every one almost (if they will give themselves the liberty to Converse) will find that the poorest Commonwealths are the least Peopled; and if all Adam's Heirs had been alive at this day, there is room enough for 'em, at least would be; for if they found themselves straitned, there's no doubt of more new Discoveries to be made; of those that have been lately found, how poorly inhabited are they, and their Continents scarce known; and how many Places that have been inhabited, are now buried in Ruins. We hope there's no need of offering any more Argument to prove our Opinion, than what follows, Increase and Multiply, it was spoken before Corruption, and when Adam and Eve were yet in the State of Innocency.

Quest.

Quest. 5. Whether that Tradition be true amongst some Country People, that those Circles in Meadows and Commons, are places where Fairies dance in the Night-time, and if a house be built upon such ground, whoever shall inhabit therein does wonderfully prosper; and also what is the Cause of such Circles: — To which we shall add one from another Hand, Whether any Credit may be given to those various reports of our Ancestors concerning Fairies and Goblins, which frequented and haunted many places in this Kingdom in the Ages last past, and within the memory of some now living, of whom People would usually borrow Money, Household-stuff, &c. as they had occasion, observing that just Principle of repaying it, why so frequent then, and so rare now, or not at all observ'd: what should the drift of those obsequious Demons be, and whether you meet with any notable Instances concerning them in History, and your Opinion of them in general?

Ans. To reduce all this into a method, we shall first prove that there have been, and yet are Fairies; History is very full of Examples, take the following. We read in *Georgius Agricola*, that great Searcher of Subterranean Mines, that they appear frequently in those places whence precious Metals are dug, and from their manners are called *Cobali*, or Imitators of Men; these seem to laugh, to be clothed like the Workmen, to dig the Earth, and to do many things, that really they do not; mocking sometimes the Workmen, but seldom or never hurting them. The *Latins* have called them *Lares* and *Larvae*, frequenting, as they say, Houses, delighting in neatness, pinching the Slut, and rewarding the good Housewife with Money in her Shoe.

Siarra hath left us this notable Relation: That there lived in his time in *Spain*, a Fair and beautiful Virgin, but far more famous for her excellency at her Needle; in so much that happy did that Courtier think himself, that could wear the smallest piece of her Work, though at a price almost invaluable. It hapned one day, as this admirable Semstress sat working in her Garden, that casting aside her Eye on some fair Flower or Tree, she saw as she thought a little Gentleman, yet one that shewed great Nobility by his cloathing, come riding towards her from behind a Bed of Flowers: thus surprized how any Body should come into her Garden, but much more at the stature of the Person, who as he was on Horseback, exceeded not a foots length in height; she had reason to suspect that her Eyes deceived her. But the Gallant spurring his Horse up the Garden, made it not long, though his Horse was little, before he came to her; then greeting the Lady in most decent manner, after some Complements past, he acquaints her with the cause of his bold Arrival; that forasmuch as he was a Prince amongst the Fairies; and did intend to celebrate his Marriage on such a day, he desired she would work him Points for him and his Princess against the time he appointed. The Lady consented to his demand, and he took his leave; but whether multitude of business caused the Lady to forget her Promise, or the strangeness of the thing made her neglect the work, thinking her sight to have been deceived, I know not: yet so it fell out, that when the appointed time came, the work was not ready. The hour wherein she had promised the Fairy Prince some Fruits of her Needle, hapned to be one day as she was at dinner, with many Noble Persons, having quite forgot her Promise, when on a sudden casting her Eye to the Door, she saw an infinite train of Fairies come in: so that fixing her Eyes on them, and remembering how she neglected her promise, she sat as one amazed, and astonished the whole Company. But at last the Train had mounted upon the Table; and as they were prancing on their Horses round the brims of a large Dish of White-broth, an Officer that seemed too busy in making way before them, fell into the Dish, which caused the Lady to burst into a sudden fit of laughter, and thereby to recover her Senses. When the whole Fairy company was come upon the Table, that the brims of every Dish seem'd fill'd with little Horsemen, she saw the Prince coming towards her, and hearing she had not done what she promised, seem'd to go away displeas'd. The Lady presently fell into a fit of Melancholly, and being asked by her Friends the cause of these alterations and astonishments, related the whole matter; but notwithstanding all their consolations, pined away, and died not long after.

Now upon a supposition that such things have been, there's a possibility that they yet may be: in the North of England, they have been very frequent; and if we may believe a late Relation I met with, there yet are such things; for the dancing upon such Circles in the night-time, (as are to be seen in Meadows, Commons, &c.) we have Instances enough, but not more common than in other places. The Cause of those Circles are not the Fairies dancing there, but more probably from Lightning, as has been observ'd in the Transactions of the Royal Society, and 'tis very reasonable that that Bituminous Sulphurous heat (which always darts circularly from Lightning) should hasten the vegetation of Grass where it falls, as forced Peas, Apples, &c. are ripened by a greater heat, sooner than those of the same Tree where they grew. If it be demanded, that Lightning can scarce fall in the same place the next year again, and yet the same Circles appear again: we answer, that every thing produces it's like, and the Seeds or Roots of a stronger sort of Grass must the next year produce a stronger Grass than the other which is weaker, but in two or three years you will find the forced power to abate, and that Grass to return by little and little to it's old likeness again. That Houses built upon Fairy Ground or Circles, are more than ordinary prosperous, is fabulous, there being just contrary Instances. In short, we meet with no reason to believe (as some would have it) that these Fairies generate, and are mortal, but that they are Devils assuming such little airy Bodies; for 'tis observable, that they were never found but where People were superstitious and credulous: And as for the power they have had over some People, as to blow out an Eye, strike 'em lame, lend Moneys to be paid again, to be kind to cleanly Housewives, and pinch the Slutish, all which Instances we are very well satisfied of, and it amounts to no more than this, that by distrusts of Providence, vain fears, superstitious credulity, and a false faith, such Persons have put themselves under the Devils power; as we meet with parallel Instances of Charms for the Tooth-ach, &c. we believing such things, the Devil effects 'em, by some natural means we know not of, he being willing to have as many Servants as he can upon any Terms whatever. That such things appear less than formerly, is because the Christian Religion is better understood, and People are not so ignorant and superstitious as they have been: and that this Argument is good, is verified by the frequent Apparitions and Delusions of Devils in the Indies, where the poor, ignorant, superstitious, credulous Inhabitants are kept in a miserable awe and slavery by 'em.

The Questions concerning the Wheels, &c. are already answer'd; and that Great Question (mention'd in the Preface to the Second Volume) about the Polarity of the Load-stone, and the Variation of the Compass, is now finish'd, and will be publish'd speedily.

Advertisement.

IN Plow yard in Grays-Inn-lane, lives Dr. Thomas Kirkler, a Colledge Physician, and Sworn Physician to Charles II. until his death; who with a Drink and Pill (hindring no Business) undertakes to Cure any Ulcers, Sores, Swellings in the Nose, Face, or other parts; Scabs, Itch, Scurfs, Leprosies, and Venereal Disease, expecting nothing until the Cure be finished: Of the last, he hath Cured many hundreds in this City; many of them after Fluxing, which carries the Evil from the lower Parts to the Head, and so destroys many. The Drink is 3s. the Quart, the Pill 1s. a Box, with Directions. A better Purger than which was never given, for they cleanse the Body of all Impurities; which are the Causes of Dropsies, Gouts, Scurvies, Stone or Gravel, Pains in the Head and other parts; with another Drink at 1s. 6d. a Quart: He Cures all Fevers and hot Distempers without Bleeding, except in few Bodies. He gives his Opinion to all that writes or comes for nothing.

The Athenian Mercury :

Tuesday, September 1. 1691.

Quest. 1. **A**S I was returning the last Year from the Siege of Limerick, I saw in a Ditch the Carcasses of a man kill'd, when our Carriages were surpriz'd at Cullin; the Carcass was almost devour'd with Lice, which I observ'd to be of an extraordinary bigness. From hence I would desire your Thoughts, Whether the Carcass of a Man be devour'd in the Grave by Vermin, or by Worms, according to the common Notion?

Ans. There's no difference at all betwixt Vermin and Worms, (strictly speaking) for they are both one, Vermin coming from the Word *Vermis*, which signifies a Worm: So that the design of the Question is, Whether Worms or Lice devour People in the Grave? To which we answer, Neither, commonly: Indeed, there is a Disease incident to some Persons, call'd the *Lousie Disease*, Lice breeding in their Bodies whilst they are alive, eating holes under the Skin to the bigness of a Walnut, or more, and the Skin not broke; but this Disease is most commonly in Camps, and was (as we are credibly inform'd) very rife in the late *K. James's Camp in Ireland*; and 'tis more than barely probable the Person that lay kill'd in the Ditch had that Disease, besides his Wounds that he died of. It has been often observ'd of dead Bodies digg'd out of their Graves, that there has been no Worms near 'em, nor any Maggots, Lice, &c. in their Flesh, but only their own Corruption that wasted 'em. But we art not without many Instances of strange sorts of monstrous Worms, &c. (not like Earth-worms) bred in some Carcasses in the Grave: I remember one passage in *Camerarius*, (says he) A young Gentleman in Germany (whose Tomb I have often seen) was troubled with a grievous Sickness in the Flower of his Age, his Friends could never persuade him to be represented in Sculpture, or Picture, to serve for Posterity; only this through their importunity he agreed unto, That after he should be dead, and some days in the ground, they should open his Grave, and cause him to be represented as they then found him. They kept promise with him, and found that the Worms had half gnawn his Face, and that about the Midriff and Back-bone there were many Serpents: Upon this, they caus'd the Spectacle, such as they found it, to be cut in Stone, which is yet at this present to be seen among the armed Statues of the Ancestors of this young Gentleman: which agrees much with the Observation of the *Wise-man*, Eccles. 10. 12. When a Man dieth, he is the Heritage of Serpents, Beasts, and Worms.

Quest. 2. Whence are the strange Antipathies in Nature, as to Swoon at the sight of a Cat, an Egg, Cheese, sweating at the cutting of a Linnen, &c.

Ans. We have already said something upon this Question, in Vol. 1. N. 15. Q. 2. which, with what we shall here add, we hope may give a satisfactory answer to the ingenious Querist. But first amongst the innumerable Instances we find of this nature, we shall relate one or two perhaps very uncommon: One we read of, That if Pork, or any thing made of Swines Flesh, were brought into the Room, he would fall into a Convulsive Sardonian Laughter, nor could he for his heart leave, as long as such an Object was before him. *Livanius* reports, That a certain Man would be surpriz'd with a Lipotymy at the sight of his own Son; nay, upon his approaching near unto him, tho' he saw him not; for which some assign'd this Reason, That the Mother, when she was with Child, used to feed upon such Meats as were abominable to the Father; (concerning the rationality of this Conjecture, see Sir *K. Digby's* Discourse of Bodies, p. 409, 410.) Another would fall into a Syncope, if either a Calf's Head, or a Cabbage, were brought near unto him. We have already shewn the Power of Imagination as to Longing, Marking, &c. as above, which we must again make use of, in the resolving this Question, thus: 'Tis observ'd, that those Meats which the Mother long'd for, the Child when born is very greedy of the same; so on the contrary, when Mothers take an Aversion to any sort of Meat or Creatures (occasioned by Fancy and Indisposition of Body when Breeding) the same is by the Imagination of the Mother (as above) impress'd and fix'd into the very Nature of the Child the

she goes with, as in the last-mention'd Example of the Calf's Head and Cabbage; the Mother had a strange Aversion to that Meat in Breeding, and the Fancy had the same effect as Longing in other Women; for the Child was mark'd on the right-side, in the Form of a Calf's Head, and on the left with the likeness of a Cabbage.

Quest. 3. Whether every Angel makes a Species?

Ans. The Querist should be a Philosopher by this Question, and we are very willing to comply with such; only 'tis a sort of unhappiness to speak unintelligibly to some part of the World, and we have no other plea for such a rudeness but this, That all Subjects must be treated on according to their own Nature, or else we must let 'em alone. We assert, that Angels are not of one and the same Species, and we doubt not but it may seem absurd, till for proof of it we add, That in things which are of the same Species, there cannot be something first, and something last, (lib. 3. *Metaph. Text. 11. Tom. 3.*) but in Angels of one Order, there are first, middle, and last. Therefore, &c. — Indeed, we own that some Philosophers have asserted, That all Spiritual Substances are of the same Species; from which some would also infer an equality of Souls, but upon weak grounds, as perhaps may be demonstrated by and by. Others, that all Angels are of the same Species, but not of the same Principles of Thought and Action. Others, that all Angels are only of one Hierarchy, and of one Order: But those things which agree to constitute a Species, and only differ in Number, yet agree in Form, are distinguished materially; but Angels are not compounded of Matter, (as may be easily prov'd) and therefore it follows, that 'tis impossible that two Angels should be of one and the same Species. But if we should grant that Angels are compounded of Matter, it won't follow, that there should be more Angels of one Species; for then the beginning of the distinction of one thing from another should be Matter; not indeed according to the division of Quantity, when Angels are incorporate, but according to the diversity of Powers, by which Action is performed, and diversity of Matter causes not only a difference of the Species, but also of the Genus.

Quest. 4. What's the Reason of the Polarity of the Load-stone, and that a Needle touch'd with it turns towards the North; and what is the reason of the Variation of the Compass in some places?

Ans. We have, according to our Promise, consulted all the learned Pens that have treated on this Subject, both in Theorick and Experimental Philosophy, as the French *Vertusiz* and our own, *Gilbert, Ward, Cabezz, Kepler, Kercherus, Johnston, Brown, Mr. Boyle, &c.* and from all together we see reason to believe this, That the Earth it self is the great Magnet. Mr. *Sellers's* Observation bids fair for this Opinion, When a Barr of Iron has stood long in the Window, that end of it which is next the Earth, will have the same Virtue which the Load-stone it self has. Mr. *Boyle*, in his Book of the Usefulness of Experimental Natural Philosophy, observ'd, that an Oblong Load-stone heated red-hot, lost its attractive Virtue, and by cooling it again, he gave its extremes a Polarity, and by refrigerating the same end sometimes North, and sometimes South, changed the Poles at pleasure; and this Change was wrought not only by cooling it directly North or South, but perpendicularly, that end of it which was towards the ground turning towards the North, which shows the Magnetick Nature of the Earth, its Effluvioms being able to impart a Magnetick Faculty to the Load-stone it self. Now if this terraqueous Globe be mostly Earth under the North-Pole, the Mystery is plainly resolv'd; or if it be the most perfect Earth there, as not Dust or Sand by the burning of the Sun, or be not overcome with refringency of Ice and Cold, the Case is yet the same. Hence the Solution of the Variation of the Needle also is plain. We are assur'd, that between the Shore of Ireland, France, Spain, Guinny, and the Azores, the North-Point varies towards the East; at some part of the Azores, it defecteth not; on the other side of the Azores, and this side of the Equator, the North-Point of the Needle wheeleth to the West, so that in the Latitude 36. near the Shore, the variation is about 11 Gr. but

on the other side of the Equator, it is quite otherwise; for in *Brasilie*, the South-Point varies 12 Gr. unto the West, but *Elongating* from the Coast of *Brasilia* toward the Shore of *Affrica*, it varies Eastward, and arriving at the *Cape de San Aquila*, it rests in the Meridian, and looketh neither way, the cause of which Variations, is the inequality of the Earth variously disposed, and indifferently mix'd with the Sea, the Needle directed that way where the greater and most powerful part of the Earth is placed; for whereas on this side the *Azores* the Needle varies Eastward, it is occasion'd by that vast Tract of part of *Europe* and *Asia* seated Eastward. At *Rome* there's a less Variation (viz. 5. Degrees) than at *London*; for on the West-side of *Rome* are seated the great Continents of *France*, *Spain*, and *Germany*, but unto *England* there is almost no Earth Westward.

Quest. 5. Whether Brutus, and the rest of the Conspirators, did well, under pretence of their Country's Liberty, to murder Julius Caesar in the Senate-House?

Ans. Not, if we may be allow'd to judge of the *Action* by the *Event*: Besides, *Sueton*. in *Julio* c. 83. p. 52. says, that scarce any of the Murderers of *Julius Caesar* out-liv'd him three Years, but died a violent Death; being all of them condemned, they all perished by one accident or other, some by *Shipwreck*, others in *Battel*, and some of them flew themselves by the same *Ponyards* wherewith they had before stabbed *Caesar*.

Quest. 6. Cimon the Athenian sent Ambassadors from the Isle of *Cyprus* to the far parts of *Lybia* towards *Egypt*, to *Jupiter Hammon*, to demand of the Oracle the Resolution of some secret Affairs; the Oracle had them return again, because (said he) Cimon is now with me: Which they hearing, went back again, and being come to the Camp of the *Irenians*, found that Cimon was dead, the same day that the Oracle had told them he was no longer living: Query, How those Oracles could give a Resolution of what was done at so great a distance in so little a time, and whether the word *With me*, did only import the death of Cimon?

Ans. The Intelligence that the black Fraternity of Devils keep for the Interest of Hell, and the quick dispatches of Spirits, who are not clogg'd with *Flesh* and *Blood*, nor need refreshments or rest, does easily solve the first part of the Question. 'Twas the Devil's Interest then to tell truth, that he might be the better believed, and have more Followers; tho' had his Interest lain otherwise, no doubt but he had treated the *Ambassadors* with as unhappy a Lye, as he once did before to *Alexander*; for 'twas this Oracle that saluted him by the Name of *Son*, and debauch'd that generous Prince into a persuasion that *Jupiter* was his Father. As to the words *With me*, the Oracle meant no more by it than death, as is apparent from the very same words used by that Devil, which the Witch of *Endor* rais'd, viz. *To-morrow thou and thy Sons shall be with me*, directing his Speech to *Saul*, for *Saul* and his Sons died the next day in *Battel* upon *Mount Gilboa*.

Quest. 7. Whether all living Creatures apprehend one and the same Object after the same manner?

Ans. Yes, in respect of the Senses, but when the Object comes thither, the rational Creature out-does the Animal by drawing more noble Consequences from such and such premises, by comparing, ratiocinating, numbering, &c. There are several Questions more sent by the same hand, which he will find already answered.

Quest. 8. Why one hours Sermon seems longer than two hours Conversation?

Ans. For several very unlucky Reasons. Sometimes because the Sermon may be duller than the Conversation; at others, because the Hearer is dull himself, and han't the wit to like it; sometimes because those in the Pulpit talk all, and talk fence, when in Conversation those who love it, may hear their own dear selves talk as much, and as impertinently as they please; and besides, have the liberty of Contradiction, the very Life and Soul of some People.— But the most general Reason for this sad Truth, is a very sad one, and that is the almost universal decay of Piety, added to the natural awfulness which the best Men find in their Minds towards *Alls* of Devotion, till conquer'd by Industry and Pains, which by the assistance of God's Grace in time produce contrary Habits. And where those are to be found, where Men are truly pious and religious, they think no Entertainment in the World comparable to that wherein they may be taught the way to *Happiness*; nor will they easily be

tired with what affords 'em at the same time so much of Profit and Pleasure.

Quest. 9. Are not the Highlanders of Scotland sawey Rebels to make Terms with their lawful Sovereign?

Ans. Read the Annals of the Reign of King *Charles* the First, particularly p. 898, 899, &c.

Quest. 10. Whether *Parthenissa* were ever finished?

Ans. Never that we know of, at least not so as to be made publick—The noble Author of that fine Piece, as it shou'd seem not being willing to bring so mournful a Subject upon the Stage, as the Ruine of *Mitbridates* his Family, left by so tragical a Story he shou'd make all the poor Ladies that read it break their Hearts, or cry their Eyes out. As for the other part of the *History*, he might have wound 'em up as soon as he pleas'd, having brought his Hero's and Heroines just in sight of each other, and of the end of all their Troubles within a few Leaves before the Conclusion.— But his own immature Fate robb'd us at once both of that and him, and forc'd him to leave greater Enterprizes unfinished than that of *Parthenissa*.

☞ The Ladies Questions concerning Love and Marriage, that should have been answered this Tuesday, are reserved till next Tuesday.

☞ We have now received part of Mr. *Jonas Ellis* his Discoveries, when we receive the rest of it, we shall observe his Order about it.

The Letter with the Cross will not be Answer'd, for the Reasons hinted in the Preface to our Second Volume.

Advertisements.

Flores Intellektuales: Or, Select Notions, Sentences and Observations, collected out of several Authors, and made publick, especially for the use of Young Scholars entering into the Ministry. By *Matthew Barker* Minister of the Gospel in *London*. Price bound 1 s. Printed for *John Dunton* at the *Raven* in the *Poultry*.

Next Friday morning will be publish'd, by *R. Baldwin*, The Supplement to the Second Volume of the *Athenian Gazette*; containing an Account of the Design and Scope of most of the considerable Books Printed in all Languages, and of the Quality of the Author, if known; as also the Ingenious Conferences of the Foreign Virtuoso's upon many Nice and Curious Questions. The whole being a Translation of what is most rare and valuable in the last Universal Historical Bibliothecque, the *Paris Journal de Scavans*, the *Acta Eudicorum Lipsie*, and in the New Book entituled *Entretiens Serieuses & Galantes*, &c. Published for the improving of *Natural, Moral* and *Divine Knowledge*, as is specified in the Preface to this Book, which said Preface gives the Reader a fuller Account of the Design and Use of this Undertaking than the former did. To these Papers are added the Contents both of this and the former Supplement. Price 1 s. Sold at the *Raven* in the *Poultry*.

We have Printed each Supplement on the same Paper with our *Weekly Mercuries*, that so they may bind up with 'em, and design to add the Contents of 'em all to that Alphabetical Table we have promis'd at the end of every Year, that so by the help of this General Table, our Querists may presently find any Question or Subject they have a mind to Consult, either in our *Weekly Mercuries* or Supplemental Volumes.

Many of the Questions sent us this Week are Answer'd in this Second Supplement now recited, and some of 'em are also Answer'd in those twelve Number's (lately Publish'd altogether) that completed the first eighteen Number's of our Second Volume. And therefore we desire all our Querists to read the Contents and Preface to our Second Volume, (and the Supplement to it) before they send to us again, that so by their constantly Observing the Rules there laid down; they may ne'er be disappointed in their Expectations from us.— Read also our Advertisement in *Mercury* 7. Vol. 2. for your further Information.— And remember that no Letters will be taken in, whole Postage is not paid for.

The Athenian Mercury :

Saturday, September 5, 1691.

Quest. 1. Whether an Alderman in the City, being a Justice of the Peace, or other Justice of the Peace in the Country, refusing to take an Information upon Oath against any scandalous Sin or Offence punishable by the Law, and subject to his Cognizance, or to send out his Warrant for the Punishment thereof; upon legal Conviction, doth not thereby violate his Oath of Justice of Peace, and become guilty of Perjury before God?

2. Whether for that Cause, especially if his refusal be common and notorious, tho' it be not punishable by the Statute against Perjury, he may not be punished by the Common Law?

3. Whether it be not a plain Indication, that such a Person hath little or no sense of Religion, or of the Fear of God in his Heart?

4. Whether, it being plain Matter of Fact, that many added to the late K. James are so far transported with Faction, that they not only refuse to observe our solemn Fasts, but oppose the Reformation of the Manners of the Nation, in Opposition to the Queen's Authority recommending the same, such Refusal as aforesaid, be not an Indication that such Aldermen, or Justices, are no better Friends to the Government and Nation, than they are to Religion or Virtue?

5. Whether it be not fit that their Majesties be informed, and that they both, out of Duty to God, and Care for the good Government of the Nation, take notice of such Persons, and not suffer the Execution of the Laws to be longer intrusted with them? Or, Whether the Government of a Nation may intrust the Execution of the Laws to such inferior Magistrates, as may be justly suspected to be neither well affected to Religion, nor to the Government?

6. Whether it be not the Duty of all good Christians, and of all sober People, who wish well to their Country, to note such Persons, and to esteem them as Heathens and Publicans, or no good Friends to their Country, or the present Government, and to avoid them?

7. Whether those pretended privileged Places in and about London and Westminster ought not to be suppressed, seeing that Men get into Debt, and get in there, and live on other Men's Estates, to the ruining of many Families?

Ans. Six of these Questions came from the same Hand that sent us those relating to Bartholomew-Fair; but all the Answer that's proper for us to give 'em at present, is the very same we gave to this Gentleman's 3 Queries in *Merc. 8. Vol. 3.*

Quest. 2. A Person lately Condemn'd in the County of L. for a Capital Offence, and the Sheriff on the Day of Execution being unprovided of a Hang-man, promised 20 l. to any one that would undertake the Office; the Criminal being therewith acquainted, told the Sheriff, That if he would give his Wife 20 l. he would be his own Executioner, and was so accordingly.

Q. Whether the Criminal was not guilty of Suicide?

Ans. This is a very unusual Instance; but since no Injury can accrue to us by the Supposition, we'll take it for granted, and Answer in the Negative, That he was not guilty of Suicide, or Self-Murder; but rather the Author of a brave Action, in acting at once two parts of the Law; viz. Doing and Suffering, in which perhaps he may Challenge all Christendom for another Example; he satisfied the Justice of the Law by Dying; and did a good Action, in being a Minister of the just Sentence of the Law; But 'tis supposed this was not the Consideration that prevail'd with him, but his Tenderness to his Wife. He knew he must die, and 20 l. might as well be a Legacy to his Wife, as the Reward of another's Office. If he was a thinking Man, I should conclude he had read Seneca's *Ducunt Volentem, Nolentem trahunt Fata*: The Destinies lead the willing Mortal out of the World, but drive out the unwilling. But to prove our first Position; He was a dead Person in the Eye of the Law, and the Law directs no particular Person to be Executioners of its Sentence, but the Law had particularly Sentenc'd him to be Hang'd, which Sentence was as punctually observ'd, therefore the Law was satisfied, and he committed no Murder in being the Officer of Justice.

Quest. 3. A young Man that is almost out of his Time, hath been a wicked and lewd Liver, and hath wronged his Master

very much at several times, so that he doth not know how much, nor nigh the Summ, and is now very sensible, and much troubled for it, and would willingly beg pardon of God for it, resolving to mend his Life; but not having wherewithal to make restitution, is afraid that God will not accept of his Repentance: Your Advice and Counsel is humbly desired in the Case.

Ans. Restitution must be made either in Act or Desire, or else Repentance will be unsincere, and not accepted by God Almighty. Our Advice is thus: Either your Master is a good Man, or he is not; if the first, make a sincere free Confession of your Injustice to him; let him know the impossibility of present repayment, promise, and be as good as your Word, to lay up weekly so much (you know your own Circumstances) in order to wear off the Debt, (as near as you can imagine what it is) by degrees, for you contracted it by degrees, and desire his secrecy; if he fears God, he'll promise it, and accept of such a Restitution; and perhaps such an ingenious Confession will make him kinder to you than you can expect. If he be an ill Man, or a peevish, cross, covetous Person, let him not know you have injur'd him, but begin forthwith to lay up what you are able, in order to a repayment at least, or what you think you may have injur'd him in (if you understand *Arithmetick*, you can compute pretty near; and if you pay him, or his lawful Executors in some way unknown, it won't wound your Reputation, for the Cheat was also unknown. Set upon, and resolve one of these things immediately, and upon your hearty Repentance (which will be evidenc'd by leaving your ill Courses) no doubt but God will accept of you. Direct your Letter to us, as before, and let us know your Resolves or further Doubts, for Delays in Repentance are dangerous in this World's Concerns, much more in the others. You shan't want our further Counsel upon further Application to us.

Quest. 4. Perusing a learned Author who treats of the Vicissitude of Man's Soul from one Body to another, for twelve Generations, before its eternal Departure; supposing which to be true, may we not, from undeniable Consequences, conclude Nero's Soul to have its habitation in the Body of Lewis XIV.

Ans. Your Author must be a Man of great Learning, if he cou'd give a Reason for Twelve Transmigrations, more than Eleven or Thirteen; but supposing Twelve to be a certain precise Number, 'twill be found above twelve Generations betwixt Nero and Lewis. No, Lewis carries his own unparallel'd Soul, and will be accountable for his own unparallel'd Vices.

Quest. 5. Why do such as would shoot right, wink with one Eye?

Ans. Because there is but one right Line from one Point to Another; but from two Eyes, there are two Lines to one Object; which though they both terminate there, yet don't begin together: Therefore two Eyes beginning at several Points, cannot both of 'em act directly, unless ye shoot with two Guns at once.

Quest. 6. How is it possible that several Figures can be Pattern'd out by one Act of Perception? For Example, How can a Man, when he sees a Statue or a Stone, pattern out both the exterior Shape of the Statue, the Matter which the Statue is made of, and its Colour; and all this by one and the same Act?

Ans. 'Tis an Error, and an impossibility at once: All Philosophers have generally concluded, That Particularity is the Object of Sense. A Man can do but one thing at once, I know 'twill speedily be objected, that I can hear several Sounds at the same time, and by looking at one Object I discern many more about it: I answer, that you can make but one right Line, from the Optick Nerve to such and such an Object; the other are only redundant Rays of the visual Power, which don't all fix upon the other Objects, and that 'tis impossible they shou'd. The Mind it self can advert but to one thing at once; if to two, then there's no reason but it may to two thousand, and if to two thousand, then to every thing; and so we shou'd not at all be different from God Almighty in his Prerogative of Omniscience. Therefore we must reasonably conclude, that when we suppose that we think of two or three things at

once (as in the instance of the present Question) 'tis only a *swift change of thought from one thing to another*: For Example, I first see the Statue, the Representation of which is convey'd by the Eye to the Mind, which being inquisitive, wils the Eye to take a more particular View of the Shape of the Statue, which it undertakes, and makes its second Report, by Representing the Shapes to be so, so; and thus the *proc dure is gradual, and not all at once*; though we don't deny but that it is much quicker in some Persons than in other, by reason of a greater aptitude in their sensible Organs.

Quest. 7. *Whether he is wise, or otherwise, who as a dissimulancy at himself for having said something impertinently or wickedly?*

Ans. He that is not displeas'd at his Error, can never reform it, and he that reforms not from his Errors can't be a wise Man; so that the case is plain. But beside, there's something more in the case; for the Company to whom his Errors were publish'd, either consented to 'em, or disagree'd from 'em; if the first, he ought to undeceive 'em, and make 'em sensible of the Mistakes they imbid by his means: If the last, he ought to beg their pardon, and recant, that by giving Honour to Truth and Reason, he may again be admitted into the Number and Society of wise Men.

Quest. 8. *Whether any Men seem to be more affected with their own Discourses, than those who talk most vainly and absurdly?*

Ans. No; perhaps from this Reason, Wise Men have learn'd to see so much of their Follies, and the Follies of other Men, as to be concern'd and cautious in their Expressions; but vain ignorant Persons have learn'd just so much as to be *troull some and positive*, like young Lovers, who will hear no other Characters of their Mistresses, than *Wit, Beauty, Charms, and a thousand chimerical Notions*, till upon trial they find themselves woefully cheated with empty Bubbles, or cloy'd with a *dull, flat, insipid o'er and o'er*.

Quest. 9. *How far is it consistent with Wisdom to Banter?*

Ans. So far as is not injurious to the Credit of your Neighbour, or the Reputation of Piety: But this is only meant in jocular Discourses betwixt Persons of equal Tempers. Again, it may be necessary, by way of Satyr, to shame some Persons out of *Ill Actions*, when other Methods fail; and it has been often found effectual.

Quest. 10. *What is there in Pride that adds to Happiness?*

Ans. If the Question had been, *What is there in Pride that adds to Unhappiness?* The Answer might have been too much for any thinking Person to be in love with it: Who more ridiculous, odious, and despis'd, than a *proud, imperious, supercilious opinionative Fool?* Who more loathsome and hated by Heaven? And who more uneasy to themselves? When a meek, quiet, resigning Spirit demeans it self too low for the Opposition of any thing but Vice, and there's encouragement enough to encounter that, when its own Temper, Heaven, and the converse of all wise good Men become Allies, and join in one Common League of Friendship.

Quest. 11. *What's the Reason that People, such as Gally-Slaves, and those visited by visible Plagues from Heaven, do not grow bitter, but rather much worse?*

Ans. From one of these two Reasons; Either because they think their punishment *Natural, or by Accident*; or else because they hate God, and as an earnest of their future dismal State, begin here in Cursing and Blaspheming that *over-ruling Justice*, which by reason of their Torments, they will for ever blaspheme hereafter: See the miserable State of *Spiru*, who under his Tortures, wils'd that he was above GOD. There are some other Questions sent by the same Hand, which we think not fit to take notice of.

Quest. 12. *A young Man being troubled in Mind, has often design'd to make away with himself upon some Discontent, and therefore desires to know what may be the most effectual way and means to suppress any such Thoughts. Your speedy Answer is desired before it be too late.*

Ans. If the Circumstances wou'd permit us, we shou'd blame the Querist for sending such a *weighty Question in general Terms*, thereby rendring it us unintelligible as if one shou'd send to a Physician to know what wou'd cure a sick Man, at the same time concealing the Particulars of the Disease, and what Distemper the Patient may labour under. The Case is the same here, and no particular application can be made, unless by chance, which ought not to be attempted, for fear of applying wrong Remedies; which

(if no worse, may give such a Disappointment as may enhance the Distemper: However, as Physicians, we say, *So long as there is Life, there is Hope*, let the Disease be what it will; so we say, *No Misfortunes, no Tribles, or Dispart; how black soever, are remedies on this side Hell*. We advise, that forthwith we have a particular Account of the young Man's Condition, with the Causes of it, and if our Answer mayn't with safety be delay'd till our *Next Paper*, he shall have it in Writing sent him, according to the Direction we shall receive: And in the mean time, let him *tremble at the Thoughts of that Sin, which does not allow him time for Repentance*, and give himself to Prayer, as his Case requires, *Prayer being always the best, and sometimes a present Remedy for the greatest Uneasiness of Conscience, or Trouble of Mind*; and let him consider, that nothing can render him really miserable in this World, whatever Suggestions the Devil or his own Weakness may falsely represent to him.

The Supplement to the Second Volume of the Athenian Gazette is now publish'd; wherein are resolv'd many Questions lately sent us. Sold at the Raven in the Poultry.

Mr. Travesty may expect our Sentiments next Tuesday.

The Preface, Index, and 12 Numbers that compleat the first 18 Numbers of our Second Volume, were lately publish'd all together, at 12 d. price, that so all those Gentlemen that took in the single Sheets from time to time, might have their *Second Volume entire for 2 s. 6 d.* and also that those Coffee-houses that did the like, might have the said Volume fitch'd up by them for the *constant Entertainment* of their Customers, single Sheets being apt to be lost, except pasted in a Book. In these 12 Numbers, and in the Supplement to it, which is now publish'd, are Answer'd many of the Questions lately sent us.

*. The Second Volume of the Athenian Mercury (is now publish'd) resolving all the most *Nice and Curious Questions* propos'd by the Ingenious of *Either Sex*, from *Saturday, May 30. to Tuesday, August 18.* Price 2 s. 6 d. This Second Volume is neatly done up in Marble-Paper, with a general Title and Index to it; and a Preface, containing *RULES* for our Querists constantly to observe in their Writing to us. Printed for *John Dunton*, at the Raven in the Poultry, where are to be had the First and Second Volumes of the *Athenian Mercury* (and the Supplement to 'em, containing the Design and Scope of the most considerable Books printed in all Languages, &c.) beginning *March 17.* and ending *August 18. 1691.* or any of the single Mercuries that are publish'd every *Tuesday and Saturday.* Remember that no Letters will be taken in, whose Postage is not paid for.

Advertisements.

IN *Fenchurch-Street*, over-against the *Ram's-Head-Inn*, at *Mr. Edward Scot's*, is a Tobacco-Engine, with Presses, and other Things that belong to it; and a Standing-Press, Cutting-Press, Sowing-Press, and Plow; with a Sett of Boards of all Sizes, fit for a *Vellum-Binder*: Which are to be sold a good Penny worth.

IN *Plow-yard in Grays-Inn-lane*, lives *Dr. Thomas Kirlew*, a Collegiate Physician, and Sworn Physician to *K. Charles II.* until his death; who with a *Drink and Pill* (hindring no Business) undertakes to Cure any *Ulcers, Sores, Swellings in the Nose, Face, or other parts; Scabs, Itch, Scurfs, Leprosies, and Venereal Disease*, expecting nothing until the Cure be finish'd: Of the last, he hath Cured many hundreds in this City; many of them after *Fluxing*, which carries the Evil from the lower Parts to the Head, and so destroys many. The Drink is 3 s. the Quart, the Pill 1 s. a Box, with Directions, a better Purger than which was never given, for they cleanse the Body of all Impurities, which are the Causes of *Dropsies, Gouts, Scurvies, Stone or Gravel, Pains in the Head and other parts*; with another Drink at 1 s. 6 d. a Quart: He Cures all Fevers and hot Distempers without Bleeding, except in few Bodies. He gives his Opinion to all that writes or comes for nothing.

The Athenian Mercury:

Tuesday, September 3. 1691.

Quest. 1. **H**OW may a Man reclaim a head-strong or unruly Wife?

Ans. Give her Rope enough — Our meaning is, e'en let her alone, for she's not to be made Civil by any thing but the *Wrms*. But if you have a mind to try what Hand you have at *working Miracles*, you may make use of some of these following Directions: *Watch her Tame* — that's the last Remedy first; this is a way to tame even Lyons, and it may Tygers too: Some have gotten a Drum, and beat it so long till their poor Women have been struck perfectly Dumb and Deaf with the Noise on't. Some are for *Letting her Blood* — if any where, 'twould be best one would think under the Tongue, or in both Arms, to prevent her Scolding or Fighting. Others are for *Drawing her Teeth*, which would do well enough if they could Cut the Nails too at the same time: But the surest way of all is, being a good Husband your self, for 'tis bad Husbands are very often the Cause that the Wives are no better than they should be.

Quest. 2. *Is't probable there will be any Sexes in Heaven?*
 Ans. We believe not — Our Saviour says, that there they neither marry nor are given in marriage; and if so, what need of Sexes? and why that in Heaven which there's no need of? All that's of the Essence of a Man will undoubtedly be there, and that's a rational Soul united to an organiz'd Body; but what Organs will be necessary then we can't tell, however these cannot. Besides, this difference is only accidental, Man and Woman being in Essence the same. But in a State of Bliss and Perfection, all that's Imperfect or Accidental shall be removed, and accordingly one would think Sexes should. We won't add for another Reason what, as we remember, one of the Fathers has said — That were there any Woman in Heaven, the Angels could not stand long, but would certainly be seduced from their Innocency, and fall as Adam did.

Quest. 3. *Two Friends see the same Lady in the same day, the first bringing the second to see her, asking his Advice, and desiring his assistance in the Amour — He on his seeing her, falls also desperately in Love with her — Whether of the two in this Case ought to desist? and whether if both Address, their Friendship is not thereby actually dissolv'd and ruin'd?*
 Ans. 'Twould be generous, if in this nice Case he that saw her last would for that Reason give up all to his Friend — 'twould be more prudent if both could prevail upon themselves to quit their Enterprize — But 'tis not very proper to talk either of Generosity or Prudence in Love. To give our Sence freely, we believe it next to impossible their Friendship should be long-liv'd; but the only way to make 'em so, is for both to continue their Addresses fairly and handfomly, without any Reflections or Derogation by one of the other, to leave the Decision to the Lady her self, or Lady Fortune; and for him that has her — Happy Man be his Dole.

Quest. 4. *Whether it does not weaken the Credit of the Athenian Mercury, that the Authors of it descend to such a pitiful Employment, as to take notice of Feminine Impertinencies?*
 Ans. Now dare we venture a good Wager, tho' that way of Trading is now a little out of Fashion, that the Querist is some sower, old, surly, or young disappointed Lover; or else a grave Philosophical Don, so perfectly resolv'd, that he's made up of nothing but Spirit and Notion: But leaving Guesses, we must tell him we are troubled with Ten, perhaps a Hundred Masculine Impertinencies to one Feminine, as he himself wou'd find, if he was for one half hour to read our Letters. Whereas, on the other side, we have Letters upon the File from Ladies, and those without the boasted Advantages of Learning, which are of so great Concern, and carry so much Weight, that we dare not without considerable Time and Thought attempt their Answer. For meddling with Questions of Courtship, Love and Marriage, we might say we design'd thereby to mingle the Dulce and the Utile, that one might, like a gilded Pill or sweeten'd Potion, get down the other. But we scorn to excuse what needs it not, but rather ought to be gloried in, since tho' some things of this Nature may be pure Matters of Gallantry, yet there are very many Questions which not only have an Influence

on the Happiness of particular Men; and the Peace of Families, but even the good and welfare of larger Societies, and the whole Commonwealth, which consists of Families and single Persons; the Instances whereof need not be more distinctly remarkt to the Observing Reader.

Quest. 5. *Whether our Laws against Adultery, and the Proof of it, bein't too favourable to the Women? and whether this be not an Encouragement to Offenders?*

Ans. If those Laws, and the Proof required, be too favourable to the Women, they are so to the Men also, there being no essential Evil in the Crime committed by one, which is not in the others. And though next to Impunity in this Case, may render the Persons concerned more confident and impenitent than they would otherwise be, and perhaps than the good of Society requires, yet if they could but look on a little further into the other World, they'd find Punishment sufficient to deterr 'em from that and all other such hainous Offences.

Quest. 6. *Will Love and Friendship continue after this Life?*

Ans. To us it seems probable they may — as whatever is rational and seems to depend on the Mind, not the Body, 'Tis probable that there's such a thing as Friendship among Angels, for Love each other undoubtedly they must, and love more intensely they may, such as have the most beautiful Characters of the Divine Power and Goodness upon them: Now we shall be like the Angels, and may therefore have Friendships as well as they.

Quest. 7. *Which is the stronger, Friendship or Love?*

Ans. Love; for it snaps at under the strongest and best-laid Friendships in the World in the Case of Rivals, and totally sucks it up and drowns it, where between different Sexes, and Love succeeds in its Room.

Quest. 8. *Is there any real force in Charms, Amulets, Love-powder, Potions, &c. to procure Love?*

Ans. For Charms, if there's any thing in 'em, abstracted from Fancy, as we have already discoursed, it must be Diabolical — but they can't do no more than the Devil himself, who can only represent the Object, not force the Will to embrace it: All your Babble of Amulets, Talizmans, &c. we look upon to be of the same Nature, and their Planetary Influences perfectly unaccountable, if not ridiculous. Love-powder and Potions there may be with a Vengeance, but then they are all Natural, and rather move Desire than Love, and may command the Body, but never touch the Mind. The only lawful Philtre or Charm then to procure Love, is Love, attended with Zeal, Assiduity and Discretion, and illustrated with fair and virtuous Actions.

Quest. 9. *Why women are generally fondest of men that are most regardless of 'em? — and since they are so, if they'll have reason to complain for the future if all men should slight 'em?*

Ans. To the first — if taken generally, as there exprest, 'tis the saddest thing in the world from being true: 'Tis Love is the Cause of Love, and it must be a strange sort of an Antiperistasis indeed if scorn should produce it, since the Effect would then contrary to the Axiom, be absolutely different from the Cause whence 'twas derived. It's true, there may be some little Coquets of this Humour, who may be troubled with the same Caprice that Hudibras's Mistress was, who plainly tells her, Poor despairing Lover — I cannot love if I'm below'd — But it's impossible any Woman of sense or generosity can be guilty of so mean a Folly; though some may perhaps out of a Pique of Modesty, to comply with Custom, or to make the Lover more eager, at first refuse what they love, and having tired 'em out, repent too late their not taking 'em at their Words, there being sometimes a Critical minute for Men as well as Women. For the second Question, it depends indeed on the first, and that falling, must take the same Fate. But there's yet no Reason to suspect that Men should ever turn Women-haters, since Nature has tied the Chain of Inclination so strong on both sides, that there's never like to be less Love in the World than now we find therein: Nor can all Men, if they wou'd, slight Women as long as — Amor urget habendi — any more than all Women turn Amazons, and reject the Conversation of Men.

Quest

Quest. 10. *Is Falshood in Love a greater Folly or Knavery?*

Answer. The latter by far—for it may often happen, and in effect does so, that Persons grow weary of each other, find defects not observ'd before, long for the Charms of Variety, or fix on a more deserving object, in many or most of which cases it may seem Wisdom rather than Folly to change—tho' in the mean time those who do it first, will have no other praise for such fickleness, than to be accounted—*More Knaves than Fools* by all that know them.

Quest. 11. *Whether it is honourable for a Lady to Answer a Gentleman's Letters, when she intends not to entertain him?*

Answer. It's true, that Writing's a nice thing; 'tis not every One's Letters that will bear being seen: Men when repulsed, often grow malicious or desperate, and will make what interpretation they please of what is written; or if that's too prudently express'd to admit of any Cavils (which is almost impossible) they'll as severely censure the very *Art* of Writing, or else interpret it too favourably for themselves, and put the Lady to further trouble in undeceiving 'em. For which reasons it had been much more proper if the Query had been,—*Whether such writing had been Prudent?* rather than *Honourable*; which in most Instances we must have resolv'd in the Negative. However, there may be some singular Cases wherein it may be both Honourable and Prudent for a Lady to write,—as when she is satisfied the Person she writes to is a Man of Honour, and cannot otherwise so well disengage him from a fruitless Amour.

Quest. 12. *Nous vous demandons, &c. We demand why the English, both Men and Women, are the finest People in the World, which depends upon the Temperature of the Air, and yet are the worst Singers in Europe, which depends on the Temperature of the Air as well as the other?*

Answer. The English Nation are more obliged to this Gentleman, than to his Countryman *Sorbiere*, for his Character of 'em; and indeed one would be apt to suspect him in Love with some of the English Ladies (their Faces we mean, not their Voices,) did he not not give the Men too so favourable a Character.—Which taking for granted, we shall, according to his Demand, first Enquire into the Reason of it; which we can't allow to that produc'd by the *Querist*; namely, the *Temperament of the Air*; because it must then necessarily follow, that all those who enjoy the same Temperament, must be equally fair and lovely; and that even our *Antipodes* must have the same Complexions that we have, which is known to be false. The other part of the Supposition seems also ill grounded.—*That good or bad Singing depends upon the Temperament of the Air.*—For our Air or Climate is more Temperate than that of *Italy*, yet we are judg'd worse Singers, and deny not but we are really so. It's true, the Soil may make some difference, and the *Sea-Airs* make the Cold more moderate in *England*, than 'tis in other places at the same distance from the Pole.—Besides all which, there may be something in the *Strain of Men*, as there is of *Beasts*; and yet it may be no more possible to give any natural Reason, why some Men are fairer than others, or have thinner Lips, finer Noses, or better Complexions, than why a *Greyhound* is more cleverly made than a *Cur*, or a *Racer* than a *Car-Horse*. On the other side, if 'tis true, that we Sing not as well as the *French* or *Italians*, there may be something in the Coldness of our Climates, compared with theirs, which perhaps may render our Voices generally more hoarse or unpleasing than some others. Besides, we have no *Eunuchs*, as are among them, which sometimes make their Comforts much finer than they would otherwise be. After all, they have a very merry Religion, the greatest and best part whereof consists in good *Painting* and *Singing*: Nor are we to wonder when they think they may escape *Purgatory*, or get *Heaven* for an old Song, if they strain harder at it than others, and endeavour to do the very best they are able; which uses 'em to't, besides their *Open's*, much more than our People are.

☞ The Question concerning the *Maidens sleeping and dreaming of her Lover, &c.* was lost by a mischance, but if sent again shall be answered the first *Tuesday* in the next Month.

☞ We having long before certain Offers were made us by Mr. *J. De la Croix*, promised in our several Supplements the Design and Scope of the most considerable Books Print-

ed in *England*, (as well as in Foreign Parts) which shall be constantly perform'd, and what is at any time wanting, in one Supplement, shall be added in the next. Our Readers may expect in our *Third Supplement*, viz.

1. *The Voyage into the World of Descartes*, which is one of the Pieces inserted in the *Historical Bibliothéque*, which said Book our Stationer has long since enter'd in the *Hall-Book*.
2. Mr. *Rogers's* Discourses on Sickness and Recovery.
3. Mr. *Norris's* Discourses on the Beatitudes.
4. *The New State of England*.
5. Dr. *Bates* on the four last Things.
6. *The Life of Reverend Mr. Elliot*.
7. Mr. *Norris's* Reflections on Human Learning.

And also all other considerable new Pieces (*Printed in England*) that shall be sent us.

All those Learned Gentlemen that send us in their Books when newly Printed, or Abstracts of their Books ready drawn, or any remarkable Observations that may be useful to the Publick, if they send 'em to the *Raven* in the *Poultry*, they shall be inserted in our next Supplement.

Mr. *Travesty* may expect our Sentiments next *Saturday*.

** The 12 Numbers that complet our *second Volume* are now Publish'd with a *Preface* and *Index* to it, Price 1 s.

Advertisements.

THE Supplement to the Second Volume of the *Athenian Gazette* is now Publish'd, containing an Account of the Design and Scope of most of the considerable Books Printed in *Europe*, but MORE ESPECIALLY IN *ENGLAND*, and of the Quality of the Author, if known; as also the Ingenious Conferences of the *Foreign Virtuosi's* upon many Nice and Curious Questions. The whole being a Translation of what is most rare and valuable in the last *Universal Historical Bibliothéque*, the *Paris Journal de Savans*, the *Acta Eruditorum Lipsiæ*, and in the New Book entituled *Entretiens Serieuses & Galantes, &c.* Publish'd for the improving of *Natural, Moral and Divine Knowledge*, as is specified in the *Preface* to this Book, which said *Preface* gives the Reader a fuller Account of the Design and Use of this Undertaking than the former did. To these Papers are added the Contents both of this and the former Supplement. Price 1 s. Sold at the *Raven* in the *Poultry*.

We have Printed each Supplement on the same Paper with our *Weekly Mercuries*, that so they may bind up with 'em, and design to add the Contents of 'em all to that Alphabetical Table we have promis'd at the end of every Year, that so by the help of this *General Table*, our *Querists* may presently find any Question or Subject they have a mind to Consult, either in our *Weekly Mercuries* or *Supplemental Volumes*.

Many of the Questions sent us this Week are Answer'd in this *Second Supplement* now recited, and some of 'em are also Answer'd in those twelve Numbers (*lately Publish'd altogether*) that completed the first eighteen Numbers of our *Second Volume*. And therefore we desire all our *Querists* to read the Contents and *Preface* to our *Second Volume*, (and the Supplement to it) before they send to us again, that so by their constantly Observing the Rules there laid down; they may ne'er be disappointed in their Expectations from us—Read also our Advertisement in *Mercury* 7. Vol. 2. for your further Information.—And remember that no Letters will be taken in, whose Postage is not paid for.

Flores Intellektuales: Or, Select Notions, Sentences and Observations, collected out of several Authors, and made publick, especially for the use of Young Scholars entering into the Ministry. By Matthew Barker Minister of the Gospel in London. Price bound 1 s. Printed for John Danton at the *Raven* in the *Poultry*.

The Athenian Mercury :

Saturday, September 12. 1691.

Quest. 1. **VV** *Hich of our Senses can we best spare?*

Ans. None of 'em very well— for God and Nature have made nothing in Vain: However we may make a Comparison between 'em, for there are Degrees in all Goods, except the highest. Seeing is the pleasantest Sense—'Tis a pleasant thing to behold the Sun, and a sad thing to be Blind, as those poor Creatures tell us, who are so unhappy to be so. 'Tis besides, the finest, the purest, and most spiritual of all the Senses, performing its Operations rather by the Image of Matter, than Matter it self. 'Tis the Learned Sense, though herein Hearing puts in for its Rival, and 'tis the most certain of all the rest, giving occasion to that Proverb, *Seeing's Believing*; tho' this admits of limitation; Reason being required to assist and regulate this as well as the other Senses. Hearing has the most delicate of any sensible Pleasures for its Entertainment, namely, the Noble Art of Music, and is the most spiritual of any Sense next to the Sight; its Object being Sound, and that only Air moved. This may in a great measure supply the loss of the Sight, we having a multitude of Instances of those who have been excellent Scholars without their Sight; tho' of very few, if any, who were born Deaf, who therefore must be Dumb, and generally are very weak and foolish, it being a difficult Matter to convey any of our Notions to 'em, and indeed almost unintelligible how it should be done, Natural Signs being so few, and insufficient to ground any thing like a Language on. Though yet even here there are Exceptions, but those that are so, are a sort of Prodiges in Nature. Nor can we tell what to say to the Mutes in the Seraglio, until we know whether they were born so. Tasting seems very convenient even for Life as well as the Comforts of it. The Touch is the most necessary of all the rest, for when that's gone, Life's gone; and indeed the other four seem little else than this diversified according to different Objects and Organs. For the Smelling, it's a Sense that appears to be given us on purpose for the Brain, to regale and refresh it with agreeable Odours. However, the inconvenience is but inconsiderable on the loss of it, especially compared to that of any of the others: We therefore conclude, that this we might better spare than any of the rest.

Quest. 2. *What's the Definition of a Drunken Man, and what degree of Drunkenness will render a Man obnoxious to the Penalties of the Law?*

Ans. The Definition of a drunken Man is a Drunken Man, to call him by any other Name would be an Abuse; for the Devil is not so great a Fool, and a Beast is a much more regular sort of Creature, and answers the Ends of its Being. As to the latter part of the Question (to wit, *What degree of Drunkenness will render a Man obnoxious to the Penalties of the Law?*) We answer, The Law is by so much the more perfect and pure, by so much as it has a nearer relation to the Law of God, but there all Intemperance and Excess is forbidden; 'tis not the Quantity, for then some Persons would never be drunk with double the stint of others. A Man is truly and properly said to be drunk, when he hath exceeded so far as to impair his Health, or prejudice his Reason; both which Cases are a little too nice for our Law to lay hold on, for some Persons are always mad, and some are continually sick, and pretences of the Cause of either may be fallly suggested; but a Drunken Man comes evidently under the Penalties of the Law, when he Rows, Swears, Vomits, Quarrels, Reels against the Walls, tumbles into the Channels, &c. purely upon the Account of Drink, and nothing else; 'twould be well if the Penalties of the Laws were executed more, and walk'd of less.

Quest. 3. *Whether the Irish Fugitives that received relief here by way of Alms (during their retreat) will be oblig'd to make Restitution when restored to their Possessions; and if so, how, and to whom?*

Ans. Alms is a Gift, and Gift is free, and obliges no farther than Gratitude and Retribution, if ever the Cause should be revers'd, and Persons change Circumstances.

Hence 'tis hoped the Irish will be always in our Debt, and that we shall never be so miserable as to have occasion of Retribution, tho' in the mean time we ought not to think uncharitably of 'em, as that they would not have done the same to us, *Charity more rejoices a true giver, than an indigent receiver.*

Quest. 4. *Why some People love Oil and hate Olives, and why some love Olives, and hate Oil?*

Ans. As to the difference of some Peoples Aversion to such or such things, as Cats, Eggs, &c. see Vol. 3. N. 10.

Quest. 5. *What's the Reason that waking in the dead of Night, I can perceive a sort of a Light, which vanishes in a Moment?*

Ans. 'Tis only Fancy, for when you begin to make use of your Reason, you see no such thing in earnest. The Occasion of it is this, *The medium of Objects to the Eye is Light: Now the Eye opening and going to act, your Fancy goes along with it; and (you having not time to consider) do suppose the Medium ready to find an Object by, which suppos'd Medium, the Light, vanishes so soon as you find your Error.*

Quest. 6. *There is a sort of a furious little Blood-sucker call'd a Bugg; pray what is the Reason that they should fall so furiously upon a Stranger of the Fair Sex in one Night as to make her Blind, and yet at the same time be partial to her tender-skin'd Bed-fellow; who is of the same Sex, better in Health, and a Constant Customer?*

Ans. Purely for Variety's sake, and not out of any spite to their New Pasture. Nor is it an uncommon thing in any Creatures to love Change in Feeding, Fleas will do the same, and leave their old Commons at any time for a new Supper, although their Diet be much courser and more unwholsom.

Quest. 7. *Whether it be a fault in a wise Man to be affected, and have a Complacency in himself for having made a fine Harangue?*

Ans. 'Tis supposed that a wise Man thinks, and therefore 'tis impossible but he should be affected with what he speaks; but to ask whether a wise Man (for that looks like the latter part of the Question) can be guilty of a Folly, is incongruous, and is as much as to say, *Whether a wise Man can be a wise Man and a Fool at one time?* But perhaps the Querists Sense was thus, *Whether a Man may act prudently, if he has a Complacency in himself for making a fine Harangue?* To which we answer; That all things are good or bad; if his Harangue was good and moral, he had reason to rejoice at it, but he ought not to praise himself for it, but think of St. Paul's Question, *What have we that we have not received?* If the Harangue was Wicked and Immoral, (for 'tis it changes not its Nature, but rather makes it worse) then the Case is quite alter'd, and there's occasion enough for Self-regret and Displeasure.

Quest. 8. *Having heard that there is a part of the Hebrew Josephus still extant in the Vatican at Rome, but the Reverend Dr. Burnet doubting of it: I desire to know whether that is a real part of it or not?*

Ans. That Ingenious Great Man having doubted of the Report, we shan't pretend to give our Opinion after him, unless in the same Words; for every one knows the great Learning he has, the Inquisitiveness of his Nature, and the Opportunities he had to be satisfied of the reasonableness or unreasonableness of the Relation, render'd him as capable a Judge of it as any Person living.

Quest. 9. *Since you have given me the Encouragement of a further Answer, upon a particular Relation of the Nature and Occasions of my Despair, I shall here add, that 'tis the unkindness of Parents, not allowing me Necessaries; but chiefly my Discontent arises from the hiding of God's Face from me, and being destitute of all Sense of his Mercy in my Applications to him.*

Ans. In further Answer to your Question, we add, That a supposition of unkindness from Parents in not allowing Necessaries, may be as well an Error of your Judgment as of theirs; and 'tis much the likelier of the two;

for nothing is absolutely necessary in this World, but a moderate Competency of Cloth and Bread; as for Expences, they are not very necessary amongst Virtuous Companions, who may either Converse privately, or (which most adds to the Happiness of Converse) walking together, if the disposition of the Body will bear it, and if Nature would want Refreshment in those Intervals, it may be prevented before hand. Take this for an Infallible Maxim, *He that cannot be Content in a mean Condition, cannot be satisfied in a great one*; for 'tis not the Condition which in its self affords satisfaction, but a quiet, peaceful, *resting* Breast; if that be disorder'd, all Enjoyments else are only Nominal, and carry but a bare appearance of good — But suppose an unreasonableness of the Parent in the above mentioned Case, you ought not be disturb'd, since 'tis the Performance of your own Duty that is the Test of your Happiness or Unhappiness. Epictetus (that great Man, I had like to have said more) divides all things into two Classes, viz. Such as are in our own Power, or such as are out of our Dispose. Of the first he reckons up the Goods of the Mind, as Learning, Meekness, Temperance, Courage, &c. Of the last the Goods of Fortune, (with Christians, of Providence) as Preferments, Honours, Friends, Relations, &c. If we are irregular in the first, we have reason to be disturb'd, but only so far as to take a greater Care for the future, and keep a nearer Watch over our selves. If we are disturb'd in the last, by Losses or Disappointments of 'em, the Fault deserves I know not whether more Pity or Ridicule; who crys for the Snow in Winter, or the Heat in Summer? or who's so distract'd as to promise himself to escape Death, the common Lot of all Mankind. If your Parents Unreasonableness is out of your Power to alter, all that you have to do, is to carry your self like a wise Honest Man, that is, *Secure your own Duty, and not vex at Impossibilities*. As for the other branch of your Discontent, viz. *Despair of God's Mercy, and the hiding his Face from you*, this indeed is more afflicting to rational Beings than a Complicated heap of all the Miseries, Losses, Confinements, Disappointments, and every thing else that we can give the Title of Horror; for an Enjoyment of the Supream Good being our End, our All, (for whatever little Interests we grasp at here, are but faint resemblances of the great Original) if we miss this, we miss all, and all that we do is in vain; nor is there any thing else that can make us happy, because there must be a proportion betwixt every Power and its Object; we distinguish not Sounds by the Eyes, nor Smells by the Ear, but remit every thing to its proper Sense. Now the Mind of Man, strictly speaking, being the Man, (for the Body differs only in its shape from Brutes, being sensual, weak, &c.) it must have its adequate and proper Object too, which is God, if we should lay the Scripture by, this may be proved by Reason; for the dissatisfaction that all other Objects afford, shows that there's not a due proportion betwixt them and the Soul; for if so, it would fix there, and seek no further; as the Needle touch'd with the Loadstone, is never at rest till it meets with the Northern-Pole, but then it fixes from farther Rambling; now the Despair of meeting this great and only adequate Object, as in the present Case, may well meet with the Utmost Horror and Discontent; but in order to the regulation of the Querists, and other Persons distractions, that may lie under the same inquietude, we lay down the following Rules.

1. That the Troubles for want of such a Happiness are the first step to the attainment of it. No Person will pursue any thing, if the want of it would not make him miserable.

2. The sense of this Unhappiness must either be from the Spirit of God, or the Suggestions of the Devil; if the first, 'tis an Argument of Sonship and Adoption, and ought to be so received, with this Effect upon you, a greater Care and Encouragement in your Duty. If the last, 'tis an Argument your Case is yet the better, for the Devil disturbs no Body that he is secure of, but to those that he's afraid of losing, he makes good his old Character, *That he is a Lyar from the beginning*.

3. That a Sense of the Displeasure of God, and the hiding of his Face, is the Cause of many of his People; see the Example of the whole Church in Solomon's Song, as also in the Lamentations; and for particular Persons, see David, a Man after God's own Heart, and our Saviour himself upon the Cross.

We might enlarge, but our general Design, and the smallness of our Paper denies it, therefore we refer you to those Places where the Remedies against Despair are fully treated on, in *The Practic of Piety*, *The Whole Duty of Man*, and *The Supplement to the Morning Exercise*, in *Sermon 24*.

Mr. Travesty.

IF at any time *Our Answers* are not so satisfactory as you could wish, if you will, as directed by our Advertisement, mention in what particular, you shall have a fuller Satisfaction in the next Mercury. If this won't suffice, we further assure you, that whatever Questions you dislike, those very Questions shall be all answer'd a-new by us (Common Equity to our Querists obliging us to it) and in our *New Answers* to the said Questions, our Readers shall meet with all the Objections you send us, the best of your Thoughts, and our own Improvements thereon, that so meeting with all together in one Paper, we may save 'em what Charges we can — When our Project was first set on Foot, there were not half the Persons concern'd in't as now are; (and therefore a few slips then were the more excusable) but now our Society is fix'd, nothing shall pass without due Examination and the general consent of all concern'd in't; but if after all any Errors should 'scape our View, (for we never pretended to be Infallible) if convinc'd thereof in a line or two, we'll rectify 'em our selves in our next Mercury. For your further Information, read our Advertisement in *Merc. 7. Vol. 2*.

That Gentleman that sent to us this Week concerning a Copy he has by him, if he brings it to the Rotterdam Coffee-house in Finch-lane next Monday-Morning at nine of the Clock, he shall have his Answer.

Advertisements.

WE resolving (as we told you in our first Supplement) to give an Account of the Design and Scope of the most considerable Books that shall be printed in England from time to time, (as well as in Foreign Parts) we desire all those Gentlemen who publish any Book that deserves general perusal, that they would send it to the Raven in the Poultry as soon as printed, or an Abstract thereof ready drawn up, and it shall be inserted in our next Supplement: The same Promise we also make to those who send us any remarkable Observations or ingenious Papers, fit to be publish'd. In our treating of English Books, we shall not content our selves with giving the bare Titles, as most part of Bibliographers have hitherto done, but shall briefly declare what they contain, and what they may be useful for, which will be of no small service to those that buy or peruse Books, since they may hereby be inform'd what may be most worthy their reading — Our Supplements will also be advantageous to those who shall undertake any considerable Works, since they may have occasion to publish their Design, and invite all Persons to communicate their Manuscripts to them, which will contribute much to the Works they undertake, and make 'em the more known. We shall Print all our Supplements on the same Paper with our Weekly Mercuries, that so they may bind up with them, and shall add the Contents of 'em all to that Alphabetical Table we have promis'd at the end of every Year. What valuable English Books, &c. are at any time wanting in one Supplement, shall be added in the next.

* * The Supplement to the Second Volume of the Athenian Mercury, containing an Account of the Design and Scope of the most considerable Books Printed in all Languages, &c. In this Supplement are Answer'd many of the Questions lately sent us. Price 1 s.

* * The Preface, Index, and 12 Numbers, that complet the first 18 Numbers of our 2d Volume, were lately publish'd all together, at 12 d. Price. In these 12 Numbers, (and in our first Volume) are also Answer'd many of the Questions lately sent us. Price One Shilling. Both sold at the Raven in the Poultry.

Flores Intelleuales: Or Select Notions, Sentences and Observations, collected out of several Authors. and made publick, especially for the use of Young Scholars entering into the Ministry. By Matthew Barker Minister of the Gospel in London. Price bound 1 s. printed for John Dunton at the Raven in the Poultry.

The Athenian Mercury :

Tuesday, September 15. 1691.

Quest. 1. **W**Hether it be good Conduct in a General to sit down before a Town, before he has beaten the Enemy out of the Field?

Ans. The Circumstances must decide it, since in some Cases it's good Conduct, in others quite contrary: For Example, When the Enemy is the stronger, it's madness to sit down before a City, where the Garrison is of any Strength, and so to have one Enemy before, and another behind—which was the ruine of the *Turkish Army* at the last Siege of *Vienna*; tho' the quite contrary happen'd afterwards to the *Christians* in another Siege, when they took the Town in the Face of the whole Body of the *Turkish Army*, after they had soundly beaten 'em in their attempting to relieve it. Whence it's plain enough, that 'tis no ill Policy, where a General has a mind to draw an Enemy to a Battel, to sit down before some considerable Town, if his Troops are hearty and numerous, and sufficient at once to secure his Works against the Town, and draw out and engage the Enemy—In which Case one of these two things must happen—either he takes the Town in their fight, or else has his desire in fighting 'em when they come to relieve it. But in these Cases the Season of the Year and the Strength of the Town deserve also his consideration.

Quest. 2. Since there are so many new ways of Murdering lately invented, that were unknown to the Ancients, and their defensive and heavy Armour generally neglected, how comes it to pass that there are yet fewer kill'd in a Battel now than were then?

Ans. As there are new ways of Murdering invented, unknown to the Ancients, so there are many of their old ways forgotten, and unknown to us; for the World was always ingenious enough in Mischiefe, as we find in the Siege of *Jerusalem* by the *Romans*, some of the Cities of the *Gauls* by *Cæsar*, but especially in the Siege and Defence of *Syracuse* by *Marcellus* and *Archimedes*: Tho' these, it must be own'd, were rather us'd among 'em in Sieges than Field-fights. Their Ancient Darts, it's true, were almost as deadly as our small Guns, and as inevitable—But their Piles were a very heavy sort of a business, tho' strong and able where they took: Of their Swords, Slings, and other Weapons, read *Lipfius*. Their Horse were generally weak and few, vastly unproportionable to their Foot, and good for little but Picqueering at one another: Their Chariots were dreadful, as described by Ancient Writers, arm'd with Scythes and Death: Their Elephants were rather troublesome than serviceable: Their Foot was their greatest Force, unless among the *Persians*, whereof consisted the *Macedonian Phalanx*, and greatest part of the invincible *Roman Legions*. Now the Reason why we have fewer kill'd in our Fights than they in theirs, is no better nor worse than because we run away sooner: They then stood it out, Foot to Foot, and hackt one another for a whole Day; nay, sometimes several Days together—But now a great part of the boasted Art of War is the Art of running away, dodging about, keeping as long from Fighting as they can, and then Fighting as little as possible, unless one side vastly outnumber, or has otherway the Advantage of the other. Another Reason may be, they then commonly met in valler numbers, a Hundred thousand, Three hundred, nay, sometimes Five hundred thousand or more of a side; and out of more there must be more kill'd, tho' one would think it impossible for 'em all, or one half of 'em to engage—whereas the greatest Armies of this side *Europe* seldom amount to above 50000; and tho' the *Moscovites* talk of Hundreds of thousands in the Field against the *Tartars*, yet they are so wise as seldom or never to come to a Battel with 'em. The *Turks* indeed have generally great Armies, having vast Territories to raise 'em, and so have the Eastern Nations, especially the *Chinise*: but then when they meet, we find propor-

tionable Slaughter made among 'em, and many times more kill'd than would compose one or two whole *European Armies*. As for the heavy Armour of the Ancients, our Modern Warriours have wisely thrown it off, because it hinders 'em both from fighting and running away—But in the old Battels they were ty'd tot by such a deal of Luggage as they had about 'em, and could hardly stir, at least but very gravely, if they had care to much mind to't. This after all must be acknowledged in Defence of the present Age, that, as one of the *Irish Prisoners* told our Men, a strong Artillery is a thing not to be fought with, they are a terrible and irreconcilable Enemy, and must break in pieces any thing that stands against 'em, where they come to bear; nor is it easie for a confused Body of Men to rally again, when once thus disanimated and broken, and turn'd into a Rout instead of an Army.

Quest. 3. One that keeps a Publick House desires to know what Rules to follow, that he may not displease God, nor offend his Guests, as to the Season of Time, and Quantity of Liquors?

Ans. 'Tis an unanswerable Question; for 'tis impossible for a Person that keeps a Publick House to carry himself so, (under the forementioned Circumstances) that he thoud not offend God, and yet gratifie his Guests, (generally speaking) but thus far may be done, which is the most that can be expected, viz. That no just Cause of Offence may be given; and for such People as think they have Cause, when they have not, you have this satisfaction, that you do 'em a Friendship, and such as all honest Men must applaud, nay, themselves when they come to be Sober. The Method to be taken in such a Management (we conceive) is this. As to the Quantity of Liquors to be vended to particular Persons, no Limits can be assign'd, since Persons are of so different Constitutions, that what is necessary to the refreshment of Nature in some Persons, may be Intemperance in others; so that the Rule here, is, You may let all Persons call on, 'till you find they begin to exceed their due Limits, and when you perceive 'em entering the Confinnes of Drunkenness, 'tis Wickedness in you to let 'em proceed any further, since thereby you become accessory to all the Irregularities they shall commit in their Drunken Humours; and how great ones some have been guilty of then, is Argument enough to deter all thinking Persons. —As to the Time, you may (as near as you can) safely observe the Custom of your Civiliz'd Neighbours; to exceed may be scandalous, and bring an ill Repute upon you, and to do less may be against an honest Interest.

Quest. 4. If between two Pe sons, one rich, the other poor, there is contracted a zeal Friendship, may he that is Poor, without any Breach to that sacred Bond, seek to better his Fortunes by marrying with his Rich Friends near Relation without his knowledge?

Ans. If the Lady has sufficient to maintain a Family—if the rich Friend is so unjust to oppose his poor Friend's happiness merely because he's Poor—if things are in those Circumstances, we answer the Question in the Affirmative.

Quest. 5. Whether it's possible for a Girl of seven Years old to be in Love, the Querist having an Instance of one who has all the most violent Symptons of that Passion at that Age?

Ans. It's not impossible but *Cupid* may have been in the mind to get himself a Play-fellow of his own Age, and having often before made old People Children, be now resolv'd to make a child Old before its time. That Children Love we are sure, as well as Hate, Fear, are Angry, Rejoice, and are subject to all the other Passions.—But all these Passions being for the most part short and fleeting, not steady or resolv'd, it's seldom or never there can be any such thing found amongst 'em as may properly be call'd Love.—But if there be any thing of it in the Party mention'd, it must certainly be very innocent; and if the Person below'd can but love the pretty Play-thing again, he need not, at least for some Years, be under any Apprehensions

ensions either from her Fallhood, or the Addressess of a Rival.

Quest. 6. Is the marriage of a young Man with an old Woman destructive to youth?

Ans. Yes undoubtedly, if she's very old, and requires him to lye very close — In which Case his best way to accost her wou'd be with *Horace's Compliment* — *Quid tibi vis Mulier, &c.*

Quest. 7. Suppose a young Man, not concern'd therein, shou'd out of Curiosity show his Mistress the third Query in your *Athenian Mercury*, Vol. 3 Numb. 4. and she thereupon reject him — Whether in this Case wou'd be the greater, his Folly or her Severity?

Ans. We shou'd be heartily sorry if our *Mercury* shou'd be so much as the innocent Cause of any Man's misfortune, and if the Case were more than a Supposition, wou'd really lament his loss, and endeavour as far as we can, if 'tis worth the while, to regain it. Accordingly we must here be forc'd to give the Cause against the Lady, to whom the Gentleman might with the greatest Innocence in the World show that or any other Question, and desire her Opinion thereof — And if she does not again Entertain him, we pronounce her in the Name of all our Society, Faithless and Foolish, and unworthy the Honour and Happiness of a constant Lover.

Quest. 8. How do we call to mind those things we had forgotten?

Ans. Mr. Hobbs has a very pleasant way of explaining this in his *Tripes* or *Discourse of Humane Nature*, where he defines Remembrance by Forgetfulness. But tho' he assumes never to disattorial an Air, he must not expect to make us take Contradiction for Oracles. But we must not quarrel at what others advance, without bringing something of our own, and allowing the World the same Liberty to Censure ours. We must then make a difference between recollecting and remembering, (though in common Speech they are taken for the same) the latter whereof is as it were the Effect of the former. When we wou'd remember any thing more distinctly whereof we had before a confused Idea, we first recollect and gather together in our Minds the Circumstances thereof, and so climb from one thing to the other, (as when we have lost any thing about the House, we tumble over our Goods to find it, 'till by the Relations and Dependencies there are between all things, we at length arrive at what we desire. To illustrate it in Travelling — When I have been such or such a Road before, I have a sort of Picture or a Map thereof, at least of some principal Places therein inscribed on my Mind: Now when I return hither agen, I see such a Tree or such a Stone, which I remarkt when I went the same way last — this brings to mind such another which lyes further, or such a turning either of this side or beyond it, by which I know I am in the right.

Quest. 9. How comes a Fright to bring a drunken Man to his Senses agen?

Ans. We question whether it will do so, they having seldom Wit enough to be afraid: But if it does, this may be assign'd as a probable Reason thereof; The Vapours which fly to the Head from the Stomach, (as the Spirits in Bottled Ale) in a continued Stream, are by such a Fright checkt in their Motion, and return agen together with the Spirits and Blood towards the Heart, which leaving the Head freer than before, may bring 'em a little to their Senses.

Quest. 10. Whence proceeds that glimmering Light which we see in the Body of the Moon, when totally Eclips'd?

Ans. It proceeds from those refracted Rays which from the ambient Air strike upon the Body of the Moon, tho' the Sun shines not immediately upon it — as when we hold our Hand or any other Object before a Candle, especially if at some distance from it, tho' it darkens the opposite Wall comparatively to what it was before, yet 'tis still much lighter than if there were no Candle at all in the Room.

Quest. 11. What Causes the Union of Soul and Body, of such different Natures, one an active immaterial Substance, the other unactive lumpish Clay?

Ans. Nothing but that Divine Power who made both; nor perhaps does any one else certainly know the manner of this miraculous Union, he having left some things in Nature beyond the reach of humane Curiosity, on purpose to point out a superiour Agent and first Being, as necessary in Philosophy as in Divinity or Policy either.

The Gentlemen that sent in several Ingenious Questions, amongst which was one relating to the Antiquity of Tyburn, and the Pretstraiter that suffer'd there; Moses Sight of Canaan, Summer Lightning, &c. shall have 'em all Answer'd together in the first Paper of the fourth Volume.

** The Preface, Index, and 12 Numbers, that complete the first 18 Numbers of our 2d Volume, were lately publish'd all together, at 12 d. Price. In these 12 Numbers, (and in our First Volume) are also Answer'd many of the Questions lately sent us. Price One Shilling. Both sold at the Raven in the Poultry.

Advertisements.

The Second Supplement to the *Athenian Mercury* is now Publish'd, giving an Account of the Design and Scope of the most considerable Books lately printed, both in England and Foreign Parts: Which Supplements will be continued constantly by several Learned Persons, and comprehend a brief Idea of all those Books publish'd from time to time that deserve general perusal. Price 1 s. Printed for John Duntton at the Raven in the Poultry.

Here is newly Publish'd Early Religion, or a Discourse of the Duty and Interest of Youth: With some Advices to Parents and Aged People, to promote it in their several Capacities. The Second Edition, much Enlarged: By Timothy Rogers, M. A. Price Bound, 1 s.

An exact Description of Ireland, Chorographically surveying all its Provinces and Counties, after a more accurate, plain, easie and particular manner than any before done in this kind, shewing the exact State of that Kingdom, and all the principal things that are necessary to be known, and five Maps relating thereto, with an Index of all the Provinces, Counties, Baronies, Cities, Towns, Forts, Castles, Rivers, Lakes, Havens, Bays, Mountains, Promontories, &c. In such a manner as may serve for a Geographical Dictionary for Ireland: very useful for the right understanding the present Affairs of that Kingdom: Done according to the latest Surveys, and agreeing with all the new Maps. By Lawrence Eachard of Christ's Colledge in Cambridge.

A new Art of making Wines, Brandy and other Spirits, compliant to the late Act of Parliament concerning Distillations, illustrated by the Doctrine of Fermentation; by various Examples on the Growths and Products of this Island; wherein is laid down full and effectual Directions, for the making of wholsom and Medicinal Wines; as also a true and facile way to bring low Wines into proof Spirits, which being by true Art made from sound Grain, are not inferior to those of France; for which reason are several Propositions stated, for the encouraging a Brandy Manufactory here in England: Recommended to all that desire to improve and advance those Liquors which are made from the English growths. By W. T. Spagyrick Physician in both Medicines, and Philosopher by Fire. Both printed for Thomas Salusbury at the Temple near Temple-Bar in Fleet-Street.

In Plover yard in Grays-Inn-lane, lives Dr. Thomas Kirleus, a Collegiate Physician, and Sworn Physician to K. Charles II. until his death; who with a Drink and Pill (hindring no Business) undertakes to Cure any Ulcers, Sores, Swellings in the Nose, Face, or other parts; Scabs, Itch, Scurfs, Leprosies, and Venereal Disease, expecting nothing until the Cure be finished: Of the last, he hath Cured many hundreds in this City; many of them after Fluxing, which carries the Evil from the lower Parts to the Head, and so destroys many. The Drink is 3 s. the Quart, the Pill 1 s. a Box, with Directions, a better Purger than which was never given, for they cleanse the Body of all Impurities, which are the Causes of Dropsies, Gouts, Scurvies, Stone or Gravel, Pains in the Head and other parts; with another Drink at 1 s. 6 d. a Quart: He Cures all Fevers and hot Disempers without Bleeding, except in few Bodies. He gives his Opinion to all that writes or comes for nothing.

The Athenian Mercury :

Saturday, September 19. 1691.

Quest. 1. A Woman at Rochester, happening to fall sick, was extremely ill almost to Death; she had two Children at Nurse about ten Miles from the place, and she had a great desire to see her Children, but those that were about her knew very well that she was far incapable of such a Journey; she fell into a very deep sleep, and when she awoke, she said that she had seen her Children: those that did watch her, told her that she had not been out of her Bed: she said that she had seen them, and now was willing to dye, which she did immediately. As soon as she was dead, the Nurse which was ten Miles distant, came running in a great fright, and said she had seen her Mistress, and that she felt her Children, and turned them: (for that was the expression.) I pray your Sentiments how this could be, that the Womans Soul should take wing, and return again to its old Habitation? or, whether it be consonant to Scripture? and whether the Soul did agrandize Air so as to make a Personal Appearance?

Ans. We meet with parallel Instances in History; Fulgof. (and also Korman. de Mirac. Mort. relates, that there were two Brothers, Knights of Rome, the Elder of 'em was named Corfidus, who being in the repute of all Men dead, the Tables of his last Will and Testament were recited; in which he had made his Brother the Heir of all he had: but in the midst of his Funeral Preparations he rose with great Chearfulness upon his legs, and said that he had been with his Brother, who had recommended the Care of his Daughter unto him, and had also shewed him where he had hid a great quantity of Gold under ground, wherewith he should defray his Funeral Expences. While he was speaking in this manner, to the admiration of all that were present, there came a Messenger with the News of his Brothers Death, and the Gold was also found in the very place as he had said. — But what is yet a stranger Relation, and mention'd by the said last Author, is this—Everardus Ambula a German Knight, fell sick in Germany in the time of Pope Innocent the Third, and when he had lain as one for some time dead, returning to himself, he said, That his Soul was carried by Evil Spirits into the City of Jerusalem, thence into the Camp of Saladine, who then reigned in Egypt, from whence he was conveyed to Lombardy, where in a certain Wood he had spoken with a German Friend of his. Lastly, he was brought to the City of Rome, the Sight, the Form of Places and Buildings of which, together with the Features of divers Princes there, he most exactly described; but what is yet stranger, he with whom he said he did Converse in the Wood, affirmed that he had there at the same time and hour discoursed with this Everardus, according as he had declared. Was Plato or Pythagoras alive, we know what use they would make of these Instances toward a Transmigration of Souls. Our Thoughts upon the whole are only these, that these Souls went not to Ramble of themselves, but were convey'd by Spirits that had some particular Commission to guard 'em, and make Organs of Perception for 'em, for the Soul cannot act of it self but confusedly: 'Tis said, when Lazarus died, he was carried by Angels into Abraham's bosom, not fled thither himself. These are particular Instances, perhaps mostly for the convincing of such Persons as believe nothing of Spirits or Witches. Let such as are not satisfied of the possibility of such things, repair to the Rotterdam Coffee-house in Finch-lane, where they may see the Original Letter that relates to the particular Passage mentioned in the Question, and more Arguments for the Credibility of this strange Instance that we have here taken Notice of.

Quest. 2. There was a certain Person in the World, whom I design'd for my Wife, but was outwiv'd by Death; whilst she was alive, our Friendship was to me I needs; and now she is dead, tho' I have endeavour'd all I can to the contrary, my Grief is such, as has reduced me to a great hatred of my Life; besides which, I begin to dote, and am ready to run distracted — I desire to know whether in this Condition I may not voluntarily resign my Life? and whether such an Act may not, by the unhappiness of my circumstances, be accounted pardonable in the sight of God?

Ans. We can offer the same remedy as has been al-

ready effectual under the same Circumstances. Natural Philosophy teaches, that to trouble our selves for what is out of our Power, is as great a Madness as striving to make three Ninetes, or to hinder the Revolution of the Heavens. Christianity (which is yet a more resolute sort of Philosophy) teaches us, that 'tis impossible to escape Uneasiness where we give that to the Creatures which is peculiar to the Creator; for the Mind being Eternal, no Temporal thing can be a fit Object for it, no more than Sounds are proper Objects for the Eye, or Sights for the Pallate, as we have formerly urged: Besides, if the loss of a Creature, who was only an Emanation of the great Divine Original, is so afflicting and grievous, how intollerable would the loss of the Original it self be? or if we are unhappy in the deprivation of one single imperfect Good for a little time, in what a Case shou'd we be in, if we shou'd be depriv'd of all Good for ever? We are Creatures, and as such owe a dependance to the Author of our Being, therefore it would be an unpardonable Theft to dispose of our selves without his License. A Commander will punish a private Centinel that leaves his Post without his Consent, and can God who has a far greater Right over his Creatures take it well to see us slight his Appointments, or take upon us to Censure his Actions? for 'tis in Effect an Arraigning his Wisdom, when we think we can provide better for our selves than he does. A little time and converse will wear of these blacker Thoughts; (for what can be blacker than Self-murder?) when that is committed, there's no Remedy, but a more inexpressible plunge into Military. Hell is only remediless, but nothing else. Secure your Duty to God, and rest satisfied, you will soon be Master of a quiet, easie Breast.

Quest. 3. If a Man has a Brother, by Nature or Affinity, that owes 2 or 300 l. and is not worth half so much, but goes off with all, with an Intention to pay none, or not half he's able— he deposits this with a Brother, confiding in him, and won't be persuaded to pay as far as it goes: Whether or no the Brother be oblig'd in point of honesty to do Justice to the Creditors in revealing this Money?

Ans. The very Question is its own Answer. Every one is obliged to do Justice, if even himself is concern'd, and no Brother can be nearer. He may as well be accessory to a Robbery as a Cheat; for this is no better, and he is no other; nay, 'tis in some sort worse than a Robbery on the High way—that I may guard my self from, but breach of Faith I cannot; and indeed it seems a Hardship in our Laws, that a poor Shopliff shou'd be hang'd for breaking in and pilfering a few Goods, not perhaps 5 l. nay, not perhaps twenty shillings value. and yet one that takes one hundred, two hundred, or a thousand pounds worth, after having rioted away one part of it, shou'd with impunity carry off the other into the Mint or Fryers, and send it going after the same rate, or else deposit it in a second or third Hand, who if he keeps it from the Creditors, is just as honest as the Pick-pockets receiver, who hands away the Prey which his Brother Rogue has angled for.

Quest. 4. Gentlemen, You advertize in several of your Mercuries that Mr. Mason can teach the most easie and shortest Shorthand yet Extant. Query, Whether any Person can by that Shorthand take a Sermon or Speech verbatim? and how long it will be (if he allows himself three hours a day to learn it) before he attains to that Perfection? and whether he can learn by the last Book Mr. Mason hath published, without any further Instruction or Direction from him? Pray give a speedy Answer to this Question, because I would lose no time in Learning.

Ans. Your three Questions in one we shall Answer severally.

1. Whether any Person can by Mr. Mason's Shorthand take a Sermon or Speech verbatim?

Ans. Yes. divers to our knowledge do frequently do it; and some under fourteen years of Age will do the like.

2. How long will it be (allowing three hours a day to learn) before one attains to that Perfection?

Ans. The said Author can teach the whole Art, fully to write, and distinctly to read any thing writ thereby in

Engl^{ish},

English, in the space of a Month or six Weeks: But it may reasonably be supposed a longer time will be required for practice, before such a swiftness can be attain'd as is requisite for the taking of a Sermon or Speech *verbatim*.

3. *Whether one can learn by the last Book Mr. Mason hath published, without any further Instructions, or Directions from him?*

Ans. That Book is generally owned to be the best *Short-hand in Print*; but it being one Sheet of Paper, printed by a Copper Plate on one side only, it could not contain sufficient Directions, and therefore it was never designed to Teach any without the *Authors Assistance*; (although several *Ingenious Persons* have attain'd to a good Degree of Perfection by the Book alone) yet his *Directions*, and that large *Additional Treasure of New and Extraordinary brief Rules*, which never yet *shew the Light*, being lately stor'd up by him, and reserved for all such Lovers of that Art as shall apply to him for *Instructions*, will not only facilitate the Work, by making it *twice as short* when learned, but also create much *pleasure and delight* to the *Ingenious* in learning them.

Quett. 5. *Whether there's any such thing as the Perfection of a Language, and wherein it consists, and whether our Language is now in its height, or when it was so?*

Ans. This may be a more difficult Question than at first it appears. All Languages are in a continual flux, one Age making still Additions to the past, or at least altering or taking away many Words from it; that comparison of the Poets being extremely apt—that *Words* are like *Leaves* the old still wearing off, and new springing up in their rooms. The *Grammarians*, whose unenvied Business 'tis to *Beat Languages*, as *Oldham* calls it, have almost demonstrated that the *Phanician* is only a Corruption or Dialect of the *Hebrew*, the *Greek*, and perhaps many other Languages of the *Phanician*, the old *Roman* of the *Greek*, the very Characters being the same, as may be seen in old Inscriptions and Monuments. On the other side, the *Modern Greek* and *Russian* from the ancient *Classick Greek*; the *Italian*, *French*, *Spanish*, *Portuguese* from the Corruption of the *Latin*, and its adulterous mixtures with several barbarous Languages, every one of which daily alter, and are still like to do so as long as the World lasts; and when they are so much alter'd, that the greatest part of the Words come to be chang'd, it's probable enough that these will still be call'd *New Languages*. Thus 'twas here in *England*; the old *Saxon* is undoubtedly the proper *English Tongue*, our very Country taking it's last and most famous Name from those *Angli*; and yet our present *English* is as absolutely a different Language from it as the old *Greek* is from the *Roman*. But still, which is more to our present purpose, old *Chaucer*, *Gower*, and their Contemporaries were call'd great Refiners of our *English Language*, and undoubtedly were thought to have brought it to as great a Perfection by their Contemporaries, as we say a *Waller*, a *Dryden*, a *S—t*, or *B—t* have in our Age brought it. And 'twas just the same Case with *Ennius* and *Lucilius* in their times, who were thought as well of by others, and spoke as ill of their Language who went before 'em, as *Horace* or any of the Criticks of *Augustus* his Court, who came after 'em. But the mentioning his Court recalls to mind the Notion of some Men, and we think the most common of any other, concerning the Perfection of any Language: That the Court is the Standard of a Language, all own, that then the Language is in Perfection when the Empire is in Perfection, and the Court at the greatest height, is generally held, and an Instance given thereof in that of *Augustus Caesar*. But still the difficulty seems to recur—Is not this a begging the Question! and how know I that the Language of the *Romans* was in greater or more proper Perfection at that time than 'twas in the Reign of *Augustus*, or in the greatest height of what is call'd *Barbarism*? or is there any reason that he who Conquers most, his Language must be best, which seems the Case of *Augustus*—If so, the barbarous *Goths* and *Huns* had afterwards as good a Title to *Purity of Language* as the *Romans* before, the *Romans* being at first only as *Colluvies* of Robbers got together, and hardly of so honourable an Original as those who afterwards turn'd 'em out, or became their Masters. Accordingly if it be said that then a Language degenerates when it comes to be mingled with any barbarous, that is, *Forreign Words*; it

must at this rate be said, it always degenerates, because all Languages daily Enfranchise such *Forreign Words* as they find necessary or convenient. But all this is only *Negative*, 'twill be still said we are never the nearer. Where shall we fix the Perfection? or is there any or No? We think there is, and in these two things it must be fix'd, or no where—in the pleasantness and tunableness of the Accent, and Expressiveness and Fulness of the Language—and if this may be the Standard, we are sure our Language is now at or near the *Achme*, and has not been so in former Ages.

Quett. 6. *What's the Reason of hating Cheese and other Antipathies?*

Ans. Very often, we believe, nothing in the World but an inveterate Custom. Sometimes it has, we own a deeper root, and may probably spring from some desire or aversion in the pregnant Mother. At other 'tis an *Occult Quality*, that is, in plain English, *No Body knows what*, but a thing as purely unaccountable as the Complexions, Features, or common Inclinations of different Men, one whereof loves one sort of Fruit or Meat better than another, tho' all the World can tell no reason why.

☞ The Querist troubled in Body, Mind, Memory, &c. has his Answer, Numb. 24. of the 2d Volume, Qu. 2.

** The Supplement to the Second Volume of the *Athenian Mercury*, containing an Account of the Design and Scope of the most considerable Books newly Printed in all Languages, &c. In this Supplement are Answer'd many of the Questions lately sent us. Price 1 s.

** The Preface, Index, and 12 Numbers, that complete the first 18 Numbers of our 2d Volume, were lately publish'd all together, at 12 d. Price. In these 12 Numbers, (and in our first Volume) are also Answer'd many of the Questions lately sent us. Price One Shilling. Both sold at the Raven in the Poultry.

Advertisements.

☞ WE resolving (as we told you in our first Supplement) to give an Account of the Design and Scope of the most considerable Books that shall be printed in England from time to time, (as well as in Foreign Parts) we desire all those Gentlemen who publish any Book that deserves general perusal, that they would send it to the Raven in the Poultry as soon as printed, or an Abstract thereof ready drawn up, and it shall be inserted in our next Supplement: The same Promise we also make to those who send us any remarkable Observations or ingenious Papers, fit to be published. In our treating of English Books, we shall not content our selves with giving the bare Titles, as most part of Bibliographers have hitherto done, but shall briefly declare what they contain, and what they may be useful for, which will be of no small service to those that buy or peruse Books, since they may hereby be inform'd what may be most worthy their reading—Our Supplements will also be advantageous to those who shall undertake any considerable Works, since they may have occasion to publish their Design, and invite all Persons to communicate their Manuscripts to them, which will contribute much to the Works they undertake, and make 'em the more known. We shall Print all our Supplements on the same Paper with our Weekly Mercuries, that so they may bind up with them, and shall add the Contents of 'em all to that Alphabetical Table we have promis'd at the end of every Year. What valuable English Books, &c. are at any time wanting in one Supplement, shall be added in the next.

Flores Intelectuales: Or Select Notions, Sentences and Observations, collected out of several Authors, and made publick, especially for the use of Young Scholars entering into the Ministry. By Matthew Baker Minister of the Gospel in London. Price bound 1 s. printed for John Dutton at the Raven in the Poultry.

The Athenian Mercury :

Tuesday, September 22. 1691.

Quest. 1. **W**hether Witchcrafts or Possessions are credible? and whether Natural Distempers han't often preternatural Effects which may be judg'd by some to be the Work of the Devil?

Ans. That Witchcrafts are credible, we have formerly prov'd, as far as either Humane or Divine Authority can do it. Possessions indeed some Divines deny, but they have another word call'd Obsessions, which they use instead on't, to signifie something very like it, if not the same thing. Possessions they say were only proper to the time of our Saviour, tho' they have no ground that we know of, for such an Assertion, either from Scripture or sound Reason—On the contrary, tho' we are sensible there have been very many Cheats of this kind, yet we believe there's Reason not to think all Instances we have thereof are to be reckon'd in that Number. Possessions we are sure there were after our Saviour's time, since we read of the Man in whom an Evil Spirit was, whom the seven Sons of Scava Exorcised so long, 'till he fell upon 'em and beat 'em out of the House naked and wounded. Possessions we are almost as sure there were after the Times of the Apostles, namely, in Tertullian's Days, who speaks of 'em as a thing frequent and notorious, and appeals to the Heathens themselves concerning them, and that Power which the Christians had over the Devils, who seiz'd on the Bodies of Men. That there have been Possessions since, even in our own Age, we see no Reason to deny, since not only strange Voices have been heard from the Bodies of the poor tormented Creatures, which we grant might be Natural, not only Hair, and other strange Substances have been vomited after a strange manner, which yet might be Natural too—not only their Limbs and Bodies have been strangely writhed, and very odd Pains all over 'em, which might, we own, be still Natural; but they have spoken divers Languages, tho' utterly unlearn'd; they have reveal'd Secrets, disclosed what pass'd at a distance, reveal'd futurities, vomited Pins and Stones and Nails to a prodigious quantity, being carried in the Air, and hung up against a Wall with no visible Support, all which we desire all the world to prove possible by the power of Nature only.

Quest. 2. Want and ill Company induce a young Man to take ill Courses for some time—afterwards he gets into Business, and marries a vertuous Woman, by whom he has Children, and by assistance of Friends, and his honest Endeavours for several Years, is bless'd with a Competence, just sufficient to support his Family: Query, Whether he is in justice obliged forthwith to part with all, to make satisfaction as far as he can, while he lives, or leave it to the Poor when he dyes, and thereby expose his Family to want and beggery, who had no hand in the Wrong, nor any advantage by it? — or what is fittest for him to do in this Case, since he knows not all the Parties whom he has wronged.

Ans. We have printed this Question at large, as 'twas sent us, because we esteem it a very singular Case, and our Judgment concerning it is as follows—

That he ought in the first place very seriously to repent the Injury which he has done—but this we hope he has already done, by his being so concerned for restitution.

That if any of his ill-gotten Goods remain, he ought forthwith to restore 'em, whatever the Inconvenience might be to his own private Fortunes—But this if he proposes the question fairly, there does not, since he says his Family receiv'd no advantage by those Injuries he had formerly done to others:

That he ought seriously to put the Question, Whether no retrenchments might be made in his own or his Families Expences; which if possible, he ought to do it, tho' they liv'd never so meanly, without wanting Necessaries, in order to restore as much as he can of what he had formerly unjustly taken away.

That if ever he is in better Circumstances, he ought to make full reparation, even to the Interest of what he has taken, either to the Persons injur'd; or if that can't possibly be, to the Poor, who are God's Trustees in such a Case.

That, to come to the Pinch, we think it hard for any one to ruine and starve his innocent Family, because he himself has formerly been an ill Man, which he says he must do if he shou'd forthwith make satisfaction. Nay, 'tis our Judgment, that God does not require he shou'd do so, especially when, as he says, they had no Hand in the Injustice, nor Benefit by it; and that by the assistance of Friends, possibly his Wives as well as his own, he was put into a Capacity to live honestly, and maintain his Family; and if he ought not to beggar 'em while he is alive, we see little or less Reason why he shou'd do it at his Death, when he himself is like to feel none of the hardships his Family will suffer thereby; tho' if he can make Reparation, and leave 'em a competent, tho' not a plentiful Estate, he ought to do it.

This is all we have to say on so Nice a Subject—which being of such great moment, we advise the Querist not wholly to rely upon our Judgment herein, but consult some Grave and Reverend Divine, who on knowing the whole Concern and Circumstances thereof, may give him a more certain and entire satisfaction.

And if there be any good Man who shall be offended with what we have advanc'd on this Subject, we desire his further thoughts thereon, as always professing our selves as willing to retract or learn, as to teach or inform others.

Quest. 3. What sort of Matter our Bodies shall be made of in the other World?

Ans. It does not yet appear what we shall be, that is, we can give no full or exact Account of the future Condition either of our Bodies or Souls; yet this in general we know, that as our Souls shall be impeccable, so our Bodies shall be incorruptible—that they shall be glorified, and therefore must be glorious and luminous, like the glorious Body of our Saviour at the Transfiguration. It's also probable that the Matter whereof they are composed shall be so refined in quality, and perhaps so diminish'd in quantity, that we shall be in that sense *adivine*—that our Bodies shall be no longer Clogs to our Souls, but obey their Commands, and induce the Nature of Spirits in their quick and imperceptible Motion from one Term to another.

Quest. Whether the Tree of Life and the Tree of Knowledge were two different Trees?

Ans. So Antiquity generally held, so Josephus thought, and delivers it as the received Opinion of his Countrymen. In his Antiquities, cap. 2. p. 4. of his English Translation—Among the Trees of Eden, says he, were the Tree of Life, and another, the Tree of Knowledge. So the Scripture seems also not obscurely to assert. Thus Gen. 2. 9. Out of the ground God made every Tree to grow—the Tree of Life also, and the Tree of Knowledge of Good and Evil—and yet more plainly after the Fall, Cap. 3. v. 22. Behold, says God, the Man is become as one of us, to know Good and Evil; that is, upon his eating of the Tree of Knowledge of Good and Evil—And now lest he put forth his hand, and take also of the Tree of Life, and Eat and Live for ever.—What's the meaning of that Also, if the Trees were all one, and what would it be but a distinction without a difference; nay, a fruitless Caution, and besides an impossible one—if he was to be turn'd out of Paradise lest he shou'd eat of that Tree which he had eaten of already. Besides, the Effects of the Tree of Life were Life, as appears both by its Name, and by the supposition here made, that on the tasting thereof Man might live for ever; (nor can we see any need of an Irony, which is commonly supposed in this place) whereas the Effects of the Tree of Knowledge were quite contra-

27. *In the Day thou eatest thereof, thou shalt surely die*; and what can differ more than *Life and Death*? In the mean time we must acknowledge there wants not some Conjectures from the *History* which seems to make for the other side, and would persuade us it might be one *Tree* only; for *Cap. 2. v. 8.* before mentioned, we read *The Tree of Life* also in the *middle of the Garden*; and *Chap. 3. v. 3.* the *Woman* tells the *Serpent*, who very probably had but a confused Knowledge of those things before he got it out of the *Woman*, as it shou'd seem by his *first Question* to her, she tells him the *Forbidden Tree* was that which was in the *middle of the Garden*. It's plain the *Tree* they eat of was the *Tree of Knowledge*, the *Tree* they eat of was that in the *middle of the Garden*, the *Tree of Life* was in the *middle of the Garden*, therefore one would think the *Tree of Knowledge* shou'd be the *Tree of Life*. But notwithstanding this, we are rather inclined to our former Opinion, and believe it's not very difficult to get clear of this Objection—because there might be two *Trees* planted about the *middle of the Garden*, encompass'd perhaps by all the rest—which if once granted, the difficulty wou'd vanish; and because the words in the *5th Verse* of the *2d Chapter* may be transposed, or false pointed, an alteration in either of which would make the sense very plain: For the *Tree of Life* in the *middle of the Garden*, and the *Tree of Knowledge of Good and Evil*—if we shou'd read, the *Tree of Life*, and, in the *middle of the Garden* the *Tree of Knowledge of Good and Evil*, that Phrase, in the *middle of the Garden*, belonging to the following words, the *Tree of Knowledge of Good and Evil*, not the *Tree of Life*; which goes before. This is our Judgment, from which we are not Angry if any differ, and shall alter our own when they give us better Reasons.

Quest. 5. *What Physical Alteration was made in the Body of Adam by the Fall?*

Ans. We believe, and none doubts that his Body was created without any *Actual Disease*, as well as his Mind without any *Actual Sin*, tho' both with a possibility of either. Now had he for some time obey'd God's Command in abstaining from the forbidden fruit, it's very probable his Mind had been confirm'd by God's Grace, as *Angels and good Men now are*, and his Body had also been preserv'd *incorruptible*, and in a fit Tenor for the Operations of his Soul by eating of the *Tree of Life*, whose *noble qualities* would have corrected or fix'd the mutability of *Matter*, and restrain'd or united those contending Principles and Humours, which by a Necessity of Nature were in the Body of Man. Now upon his Fall he was forbidden to taste of this *Tree of Life*, as God himself says, *lest he should eat and live for ever*; and for that very end he was thrust out of *Paradise*, and a *Flaming Sword* placed before the Gate. The *Physical Alteration* then which was made in his Body we esteem to be chiefly a *letting loose of all these Principles and Seeds of Diseases* wherewith he was made, all which, had he stood, would have been restrain'd, or employ'd to a better Use, as it also would have been in the *Affections of the Mind*, which are now turn'd into Vices and Tormenting Passions. Besides this, the Change of Climate, Change of Diet, nay, Change of the whole Creation with the Fall of Man; (and such a Change it has undoubtedly undergone, since we read it now *groans* for a Renovation:.) These ill Accidents, with continual Labour for himself and his Family, and other Demestick Vexations, and the irregular Motions of his Mind, his now unruly Passions and Affections, and perhaps as much as all, the quick and violent Sense of what he had lost, *Eden* it self being not improbably always in his Sight as well as Memory. We say all this together was sufficient to make those fatal Alterations in his Body, which his Children have receiv'd from him, and still labour under; and such they were, as are the common and necessary Effects of those Causes already mentioned.

Quest. 6. *Why Adam and Eve after the Fall sew'd Fil- leaves together, and made themselves Aprons?*

Ans. Why do Men now sew Cloth together to make themselves Breeches?

Quest. 7. *Is there any such thing as Natural Modesty (in the Case above-mentioned) and has not Bergerac Reason for that contrary Custom which he introduces in his World in the 2d?*

Ans. That Custom may do well enough in an *Imaginary World*, but will hardly ever take in a *World* inhabited by any thing that's *humane*—and shou'd that *mad Author* who recommends it himself have practis'd it, he would have been *Chain'd for his Pains*, and treated like a *Mad-man* as he was, almost in any part of our *World*. But 'tis no wonder to find one *ridiculous Modesty*, who does as much by *Piety* it self, any more than that our *Atheistical Sparks* shou'd follow his steps, and when they had first parted with *Religion*, send their small *Humanity* after it. But let 'em say what they please, there is still such a thing as *Natural Modesty*, if we can ever know what is *Natural*, and there certainly must be so, which all Nations and all Men practise, and own to be so. They can't have *Modesty* in *Climates* where there's no necessity, and if there shou'd be any found so *brutish* as to be willing to neglect it, *Nature* her self has done it for 'em in such a manner as she has not to any of the rest of the *World*.

Quest. 8. *Why does our Saviour use that odd Similitude of a Camels going through the Eye of a Needle, and what's the genuine meaning of that Text?*

Ans. It betrays a weak Judgment rather than shows an acute one, to quarrel with any thing that *eternal Truth* has deliver'd; we ought rather modestly and justly to question our own Knowledge, which is finite and determin'd, whereas the other is *unbounded and infinite*. The Customs of Nations among other things we are commonly ignorant of, though so easily knowable, even of those near us, much more of those so far distant, and that in Age and Time as well as Place. The *Proverbs of all Nations* are said to contain the greatest part of their *Experience and Wisdom*; and this Similitude most Commentators agree is founded on a *Proverb of the Jews*: Some say it alludes to a very strait and low Gate in *Jerusalem* call'd *The Needle Gate*, through which the *Camels* could never pass, without first unloading their Burdens or *Impediments*, which if true, were a *very beautiful and apposite Simile*. But we doubt this is rather a *witty than a true Interpretation*. The Learned and Indefatigable *Bechart* has another he tells us in his Dissertation concerning the *Camel*, in his *Hierozoicon*; that the word *Gamal*, which signifies a *Camel*, is also interpreted a *CABLE*, and withal tells us, 'tis a common Proverb among the *Eastern Nations*, when they speak of an impossibility—“That 'tis easier for a *Cable* to be threaded through the Eye of a Needle,—which is a very proper and apt Simile—and this of the two we esteem the more *Natural Interpretation*, leaving the Reader to embrace which he pleases.

Advertisements.

WHEREAS the Corporation for the Linnen Manufacture in Ireland, have in the *London Gazette* (on the 14th of this Instant September 1691.) declared that their present Joint-stock, consisting of 400 Shares, shall be made up to 1000 Shares by Subscriptions at 50 l. per Share. NOW the GOVERNOUR and ASSISTANTS of the KING and QUEEN'S CORPORATION for the LINNEN MANUFACTURE in England, do hereby give notice that they are not only interested in 175 Shares, part of the said 400 Shares, but also have a Right to Subscribe for a Moiety, or half part of the remaining 600 Shares, as appears by ARTICLES of AGREEMENT, under the Hands of the Governour, Deputy-Governour, and divers Assistants of the said Irish Company. AND the said English Corporation (having advised thereupon with the ablest Lawyers of this Kingdom, who have given their Opinions under their Hands that the said Agreement is valid both in Law and Equity; and that they can compel a specific Execution of the same, and being resolved to vindicate their just and legal Rights) HAVE thought fit HEREBY to signify so much, that all that have already subscribed, or who may hereafter subscribe for any of the said Shares, may be cautious how they subscribe or pay for the same.

THE Williamite's Catechism (is now published) written by Benjamin Bird, Rector of Wotton in the County of Dorset. Licensed according to Order. Printed for T. Westley.

The Athenian Mercury :

Satur day, September 26. 1691.

Quest. 1. **VV** *Hether Virtue and Goodness, or Prudence, be any defence against Misery and Misfortune? Or whether Virtuous and Good Men be'n't equally liable to misery and distress, as the worst of men? What's the meaning of that Common Proverb, God never sends Mouths, but he sends Meat? And how does he provide for Men in misery and distress? How does he Feed the Hungry, Cloath the Naked, and take Care of Virtuous and Good Men?*

Ans. Those who propose these Questions, seem to be very much in Earnest, and to write out of the abundance of their own Grief and Misery, and therefore at the same time that we blame 'em, we must pity 'em too, since the very best of Men have fallen into the same mistake, when they have seen good Men miserable.

We Answer then to their Questions, — That Virtue and Goodness, generally speaking, are a Defence, though Prudence also must be used. That God does take Care of the Good, and defend and provide for them, otherwise there could be no Providence, and then no God. That Virtuous Men are for these Reasons less liable to Misfortunes than the Wicked: Nay, that God by his Common Providence makes Provision for all his Creatures. If Fact be brought against this, we have this to say upon it; That often times those are not good Men, but Hypocrites, who are miserable: That if really good, they may yet in some things be faulty, and for that be for a time Punished to make 'em better: That if they neglect prudent means to obtain or preserve a share in the Necessities of Life, or imprudently and unnecessarily draw a greater Charge on themselves than they can maintain, they must blame themselves, not Providence: That in some Instances of Common Calamities, the Good can no more expect to be always preserv'd, than from Sickness, Pain, or the other Natural Inconveniences of Life: That notwithstanding all this, a fervent Devotion and generous Trust on God's Mercies, Promises and Providences, are not in vain — That they often deliver out of misery and distress, and none knows that they shall not while there is Life, for so long there's Hope; and when once the happy Turn comes, the former uneasy Circumstances render the present much more pleasing and welcom: That if all fails — there is another World — which if those who are afflicted in this don't believe, nay, are not willing to stay for, they are not patient, they are not good, they have no share in this particular Providence of God, they themselves Vindicate his Justice, and Destroy their own Argument.

Quest. 2. *How you'll prove to an Atheist, That the Scriptures are the Word of God; and to a Jew, that the Messiah is come?*

Ans. The first of these Questions involves an absurd Supposition, when it talks of proving any thing to be the Word of God to one who owns no God at all: Unless for want of close thinking, the Querist mistakes every Antiscripturist for an Atheist; though the Truth is, among those who pretend to be Christians, there's little difference between 'em. But to one who believes a God, we have formerly proved the Scriptures to be his Word; nay, must be so, even according to the Notion of the Deist, who must believe the Word of Reason to be the Word of God; and 'tis easie to prove, That all the Holy Scriptures, and what ever is contained therein, to be highly Consonant to Reason. — But we have gone further, and prov'd those immediately and divinely inspir'd, who were the Writers of 'em. To a Jew, we prove Jesus to be the Messiah, by the Completion of all the Prophecies of the Old Testament, especially that of the Seventy Weeks, and the Scepter's not departing from Judah — by the Wonders he wrought, greater than those perform'd by Moses, for the Confirmation of the Truth, and good of Mankind: Which besides, it had not been agreeable to God's Providence, to have sutcr'd; had he been an Impostor. By the Confession of

the Devils themselves of one side, and by repeated Visions, and Voices from Heaven of the other: Lastly, by the Tendency of our Saviour's Doctrine, by the Event of his Prophecies, both upon himself and Jerusalem, and concerning the increase of Christianity over the whole Earth — the Progress whereof, without Force, Art or Learning; against all of 'em, and all the World; nay, the Carnal Inclinations of all Mankind is besides a strong and invincible Argument for the Truth thereof. Besides, the Jews themselves cannot deny but that some of their own Rabbies grant the Messia was to be a suffering Prince, and their own Josephus tells us, that about that time a great Prince was expected to appear in the Eastern Parts of the World, the Belief of which, as he adds, was the Cause of so many Revolts at that time among the Jews. And this is also confirm'd by the Question of the Pharisees to John, and of John and the Woman of Samaria to our Saviour. One Argument more we have, and that's the Dispersion of the Jews unto this Day, according to the Prophecies of him and his Apostles concerning 'em.

Quest. 3. *Whether it would not be highly beneficial to Piety, if the London Divines would meet, and take each of 'em a particular Vice, in the same manner as they agreed upon Controverted Points in the two last Reigns, and each handle his Point with all the Charms of Sacred Eloquence and Holy Zeal imaginable, since the common, lifeless and insipid Discourses on those Subjects never make any deep or lasting Impressions on the minds of the Readers?*

Ans. They have already done what may be almost equivalent to this Proposal, in Obedience to Authority, all their Pulpits having been employ'd as the Querist would have the Presses; and if those Discourses which have been there made, were but that way render'd more publick, they might go very far in helping forward that great Reformation of Manners, which the State is so earnest to accomplish, and all good Men so much desire.

Quest. 4. *Whether the Socinian Heresie were broach'd in St. John's Time, and occasion'd the writing his Gospel?*

Ans. We are told, in his Time, in the Scriptures themselves, of such as denied the Lord that bought them. Church Historians give us an Account of Cerinthus, Ebion, the Gnosticks, &c. who denied the Divinity, and Eternity of our Saviour, one whereof implies the other; and that on the Increase of those Hereticks, St. John being then the only surviving Apostle, at the Desire of the Bishops and Churches of Asia, did ex professo, write this Holy Gospel. Let's now examin into the Gospel it self, and see whether it answers that End; which at first glance shews us, that 'tis impossible for Man to invent fuller or clearer Expressions for the Proof of any thing in question, than this Evangelist has for our Saviour's Divinity, as well as his Existence before he came into the World. His Existence before his Birth is prov'd from the Baptist's Confession; 1 Joh. 15. He was before me, — and that in Order of Time, because opposed to coming after him. That he was in Isaiah's Time, John 12. 41. That he was before Abraham, and that as the very I AM, the incommunicable Name of God, John 8. 58. Lastly, That he was before all Worlds — In the beginning he was with God, Joh. 1. 1. and that he made the World, V. 3. All Things were made by him, v. 10. The World was made by him, and this not the New Creation, because, ibid. the World knew him not. Further, he is expressly stiled God by the Evangelist, v. 1. The Word was God, not Is, as the Socinians, but was, and that not after his Resurrection, but in the Beginning. And when I can see all this Answer'd by the subtlest Wits in the World, without straining it into perfect incongruous Nonsense, I promise to turn Socinian.

Quest. 5. *Whether the Foundations of the Earth are to continue for ever?*

Ans. The Querist has propos'd the Doubt in such a manner, as if he intended a secret Dilemma in't. That the

the Foundations of the Earth shall continue for ever, is Scripture; but then how can the World have a y End? But this Argument is so far from binding on both sides, that it rather admits of a double Solution. It's not at all improbable that the Foundations of the Earth, the Substance or Matter thereof, may really continue for ever, in the utmost extent of the Word, as it certainly must, unless annihilated by a particular Act of God. And how extremely does this seem to be favour'd by that Expression both of Heaven and Earth.—*They shall be changed*; which supposes they have still a Being, though not such an one as formerly; but as they are call'd, and as the alteration of their Qualities will make 'em, a *New Heaven and New Earth*. For the other side, which is the more common Interpretation, viz. That the Earth as 'tis now, shall be Consumed, it may so very well be, notwithstanding this place, since the Word *for ever*, in that place, as 'tis notorious to any one who can but read his Hebrew Psalter, signifies very often any long space of time, or at least is used in a Poetical, Hyperbolic Sense — as the Ancient Salutations of the Eastern Countries — *Let the King live for ever*; and David himself (if that Place looks not beyond Solomon) when he Prays or Prophecies of his Throne's being as the Days of Heaven.

Quest. 6. *How was't possible that the Dew of Hermon should descend upon the Mountains of Sion, when those Places are at least an Hundred Miles distant from each other?*

Ans. This Question, among others, so puzzled St. Austin, that the good Father, as was usual in those Cases, *Allegorizes away all the Difficulty*, and finds out a mystical Meaning, when he knew not what to make of the literal. Nor have most of the Attempts since made been more successful to remove one of these Mountains and set it a little nearer the other. Some say 'tis the same specificall, though not individual Dew, at which rate we might say, *The Dew of Tenariff descends upon Highgate-Hill, but how Naturally let any judge*. Our last Translation I confess does the Business, though a little too effectually, adding some Words to clear the Sense, which are not in the Original. Our Opinion in this Case, with all due respect and deference for greater Men of a different Judgment, is, That by the *Mountains of Sion* here, are meant the *Mountains of Gilead*, which were part of the Kingdom of *Sihon*, King of the *Amorites*, and which are just under *Hermon*, and that the Word *Sion* here crept in by the mistake of the Transcriber instead of *Sihon*, their Sound being the same, or very near, though there are some Letters differing in the Writing. Our Reasons for this Interpretation are,

1. The *Impossibility* (as it appears to us) of giving any other tolerable Solution of the Place, all those already brought being so unsatisfactory.

2. The *Oppositeness* of the Metaphor, and the Agreement it has with that just before produc'd. The *Psalmist* there compares Unity, first, To the *Holy Ointment which from Aarons Head ran down to his Beard*, and thence to the *Skirts of his Garment*: Just after, to the *Dew of Hermon*, which descends on the Mountains of *Sihon* or *Gilead*, lying near it; and which makes the *Metaphor* much more lively.

3. Because we find this *Hermon* call'd *Mount Sion*, or as the 70, the *Mount of Sihon*. Deut. 4. 48. — *even unto Mount Sion which is Hermon*. As in a great Ledg of Hills, all these being only a part of *Mount Libanus* verging more Southerly, the general and particular Names are commonly confounded. 'Tis acknowledg'd this Interpretation is also liable to Objections, but I think not to as many as the other.

Quest. 7. *How Judas was Hang'd, and yet burst asunder? How the High-Priests bought the Field, and yet purchas'd it, as we read in the Acts and Evangelists?*

Ans. The common Answer is, He first Hang'd himself; and the *Rope breaking* fell to the Ground, his Bowels gushing out by a stroke, either on a stump of a Tree, or some great Stone. Nor is there any absurdity in this Opinion — though there's a second embrac'd by many Learned Men. The Word *ἀνίηται*, here used, signifies any kind of *Suffocation*, which they think may naturally be caus'd from extrem Anguish of Mind and Despair; at least that 'tis possible for a Man to stop his own Breath, and thereby kill himself, Instances whereof Histo-

rians give us — to which Condition *Judas* being brought, he must necessarily fall to the Ground, and that with great weight, as a dead Man does; by which Fall his Body being before dispos'd for such an Accident by Suffocation, and the particular Judgment of God so ordering things, as a greater mark of his Vengeance on the *Traitor*, his Belly might burst asunder, as we have seen those which have in our own Age, and his Bowels rush out at the *Orifice*: Either of these Opinions are probable, and take which he will, the Contradiction vanishes. For his Purchasing this *Field*, whereas the *Priests* and *Elders* did it, altho' in *Strictness* of speaking he can't be said to have *bought it himself*; yet in the common *Latitude* of Expression it may be *affirm'd* he *bought it*, since 'twas his Money paid for't, tho' he left it to their Disposal.

Quest. 8. *Whether we are to resolve all Differences in Religion out of the Word of God?*

Ans. All differences in Essential things are by that only to be decided, and are there plainly enough provided for. Lesser Matters are to be fix'd by lawful Authority, tho' still with respect to the general Rules there laid down.

Quest. 9. *How know you precisely what is the true Word of God, and that the Copies and Translations which we have are such, since we never saw the Originals?*

Ans. By the forementioned Indications, if 'tis a *Papist* proposes this Question, I'd ask him how he knows the *Councils and Fathers* to be genuine? since he neither has the Originals; nor if he had, knows the Hands, nor could be sure that they are not Counterfeit — He therefore satisfies himself by the concurring Evidence of those who have transmitted such Writings to him, comparing the Writings themselves with each other, and with others of the same Age. Now this Evidence I have, and yet more — I have the Testimony of his *Church*, of all the World besides, and of the very Books themselves, compar'd with themselves and each other. If a *Protestant* makes the same Question, I'd ask him how he knows our present Laws to be the same our Ancestors made, since Records, &c. are but of a later Date? Or how he knows the *Deeds and Evidences* of his Estate to be the same with the Original Writings which were made and seal'd many Years, perhaps Ages since? And whether supposing there should be one or two Letters mistaken in the Writings, he'd for that Reason throw 'em all away? In a word, I have all the Reason in the World for the Affirmative, whereas none can be brought for the Negative.

Quest. 10. *What's the meaning of that in the Psalms — Who feedest the Ravens which call upon thee?*

Ans. The most Correct Translations have it only thus — *He giveth the Beast his Food, and to the young Ravens which cry* — And accordingly the best Interpreters Paraphrase it; That God (by his Common Providences) satisfies the Hunger of those ravenous Creatures, tho' they are continually crying for New Supplies; as we know their Nature is.

The several strange Relations concerning a *Woman with Child*, lately sent us from *Maryland*, shall be inserted in the 12 Numbers that compleat our *Third Volume*, with our *Thoughts* upon the whole.

* * * The Supplement to the Second Volume of the *Athenian Mercury*, containing an Account of the Design and Scope of the most considerable Books newly Printed in all Languages, &c. In this Supplement are Answer'd many of the Questions lately sent us. Price 1 s.

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Advertisement.

WE shall insert something in Our next Mercury, which will be very serviceable to the Publick.

No Letters for the future will be taken in, whose Postage is not paid for.

The Athenian Mercury.

Quest. **A** Bout twelve years ago a Tradesman in this Town, who was newly set up, married a young Woman who was about seventeen years of age, her Relations were dead, her Fortunes were 600 l. which was paid him down on the day of Marriage; the Woman quickly found that her Husband neglected his Trade, which made her the more careful to get an insight into it her self, and being a quick and industrious Woman, in a little time she understood and managed the Trade as well as any Man could do; thus for eight years they lived together creditably, quietly and comfortably, as any couple in the World, she being the fondest and best Wife (as he used to say) that ever Man had; in that eight years they had six Children, three of them are still living. Tho' this man was idle, yet for eight years he was no great spender, but since that time is fallen to Gaming, Drinking, &c. and has now spent and consumed all that ever they are worth, and run himself so in debt, that it is expected every day when he shall be thrown into Prison. They have not for these four years lien in Bed together, which no body knew till he told it to one of his Neighbours, to whom he also declared, that for these two years he has not been capable of lying with any Woman: This Neighbour of his is a single Man, has a free Estate of 300 l. per annum, and has made to the other this proposal, that if he and she would both consent, he (the single man) would take her to him as his Wife, that he would be bound to maintain the three Children, and to give them 100 l. a piece when they shall come to the age of twenty years; That he will settle on her 100 l. a year, which at her death she shall have power to dispose of as she pleases; and that he will allow him the said Husband 20 l. a year for his maintenance. — The Man presently consents, and was over-joyed at his good fortune; away they both went to the Woman, and told her what they had agreed on if she would consent thereto, and both urged it to her as much as possible, but she obstinately denies, saying, that she is not satisfied but that it is Adultery so to do. Now, whether is it not the same thing in the sight of God (in this Womans case) as tho' her Husband were really dead, since in the first place he never took care for her maintenance, and since he has not for these two years been capable of performing Matrimonial Duties? I'll assure you the whole Relation is true to a Tittle.

Ans. We could heartily wish the Relation were not true, as also that the Persons that sent it had given themselves the liberty of thinking, what the meaning of these words are, For better for worse, till death do us part, which were so solemnly vowed in the presence of God, &c. how ridiculously impious it looks, to cajole Heaven, and to make Bargains with God, as if he were a Man; nay, and so silly a one too, as to be over-reach'd;

but, mistake not your selves, God is not mock'd, nor can any plausible pretences take with him, tho' it may with prejudicate persons. It had been as reasonable to have propos'd Leases in Heaven, or to offer Security for a hundred years maintenance in the grave. 'Tis enough for the injur'd to seek for Justice, and not the injurious themselves. The unhappy good-natur'd Woman, whose Modesty respect, &c. would not suffer her to divulge her Husbands Infamy, & her own barbarous Treatment does certainly deserve better, than to be brought into further Unhappiness. If the Proposers object, that the Law it self allows Divorces, we answer, it does so, both the Law of God, and the Law of this Land; and they both make Adultery to be a sufficient warrant: Adultery is not here mentioned, but 'tis to be feared 'tis too great a truth, for his virtuous Wife could not make him in the condition represented. Nay, if Adultery it self be granted (tho' none but the most infatuated wretches love Calumny and Dishonour, if caus'd by their own Conduct) yet the Law acts regularly, Divorcement may be from Bed and Board, but second Marriages are not suffer'd, or if they were, what need of 20 l. per annum to the first Husband and Portions to the Children, since it might have been done without that very part of the proposal argues guilt, and an indispensable Obligation? but we'll suppose the Law of the Land would allow a second Marriage in case of Adultery (tho' it does not) perhaps no History or Records will afford an example, so full of folly, disgrace, unkindness, and ridicule as this. But to the particulars of the Question, whether non-maintenance, &c. render not her husband dead in the sight of God, we answer no, both the qualifications specify'd, have been manifested, and the forbearance of either through an impossibility cannot now have the contrary effect, for we have not one precedent for it either in Law, History or Divinity.

Quest. Is it not better to Dye than Live?

Ans. The Question ought to have particularized one of these, whether is better for good a Man or an ill Man, an Animal or a Vegetative to Dye or Live, and then a Direct solution might have been given; but supposing the Question means in General Terms, we answer, that Life is much more desirable than Death, by a common Instinct of self preservation, all Creatures shun that great Evil Death. 'Tis the greatest of all Evils, because a destruction of all good, a Creature is much more noble in its due proportions and shapes, than when it lies in its corruption or Chaos of Earth, in the last there is nothing in't desirable, in respect either of

it self or the rest of the Creation, but in the first there's *particular impresses* of, and Communications from the *Great Divine Original Good*; nay a good man himself, whatever the Stoicks dream'd of, would be afraid of the Grave, were he not in hopes of *living again*; Life is the *all of every Being*, being a part of him who is the Fountain of Life; what perfection, happiness, enjoyment, &c. can be expected in *Nothingness*? All that can be pretended in favour of the contrary opinion, is the *absence of Evil*; there (say they) we shall meet with no *Cr. sses, Disappointments, Pain, Misery*, and (in short) none of the Evils of Life. To which I answer, that the presence of Good is more desirable, than the absence of Evil, again, every *individual Animal* of the Creation may be happy, *Birds, Beasts and Fishes*, seek no further than *Moderate well temper'd Elements*, to fly, breathe, and swim in, and sufficient food to live upon, when they enjoy this, they can seek no farther, and if so, they must be happy, for if not, they would seek for happiness in something else; Maa only that *irregular, restless Lump*, who knows no *Medium o' things*, but is much more happy or miserable than all the rest of the Creation, is not left destitute of his rest and end, *to wit, God*; if he will be so inconsiderate, notwithstanding his frequent disappointments, to *renew his search* after happiness, where it is not to be found, he has only himself to blame, but he has no cause to accuse Heaven, who has taken care enough for his happiness, unless he expects to be made *happy against his Will*.

Quest. *Is not Opinion the strongest thing in the World?*

Ans. No: *Reason or Truth is much stronger*. If it be objected, that that must be the strongest which conquers most, but above half the World is rul'd by Opinion, therefore it is the strongest. — We answer that the *Major Proposition*, is faulty, since it does not suppose (as it should) an equality in the subjects to be Conquer'd, as for instance: a strong Cat (pardon the Metaphor) may kill but six Rats, whilst a weak one, shall kill a dozen Mice; thus *Reason and Opinion* in making their Conquests, chuse different subjects to work upon, but above three quarters of the World being weak, unthinking persons, Opinion makes a greater Conquest of 'em, than reason does upon those few that it can find worthy its Empire.

Quest. *Hath the World any kindness in't but Interest?*

Ans. No: 'Tis *Selfishness* and our own *dear Interest* that is at the root of all friendship, not to mention those *little benefits for by ends* which are so common in the World, we'll go to the greatest Instances and Proofs of *Friendship*; nay, we'll surmount these too, and go to those *Obligations* where *mutual Flesh and Blood* cannot be heard to make their Plea in this case; and amongst the rest,

if we consider the *brave sayings* of the Philosopher, of *loving Vertue for its own sake*, and the common rapture of some of our Divines too, who tell us of *loving God for his own sake*; these are great sayings, but perhaps have more of the *Platonick Spirit* in 'em than Reason, I would (and that with as much *Modesty* as the honour of Truth will warrant) ask these persons the meaning of that passage in *St. John*, *We love him, because he first loved us*. *St. John* that beloved Disciple had the greatest sighs and assurances, but he excludes not *Self* in the Enumeration. And 'tis impossible it should be otherwise, I cannot do my friend a kindness, *freely* (as we say) but I do it, because I my self having the *satisfaction* in serving my Friend. Nay, *suppose I die* to save my Friends life, which is the greatest Testimony (if any) of an *uninterested Friendship*; yet even there my own *sweet self* is chiefly concern'd; for in so doing it is a greater satisfaction to me to die for him, than not. 'Tis so in *Martyrdom for Christ's sake*, the pleasure in that great Office by manifesting and declaring this glory, design, and secure our own.

Quest. *How does a Spirit become visible?*

Answer. A Spirit cannot become *Visible*, 'tis not an object for a *Material Eye*, being it self not Matter. What appears to us is something that a Spirit assumes, as *Condens'd Air*, or the like wherein it acts.

Quest. *What reason can you assert why the Miracled Stones on Salisbury Plain can't be number'd. I design to go: at way speedily, if you will give me your opinion what method I should use, I'll spare no costs to accomplish my design in numbring em?*

Ans. Numbring is the prerogative and right of Rational Beings, that we may number, and number perfectly is certain to a demonstration, unless hindered by some Superior Agent, we are forbidden numbring in two cases (unless superstitiously) by Heaven, nor can I ever believe that our *free will* is restrained in it. I'm sure Angels and Spirits act not without *particular Commission* in any thing we do, and sure I am, whatever power good Angels may have over us by Commission, the Devil and his Angels can't hinder us, unless *we are become so little as to be his Servants*, by false persuasion and a blinded Faith, I mean as to any operations they can have over us, by the means of *Number, Charms, Characters, &c.* So that our advice is either to *let 'em alone*, which would shew a great command over your self at such an opportunity, and also a *slighting the Devil*, by not honouring him so far as to doubt of his power by a tryal, but if you are resolv'd to try, because you think it a *Fable*: use your own reason in *marking a place* to begin at, as you would in other things, if there be really any thing in it, as to an impossibility of Numbring 'em, pray give us a particular *Account of your Tryal*, at your return, and you shall have our further thoughts upon the whole.

The Athenian Mercury.

Quest. **W**Hether Angels may be properly said to move?

Answer. The Learned *Aquinas* has taken a great deal of pains in the discussion of this point, distinguishing between a continued & an *uncontinued* Motion; but neither he nor any other *Philosopher* can prove, that any *Angel, Soul or Spirit* can be said to move properly: that they are sometimes in this place, and sometime in that, is certain, and 'tis no more than an act of our own Minds, we can think of *Rome, Geneva, West-Indies* and then the *East*, without locally passing over the Medium or Interjacent places, but 'tis necessary, that in *Motion* which can be truly said to be proper, that they must also be continuous and measure place all the way: but Angels not being Matter, cannot measure place otherwise than by Virtual Contact.

Quest. Whether those that live in Hatred, Envy and Malice, when they say the Lords Prayer, do not in a manner Curse themselves, and whether 'tis fit for 'em to pray over that Prayer either in Publick or in Private?

Answer. Yes, 'tis a Cursing themselves; but if the words (as some wou'd expound them) shou'd be taken in a milder sence, *Viz. Forgive us our Trespases and give us Grace to forgive them that Trespas against us.* Even in this sence so long as they forgive not others, 'tis a Sin, and we are expressly told elsewhere, that we shall not be forgiven, if we forgive not.

Quest. Whether our Modern Ladies dresses and high Topknots are not an infallible sign, of their going to their old Father of Pride, the Devil, without Repentance and Reformation?

Answer. I am afraid the *Querist* is a little too uncharitable, not considering the Customs of Nations, the Differences of Implies Birth and many more Exceptions which mightily alter the Case; God forbid we shou'd be so wicked as to Plead for Pride, or so foolish as to charge all Persons (as in the Question) as fit Subjects of it. Pride lyes in the heart and not in the dress, the last is an Effect of the first; if it lay in the dress, then all people equally dress'd wou'd be equally proud, and upon the same Argument, an Ape dress'd in Boys Apparel wou'd be a Boy, when 'tis an Ape still. 'Tis a great Sin and Error, that the leviety and vanity of 'servants shou'd aspire to an equality of dress with those that Command: As the Law of God has commanded a distinction in Habits betwixt Male and Female; So the same Law condemns Excess of Apparel in both, yet he allows a difference according to the places of Persons, those that are in Kings Courts wear soft Raiment (says our Saviour) *Lives* was not condemn'd because he fared deliciously, and wear'd sumptuous Apparel, but because in his Prosperity, he out

of an uncharitable Pride, neglected poor Lazarus at his Gate. 'Tis Pride and Singularity in the *Quakers* to affect a different dress from the World. 'Tis Pride to be in the extremity of Fashions; but to conform modestly to all Fashions is Necessary and Prudent, unless at the same time we deny our selves the *Converse of the World*, and joyn with Anchorites or Brutes. We are no where in the Scripture forbid or commanded to wear such or such a dress, God Almighty has left such indifferent things to the Custom of Nations and the Prudence of the Age; Every one ought to conform to the Practice of the Age he or she lives in; but at the same time, wisely and prudently to consider the station that God Almighty has put 'em in, to live above that is an Indication of a Proud heart, and to live under that, is an Argument of sordid Covetousness; an humble heart secures us to God and our Conscience, and a distinct regular Judgment keeps unoffensive to the wiser part of the World.

Quest. Whether 'tis not time to send out a Hue and Cry after the lost Practice of Christianity, &c.

Answer. This Question is of the same thread with the two former, and we cou'd heartily wish there was as much Judgment as there is a seeming Zeal in all of 'em (for we are charg'd as we will answer it to God that they be all Printed) and we have comply'd, mostly out of Pity. Our Answer to this last is, That there is a Hue and Cry out, (as the *Querist* stiles it) already; and we think the plainest Ministers fittest for such an Auditor as our *Querist*, to perswade him of it, and we hope that many, tho' differently qualified are going on Effectually with such a good Work, but to expect a thorow Reformation in this Age is too charitable a thought, and if so, the same Question may be always in vain urged.

Quest. My Education was chiefly at Cambridge, where I continued five Years, in all which time I was not so industrious how to ply my Studies as to keep Company, especially at drinking Bouts; since my leaving the University (which has been two Years) I have continued under the same Method, which I am sensible has brought me upon the Confinis of a Fever, as by several light Symptoms I have reason to fear, particularly a vast quantity of white scurf upon my Tongue, which is supposed to proceed from the immoderate heat of the Blood: However I find no inward signs of it. My Age is 24, my Constitution indifferently hearty (especially when I neglect Drinking) I am by Nature very Choleric and Passionate, I sleep little, but when I do, I am extremely troubled with horrid Dreams, which puts me upon Vows of Repentance, but they soon vanish when the Day and my old Acquaintance appears; Yet I am (without Vanity) naturally of a good Disposition and very inclinable to Piety; I desire to know

your Opinion in this Case, whether you think upon my forsaking Drinking, I may avoid the Fever that visibly threatens me? If not, how long you Imagine it will be ere it comes, and how I ought to behave myself in the Interim? And lastly, what may be the Cause of these terrible Dreams, and what Effects ought they to have upon me?

Ans. The best Receipt against Impiety, an impending Fever, and terrible Dreams, is to throw off all your old Companions, and lead such a life as may not be a Scandal to your Cloth; if you do not, all these Warnings, together with your Education will appear in Judgment against you; Read the Life of Mr. Fulks— and you will exactly read your own, and we hope a due Reflection may secure you from a parallel Exit.

Quest. Whether a Man in a regenerate state commits Sin?

Ans. Yes, but not to make a habit on it; when he falls he rises, and takes the greater care of falling again.

Quest. Doctor Brown in his Religio Medici, P. 150. says, He hopes he doth not break the Commandment if he loves his Friend before the dearest of his Blood, even those to whom he owes the Principle of Life; and immediately after, he never cast a true Affection upon a Woman, but he has lov'd his Friend as he does Vertue, his Soul, his God. I pray your Thoughts upon both, the former seeming too far an Extent of acquir'd Friendship, and the latter an Oblivion of his Mother?

Ans. Dr. Brown has throughout that Book shew'd such a great Spirit, solid Judgment and evenness of Temper, that he has at least deserv'd Sir Kenelm Digby's Encomium. But to the Question, we think his Choice of Friendship very laudable, where he says he loves his Friend as his Vertue, his Soul, his God, 'tis a bold stroke, a little too bold amongst such as do not understand what true Friendship is, amongst such as do understand, we think him not to blame; he says he loves his Friend as his God, not as much as his God, that is, he loves his Friend with a love of the same Nature as he loves his God. What are we to think of these words, Thou shalt love thy Neighbour as thy self. This Text does not enjoin us to love our Neighbour as much as our selves, but freely, sincerely, &c. as we love our selves. True Friendship is only fixt upon Vertue, which is only an Emanation or Ray of the Divine Original; so that by loving a vertuous Friend, 'tis in Effect a loving of God; so that to say, I love my Friend as I love my God, is no more than to say, I love God; or to say, I love one part of the Divine Communications as sincerely as I do the whole, but not as extensively; But I cannot excuse the Dr. for saying he never cast a true affection upon a Woman, for doubtless there's no Sexes in Souls, and the Soul of a Woman may be as great and vertuous as that of a Man, but perhaps he was afraid of Converting with Womans Soul, because he was afraid of a Feminine Body—having in another

place of his Religio Medici declar'd, that he cou'd be content that Mankind shou'd Procreate like Trees.

Quest. I have formerly addicted my self to a most Grievous Sin, and tho' I have for some considerable time by (the Grace of God) refrain'd from the Commission of it, and have a great abhorrence and reluctance, at the least thought of it when I am awake and have the use of my Reason, yet notwithstanding in my Dreams I seem to commit it, and to take a pleasure in the Commission of it, I desire you wou'd give me your Opinion in the Case, whether I yet sin or no, and if I do, what course I may take to break my self of such Idle wicked Dreams which unwillingly and unwittingly I am subject to?

Ans. Quarles was of opinion that he that Dreamt he committed a Sin, 'twas the same as if he really did it.—But we are of another Opinion, and we hope for very good Reasons, for tho' we shan't deny but that all the Thoughts, Words, Actions, and every thing else that proceed from ill Men are ill, as proceeding from such Persons, and therefore their Dreams (where they are agreeable to their Practices) are wicked, because all the Powers of their Soul with their Imagination (which is the Parent of Dreams) are equally depraved, but 'tis not so in other Persons whose Wills and Practices agree not with their Dreams. Involuntary Motions are not wicked, because not to be avoided, and what cannot be avoided is no Sin; for if any thing were enjoy'd us that's impracticable, it wou'd be Injustice in the Lawgiver, and the Judge of all the Earth cannot but do Right. We believe the Querists dreams chiefly arise from his Temper, and not from an habit, because the habit is broke off, and because other Persons that have never made the least Progress in such habits have come under the very same Circumstances.

Quest. What is the reason of, and when began that Custom of changing the Popes Name at his Inauguration.

Ans. Until the time of Constantine the Great (who gave so much Goods and Privileges to the Church of Rome, the Sovereign Bishops had been all Martyred, infomuch that there was no Sueing for the Promotion of the Papal Chair; but those that undertook that Charge, were constrain'd by force or request to accept thereof. Pope Gregory the Fourth being Dead in the Year Eight hundred forty two, they chose for the Sovereign Bishop of Rome a Roman of Noble Blood, Illustrious Education, but of a harsh Name, viz. Hogsface, Therefore because this Name seem'd to him disagreeable to such a Holy Function, and remembring that our Saviour changed the Name of St. Peter, he also changed his Name & called himself Sergius, which was his Father's name, from thence came the Custom observed to this day, that he who is chosen Pope may at his pleasure take what Name pleases him best; And tho' they change their Names, they keep this Custom to take the Name of some one of their Predecessors. See Platimus, Eusebius, &c.

The Athenian Mercury.

Qu. 1. **W**hat Description do ye meet with in History about Pilate's Lake?

Ans. There's a Lake so called in Suisse, near a Town named *Lucerna*, in a Plain environ'd with high Mountains; from the highest of which (as some Authors wou'd make us believe) *Pilate* cast himself into the Water, and the common Report is that every Year he shews himself there in his Judges habit, and whosoever it be that by chance happens to see him (whether Man or Woman) Dies within the Year, *Joachin Vadian* the Expositor of *Pomponius Mela* writes another notable thing of this Lake, it hath (saith he) such a Property, that if any one cast a Bone, a piece of Wood, or any thing else into it, this Lake swells and grows into such a boisterous Tempest, that it runs beyond its Bounds in great Fury, in such sort, that it sometimes Drowns a great part of the Country, from whence proceeds great Loss and Damage as well to Trees and Plants as to Beasts, and if these things are not cast in, it swells not at all. This *Joachin* further saith, That there are Edicts that forbid upon pain of Life, for any one to cast any thing into this Lake, and that divers that have transgressed this Edict have been Executed — *Pliny* has a Relation much like this, of a deep Pit in *Dalmatia*, into which, if one cast a Stone or other heavy thing, there arises such a boisterous and furious Air out of it, that it breeds a dangerous Tempest to the Neighbours thereabout; the *Querist* is at his Liberty to believe what he pleases of both.

Qu. 2. What Countryman was Pilate?

Ans. Some say, he was Born at *Lyons* in France; others, that this Name *Pontius* comes from a Family in Italy, viz. *Pontius Ireneas* Captain of the *Samnites*, which vanquished the *Romans*: But be it how it will, this *Pilate* (either in respect to his Person or his Parentage) came to be of great note in Rome, and being known to *Tiberius*, Successor to *Octavius* (according to *Josephus* and *Eusebius*) was sent by him in the Twelfth Year of his Empire to Govern *Jerusalem*, and stiled him Proctor of the Empire; whereupon *Pilate* governed the *Holy City*, and all the Province of *Judea* which is called *Palestina*, and he held that Office 10 Years, in the Seventh of which, and the Eighteenth of the Emperor *Tiberius*, he gave Sentence of Death upon our Saviour *Jesus Christ*. It's also said, That when *Pilate* came to Rome, he was Accused before *Caius Caligula*, Successor to *Tiberius*, to have Prophaned the Temple by putting in Statues, images, &c. and Robbing the Common Treasury, and other grievous Crimes, for which he was Banished to *Lyons*, where he killed himself with his own hands, Eight

Years after the Death of our Saviour, according to *Eusebius*, which seems to contradict the Relation of the Lake above said.

Qu. 3. Is there Thinking in Dreaming?

Ans. Thinking is an act of the intellect, but the intellect acts not but by means of the Senses, immediately, the Phantasms or Representations of material objects, or else by a recollection of the Ideas of such objects have been formerly represented, the first of these can't be in a Dream, because all the Senses are bound up by sleep from their proper and distinct actions, as to the last, we see no more reason to believe it, because the Animal Body cannot at all attend the Intellect, a Soul which never sleeps, being it self bound up from performing its Offices, indeed we meet with some Ingenious Authors, particularly Dr. *Brown* in his *Religio Medici*, who tells us of choosing a quiet Dream for his Devotions, giving this reason, that the Soul at that time is in a manner freed from its Clog of Flesh, and acts much after the nature of unbodied Spirits. We allow the Animal Soul in Man to retain some impressions of acts formerly done, because put'd on by the constitution, and to prove that Dreams belong to the Animal, and not the rational part of Man, we can bring daily instances of Dogs, Horses, &c. Dreaming, and if to we see no absolute necessity for thought in our Dreams. — There was another question sent by the same hand, which shall be answer'd when foreign pieces come to our hands, which we daily expect.

Qu. 4. Whether a Lady having a Man to her Husband that keeps ill company, and debauches himself with common Whores, whether (I say) may not she break the bond of Marriage, by separating her self from him, and marrying again, or by repaying him in his own Coin?

Ans. — Upon proof of Adultery, she may sue out a Divorce from Bed and Board, and one Third of the Estate for maintenance, but the Law allows not a second Marriage whilst he is living, as for falseness to him in revenge, 'tis very wicked and ridiculous, because the person that transgresses injures him (or her) self more than the other.

Quest. 5. Which is the greatest sin Pride or Passion?

Ans. Passion is only an Effect of Pride, therefore less by far than the Cause it self.

Quest. 6. Having lately bought an Horse vouch'd to me for a sound one, and upon tryal find him otherwise, — Query, whether I am oblig'd to discover his faults unask'd to him that shall buy him of me?

Ans. No, we suppose not, the buyers prudence and skill are to be employ'd in that, but if he leaves it to you to describe the

Qualities

Qualities of your Horse, you ought to tell him the truth, and not be so ungenerous as to deceive him.

Qu. 7. *What account can you give us of the Bezoar?*

Ans. It comes from the Province of the Kingdom of * *Golsonda* toward the North-east, it is found amongst the Ordure in the *Paunch* of a *Wild Goat*, that browses upon a certain Tree, which bears little buds, round about which and the *Tops of the Boughs*, the *Bezoar* Engenders in the Maw of the Goat it is shap'd according to the form of the Buds or Tops of the Branches which the Goat eats, which is the reason there are so many *shapes of Bezoar Stones*, about as big as half an *Hazel Nut*, the Natives by feeling the Belly of the Goat know how many Stones she has within, and sell the Stones according to the Quantity, — some say that in the *East and West*, of the same Province, that *Bezoars* are bred in the same manner in Cows, to the weight of seventeen or eighteen *Ounces* apiece, but these are of little value, six Grains of the other working more powerfully than thirty of this, — as for the *Bezoar* which breeds in Apes (as some believe) it is so strong that two Grains work as effectually as six of Goats *Bezoar*, but 'tis very scarce as being only found in those Apes that breed in the Island of *Marassar*, this sort of *Bezoar* is round, a peice of it as big as a Nut, being sometimes worth 25 *l. Sterling*, — Portugals make a great account of this *Bezoar*, standing always upon their Guard, for fear of being Poisoned.

Qu. 8. *Where, and how are yellow Ambergrise, and Musk produced?*

Ans. Amber is nothing but a certain *Congellation* made in the Sea like Gum; for you shall find sometimes Flies, Gnatts, and other Insects congeal'd in't. It's only found upon the *Coast of Prussia in the Baltick Sea*, where the Sea throws it upon the Sand when such and such Winds blow. The *Elektor of Brandenburgh*, who is Sovereign of that Coast, farms it out for 20000 *Crowns* a year, and the Farmers keep Guards on both sides of the Shore in regard the Sea casts it up sometimes upon one side, and sometimes upon the other, to prevent the stealing.

As for *Ambergrise*, it is mostly found in the *Easteru Sea*, though some parcels have been found upon the Coasts of *England*, and in some other parts of Europe, the greatest quantity is found upon the Coast of *Melinda*, but more especially in the mouth of a River called *Rio de Sona*, the Governour of *Mozambick* gets much by it.

All the *Musk* that comes from *Persia*, comes first out of the Kingdom of *Boutan*, from whence 'tis brought to *Palna*, the chief City of *Bengala*, to truck it away for other Commodities. It grows in the bladder of a certain Beast much like a Goat, under the belly, as big as an Egg, nearer to the

Genital parts than the *Navil*; when 'tis taken first out of the bladder, it looks like *clotted Blood*: There was one of these Beasts lately brought to *Paris*, but the scent of it was so strong, that it made all *Peoples heads to ake*, that came near it: These sort of Creatures are in vast numbers in 65 and 60 *Degrees*, and in the Months of *February* and *March*, when they have endured a sharp hunger by reason of the great Snows that fall: where they breed they will come to 44 or 45 *Degrees*, to fill themselves with Corn and new Rice, and then it is that the Natives lay Gins and Snares for to catch them as they go back, shooting some with Bows, and knocking others o'th' head.

Qu. 9. *What's the reason of the Petrefaction of Coral, when it comes into the Air, being soft under the Water?*

Ans. 'Tis a vulgar error, and as such taken notice of, by the *Ingenious Monsieur Tavernier*, who has describ'd the nature of its production, where 'tis to be found, and how 'tis fish't for, — the places he mentions are the Coasts of *Sardigna, Arquerrel, Boza, Sicily, Catalogna, Island of Majorque*: It grows under hollow Rocks where the Sea is deep. The Fishers fix two spars of wood a cross, fastning a great piece of lead in the middle to make it sink, after that they wind carelessly about the Spar good store of *Tufted Hemp*, and fasten the Wood to two Cords, one end whereof hangs at the Poop, and the other at the Prow of the Vessel; then letting go the Wood with the Stream or Current by the sides of the Rock, the Hemp twists it self among the Coral, so that sometimes they stand in need of five or six Boats, to pull up the Wood again, and if one of the Cables should chance to break with the stress, all the *Rowers are in danger* to be lost: while they tear up the Coral thus by force, there tumbles as much into the Sea as they fetch up, and the bottom of the Sea being generally very *Onzy*, the Coral will be eaten as our fruits are by the Worms, so that the sooner they get it out of the Mud, among some branches of Coral, there Engenders a kind of spongy Matter, like our *Honey Combs*; in some certain Months of the Year, you may squeeze out of the end of the Branch a kind of *Milky Substance*, which falling upon any thing that it meets first in the Sea, as if it light upon a *Dead Skull, the Blade of a Sword, or a Pomegranate*, produce another Branch of Coral. And I have seen a *Pomegranate*, and had it in my Hand, that fallen into the Sea, about which the Coral had twin'd at least half a foot high.

Qu. 10. *It is a great hinderance in my daily Devotion, to pray that which I don't understand, therefore pray resolve me the true meaning and exposition of the Pronoun; It, as 'tis mention'd in the response in the Gloria Patri?*

Ans. *Glory,--Glory be to the Father, &c.* As *Glory* was to him in the Beginning, let it be now, and ever,

The Athenian Mercury.

Qu. 1. **VV**hat is the reason (if any) that a Bible having a Key fastned in the middle, and being held between the two fore-fingers of two persons will turn round after some words said, as if one desires to find out a Thief, a certain verse taken out of a Psalm is to be repeated, and those who are suspected nominated, and if they are guilty, the Book and Key will turn, else not; one who hath lately seen that Experiment, rather to amazement than satisfaction, desires your thoughts upon it, and whether there's any sin in making tryal of such a thing?

Ans. We have light upon several Instances of this Nature, which are matter of fact, and our Opinion is that 'tis much of the nature of Spells, Charms, &c. the Devil can only act after this manner, where he finds credulous unthinking persons to work upon; as we have said formerly in the case of Charms for the Tooth, so we may say here, that 'tis wicked and unreasonable. Nor can it be any wonder at all that the Devil makes use of some place in Scripture to palliate his Juggles, for if he should enjoyns Cursing, Blasphemies, &c. he would appear too bare fac'd. I remember one particular instance of a Charm for the Tooth Ach, which after a sort of a Dialogue between our Saviour and Peter upon the Tooth Ach, it ended thus, *In the Name of the Father, of the Son, and of the Holy Ghost,* and this Charm had effects according to the belief of such persons as made use of it. Of this nature are the Charms for Witchcraft, and amongst the rest, there's a custom that the Bewitched party, is to Pinch, Bite, Scratch or Prick the Witch till she draws Blood, and then she's well; thus the Devil cures one Disease of the Body to make another in the Soul; God commands, thou shalt do no Murder, under which is comprehended beating, affronts, &c. No, says the Devil, *break this Command,* and I'll cure the Distemper. There's no verue in Words, Charms, &c. 'tis so ridiculously silly that the wisest of those that use 'em can give no account at all how they act; or what reason there should be for such things. 'Tis in short in the Devil, that puts the Cheat upon people, and all that act implicitly what he enjoins, do own their dependance upon him, and despise the ordinary methods of Providence.

We have a great many Questions sent us about Thunder, Lightning, Adam and Eve, &c. already answered.

Qu. 2. Why do various the contrary Effects cause equal Laughter?

Ans. We'll suppose an Instance in Wit and Folly, as when a handsome Satyr or Repartee is presented, we are incited to Mirth; as also an Impartial Silly one has the same Effect. To answer which we are to under-

stand that the Senses are acquainted with Objects, before the Intellect can have an Idea or Conception of 'em, as in the afore-mentioned Instances; first we hear, and then the Intellect takes cognizance of the nature of the found or expression, but finding something uncommon (for indifferent things cannot move Laughter) is accordingly affected, and as a demonstration of it, urges the Passion of Laughter by a titillation of the Arteries, and a contraction of the Muscles; so that 'tis a wrong supposition, in thinking 'tis the Object that is the cause of Laughter, but the facetious apprehension of the Intellect; for if it was the Object, then every one would laugh at the same Object, which sometimes is diversly apprehended by divers Intellects, that it causes quite contrary Effects, as in the Instance of Heraclitus and Democritus, one laught at the Vanity of the World, and the other wept at the same. A small motion of the Passions causes a smile, a little greater causes laughing out-right, a little more than that, causes such a hearty laughter, that 'tis accompanied with tears, the next degree above that causes weeping, the next above that such a confusion of the Spirits, that we can neither cry nor laugh; and 'tis this last which affords us some Instances of People that have died immediately. Now we having shewn, that 'tis not the Object, but the Conception of that Object that has the aforesaid Effect, the supposition falls to the ground, and the Question needs no further answer.

Qu. 3. What is Reason, and how are we to distinguish between Rational and Irrational Creatures, since a Fox, a Dog, an Elephant, &c. seem to act much beyond some persons?

Ans. We hope we have given a satisfactory Account as to the Definition of Reason, in Vol. 2. N. 1. Q. 15. By which also you may know how to distinguish between Rational and Irrational Creatures. We don't deny Reason to a Dog, a Fox, an Elephant, and more Creatures, according to the Definition some would give of it; but we deny 'em the power of apprehending simple and abstracted Notions, as universals, &c. They cannot Number, Compound, Divide, &c. But consult the above mentioned Definition, and you'll be further satisfied.

Qu. 4. Why drowned Bodies float after nine days time, and whether the common saying is true that attributes it to the breaking of the Gall?

Ans. We not long since had a Question sent us, why Men swim with their faces upwards, when drowned, and Women with their faces downward, which we have deny'd upon experience of the contrary: Nor will Pliny's reason mend the matter, to wit,

veluti pudori, &c. Nature modestly ordain- ing that posture to conceal the shame of the dead; for if so, why not in both Sexes? *Adam* and *Eve* were both ashamed in *Paradise* after their transgression. *Scaliger* disliking this reason, studies another; *viz.* *Quod ventre vasso sunt Mulieres, &c.* from the different make of Men and Women; but we find both Man and Women generally swim with their face downward, as we have said already in the fore-mentioned Question. In like manner some have studied why the breaking of the Gall should make drown'd people swim upon the Water, when that is not the cause; nor is nine days the certain *Crisis* of floating, but sometimes more, and sometimes less; 'tis the putrefaction and corruptive fermentation (as Learned Enquirers into Nature affirm) that is the proper and only cause; for the Body by a putrefaction suffers a turgescence and inflation, and becoming airy and spumous, mounts up to the top of the Water, most commonly (but not always) at nine days end. This is evident in Eggs, Nuts, &c. found ones sink, and the rotten or defective swim. 'Tis said, that *Rhodiginus* the Tyrant caused the Bodies of those persons he murdered, to have their Lungs taken out when thrown into the River, but to no purpose. Experiment has been made upon *Cats* and *Mice*, which have had their Lungs, Galls, Guts and Bladder taken out, and yet have swum, tho' in a longer time, which shews, that the reason of Bodies floating upon the Water, is the same which is before assigned.

Quest. 5. *Whether the Sky be of any colour?*

Ans. No. If you mean by Sky the *Ather*; nor are Clouds of any colour naturally, but what they receive by reflection from different Lights.

Quest. 6. *One that pretends to Religion has renar'd himself a great Knave to me in a particular action, which is not my own Judgment, but others also, it being too plain a matter of Fact to be denied; pray how am I as a Christian, to carry my self to this person, it being a Christian duty to forgive Injuries? and whether such base actions ought to be conceal'd out of tenderness as a Christian, or made publick, that others Persons may not be injur'd by him?*

Ans. We find no where that we are enjoy'd to forgive Injuries before our pardon is desir'd, but only to be always ready to do it upon that condition. 'Tis the Method that God uses with us, tho' we ought to tell 'em of it in a friendly manner, that we may have an opportunity to express our forgiveness to 'em; if after all he persists, pity him, and look upon him as a stranger to you. As for concealing or divulging his fault, you must consider his relation to you; if he be under your *Economy* or *Government*, you are answerable for what mischief you might hinder in giving others warning; but if you have not that power over him, you ought to conceal his failings, only as you have opportunity you may at a distance cau-

tion such as have to deal with him in the World, which you may prudently do, and yet be tender of his Reputation.

Quest. 7. *Whether one who perceives no real, essential, fundamental difference betwixt the Church of England and the Presbyterian Party, as to the manner of Worship and reaching whether such a one may with a safe Conscience not only hear both Parties, but receive the Sacrament sometimes in one Church, and sometimes in the other?*

Ans. The Querist might have chang'd the word, *perceive no real, &c.* into *is no real, &c.* for they are really one as to fundamentals, and one so persuaded may with a safe Conscience communicate with either; and let these that keep up the Partition Wall, take heed lest they are thereby excluded out of the Bond of Charity, which makes all of one mind, and partakers of the same Priviledges.

Quest. 8. *A Man rehearsing a Story told by another, rehears'd the others Oaths also, query, whether such Rehearful of Oaths is sinful? and also whether it comes within the penalty which our Laws enjoyn for Swearing?*

Ans. The Law is not concern'd in it, no more than if the Oaths were read out of a Book; but yet notwithstanding this, there might be a sin in the Rehearful of the Sacred Name of God, &c. if it were not used with reverence, being thereby guilty of breach of the third Commandment; and 'tis hard to use the Name of God reverently in an idle Story, or in common discourse.

Quest. 9. *Whether to commit Fornication, or eat black Puddings be a greater sin?*

Ans. The first excludes out of Heaven, the last does not. For those Texts *Acts* 15. 20. and 29 verses, were design'd for a few believing Gentiles at *Antioch*, who were yet newly converted to *Christianity*; so that this was to comply with the new Converts amongst the Jews, whose Consciences were weak and tender about the abrogation of their Ceremonial Laws, — for the Holy Ghost, and the whole Council of the Elders at *Jerusalem* condescended to such weaknesses for a time, rather than keep up the Partition Wall, but never condescended to dispense with any Fundamentals of *Christianity*: That this is the genuine meaning of the Text, you have our Saviours words, *Nothing that goeth into a man, defileth a man, &c.* Also the Apostles, — *Whatever is set before you, eat, make no Questions for Conscience sake.* And many more such passages.

Quest. 10. *Why should a Tom-Tit, being the least of Birds, generally have more young ones than another?*

Ans. Nature supplies the useles, inconsiderable, worthless nature of the Bird by its number, and on the contrary affords us with few of the most useful considerable Creatures; as a Cow or a Mare produce one only at a time, and the Elephant, which is the most useful of all Creatures, goes three years with young, and then brings forth but one young one.

The Athenian Mercury.

Quest. 1. **W**hy so little care is taken for the Conversion of Turks and Pagans to Christianity, since the world seems so zealous for Religion, and so warm even in Circumstantials?

Ans. We wish the latter part of the Question did not too well resolve the former, it being as true, as obvious an observation, that those who are most zealous for one, we mean the circumstances, or garniture of Religion, are generally remiss, and negligent enough in the other; and as careless as any what becomes of that itself. This over-maturity for external, and less essential matters, like feverish heats in the extremities of the body, leave the internal and more noble parts destitute of their necessary vigour. 'Tis in vain to talk of converting *Turks and Pagans*, while we, who call our selves Christians, are worse than *Pagans and Turks*, both in our selves, and to one another; nay, while all Immoralities reign among us, which both hinder us from taking any such care, and if we would, render it altogether ineffectual. And lastly, while what's worse than *Paganism*, has almost overspread all Christendom, namely, down-right *Atheism*, or what's as near as men can possibly go for their own Consciences. So that, as things are, there seems but too much reason for a Question proposed by a person of a great deal of wit to a Gentleman of Quality, who had caus'd his Black to be Baptiz'd — Why he had *lost a Good Heaith* — since, even the *Light of Nature* teaches, to abhor the Manners of too many Christians. But supposing any such care to be taken, it must either be by the *Papists* or us. For the Protestants, it may be said, their Enemies have kept them too full of employment, and just struggling for their own Lives all over Europe, ever since the *Reformation*, and there would be something of Truth in this — but it must be own'd, we have, notwithstanding this, found time and means to correspond even with the remotest parts of the earth, where wealth or profit call'd us, nay sometimes where only revenge. But 'twould puzzle a good *Hesperian* to give an account of the *Voyages, Expeditions* or *Embassies* which have been made on purpose to promote, or plant the Christian Faith among the Heathens. For the *Papists*, their Orders, and especially the *Jesuits* have, like the *Pharisees*, compass'd *Sea and Land* to make one *Proselyte* — But then, as the *Satyrist*, not more tartly than truly observes, their *real generally wants the Sun to warm and ripen it*, it extremely agrees with the rich and fertile parts of the earth; and a man may consult the Acts of the Society, or any other amongst 'em long enough, before he hears of any Missions sent to the poor forren *Sensoids*, or attempts made for the conversion of *Greenland*.

Quest. 2. *Whether Snakes kept tame are hurtfull by nature?*

Ans. Our English Snakes are onely perfect harmless worms, with no more malignity in 'em than *Erasmus* his *Lizards*, as now almost every Plowman and Old woman knows. That which appears so dreadfully out of its mouth, and which it brandishes so like a Sting, is onely a poor innocent Tongue, more soft, if possible, than any silken thread: It has teeth, but never bites any thing, though never so highly provoked, unless it be its Bran, in which it is usually kept, or the top of a little Grass in the fields, when let loose to divert it self there. This we have experience in some of the very largest of their kind, which have been more then a yard long, and proportionably bulky, which, when anger'd, would hiss, and leap at any thing, but never do any injury. We han't yet had opportunity to examin their Teeth, whether there is any Saliva about 'em, as in real *Vipers* — which we warn the Reader not to take up, by a mistake, in the Fields, in stead of the other, their poison being very deadly, without speedy remedies, though 'tis thought not so strong as those in warmer Climates. Yet we have seen those people who make a Trade of catching 'em, bite off one of their heads while they have been living, being bitten by 'em at the same instant in the Lip or Tongue, till the blood has issued at the Orifice, which, that very moment anointing with Oyl of *Vipers*, they have felt no further harm.

Qu. 3. *Whether a Land-Snake and a Water-Snake are two different reptiles, or onely the same kind?*

Ans. We are apt to believe they are the same; because those Land-Snakes which we have seen tame, when shewed any water, have very freely taken to it, and swim excellently well, bearing themselves up on their Train much more high and lofty, and seemingly with more ease, than in that protrusive motion which they use when on the other Element. We have also seen those, which they call *Water-Snakes*, in old holes of Banks, in Pools and warm Ponds and Ditches, sunning themselves in the water as the other; if other, they be by Land, but could never perceive any difference in their shape, colour, or motion: for which reason, we believe 'tis the same Creature, and of an amphibious nature.

A Letter sent us, upon our Explication of Psalm 133. v. 5. which being a Collection of so great Pains and Care, we are willing to communicate it to the Learned, our design being not so much our own, as the Publick Good.

Gentlemen;

Your Explication of *Psal. 133. v. 3d.* hath produced these Notes thereon. The Text, in my opinion, is truly Translated, in our last Translation; according to the proper and genuine Sense of the *Hebrew* Tongue; which being very concise, hath innumerable Elliptical Sentences that must be filled up with the Sense that is most plain and obvious; and amongst other ways, this is one, which the nature of this Language requireth, that is, to have one word stand in the place of two; that by the Repetition thereof, the Text may be plain, as it is in this place, and many others observed by the Rabbies, who best understand the nature of their own Language, and its proper Idiom.

Rabbi *David Kimchi* thus explains this Text, *As the dew of Hermon, &c.* כֶּטֶל עֹמֵר בְּקוֹלֵי שֵׁנִים *Ke tal Omed bekol Sheanim*: This word *Ketal*, as the dew, stands in the place of two; that is, ought to be repeated as he Explains it.

כִּאִילוֹ אָמַר כֶּטֶל הַרְמוֹן וְכֶטֶל שִׁיּוֹרַד עַל הַרְרֵי צִיּוֹן *Ke ilu amar ketal Hermon Uketal Shijored al harevei Zion*: as if he should say, *As the dew of Hermon, and as the dew that descendeth upon the Mountains of Zion.*

The like he observeth on *Psal. 9. v. 18.* For the needy shall not always be forgotten, the expectation of the poor shall not perish for ever. This last word *not*, is not expressly in the Original, any more than the word *Ketal*, as the dew, was before: but it is to be supplied by the Sense, and so *Kimchi* saith on this place also, לֹא שׁוֹכֵר עֵימָר בְּמִקּוֹם שֵׁנִים this word, *lo here*, mentioned, standeth in the place of two וְכֶטֶל הַרְמוֹן בְּרִיבָהּ מִקּוֹמֶרֶת and so is the manner of the Tongue in many places.

The like is used, *Numb. 4. 15. Job 30. 20, 25. cap. 21. 20. Prov. 30. 3. Deut. 7. 26. 2 Chron. 19. 20.* Compare *1 King. 10. 21.* so *Kimchi* suppoeth *Hos. 3. v. 3.* to be read: and like to our Text is *Psal. 18. 31. Ps. 19. v. 8, 5, 10.*

2 Sam. 21. 16. He being guided with a new Sword, is supplied, for so it should be; hereon *Kimchi* thus writeth, וְכִמּוֹהוּ וּמֵאֲבָלוֹ בְּרִיבָהּ like unto לֶחֶם 34. 3. *Te eat the fat*; as much as to say, the fat sheep. וְכִן דַּרְךְ הַמִּקְרָא And this is the way of the Scripture in many places, (of which he gives more Instances elsewhere.) וְהִתְקַרְרָן יַתְבוֹנוּ לְפִי הָעֵינָיִן

And the defect is to be understood, according to the sense, as he doth *Psal. 73. 10.* *Waters of a full Cup* is to be supplied. וְיִמְלֵא הַכַּס הַמִּתּוֹאֵר רִ"ל וּמִיכָרִים

מֵלֵא

מלא כמו ומאכלו בריאה כעור הקצונים ומי מלא והרומים להם *Waters of a full*, wants the Substantive: and it is as much as if he should say, *and Waters of a full Cup*: according to the defect used in *Ezek. 34. 3.* and like unto another used *Cant. 4. 2.* *A flock of Sheep that are even shorn*: here Sheep is defective, and is supplied by *Aben Ezra*: with other like hereunto, as *Kimchi*, and *Aben Ezra*, on this last *Tixt.* and elsewhere, give Instances: Several of which *Buxtorf* hath Collected in his *Tesaurus Grammaticus*, p. *mibi*, 315, 316, 317. *de anomalis in constructis nominis cum nomine*, and elsewhere. Thus much I thought at present enough to Justifie our Translation, in repeating, and thereby supplying the Sense with the words, *And as the dew*: which, if you think convenient to insert in a future *Mercury*, is at your dispose: so, to do otherwise, I desire it may be returned to me.

Moreover, I think it may not be much amiss to Translate what *Kimchi* further saith on this Verse, *Psal. 133. v. 3.*— and he mentioneth *Hermon*, it being one of the great Mountains of the Land of *Israel*, as 'tis said, *Tabor and Hermon shall sing*, &c. and he mentions the Mountains of *Sion*, because there the Kingdom should be. And he saith Mountains, in the plural, as 'tis said, *These Mountains are round about Jerusalem*. And before he spake of *Oil*, a Similitude belonging to the Chief Priest, but now he mentions *Dew*, which is an Emblem of a King, as it is written, *The mouth of a King is as the roaring of a Lion, and his favour is like Dew upon herbs*.

And moreover, because that deliverance is like unto dew, as 'tis said, *As a dew from the Lord*, &c. And he mentions *Dew upon the Mountains*, because on them it is a blessing, and they have more need of it than valleys and plain ground: And he mentions *Sion*, for there, viz. on the Mountain of *Sion* the Lord hath commanded a blessing, and there he hath commanded life for evermore: and the meaning of, *for ever*, may be a long time, as 'tis written, *For as the days of a Tree shall be the days of my people, and mine Elect shall long enjoy the work of their hands*; or the meaning of it may be for ever. And speaking in the beginning of the *Psalms*, of the dew which descendeth upon *Mount Sion* which, saith he, is more blessed than all the dew which comes down on all the world. Thus saith *Kimchi*: and indeed the blessing and love of God to *Sion*, his Church and People, is beyond all that is in the World.

To conclude, The love I bear to the Truth and Purity of the Scripture on the one hand, and the Modesty wherein your Opinion is delivered on the other, encouraged and occasioned these brief Meditations from,

Your Unknown Friend and Servant,

J. W.

Quest. 4. Suppose a Jew, a Mahometan, a Ch. of England-man, an Anabaptist, a Quaker, and a Muggletonian, all living together in one house peaceably, and according to their own Principles— May they not all expect Happiness after this Life?

Ans. It's pity the Querist did not put in an *Atheist* too, to have made it up a perfect Number. But however there are enough of 'em already, and he must be a Latitudinarian with a witness, and his Charity have got the start of his Christianity, who can hope well of all those here put together? It's true, that in smaller and leis Essential Matters we may well hope Heaven is more merciful to us than we are to one another. But some of these must certainly be *toto Celo*, distant from others, and tho' several Persons may come to the same place, who take somewhat different Roads, tho' one walks nearer Rocks and Precipices, and another all bespatters and tires himself with worse Way, and a farther Compass about, yet 'tis impossible those who take quite contrary Roads should ever meet— we mean in Heaven, for on Earth they may, but they must first go over the whole Globe. To examine those different Sects and Religions the Querist mentions, we of the Church of England have an excellent Faith; and we are sure it ought not to give Offence that we with our Works better, at least, those of many who know little else but the Name of their Church, and expect that alone should save 'em. The Articles of our Church have indeed already answer'd this Question for most of the rest, pronouncing an Anathema on all those who affirm 'tis possible to be sav'd in any Religion, if Men live up to't. The express words are these. Article the —

Nor is the herein at all uncharitable or unreasonable, for there can be but one Right, tho' many Wrongs; Either

Christianity must be the true Religion, or all Religion is a Fable, and this Religion tells us that none can be [ordinarily] saved but by the Name of Jesus— At least none of those who perversely and obstinately persecute and hate the very Christian Name, which they must do if they live up to the Principles of their own Religion. For the Jew, he has heard of our Saviour and Blasphemes him, and does to this day, tho' he dares not shew it, a most inveterate hatred to all Christians— so he's gone. For the Mahometan— Tho' some good and learned Men of warm Brains and Charity, have lately been his Advocates, we all know that his Religion is all a Nontensical piece of Imposture, and that he so morally hates the Christians, that Dogs are the best Names he'll afford 'em, and expects his Paradise, such a one as 'tis, as the Reward of Murdering 'em.— For the Muggletonian, he may 'en be of the Religion of the two last, or none at all, for none knows wher to make of him. All that we're heard he pretended to, was having the Bible, some Blatpheny, and a great deal of Nonsense. For the Quaker— We are sure that many, or most of 'em, have held very dangerous and detestable Opinions. They generally speak contemptibly of the Bible, and will by no means allow it to be Gods Word: They have turn'd it into an odd sort of a June Allegory, even the highest and most sacred Truths therein contain'd, and have spoken not very Honourably of our Saviour, and almost generally deny the Trinity, and many, if not all, embrace the other Socinian Dream of the Souls sleeping till the Resurrection. Besides, they use neither of the Sacraments. and if our most Autherick Accounts don't impose upon us, were at their first appearance in England, commonly acted by a worse Spirit than that they pretend to. There 'tis hard to hope well of, nor can we see how with any manner of Propriety they can be call'd Christians.— But if there be any of 'em who have left their first Principles, and are degenerated into Christianity. (we ask Pardon for the harshness of the Expression) and grown more religious, as well as more mannerly, there may be more hopes of 'em. For the Anabaptist, it's certain both from Popish and Protestant Writers, and even Eye-witnesses themselves, that there never was a fiercer or more dangerous Enemy to all Order both Sacred and Humane, than he was at his first appearance in Germany: But we hope he's now grown better, and that our Soil has a little mended his Crab-stock— For we must own according to their present Writings, there are not many Articles of Common Christianity, if any, which our English Anabaptists disown, besides that of Infant Baptism, wherein some Great Men in the Ch. of God have mix'd together with 'em.

Qu. 5. How do we call to mind those things we had forgotten?

Ans. Mr. Hobbs has a very pleasant way of explaining this in his *Trips*, or Discourse of Humane Nature, where he defines Remembrance by Forgettingness.— But tho' he assumes never so Dictatorial an air, he must not expect to make us take Contradictions for Oracles. But we must not quarrel, what others advance without bringing something of our own, and allowing the World the same Liberty to censure ours. We must then make a difference between *recollecting* and *remembering*, (tho' in common Speech they are taken for the same) the latter whereof is as it were the Effect of the former. When we would remember any thing more distinctly, whereof we had before a *confused Idea*, we first *recollect* or gather together in our Minds the Circumstances thereof, and so climb from one thing to the other, (as when we have lost any thing about the House, we tumble over our Goods to find it, till by the Relations and Dependences there are between all things, we at length arrive at what we desire. To illustrate it— in Travelling— When I have been such or such a Road before, I have a sort of a Picture or Map thereof, at least of some Principal places therein, inscrib'd on my Mind. Now when I return thither again, I see such a Tree or such a Stone, which I remark when I went the same way last— This brings to mind such another, which lies further, or such a turning either of this side or beyond it, by which I know I am in the right.

Qu. 6. How Infants, Aged and deformed Persons shall arise at the Day of Judgment?

Ans. All Divines generally agree they shall be perfect, and about the Age of 30, or our Saviour's Age at his Resurrection, which was 33, for their Knowledge, &c. See Vol. N— Q.— about Souls and several other Papers as may be seen in the Indexes before each Volume.

The Athenian Mercury.

Quest. 1. **WHY** does the Rock-fish appear when a Ship is nigh a Rock, and not at other times?

Ans. Because 'tis impossible for 'em to appear to a Ship where they are not—'tis their Nature, to lye amongst Rocks, and indeed most Fish lye near Rocks and Shores; We can't believe that when St. Peter walkt upon the water, that he taught the Rock-fish the *Doftrine of Bodies being in two places at once*; Since the Infalible Apostolick Chair (that pretends a Succession) has known that *Hypothesis* themselves, but a few Hundred Years.

Qu. 2. **Why** Carps breed more in Ponds than Rivers?

Ans. From their heavy dull Nature, who hate Motion so much, that in those Rivers where they are found, they always keep in the stillest places; therefore still places being most agreeable to their Nature, are likewise most agreeable to the Production of their Nature.

Qu. 3. **Whether** Fornication after a Solemn Contract be not as dissolving as Adultery after Marriage, and whether the Innocent Party upon sufficient Proof and Detection of the Fornication may not be at liberty to Contract again with another, or Marry if they think it fitting?

Ans. We see no reason at all, that after such a Violation of the Contract, it should yet remain Obligatory; for by such an Action the Person Offending is made one Flesh with a third Person, and therefore the Obligation to that is yet stricter, than a bare Promise to the first. 'Twould be very well if our Common Whoremongers would consider what numerous Affinities they Contract, and what Portions they will have with such Relations one day. 'Twas a very true tho' a sad Jest, that a Gentleman put upon a Lady of Pleasure in the late Camp at Hounslow-Heath, He design'd to have a freeport of a Converse with her, but not liking her features, (or perhaps from some other reason, tho' that was pretended) he began to draw off, and cool in the prosecution of the Amour. What Sir, (said she) Are ye afraid of the softer Sex? Indeed Madam (reply'd he) I'm afraid I should be a sin to almost every Officer in the Camp, and some of 'em are such as I don't care for having any Relation with. As to the latter part of the Question, Whether the Innocent Person may be at Liberty to contract a gain-- we Answer, yes; for what is undone in one sense, is as not done at all; nay, the Liberty is much greater here than the Law will give in the Case of Marriage; for a Divorce is from Bed and Board, is not void in respect of the Marriage; so as that the injur'd may Marry again, but here the Law has nothing at all to do, and Persons may act according to their Conscience and the Law of God, which will warrant a Dissolution of the Contract on one side, when the other is violated as much as it possibly can be.

Qu. 4. **Why** have red hair'd People the whitest Skins?

Ans. White is no Colour at all, as is Evident by the melting of Snow; for if Snow were a Colour, it would be the same when it melts; So that 'tis only an accident of Dilations, for all Liquid Bodies, nay even Ink it self when dilated or froth'd up, appears white. Again, Red is the most Imperfect of all Colours, for every one knows that has but little Converse with red-hair'd People, that their hair is sooner changed into White than other Peoples. 'Tis so in things that are dyed Red, as Ribbons, &c. it soonest fades and resolves again into White, which will imbride all Colours it self; so that the first Question is unnatural, and ought to have been thus, *Why have the whitest Skin'd People the reddest hair*; and the Answer would have been, Because Red is the faintest Colour and nearest to White, and every one knows that 'tis most Natural for like and like go together. If it be further ask'd, Why some Persons have whiter Skins than others; we answer, from several Reasons, viz. from the Mothers Imagination, from Hereditariness, &c. but the truest and first Reason was a Delicacy and tenderness of Temper; Thus the Spanish Nobility, (who upon the Moors Incurfions retir'd to the Mountains and mingled not with the Moors, as did the Commonalty) are of such a delicate Complexion, that both their Skins and their Hair are White, and the roughest temper'd Persons amongst 'em (that have not mixt with black inferior Families) have got into no far-

ther Colours from White, than Yellow or Red, and every one that has consulted History, are not unacquainted with the tenderness of their Education and Constitutions.

Qu. 5. **Why** Crooked People are for the most part very good Condition'd, or very bad?

Ans. The Question had been more proper thus, Why are Crooked People commonly the most Ingenious; Perhaps, because Nature for her deficiency in one thing, would make amends. Thus the blind have good Memories, the deform'd are witty, &c. According to the Poet,

Nature took Pains
To change a beauteous Lump for flock of Brains.

But to the present Question, the Supposition is false, Deform'd Persons are but few, and therefore more remarkable. Just so some Persons will say, a cut Finger is hit oftner than the rest, which is an Error; for when the rest are hit, there's no notice taken of it, because they are not hurt; but when the cut Finger is hit, be sure the Pain causes a remembrance, and makes it remarkable.

Qu. 6. **What's** the most profitable, easie, and pleasant Trade?

Ans. The first bids fair wherever it is, for the Company of the other two perhaps a Merchants calling Answers the Question.

Qu. 7. **What's** the best Antidote against Fear?

Ans. Good Names are the first, who by their forbearance of those Idle Names of Bugbear Ghosts, &c. make no early Impressions upon Childrens Spirits; for Experience gives us Instances too many, of such Persons as cou'd never wear those thoughts off as long as they liv'd, but a Person is come of a timorous fearful Family, there's yet better measures to be us'd, and such as won't fail; Let 'em imboie early Principles of Religious Vertue, and then they will be Arm'd against all the little Attacks of Fear & Timidity; But there's yet another Moral Essay, which seldom fails, to wit, Custom and Use to Dangers, it will harden the greatest fool of a Coward in the World, for the reason of Fear is an Erroneous Judgment, that makes dismal black representations of things which are not so in their own Nature, but in the fancy representing, and when a Person tries, and finds all his Fears groundless, he begins to take Courage; and laugh at his old fictitious Chymera's.

Qu. 8. **What** will make Persons wakeful that are given to sleep?

Ans. Sleepiness is sometimes to such a measure that 'tis a Disease; so that proper Physick ought to regulate the Constitution. But perhaps the intent of the Querist may be, *What will keep a person awake*; so pass by Disturbances, and the Customs of such Philosphers as slept with a Ball in their hand over a Basin, that when it dropt they might awake, we shall mention a nearer Instance. A very Eminent Person at Oxford, having a certain Book to finish for the Press, and but a little time to do it in, sends in the Evening for one of his own Dishes of Coffee, which held above a Pint, and secures a Quart more for the Night time, he study'd all Night, and by Morning had spent his Coffee, and found himself wakeful enough to prosecute the Work he had in hand, and this Method he follow'd (as I take it) for three Days and three Nights, and finishes what he had to do; whereupon he order'd his Bed to be ready, and said he would go to sleep, but lying down he cou'd not sleep, whereupon the Doctors were sent for, and understanding the Occasion, they order'd him to Bleed presently, gave him Opiates and other things, whereby they cast him into a Sleep, which was no short one; but they all concluded, that if he'd wak'd but a few hours longer, he had never slept any other, but his last Sleep having drank of that wakeful Liquor to such a great Excess.

Qu. 9. **Whether** a Rock eats Carrion or no?

Ans. The Querist has been very angry with us that we have not yet answer'd his demands; but for such useless Questions as this, we must let 'em alone till their turn comes, those that follow the Directions laid down in the Preface to the second Volume, may have speedier Answers, for those are the Rules, which we will not deviate from;

but

but to the Question, a Rook does not eat Carrion, tho' Crows do, which are only distinguished by their Bills, a Rooks being white, a Crows black; the Crows lived well enough in the great Frost (about 7 or 8 years since) so many things Dying for them to feed upon; but Rooks were observ'd, tho' many famish'd and pinch'd to Death by hunger, not to alter their feeding, such as Grass and Weeds in Springs, Corn, Hay-seeds, &c. found where Beasts were fodder'd, for there were no Worms at all for 'em, which is the nearest Dyer to Carrion that ever they are observ'd to Eat.

Quest. 10. Why the hair of oxen Beard grows grey sooner than the hair of a Mans Head.

Ans. From the diversity of the Quantity of the Moisture that maintains both, the Brain affords much, and has but a little way to send it forth, there being but little flesh upon the Skull, but about the Face there's a great deal more flesh — and also more constringent and close than the rest of the Head, and therefore the Excrescences are not so easily emitted nor so well fed, and hence it is that they also decay the sooner, by degenerating into white.

Qu. 11. Since in breeding Horses, your Skillful Jockeys by their care and choice of the best, both as to Temper, Metal, Structure, &c. come into a good race of Horse-flesh, Whether might there not be also a good race of Men (if care was taken as their Generation) both as to Soldiers, Governour, Politicians, Mechanicks, &c.

Ans. This is a merry sort of a Question at first sight, and not to be despis'd neither for the Comparison; It admits of a Positive Answer, that an Unmixt Generation of the best Soldiers, might in a few Ages set upon a second Conquest of the World, and so of the rest; for Customs and Habits have a mighty influence upon Humane Nature; but yet to be ty'd up and bound in deeper Obligations than God and Nature have already limited, wou'd look Tyrannical, and Man having not free Liberty to choose an agreeable Converse further than Generation, it wou'd argue his Mind and better part of little Life, the most that cou'd be pretended, wou'd be a Subordination and Subjection to that dull silly thing the Body; so that by such an Alteration of our Liberty, we shou'd by seeking a Perfection of Bodies, lose the Bravery and Nobleness of the Mind, which all wise Men will conclude a very unhappy Exchange.

Quest. 12. Whether Devils can Generate, and what are we to think of such Stories as that of Merlin; who, as is reported, was begot betwixt the Devil and his Mother.

Ans. We ought to believe no such a thing, for there's the greatest Impossibility in't, of any thing that can be propos'd in Nature, as we shall make appear by and by, but for the diversion of the Reader, we'll tell him what strange things of this Nature have been deliver'd in History. — To omit the Births of Hercules Amias, Alexander, Servius, Tully, and many other Heroes, which some Poets wou'd have us believe were begotten by the Gods, or rather Devils, under the Names of Paz, Incubi, Fauni; nay, the Hebrews themselves have their share in this Opinion with some of the Fathers, from that passage in Genesis, and the Sons of God went into the Daughters of Men, The Prince of the Incubi, the Hebrews call Haza, and the Chief of the Succubæ, Libith. — In Poland, Princes of the race of the Jagelloes issued from a Succubus, in the Form of a Bear. In Poitou, Counts are begot of a Succuba, half Woman and half Serpent. In Hungary, Intire Nations called Huns, born of of the Arlumes, Gothick Witches and Fawri. Even at this day in the Island of Hispaniola (by the Relation of Chieza in his History of Peru) a Demon called by the Inhabitants of Corocota, hath to do with the Women, and the Children proceeding from such Conjunction have horns, as also among the Turks those People whom they call Nephelians, are believed to be generated by the Operation of Devils. Those who believe such Relations, argue for 'em after this manner, The Devil performs the Natural affairs of Animals by means Supernatural, as he sees without Eyes, moves Bodies without Contact, Transports himself from one place to another without Commensuration of the Intermediate space, because he hath no Quantity (so say they) he may get a perfect Animal without observing the Conditions of ordinary Agents. To which, and all the rest we answer, That (by Gods Permission, for without that nothing can be done) the Devil has Power to move all Bodies from one place to another, and can by that means form a Body of Air or some other Gase; nay further, he can (if permitted) take a Body lately Dead, Animate it with an adventitious heat, and give such Motions as he Pleases to all its parts: But all this won't do, for (Naturalists tel us) there are three things without which 'tis impossible there can be Generation, Distinction of Sex, Copulation of Male and Female, and Emission of some prolifick

matter, containing the Seed of a certain to form all the Parts from whence it Issued. The Devil may indeed make the Two first Conditions meet, as is Evident by the Confession of several Witches that have been Executed, who declared, that the Devil had carnal Knowledge of 'em after the manner of Men. But the latter requisite is absolutely out of the Devils Power, namely, a fit and convenient Seed indeed with Spirits and Vital heat, without which the act must be unfruitful and barren; for he hath no such Seed of his own, because it is the result of the last Concoction, which cannot be made but in a Body actually alive; Nor can he borrow such Seed else where, because it becomes unfruitful when once shed out of the Vessels of Nature, by reason of the Evaporation of its Spirits. It must be an act of the Natural faculty and the Vegetative Soul, which cannot be appropriated to the Devil, who is a pure Spirit, not compos'd of Matter.

Qu. 13. In order to reclaim some Eving Friends, who, out of enmity, dislike the establish'd way of the Ch. of Engl. though they can't produce one plain or positive Proof, either from Scripture, or True Reason, to demonstrate any part thereof to be really sinful, or wicked, only they like one way better than another; I wou'd desire your Sentiments, whether Schism (which is an Antichristian division, or Separation among the Members of the true Church, where both sides profess all the same necessary and Fundamental Points) being certainly a Sin, as being contrary to that universal love and union so frequently command'd; Whether (I say) this Schism will be justifi'd, or excus'd in the day of Judgment, by the Law of Toleration?

Ans. As our Law design'd to Patronize no Vice here, so it won't excuse any hereafter: It's intention is good, but if persons make use of it to ill ends, they will be answerable for it at the day of Judgment: Schisms will be, whether the Law is silent or not; they were before Toleration for Liberty of Conscience, and they are no more now, but less: that long unhappy Separation betwixt the Church of England and Presbyterians, being nearer an universal accommodation than ever they were under Restraints and Penalties.

Quest. 14. Suppose a Man shall make an Agreement with a Rich Dealer, which agreement is afterwards put into Writing, prepared by the said Dealer, and seeming to be according to the Agreement: Both Parties Sign and Seal it: Afterwards this Dealer consulting a Cunning Lawyer, is advis'd, that he may avoid the true intent and meaning of the Agreement (at least in the Sense they both knew was meant by it) to the other's damage, for Relief herein he sues. But if the said Dealer by his Purse, or Cunning, shall obtain the Sentence of the Court in favour of him, Query, whether this disaundering a Circumvention is pardonable, by a bare Repentance, without Restitution?

Ans. No: Restitution in Case of Injury to our Neighbours, where the thing is possible, is the early demonstration of the Sincerity of such Repentance: Nay further, without a Resolution, as possible to make Satisfaction to the Injur'd, there can be no actual Repentance, either for that, or other Sins. For to say, I repent of Injuring my Neighbour, and continue that Injury, by Non-restitution, is a Contradiction, and one habit of sin is as certainly Damnable as ten: The Accessary is under the same Circumstances, and his duty is, as by his Advice he caus'd such a Cheat, so by his Advice he ought to cause a Restitution, or at least do all that lies in his power in order to Restitution.

Qu. 15. Two persons solemnly Contracted that neither should marry any other person as long as they were both living; now one of the persons is since married to another, pray your answer whether the Contract is not void, and the person that is unmarried may not (by the Laws of God) enter into the Bonds of Matrimony?

Ans. — Yes certainly, for Obligations always imply a Condition. I cannot bargain with persons whether they will or no, nor am I oblig'd where an Obligation is void on the other hand; as in this Instance, I give my Esteem, Love, &c. for yours, my Obligation is only to you, but you disown, and cancel it by taking away the Condition on your part, and if cancell'd, I am at liberty again — But let the first Aggressors of such Vows take heed what they do, for they will certainly be met with either here or hereafter. — If it be objected the Obligation was rash, unadvis'd, &c. we answer, Care shou'd have been taken before-hand in matters of so great consequence.

Quest. 16. What is Solidity?

Ans. A close connexion of Material particulars, usually speaking; but in strictness of speech 'tis a Continuity of Matter, as Glass and all Diaphanous or Transparent Bodies.

The Athenian Mercury.

Quest. 1. **W**Hat Animal is the most happy of all the Creation?

Ans. Before this Question can be resolv'd, we must agree what happiness is, and then examine the Creation, which comes nearest to that happiness; there might be brought very plausible Arguments for the happiness of Many Creatures before Man, if the absence of Evil determin'd happiness, or presence of some small Good. Our Answer is this, That happiness must consist in Action, and therefore a Creature which acts most perfectly is most happy, which is a good Man; but if we take Mankind in General, that they all are either more happy, or more miserable than all other Creatures whatever.

Quest. 2. What is the difference between Substance and Body?

Ans. So much as is betwixt Substance and Substance, or Body and Body.

Quest. 3. What is the Cause of the Variation of the Variation of the Compass?

Ans. As to the Variation of the Compass, I hope 'tis fully and plainly resolv'd in V. 3.—N. 4.—Q. 4.—viz. The different Situation or Position of the Earth amongst the Seas. We cannot well tell what the Querist means by the Variation of the Variation of the Compass, unless who it was that order'd this Situation at first; if so, our answer is, He that gave him the faculty and power of asking this Question; the other Question sent with these three, must have no other answer but silence.

Quest. 3. Whether the condemning a Thief to some certain Drudgery or Slavery for their lives, or for a limited time according to their Crime, as in Holland and other places to the Gallies and Mines, would not be an effectual Affrightment to others, it being a lasting one, when the speedy loss of their lives, being speedy and transitory, is not so terrible? and whether this Kingdom might not receive advantage by their labours, and their own Soul an opportunity and space of Repentance?

Ans. Considering the frame of these unthinking Wretches, the benefit of Affliction to little Souls, who are strangers to Reformation by Gratitude, and the advantage to the Publick by their Labours; 'tis our Opinion (tho' we pretend not to instruct the Magistrate) that 'tis the most proper Method that can be taken.

Quest. 4. I desire your Opinion what Book you would advise me to for my private Devotions, as being a single person.

Ans. What to many great and good men have been concern'd in the Composing, viz. the Liturgy of the Church of England— if the Labours of one man, then Dr. Taylors Compositions, *The whole Duty of Man*.

Quest. 5. What Image ought we to form of

God in our Minds; or whether any when we pray to him, or at any other time?

Ans. The Church of Rome (in St. Peters Church at Rome) has presumptuously contradicted the express Command of the Supreme Deity, in making the Image of an Old Grave Man as a representative of God. If such an imitation had not been the breach of an express Command, there cannot be found an act of a greater folly and ignorance throughout the whole Universe. How can Finite Creatures have an Idea of an Infinite Being? how can matter include immateriality, or a circumscribable Image imitate a Being that is every where at once? If we could not discern such a weakness by natural Reason, the Sacred Wit would inform us God is a Spirit, and they that worship him must worship him in Spirit and in Truth. Again— He that cometh to God, must believe that He is, &c. viz. an unsuccessive Being inexpressible by past or to come, but always the same, agreeable to another Text, Before Abraham was I am. Which word the Arians with all their evasions know not what to make of when 'tis brought to prove the Eternity of our Saviours Godhead.

Quest. 6. One married to a Man by the Laws of the Land, but not by the Laws of God and Nature, as she thinks, and one who is of a temper so rigid as to abuse and beat her, and is also guilty of all manner of debauchery, query, whether it be sin for her to leave him or not?

Ans. He that retains not one Ear for the accused is unjust; but upon a supposition of Abuses, Debauchery, &c. the last if prov'd to be matter of fact, is sufficient cause to be divorced from Bed and Board; but the Law allows no second Marriages whilst either party lives.

Quest. 7. A young Man not long since married one who had all the Qualifications and Charms a man could wish or desire to enjoy, but Tyrant Death, a respecter of neither Age nor Sex, depriv'd him of her in a few months; query, having such a Gust of the Greatest, and nothing but the Sweets of Love, whether it is as great a vertue to live single ever after, as if before he had devor'd himself to a Celibacy, provided he had the gift of Continency? or whether one is not as difficult as the other?

Ans. The Querist speaks extremely sensible of that melting, languishing Passion, but withal a little unintelligible, which is as pardonable to any under these Circumstances, as little Apish tricks are to Children. 'Tis not a vertue to live either single or married, but 'tis a vertue to live well in either state; if either way of living has more advantages for vertuous actions, 'tis the single (generally) where the Thorn in the flesh is absent; and 'tis the same thing after Marriage as before.

if it be possible to come into the same Circumstances again as to the concerns of the World. As to the *latter part of the Question*, we believe 'tis harder to *refrain Incontinency* after enjoyment than before, because habits (good or bad) are hard to be broke, tho' possible.

Quest. 7. *Whether good mens Souls after their departure hence enter immediately into Heaven, & enjoy the Beatifick Vision, or rest in some other place, yet happy enough till the reuniting of Soul and Body at the last and glorious day?*

Ans. That Text—*God having reserved some better thing for us, that they without us shou'd not be made perfect*, plainly shews, that the fulness of Joy is reserved till the *last day*. But to give the description of some determinate for its residence till then, is but labour in vain, whilst we are alive and know certainly by the *manner of action*, that such a Soul has a relation to, and dependance upon such a particular Body, yet to say the manner how, is only fit for the Language of Spirits, or *Glorified Bodies*: The nearest answer that we can give, is, let the Question alone till you come into *another World*, and then you shall not need to ask, but will know your self. For what may be gather'd from *Scripture and Philosophy* about the Nature of the Soul, read our former Papers, particularly *Vol.—Q—* and *Vol.—Q—*

Quest. 8. *Whether the Souls of Studious and Learned Men are not more perfect in the World to come, than the Souls of the Ignorant and Illiterate, if we suppose 'em equally pious here.*

Ans. *Piety takes its estimate both from knowledge and practice*, so that there cannot be an equality of Piety hereof between Souls equally careful and industrious here for the motives and manner of this care are different in themselves, and act by *Sentiments* not in the Nature, but in the Manner. As for instance, two persons go along the street, one sees very well, and the other is almost blind; they go both the same Journey, take the same care of Ditches, Stones, &c. but he that sees best has a better prospect of the *Journeys end*, and can go on (ordinarily) with greater pleasure, being better able to avoid the *inconveniences* of the way than the other. I shou'd enter into the *dispute whether doing or suffering shall have the greater reward hereafter*; for I am sure they proceed both from one Principle, but sure I am that the *liker we are to God* by both *knowledge and practice of Holiness*, the higher our preferment will be hereafter with him; and I doubt not but in some measure this difference depends upon the *Improvements* our selves make of our time in this World.

Quest. 9. *In Dan. 5. 25. in the History of Belshazzar we have these words written on the wall MENE MENE, TEKEL UPHARSIN. 'Tis desired you'd resolve us what Language are they? what their signification? why Daniel in the repetition of 'em leaves out one of the MENE's, repeating that word but once? and why he changes the last word from Upharsin into Peres?*

Ans. To the first Query we reply; The words are *Chaldee*—But why then cou'd not

the *King read 'em*, and why did he fend for the *Astrologers, Southsayers and Wise men*, promising 'em rewards to *read the writing*, as well as to make known the *Interpretation?* neither of which, tho' the Story tells us some of these *Wise men* were *Chaldeans*, cou'd any of 'em do as the 8th v. informs us? 'Tis lawful here to insert a *probable conjecture* of our own, and we think this might be because it was written in *Hebrew Characters*, which was the *Sacred Language*.

To the second Query, The *Interpretation* of those words, the History sufficiently unfolds 'em, and there's no need of repeating it.

To the third—Why *Daniel omitted one of the MENE's*—we answer, he repeated both, v. 25. tho' he interprets but one, v. 26. The reason of which was, because they both being the same words, had the same signification, being only repeated the more vehemently and solemnly to affirm the things, as is common in all Languages. Thus the *אמין אמין*, and our *Verily Verily*.

To the last—Why *Peres* instead of *Upharsin*? We are apt to believe the word *Peres* may be falsely pointed in the Copy, and so ill render'd in our Translation, the same Letters with different Points making *Pharas*, as the Latines have it, or *Phares*, as the Seventy, which indeed these last use in both places. Now there's no more difference between *Phares* and *Upharsin*, than between the singular and the plural of the same word—which has a double signification. It's taken both for a thing *abrupt, broken or divided*, as *Belshazzars Kingdom* soon after was; and also for the *Persians* who divided it, whom the *Chaldeans* call in their Language *Phars*, or *Pharas*, to whom there is more than an *Allusion* in the word. Nay, *Pliny* tells us that the *Persians* were, of old call'd *Pharusi*, which by the easie transposition of one Letter is with *Upharsi*, and both these senses the Divine Interpreter clearly and succinctly comprizes in his resolution thereof. Thy Kingdom, says he, is divided, and given to the *Medes and Persians*.

Quest. 10. *What are we to think of such as are born with Cais about their Heads?*

Ans. Some wou'd persuade us that they are not so subject to the Miseries & Calamities of Humanity as other persons, and that some special Priviledges are denyed the rest of Mankind which they enjoy; to this end they insinuate the History of *Antoninus*, surnamed *Diadymus* related by *Aelius Lampridius*, who being born with such a Coif, did afterwards come to the Sovereign Dignity of the Empire, in the management whereof all things succeeded according to his wishes. *Advocates* in ancient times usually made use thereof to gain reputation in their *Publick Pleadings*, and to that end were in fee with *Midwives*, who knowing the excellency of such a Coif, sold it at a very dear rate. Some have had the vanity to believe, that such as have come with this Coif into the World, were to expect all good fortune, even so far as to become *invulnerable*, provided they be always careful to carry it about 'em. Nay, if it shou'd by chance be lost, or surreptitiously taken away, the benefit of it would be transfer'd to the party that found it. But we believe no such Correspondences betwixt the actions of Human Life, and that *Shirt*; because, if so, the ordinary dispensations of Providence wou'd be frustrate, and many actions, which according to their tendencies wou'd be inverted, and consequently a confusion in the settled Chain of Natural Causes. This Opinion was so strongly rooted in the Primitive Ages Persuasion that *St. Chrysostom* in several of his Homilies speaks against such as made use thereof to gain Esteem, particularly one *Prætus* a Clergy-man, being desirous to be fortunate, bought such a Coif of a *Midwife*, which was very highly censur'd, as *Balsamon* affirms in his Commentaries upon the Canons of the Apostles. In short, we believe neither fortunate or unfortunate.

The Athenian Mercury.

Quest. 1. **VV**hy David's heart smote him when he had cut off the Skirt of Saul's Rayment?

Ans. Because 'twas a sort of Læse-Majesty: and a Violation of that respect he ought to have had for a King who was immediately design'd and anointed by God. The Rabbies say, That the reason of his being struck Paralytical in his old Age was for a Punishment to this Crime.

Quest. 2. Why did the Lord commend the Unjust Steward?

Ans. He commended him not for his Injustice but his Wisdom, as to this World, thereby to provoke true Christians to imitate him in what was good, namely securing the future, and making themselves Friends of the unrighteous Mammon.

Quest. 3. The meaning of the 8th of Rom. 21, 22?

Ans. See this before resolv'd in the Question of the Millennium.

Quest. 4. Was the Fall of Adam on the day of his Creation?— or how long after?

Ans. It's said indeed, That "Man being in Honour continu'd not. Whence some wou'd argue that Adam fell on the very day of his Creation.—But we think very far from the purpose, for neither are we sure that this Text refers to the Fall of Man, though we confess that's a probable Interpretation, nor does that Expression [continues not] note any certain Time, since he might stand both Days and Years before his Fall, and yet that be true enough that he did not continue in his Rectitude or Honour. And indeed on considering the History, we are inclined to believe our First Parents did not Fall on the very day of their Creation.—Because Paradise or Eden seems to be form'd after Adam—Gen. 2. v. 8.—after God had formed Man out of the Dust of the Ground, it's added—"and the Lord God planted a Garden Eastward in Eden, and there he put the Man whom he had formed—agreeable to the Tradition of the Rabbies.—"That Paradise was one of the Things which God form'd after the Creation of the World.—So again in the 15th, "And the Lord God took the Man and put him into the Garden of Eden to dress it and to keep it.—Then succeeded God's giving him the Command of Obedience—after which we are sure he was some time alone, which God said, 'twas not good for him to be, though how long we know not. Then every Beast of the Field and Fowl of the Air, viz. One of every sort, seem to be form'd anew by God when they were brought to Adam—and indeed it seems not the first common Creation here described, for here every Fowl of the Air, as well as every Beast of the Field are form'd out of the Ground, whereas Gen. 1.

v. 20, & 21. "The Waters brought forth the Fowl—and supposing this, that an Individual of every Species were created in the sight of Adam, it would have been a new and a strong Argument to move him to adore the Wisdom and Power of the Creator, and to keep him in his Obedience. And indeed it's pretty evident that the other Furniture of Paradise was made after this manner— For v. 8, & 9. "God, himself, planted a Garden—out of the Ground the Lord God made to grow every Tree that is pleasant to the Sight, & good for Food—Nay, among the rest the Tree of Life and the Tree of Knowledge, which in all probability, were of a different Species from other Trees— This however we are sure of, that Adam named all the Creatures, all Beasts and Fowl at least, when they were brought to him by God— and that with Names so apposite to their Natures; for we suppose the Hebrew-Language to be the Original, that they appear not a hasty work, nor indeed is the Number of 'em so small that it cou'd be very quickly finish'd. After all this Adam was cast into a Sleep, and his Rib turn'd into a Woman—with whom 'tis not likely he would part the First day, unless he was a very unkind Husband— Nor was it till she parted with him that the Devil met and seduced her, nor did he immediately prevail— and then she must take up some time to find Adam, after whose Eating, they sew'd Fig-leaves together and made themselves Aprons— and then, when God had expostulated both with them and the Serpent, they were turned out of Eden. All these great Incidents 'tis not very probable shou'd be dispatch'd in so little a time as one Day, and therefore we rather incline to think Adam stood longer— But how long is an unreasonable Question, since no Mortal man can be certain concerning it.

Quest. 4. Whether the first v. of the first Chap of Gen. beez't a sufficient Confutation of all Atheists— the first of the second of all Sadduces?

Ans. To an errant Atheist, the first can be no Confutation, for he denies the Supposition on which the Authority of the Scriptures is founded, namely, the being of a God— for if he dares say there is no God, he necessarily concludes this is not his word, nor any thing else— To one who believes a God, and pretends to believe the Scriptures, 'tis indeed a Confutation of his Atheism, but he needs it not. But we suppose the Querist may take Atheists in a more laxe sence, for those who pretend they own a God, and believe the Scriptures, or at least dare not for shame publicly deny 'em, but yet believe the Eternity of the World, or at least the Eternity of Matter, which is much the same—

same— And to these we think indeed the first of *Genesis* is an unanswerable Confutation, and have endeavour'd in a former Paper to make it good against 'em from the word *בְּרָה*. & the others in the Context. For the first of the 2d's being a Confutation of the Sadduces— We suppose 'tis meant that opinion of theirs' which denies any Angels or Spirits— The Creation of whom the Querist thinks is prov'd from those words— “ Thus the Heaven and the Earth were finish'd, and all the *Host* of 'em, in which *Host* he supposes are included the Angels— This we take to be the strength of his Argument. For the Illustration or Confirmation whereof we can produce more than one Text, wherein by this *צְבָאוֹת* or *Host*, are certainly meant the Angels. That in the History of *Ahab* and *Micaiab*, 1 Kings 22. 20 (repeated in *Chron.*) “ I saw the Lord sitting on his Throne, and all the *Host* of Heaven standing by him. And *Neb.* 9. 6. Thou hast made Heaven the Heaven of Heavens with all their *Host*— The Earth and all things that are therein— And thou pre-servest them all, and the *Host* of Heaven worshippeth thee. And *Luk.* 3. 13. There was with the Angel a Multitude of the “ *Heavenly Host*— or the *Host* of Heaven Praising God— Thus we have brought all the Light to this opinion that we can, being unwilling to weaken any Argument which any may think tends to the Establishment of Religion, tho' we here desire to keep our own private opinion to our selves.

Qu. 5. In what Year was it that *Cyrenius* mentioned by *St. Luke* Cap. 2. was Governor of *Syria*?

Ans. The Question is too loose— We ought to have known after what Era or Computation of time he asks the Year. But however we'll answer it as large as we can. He was Governor of *Syria* when the Taxing or Enrollment of all the World, *καὶ τῶν ἀνωρθῶν*. All the Roman Empire was commanded by *Augustus*, in the same Year that our Saviour was Born— and that was as *Historians* inform us, in the Year of the World 3970. In the Third Year of the 134th Olympiad, in the 42th Year of *Augustus*, and the 34th of *Herod*. The truth of which Allegation is also plain from the History of *Josephus*, Lib. 18. *Antiq. Judaic.* “ *Cyrenius*, says he, who had both enjoy'd the Consulship and other Dignities was sent by *Cesar* with a small Train into *Syria* to Cels, or Tax the People.

Quest. 6. Why was *Bethlehem* appointed for our Saviours Birth, rather than any other Place?

Ans. Whatever place had been appointed for his Birth, the fulfilling of the Prophecie wou'd have directed the People where to have found him— But there may be some particular Reasons why he shou'd be Born at that place rather than another, because 'twas the Town of *David*, the place where *Jesse* liv'd, and *David* was Born; and where cou'd be a more proper place for the Stem of

Jesse, and him who was both the Root and Offspring of *David*, to make his first appearance in the World? But there may be yet a Mystery in the very Name of the place— *Bethlehem*, which, if we mistake not, signifies “ The House of Bread, and where then cou'd be a fitter Birth-place for him who was the true Bread from Heaven?

Quest. 7. In what sense that Text is to be taken, *Gen.* 49.— The Scepter shall not depart from *Juda*, nor a Lawgiver from between his Feet until *Shiloh* come, and to him shall the gathering of the People be? And whether or no was it fulfilled when *Herod* came to the Crown of *Judea*?

Ans. We think it, notwithstanding all the Subterfuges of the Jews, a plain Prophecie of our Saviour's coming, and a Landmark whereby any but the hardened Jews might have known it.— “ The Scepter shall not depart from *Juda*.— the Royal Ensigns and Authority— nor a Lawgiver, &c. partly exegetical of the former Expression, for the Legislative Power and Sovereign Authority are inseparable— The meaning is no more than that neither shou'd their Line lose the Kingdom, nor want an Heir to fill the Throne— Until *Shiloh* come— a word which signifieth, Sent— He that was to come— or the Messiah, to which it exactly answers— The Scepter was not to depart from *Juda* till this promis'd Prince shou'd come— Therefore when it did pass from him, they might be sure this *Shiloh* was come. And pass from 'em it did, nay from the whole race of the Jews, in the Reign and Person of *Herod*— whose Father, as *Josephus* writes, was an Edomite, and his Mother an Arabian, and who therefore by some of his Flatterers was cry'd up as this promis'd *Shiloh*, which *Josephus* as foolishly attributes to *Vespasian*.

Quest. 8. Whether did *Jacob* sin in getting *Laban's* Cattle from him, by putting the Rods in the Gutters, &c.

Ans. No certainly, because 'twas but to obtain his just wages, he being besides more careful of *Laban's* Cattle than his own, and making good whatever of 'em was lost, as appears by his Expostulation with him after he fled from him and was overtaken— But we have yet a more unanswerable Argument that this practice of his was no sin, because it appears from what *Jacob* tells his Wives, that the thing was order'd by God, or his Angel, which is in effect the same, vide *Gen.* 31. 11, 12. “ The Angel of God spake unto me in a Dream, saying, — Lift up now thine Eye, and see all the Rams— are ring-freaked, speckled and grizled, for I have seen all that *Laban* doth unto thee— And from the same Angel it's not improbable that *Jacob* might learn the Art of the Rods; however, without something extraordinary he might long enough have put the Rods before the Sheep before they wou'd have young like 'em— at least all the Cattle cou'd not thus have conceiv'd which he desired shou'd do so.

The Athenian Mercury.

Quest. 1. **WHAT** we are to think of Josephus his Testimony of our Saviour, whether genuine or no?

Answ. We ne're yet could see any convincing reason to believe it otherwise. 'Tis found in his 18th *Lib. Cap. 6.* "About this time, says he, there was one Jesus, a wise man, if it be lawful to call him a man, who wrought Miracles, and taught them who embraced the Truth with gladness. — He had many followers, both Jews and Gentiles; the same was Christ. — And tho' Pilate by the Judgment of our Elders delivered him to be Crucified, yet he had those which from the beginning loved him. He appeared unto them alive the third day after his suffering, as was fore-told by the holy Prophets. Not only these, but innumerable more wondrous things are reported of him; and even to this day the Christians encrease who took their name from him. — Thus far he, and let never any more ask the Question — why Josephus took no notice of our Saviours Appearance, Resurrection and Miracles, (*Vid. Qu.* —) when he actually does take notice of 'em, and that in so noble and august a manner as we have recited. Nor wants there the most probable Arguments to prove this passage genuine. Josephus was a curious and careful Historian, he omits not the least passages, much less was he likely to do what wou'd make so much noise as this. He takes notice of John the Baptist, who was but our Saviours fore-runner, and bore witness of him — giving an account of his Birth, Preaching, Baptism, Enemies, Imprisonment, Death, and even the ends of his Persecutors. Besides, had he not been at least well-affected to the Christian Religion, and therefore likely to write at that rate; how comes he not once to speak ill of it thro'out all his Works, which the Jews were seldom very sparing of doing? Again, Eusebius quotes at large this very passage in his first Book and 12 Chap. (according to Haumers division) and after mentioning it, glories in it. — "What shift or refuge, says he, have those impudent persons who have forged Writings out of their own Brains contrary to these passages? Is it likely he wou'd talk of others Forgery, had he not been secure that what he himself produced was sincere and genuine? Besides, tho' we deny not that some forged Pieces might even by this time be spread about the Church, or at least such as were attributed to those who were none of their Authors; and tho' some things might be struck out of the Fathers, which might not please those who succeeded 'em; yet there cannot Instances be so easily given of things added unto 'em so early — at least this seems not feazible in

the Writings of Josephus, who had given so many Copies abroad, as he himself tells us, and whose Book it self was placed among the Emperors in the Publick Library. — Besides, had any such thing been done, wou'd not the Jews or Heathens have loudly reclaim'd against the Christians for such a Forgery, or at least against Eusebius for making use on't, especially when he gives them so fair an occasion, and which in a manner desies 'em all to do it?

Quest. 2. *Our Saviour ascended corporally into Heaven. 'Tis said no flesh shall see God — How do these agree?*

Answ. This is so frivolous a doubt, that were it not for the Querists importunity, we shou'd not think it worth an Answer. It's no where said, no flesh shall see God — But no man shall see my Face and live — yet we hope after Death the Just shall see the Face of God, and their Bodies as well as Souls shall be in Heaven. There's a place indeed somewhat like what the Querist alleges, which we are apt to believe he indeed intended — 'Tis that *1 Cor. 15.* Flesh and Blood cannot inherit the Kingdom of God — That is, the Body of man, in such a state as 'tis now, cannot enter into Glory — but 'tis added — we shall be *changed* into *Angelicam substantiam*, as Tertullian calls it — we shall be made like to Angels — nay, our vile Bodies shall be like the glorious Body of Christ.

Quest. 3. *What's the meaning of that Text, Matth. 26. 29. But I say unto you, I will not drink henceforth of the fruit of the Vine, until that day when I drink it new with you in my Fathers Kingdom?*

Answ. We dare not, tho' some have been of that mind, interpret this of the Time of the Millennium, lest the conceit shou'd seem too gross, tho' we are sure that Angels have eat and drunk with men, nay our Saviour did as much after his Resurrection. And indeed to that eating and drinking of his we are more inclin'd to refer this Resolution, than to any other; namely, either that with the Travellers at *Emmaus*, which some of the Fathers understand to have been a Sacramental Feast; however, it's probable enough they had the Fruit of the Vine, or Wine there, which was the ordinary drink of the Country. Now the time after our Saviours Resurrection, when the great work of mans Redemption was accomplisht, is sometimes call'd in the Scriptures the *Kingdom of God*, or the *Kingdom of Heaven* Repent ye, says St. John Bapt. for the *Kingdom of Heaven* is at hand, namely, the *Times of the Messiah*, and Joseph is said to be one that waited for the *Kingdom of God*. Now that this is the sense thereof, and that our Saviour here refers to his future eating and drinking with his Disciples

ciples after his Resurrection, we think is pretty plain, from what we find in the same History as related by St. *Luke*, chap. 22. from v. 16. to 18. "I say unto you, I will not eat any more thereof (of this Passover) until it be fulfilled in the Kingdom of God; which seems to bear the same sense with what follows— "I will not drink of the Fruit of the Vine until the Kingdom of God shall come. He would not eat the Passover until 'twas fulfilled, that is, completed, the Prophetical Type in the great Antitype, Christ our Passover, who being once offered for us, fulfilled that and other parts of the Typical Ceremonial Law— after which he eat the Passover again, that is, the Ld's Supper instituted in its room, which we ought not to believe he tarried so long as forty days with the Disciples without once celebrating; and accordingly did partake of the Wine as well as the Bread, and thus drink it anew with them in his Fathers Kingdom— which he refus'd to do at his last supper, because he was approaching to the lowest Degree of his Exinanition, his Agonies in the Garden, when his Soul was exceeding sorrowful even to Death, as well as his Passion, which soon after succeeded — And here at least we may have room for a Query, tho' we lay not much stress upon't — Whether when the Souldiers gave him upon the Cross Wine mingled with Myrrh, which when he had tasted thereof, he refused to drink, whether the reason of such his refusal was not this Promise? — "That he would not drink of the Fruit of the Vine, till he drunk it in his Fathers Kingdom. We are not ignorant that several other reasons are alledged for it; but this may appear as probable as any.

Quest. 4. *Whether it were a sin in Jacob to defraud his Brother of the Blessing?*

Ans. Had he only desired old *Isaac's* Blessing, or had he got it by fair means, without repeated Lies, we think he had done nothing but what was lawful, nay commendable. Further had he desired the Blessing of the First born, this we also think he might lawfully have done, and obtained it too, because he had sometime before fairly purchased the Birth-right of his Brother *Esau*. So that he did not so properly defraud *Esau*, as *Esau* would have defrauded him, had he enjoyed the Blessing, which was a sort of a perquisite to the Birth-right, and was therefore by *Esau* formally renounced together with it, and sold for a Mess of Pottage to *Jacob*. Our Judgment then is, That *Jacob* sinned not in getting the Blessing it self, tho' he did in the manner of his getting it, and making use of Lies to obtain it.

Quest. 5. *Jesse is said to have eight Sons, in 1 Sam. 16. and but seven, in 1 Chron. 2. How do you make this agree &c.*

Ans. Very easily; tho' he had not only eight, but in all eleven Sons mentioned in *Samuel*, and but seven in the *Chronicles*, it's plain he had eleven when *Samuel* came to view 'em; for he made *Eliab*, *Abinadab* and

Shamma first to pass before him. Again, he made seven of his Sons pass before him, v. 10. and after all the youngest, *David*, was fetched from the Field, who made up their number *Eleven*.— But if he had never so many more, they might all die, as some of 'em, no doubt, did before their Father; and therefore Four of 'em being deceas'd, and that probably without Name or Issue, the other surviving, seven are only enrolled in the *Chronicles*, and their names transmitted to Posterity.

Quest. 6. *Wherein consisted David's sin, in numbring the People?*

Ans. Some think 'twas in that he thereby seemed to attempt the falsifying or contradiction of God's Promise, who had said, they should be as the Sea shore innumerable. — But that seems but a figurative expression; and besides, they were actually number'd both when they came out of *Egypt*, and at the forty years end, as well as at their return from the Captivity, and other times besides, as we shall anon prove. Another reason which is given for't, is— that his sin was Pride, and that being now with his People in a flourishing condition, his mind was too much elated, and thereupon to feed that humour more, he was resolved to have the number of his People. But it might be as well from a Political Reason, to know the strength of his People; or if a little vanity might be mixt with it, it hardly seems to deserve so severe a punishment; or if it had, how could the People be justly punished for *David's* sin? — It must then consist in somewhat wherein the People might be partakers with him, and this the Devil knew, who therefore stood up against *Israel*, and provoked *David* to number 'em, 1 *Chron.* 21. 1. And this *Joab* plainly intimates, v. 3. "Why doth my Lord require this thing? — Why will he be a Cause of Trespas in *Israel*? Now what this Trespas was which *David* caus'd 'em to commit, we may have a fair guess from the 30th of *Exodus* v. 12. "When thou takest the sum of the Children of *Israel* after their number, then shall they give every man a Ransom for his Soul unto the Lord when thou numbrest them, — that there be no Plague amongst them when thou numbrest them. Hence we learn evidently— that if the Children of *Israel* were number'd without paying this Ransom, a Plague would follow. We are sure now that they were number'd, and that a Plague did follow; therefore we may very strongly infer, that it was for want of this Ransom, which either *David* did not require 'em to pay, the Priests being rich, and the Temple not yet built, or the haste of the work would not permit 'em to do it, which seems to be a sudden motion rais'd in his mind by the Adversary, and as suddenly imparted to *Joab*, who with the Rulers of the People only was commanded to number *Israel*, no mention being made of the High-Priest, who was present when they were first number'd by *Moses* in the Wilderness.

The Athenian Mercury.

Quest. 1. **W**Hether Jacob wrestled with an Angel, or with God himself?

Ans. The words are, *Gen. 32.24.* There wrestled a *Man* with him, &c. But both our Saviour and his Angels appearing in the form of *Men*, are called by that name. See *Gen. 18. 3.* “*Abraham* lift up his Eyes, and “saw three *men* stood by him, two of which “were Angels—for ’tis said, *v. 12.* The “*men* turned their Faces, and went towards “*Sodom.* But in the 1st of the 19th.—There “came two Angels to *Sodom*—yet not only “*Lot* calls ’em *men* again, *v. 8.* but the Holy Ghost it self, *v. 10.* and 12. “The *men* “put forth their Hands—The *men* said un- “to *Lot*—yet Angels again 15. and *Men*, 16. That God, or our Saviour was one of the three, may be proved from the 1st of the 18th —“The Lord appeared to *Abraham*— but more plainly afterwards—for *one* only discourses with him, from the 10th *v.* to the end. He said—and who that was appears from the 13th. And the Lord (or Jehovah) said—that incommunicable Name, applied to none but God; tho’ it’s true that *Elohim*, another of his Names, includes the Angels also. ’Tis evident also from what follows, *v. 17.* “And the Lord said, Shall I hide from “*Abraham* the thing that I do?—20. — “And the Lord said, Because the Cry of “*Sodom* is great, &c. 22. And the men “turned their faces to go to *Sodom*, but “*Abraham* stood yet before the Lord.— But two men went, as before, 1st of the 19th. He then which remained with *Abraham* was the third, and that third was God—who also afterwards, as it seems by the Text, joyned the other two, and appeared to *Lot* when the Angels had brought him out of *Sodom*, who in the 18th *verse* entreating for *Zoar*, says, “Not so, my Lord. And *v. 24.* Then the Lord rained upon *Sodom* and *Gomorrhah* Brimstone and Fire from the Lord out of Heaven—Whence the *Arrian-Council* at *Sirmium* attempt in their Creed to prove a distinction between the Father and Son, taking the first Lord here for the Father, the second for the Son, tho’ the Orthodox more cautiously pronounce ’em to be but one God, one Lord.— This premis’d because of the affinity of the Argument, we are to remark that he who wrestled with *Jacob* is implied to be God, because of the name given him—*Israel*—and the interpretation—as a Prince hast thou power with God—relating to his wrestling with him, that is, earnestly striving in Prayer to him, which had been idolatry (by the *Socinians* leave) had he not been God. His being struck lame, we esteem as a punishment for his more than Holy-boldness, or indeed want of Fear and Reverence enough towards God, saying positively.—“I will not let thee go.—It ap-

“pears also to have been God from the “name of the Place, as ’twas afterward call- “led by *Jacob*; viz. *Peniel*, or the Face of “God; for, says he, I have seen God Face “to Face; namely, God the Son, who is also call’d an Angel, both in the Old Testament & New, and the Angel or Messenger of the Covenant. And this sufficiently solves that expression of *Jacob*, which the Papists would wrest to the defence of their own Angel-worship, that in *Gen. 48. 16* “The Angel “that redeemed me from all evil, blest the “Lads! Who was this Angel, but he who wrestled with him, which was God. But the Angel who appeared to him in *Padan-Aram*, *cap. 31.* who tho’ he’s first call’d an Angel, *v. 11.* yet when discoursing with him, tells him, “I am the God of *Bethel*, *v. 13.* and bad him go out of the Land;— He whom he prayed to, *cap. 31. v. 9.* when in danger of *Esau*,—and said, “O God of “my Father *Abraham*, and God of my Fa- “ther *Isaac*, the Lord which saidst unto me, “Return unto thy Country, and to thy “Kindred—Deliver me, I pray thee, out of “the hand of my Brother, which accord- ingly he did; and thereupon *Jacob* built him an Altar, and called it—God, the God of *Israel*. The same God who also appeared to *Moses* in the Bush, *Exod. 3.* who is called the Angel of the Lord, in *v. 2.* But in the 4th, Lord and God, and in the 6th, The God of *Abraham*, *Isaac* and *Jacob*.

Quest. 2. **W**hether *Jephthah* had sinned had he broken his Vow?

Ans. Let us first examine what his Vow was, and how he fulfilled it; concerning which the Learned are of such different Opinions. The Vow, as we find it in the 11th of *Judges v. 31.* “Whatsoever cometh “forth of the doors of my House to meet “me when I return in peace from the Chil- “dren of *Ammon*, shall surely be the Lords, “and I will offer it up for a Burnt-offering. “And *v. 39.* He did with her according to his Vow which he had vowed. Now the Law of a Purnt-offering we know was, that it shou’d be totally consumed on the Altar— Thus *Exod. 29. 18.* To instance in no more; “Thou shalt burn the whole Ram upon the “Altar, it is a Burnt-Sacrifice unto the Lord. He vowed to offer whatsoever met him for a Burnt-Sacrifice; his Daughter met him; he did unto her as he had vowed, therefore he sacrificed her—which tho’ several Learned men are of a contrary Opinion, we cannot but believe he actually did it, there being so punctual a Law coming fully up to this very case, *Levit. 27. 28, & 29.* “No devoted “thing that a man shall devote unto the “Lord, of all that he hath, both of MAN “and Beast, shall be sold or redeemed.— “Every devoted thing is most holy to the “Lord

“ Lord—None devoted which shall be devoted of men shall be redeemed, BUT “ SHALL SURELY BE PUT TO “ DEATH. He therefore having opened his mouth to the Lord, tho’ he might *sin* in so rashly doing it, cou’d not go back without Perjury, and besides, breaking this Solemn Law here twice repeated to make it more remarkable, and reaching not only to *Beasts*, but *Men*, if devoted to the Lord.

Qu. 3. *What’s the meaning of the Woman clothed with the Sun, having the Moon under her feet, whom we read of in the Revelations?*

Ans. All Commentators we ever met with, interpret it of the Primitive Christian Church, who is said to be clothed with the Sun, because illuminated with the true Faith of Christ, the Sun of Righteousness. By the *Moon* under her feet, is generally understood her despising and trampling these sublunary things— But a Learned man has another curious Conjecture, either that it relates to the Feasts and Ceremonies of the Jews, which were all markt out by the course of the *Moon*, as the *New-Moons* themselves were their principal Holy-days, or else the Gentile-Idolatry, worshipping of Dæmons, and the Powers of Darkness, which might be represented by the Moon, which rules over the Night, as the contrary thereunto, namely, Gospel light, by the cheerful Light of the Sun. For the twelve Stars, they are, we think, by all, interpreted as a Symbol of the *Twelve Apostles of the Lamb*.

Quest. 4. *What Community in your opinion comes nearest to the Doctrine of our Blessed Saviour, the Apostles and Primitive Fathers?*

Ans. Undoubtedly it’s our opinion that the Communion we our selves are of, and hope to live and dye in, namely that of the Church of *England* is the best in the World, and nearest to the Doctrine of our Saviour, his Apostles and the Primitive Fathers, and unless we thought so, we should be very ill men to continue in it. —But this all the World besides think of their own Communion as well as we of ours, and pretend too to shew their Reasons for’t. However there can be but one *right*, one *nearest*, where-ever it is, tho’ there may be many *near enough* for Salvation: And that we are the nearest, we think we can make good, at least are pretty sure has been often already made good by better hands with invincible Reason. That our *Doctrine* is agreeable to Gods Word, both Papists and Protestants agree, — The Papists blaming us not for holding too much, but for not holding enough, the Protestants both abroad and at home, not finding fault with our *Doctrine*, but with our *Discipline* only, which *Discipline*, namely, *Liturgy* and *Episcopacy*, which we look upon to be the *Essentials* or *Characteristicks* of our Church, we are certain is agreeable to the practice of the Primitive Fathers, —and for one of ’em, *viz.* *Episcopacy*, and that a pre-eminence of one *Presbyter* above others, we

are sure we can prove it, from the Ages next the Apostles, and from those who had conversed with ’em, if not from the authority and practice of the Apostles themselves, —and desie any who think otherwise to shew any Error which was then *Universally* held by the Church of God.

Quest. 5. *Whether he that Begs Pardon for a sin before he commits it, and he that resolves to Sin and Repent afterward, are not alike Penitent?*

Ans. We answer in the Negative. For we may all ask Pardon, even in the Lords Prayer, for those sins we shall commit, through the unavoidable Infirmities of our Nature, as well as for those we have already committed. — Whereas he that resolves to sin and repent afterwards, is much more guilty than he who through infirmity falls into a sin, without thinking at the same time of Repentance, — because one is through inadvertency, the other premeditated. But if the Question be understood of one who immediately before he commits a sin, and resolving then to do it, yet begs pardon for’t, ’tis much the same with the other, and is only a mocking the Divine Justice in both cases.

Quest. 6. *What sins are most destructive to Soul and Body, and which is the best way to avoid ’em?*

Ans. This is different in different men, according to their particular constitutions or Inclinations. But in general, ’tis the several sorts of *Intemperance* which destroy most men both Soul and Body, we mean the inordinate satisfaction of two of the grossest senses, the *Touch* and *Tast*, which as they fill the weekly Bills with Fevers, Contumptions, and something worse, which is so often shrowded under the name of the latter, so ’tis to be fear’d, more inevitably ruine the Souls of those who are tormented by ’em. —Now the means to avoid these sins are as many as there are helps to a Christian Life. —One however we’d propose, (tho’ here’s no room to Preach, nor is’t our design to Print Sermons but Mercuries) which by God’s Grace may have very good effect on those who use it.—’Tis—*once every day to get apart from all company, whatever happens, tho’ but for a quarter of an hour together, and to think upon Death in good earnest, and what will certainly follow it if men either persist or fall into the habit of those, or indeed any other sins without repentance?*

Quest. 7. *Whether monstrous Births have rational Souls, and whether they shall appear so at the last day?*

Ans. That’s a *Monster* which has any thing defective or redundant, either in *parts* or *magnitude*. A Giant and a Dwarf are Monsters, and so he that is born with six fingers, or one less than he ought to have upon his hand. Now none will be so mad to say—therefore they have not rational Souls. Nay, though they should appear much more deform’d or monstrous. — For their *rising* at the last day, we think it shall be, as we have formerly express’d it, at the greatest *perfection* of their *Natures*, for the greater intenceness of their rewards or punishments.

The Athenian Mercury.

Quest. 1. **VV** *Hether Peter or Paul, or any of the Apostles did use Notes in their Preaching?*

Answ. No, nor Bibles neither to put their Notes in, that ever we heard of. They had not so much as Texts, as we see by most, if not all their Sermons recorded in the Scriptures. They had no Pulpits, nor several other things in use among us; but what consequence can be drawn from all this?—these being only such Circumstances as enter not at all into the nature of the Thing; Such Notes as we have, they cou'd not probably have, our way of writing being not then, at least not so commonly in fashion. For Zechary, when he wou'd express his mind, askt not for Pen, Ink and Paper, but for a Writing-Table, tho' it's true the other way too was sometimes used. But as the Apostles used no Notes, so neither did they study their Sermons before-hand, nor needed they do it, the Gift of Preaching being one of those *χαρισματα*, or miraculous Gifts at that time bestowed upon the Church of God. As we may learn from 2 Cor. 12. 28. "And God hath set some in the Church, first Apostles, secondarily Prophets, thirdly Teachers, after that Miracles, then gifts of healing, &c." "Are all Apostles? are all Prophets? are all Teachers?"—As for Notes or no Notes, at present it may not be unentertaining to discourse a little further, tho' beyond the Question, in reference to the present Custom of the Nation. 'Tis known that our Ministers began to write their Sermons first about the time of the Reformation, when their Enemies accused 'em for Preaching seditiously, for which reason they penn'd down all that they spoke, to produce their Notes if there shou'd be occasion, to witness for 'em against the Calumnies of their Enemies. And finding this to be an advantage unto 'em, as to the closeness of their discourses, and more correct expression, they have ever since continu'd it, and that to so good purpose, that unless we extremely flatter our selves, the English-Sermons are now the best in the World. But there are different ways of using Notes in Preaching. To have 'em in the Pulpit for an assistance to the memory, which he that comes without must be a bold man; or to use 'em altogether without at all trusting to the memory: And here we acknowledge a Sermon generally appears with much more Life when the Preachers Eye is not chain'd to his Book; and the custom of thus Preaching making the thing in time much more easie than at first it appears.—But then on the contrary, to get all by heart word for word is a great slavery, and besides, takes up so much time from other Studies, that we question whether it be always worth the while to do it. Upon

the whole, tho' the common people wou'd never think St. Paul himself preacht a good Sermon, unless, as some of 'em call it, he read it every word without Book; yet all those who are worth pleasing, had rather hear a piece of good sense and close discourse read to 'em out of the Pulpit, than a long rambling Mess of non-sense without Book, never so volubly tumbled over.

Quest. 2. *How shall we know our own wicked Thoughts from the Suggestions of the Devil?*

Answ. We believe this a very difficult matter, if not next to impossible, at least always to do. Sometimes 'tis possible the Devil himself may be slandered in this, as in other matters. At others he may inject such Thoughts as we may yet think to be our own; so subtle an Adversary is he, and by being all Spirit, having the advantage and power, when permitted, to put together such Images of things as he thinks best, and represent 'em to our Fancies either sleeping or waking, which evil Thoughts of his sending, are by some judg'd to be more especially aim'd at in those fiery Darts of this wicked one, mentioned in holy Writ. Some Divines have propos'd several Criteria or Marks whereby to distinguish these from our own. As by their suddenness, when there can no dependance be found betwixt them and any of our own that went before 'em. By their extravagance, blackness or horridness, their very Lineaments resembling and betraying their Father. But to be ingenuous, we hardly can think either of these, or indeed any other, to be any other than a probable mark, at least not an infallible one, since we oftentimes have independent thoughts from what went before, or from what immediately or nearly preceded, the first Link of the Chain (or the original of the Thought) being at a great distance from the other, and one Thought, as it were, diving for a while under a great heap of others, (like some Rivers, or the Moon behind a Cloud) and rising again a great way off from the place where 'twas at first obscur'd. Nor can we think the extravagant wickedness of 'em any surer sign; for Truth tells us, that the heart of man it self is desperately wicked, and the Devil can hardly be much worse. But tho' 'tis difficult to discern these from one another, 'tis easie to cure both, at least to know the way of doing it, which is of much more concern to those who are troubled with 'em, and that is—to take the Shield of Faith—immediately to make an Act of Faith on Jesus, to flee to him for Refuge, with utter detestation of any such abominable Thoughts, whencesoever they come—and then be it the Devil, or be it Chance that brings it into our minds (Chance the Philo-

Philosopher excellently defines "the Effect of Causes far off") It shall be no more charg'd to our Account before God, than if we read any such thing in a Book, or heard it pronounc'd by any other.

Quest. 3. *Where is the Soul of Man when he is in a Swoon?*

Ans. The Ballad-Singers will tell us, 'tis— *with Dives and Lazarus— and the whole Creation—* in t'other World: But Philosophy assures us, that wherever 'tis, or whatever it's doing, the Body must know nothing of it, nor remember it, the Sensitive Faculties being unuseful by the unfitness of the Organs, and the Common-sense, Fancy, Memory and all stand still as the different Wheels and Motions of a Watch or Clock, when either the Weight's down, or any great Spring or Wheel's disorder'd. The Soul undoubtedly acts at present by the corporeal Organs, and those *Species* which tho' we can scarce say they are truly material, yet we know they can't be properly Spiritual: And accordingly we are not like to remember what passes when we are in the condition before-mention'd. A remarkable and authentick Instance whereof we have in the Maid who in the last Age was Hang'd at Oxford for Murdering her Bastard-Child, and after many Hours reviv'd agen— who was so far from remembering what happen'd after she was seemingly Dead, that her Thoughts were unravell'd further back than the End of her first Life; and the remember'd little or nothing done or said after she came out of Prison, but began agen at her reviving with the same words she had spoken some time before her Death, what pass'd afterward till she was turn'd over, either not having lain long enough in her memory to make any lasting Impression there, or being immediately disturb'd and blotted out by Fear on approaching Death. We conclude then, that the Soul is still in the Body, as much as Spirit can be in Place. as much as it was before the Person first swond, and remains there either as long as the Body is any way tenantable (which it may be for some time, tho' perhaps a little out of repair) or else, for ought we know, till God himself commands it away to return to him that gave it, and that as really and distinctly as he sends it first into the Body of the Child in the Womb of the Mother.

Quest. 4. *Why Hair does not grow on the Face of a Woman as well as a Man?*

Ans. For a resolution of this worthy Question, we must e'en refer the curious Author on't to Aristotle's Problems.

Quest. 5. *Can you resolve us, why England, the most devout of all the Reform'd Churches, is yet most remiss in Psalmody? Why those Angelical Songs, those Glorious shouts of Triumph, the highest part of all Devotion, and which are to endure for ever, shou'd be perform'd so ill— with much less Harmony than Prophane Songs— And why a vile complaisance to a few remiss Persons, shou'd still retain with us*

alone, that lifeless formal hated way of Reading Line by Line, when Thousands abhor it?

Ans. To give this honest Zealous Querist what Satisfaction we can upon these Heads— we Answer,— for our being more remiss in Psalmody than others— Something on't may be attributed to the Genius of our Nation in general— who are not so cheerful or musical as our Neighbours. And tho' we are the Ringing, (Pardon the Chyming!) we were never called the Singing Island. But there may be other Reasons, some of which have been already toucht on a Question not unlike this.— As the meanness and miserableness of the Translation, which our Church has been too busie since the Reformation to think of altering;— and yet there being no Canon for the use of Tom. Sternhold, we see no reason besides the Tyranny of Custom; why Mr. Patrick's, or any other good Version shou'd not without more ado be made use of in all our Churches— as they are already sometimes in One, not of the least in the Kingdom. But were the Version better, the Tunes which are now so well fitted to the Poetry, are most of 'em such vile ones, that Orpheus himself cou'd never make good Mutick of em. This, and the reading 'em at such a lame rate, tearing 'em Limb from Limb, and leaving Sence, Cadency, and all at the mercy of the Clerks Nose, which an old inveterate Custom has rooted among us, first being it's probable introduc'd by a sort of Necessity, because few cou'd Read, may be part of the reason of our neglect and defect in this Exercise.— Not to add the decay of Piety in general, and that good old Custom of Singing Psalms every Night in Private Families, which may have had but too great a hand in this Matter.

Quest. 6. *Whether Negroes shall rise so at the last Day?*

Ans. The Pinch of the Question only lyes— Whether White or Black is the better Colour? For the Negroes won't be perswaded but their Jet is finer and more beautiful than our Alabaster. — If we Paint the Devil black, they are even with us, for they Paint him white, and no doubt on't are as much in the right on't as we, none amongst them who are legitimate being born white, but such as are a kind of Leprous Persons.— And they boast of an Emperor of Rome, one of the best of 'em, ('twas Severus,) and Saints, Fathers, and Martyrs without number, who have been of that colour.— But after all, unless we are very partial, there is something natural in't. Black is of the colour of Night, frightful, dark and horrid; but White of the Day and Light, refreshing and lovely. Taking then this blackness of the Negro to be an accidental Imperfection (the Cause whereof see before) we conclude thence, that he shall not arise with that Complexion, but leave it behind him in the darkness of the Grave, exchanging it for a brighter and a better at his return agen into the World.

The Athenian Mercury.

Qu. 1. **W**Hether 'tis Lawful to Trade with Negroes, and to Buy 'em of one another?

Ans. It's undoubtedly Lawful to Deal and Traffick with 'em; for how should we else convert 'em? As for buying 'em for Slaves, how hard soever they work afterwards, 'tis the greatest Kindness we can do 'em, since otherwise they must either be Killed or Eaten, or both, by their barbarous conquering Enemy— Besides, it might be a means to save their Souls as well as Lives, were that care taken of 'em that ought to be.

Quest. 2. What's the true meaning of those Hebrew words which speak of the Worlds being a Chaos, or confus'd Mass of I know not what— And therefore desire to know of you?

Ans. See a foregoing Question, N.— Q.— Concerning the Creation, and the word Barab, where the Chaos, or Tohu-vabohu is also handled.

Quest. 3. What Language is English?

Ans. 'Tis hard to say what 'tis; but 'tis a sort of a *Lingua-Franca*— Indeed a Hodg-podg of all Languages; and yet, as the Spanish *Olio's*, it does well enough altogether. The Basis or Ground-work on't is the old Saxon, the same or little differing from the High-Dutch, or Germans; from whose Nation both our Ancestors and their Language drew their Original: with this it has a sprinkling of *Welsh*; a considerable stock of *French*; Latin and Greek words innumerable— not a few *Hebrew*; some *Persian*, and others of almost all the Languages of *Europe*.

Quest. 4. Whether a Minister taking his Text out of the First of Job, or any other place where the Devil speaks, may properly say— "The word of God requires your Attention?"

Ans. Why not— as well as a Witness or a Judge may repeat the *Treasonable* words of a Malefactor without being Guilty of his *Treason*; we have in the Scripture the actions and words of good and bad Men, and good and bad Spirits too related, and the Penmen thereof all Christians believe were inspired, on which account all the Bible is properly enough call'd the *Word of God*— and if the whole, all the parts of it. Nay, the Devil himself speaks some *Truth*, tho' he gives it a *wrong Interpretation*, or mingles it with *Lies*. For example in *Job*— Doth Job serve God for nought? 'Twas true he did not— but the Adversary had a malicious sense in these words, slyly intimating, that 'twas only Interest which made him Pious.— tho' he was soon prov'd a *Liar*, and the grand Deceiver himself deceiv'd. Nay, sometimes the Devil himself utes the very *Word of God*— as in his Temptation of our Saviour. — "'Tis written "he shall give his Angels charge over thee— but tho' he has abused those words, we hope

the abuse there does not take away the use; but a Minister may make use of 'em agen after him and preach better Doctrine from 'em.

Quest. 5. Did Adam sin more than once?

Ans. Yes undoubtedly, for the first sin was productive of others both in him and us. But we can prove that he did so by Scripture as well as Reason. He sinned once in Eating the Fruit; a second time in attempting to hide himself from God, thereby questioning his omnipresence. A third time in giving a false Cause for a true, when he told God, that he hid himself because he was naked, whereas the true Cause was, his guilty Conscience accus'd him for his sin: in this questioning the omniscency of God. He sinn'd a fourth time in excusing himself instead of confessing his sin. "The Woman whom thou gavest to be with me, she gave me of the Tree and I did Eat. But if the Question relates to his first sin, in eating the forbidden fruit, we see no reason at all why we should think he did it more than once: tho' indeed there is some probability that the Woman repeated her sin. For she did not only eat her self, being then absent from her Husband, but came unto him, "and gave also to her Husband with her; "and he did eat.

Quest. 6. Why did Lazarus never Laugh, after he was raised from the Dead?

Ans. Why should any man ask a Reason for matter of Fact, which he has no reason to believe is true?

Quest. 7. Had the Emphyreal Heaven no Beginning?

Ans. The Emphyreal Heaven must be a Place, because there is Body there, at least Christs glorious Body. Now all Place must have beginning, because all Body had; again, whatsoever is, and is not God, once was not: unless therefore we embrace their opinion who hold God himself to be, *Spacium immensum*, we must believe the Emphyreal Heavens were once Created. And what if the Creation of 'em should be intimated in the first of *Genesis*? In those words, "In the Beginning God created the Heaven "and the Earth, and the Earth was without "Form, &c. the first verse seems a summary of all Gods Work, and the Heavens here, not the 2d or 1st Heaven, (as to us) but the 3d, that beyond the Heaven of Heavens, (which we look upon to be the place of the Stars only) namely the very seat of the blessed, and what the word is to be taken in that sense, seems at least probable to us, because the Heaven here may seem not to be either the Firmament, or Expanse, called Heaven afterwards, describ'd as the place for the Heavenly Bodies, nor much less the Aerial Heaven: of the latter there is little question, for the former, it is plain-

ly described as made out of the *Earth*, which is divided from the *Heaven* in the "first *verse*, The *Earth* was without *Form* and *Void*, and *Darkness* was upon the *Face* of the *Deep*, The *Face* of the *Water*. And God said, Let there be a *Firmament* in the midst of the *Waters*: and God made the *Firmament*, and call'd it *Heaven*. Now this *Expanse*, or *Firmament*, is only *Water* extended or stretcht abroad, being transformed into *Air*, and therefore taken out of the first *Chaos* before mentioned, and therefore part of the *Earth*; but as for the *Heaven*, it's only said, In the Beginning God created it, without resuming or giving any account of it, or of its Inhabitants the *Angels*, the *History* whereof did not so much concern us. We confess if any shall affirm this *Heaven* is the same with what is afterward described, and no other than the *Firmament*, we know not how to disprove him, nor can he us, both of 'em being probable Interpretations.

Quest. 8. *If Adam had not sin'd, had he and his posterity been immortal?*

Ans. Yes, or else to what purpose had the threatening been — In the day that thou eatest thereof thou shalt surely dye? If they had been to have died still notwithstanding their obedience. For there not being room enough for his Posterity had he liv'd, — we have several things to say, — and first — wou'd Mr. *Burnet's* Hypothesis hold concerning the *Paradisical* Form of the *Earth* before the *Flood*, viz. that there was at first no *Sea*, except what was contain'd the *Bowels* of the *Earth*, — we shou'd find at least so much more room than now we have. But that we can go near to do without it, for undoubtedly all the *Earth* was curst for *Adam's* sin, without which curse it's very probable it had all been habitable, — and if so, not only the vast regions of desert in *Africa*, but all the huge *Northern* Tracts near the *Pole*, and the *Southern Terra-Incognita*, — which wou'd have made room for perhaps as many more as we have now upon *Earth*. But there's no need of this, for when they had lived as long as God thought fit, perhaps a 1000 years, they might have been translated to *Heaven* as *Enoch* and *Elias* were.

Quest. 9. *How many Angels fell in the Rebellion?*

Ans. Some think as many as all the *Elect* upon *Earth*, who shall fill up their rooms in *Heaven*, and be like the *Angels*, as the wicked like their companions the *Devils*, — But how many either those *Angels*, or the *Elect* of *God* are, he only knows, who calls all the *Stars* by their names.

Quest. 10. *What became of the Bodies of those men and women, who perished in the Deluge?*

Ans. If the forementioned *Gentleman's* Hypothesis wou'd but stand, we could easily dispose of 'em, for they might all be swallowed up at the bursting asunder of the *Cortex* of the *Earth*, when the *Sea* came

out of it, or at least when part thereof was sucked in again, — Nay we can make a shift without this ingenious fancy, for we are sure that the *Fountains* of the great deep were broken up, and by the passages whence they came, the bodies might roll down into the *Bowels* of the *Earth*, to the great abyfs, others might be buried in the *Mud*, or under *Hills* and *Mountains*; and what if some of those *Gigantick* *Skeletons* which are certainly humane, and some of 'em entire, which have been so often found in such kind of places, shou'd be the remains of some of these bodies, — which if granted, as we can see nothing improbable in't, we thereby gain a great argument for the truth of the *History* of the *Flood*, over and above *Tradition* and *Sacred* *Writ*, both of which also assure us that "there were *Giants* in those days. That there have been such *Bodies* found, and this not very seldom, is too evident to be denied; and how should they come there, under such *Mountains* and *Hills*, unless by some such *Deluge*? As we find huge *Trees* buried vastly deep under the *Earth*, which got thither in all probability the same way: There are still other ways to dispose of the bodies of men, &c. who have perished in the *Deluge*, than we have already taken notice of, which unless they were put out of the way, had they lain unburied upon the *Earth*, (as they must have done, for there were scarce enough left alive, to have buried the *Inhabitants* but of one single *Town*) would have by their *Pestilent* and noisom stench soon have dispatched their survivors; one way is, the *Flood* continuing from *Noah's* going into the *Ark*, till he came out again, more than a full year, the *Bodies* in that time, and perhaps much less, would break, corrupt, and be quite dissolved, so that there would be no sign of 'em long before he came abroad again. The other is, that they might either be driven or left upon *America*, and those so long after undiscovered and uninhabited *Worlds*, or else whelm'd into the vast *Seas* that run between them and us, or forever sunk in the unfathomable depths of the *Northern* *Ocean*.

Quest. 11. *Why did Christ Pray, being God himself?*

Ans. Both for our example, and because for our sakes, he took upon him the form of a *Servant*, and was *Man* as well as *God*.

Quest. 12. *What Sex was Balaam's Ass of?*

Ans. We can more easily resolve that, than what *Sex* the *Author* of the *Query* is — For the *Ass* is at least seven times expressed in the *History* to be of the *Feminine* *Gender* — particularly twice in one *Verse*, *Numb.* 22. 25. "And when the *Ass* saw the *Angel* of the *Lord*, "SHE thrust her self unto the *Wall* and "crusht *Balaam's* foot against the wall — and "he smote HER again.

THE
SUPPLEMENT
TO THE
THIRD VOLUME
OF THE
Athenian Gazette;

CONTAINING

An Account of the Design and Scope of the most considerable Books
Newly Printed in *England*, and in the *Foreign Journals*.

And of the Quality of the Authors, if known.

With Impartial Remarks upon their Undertaking and Performance.

THESE

SUPPLEMENTS

Will be continued Constantly

By several Learned Persons,

And Comprehend a *BRIEF IDEA* of all Valuable Books
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L O N D O N ,

Printed for *John Dunton* at the Raven in the *Poultry*, where are
to be had the *First, Second, and Third Volumes* of the *Athenian
Gazette*, (and the *Supplements* to them) Beginning *March*
the *17th*, and Ending *Octob. 17th*, 1691. (or *Single Ones* to
this Time.)

PROPOSALS for Printing a Book Entitled, *The young Students Library, Containing Extracts and Abridgments of all the most valuable Books Printed in England and in the Foreign Journals, from the Year 65. to this present time.*— To which will be added, *An Introduction to the use of Books in a New Essay upon all sorts of Learning.* Written by the Athenian Society.

THE General acceptance that *the Universal Bibliothecque* (Written by the Learned Monsieur Le Clerc) *The Paris Journal Des Sçavans*, *The Acta Eruditorum Lipsie*, *The Giornali de Lettera. i.* Printed at Rome, and the rest of the *Foreign Journals*, have deservedly found among the Ingenious all over Europe, (with the kind reception that several Gentlemen have given to our late Supplements) has encouraged our Bookseller to Purchase and Enter in the Hall Book all the forementioned Volumes from their first Publication (which was in the Year 65.) to this present time, from whence we design to translate and insert (in one Volume) all that's valuable.— We shall also add, what we find most considerable in the Extracts made by our own Countrymen, that so by going backwards as well as forwards, we may render our Account of Books Compleat. Those Books that have been Published for several Years past being fully as necessary, for those that intend to improve themselves in all manner of Knowledge, as those which we have already Published, and which we design to continue according as they shall come abroad. And therefore we cannot doubt but that the very proposing of our design (to compleat a Book so useful for all sorts of Students) will command assistance from all Lovers of true Learning. Seeing 'twill not only serve as a Library for young Scholars that cannot go to the Price of Books themselves, (they having here for a small Matter the substance of many Books, which if they should Purchase, would amount to a vast Sum) but will also be as serviceable to them that have not time to Peruse Large Volumes.— But the usefulness of Extracts need not be display'd by us, since it has been sufficiently evinced by several Learn'd Mens; however we shall take the liberty to say, that the reading of those Extracts, is the most Compendious Way to attain to any Perfection in Learning, since it gives the Substance of a Book in some Hours (if not Minutes reading) which to find out by perusing the Book it self, will require not a few Days; besides, as a Learn'd Man has well observ'd, *The small Progress that is ordinarily made in Learning, proceeds not so much from the difficulty that lies in the way, as the bad Method that is taken by Mens squandering away their time in Perusing bad or frivolous Books*, while good ones are neglected; this is sufficiently guarded against in our Extracts, where, with the account of the Book the Journalists commonly give their Judgment of the Author's Undertaking and Performance, to which we may add, that since as in a Mine the Gold is almost bury'd in a Mass of dross, to separate it from which requires no small Art and Industry; so most Books with the solid Truths contain a great quantity of Rubbish, if not dangerous Errors to distinguish it wherefrom requires a more than ordinary Judgment and Sedulity; but in these Extracts they are curiously separated, so as the most unexperienced Reader may securely Peruse them, and reap a great deal of Advantage by 'em; for which reason I think it will not be amiss for a young Student to Peruse the Extract of a Book before he sets about reading the Book it self, which may prove as a Card and Compass to direct him in his Course, and keep him from making Shipwrack of the Truth.

We assure our Querists, that nothing shall pass in this Volume, but what shall have the Approbation of the whole Athenian Society, they designing to add before it an Introduction to the use of Books in a new Essay upon all sorts of Learning.— And that they may see of what great Use this Undertaking will be to the publick, we will in one of our Mercuries Print an Account of some of those Books that it shall contain.

The **PROPOSALS** are these following, *Viz.*

- I. **T**hat this Volume will contain (as is supposed) about One hundred and twenty Sheets, Printed in a very fair Letter, and of the very same size with our several Mercuries and Supplements, that it may Bind up with them, or be Sold single to those that desire it.
 - II. The Subscribers to give 10 s. for each Book in Quires, whereof 5 s. to be Paid at the time of Subscription, and 5 s. at the Delivery of the Book; which considering the excessive dearthness of Paper, and Charge of Procuring the Foreign Journals, is not dear.
 - III. To Encourage all Persons that shall Contribute to the procuring of Subscriptions, he or they that shall procure Subscriptions for 6 Books, shall not only have a 7th gratis, (which will reduce it to about 8 s. 7 d. per Book) but shall also have given 'em in the New Essay upon Learning, and An Emblem of the whole Athenian Society, Drawn in a Folio Plate.
 - IV. That for a further Encouragement to all Subscribers (and to render our Undertaking the more compleat) there shall also be a large Alphabetical Table given in to all those that Subscribe which shall Comprehend the Contents of this Volume, and of all the Athenian Mercuries and Supplements Printed in the Year 91.
 - V. All who intend to assist in the Advancement of this Useful Work, are desired to send in their Subscriptions and Money with all speed unto the Person hereunder named, where Receipts will be given them: And if they arise to any competent Number, the Book shall be finish'd by next Lady-Day (that so it may be added as an Appendix to the Athenian Mercury for the Year 91. and be bound up with it, we designing an Appendix at the End of every one, that shall Comprehend all Books wanting in our several Supplements) or otherwise the Design must be let fall by the Undertaker.
 - VI. If any Obstruction for want of sufficient Subscriptions or otherwise should happen to hinder the Printing of this Work, the Moneys so received shall be Paid back upon giving up the Receipts.
- The Undertaker is John Duntou at the Raven in the Poultreys; Where are to be had the First, Second and Third Volumes of the Athenian Mercury (and the Supplements to them) Beginning March 17th, and Ending October 17th, 1691. (or single ones to this Time.)
- Proposals are to be had of the Undertaker above-mention'd, and of most Booksellers in London, and in the Country.

The Supplement to the Third Volume of the Athenian Gazette.

Biblioth. Universelle & Hist. Tom. 20. Fevr. Pag. 60.

Christian Blessedness, Or Discourses upon the Beatitudes of our Lord and Saviour Jesus Christ.
Written by John Norris, M. A. Rector of Newton, St. Loe in Somersetshire in 8vo.
London P. 248.

THIS Book seems to be a Collection, or Extract of eight Sermons on the 12 first verses of the 5th of St. *Matthew*, where Christ sheweth us the happiness of those that obey the several Commands of the Gospel that he speaks to us of. Yet there are in them more Philosophical Enquiries than those which are ordinarily proposed in the Pulpit, and Citations that are not ordinarily made in Sermons.

To give some Idea of the Authors way of reasoning, we shall set down here in a few words what he says on the 4th verse; *Blessed are they that mourn, for they shall be comforted.* He undertakes to shew these three things; 1. That 'tis the duty of Christians to mourn. 2. Who are the Christians that mourn. 3. Wherein their happiness consisteth.

He remarks, That although the Christian Religion filleth its practisers with consolation, notwithstanding that good people have many times great cause of weeping, which the holy Scripture sheweth us by divers expressions, and whereof it furnishes us many Examples. To shew who are those that mourn, the Author proveth that good men are necessarily afflicted; on the one hand, because they see they do not render unto God the Honour that is due to him: and on the other, because of the miseries which they see mankind plunged into. We must be destitute of all *Piety* and *Charity*, if we cannot be livelily touched with the Licentiousness we see in the World, and the Evils into which men precipitate themselves by their own fault. He adds to this the Reflections which good men make on the nothingness of the good things they enjoy in this Life, and in which God has diffused so much bitterness. In fine, we have cause, according to the Author, to be extremely sad, when we consider the uncertainty we are in of our Salvation, and the prodigious miseries of those whom God will not have mercy on at the last day. Although we are perfectly assured that God will pardon those that shall believe his Gospel, and repent of their sins, we are not perfectly assured that we have that Faith and Repentance that the Gospel requireth. 'Tis only by an inward sentiment that we are perswaded, and this sentiment may de-

ceive us, because of the Illusions which Self-love continually puts upon us: Notwithstanding, if this assurance could be as strong, in respect of the time to come, as it is in regard of the present, we might be in very great repose. But we cannot be assured of the time to come, but on condition of finding our selves just so disposed every day, which is very uncertain, if we consider humane frailty, and the great examples of Falls and Apostasie which History afford us. Whereas we have no entire certainty that we shall not fall under Temptations; there is nothing so certain as that if we fall we shall draw upon our selves miseries that cannot be exprest. Is not this cause enough to make us live in fear and trembling?

The Author sheweth in fine that those that are thus disposed are happy in this World and in the other. They are happy in this Life, because affliction softneth the Heart, and maketh it more capable of the Motions of *Piety*, of *Charity*, of *Compassion* and of other Christian Vertues. Besides, sadness maketh one more retiredly devout, and more apt to make reflections, and by consequence better in case to know if he is remote from that disposition which the Gospel requires, and to labour to put himself into a state of being saved.

Mr. *Norris* citeth for this the Example of the *Jews*, who maugre all the Miracles they had seen, and all the favours which they had received from God, relapsed frequently into Idolatry, even till the *Babylonish Captivity* had cured them of this propensity, for since that time, we do not see that ever they came to adore false Gods, at least in *Judea*. Therefore, says the Author, God begins to deal with them no more as with Children, but as with persons of a maturer age. He appears no more present among them, in a visible manner, and sends no more Prophets: because they were become knowing enough in the School of Persecution. From that time they began to think more on the good of another Life, because they saw that those that observed the Law with the greatest exactness, fell often into the miseries, which the Law had threatned those only with that violated it.

It is easie to conceive the happiness that after this Life attends those that shall make

good use of Afflictions; the Author does not insist upon this, nor shall we, that we may go to another English Treatise which he has joyned to the end of this, which we come to speak of.

Curfory Reflections on a Book Entitled, An Essay about Understanding, London 1690. pag. 44.

THE Book on which Mr. Norris hath made Curfory Remarks, which we find here, is sufficiently known, not only in England, but even on this side the Sea, by the Extracts which we have given in this *Bibliothèque, Tom. VIII. and XVII.* Mr. Norris encounters it in several places, but principally Mr. Locke's Doctrine about the innate Principles, and the Original of our Idea's. It will not be needful to repeat it here, the Reader may search it in the Places which we come to remark upon. It will be sufficient to observe that Mr. Norris is a Cartesian, and as it seems, of these of the Cartesians that are of Father *Malebranche's* Opinion. This occasions, that, being full of these thoughts, he seems not always to have well comprehended his meaning whom he Criticises upon.

(a) P. 3. He upbraideth (a) Mr. Locke of attempting to treat of Idea's, without defining what he understood by this word, which without doubt would cause great obscurity in his Reasonings. But Mr. Norris may see that he's mistaken, if he'll read over again the end of the first Chapter of Book 1. where the Author begs his Readers leave to use the word Idea as frequently, as he shall find it for the Purpose; this term being the most proper, in his judgment, to exprets all that is the object of our understanding, when we think, whether that Object be a *Phantasm*, a *Notion*, a *Species*, or whatever it might be, that takes up our Spirit; Mr. Norris might likewise have wished that Mr. Locke had explained the Nature of Ideas, and it were really to be desired, that any could do it, in a manner that would not suffer any contradiction: but the design of the last, did not lead him thither, it was sufficient to him to shew in what manner, or, if ye will, on what occasion, we come to have different Idea's, without its being necessary to speak of the Ideas themselves.

2. Mr. Locke hath maintain'd, that there are no innate Ideas, since there is no principle wherein all mankind agree; but to that the Author opposeth the evident Propositions, which all the World agrees to, provided they understand the terms wherein they are conceived. The question is to know if we understand the same thing by the *Innate Notions* and *evident Propositions*, which is not assuredly in the ordinary usage of the word *Innate*, that has not at all the same signification with that of *evident*. Yet

Mr. Norris, supposing that the Author of the Essay confounds these two things, accuseth him of contradicting himself, since he granteth that these are evident Propositions.

3. One of the reasons which Mr. Locke hath used to overthrow the Inbred Idea's is, that there is no appearance that any has these Innate Idea's, which he never minded. But Mr. Norris maintains that the consequence is not good, because, according to him, our Spirit may receive the Impressions, which we do not at all actually perceive, as are the Idea's which the Memory preserveth. It may be replied to him, that he must prove, that we may have Notices, which we never made reflection on; or rather that the greatest Idiots know all the evident Propositions, which they agree to so soon as they understand them.

4. The Author in reasoning against what Mr. Locke had said of the Innate Principles of Morality, insists anew upon this bottom, that he can evidently prove, even by Mr. Locke's confession, diverse principles of Morality. He concludes also from thence, that he is in the wrong to say that there is no Principles of Practice to which Mankind has given an Universal consent, since there are Principles of Morality uncontroversible. But tho' a thing be uncontroversible, when it is understood, it does not follow that it is *Inbred* or naturally known; otherwise *Euclide* and the other Mathematicians would have demonstrated nothing but what a Peasant knew. To give his actual consent to a Proposition, one must actually think of it, without which he cannot say, that he has consented, tho' he be capable to consent to it when he understands it.

5. In fine the Author, after having made diverse remarks, like these which we relate, upon Mr. Locke's Notions, seems to agree with him, while he acknowledges (a) that there are no Innate Principles, properly so called; that is to say, that are engraven on the Soul, at the same moment that it begins to exist, tho' he does not see Mr. Locke's reasons concluding, against this opinion. As for him, he believes with Father *Malebranche*, that we see the Idea's, that are presented to our Spirit, in the Divine Reason, as he says he has proved in some other Work. But if there are no Idea's imprinted on the Soul, there is, according to him, something analogical to it. He conceives then that the Divine Word sheweth to Men, in the Intelligible World, some Truths more readily, more clearly and more constantly than others, to carry us to Vertue by these Notices, and that these are the Idea's which are called *Innate*.

II. Mr. Norris afterwards opposes (b) what Mr. Locke has said of P. 21. the Original of our Idea's; that he reduceth them all to Sensation or Reflexion.

1. He begins with demanding what these Idea's are, considered in themselves? and will

will not content himself with the definition of the name which Mr. *Locke* giveth, saying that by *Idea* he understands all that is the Immediate Object of our Perception. This Definition is notwithstanding like to that of Father *Malebranche*, and when we have no design to treat of the Nature of a certain thing, it is sufficient to define the Word that we use. Mr. *Norris* afterward frames an Argument like to those of Father *Malebranche*, to whom he refers us, to prove that we see all in the Eternal Word. He enlarges very much, especially to shew that the *Idea's* are not at all of the Emanations of the Bodies which we see, which yet Mr. *Locke* does not in the least say. What seems to have set Mr. *Norris* upon these reasonings, is, that Mr. *Locke* saith, that most of our *Idea's* draw their Original from sense, which signifies nothing else but this, that we could have no *Idea* of diverse things, unless we had perceived them by means of the senses. So if we have any *Idea* of Colours, 'tis because we have seen them, without which we should not have any. It is not material on this occasion to know how it happeneth, that our senses being beat upon, our Spirits perceive the Objects that are without us; 'tis sufficient that this is an uncontrovertible point, beyond which we need not go, when we do not undertake to treat of the nature of Spirits, nor of the manner how our perceptions are perform'd.

2. Mr. *Norris* reproacheth the Author of the essay of saying, p. 147. §. 33. that 'tis by means of the senses that we form the *Idea* of the supream Being, tho he has maintain'd the contrary in several places. But our Critique has undoubtedly strangely Erred in this place; since Mr. *Locke* after having named Sensation and Reflection as the sources of all our *Idea's*, continues thus; "It is so in all our other *Ideas* of substances, even of that of God: (*that is to say, that they are all formed either by Sensation or by Reflection*) for if we examine the *Idea* which we have of the Supream and Incomprehensible Being, we shall find that it comes to us the same way (*by the one or by the other*) and that the complex *Idea's* that we have of God and separated Spirits, are compos'd of the simple *Idea's* that we have by Reflection. For example, having formed in our selves, by our own Experience, the *Idea's* of Existence, of Duration, Knowledge, Power, Pleasure, Success, and of divers other Properties and Faculties, which 'tis better to have than not to have, when we will form a just *Idea* of the Supream Being, we augment each of these *Idea's*, joyning that of Infinity to them, and thus we form the complex *Idea* of the Divinity. If Mr. *Norris* had read all this Article with attention, he would have spared himself the pains of seeking figures of Rhetorick to refute an Opinion which no body maintains. He joyneth therewith some Reflections to make Father

Malebranche's Opinion more probable, with which it does not fadge, no more than with those which he makes on divers places of Mr. *Locke's* Book, whom concluding he highly commends, which a great many people will subscribe without trouble.

We find furthermore at the End of the Book, an Addition where the Author retracts having maintained, in an English Book, that Sin was a real thing, he declares now that he believes that 'tis meer Nothing. To this, he addeth a passage, That he would have inserted in his Treatise of *Beatitudes*, which we have spok'd of. Jesus Christ saith, *Mat. V. 5. That the meek shall inherit the Earth*, and by this *Earth*, the Author believes with (c) In Tellur Theor. Sacra P. II. c. 5. p. 162. (c) Mr. *Burnet*, that our Lord meaneth that new Earth that shall succeed this; after it shall be consumed by Fire, and which shall be the Place, where Jesus Christ must reign for 1000 Years.

Bibl. Univ. T. 20. p. 145.

Voyage du Monde de Descartes.

A Voyage into the World of Descartes, according to the Copy Printed at Paris, 1691. Pag. 308.

FATHER *Daniel*, the Jesuite, Author of this Book, if we may believe publick report, designs here to ridicule *Descartes's* Philosophy, by making a Disciple of this Philosopher maintain in earnest the most ridiculous Consequences that he could draw from his Opinions, and by attacking them directly either in jest or in a serious Air. To do it the more surely, he believed that he must make a kind of Romance, such as is *Lucian's true History*; where he brings in whatever he pleases.

I. He begins with a Discourse with an old Cartesian, who tells him, as a Mystery, what *Descartes* had kept secret, that the Soul could separate it self from the Body, when it pleased, and Travel into what Part of the World it pleased, the Body still continuing in the same state it was in before; and that *Descartes* Soul had gone to take a little Journey, when a Swedish Physician wholly destroyed his Body, so as it was not in case to perform the Vital Functions at the Souls return. As 'tis a Conversation, he brings in incidently 1000 biting Jests against the Person of this Philosopher, and against his Opinions. Besides, the Author gives himself no great trouble to keep by Probabilities, and thereby exactly persisting on *Descartes's* Hypotheses, or telling his Cartesian the Consequences which are drawn well or ill. This makes him propose things of a very diverting Air; as when his Cartesian relates that the extasies, which he speaks of, were the effect of I know not what Tobacco, which *Descartes* took, and that when his Soul was gone some Paces from his Body, his hand did not cease to drive away a Fly, which

which troubled it, and other like things. He also agreeably taxes the blind way, that many Cartesians receive their Master's Tenets when they protest that they have no Prejudices, and that 'tis the Knowledge of the Truth alone that determines them.

He represents *Descartes's* Soul in the Indefinite spaces, that are beyond the Stars; that he might be free from the Importunity of an infinite Number of Souls of Philosophers, that flutter in our Vortex, and keep their old Opinions after their Souls have left their Bodies. Besides this, 'tis a Country that he has discovered, and in the which he may form his World, by moving, according to his Principles, the Matter that is there.

The Soul of the Old Cartesian, and that of Father *Mersenne*, *Descartes's* Friend, came to see the Author as he was a-Bed. These two Souls, beat up the Author's Interiour Organs, as they had been beat by their Bodies, he thought that he saw these two Persons, whereupon they explained to him how Spirits, without being clothed by any Body, may appear in the shape of a Man. They proposed to him to go and pay a Visit to Mr. *Descartes*, who in a little time must build his World, in the view of some of his Friends; and they gave him necessary advice to leave his Body in the state wherein it should be, to perform its ordinary Functions without the assistance of the Soul, during the time of its absence. 'Tis a very diverting Raillery of *Descartes's* Opinion about Machines, and in jesting the Author is not slack to make very strong Objections against the Sentiments of this Philosopher.

II. In their way to the Indefinite spaces, the three Souls travelling thither entertain themselves with several Philosophical Matters, and the result of these Conversations is not always disadvantageous to *Descartes*, as appears from the beginning of the second Part of this Voyage. But they insinuate by the by, that *Descartes* was not the Inventor of all that he said, as they shew in respect of the subtile Matter, which keepeth up the Liquidity of Bodies, and from *Descartes's* Axiom, that Bodies continue in the state they are, at least, that no Foreign Cause can work any change upon them. But they maintain that 'tis false that there is always an equal Quantity of Motion, in the World; and they prove it by example of a Mill, in which a Bullet causes a greater Motion than that which it loseth.

Entertaining themselves thus in a Spiritual manner, our three Souls arrived at the Moon, where they rencountred the Souls of *Socrates*, *Plato*, and *Aristotle*. This last, after some Discourse, having learnt that the three French Souls went to visit *Descartes*, fell in a Passion against him, and ridicul'd the manner that he would have Men to begin to Philosophize, by doubting every thing, and his reasoning; *I think, therefore I am*. In this place Father *Daniel's Aristotle* said almost nothing that had not been objected to *Descartes*, and which he or his Disci-

ples had not refuted, except the Circle, *that what we know distinctly is true*, and that we are assured of the Truth of this Proposition, *because we know distinctly that God is no deceiver*. In requital hereof, the two Cartesian Souls ridicul'd the Sphere of Fire, which is chalked out under the Moon, in that Draught of the World that *Aristotle* made.

The Soul of our Traveller makes here a very agreeable Description of the World of the Moon, and its Inhabitants, particularly of the Places which are called *Plato* and *Aristotle*, where these two Philosophers have their Republicks. In the absence of the latter, *Voetius*, sometime Professor of Theology in *Utrecht*, and a great Enemy to *Descartes*, commanded in the Place, guarded with great care, by a great number of Peripatetic Souls, armed with Syllogisms concluding in all their Forms. In order to make this *Voetius* known, the Author makes an Abridgment of the History of *Descartes*, and of the Quarrels that he had with this Theologue. If there be many Railleries against *Descartes*, *Aristotle* is not altogether exempted, and to take up the business they made one acquaintance *Voetius*, that the Schoolmen have not understood him well, and that he had proved several things, which they lookt upon as impertinent for new discoveries. *Voetius* himself proposed an Accommodation between the Peripateticks and Cartesians, and gives a Project to the Travellers, with two Peripatetic Souls to go with them even to the World of *Descartes*, to make some overture to this Philosopher. In the mean while the Travellers had very diverting rencounters, while they were going through the Moon, which may be seen in the Original, as well as the Project of Accommodation of *Descartes* and *Aristotle*. We have likewise a refutation of what *Descartes* said of the real Presence, which he endeavour'd to explain according to his Principles. As there is an entire Liberty of Conscience in the World of the Moon, we must not be astonisht if we find there, Pagans, Calvinists and Roman Catholicks, who make up a Society together, for the common Interest of their Philosophical Sentiments. If they prove there that that Philosophy, whose Principles are contrary to Transubstantiation, is worth nothing, there is far less reason to be surprized if we see the Philosophers of the Moon reason on this wise, than those that inhabit the Planet round about which the Moon turneth. There was also a Mandarin, whom one of the blackest Devils of Hell, carried on a Cloud, who came to refute *Descartes's* Demonstration of the Existence of God: The Mandarin was grounded on this, that *Descartes's* reasoning would be good, if he had first proved, that the Idea of God was the Idea of a Real Being; after which he might conclude that God existed, because that existence is contained in the Idea that we have of him.

III. The Travellers being arrived at the World

World of *Descartes*, are very well received. One of them gives a Relation of the state his Philosophy is in upon Earth, and told him among other things, that every Body took upon him to make experiments, and that there was not at present a Petty Physician, but had at his fingers end the History of Mr. *Pascals* Experiment. Thereupon *Descartes* maintained that 'twas he himself that first invented it, and who had foreseen the success. On this occasion they discovered a great deal of Incredulity, for what they found in the Life of Mr. *Pascal* about his Inclination to the Mathematicks, and about the Progress he had made in them from his Infancy. They said likewise by the way, that he would not have written his Provincials but on Memoirs that were furnished him, and which he believed true, as false as they were. They would, perhaps have done well to make no mention of the Provincials, because his distrustful Readers will imagine, that if Mr. *Pascal* had never made them, we had never doubted of his capacity in the Mathematicks from his Infancy.

They likewise spoke much in this place, of the desire *Descartes* had, to engage a whole Society, as that of the Jesuits, or any other to maintain his Opinions, because it would have been the best means to establish them well, these Societies never using to draw back when once they begin to teach some Doctrines. But 'twas in vain, the Jesuites immediately rejected it, and the Fathers of the Oratory, many of whom had embraced it, condemned it notwithstanding in a general Assembly, An. 1678

Yet the Author remarks by the by, that after they had exclaim'd sufficiently against some of *Descartes* Opinions, so soon as ever he propos'd them, yet they did not forbear to meet, on the examination they had made of his proofs, tho they would not say he was in the right. They believed that the honestest part they could take, on this occasion, was to maintain that *Aristotle* had taught a great part before *Descartes*.

We find in the Books of the former, an Ethereal Matter, that the Sensations are performed by the shaking of the Organs, the Demonstration of the weight of the Air, and the most pleasant Truths of the Equilibrium of Liquors.

One of the Travellers likewise related to *Descartes*, something of the differences between *F. Malebranche* and Mr. *Arnaud*, that he railed by the by, and his conduct did not appear very sincere.

In fine *Descartes* buildeth his World, in presence of the Travellers, and explains the diverse Phænomena, after which the Souls returned. The Author cursorily ridicules several of the Cartesian Dogmes.

IV. Being upon his return, and maintaining Cartesianism with Zeal, he had to do with some Peripateticks, that propos'd Objections to him, some whereof he resolv'd, and others seem'd so difficult to him, that he believed he must write to *Descartes*.

This Letter took up almost all the fourth Part, and the Author relates to *Descartes*, how he had satisfied some difficulties, about the Division of Matter and its Motion, according to *Descartes's* Hypothesis. He did not seem far from the Sentiments of this Philosopher in this respect, and testified there and elsewhere, that the way how he explicate Fluidity, pleases him more than the Opinion of those that maintain that it is an absolute Accident.

The strongest place of the Book consists in three difficulties that follow, against the ordering of *Descartes's* three Elements, in the Vortex's, against what he says of Light, and against the Vortex's of the Planets. Before he comes to these difficulties, he explains the Doctrine of *Descartes*, so that there's no need to have recourse to the Book of this Philosopher, nor to make any great Effort upon the Memory, for to remember. We can't do so much here. We will suppose that the Doctrine of *Descartes* is known to those that shall read this, and will simply report the three Objections we come to speak of.

1. When many parts of Matter move together circularly, those that have the least Agitation, and that are the least proper for Motion, have less force to remove themselves from the Centre. On the Contrary those that have the most Agitation, and are most proper for Motion, have most force to remove from the Centre, and hinder the others from coming near them. Now the particles of the first and second Element have more Agitation, and are more fit for Motion than those of the third. Therefore the Matter of the third Element, and not that of the first, must take up the Centre of the Vortex, which is quite contrary to *Descartes's* Doctrine. Then the Sun and the Stars, which are in the Center of their Vortex's, will not at all be luminous Bodies, but Oblique.

2. The Eye cannot see a Star but by means of the Rays, or the Lines of Heavenly Matter pushed by the Effort, which the Star, which it seeth, maketh to remove it self from the Center of its Vortex, and whose impressiion communicates it self to the Eye by pressing and moving the strings of the Optick Nerve. Now this is impossible, supposing the Eye placed in the Suns Vortex, where we are, which we prove thus: This Impulsion can communicate it self to the Eye but two ways, either immediately by a Ray, or Line of the Matter of the Vortex of the Star, which ends at the Eye; or mediately by a Line of the Solar Vortex, where the Eye is, beat back towards the Eye by the Vortex of the Star. For we cannot have recourse, according to Father *Daniel*, to the one nor the other of these ways. We cannot say that the Vision of the Stars is performed by the former, because the Vortex's, according to *Descartes*, have each their separate District, and their Motion wholly different; so that the Lines of the one are never mixed with those

those of the other, but they all terminate at the Circumference of their Vortex. If we once admit this Communication, all would forthwith return into a Chaos: out of which *Descartes* says the World emerged merely by the Laws of Motion. Besides, as there is no point in the Vortex of the Sun, whence we could see the Stars, the Matter of the Vortex of the Star, which we see, must needs according to the Author, take up all the space of the Vortex of the Sun, which would be the most absurd thing in the World. The second Way remains then, which cannot be of much greater use to *Descartes*, according to his Principles, because that according to him, the Vortex's, tho' perhaps unequal in bigness, must be always exactly of equal force, whence it follows, that they equally support one another. We conclude from thence that the Matter of one Vortex cannot push back that of another, nor make it run back to its Centre, whence it removes with all its force, and with all the force of the Star that pusheth it; and by consequent the effort which the Matter of one Star maketh, for to remove from its Centre, cannot make it self to be perceived by our Eye, while it is in the Solar Vortex; since the Communication of the Impression is found to be invincibly hindered, by the Matter of the Solar Vortex; which opposeth it with all its Force, and by consequent hindreth this pression of the Organ, which alone causeth the Perception of the Object.

This Difficulty will seem more easie to be solved by Cartesians, than the preceding, because that as experience teacheth us that two persons levelling sticks fully at one another, feel reciprocally a Pression opposed to that of theirs: in the like manner it may happen, that a Line that terminates in the Circumference of a Star, or if you will, the middle of one Wave of Light of one Vortex, presseth the middle of another, and this reciprocal pression makes it self to be perceived by those that are in the two Vortex's. Mr. *Huygens* hath not long since shew-

* See our Supplement to Vol. 2. pag. 15, 16.

ed in his Treatise of Light * that one sole particle of Ether may serve for different

Motions, which may yet serve more for solving the proposed difficulty. We must notwithstanding say, that if it be diminished with respect to one Ray of Light, that cometh from a Vortex that immediately toucheth that where the Eye is placed; it continueth very great in respect of the more distant Vortex's. For in fine, the fixed Stars are not in the Circumference of one and the same Sphere, nor equally removed from the Centre of the Sun. Some of them are more drawn back in the immense spaces of the Firmament, and others are nearer us. It's very difficult to conceive how the Impression of Light may be perceived by our Eyes across the several Vortex's whose Matter is diversly removed. See what work is cut out for the Cartesians.

3. The third difficulty concerns the par-

ticular Vortex of the Earth, which, according to *Descartes* Principles, must necessarily be, either the same which it had, when it was yet a Star: or a new one which it made since the other has been destroyed. It is maintained that neither the one nor the other could be, and that thus the Earth in *Descartes* Hypothesis, could not have any particular Vortex. It could not be that which it had formerly, for, according to *Descartes*, a Star becometh not a Planet, but by losing its Vortex. It remains then to see whether the Earth could make it self a new Vortex, since it is descended towards the Sun, and is in effect the part which *Descartes* taketh, to form his System of the World.

He supposeth that the heavenly Matter, which draweth the Planet about the Sun, moves swifter than the Planet. He explains his supposition, by comparison of a Boat, that goes down a River, which goes not so swift as the Water of the River: a specious comparison, but which has nothing of solidity in it, since the reason why the Boat goes not so swift as the Water that draws it, is not to be found in the Planet, which swimmeth in the midst of the heavenly Matter. This reason is, that that part of the Boat that is without the Water, meets with the resistance of the Air, which has not the same course with the Water, and by consequence resisteth the motion which the Water impresseth on the Boat. The greater this resistance is, as when the Wind is contrary, the motion of the Boat is the slower in comparison with that of the Water; and on the contrary, the less this resistance is, as when the Wind is favourable, the swifter is the motion of the Boat. Now this is not to be met with in a Planet, which is involved in the midst of heavenly Matter, and has nothing to oppose the motion which this Matter must impress in it. *Descartes* brings likewise another reason of this Inequality of the motion of the Planet, and of the heavenly Matter which carries it. 'Tis, that tho' small Bodies, such as are the insensible parts of heavenly Matter agreeing altogether to act against a gross Body, may have as much force as it, yet they can never make it move so swift in every sense, as they move themselves, because if they agree in some of their motions, which they communicate to it, they differ infallibly in others, which they cannot communicate to it. But whatever motions they have, the entire Waves of these fluid Bodies do agree to push it from a certain side, whereof there is no resistance, and by consequence it must go as swift as they. In the mean while *Descartes* concludeth of this Principle, that the heavenly Matter, having more motion than the Planet, must make it turn about its Center, and make a small Vortex about it, which is carried with that about the Sun.

But when this Proposition will be granted him, 'twill be maintained that his reasoning is not just: That the Earth is conceived as hung in an empty space, & that 'tis represented as a Circle of heavenly Matter,

of the largeness of the Diametre of the Earth; which Matter, coming with violence, carries the Earth with it, as *Descartes* believed. If it be supposed that the heavenly Matter goes swifter than the Earth, he thinks that this Matter will divide it self presently into two parts, and as in two Arms run along one by the upper, and the other by the under-side of the Earth. That if we conceive this Torrent of Heavenly Matter of an equal Depth, or greater than the Diameter of the Earth, it will spread it self every way over all parts of the surface of the Earth, above, below, and on every side. Thence it follows, that it will not make it turn about its Center, and that 'twill even take away this Motion from it if it had it, all the Lines of this Torrent counterballancing one another, oppose the determination which they would find in the Earth contrary to that of theirs. Now if this be so, as we can hardly doubt, the Earth shall no more have a Vortex about it, because the Matter which runneth along above would hinder that which runneth below to ascend, as it is hindered to descend.

But supposing that the Vortex were made about the Earth, how does it preserve it self? It is either stronger than the Sun's Vortex; that is to say, it's Matter makes stronger Efforts to remove it self from its Center, than the Vortex of the Sun does to remove from its: or 'tis not so strong; or it is equal. If it be not so strong, it must be destroyed by that of the Sun; if it be stronger, it must destroy it. It remains then that it be equal in force, but that is not so much as probable. If the Vortex of the Earth were so strong as that of the Sun; or, which is the same thing, if the Æthereal Matter which turneth about the Earth, removed with so great force from the Center of its Vortex; the Earth, according to *Descartes* Principles, must appear a Sun, and *Jupiter* likewise, since that which makes the Center of a Vortex appear luminous to us, is the vehement Motion of the Matter, tho' *Descartes* says this Center should be void of all Matter.

Descartes seems to have given a particular Vortex to the Earth for many reasons, one of the principal whereof is, the necessity of giving a reason of the Motion of the Moon about the Earth. He believed, that as the Earth it self is carried by its annual course, with the Matter of the great Vortex about the Sun; so the Moon should turn about the Earth in a Month with the Matter of the particular Vortex of the Earth. But this Vortex being an incomprehensible thing, according to his Principles, it follows that he cannot give a reason of the Motion of the Moon. The Author sheweth even that supposing that the Vortex were formed, the Moon would go off when it should come to the place of the Vortex, which is over against that to which the Earth must go immediately after, by its annual Motion, as may more easily be seen by casting the Eye on a Figure that is in the Original.

After having thus destroyed *Descartes's* World, the Author draweth some consequences against several considerable Points of his Physicks. It may thereby be found that the Moon must not any more be in the Vortex of the Earth, and that *Jupiter's* four Satellites must likewise abandon this Planet, if they are not retained there by some other reason than what *Descartes* gives of their Situation. Besides this, the manner of explicating Weight, which the Cartesians use, is very hard to maintain, and what they say of the Flowing and Ebbing of the Sea caused by the Poise of the Moon is yet more perplexed. Father *Daniel* says on this occasion, that Ingenious Mathematicians have demonstrated, by observations of the Distances of the Moon, which are determined by its apparent Diameters, that this Star is as far distant, in many Conjunctions and Oppositions as in some Quadratures; and as near in some Quadratures, as in some Conjunctions and Oppositions. 'Tis false then, that the Moons *Apogæum* must be always in the Quadratures, and it's *Perigæum* in the Conjunctions and Oppositions. It follows hence, that the Moon being in Conjunction and Opposition, is not always in the little Diameter of the Elliptick Vortex, and that 'tis no more always in the great Diameter at the Quadratures. Yet 'tis by this supposition only, that *Descartes* explains the Inequality of the Tides, in the Conjunctions, in the Oppositions, and in the Quadratures, and of those that we see in the Equinoxes and Solstices. Besides, if when the Moon passeth through the Meridian, in the Places where it is Perpendicular, the Pressure of the Air were so considerably stronger, as to make it go up again against its Borders, it would be perceived in the Experiments of the Torricellian Tube; which we could never learn that any Body remarked.

The Author proposes yet other difficulties, against the Formation of the Vortex's of the Planets, and other Places of *Descartes's* Physicks. Tho' the difficulties which are related, and many other like, shew clearly enough, That *Descartes* has made several false suppositions, and that these suppositions themselves are not sufficient to give a reason for the present Phænomena's, and yet less of the manner how the World was made; 'tis notwithstanding certain that he has done two things that set him above all the Antient Philosophers. The first is, that he has discovered several Truths more clearly than ever any Philosopher had done; for Example, That the Sun formeth a great Vortex of fluid Matter, wherein the Planets swim at certain distances, by some cause that it may be so. The second is, That he is the first that has endeavoured to give clear and Mechanical Reasons of the Effects of Nature, and to form a System following from, and supported by simple and Intelligible Principles. It is true that his Physicks are full of simple conjectures, but 'tis also true that he does not give them for

Demon-

Demonstrations. On the contrary, the Schoolmen give us nothing but insignificant Terms, and pronounce their Decisions as Oracles.

Bibl. Univ. Tom. 20. p. 32.

Antonii Wynæi de Natali Jesu Christi Libri duc, &c.

Antonius Wynæus of the Birth of Jesus Christ, in two Books. To which is added a Dissertation of Christ's Circumcision. At Amsterdam, quarto, 1689. page 616. Besides the Index.

Many advised Mr. *Bynæus* to translate into Latine his Dutch work he had bestowed on the Publick (a) about the Passion of our Saviour; which has been so well received, that there have been already three Editions of it. But he would rather travel on new Charges, in writing the History of the Birth of our Lord, of his Resurrection and Ascension, and of the descent of the Holy Spirit on the Apostles; after which he will finish a Piece which he has begun, on the Garments of the *Hebrews*. This Volume contains only what concerns the Birth of the Son of God, and a Dissertation on his Circumcision.

I. The Work is divided into two Books, and each Book into four Chapters. The first Book contains an Explication of the History of the Birth of Jesus Christ, as it is related by *St. Luke* and *St. Matthew*. The Author examines with exactness, and by the Rules of Criticism, all the words that are used by the Sacred Writers, in this occasion: He every where relateth the different Readings, and always remarks which is the best; he produceth the Explications of the Criticks, not failing to give them praises where they deserve, he decides for those which he thinks the truest, or he produceth new Conjectures, when he thinks that other Interpreters have not hit the mark. He frequently makes digressions on the Subject of Terms that are used in the Sacred Writers; but which always contain some considerable Remark, which are not very long, and which he always deduces naturally from his Subject. This is the general Idea we may give of this Book; but 'tis just that we enter into a more particular Account, to pick out amongst a great number of profitable Remarks that it contains, some of them that appear the most proper to excite the Readers curiosity.

I. The first Chapter of the first Book explains what the Gospel tells us of the Annunciation of the Angel *Gabriel* to the blessed Virgin. There is frequent mention of Angels in the Old Testament; (a) P. 13. (a) but 'tis remarked that none of them were named before the Babylonish Captivity; which made *Rabbi*

Simeon say, that the names of Angels were brought up from this Captivity with the Jews. Yet there are but two that are named in the Canonical Books; viz. *Gabriel* and *Michael* (b). 'Twas this first that revealed to the (b) P. 17. Prophet *Daniel* the time of the coming of the *Messiah*, and 'twas the same that came to shew the Blessed Virgin, that this time was come; it being God's pleasure to use the same Minister to make the Promise to Men, and to shew them that 'twas accomplished.

(c) 'Tis ordinarily believed (c) P. 37. that *Joseph* the Spouse of the B. Virgin, was a Carpenter; but all the Ancients have not been of this Sentiment. *St. Hilary* believed that he was a Marechal, which furnished pretty Reflections to the Venerable *Bede*, who followed the same Opinion. The word *τεκτων*, which the Gospel uses to denote his Profession, and which is no less equivocal than the Latine word *Faber*, has given ground for this diversity. The first Opinion has notwithstanding prevailed, and *Justin Martyr*, *Origen*, *Sozomen* and many other Ancients have been of it.

The Dialogue of the Angel with the Blessed Virgin, gives our Author occasion to explain that of the Serpent with our first Mother (d). He believes that this Seducer persuaded her, (d) P. 48. that God, who had threatened them with death, should they eat of the fruit of the forbidden Tree, had changed his mind, and given them Liberty; just almost as a false Prophet of *Bethel* made a true Prophet enter his House against the express Command of God, by feigning a Revelation that he had that night, in which an Angel had commanded him to stop him, and give him to eat.

This Explication agrees very well with that, which an Ingenious Divine has communicated to us, which removes almost all the Difficulties that are ordinarily made on the Fall of the first Man. He believes, that the first sin of the Angel was the having seduced our First Parents; which he concludes from this, that the Scripture speaketh in no other place of the fall of Angels: that according to the opinion of all Interpreters, the Condemnation of the Devil is included in that of the Serpent; whence it follows, that he was not Condemned before; and in fine, that all the Names that are given him in the Sacred Scripture, have their Foundation in the History of the Temptation.

That if it be demanded, what hand the other Angels had, that are likewise fallen, in this first Temptation, 'tis answer'd; 1. That the Difficulty is equal in all the Systemes: 2. That perhaps they consented to the Temptation, or that they Murmured for the punishment of the Tempter, whom they believed to be their Chief, to whom *Michael* succeeded. This Notion excuses *Eve's* credulity. She knew that he was a good Angel, there were no other yet; she might have a great disposition to believe him, because he ought to be better instructed in God's Orders,

Orders, and his Intention. But how could she imagine that she should be like unto God, according to the Tempter's promise? Another Difficulty. The word *Elohim*, which is translated by that of *Gods*, signifies very often the *Angels*, and, according to *Vatablus*, this promise may be translated, *You shall be as Angels*. Apparently *Adam* and *Eve* had some Idea of the Heavenly Spirits, and knew that these Intelligences had much more Light and Knowledge than they.

This being supposed, the Fall of *Eve* seems no more incomprehensible; she speaks to a good Angel, whom she could not suspect of Fraud; she suffered her self to be persuaded, that this Fruit would give her Knowledge, whose Name it bore, and that she should be like to the Angels. She believed him, she fell; she had power to sin, she sinned; we need not be further surprized. As for *Adam*, besides all these Reasons which are common with her, a condescension to his Wife, and that she had seen no evil after her eating of the forbidden Fruit, may help us easily to comprehend how he might fall. What is remarkable is, that the Divine I spoke of, without seeing Mr. *Bynæus's* Work, uses the same example of the Prophet that was sent to *Bethel*, to explain his Opinion; But let us return to our Author. On what the Angel saith to the Virgin, that her Son shall be called, *The Son of the Sovereign*; *ὁ υἱὸς τοῦ βασιλέως*, (e) He (e) P. 14. remarks, that the *Hebrews* have called the Divinity *Gneljon*, after the same manner that the *Phenicians* and *Carthaginians* express the famous *Alonim valonosh* of *Plautus*, and that sometimes in the Scripture, the onely true God is called *Gneljonim*, in the plural, according to the use of the Pagans, who believed that there were many Gods, and to remark, that he of *Israel* alone, was more than their infinite number of Divinities, which may be likewise said of the word *Elohim*. The Author approveth their Opinion, who believe, that the word *Gneljon* was come from that of *ἥλιος*, which signifies the Sun.

As God was the King of *Israel*, he had likewise his Throne (f) after the (f) P. 113. manner of the Kings of the Earth, and his Throne was the Ark of the Covenant: whence it comes, that 'tis so often said, that God sits between the Cherubims: and in *Jeremy*, Ch. 3. 16, 17. that *Jerusalem* is called the *Throne of the Eternal*, because that as *R. Isaac Abarbanel* remarks, *Jerusalem* became as holy as the Ark. To which God makes allusion in *Isaiab*, when he says, Chap. LXVI. 1. *The Heavens are my Throne, and the Earth is my Footstool, what House then will ye build for me?* The Thrones of the Kings of the East were very large, and had room for many persons, whence it comes, that *Jesús Christ* promiseth to him that shall overcome, to make him sit with (g) Rev. 3. him on his Throne. (g)

Interpreters commonly believed, that by the Holy Spirit that should come upon the Blessed Virgin, must be understood the Third Person in the Holy Trinity: but that was not the opinion of the Ancients,

(b) *Justin Martyr*, *Tertullian* and *St. Ambrose*, believed, that (b) Pag. 127. the Angel meant it of the Word, which should be Personally united to the Human Nature in the Womb of *Mary*. Many Moderns are of the same Opinion, and among them the famous *Cocceius*. But Mr. *Bynæus* does not approve of this Opinion, and believes, that where-ever the Holy Spirit is spoke of in Scripture, the Second Person of the Sacred Trinity must be understood.

2. He explains *Joseph's* Dream in the second Chapter. (i) The word *Messiah*, which is the same with that (i) P. 159. of *Christ*, and which signifies *Anointed*, is frequently found in the Old Testament: but 'tis believed, that that which made the *Jews* give this name to the Deliverer that was promised them, is that famous passage of *Daniel*, Chap. ix. 25, 26. where the Name *Messiah* is put as the proper Name of a Saviour. So that we cannot look upon it otherwise but as an Appellative Noun. (k)

The Pagans have corruptly called it *Chrestus*, whence it comes, (k) P. 161. that *Suetonius* says, that the Emperor *Claudius* chased the *Jews* out of Rome, because they continually raised Tumults, being moved thereto by *Chrestus*: *Judeos impulsore Chresto assidue tumultuantes Roma expulit*. The truth is, that many *Jews* having been Converted at Rome, those that persisted in their errors, raised a thousand troubles; which obliged the Emperor to force them to remove from it. *Sueton*, who knew but very slightly the Subject of these Disputes, and who had heard say, that they spoke ordinarily of *Christ*, believed that this *Christ* was the Chief of these Mutineers.

The 18th Verse of the first Chapter of *Saint Matthew* has given some trouble to Interpreters. (l) They are not all agreed about the signification of these words, (l) p. 176, &c. *πεὶν ἢ συνελθεῖν αὐτῶν, antequam convenissent*, before they came together. Some think that this is meant of the Consummation of the Marriage; and others simply of their living in the same House. Mr. *Bynæus* remarks, that among the *Jews*, as well as among other Nations, they distinguish between the Betrothings and the Marriages, and that there was always a considerable space between these two Ceremonies; witness this Verse of *Terence*, *Placuit, despondi, hic nuptiis dictus est dies*; I liked it, I betrothed her, this day was prefix for the Marriage. He believes then that *Mary* was espoused to *Joseph*, but that she had not yet been brought to him: that 'twas in this Interval that she proved with Child, and that the Gospel seems to say, that this was before the Marriage was celebrated publicly, and that *Joseph* had received *Mary* into his House.

Those that have understood these words of the Consummation of the Marriage, have given occasion to believe, that *Joseph* did not abstain from Carnal dealing with *Mary*, but during the time of her being with Child. *St. Jerome* seems to accuse *Tertullian* of having been of this Opinion. Those that are of this Opinion, are called, *Antidicomarianites*, that is to say, *Enemies to Mary*. They were since named *Helvidians*,

from the Name of *Helvidius*, who Wrote a Book, to prove, that *Joseph* had Children by *Mary*, after the Birth of our Saviour, and that 'twas them the Scripture calls his Brethren. *Jovianian* was of the same Opinion. (m) P. 275. But the Author proves in another place of this Work, that those whom the Evangelist calls the Brethren of *Jesus Christ*, were the Children of another *Mary*, who was the Blessed Virgins Sister.

The Evangelist saith, that the Blessed Virgin was found with Child of the Holy Spirit, (n) whereupon the Author demands, how this could be, since it was a Secret only known to *Mary*, and that though her Bigness might be discovered, at least the Principle of it was unknown? Many learned Men have been at great pains to rid themselves of this difficulty. But the Author saith, that the Virgin had discovered this Mystery to *Joseph*; which he did not at first believe, and had resolved to put her away secretly, which obliged God to warn him in a dream not to do it, and to confirm the truth to him that he had learnt of *Mary*.

As to what is said, that *Joseph* would put her away secretly, (o) 'tis remarked, that there were two ways of Divorcing a Wife among the *Jews*. The first was performed before the Judges, by producing the Reasons which he had to put her away. The other was done only in presence of two Witnesses, by giving only a Letter of Divorce, and without producing any Reasons. 'Twas in this second manner that *Joseph* designed to Repudiate *Mary*, to prevent the Disgrace she would otherwise have incurred, and perhaps the punishment that was ordered by the Law against Betrothed Women accused of Adultery. Those that have been ignorant of this Custom, have invented a Thousand pretty Fancies on *Joseph's* Intentions, but which are all destitute of any foundation.

The *Jews* have made their utmost Efforts to deprive the *Christians* of that famous Passage of *Isaiab*, (p) *A Virgin shall Conceive*. (q) They have especially pretended, that the Hebrew word *Gnalmab*, which we translate by that of *Virgin*, signifies simply a *Daughter*, which they have endeavoured to prove by several passages of Scripture. Our Author examines them all, and pretends, that this word always signifies a *Virgin*, which never had to do with a Man, without excepting even that place of the *Proverbs*, chap. 30. 18, 19, 20. which has given so much work to Interpreters. He pretends, that *Solomon* meant, that if a *Virgin*, really such, should privately grant the greatest favours to her Lover, there are no Marks, by which it may be known, that she hath lost her Virginity; an evident Proof that the word *Gnalmab* must be taken in this place for a *Virgin*. The Etymology of this Word sheweth the same, since it cometh from the Hebrew word *Negnelam*, which signifies to be hid. This is not because Virgins were kept in Houses, that they were not suffered to go abroad, and to be seen but by their nearest kindred, as many Learned Men have be-

lieved: since this Custom cannot be proved, and that there are even examples of the contrary in Scripture: *Sed quod nunquam à viris resecta fuerunt*: that they were never uncovered by Men: whence it comes, that *Moses* ordinarily uses the word Uncover, when he would denote the Commerce of a Man with a Woman.

(r) All Ancients have believed, that *St. Matthew* Wrote (r) P. 242. his Gospel in Hebrew, and that the Greek Explanations of some Hebrew words which he used, were added by his Interpreter. Many Moderns are of this Sentiment, though there are a great many others of a contrary Opinion. *Mr. Bynaus* thinks, that we cannot, without rashness, reject the constant Testimony of the Ancients; but that this Gospel was Translated into Greek in good time, by an Apostolick Man; and that the Greek Fathers, who were absolutely ignorant of the Hebrew Tongue, have neglected the Original, to mind onely the Version: almost as they used the Septuagint preferably to the Hebrew Text. The *Nazarens*, on the contrary, who were Pseud-Christians, but retained the Jewish Ceremonies, continued to use the Original Hebrew, in which the *Ebiopites* afterwards changed many things.

3. The Third Chapter explains the Birth of *Jesus Christ* at *Bethlehem*, (s) It is surprizing, that *St. Luke*, who (s) P. 271. seems so exact, and who precisely sets down the year wherein *St. John Baptist* began to Baptize, hath not remarked that of the Birth of our Saviour, and that he contenteth himself to shew, that it was under the Reign of *Augustus* the Emperor. Our Author believes that 'tis, because there were very different Accounts of the Beginning of this Princes Reign. For we may begin it from the Death of *Julius Cesar*, in the first year of the Julian Calendar: or from the time of his first Consulate, that is to say, a year after; or after the defeat of *Antony* at the Battel of *Actium*, that happened in the Fifteenth year of the same Calendar; or, since the taking of *Alexandria*, which fell out in the year following. Authors use these differing Epochas, so that which soever *St. Luke* had followed, there would always have been some difficulty, at least, if he had not specified it very distinctly.

But this is not the greatest difficulty, which is found in this passage of *St. Luke*, there are two others, which the Learned have lookt upon as unexplicable. The first is, that no Prophane Author speaks of this Taxing of the Inhabitants of the whole World, made by *Augustus's* Order, and which is notwithstanding very considerable, that it has been forgot by all those that have written the History of that time. The Second is, that the Sacred Writer remarks, that this Description was made in the days that *Quirinus* was Governour of *Syria*? 'Tis clear, that *Jesus Christ* was born towards the end of the Reign of *Herod* the Great; and it appears by *Josephus's* History, that this *Quirinus* was not made Governour of *Syria*, till after that *Archelaus*, Son and Successor to *Herod*, was banished to *Vienna*. The Author refutes all that Interpreters have said, to rid themselves of this perplexing

plexing case, and resolves the Difficulties thus.

(t) He maintains that by these words, *πᾶσαν τὴν ἀναμένειν*, which Sr. Luke uses, and which answer to the Hebrew *כָּל הַיּוֹם*, must only be understood all *Judea*, after the same manner as *Jos. 2. 3.* & *Sam. 30. 10.* *Gen. 13. 9.* and *Isa. 13. 9.* So that this Numbring which Saint Luke speaks of, concerned only *Judea*, and was done, not to raise Imposts upon them, as is commonly believed, since *Herod* was an Independent King, and only an Ally of the *Romans*, but to know what Number of Soldiers he could furnish on occasion. This being so, 'tis not strange that Prophane Writers have said nothing of it, nor even *Josephus* himself, since it had nothing considerable in it.

As for the Second difficulty, Mr. *Bynæus* pretends, that the words of the Evangelist must be thus translated, *This first Taxing was made before that Quirinus was Governour of Syria.* The Author, by an Ellipsis, very ordinary with the *Greeks*, has not repeated the Preposition *πρὸ*, included in the word *πρώτη*, and has said, *πρώτη ἐγένετο ἡγεμονεύουσις τῆς Συρίας Κυρηνίς*, for *πρώτη ἐγένετο πρὸ ἡγεμονεύουσις*, &c. And we must not think strange that St. Luke makes this remark. There was another Survey much more considerable, made, when *Cyrenius* was Governour of *Syria*; and it was necessary to distinguish that, whereof he treated, from this second, for fear of confounding them, as it has happened in the event, notwithstanding the Sacred Author's Precautions. In fine, we must not think it strange that *Mary* went to *Bethlehem*, to be enrolled there with *Joseph*. It was a Custom among the *Romans*, to number the Women and Children also, as *Dionysæ* of *Halicarnasse* informs us. *L. 1. 5. & 9.*

(u) The Author believes that a very false Gloss has commonly been put upon these words of the Evangelist, that *Jesus* was laid in a Manger, because there was no room for him in the Inn. He believes that the Greek word *φάτνη*, should be really taken for a Manger, and that the Evangelist would say, that the little Infant was laid in a Manger, because they had no Cradle, and not because they had no Room for Lodging. These Mangers were little square Vessels, where they put any thing for Horses to eat, and every Horse had his own; so that these Mangers were very convenient to lay a young Child in, when they had no Cradle.

Whence it follows, that all that has been said of our Lord *Jesus* being laid in a Stable amongst Oxen and Asses, was said without any foundation; and if this be, what will become of so many brave Sermons, where all these things are treated of with all the Flowers of Eloquence?

The Author in the Fourth Chapter explains the Annunciation of the Angel to the Shepherds of *Bethlehem*, (x) He shews us the different Sentiments of the Ancients about the Day of our Saviours Birth. Some have affixed it to the 20th of *May*, others to the 6th of *January*, others to the 10th, and others to other times. It is at this day Celebrated on the 25th of *De-*

cember, but without knowing well a reason for it. (y) (y) Pag. 406. Some have believed, that 'tis because Sr. *John Baptist* has said in the Gospel, that *Jesus Christ* must increase, and he must be diminished: whence they conclude, that Sr. *John Baptist* must have been born on the day of the Summer Solstice, when the days begin to shorten, and *Jesus Christ* near the Winter Solstice, that is to say about the 25th of *December*, when the days begin to lengthen. *Langius* pretends, that we have found the day of our Saviours Birth, in the Taxing Tables made by *Augustus's* Order; but as this Opinion is founded only upon a false supposition, that the Taxing that St. Luke speaks of, is the same that was made when *Quirinus* was Governour of *Syria*, 'tis evident that it cannot be received. But if neither the Original, nor the Antiquity of the Custom of Celebrating the Birth of our Lord on the 25th of *December* be known; 'tis certain, at least, that after it had been introduced by the Eastern Church, it was spread through all the Churches of the World. There are none, even to the *Mahumetans*, that have not received it, whence the Birth of the *Messias* is turned into a Proverb with them, to signify a long Night.

Every body knows that *Scaliger* believed that we must place the Birth of our Saviour about the end of *September*, or the beginning of *October*. It would be tedious to relate here, after our Author, (z) the Method he uses to establish his Opinion; it is (z) P. 408; sufficient to remark that it supposeth things that have no foundation. He thinks that that which Mr. *Wagensel* has followed is more sure, and less intricate. Yet Mr. *Bynæus* would determine nothing thereabout, because the Scripture says nothing of it, and that all that is related from elsewhere is founded but on very slight conjectures.

These words of the Song of the Angels, *Luke 1. 14. Glory to God in the highest*, &c. seem very obscure; (a) Mr. *Bynæus* believes they may be (a) P. 428. thus Paraphraz'd upon; *The good will of God towards Men is the Subject and Matter of the Glory, that is given to him in the Heavens, and of the Peace that reigns upon Earth.*

II. The design of the Second Part of this Work, is to prove the Truth of the History of the Birth of *Jesus Christ*, as it is related to us by the Evangelists, to refute what is added from elsewhere, and to answer the Objections of the *Jews*, and of some ancient Hereticks.

1. Mr. *Bynæus* relates in favour of this History, in the first Chapter, the strongest Reasons that can be made use of, to prove a matter of Fact. He shews, that the very Enemies of the *Christians* have declared for it:

(a) That *Simon Magus*, for (a) P. 459. Example, did, for no other reason, feign to be born of a Virgin, and *Domitian* of *Minerva*; but to shew, that this was not a Privilege peculiar to *Jesus Christ*; a proof, that what the Evangelists tell us of this Birth, was lookt upon as undeniable in the days of these two Impostors.

2. He proves, in the Second Chapter, that all that the Prophets foretold of the Birth of the

the *Messias*, is very agreeable with what the Evangelists relate. And because the Modern *Jews*, pressed by the evidence of this Application, have endeavoured, to turn on another the places of their Prophets, which the Evangelists have applyed to the *Messiah*, he sheweth, by express passages of the Ancient Rabbies, that all these Prophecies were applyed to the *Messiah* by their Ancient Doctors. This is, without contradiction, the strongest Argument we can have, against all the difficulties which the *Jews* start at this day, and Mr. *Bynæus* backeth it, with a great deal of force and exactness, entering into very curious particulars, and every where citing express passages of the ancient Rabbies.

3. He Refuteth, in his Third Chapter, all that Superstition and Error has added to the true History of the Birth of *Christ*; as for example, that the Blessed Virgin was brought to Bed without pain, the Verses falsely attributed to the *Sibyls*, the Application of the Fourth Eclogue of *Virgil* to *Jesus Christ*, the Altar rear'd up by *Augustus* in the Capitol, To the First born of *God*, and a hundred other stories of this nature.

4. In fine, he particularly refuteth, in his last Chapter, the Calumnies of the *Jews* against the Birth of our Saviour; Their greatest difficulty concerns that famous Passage of *Isaiab*, chap. 7. 14. *A Virgin shall conceive, &c.* As 'twas in favour of King *Achaz* that this Oracle was pronounced, and the Birth of that Infant, that is spoken of in these words, should be to him a Pledge of the Deliverance that was promised him by the Prophet, it cannot be apprehended how this Birth could assure him, since it was not to come to pass till above 300 years after. For Answer to this difficulty, Mr. *Bynæus* first shews, that all the Glosses that the *Jews* put upon these words, are absurd and unwarrantable: He sheweth, in the second place, that God has often given signs, to his People, of Promises which he made them, which notwithstanding were not to come to pass, till after these Promises were accomplished. Thus God said to *Moses*, *Exod. 3. 12. This shall be a token unto thee that I have sent thee, when thou hast brought forth the People out of Egypt, ye shall serve God on this Mountain.* In fine, he sheweth, that this Sign was sufficient to assure *Achaz*, that he should not be overcome by his Enemies. For since, many years after, a Son must be born of a Virgin, which should be of the Family of *David*, it might be necessarily concluded, that this Family should not be absolutely extinct. There are many Learned Men that are not pleased with this Exposition; and who pretend, that we cannot Answer the *Jews*, but by granting them, that this Passage must admit of a double Sense, one Literal, and the other Mystical.

(b) Pag. 486. The Modern *Jews* will not likewise have these words of *Zechary*, applyed to the *Messiah*, Chap. 9. 9. *Behold thy King cometh unto thee lowly, riding upon an Ass, &c.* But it was applyed to him by the Ancient Rabbins, for we read these words in their Writings, *If (the Israelites) be worthy, he shall come with the Clouds of Heaven, but if they are unworthy, he shall come poor, and sitting upon an Ass.* King *Sapor* saith to *Samuel*, "You say,

" that the *Messiah* shall come upon an Ass, I will send my Bay Horse before him.

III. The Discourse on *Christ's Circumcision*, which Mr. *Bynæus* has added to the end of this Work, contains no less curious things in it than those we have hitherto seen. These are some of the most important. Before the Calling of *Abraham*, the People of God were confounded with the rest of Mankind, without being distinguished by any External Mark. But God having chosen the Posterity of *Abraham* to be his peculiar people, he gave them Circumcision, to distinguish them from all other people of the World. He would only have the Males Circumcised, tho' diverse People that have derived this Custom from the *Jews*, have not exempted the Women. 'Tis known that the *Egyptians*, *Persians* and *Coptæ* in *Ethiopia*, Circumcise them at this day, by cutting off their *Nymphæ*, which in the Southern Countreys sometimes grows so big, that they are forced out of Necessity to cut it off, when they do it not at all upon a Religious account.

God would have Circumcision to be performed on the eighth day, which has given ground to a great many Conjectures. Some have believed, after *St. Cyprian*, that it was to point out the day of the Resurrection of our Saviour, which was the eighth in the Order of days, that is to say, the first after the Sabbath. *James Alting*, believed that it was to the end that an Infant should not be Circumcised, till a Sabbath was expired after its Birth. Others have thought that God herein had regard to the weakness of Infants, who would not have been able to endure this operation immediately after their Birth. *Cunæus* and others believed that 'twas because Infants are unclean till the eighth day, and that their Life is yet in great danger. The Author judgeth that it was necessary that God should mark out a certain time, for this Ceremony, lest Men should have neglected it, if it had been left to their Liberty; but 'tis impossible to know why he pitched upon the eighth day, rather than any other (b) because no Man can know the intention of the Lord. (a) P. 17.

Majus and *Drusus* believed that the Knives they used for this operation, were of Stone, and the Author confirms this Opinion, which is likewise that of the Rabbins. The principal promise God made to *Abraham* was to give him a numerous Posterity, and it is for this Reason, according to Mr. *Bynæus*, that he would put this sign of his Covenant on that part which served for the propagation of Mankind. We cannot conceive that God would punish the Infants, because their Parents had neglected to Circumcise them on the eighth day, we maintain then that the punishment that he threatned those with that should not be Circumcised, did not regard those that had not been Circumcised at that time, but those that should never be Circumcised; and the Seventy have without any reason added these words, *τῆ ἡμέρᾳ, τῆ ὀγδοῆς*, to the 14th verse of the 17th Chapter of *Genesis*, which contains the threatning against the Uncircumcised. 'Tis true that these words are likewise in the Samaritan Pentateuch, but 'tis believed that the Version of the Seventy gave ground for this addition.

The

The Lord says that he that shall not be Circumcised shall be *cut off from among his People*, words which don't signifie, according to Mr. *Bynæus*, that he must be put to Death, but that only denotes a punishment which should be immediately inflicted by God, without Mens having any hand in it. It is true that this manner of speaking, *shall be cut off from among his People*, signifies frequently the punishment of Death, which should be inflicted by the Magistrate, but 'tis only then when Crimes are spoke of, against which the Law plainly establishes this punishment. We may from other places remark, that God does not command to cut off the Uncircumcised, but that 'tis threatned only that he shall be cut off. which is the same thing as if he had said that he himself would cut him off.

We have said above, that Circumcision was not peculiar to the Jews, since it was observed by many other People, and we have found that it is in use even among the Americans of *Jucatan*. It is no hard matter to believe, that the greatest part of these People have taken this Custom from *Abraham*, since they are descended of this Patriarch, either by *Esau*, or by the Children which he had by *Keturah*: But 'tis not so easie to know where the Egyptians have taken it. There is no appearance that the Israelites taught them it whilst they sojourned in their Countrey. They hated them too much to imitate them; they were extreemly addicted to their Ancient Customs, and *Herodotus* tells us that Circumcision had been always in use among them. We are not bound to believe that the Jews have taught the Egyptians this, unless we call in question what the Holy Scripture tells us. It's probable then, that as the Jews were Circumcised by an Order which they had received from God, the Egyptians invented this Custom themselves, from a principle of neatness and purity. Likewise they were not all Circumcised. 'Twas the Priests particularly that observed this Ceremony, that is to say, those that being employed in their Sacred things, valued themselves much for their greater Sanctity.

God changed *Abrahams* Name at the same time that he ordered him to be Circumcised, whence some have believed, came the Jewish Custom of giving their Infants their Name on the day of their Circumcision. *Spencer* maintains, that this Custom was introduced but very lately among the Jews, and that they had it from the Pagans, who named their Children on the day of their *Lustration*. The Author conjectures that this Custom might be establish'd originally both with the one and the other, and have been introduced, because on these occasions there were great Assemblies of Friends and Kindred, who might bear witness to the Name that was given the Infant.

Bibl. Univ. Tom. 21. p. 228.

Lettres Choisies de feu Mr. Guy Patin, &c.

Choice Letters of the deceased Mr. Guy Patin, Dr. of Physick of the Faculty of Paris, and Professor in the Royal College. Wherein are contained many Historical Particulars, on the

Life and Death of the Learned Men of this Age, on their Writings, and many other curious things from the Year 1645. to the Year 1672. Enlarged with above three hundred Letters in this last Edition: At Cologne 1691. in 12. Tom. I. Pag. 622. Tom. II. P. 695. Tom. III. P. 623.

THE different Editions that have been made of Mr. *Patin's* Letters, sufficiently testify how well they have been relished by the Publick; and the Sale that has been made of them may persuade the Bookseller that this new Edition so considerably enlarged will be quickly sold off. The new Letters which they contain are almost of the same Character with those that have already come abroad. Throughout the whole we see one Friend writing confidently and with great freedom to another, whether it be about the State, or about Learning; and adjoining his Reflections without Disguise and Fear.

It appears by the particulars that they contain, and by diverse other Characters, that they were not made with design to be communicated to the Publick; but they are never a whit the worse for that; and if they contain some Domestic Affairs that do not concern a Reader, they at the same time contain very curious and singular things, which Mr. *Patin* spoke to the Ear of his Friend, and which he would, have taken care not to insert in his Letters, if he had believed they would ever be made publick. Authors write not always all that they think, they write even frequently the contrary, there is but little weight to be laid on their Works composed for the publick, to discover their true Sentiments, on delicate Matters, but 'tis a great pleasure to understand them speak with open Heart in a particular, when they are not detained, neither by fear of the *Bastille*, nor the Thunder of the *Vaticane*. It were to be wisht that there were many Books like to our Authors Letters, and that Princes and Ministers of State would take the pains to read them. They would find there many things different from what their flatterers tell them every day; and might learn, that they often secretly are grieved for their Conduct at the same time when they make their Panegyrics in publick.

We see in all these Letters Complaints against Cardinal *Mazarine*, and against those that governed in his days. He every where ridicules the Chymists, the Empericks, Emetick Wine, and all the Remedies contrary to *Galen's* Method, to which he was mightily wedded. The Pope, the Cardinals, the Jesuites, and the Monks are there pelted at in several Places, the Ceremonies of the Church of *Rome* are not spared there. The Learned will find there the Authors Sentiments, and diverse particulars on Books printed then, and on those that composed them, Physicians will meet with there many Remarks about Diseases, and the Method which Mr. *Patin* used for their Cure; and those that are Lovers of History will read there several matters of Fact, which Historians by Profession have not remarked, for fear of bringing themselves into trouble.

'T would be difficult to make an exact Extract,

tract, and one comprehending all these matters. We shall content our selves to relate some of the most remarkable Examples, by reducing the variety of Subjects which they contain into some principal Heads. We shall only insist on those that have not come abroad before, which they have marked with little Asterisms, to distinguish them from those Printed formerly. We have likewise taken care to place them all according to their Dates.

I. We find in these Letters, Mr. *Patin's* diverse Judgments on Authors and their Works, whereof we shall give some instances.

1. *Riclaus Anthropology.* *

* *Let. 23.* This Book, saith the Author, is very full of good Matter, and very agreeable in the greatest part of the things it contains, except when the Author's in Cholera, and rails at *Bauhin, Parisan, Hoffman, Bartholine,* and others, with whom he would maintain no Commerce, pretending Reason for his Complaints against them, and treating them thus. I have made proof of it.

2. *Grotius.* * He was my Friend;

* *Let. 30.* I was wholly transported with joy when I had entertained him; but he died too soon for me, and for the Publick. When I heard of his Death, which was at *Rostock, Aug. 31. 1645.* I was very much troubled, so that I fell sick, and in eight Days I was wholly altered.

3. *The Memoirs of M. de Sully.*

† *Let. 34.* They were printed in two Volumes in *Folio.* This last Edition was very much curtail'd by the Order of *M. the Prince,* who gave Two Hundred Crowns that they might take out of it what was against the Birth of the deceas'd *M. his Father.*

4. * *Alstedius.* He was a ve-

* *Let. 36.* ry Learned Man, and his *Encyclopaedia* contains a great many very good things; but he grasps too much at things that are none of his business. You may see a very good Instance in the third Tome, p. 556. where he speaks of *Alces, Turpentine, Bezoard, Theriack, Rosa Solis,* and other such.

5. † *Nostradamus.* All that

† *Let. 98.* he has done is only ravings and fopperies of *Provence.* I find a very good Distick made against him. *Beza* was not the Author of the Poems whereof there is a little Collection (as *Spanhem* says in *Dubius Evangelicis*) but *Carolus Utenborvius,* the same to whom *Buchanan* has Dedicated his *Franciscans.*

6. * *Fernelius* is one of my

* *Let. 104.* Saints, with *Galen* and the deceas'd *Mr. Pietre.* I should reckon it a greater Glory to be descended of *Fernelius* than of the King of *Scotland,* or a Kinsman to the Emperor of *Constantinople.* He was Good, Wise and Learned, and has restored Medicine. Never did Prince do so much good in the World as he has done.

7. *Gassendus.* † He died on

† *Let. 107.* Sunday, Octob. 24. 1656. at T'ree a Clock in the Afternoon. A great Loss to the Republick of Learning. I had rather that Ten Cardinals of *Rome* had died; it would not have been so great a Loss to the

publick; on the contrary, the Pope would have been a Gainer by it, for he would sell their vacant Caps to others who had a great desire to make their Fortune by this Game.

8. *M. de Launoy.* * He was

a very Ingenious Man, and well * *Let. 151.* seen in Ecclesiastical History.

'Twas he that wrote that *Dionysius the Areopagite* was never in *France*; that *Magdalene* never came to *Provence*; that *St. Rene* of *Angers* never had a Being. It was said of him some time; that he took away all the years of one *St. of Paradise*; that God had best look to himself, lest he in the end take away his. He wrote against those of *Chartreux,* about the Fable of a Canon that returned from the other World, which occasioned the Conversion of their Father *Bruno.* He hath not yet wrote any other, he's about to Print a Book *de Academiis.*

9. *M. Marini* a Gentleman of *Newers.* 'Tis he that caused that Book to be Printed in *Holland, A Politick Treatise, &c. That Killing a Tyrant is no Murder.* 'Tis said that it was a Translation from the English; but it was first done in French. This Doctrine is very dangerous, and it were better to write nothing of it. For the same reason I don't love that so many Books should be made *de Venenis.*

10. *Joseph Scaliger.* † He had wrote a Book *de insolubilibus sacra* † *Let. 155.*

Scriptura, that he would rather Burn than give to the President of *Thou,* which he did in despite to the Jesuites, whom he loved as the Jews do Jesus Christ. He had likewise wrote a Geography of the Holy Scripture, which was likewise Burnt. *Mr. Patin* might have added, that *Joseph Scaliger* refused likewise the same President of *Thou,* to write upon the New Testament, as may be seen by an Epigram Printed in the Works of this great Critick, which were published at *Paris, An. 1610.* by the Care of *Casaubone.* This is the Reason he gives.

*Ecce Prophanorum maculas abolere parantem,
Impatiens veri non tulit invidia.
Scilicet in vero verum patientur inique,
Qui verum in nugis non potuere pati.*

He believed that the Copies of the New Testament, are not so exact as is commonly thought. See his Letter 443.

11. *Rabelais.* * He died at

Paris in the year 1553. in *Gar-* * *Let. 184.*
den-street, the Parish of *St. Pauls,* and he was there interr'd in the Church-yard, at the Root of a Tree. He said when a dying, *Draw the Curtain, the Farce is ended,* as is reported of *Freigius,* Tom. I. *Comment.* on *Cicero's Orations.* He in this imitated *Augustus,* who dying, demanded of his Friends, *Nunquid vita Mimium commode peregisset.*

12. *M. Menage.* He is a Man of Spirit, and of great Learning. He made very flattering Verses to Cardinal *Mazarine,* whereat the Lords of Parliament seem'd to be offended. There was a Rumour went out against him. I am sorry that he made so gross a mistake; a fault of Judgment; for he was an honest Man, and of Merit: *Nemo nostrum non peccat; homines sumus, non Dis.*

* *Let.* 266. 13. The *Jesuites*. * They had caused an Edition of the Rules of the Society to be made, for all their Designs, their Government, and their Officers of all Degrees. They sent it to the *Indies*, for the use of their Fathers. But the Vessel was taken by the English, and the Copies were lost for the *Jesuites*. The *Hollanders* have Printed this Book, which the *Jesuites* ordered to be seized wherever it could be met with, and did even make use of the King's Authority and his Ambassadors in *Holland*, to buy up all that were there; but they may do what they will, that Book will never be suppress'd: Some *Jansenists* have of them, and the *Huguenots* are about to have it Printed in Folio in *Germany*.

† *Let.* 270. 14. *Frà Paolo*. † His History of the Council of *Trent* is much esteemed by all the World, and especially by the Learned and the Reasonable. It was Composed by the Memoirs of the Venetian Republick, which they took on purpose out of the Publick Treasury, which are called *La Secreta*. They were Relations, from day to day, of the Ambassadors of that Republick, who had been at the Council of *Trent*.

15. *Gesner*: (a) His Bibliothek is a very good Book. But it must be the *Zurich* Edition in *Fol.* 1583. This Book, even as *Eustathius* in *Homerum*, is no more valued.

(b) *L.* 327. 16. The *Jansenists*. (b) They caused a new Life of the Saints to be Printed in *Octavo* with the King's Privilege: The *Jesuites* had the credit to get the Impression stopt. (c) Their Version of the New Testament was sold only privately: The Chancellor order'd it to be search't for, to seize it.

(d) *Anno* 1667. (d) Father *Maimbourg* endeavoured to decry it, and to Preach against it every *Sunday* in *St. Louis*, with a great deal of Heat, and little Success; for those Jeerers were not of his side: He assailed very Ingenious Men, who could well defend themselves, and had a great many Patrons. * The Archbishop of *Paris* forbid this Book under the Pain of being Excommunicated, but the World is no more Fools; this Excommunication is a *brutum fulmen*, which scarce any but Fools value.

* *Let.* 466. 17. Mr. *Claude*. We may see in his 485. Letter, the disadvantageous Reports that the *Catholicks* sent abroad on his Cause; who have given occasion to Father *Simon* to make an Article in the Third Volume of *Moreri*: but the Conduct of this Illustrious Protestant even to his Death, should have stopt the Mouths of his Enemies.

† *L.* 527. 18. Mr. *Daille*. † A Counsellor of the *Huguenot* Court told me, That in their Reformation, they have not had a greater Man than he since the days of *Calvin*, he died a little while since, (1670.) That People make their Students Study at another rate, than our Monks do. 'Tis almost enough for them, when they can say *Mafs*; they make themselves pass for Learned Men among others,

when they have made some sorry Book, but supported with the Credit of 5000 Men, which are all *Capuchins* in the same sort.

II. It appears sufficiently by what we come to read, that our Author loved neither *Jesuites* nor Monks, nor any thing like them: We find few of his Letters, which contain not some sharp Raillery, and some good word against them. He defines a Cardinal, † *Animal rubrum, callidum & rapax, capax* † *Let.* 40. & *vorax omnium beneficiorum*. He calleth the *Jesuites*, *the Popes Janizaries* *, and says that 'tis a Cardinal of suttle and crafty Politicians, who do all their Affairs *per fas & nefas* in the World, in *nomine Domini & prætectu Religionis*. We may see the same draughts of them in Letters, 59. 146. 156. 324, 325, &c.

He made no greater account of the greatest part of the Ceremonies of his Church, than of those that invented and maintained them.

† He answered to one of his Friends † *Let.* 64. that was returned from *Rome*, and made his Apology to him for not bringing him Beads nor Indulgences; That he had done very well, that he never used Beads, and that he believed not Indulgences, because his *Jurvenal* had undeceived him of all this. He elsewhere call'd the same things *Riff-raff stuff*; and when the Pope had sent forth his Bulls, that promised Pardons to all those that would go to War against the *Turks*, he cryed out thereupon; * *Are not the Turks a wicked and very incredulous People, to give no deference to these Bulls, Italian, and Pop-line Inventions!* * *L.* 498.

Quicquid Roma dabit, nugas, dabit, accipit aurum.

According to our Author, † the † *L.* 278. Donation of *Avignon* to the Popes, was the Effect of a Fear of the Sacred Fire of Purgatory, which is the Mother-Nurse of Monks, and a pretty Invention for to make the Pope's Pot boil, and that of some Millions of idle People. He said upon the Canonisation of *Francis* of *Sales*, for which, he must have vast Sums; That the *Turks* had * *L.* 154. cause to jeer us, for laying out so much Money for a Politick Trifle, and that these Sums would be much better employed in Conquering a Kingdom of the Infidels. In fine, he scarce made any more account of all the new Miracles that are Publish'd than of the Pope's Indulgences; and he advis'd one of his Friends, (a) That if he (a) *L.* 104. would not be cheated, he must & elsewhere. make no account of Visions, Prophecies, Miracles, and new Mysteries, which we had good store of in times past.

We make these Remarks, to shew that all that are of the Church of *Rome*, do not approve of all that Superstition has invented there; tho' they are so Politick as not to discover themselves. We should see a great many Men of Mr. *Patin's* Opinion, if they durst do it.

III. Historical Acts are the Third thing we must remark in our Author's Letters; there are some very considerable, and we will shew some of them. He had not much more respect for the

the Queen of *Suedeland*. He speaks very disadvantageously of her in two of
 * L. 84. & his Letters *. He saith, That she travelled in Spirit as well as in Body; and that she had not quitted her Crown altogether willingly; but that she had been spurr'd on to it by the States of the Country, who did not approve of her Profusenefs.

He had always lookt upon the last Queen of *France*, as a good Princess, and who had no desire to meddle in the Govern-
 † L. 142. ment; But Monsieur *Patin* † informs us, that when she was yet in *Spain*, and during the Sicknes of *Philip IV.* she had an Intrigue, with the Grandees of the Kingdom, against her Mother-in-Law the Queen, to obtain the Regency during the Minority of the present King.

In 1660, * when the Polonians had a mind to name a Successor to their King, the Prince of *Conde* was put up in the List; and 'twas believed in *France* that he had a strong Party.

† The same Year Cardinal *Mazarine* attempted to Marry his Niece with *Charles II.* King of *England*; This Prince did not reject the Proposition, and his Council, which had been prevailed with, gave it almost into his hands; But the People of *England* declared, that they did in no wise approve of this Alliance, because this Niece was an Italian, a Roman Catholick, and of a mean Birth.

He afterward Married the Princess of *Portugal* *. But in the Year 1670. he would have divorced her, because she had no Children. This design was not put in Execution.

† In 1665. Two Ladies at Court fought a Duel with Pistol Shot. It was told the King, who only laugh't at it, saying, That his Law, against Ducks, was made only against Men, and that Women were not concern'd in it.

* The Conquests which the King made in *Flanders*, 1667. gave Jealousie to the *Hollanders*, who were afraid of so formidable a Neighbour. They wrote to the King of *England*, who was concerned in the Preservation of the Low Countries: but this Prince being wholly devoted to *France*, sends a Letter to the most Christian King, who caus'd Complaint to be made of it to the States Ambassador, who was then at *Paris*. These two Potentates from that time meditated. undoubtedly, on the designs that broke out in 1672. That same Year 1667. the *Franche Comte*, seeing the Dangers that threatned them, in order to evite them, design'd to put themselves under the Protection of the *Suisses*, in Quality of a new Canton; but the French King, who design'd to seize it, frustrated the Negotiation.

In fine, we may see in the 434th Letter, the Original of the *Houfe de Luines*. It descends, according to Mr. *Patin*, of one *Albert de Luines*, a Petty Gentleman of *Provence*, who made his Fortune with King *Louis XIII.* by the disgrace of the *Marques of Ancre*, that fell out 1617,

and for helping to teach little Sparrows, to fly after and catch Flies,

* *Si fortuna volet, fies de Rbetore Consul, &c.*

[* *Jurea. Sat. 7.*

It only remains, to conclude this Extract, to give some Instances of his Remarks of Medicine, that are disperfed in his Letters. We find in the 30. the Remedies which the Author would have used by those that are molested with a StoneCholick. He Remarks in the 64. That he has often seen Worms go out of the Veins by bleeding of the Arm: but that when they were great and dead, he knew no Body that escaped. As for what concerns Blood-letting, the Author was very much for this Operation, perhaps partly that he might oppose the Chymists, who will not Blood at all. He tells us in *Let. 490.*, that he had caus'd a Sick Person to be Blooded Ten times in two days, and that by this means, he Cured him of a suffocating Catarrhe: and in 499, that a Man having been sick twice in one Year of a continual Fever, he was Blooded 26 times in these two Diseases, and was Cured. * He likewise could * L. 501. not endure the Physicians of *Holland*, who breath a Vein but very rarely: and pitied the *Hollanders* that had to do with so bad Overseers.

He condemns very much those that cause their Diseases be consulted by Letters, and maintains that there's as much difference between a Physician that writes from far, and him that is near the Sick; as between *Alexander* forcing the *Persians* at the Passage of the *Granick*; and a King who fights only by his Lieutenants, the Comparison is noble, and much to the Honour of the Profession.

We have in the 124, and 422 Letters, two fatal Instances of Madnes: The one of a Man who died in 24 Hours after he had been bit by a mad Cat, and another of a Lady whom they were necessitated to stifle between two Quilts. 'Tis said, that she had been bit by a Dog that had this Distemper; but the Author maintains, that the Cause of this Distemper might as well be Internal as External. It seems that he looks upon this Distemper as incurable, it may be, as he says, 'tis never perfectly cured, especially when the Evil is inveterate; but I have seen a Maid, whose Arm was torn by a Mad Dog, that was very well Cur'd, because the Remedy was applied in time.

We are promised a Volume of Latine Letters of the same Authors, which are said to be of a neat stile, without varnish, pithy and concise; and they will add his Life to them. The last of those that are contained in these three Volumes is dated *Jan. 22. 1672.* Mr. *Patin* died the same year.

Bibl. Univ. Tom. 20. p. 122.

Thomæ Attigii Lipsiensis, de Hæreticis Dissertatio, &c.

Tho. Attigius of Leipfick, Licentiate of Sacred Theology, and Arch-deacon of the Nicolaite Church in his own Countrey, His Discourse

course of the Arch-hereticks in the Apostles Age, and that next to it, or of the first and second Century. At Leipsick 1690. in 4^o p.222.

THE curious, in matter of ancient Heresie, will read this Discourse of Mr. *Ittigius's* with pleasure. He treats of the Arch-hereticks of the two first Centuries, and of their Opinions, in a very concise and clear Method, with a Moderation that is to be met with in few of the Learned, when they speak of those that are not of their Opinion. 'Tis true, that since Mr. *Ittigius* could not have any thing of what he said of the Ancient Heresiarchs, and their Opinions, but what he took out of the Writings of the Fathers, and Ecclesiastical Writers, since so great care was taken to suppress all their Works; and the Fathers, and the Ecclesiastical Writers who have spoke of them being their Enemies, there is little stress to be laid on what is related to us. Every days Experience shews us that the Learned make no scruple, to impute to those that they don't love, Opinions which they disown; tho' their Works be yet extant, and it be no hard matter to convince them of a Lye. He, for example that would judge of the Opinions of the *Remonstrants*, by what a French Author has written of them in his Table of Socinianism, would suffer himself to be grossly imposed upon, since they are there represented as a People worse than the Socinians, and who by consequent, scarce deserve the Name of Deists. In like manner who will assure us, that the Orthodox have faithfully related the Opinions of the Ancient Hereticks? Is not the ridiculousness of some of these Opinions, which it would seem that Humane Nature is not capable of, a very strong Prejudice, to make us suspect that all is not true that is reported? However it be, if we cannot be truly informed in this Discourse of our Author, of the true Opinions of the Hereticks, at least we may very plainly see what those were which the Ancients imputed to them, which is all that can be required of Mr. *Ittigius*.

I. He has divided his Discourse into two Sections. The first comprehends all the Heresiarchs of the first Century, and the second all those of the second. We will not speak here of all the Ancients that erred, because the Author is so concise that then we must transcribe his whole Book. We will content our selves to make some loose Remarks, on what seems to us most considerable. It is commonly believed that *Simon Magus* was the first and Chief of all the Heresiarchs; but our Author believes that he was *Dositheus's* Scholar. He that pretended that all the famous Prophecies of the Old Testament pointed at him. He denied the Resurrection, and maintained that the World was uncorruptible, and the Soul Mortal, and that there were no other Dæmons but Idols, and the Statues of the Pagans.

2. *Dositheus* was not long spoken of; *Simon* his Scholar, in a little time became of more fame than his Master, and obliged him, by his Incantments, even to adore him. He is most spoke of in the following, and he was lookt on as the Chief and Patriarch of all the Hereticks. *Vincent de Lerins* (a) saith, That he taught that God was

the Cause of Sin, because he had formed Humane Nature with an inevitable inclination to Evil. He taught, as *Epiphanius* reports, that we must worship the Angels, which made *St. Paul* condemn this Practice in his Epistle to the *Colossians*, Ch 2. 16. *St. Irenæus* attributeth to him a belief that good Works were of no use for Salvation, and this induced some Interpreters to believe, that *St. James* had an Eye to this Heresiarch in *Chap. 2.* of his Catholick Epistle. As to the Fabulous Combat, which *St. Peter* had at *Rome* with *Simon*, where he being lifted up into the Air, was thrown down at the Apostles Prayers; the Author proposeth a Conjecture that has some Foundation. He believes, that what *Sueton* writes of one *Icarus*, may have given occasion to this Fable. (b) This Historian (b) In *Ner. c. 15.* remarks, that this new *Icarus* attempting to fly, fell down and killed himself. The time agreeth very well, since this happened under *Nero*.

Grotius and *Hammond* have believed that this *Simon* was the Man of Sin, which *St. Paul* speaks of 2 *Thess.* Ch. 2. Mr. *Ittigius* saith against this Opinion, That the Impiety of *Simon* was known, before *St. Paul's* Conversion, so that, according to the Learned, *St. Paul* would have predicted things that were past; but it seems that *Hammond* (c) (c) *Vid. Hom. Dis. Præm. 4. Dissert. de Jur. Episc. c. 9.* had prevented this difficulty; by remarking, that *Simon* did not at first separate from the Christians, and that he did not become their declared Enemy till after they had abolished the Observation of the Ceremonies of the Law.

3. The Author speaks of *Cerintus*, in the 5th Chapter. He citeth many Fathers that say, that this Heresiarch would retain the Ceremonies of the Law, that he raised the Troubles that are so frequently spoke of in the Acts of the Apostles, *Chap. 2. II. 15. 21.* He would have the Necessity of observing the Law imposed on the Gentile Converts; an Opinion that was condemned in the Council of *Jerusalem*. This same *Cerintus* was the first that spoke of the Reign of Jesus Christ on Earth, during the 1000 Years; which made some believe that he was the Author of the *Apocalypse*, because some words of the 20th Chapter of this Book may be wrested into this sense. That if *Irenæus* and some other Fathers have not spoke of this Error of *Cerintus*, 'tis because they were of that Opinion themselves. *St. John* declareth openly against him, and 'tis believed that he wrote his Gospel to refute his Errors. Notwithstanding this, the *Alogians* attributed this Work to *Cerintus* himself, which may seem strange.

Mr. *Ittigius* conjectures that the Hereticks, who are called Papians in the Code, * are the same with Mille- * *Leg. V. naries.* This is not the only Error that this good Man has sent abroad, and for this he was not inserted in the Ancient Roman Martyrology, nor in the Greek *Menology*; his simplicity made him commit many other Faults, which to Mr. *Dodwell* appears a terrible Difficulty against the Infallibility of the Tradition of the two first Centuries.

St. Epiphanius remarks that the *Cerinthians* were

(a) *Comm. cap. 34.*

were Baptized for their Friends that died without Baptism, to which some think St. Paul alluded in that Famous passage, 1 Cor. XV. 29. But Mr. *Ittigius*, does not give himself the trouble to refute this Opinion; and this gives him occasion to relate the different Senses which the Learned have put upon this passage.

4. The Ebionites make the subject of the sixth Chapter. Our Author will have *Ebion* to be the Name of an Heresiarch, yet without giving any proof for it. But since *Irenaeus*, *Tertullian*, *Origen* and *Eusebius*, not only have not said that this was the Name of one Man, but since they have assured us that it was a quality drawn from the Doctrine, or the Profession of Life of those who were called *Ebionites*: St. *Epiphanius* comes a little too late to give us the History of the pretended *Ebion*. This is not the only Example, that may be produced of deeds without any Foundation by this Historian of Heresies; and Mr. *Ittigius* himself gives more than one proof in this Treatise.

Furthermore, 'tis known that there were two sorts of *Ebionites*. The one maintain'd that Jesus Christ was the Son of *Joseph* and *Mary*, and the other of *Mary*, and Conceived by the Holy Spirit, but they equally denied his Divinity, as well as the *Cerinthians*. *Justin Martyr* said of these latter sort of *Ebionites*, that he look'd upon them as Brethren.

5. *Grotius* and *Vossius* believed that the *Ebionites* were called *Nazarenes*, and Mr. *Ittigius* speaketh of it, Chap. VII. He examines on this occasion, the Hebrew Gospel of the *Nazarenes*, and enquires whether this Gospel were that of St. *Matthew*, and whether this Apostle really writ his Gospel in the Hebrew. He pretends that nothing can be said certainly upon it, and the Arguments of those that maintain the affirmative are not convincing upon it. The good *Papius* enters the Lists again. He hath transmitted us his hear-says about this Gospel, and

(a) *Euseb. l. III. c. 25.* the *Nazarenes* might well have made him believe it. (a) *Eusebius* assures us that some have

(b) *L. III. adv. Pelag. c. 1.* questioned what was said of this Gospel. (b) St. *Jerome* says,

(c) *L. II. Fab. Haeret.* according to the Apostles, and in *Theodoret* (c) it is called the Gospel according to St. *Peter*.

Antiquity is not agreed whether this Gospel was writ in pure Hebrew, or in Syriack, or Chaldaick, and there is no certainty of its Interpreter.

6. *Nicholas* is the last Heresiarch the Author speaks of in this first Section. Many have believed that the *Nicholaitans* that are spoke of in the *Revelation* were the Disciples of *Nicholas* the Deacon, who is mentioned in the *Acts*. Some have spoke of him as a Man immerst in all manner of Debauchery, and others as of a Saint, who had rather let his Wife be prostitute, than be suspected of Jealousie. The Author rejecteth this History with Reason, which rather gives the Idea of a Man possess'd with a Stoical Apathy than of a good Man. There is small appearance that *Nicholas* the Arch-deacon, who was spoke of in the *Acts*, was the Chief of the *Nicholaitans*.

Mr. *Ittigius* does not relish *Cocceius* Explication much better, who pretends that St. *John* designs the Roman Catholicks by the Names of *Nicholaitans* and of *Balaam*; because that one of these Names in the Greek Tongue, and the other in the Hebrew, signifie an Overcomer and Master of the People. But 'tis not more difficult for *Cocceius* to find the Roman Catholicks and Antechrist their Chief, in the *Nicholaitans*, and in *Nicholas* their Master; than to find the same Antechrist in the person of the Man in the Gospel that had not on the Wedding Garment.

Our Author approves very much of *Lightfoot's* Conjecture, who deriveth the Name *Nicholas* from a Chaldaick Word, which signifies, Let us Eat, and who believed that these Hereticks were called *Nicholaitans*, because they made no scruple to eat things Sacrificed to Idols, no more than to commit Fornication. Mr. *Ittigius* is astonisht at the reason of a ridiculous gloss, that is on the Margin of the Body of the Canon; (a) which beareth that this *Nicholas* was *Mahomet*. (a) *Caus 2. qu. 7 c. Non omnes Episopi.* One *Benvenuto d' Imole* was not more happy in his Conjecture, making a Cardinal of *Mahomet*.

II. *Saturnine* and *Basilides* were the first Heresiarchs that appeared after the Death of the Apostles.

1. The principal of their Errors were, that Jesus Christ was a Man only in appearance, and that *Simon* the *Cyrenian* died in his stead. *Mahomet* has since renewed this last Opinion. The Author speaks of the Famous *Abraxas*, of the *Basilidians*, where he finds the Name of 365, which is that of the days the Sun takes up to compleat his Course in the Zodiack, and which was the Mysterious Name that was given to the Divinity. He speaks on this occasion of *Mubra*, or rather of *Meubras*, and of *Neslos*, Pagans, wherein are found likewise the number of 365, and does not forget the Famous Talisman *Abra-cadabra*, and the disposition of its Letters in form of a Cone.

2. With respect to the Disciples of *Carpocrates* who followed near *Basilides*, the Author remarks, that they were the cause of the Cruel Accusations that were charged on the Primitive Christians; and 'tis them, undoubtedly, that the Emperor *Adrian* meant, in his Letter to *Servius*, since he there accuses the Christians of certain practices that were peculiar to *Carpocrates* Disciples. If this be, there was less Malice in those Accusations, wherewith the Pagans blackned the Disciples of Christ, since there were some who abusing this Glorious Title committed Crimes little different from those that were imputed to them. He further remarks that these Hereticks cauterized the Ear of their Followers, to the end they might be known. Also they unjustly accused all the Christians, of the same thing, as appears by *Minutius Felix's* Refutation of it.

3. Speaking of the *Valentinians*, he proveth by *Tertullian*, and by St. *Irenaeus*, that they taught that we could not attain the true sense of Scripture without the help of Tradition. *Natalis Alexander* (b) was very much mistaken, when he attributed to (b) *Dissert. XVI. §. 2.* them a quite contrary Sentiment, to

make them like the Protestants. Mr. *Ittigius* had not yet seen Mr. *Dodwell's* Dissertations on *Irenæus*, since he ranked *Blastus* among the *Valentinians*, whereas this Learned English Gentleman has proved that he was no Schismatic.

4. He is very prolix in the VII and VIII Chap. of *Marcion* the Heresiarch, and his Disciples. If we may believe the Fathers, and Ecclesiastical Writers, there never was so abominable a Heretick as this *Marcion*; since he had added several Monstrous Opinions to all the Heresies that had been taught even to his time, and had adopted almost all of them. For this reason St. *Cyprian* condemned the Obstinacy of *Stephen* Bishop of *Rome*, who maintain'd that the Baptism of the *Marcionites* was good. *Theodoret* was of the same Opinion with St. *Cyprian*, since he tells us that he had Converted and Baptized above Ten Thousand of these Hereticks.

Our Author by the by Taxes Dr. *Cave* for saying on the Testimony of St. *Jerome*, that *Cerintus* was Buried under the Ruins of a Bath, where St. *John* would not be found with him. He pretends that this Father has not said a word, in his *Dialogue against the Luciferians*, cited on the Margin. This is not Mr. *Ittigius's* Humour, who thus Criticizes on Dr. *Cave*; but the hard terms in which this Learned English Man had heighned a pretended fall of Mr. *Dannhauwen*, under whose Tuition our Author studied. It were to be wisht that the Disputes of the Learned did not produce such grievous Effects. *Apelles* *Marcion's* Scholar, but who was driven away for some fault that he had committed, taught that we need not take much thought what we believe; that every one should continue in his Opinion, since good works were of themselves sufficient for Salvation.

5. After the Montanists, the Author speaks of the Gnosticks. St. *Epiphanius* assures us that these Hereticks came forth of *Carpocrates* School; and others pretend that they were known even in the days of the Apostles, and that 'tis them St. *Paul* speaks of, *1 Tim. 6. 20. τῆς ψευδογνώσεως, of a Knowledge falsely so called.* To reconcile these two Opinions, he remarks that the Name of Gnosticks was given to two sorts of Persons. First all the Ancient Hereticks since *Simon* the Sorcerer, were so called; because they boasted of a particular knowledge; but afterwards this Name was appropriated to a certain distinct Sect, who not acknowledging any of the Ancient Heresiarchs for their Master, though they had received almost all Opinions, boasted of a particular knowledge of Divine Things, and gloried in the name of Gnostick. The Learned *Hammond* applied to these first a great number of passages of the New Testament, and he is accused, there of having found these Hereticks in many Places. *M. Le Moine* has remarked that this English Dr. was so full of these Gnosticks, that *Usser* was used to say, when he saw him, that he fear'd lest he should break his Brains with his Gnosticks. But what shall we say? Every one has his Idol without excepting the most Learned Men; every Learned Man has his Darling Doctrine, which he finds in every place, and to which he directs all his other Knowledge. One has his Types, another his

Messias, another his Antichrist, another his Prophecies.

Dr. *Hammond* pretends further, that St. *Barnabas's* Epistle had been written against the Gnosticks, and that it could not well be understood without some Knowledge in these Ancient Hereticks. Mr. *Ittigius* is not at all of this Opinion, because of all those that have spoke of St. *Barnabas's* Epistle, there are only *Hammond* and *M. Le Moine* that have had recourse to the Gnosticks to find a Key to it.

The second sort of Gnosticks, which we have spoke of, besides the Books of the New Testament received many other stuff with Fables; that is to say, that it had its Legends, as many Christians at this day. They had one amongst others, which they called *Noria* from the Name of *Noah's* Wife; where 'tis said that this Woman, having understood that she must perish by the Deluge, burnt the Ark several times, to the end that her Husband might not save himself, which was the cause that *Noah* was so long in Building it. These Dreamers believed likely that we could not go up very high to find the Source of wicked Women.

6. He speaks of the *Docetes* in the 10th Chap. who were so called, because they believed that Christ had only an Apparent and Phantastical Body. It seems it was against them that St. *John* wrote in his first Epistle, that *he is the Antichrist that confesses not that Jesus Christ is come in the Flesh.* *Polymerus* and St. *Ignatius* have likewise refuted them, or rather *Simon* and his first Disciples, who were in the same Error. Those Hereticks only had the Name of *Docetes* who revived in the second Century, and whose Head *Cassian* was, if we believe *Clement* of *Alexandria*. These Hereticks were likewise called *Anthropomorphias*, for the Reasons which may be read in the Author; which 'tis good to remark, that we may not confound them with those that were called *Anthropomorphites*, because they ascribed an Humane Shape to God.

7. It seems it was *Meliton* Bishop of *Ephesus*, who having writ a Book of a Corporeal God gave occasion to these last to attribute to the Divinity Members like ours; and 'tis likewise after him that they were called *Melitonians*, who said that 'twas not the Soul, but the Body of Man that was made after the Image of God.

8 *Tatian* revived the Errors of the *Valentinians*: He condemned Marriage and the use of Wine, and gave Birth to Hereticks, who were since called *Encratites*. The Author is very large about the Harmony of the Gospel, which *Eusebius* says that *Tatian* made, and which was composed of the Four Evangelists. *Victor de Capoue* saith that 'twas composed of Five, *δὲ πέντε*: Which made *Grotius* believe, that the Gospel, according to the *Hebrews*, was inserted in this Harmony. But Mr. *Ittigius* suspects that instead of *δὲ πέντε*, we must read, *δὲ πάντων*, of all the Evangelists; besides, 'tis not certain that the Harmony of *Victor de Capoue* is the same with that of *Tatian*.

9. Mr. *Ittigius* treats at large in his 13th Chap. of *Montanus*, of the Montanists, of *Tertullian* their follower, and of his Works. *Montanus* is accused of having said that he was the Comforter promised to the Apostles; but 'twas his

his Disciples that honoured him with this Title, for the extraordinary good Opinion they had of him. As for him, he contented himself with being call'd a Prophet. He remarks by the by, after Mr. *Daille*, that *Martin Perez* believed that *Tertullian* maintain'd the Doctrine of the Catholics, against the Hereticks called *Psychicks*, in his Book of *Fastings*: So true it is that the Sentiments of the Roman Catholics, on this Subject, is conform to that of the Montanists.

III. Mr. *Ittigius* Work has two Prefaces prefix to it; the former of which is taken up in refuting Mr. *Dodwell's* Opinion, whereof we have spoke in the preceding Article, about the time wherein the Hereticks going out from among the Jews, made a publick Schism, and separated openly from the Church. Mr. *Ittigius* refutes the principal reasons, which the Author of the Dissertations made use of to support his Opinion. He sheweth that *Hegesippus* contradicts himself, or that he saith not what Mr. *Dodwell* attributes to him, since having maintain'd in one place, that the Church continued a Virgin, during the Lives of the Apostles, and the first Disciples of our Lord; he saith in another place that it was rent by one *Thebutis*, after the Death of *James* Bishop of *Jerusalem*, and the Election of *Simon*, which fell out according to Mr. *Dodwell*, An. LXXIII. It is true that he pretends that *Thebutis* could not separate from the Church, till after the Death of *Simon*, An. CXVI. but *Hegesippus* saith not so. It appears on the contrary, that he places this Separation a little after St. *James's* Death. Add to this, that he makes *Thebutis* contemporary with *Simon Magus*, *Cleobius Dositheus*, and other Heresiarchs who lived long before *Trajan*.

As for the passage of *Clement* of *Alexandria*, it proves nothing, because it proves too much; since he must say, not that the Hereticks separated from the Church under *Trajan*, but under *Adrian*. The Testimony of *Celsus* is not stronger, since he simply reproaches the Christians, that from the time that their number encreased, and they were dispers'd into several parts of the World, they divided themselves into several Sects, without marking the time when this happened; He thinks also that it may be concluded, that he upbraiderth their Division from the Times of the Apostles; since from that time the Christians were dispers'd throughout the whole World.

In fine, he shews that the Testimonies of Scripture, which Mr. *Dodwell* hath produced are not very strong to establish his Opinion. He thinks that we may even infer from what is said, 1 *John* 2. 19. and from what we read in the Apocalypse of the *Nicolaitans*, that there were Hereticks that separated themselves from the Church, even from the Times of the Apostles.

In the second Preface Mr. *Ittigius* treateth of all the Authors that have compos'd a History of the Ancient Heresies, or that have given us a Catalogue of the Ancient Hereticks, since *Irenaeus* even to our Age. All this is accompanied with Critical Remarks upon all these Works, and of their different Editions.

Bibliothèque Universelle, Tom. p. 499.

The Universal Monarchy of Louis XIV. Translated from the Italian of Mr. Leti, Part I. In which is shewed, wherein this Monarchy consists; by what means it was established; the necessity of destroying it: how it may be destroyed: the Misfortunes will befall Europe, if it be not done speedily; the means this Monarch uses to defend, and to attack; the distinction we should make, between the Crown of France, and the Monarchy of Louis XIV. and by what means the one may be preserv'd, and the other destroyed. In 12. Amsterdam, 1689. p. 504.

WE have not hitherto put into this *Bibliothèque* any Book, which directly attacked the Interest of any Potentate whatever. But being now at War with a Monarchy that is spoken of in this Book, and the Author having affixt his Name to it; we thought that we might have liberty to relate, at least Historically, a part of what he says against it. Besides, this Work cannot pass for a Satyr, such as are an infinite number of little Books, which we see come out every where; he relates no fact: but what is of publick evidence, or which he offers to prove, if it be needfull. In effect, we shall find, that all *Europe* acknowledges it, save those whose Interest is to deny it.

Before we come to the Work it self, we must acquaint those that have not seen it yet, that it has three Prefaces; in the first of which, the Author promises to give the Publick, every six Months, a Volume of what shall happen in *Europe*. No body, without doubt, will dislike his taking such a Term as this, before he speak of what shall happen, in a time, when we see so many bad Politicians that reason at random on the *Gazettes*, before they are assured whether they relate the Truth.

In the Second Preface, Monsieur *Leti* gives a Reason of his conduct, with respect to *France*, whose Honour and Interests he had maintained for a long time, and whose unjust pretensions, at this day, he attacks; by shewing to all the Potentates in *Europe*, that their Preservation necessarily requires, that they oppose its excessive Grandeur. The Persecution which the evil Counsellors of *France* have raised against a Party of his best Subjects, on the account of Religion; and the violent manner that they have caused a War to be declared against the *States General* of the *United Provinces*, without any plausible pretence, are the two principal Reasons, which have made our Author publish a Book on purpose, to shew all *Europe* the eminent danger it is in, if it do not oppose a Power, whose Flatterers observe no Fidelity in their Treaties, and set no more bounds to their Ambition. We will find, even in the Preface, some discoveries, which 'twill be convenient to run over, before we begin to read this Book.

It will not be amiss to read the Second Preface, which is that of the Translator, where he not only gives a reason of his Version, but gives, in a few words, a general Idea of the whole Work.

To speak a little more particularly, † The Author, after having remarked, that *Europe* might be the happiest part of the World, were it not uncessantly molested with Factions and Wars; shews, that those that have troubled it most for these Forty years, are the Effects of the unquiet and ambitious Spirits of the Ministers of *France*. They have, by these Broils, carried their Power to a Point, that they brag of having Irremediably subjected *Europe*, and rendred the Crown of *France* Arbitrer of War and Peace.

These are not, as our Author says, simple Rhodomontades, which are founded on nothing. 'Tis but too true, that for these Forty years the Armies of *France*, its Industry, its Application to Profit by every thing, and the care it has taken to redress it self readily of the pretended Injuries that have been done her, have rendred her so formidable, that not only no body durst attacque her at home; but that they suffered her to extend her Frontiers, at the charge of almost all her Neighbours. 'Tis of this that we may find Proof through the whole First Book, and particularly from Page 50. and the following, where we may see an Abridgment, and according to the Order of the Time, the Principal Steps that *France* has made towards an Universal Monarchy, from the year 1648, even to the year 1688.

They, who being dazled with the Splendour of this Grandeur, would be ready to pay Homage to a Puissance, to which they have not yet submitted even to this point, need but read what is there, from Page 101. to the end of the Book, to return from their Admiration.

2. The Author takes up a part *
* Lib. 2. of the Second Book, in making several Reflections on the Memoire of *French King to resume Arms against the Empire*. He sheweth at large, that *France* complains first of the House of *Austria*, that he might make, in a manner, the *Beaten suffer for all*, if it were possible; and that he would attacque it with an extraordinary violence, for an Offence which he believed he might receive some years hence, if the Emperor should continue his Wars with the *Turks*, and, in the end, make an Advantageous Peace with them. It may be said, on this occasion to *France*, what was once said in *Euripides* to a Woman, that had Assassinated her Husband, because she suspected that he would kill her; *If your Husband, as you say, designed to kill you; you should not, on your side, set your self to take away his Life, when the time was not come.* You may hereupon see *Grotius de Jure Belli & Pacis*, lib. 2. chap. 1. §. 5. where of Mr. *Van Someren* is about to give to the Publick an Edition more Correct than the preceding.

Mr. *Leti* sheweth also, that for many years, *France* has kept the Court of *Rome* as it were in Slavery; and that he does not stand to complain, as if the *Pope* did him wrong, not to become his Vassil. *France* likewise complains of the *States General*, who have, nevertheless, hindered, against their own Interests, a War, which he would have made on them, onely because they would not do him the honour to submit to all his Pleasure.

This Conduct should, in fine, awake all the Princes of *Europe*, who may see hereby, that the Ministers of *France* looks not any more upon them as Independent Powers; since they suppose, that they have a right to declare War against those that dare resist their desires. The Author takes occasion here, to represent the great Power of this Crown, without extenuating it; to the end, that he may take the sure measures to reduce it within its ancient bounds. He sheweth, that there never was a more favourable occasion, than in a time when *England* is ready to act against her, and in Case to deliver *Europe* from a slavery that she is begun to fall into, if *Germany* does, on her part, what she is obliged to do, both by Honour and Interest.

3. We see still more at large || || Lib. III. p. in the Third Book, the Necessary 259. *Germany* is in at this day, to make a generous effort for her deliverance, except she be resolved to groan for ever under the yoke of the *French Monarchy*. The Author here, and in many other places of this Work, upbraids the Enemies of this Puissance, for employing nothing but words, or inconsiderable Forces against her, while she has kept great Enemies on foot, and taken away a great many Places from her Neighbours, whom she constrain'd, by the terror of her Arms, to accept of a Peace, on conditions disadvantageous for them.

Mr. *Leti* proposeth for Examples, to the Princes of *Germany*, the late Elector of *Brandenburg*, and his present Electoral Highness, the former of whom always acted with a great deal of readines against the Enemies of the Empire, and against his own in particular, and the latter carries on a War at present against *France*. To stir up the Princes of *Germany* more effectually to defend themselves, he shews them, that their Forces are greater than those of their Enemy; provided they were united, they could, according to him, on need, form an Army of 45000 Gentlemen.

That they would be very simple, should they suffer themselves to be amused by the appearance of a Peace: The Author shews, that they would expose themselves to be imposed upon, without deserving that any should be sorry for their Misfortune; because the Conduct of *France*, with respect to Treaties, is sufficiently known to them already. They should know, that she no longer keeps them, than they are for her advantage; and that she never fails to break them, when she can do it unpunished, and gain any thing thereby. Mr. *Leti* sheweth at the same time, the great advantages, which she draws from Treaties that she has made; into what dangers she has involv'd all her Neighbours; and what evils, on that side, threaten those, who seem to be most remote from them. He, at the same time, makes diverse Reflections on the Revolutions in *England*, which we will not insist upon here, because we must speak of them in his Third Tome. In fine, he shews what an Illusion those are guilty of, who imagine, that Heaven should arm it self for them against *France*, and destroy it before their Eyes, without their being concern'd in it. We must in this respect follow the advice that they give

for works of Piety, who call themselves the *Defenders of Grace*, viz. that every one should act as if God were not to concern himself in it, and when they had done all, to attribute all to Grace. It will be time to acknowledge the care of Providence in the preservation of the Liberty of *Europe*, when we have taken away from *France*, what it has taken away from others; because Providence will not act otherwise in this, than by favouring the Efforts that shall be made, to shake off a yoke, to which a great part of *Europe* has already submitted.

4. To force the most obstinate to yield, the

* *Lib. IV. p. 364.*

Author. * reflects further, in the beginning of the Fourth Book, on the conduct of *France*, in the affair of the Duke of *Crequis* at *Rome*, and with respect to *Lignerol*, *Orange*, *Lorraine*, *Portugal*, *Dunkirke*, *Suisserland*, the *Regale*, the *Franchises*, and the Electorate of *Cologne*. He adds to this a Description of the Artifices she has used to maintain the Protestants against Catholics, and the Catholics against Protestants; without making any scruple to succour the latter, when she believed, by this means, to ruine both, that she alone might reap advantage by their weakness: He hints again, in several places, at the wrong use we make of the Principles of Christian Religion, by relying on Providence, without taking any reasonable measures to keep our selves from Slavery. But what he has in particular, is first, several Reflections of the little acknowledgment that has been made, since the death of *Henry IV.* for the great services which the Reformed have done the House of *Bourbon*; and which, according to our Author, will one day cause great remorse in the Soul of a certain Prince of this House, when he will think, that they have been paid, during two Reigns, for the most signal Services, with the blackest ingratitude that ever was. Not only have they done them no good, which alone were capable to cover those with an Eternal Infamy that had used them so; but moreover has treated them like Beasts, which must follow the way they are forced to take, without knowing why. He has acted, in reference to them, as may be supposed, as if some Ecclesiasticks, in whom no appearance of Love for the Truth is to be seen, but onely an insatiable covetousness after Tyranny and Riches, were a superior Order of Intelligences, that their Lights, vastly greater than those of the Reformed, gave right to abuse, as inferiour Beings, those that in the least durst oppose their pleasures.

Secondly, We see there the Industry which these pretended defenders of the Church use with the *Germans*, to persuade the simple and short-sighted to submit themselves to him as soon as possible. To this he opposes diverse reasons, which shew, that the War *France* makes against *Great Britain*, is onely a War of Interest; that it would no sooner terminate to the advantage of the former, but he would overwhelm *Germany* with his Armies, and subject the whole Empire without possibility of hindring him.

Yet the Author makes here a Third Remark, which is advantageous for *France*. 'Tis, that we should distinguish between the *Crown of France*, and the *Universal Monarchy*, which was

designed to be set up these Forty years. By the *Crown of France*, he understands, the Lands it possessed, before the present King set about his Conquering new ones; and by the *Monarchy*, those which he has taken away from his Neighbours. We must endeavour to destroy the latter, for the reasons which are shewed, and which are disperst throughout the whole Work; but we must, according to Mr. *Leti*, preserve the *Crown of France*, either for the great services which she has, at several times, done all the Potentates of *Europe*, or that they may not make another too great, who might abuse his Force, as *France* does at this day. The General Interest of *Europe* requireth, that there should be many equal Potentates, who may keep one another reciprocally in fear; and who may assist the weakest against those that would oppress them, to put themselves in case afterwards to crush the most considerable Potentates.

The Second Part. Wherein particular Observations are made on the Present State of the Affairs of Europe, in what concerns the Electorate of Cologne, the Franchises of Rome, the War against the Palatinate and Holland, and what has lately pass'd in England, in 12^o. p. 620.

1. The First Book of the Second Part † begins with some Reflections on the Extraordinary Events, that † *Lib. I.* have lately happened in *Europe*; and on the Union which should be between the *Pope* and the *Emperour*; to defend themselves against *France*, which is more formicable to them now than the *Grand Signior*. After this, the Author speaks of the Care the *Popes* have taken, to endeavour to introduce the *Italians* into the Benefices of *Germany*, and of the wit of the *Germans*, who, by teigning to consent thereto, have wholly excluded them. 'Tis, that they have made Laws, by which none can be admitted there, without giving proof of their Nobility, both on the Father and Mother's side; so rigid, that no House in *Italy* is in case to pass so severe an Examination; they making no scruple to Marry below themselves when they meet with rich Matches.

Afterwards we see the manner how the Electors of *Cologne* are made; whether it be by Election, or Postulation; the Rights and the Interests of the Chapter of this City; and the way how the Cardinal of *Furstemburg* came first to be Coadjutor of the Archbishoprick, and afterwards was put up in Election in opposition to Prince *Joseph of Bavaria*. We may know, by reading of this Book, the Faults the Imperialists and the Chapter of *Cologne* have committed in all this Affair; the Industry and the Violence which the *French King* has so successfully used till now.

Notwithstanding the Praises which the *Germans* give *Innocent XI.* The Author shews them, that he has made a very great Breach upon the Priviledges of the Chapter of *Cologne*, which will, from henceforth, give the Court of *Rome* occasion to be much more concerned in the Election of the Ecclesiastical Princes of the Empire,

E. . . could till now. He maintains, that the Pope has shewn too much . . . in this Affair, when he granted to the Prince of *Bavaria* as many Dispensations as he was contrary to all the Canons; which that Holy Father pretended might not be violated, when the business of the Cardinal of *Fursburg* was Transacted. He hath, besides, given ground to accuse him of Simony, by promising to the Canons of *Cologne*, to let them enjoy all the Revenues of the Archbishoprick for five years, on condition that they would declare for Prince *Jos. ph.*

2. The second Book, where the Author begins to speak of the Affair of the Franchises, sheweth first the difference which the Ingenious Roman Catholics put between the *Apostolick See* and the *Court of Rome*. The Author maintains against the Opinion of some others, that this distinction has a good Foundation. In effect the Pope performing two very distinct Functions, the one of a Temporal Prince, the other of the first Bishop of the West; we may have to do with him in one of these Respects, without being any way concern'd with the other, The *Court of Rome*, which would that the respect which is due to the first Bishop of *Europe*, should give him occasion to Consecrate his Temporal Interests, and to make all that is done against it pass for Sacrilege, and endeavours to confound these two respects, as much as 'tis possible for her; and the Author endeavours to distinguish them as clearly as he can, for the common Interest of *Europe*.

He shews afterward the Rights that each Catholick Prince has in the City of *Rome*, considered, not as the Popes Subject in Temporals, but as the Seat of Common Council for all Catholick Christianity, whereof the Pope is but the President and Chief Member. He concludes hence that the Ambassadors which Princes send to the *Apostolick See*, are at *Rome* as if at home; which cannot be said of the Popes Nuncios, which this Court sends into those of Princes, which cannot be lookt upon as the residence of a Council common to all the Catholicks.

'Tis by Vertue of this, that the Ambassadors have pretended to enjoy at *Rome* *Oeconomical Franchises*, which consists in an exemption from Imposts on Merchandize and Commodities, that are spent in their Houses; and of those of the *Quarters*, which are a Right of Sanctuary for all sorts of Malefactors, so that the Popes Justice cannot reach them in the Ambassadors Quarters, without their Liberty.

We see in the rest of this Book the History of a Difference that was at *Rome* under *Clement X.* for the *Oeconomical Franchises*, and of the Duke of *Estree's* Resistance, who alone maintained the Right of Crowns even to the utmost.

3. The third Book * contains
* *Lib. III.* all the History of the Franchises of
p. 217. the *Quarters*, from their first establishment, even to the Broils of the Marquis of *Lavardin*. Though it seems it is just to grant the *Oeconomical Franchises* to Ambassadors, as the Author shews; it seems unbecoming Princes to let their Ambassadors make their Palaces a Sanctuary for Murderers and Rob-

bers. Yet *France* stands up stiffly for this last Article; and the *Court of Rome* was as far from yielding the former. The Author, making a History of the Broils that this reciprocal Obstinacy caused, hath every where added the Authentick Acts that he could come by, and disinterested Reflections which the matter it self furnished him. We will not stay upon them for fear of being too prolix.

4. The fourth Book * contains an Examination of *Madam* * *Lib. IV.*
d'Orleans pretensions to the particular Estate of the deceased Elector
p. 383.

Palatine her Brother, and a large discussion of this troublesome Affair, with the Conduct of *France* in that Countrey. Though the Author acknowledges that the Dutchess of *Orleans* had just pretensions to the Estate of her Family, and that they were in the wrong to delay the doing her right; he cannot approve of the unheard of manner how they Treated the Palatinate, which of one of the most cultivated Countreys of the World, in a few Months became a frightful Wilderness, its Cities being reduc'd to Ashes, and its Inhabitants to Beggary. This is called to defend his Rights, and when one ceases to run over a Countrey where there's no more to be had, this is called the giving it Peace. *Auferre, trucidare, rapere falsis nominibus Imperium; atque ubi solitudinem faciunt Pacem appellant.*

5. After * he has upbraided
Germany in the beginning of the * *Lib. V.*
last Book of his second Part, that
p. 486.

she had not shewed the Vigour and Watchfulness that had purchas'd her so much Reputation in former Ages; the Author puts her in mind of the Interest she has in the Preservation of the United Provinces, who though they be separated from the Body of the Empire, are notwithstanding its principal Rampart. He maintains that if *France* could make her self Mistress of them, the Greatest Potentates of *Germany* would see themselves reduced, with respect to *France*, to the same Estate that the Senators of the City of *Rome* are in at this day, with respect to the Pope; who does them too much Honour, when he makes them sit down on the Ground at his Feet in the Publick Ceremonies.

Some ill-designing Persons says, that these Provinces concluded a Peace at *Nimeguen*, without taking in the Allies; but besides that this is false, if we examine things as we ought, we shall find that they could not continue the War, whereof they alone almost bore all the Charge, without ruining themselves, and drawing the Empire after them. So that in concluding the Peace, the States General did labour effectually for the good of all *Europe*. They still shew that they interest themselves therein, as far as may be, by hazarding all in the Enterprize of *England*; which by siding with the weakest side, was alone able to break *Europes* Fetters, as has been said long since; but which would never have been done without the change that happened there. 'Tis to the United Provinces, that this Revolution is due; and by consequent 'tis to them we are beholding for the hopes we are in at this day of seeing the Ambitious Designs of an Universal Monarchy wholly overturned.
But

But that we may not be gull'd of so pleasant a Hope, we must on all hands secure the United Provinces, which are meerly invaded because they durst labour in the common Deliverance, by fore-seeing for their own security. We must then leave these quarrels that some make on the Peace of *Nimeguen*, and on other Subjects of less Importance; since there is no Medium, but either *Holland* must be saved, or we must go to pot with it. For in fine, should *France* once get Possession of it, those who would not hinder him from taking of it, shall less hinder his keeping it; and we should see in a few years this formidable Puissance pass the *Weser* and the *Elbe*, and carry his Conquests even to the Frontiers of the *Ottoman* Empire. We need not perhaps lay out so much Money for her, as she laid out in the year 72.

This is what may be seen in the Author at large, who at the same time chalks out the means by which the *Germans* may secure *Holland*, and the manner how they must do it. As the things whereof he Treats are of the greatest consequence, he comes over them more than once; and his Interpreter, who in this has followed him *κατὰ μέτρας*, has taken this advantage of the Italian Stile, where regularity of Order, and exactness, to evite Repetitions, are not inviolable Rules, as in ours.

Bibl. Univers. Tom. p. 39.

Cornelius a Beughem, his Essay towards a Literary History, to be shewed at several views, the first whereof comes abroad now, which is the Critico-curious Bibliography of the Learned, or a Harmonical Disposition of the Writers and their Works, whose Summaries und Contents are given in the Acts and Journals of the Learned of almost all Europe. Amst. by Jansson Wasberg. 1689. in 12. p. 509.

Mr. De Beughem himself shews the design of this Book in his Preface. 'Tis seven years since he publisht a Direction, for to find and know easily, not so much the Authors and their Works, as the diverse Experiments, Observations, and other remarkable things, in all the Sciences and Arts that are spoke of in the *Journal des Scavans* of *France* from the year 1665 when it began, till the year 1682. This Direction which was made according to an Alphabetical Order of the Surnames of the Authors, and of their Qualities was in Form of a Bibliothecque, where we might see, 1. Things that concern Chronology; 2. What regards Persons; 3. Things themselves. But the two last parts were so ill printed, through the carelessness of the Corrector, that Mr. Beughem acknowledged that the Abbot of *Roque* had reason to complain in the Preface to *Journal* 1686. This obliged him to revise the second part of this Direction, which comes out now, where he has corrected the faults, which crept into it, and brought several Transpositions into their natural Order, adding the following years on the Journals of other Nations, viz. those of *England*, *Italy*, *Germany* and *Holland*, to the end

that every Body may see what each of these Nations had contributed to the Advancement of Learning.

'Tis known that the Conferences and Assemblies that are had in diverse places in *Europe*, are establisht for no other end but to make new progress in all the Sciences, and that the knowledge of good Books is a great help for that effect. We cannot deny, that they that give themselves the trouble to make Extracts of what passes in the one, and what may be read in the other, preserve the memory of a great many Experiments, and Important Facts, which would be lost, and assist those much that have not the time or the means to consult the Originals themselves. But as it were often to be desired to know the Authors, which the Journals and the Histories of the Learned speak of, and as it is not always known in what place the Elucidations are, which they would have upon that Subject, Mr. Beughem hath disposed this Bibliography in a manner, that if we only know the Name of the Authors, or the Title of the Books, we may easily find what Journalists have spoke of them, and at what time.

The Principal Works whence the Author has taken this Bibliography, are,

I. *The Journal des Scavans* from the year 1665 till the year 1686 inclusive, written in French.

II. *The Philosophical Arts of the Royal Society of England* since 1665, when they began to the year 1674. Written in English.

III. *The Journals des Scavans* in Italian, since the year 1668 when they began to 1680 inclusive.

IV. *The Conferences on the Arts and Sciences of J. B. Denys* held at *Paris* in the years 1672, 73, and 74. In French.

V. *The Memoirs of the Learned* published in English at *London*, 1682.

VI. *The Acts of the Learned of Leipzick* from the year 1682 to 86 inclusive, in Latine.

VII. *The News of the Republick of Learning* from 1684 to 86 inclusive.

VIII. *The History of the Academy of the curious of Nature and of Empire*, for the years 1684, 85, 86.

IX. *The Universal and Historical Bibliothecque*, since the year 1686.

Mr. de Beughem might well have desired to continue this Work even to the present year, but as there was not then a continuation of these Journals no more than those of *Copenhagen*, *Dublin*, *Parma*, *Venice*, *Hambourg*, which were promised at the beginning, he promises to give afterward a Continuation and Supplement to the Publick. We have already seen the same Author's *Juridical and Political Bibliography*, which comprehends all the Lawyers and Politicians that have writ in all Languages, from 1651 to the year 1678. Printed at *Amsterdam* 1678. In 12. He promises yet to the publick, the *Belgick Bibliothecque*, which will contain all the Writers that have come abroad in the Low Countreys: *The Universal Bibliothecque of Matters, the Mathematical, Historical and Chronographical Bibliothecque*, the *Chalcographick Bibliothecque*, and many other Works.

We may see in the Table of the Books of the Tenth Volume of this *Bibliothiquis*, a Catalogue of all Books that have been published since the Invention of Printing, until the year 1500 inclusive. It is Inritul'd, *In-cunabula Typo-raphia*, and may be very usefull for those that give any Ancient Authors anew to the Publick; because the first Editions that were made, being taken immediately from Manuscripts, may supply the defaults of these Ancient Originals, and afford means to know the Alterations, frequently rash, which the Criticks have made in the most late Editions.

Biblioth. Univ. Tom. 21. p. 304.

Regum Pariumque Magnæ Britanniae
Historia Genealogica, &c.

A Genealogical History of the Kings and Peers of Great Britain. Wherein the Originals, Stocks, and most Memorable things, of both Ancient and Modern Families in Engl. are related and explained in a Method adapted to the newest State of England. With Copper Cuts. and a necessary Index. By William IM HOFF. Printed at Neuremburg, 1690. in Fol. P. 500.

The Method which the Author follows in this new work, is almost the same with that of another treatise of his, Entituled, a Genealogy of the most Illustrious Families in France. It is not necessary to stay upon this; 'Tis sufficient to say, that the History is more followed here; and that besides the Genealogies that it contains, we may learn all that has happened most considerable in England, from the time that the Saxons settled there, till the present. 'Tis this part of the History that we shall principally insist on in this Extract, because it is the most important.

1. The Author begins with the Genealogy of the Kings of England, which takes up the first Part of his Book. 1. After that he has rejected all that Authors have writ of the Kings that Reigned in this Country, before the Birth of Christ; he takes up his first Chapter with the History of those that preceded William the Conqueror, of whom any thing of certainty is known.

Julius Caesar was the first of the Romans that passed over into † England, and he is sure, that in his time, it was Governed by many petty Princes, who being divided among themselves, furnished the Romans with means of subjecting them. About five years after, several Northern People spreading themselves through all the Empire, the Romans were necessitated to withdraw their Legions from England, to oppose these Barbarians; and the Picts and Scots taking advantage of this occasion, ranfackt the Britains Lands and obliged many of them to go into that Part of the Gauls, which is called Armorica, to which they gave the Name of Britanny.

Those that remained in the Isle, called over the Saxons and * Angles to their succour, who did not fail to come thither, under the Conduct of two Brothers, called † Engust and Horsa. These, after they had Conquered the Picts, turn'd their Arms against those that had called them over; and the last King Bryton having retired to Rome, where he turned Monk, they settled themselves in that Countrey, which they divided into seven Kingdoms. All these petty States had their particular Kings which govern'd them for some time. Inas King of West-Sax, is one of the most famous in History. He subdued the Southern Saxons, and going to Rome founded there a School, and made all the Families of his Kingdom pay a Tribute to the Pope, which he called St. Peter's Penny, which should be employed for maintenance of those of his subjects that would go to learn the Truths of Religion in this school.

Egbert, King of the West-Saxons, subdued all these petty Kingdoms, whereof he made one State, which he would have called England, abolishing the ancient Names of Britain and Britains. He was therefore lookt upon as the first King of the English. Ethelwolph his son, that succeeded him, fought the Danes on several occasions; af-

ter which he took a Journey to Rome, and paid the Pope St. Peter's Penny. Ethelbald, Ethelwolph's son, was his successor, and rendred himself contemptible, by Marrying the Daughter of Charles the Bald, who had been his Fathers Wife.

After many other Princes, Edgar, surnamed the Peaceable, came to the Crown. 'Twas he that rid England of Wolves, forcing the Lord of the Countrey of Wales, who had taken up Arms against him, to bring him 300 heads every year, and condemning all the Criminals to kill a certain number proportionable to the greatness of their Crimes. He likewise re established Ecclesiastical Discipline, and seeing that the Secular Priests minded nothing but sumptuous fare, he took away their Benefices, and invested the Monks in them, who then lived in reputation of Sanctity.

The Priests revenged themselves on * Edward II. his successor. Leaguin * There was another Edward, son to Alfred, his cruel Stepmother, they fill'd all England with Troubles; and this ambitious Woman caus'd him, in the end, to be cruelly Massacred, to make way for her Son Ethelberd to the Throne. He was famous for nothing but the cruel Massacre of all the Danes that were in his Kingdom, without distinction of Age or Sex. This Conduct brought Suenon King of Denmark upon him, who drove him out of his Dominions, and reduced all England under his Obedience.

This King thus dispossessed, retired to Richard Duke of Normandy, whose Sister he had Married, and was afterwards called back by his Subjects, who could not endure the Tyranny of Canute, that succeeded Suenon. Canute was overcome, and forced to save himself in Denmark; but Ethelberd dying a little while after, and the Estates having chosen his Son Edmund, he return'd into England, made a counterfeit agreement with Edmund, to get rid of him the more easily; and having got him Murdered, he Married his Widow, to get into the Duke of Normandy's favour. He died shortly after, and the Estates named Harold, who reigned but four years. The Son of the Duke, named Canutus II. being informed of Harold's death, went over into England, where he was owned for King, and died in two years without Children.

The English taking advantage of this occasion, put all the Danes to the Sword a second time; and made a Law, to Exclude all those of that Nation from the Crown. They sent for † Alfred, who was fled into Normandy; but Godwin, Earl of Kent, † Second Son to got him put by, and advised to put Ed. Ethelberd. Edward, Alfred's Brother, in his Place, a debonnaire Prince, and, under whom, he hoped to have all the Power. He did it so well, that he obliged him to Marry his Daughter. But death, in a short time after, put an end to his Life and Reputation.

Edward, the Third of that Name, made Vertue flourish in his Dominions by his Laws, and by his Example; and Tradition says, that Heaven, in recompence, gave him Power to Cure the Evil, which his Successors likewise inherited. He reigned 44 years, and made William, surnamed the Bastard, Duke of Normandy, his Heir, who was his Cousin-German, and had entertained him in his Exile. Thus the Crown of England passed from the Saxons to the Normans.

2. William, who was called the Conqueror, descended from an Ancient Count of Norway. After he had overcome Harold, Son to Godwin, who would dispute the Crown with him, he was Crowned at London †, by the Archbishop of York, † Anno 1066. who had then the preccendency to Canterbury. He beat the Scots, and made them Tributaries; went into Normandy, to chastise his eldest Son Robert, who had risen up against him, made Inroads upon the Lands of the French that had raised this Rebellion, and having named William II. his youngest Son his Successor, and given Normandy to the Elder, he died at Rouen at the Age of 64 years.

Henry I. Third Son to William the Conqueror, succeeded his Brother. 'Twas he that established the Parliament of England, to ensure his Crown against the attempts of his Eldest Brother Robert, on whom he made War, with so great success, that, in the end, he took away both his Life and Liberty. The King of France, the Counts of Anjou and Flanders, would revenge this Death: They had many Battels, with very different success, and in the end a Peace ensued, on condition, that William, Son to Henry, should Marry the Duke of Anjou's Daughter, who should have Normandy for a Portion, as a Fief depending on the Crown of France. Hence it came, that afterward, the

eldest sons of the Kings of *England*, bore the name of the Duke of *Normandy*.

Henry's son, whom we speak of, died before him, and the Crown, by right, appertained to his Daughter *Mabilia*, who was, in second Marriage, espoused to *Geoffrey* Count of *Anjou*, called *Plantagenet*. But *Stephen* of *Blois*, Count of *Boulogne*, his Cousin, who had been raised at *Henry's* Court, where he purchased Friends, got himself Crowned King of *England*, notwithstanding the Oath which they had sworn to his Cousin. This Princess, assisted by the Earl of *Gloucester*, her natural Brother, endeavoured to put her self in possession of her Rights by Arms, and was so fortunate at first, that she made *Stephen* her Prisoner, But having given great ground of Complaint to the People of *England*, and particularly to the City of *London*, she was obliged to retire to *Oxford*, and to implore succour of the *Scots* against her rebellious subjects. She gave Battel, in which *Robert*, who was all her Counsel, was taken. She was forc'd to exchange him for King *Stephen*, whom she had still prisoner. In fine, a peace was concluded, on condition that *Stephen* should Reign during his life, and, that after him, the Kingdom should return to *Henry, Mabilia's* Son, who, in the mean time, was to enjoy the Duchy of *Normandy*. This Prince began the Third Race of the Kings of *England*, called that of *Anjou*, or of *Plantagenet*.

3. *Geoffrey*, Father to *Henry II.* descended of *Tertulle*, or *Tirculphe*, who was of *Brittanny*, and to whom *Charles the Bald*, King of *France*, gave a part of *Anjou*, whereof he was the first Count. *Henry II.* Married *Eleanor*, Dutches of *Guienne*, and Countess of *Poitou*, whom *Louis VII.* King of *France* had divorced, and which brought him these Provinces in Dowry, to the great prejudice of the two Kingdoms, by reason of the long Wars that followed upon it. *Richard*, the Son of *Henry II.* succeeded him. He made himself famous by his Journey into *Palestine*, and had only a natural Son. A Priest of *Normandy* having had the boldness to say in his presence, *That he had three Daughters, Vanity, Avarice and Luxury*: This Prince answered immediately, *That he gave the first in Marriage to the Templars*, who were prouder than *Lucifer*; the second to the Monks of the *Cisterian Order*, who were so greedy, that there was nothing but they coveted it, not excepting the Devil: and the third to the Priests and Prelates, who placed their sovereign good in pleasure.

John, surnamed *Lankest*, seized the Crown after the death of *Richard*; to the prejudice of *Arthur*, son to *Geoffrey*, who was his eldest son. The King of *France* took *Arthur's* part, and after obtaining several advantages over *John*, he constrained him to make a Peace on disgraceful Conditions. These bad successs, joynd with the Cruelty he used towards his subjects, procured him so many enemies; that the *English* resolv'd to call *Louis* of *France*, son to *Philip II.* to their assistance. This Prince came into *England* with a Navy of 600 Vessels; the People paid Homage to him, and *John* was forced to skulk from one place to another with a handful of men, till such time as death freed him from this trouble. He had likewise great Controversies with the Pope, who Excommunicated him, and put his Countrey under an Interdiction. The Excommunication continued six years and three months, and was not taken off till *K. John* made himself a Vassal and Tributary to the Holy See.

Henry III. his son drove *Louis* and all the *French* out of his Kingdom, by the good conduct of *William Marshall E.* of *Pembroke's* his Guardian. Governing afterward by himself, he treated his subjects so harshly, that they were upon the point of recalling the *French*. To prevent which blow, he sold to the King of *France* all his Rights to *Normandy, Poitou* and *Anjou*. This did not appease the Troubles. *Simon de Montfort*, and the greatest Peers of the Kingdom rose up against him, gave him Battel, overcame him and took him prisoner, with his son *Edward*, his Brother, his Nephew, and the chief of his Court. *Edward* escaping out of Prison, had the policy to divide his Enemies, and having routed them, he set his Father and all the other prisoners at liberty. *Henry* died a little after he was re-established.

Edward, the first of the name, of the Family of *Anjou*, coming to the Crown, began his Reign with making War on *Leoline* Lord of *Wales*, and *David* his Brother; who had frequently Rebelled. The former was slain in Battel, the other was taken and condemned to die; after which *Edward* invested his eldest son with the Principality of *Wales*; and since that time the greatest part of the Eldest sons of the Kings of *England*, have carried the name of Prince of *Wales*. He gained many Victories over the *Scots*, who call'd him the Arbiter of their differences, and whose King had promised to do him

Homage. 'Tis this which merited him this short Epitaph, *Eduardus primus Scottorum malleus hic est, 1328. Patrum serva.* He recommended three things to his son at his death: to carry his Bones throughout all *Scotland*, even till he had subdued it: to employ for the Holy War a sum of Money which he had designed it: and never to suffer *Peter Gaveston*, a *Gascoigne* by birth, and guilty of a great many Crimes, to set footing in *England* again.

Edw. II. did the quite contrary. He wholly neglected the affairs of *Scotland*, made *Gaveston* his Favourite, and gave him the Money designed for the Holy War. The Nobility took Arms, chased this Favourite several times, and, in fine, besieged him in a Castle where he was shut up, took him, and struck off his head. Matters did not go much better. The King took *Spencer* for his Confident, who was not much better than *Gaveston*. During these troubles, *Bruce* King of *Scotland* retook his Countrey, entred *England*, and beat King *Edward's* Army, which consisted of 100000 Men. His Wife, who had been removed from Court, and his son *Edward* made VVar against him. *Spencer* and the King were made prisoners: the former was beheaded, the King was condemn'd to perpetual Imprisonment, and *Edward III.* his son chosen in his Place. The Queen, wearied with the long life of her Spouse, got him Murdered in Prison.

Edward III. made Pretensions to the Crown of *France*, in right of his Mother, sister to *Charles the Fair*, who died without Children, and to whom *Philip* of *Valois* succeeded. To make his Right the stronger, he joynd with the Dukes and Counts of *Gulderland, Juliers, Hainaut* and *Brabant*, and began the War in 1339. He beat the *French* Fleet, consisting of 200 Vessels, overcame *Philip* in a memorable Battel at *Cressi*; and after the death of this Prince, continuing the War against his son *John*, he took him prisoner, and brought him into *England, France*, to obtain Peace, and to procure their King *John's* freedom, let the *English* possess *Guienne* and *Poitou* in sovereignty. 'Twas *Edward III.* that instituted the Order of the Garter, for the reasons, and in the manner which may be read in our Author*. * Page 19.

The son of *Edward III.* who should have succeeded him, died before him, and the Crown came to *Richard* the II. his youngest son. The Reign of *Richard* was a continual series of Civil Wars, Seditions and Murthers. In fine, this unhappy Prince was made prisoner, and carried to the Tower of *London*, where he was obliged to Abdicate the Crown in favor of *Henry* his Cousin, Duke of *Lancaster*; who assembled a Parliament for this purpose*, in which he carried whatever he would. This Duke made * Anno 1399. himself be Proclaimed King, under the name of *Henry IV.* and the better to assure his Crown, caused the King to be Massacred in the Tower.

4. *Henry IV.* endeavour'd to gain the Hearts of his Subjects by Actions of Clemency; but he could not do it so well, but they conspired several times against his Life; which oblig'd him to shed a great deal of Blood. He died after having exhorted his Son, to confirm a Dominion by his Justice, which he had usurpt from the Lawful Heirs.

We must stop here a little, that we may be able to comprehend, in the sequel, the Cause of the long Wars between the Houses of *Lancaster* and *York*, under the Names of the *Red Rose* and the *White Rose*, and which cost *England* so much Blood. *Edward III.* had four Sons, *Edward, Lionel, John* and *Edmond*. *Edward* died before his Father, leaving *Richard*, whom we have spoke of, who was constrain'd to abdicate the Crown. *Lionel* had but one Daughter, who was Married to *Edmund Mortimer*, Earl of *Marche*, by whom she had *Roger Mortimer*. *John* had one Son called *Henry*, who is he that we spake of, and who reigned under the Name of *Henry IV.* and *Edmond* who was made Duke of *York*, had *Richard* likewise Duke of *York*. Now by the Law of *England*, which excludeth not Daughters from the Crown, 'tis maintain'd that any of the Descendants of *John*, the third Son of *Edward*, could not pretend to it, till after all the Posterity of *Lionel*, second Son of the same *Edward*, were extinct. Yet *Henry IV.* caused himself to be proclaimed King, as we have seen, and left his Crown to *Henry V.* his Son, after his Decease.

The Reign of *Henry V.* was exceedingly Glorious. Taking advantage of the Divisions that were in the Court of *France*, between the Dauphin and the Duke of *Burgogne*, he entred that Kingdom in a Hostile manner, gained the famous Battel at *Arincourt*,* and conquer'd almost all *Normandy*. He alter- * An. 1415. ward Married *Catherine* of *France*, and

taking the opportunity of the *Dauphin's* absence, who was not much at Court, got himself declared Heir to *Charles VI.* who then Reigned, and established himself in *France* in a surprizing manner.

His Son was solemnly Crowned at *Paris*, * and the beginnings of his Reign were very prosperous. But Divisions getting up among his Ministers; the *Dauphin*, who after the Death of his Father was known by the Name of *Charles VII.* recovered his Kingdom by little and little, and drove out the English. *Richard Duke of York* reaping advantage by these Divisions, got himself Creatures in *England* and *Ireland*: And seeing himself fortified, he resolv'd to make good the Rights he had to the Crown. He was descended on his Fathers side, of *Edmund* the Fourth Son of *Edward III.* But as this could give him no manner of advantage over *Henry VI.* who was descended from *John* the third Son to the said *Edward*, he made use of the Right of *Ann Mortimer* his Mother, who derived her Original from *Lionel John's* Elder Brother.

They fought several Battels with very different success, but in fine, *Henry VI.* was overcome and made Prisoner. The Parliament met, the Duke of *York* was declared Protector of the Kingdom, and the King set at liberty. But the Troubles began again speedily. *Henry* was taken a second time, and sent to the Tower of *London*. The Duke got himself declared Lawful Heir of the Crown after the Death of *Henry VI.* on condition that if this Prince should ever break his Word, he should no longer be acknowledged King of *England*.

In the mean while *Margaret of Anjou*, *Henry's* Wife, who had fled into *Scotland*, raised Troops, entred *England*, and offered the Duke of *York* Battel. He accepts of it without waiting for the Earl of *Marche* his Eldest Son, who came to his Assistance, with another Body of the Army. He was totally routed, and being taken Prisoner, with his second Son, and the greatest part of his Officers, they were all punished with the utmost severity.

The Earl of *Marche*, called *Edward*, understanding his Fathers Misfortune, resolv'd to overcome or to die. He gathers together 23000 Men, beats the Earls of *Pembroke* and *Ormond*, that commanded the Royal Army, and made them cut off the Head of *Owen Tudor*, Husband to the Queen Mother, whom he had taken Prisoner. The Earl was called to *London*, and going thither with all diligence, he was proclaimed King by the Consent of the Estates.

5. The Friends of *Henry*, who was Prisoner, having begged Assistance in *Scotland* and *France*, got together a considerable Army; and gave *Edward* Battel in the Plains of *Townton*. The Fight was terrible, there were slain there on both sides * near upon 35000 † 35781. Men, and the Victory in the end rested on *Edward*. The Earl of *Devon* only was made Prisoner, and the Conqueror ordered his Head to be cut off.

'Twas believed that after this Victory, King *Henry's* Affairs were altogether desperate; but the Earl of *Warwick*, whom *Edward* had incens'd, rais'd new Troubles. He brought over to his side the Archbishop of *Tork*, the Marquis of *Montagu*, and even the Earl of *Clarence* *Edward's* Brother, to whom he gave his Eldest Daughter in Marriage.

They had several Battels, in one of which *Edward* was taken, but having found the means to escape, he re-entred his Affairs so well, that the Earls of *Clarence* and *Warwick* were obliged to save themselves in *France*, where they found Queen *Marguerite* and her Son *Edward*. Having received Succours, they re-passed the Sea, surprized *Edward*, whom they constrained to flee unto *Flandris*, and delivered *Henry*, whom they set upon the Throne again.

Edward having received the Troops and Vessels from the Duke of *Burgogne* his Brother-in-Law, returned into *England*, and feigning at first that he only desired to be re-settled in his Estate, he drew a great many People over to him; and was reconciled with his Brother the Duke of *Clarence*. Being thus fortified, he pulls off the Mask, and marches towards *London*, where he was received, and proclaim'd King. *Henry* was taken again and sent back to his old Prison. The Duke of *Warwick* and his Brother *Montagu* were killed in one Battel. Queen *Marguerite* and her only Son *Edward*, were taken in another. King *Henry* died in Prison; his Son was slabb'd by *Richard Duke of Gloucester*, and the Queen having been ransom'd by *Louis XI.* returned into *France*.

There remained no more of the Family of *Lancaster*,

but *Henry Tudor* Earl of *Richmond*, who had retired into *Brittany*. The King of *England* demanded him of the Duke of *Brittany*, who agreed to it, but afterwards repenting of his Cowardliness, he gave him the means to save himself by the way. In fine, *Edm. IV.* died peaceable Possessor of his Crown, and his Son *Edm. V.* who was not above Eleven years of Age, was lookt upon as his Successor.

But this Prince was never Crown'd. *Richard* the Duke of *Glocester* his Uncle caused him to be put in Prison; and having likewise surprized *Richard*, *Edward's* Brother, made both their Throats be cut, and seized the Crown. So great Crimes did not continue unpunished. The Duke of *Buckingham* conspires against this Usurper, and resolves to call back *Henry Tudor* Earl of *Richmond*, the only Branch of the Family of *Lancaster* of his Mothers side. To reunite the Families of *York* and *Lancaster*, he proposeth a Marriage between him and *Elizabeth*, Daughter and Lawful Heir to *Edward IV.*

Buckingham was taken, and Beheaded. But *Henry* did not lose his Courage. He went over into *England*, with a Handful of Men; who in a short time increased to a great Number of Persons of all Conditions, that joynd him. *Richard* to prevent this Storm, would Marry *Elizabeth*, and resolv'd to force her to this Marriage, when being inform'd that *Henry's* Number encreas'd every day, he saw he was necessitated to go out against him. The two Parties joynd Battel, and *Henry* was upon the point of yielding, when receiving a very seasonable Succour, he constrain'd the Victory to declare in his Favour. *Richard* died in Battel, and left the Crown to *Henry* the Seventh of that Name, who began the Race of the *Tudor's*.

6. 'Tis pretended that this Family is on the Fathers side descended from *Kenan* Son to *Coel* King of the *Brittains*, and Brother to *Helen*, *Constantine* the Great's Mother: but if this be true, this Family must needs have been in great Obscurity since, for we do not know even the Names of *Merideth Tudor*, Grandfather to *Henry VII.* his Father and Mother. This *Merideth Tudor* having had to do with *Catherine* Widdow to *Henry V.* Married her, and had two Children by her, the Eldest whereof, called *Edmund*, was Father to the King we speak of.

He married *Elizabeth* of *York*, as *Buckingham* had projected, and by this Marriage ended the Divisions of the Houses of *Lancaster* and *York*, uniting all their Rights in his Person. There were some Troubles in his Reign, by means of two Impostures, who said that they were of the Blood Royal: He happily quell'd them, and left the Kingdom peaceable to *Henry VIII.* on whose History we will not stay, nor on that of his Successors; because they have been writ not long since by many Historians, and particularly by *Dr. Burner* Bishop of *Salisbury*, whose Books are in almost every Bodies hands.

This Prince left three Children behind him, the first whereof was *Edward* the 6th of that Name, Sone to *Jane Seymour*, who immediately succeeded his Father. He established the Reform'd Religion in *England*, and died at the Age of Sixteen.

Mary his Sister, Daughter to *Catherine* of *Arragon*, reigned after him, and re-established the Romish Religion, which made her shed a great deal of Blood. *Elizabeth* her Sister was put in Prison, by her Order, and did not come out again but on the Solicitation of *Philip* King of *Spain*, whom *Mary* had married.

This Princess reign'd but Three Years, and left the Throne to *Elizabeth*, who reform'd *England* a second time.— *Mary*, Queen of *Scots*, her Cousin, being driven out by her Subjects, took Sanctuary in her Dominions. But being accused of Conspiring more than once against Queen *Elizabeth*, she was Beheaded. *James* King of *Scotland*, and Son to *Mary*, wisely dissembled this Offence, for fear of putting Obstacles in the way of the Succession, which he waited for. So *Elizabeth* declared at her Death, that he should succeed her. He reunited the Three Kingdoms under one sole Dominion, and took the Name of King of *Great Britain*.

7. This Union of the Three Kingdoms, hath given Mr. *Im Hoff* an occasion to make an Abridgment of the History of the Kings of *Scotland*, which we will not enter upon, nor on the Genealogy of the Family of the *Stuarts*, of whom was *James I.* This Prince left the Crown to *Charles I.* his Son, who, by an unheard of Example, and by the Intrigues of *Fairfax* and *Cromwel*, lost his Life on a Scaffold. This latter was declared Protector of *England*, and enjoyed this Quality even to his Death. This was devolv'd upon his Sons in a Succession that they were not Born to. But *Charles II.* was called back from his Exile, and having reigned after the manner as every body knows, without

without having any Legitimate Children, he left the Crown to his Brother *James* the 2d of that Name, whose Adventures no body is ignorant of.

II. The Second Part of this Work contains the Genealogy of all the Peers or Lords of *England*, who constitute the Higher House of Parliament, and which the Author ranks into five different Classes; *Dukes, Marquisses, Earls, Viscounts* and *Barons*. He remarks that these Titles are purely Honorary, and bring neither Offices, nor Lands, nor Jurisdictions with them. The King giveth them to whom he pleases; but having once given them, they descend to the Heirs Males, who cannot be deprived of them, but for the Crime of Felony: and the Parliament must judge them. The Number of these Peers is not yet regulated, there are more at this day than ever there were; tho' the Ancient Families are mostly extinct. But the Reader may easily see that we cannot enter upon these particulars.

Practical Discourses upon several Divine Subjects. Written by John Norris, M. A. Rector of Newton St. Loe, near Bath, and late Fellow of All-Souls College in Oxford. London, Printed for Samuel Manhip, at the Black Bull near the Royal Exchange, 1691.

THE Learned Author of these Polite Discourses, tells us in his Preface, that since the Publication of his Discourse upon the Beatitudes, he was importun'd by several worthy Persons, to communicate some more of his Practical Discourses, and that partly to satisfy them, and partly for the general Advantage he was persuaded to make a scrutiny among his Papers, and to pick out a set of such Discourses as are of the most *Practical* composition. And it were to be wish'd the Author would take another review of his Papers, that the Publick might yet reap more Advantage from his Pious and Rational Discourses. He is not insensible how well the present Age is furnished with things of this Kind: But on the other hand, he says, that it's Necessities are as great and greater than its Supplies. And he thinks that if there were a Choice Collection made of our English Sermons, it might deserve a place in our Libraries among the choicest Curiosities there; and that out of them might be formed the best Body of Divinity both for the Rational and Persuasive part, that is in the World. Tho' this worthy Author might well have forbore a severe Reflection he has there against Dissenters. I will not say that the Author's words do indicate such a Person as the Apostle speaks of that Preaches self, or partly more than Christ. But this I may be bold to say, that it is much more for the Publick Advantage to lay aside that humour of upbraiding others, and to try if our Wounds may be healed by Lenitives, which we have too long in vain tried to Cure by Corrosives.

But to proceed to his Book; It consists of Ten Discourses upon excellent Subjects. The first is a Discourse concerning Worldly and Divine Wisdom, on *Luke 16. 8.* where he premises that of all the Follies incident to Mankind, none more needs our Pity and Admiration, than an ill-timed, misplaced or disproportioned Wisdom. And he says the thorough Fool is not so great a Prodigy as the half-wise Man. A mis-conducted Wisdom is of two sorts: A Proposal of a wrong End, or an Undue Prosecution of a right one. And tho' he says 'tis a great Folly to propose a wrong end, yet 'tis a much greater folly to propose a right End, and not prosecute it vigorously: since in the former case there is less Light than in the latter; and therefore the folly of not following a good Design with a vigorous Practice, must needs be the height of folly.

This being premised, he says there is something implied in the words, and something directly asserted:

'Tis implied, 1. That there is a sort of Men that are Children of this World, or that make the goods of this World their End. He says truly, that 'tis strange that there should be such, and that it should be look'd upon as strange and preter-natural as a Stone hanging in the Air, since that is as proper a Boundary for a Stone, as the World is for a Soul. But how Irrational soever it is for a Soul to act thus, yet he shews that there are such Men as Children of the World, from the Interest of this Animal Life's being the great governing Principle of the World. And this is not Matter of Practice only, since some among the Ancient Philosophers expressly taught that the End of Man lies in the Good of the Animal Life, in the Pleasure of the grosser senses. Thus did *Aristippus, Cyrenaicus*, and a whole Sect called after him, and according to some *Epicurus*, whose Errors he briefly relates.

He likewise proves it from Scripture, viz. *Job 31. 24. Psal. 52. 8.* and other places.

2. 'Tis implied, that as there are Children of this World, so there are, though far inferior in number, the Children of Light: whose Minds are more Illuminated, and look beyond the Material World. This many do in Profession, as all Christians, who are therefore call'd the Children of Light: Others in Reality, as all that live truly by Faith.

But 3. 'Tis implied that the Children of this World do not act according to the measures of true Wisdom. They think themselves Wise, and are generally accounted so: But whatever be the Opinion of Men, the Apostle tells us, *The Wisdom of this World is Foolishness in the sight of God.* And if so, to be sure it's Foolishness in it self; since the Intellect of God is the measure of Truth. Nor are those Men accounted Fools by the Scripture only, but by Reason also: For how can they be called Wise, who are out in the first point of Wisdom, the chusing of a right end?

He next proceeds to the thing asserted, viz. That the Children of this World are wiser in their Generation than the Children of Light: That is, that though they have propos'd a wrong end, yet they prosecute it with more agreeable Means, and with more cunning and diligence than they who have propos'd a right one.

This he makes appear, 1. Antecedently by considering what grounds of probability there are it should be so, as, 1. That they must be supposed to set the same value upon their false end as the others on their true. 2. Though these two ends in themselves considered are alike valued by both, yet one of the Scales may and will receive some Moments of Advantage more than the other. As, 1. The good things of this World are present, those of the other remote and distant. 2. The good things of the World are not only present, but sure and certain as to us: Our Senses inform us of them, whose Testimony we seldom reject. 3. They strike more upon our senses. From these and such other advantages 'tis probable, that those who have err'd so as to make the World their End will be like to love it more intensely, and value it more highly than the Children of Light do theirs, which wants these sensible Endearments.

2. He briefly compares each of their proceedings together: As, 1. We find by Experience that the Men of this World prefer their secular Interest above all other things, and that in every Action of their Life. But how few, if any of the Children of Light do always so. 2. As they will spare no pains, so they will lose no time or opportunity for securing it. But how slack are many of the Children of Light as to theirs, when we may see not a few procrastinate their Repentance from day to day, though they can't promise themselves to live an hour longer. 3. As they will let slip no advantage of advancing their Fortunes, and of providing against a wet day. But are the Children of Light, so careful as to neglect no helps that may further them in the attainment of their great end: Or so provident, as to forecast for the future? 4. They are careful to avoid all occasions of loss and damage. But do the Children of Light take the same care to avoid all appearances of evil, all spiritual Dangers, and all occasions and temptations of sinning against God? And he concludes this Discourse with a seasonable Exhortation to Christians to endeavour to acquire themselves better in this point.

His second Discourse is concerning Righteous and Unrighteous Judgment, on *John 7. 24.* Not to insist on his Introductory Discourse, he limits his Discourse to these four particulars.

1. He enquires what it is in general to judge according to appearance: And this he says is to affirm or deny one thing of another upon the representation of certain Arguments or Motives to Believe, Think, or to be assured that a thing is so upon such and such grounds.

2. He enquires whether all judging according to appearance be oppos'd to judging righteous Judgment, and consequently here forbidden; but it being so plain to the contrary,

3. He enquires which it is that is so. And, 1. To judge ill of a Man upon clear and full Evidence, is not that judging which is here forbidden, as oppos'd to Righteous Judgment: Nay 'tis the most righteous Judgment that can be, since 'tis the due use of our reasoning Faculty. 2. To judge ill of a Man upon such a concurrence of shrewd Circumstances as makes up what we call a Moral Demonstration, is not that judging according to appearance that is here condemned. 3. It is not to suspect ill of a Person upon considerable Signs and Circumstances,

stances, that is, upon such as would determine my Opinion upon any other Matter wholly indifferent, where I am altogether free from prejudice to have it thus or otherwise. To pronounce absolutely and peremptorily in such case, would be a degree of Censoriousness, exclusive both of Charity and Prudence: But a bare suspicion is warrantable on such grounds, and consistent with the highest Charity and Prudence. But he proceeds to shew when we do judge unrighteous Judgment, viz.

1. Whenever we take up an ill Opinion of a Man rashly and suddenly, and at first dash prick him down for a Knave, without so much as giving our selves the Trouble of enquiring into the Merits of the Cause. 2. When though we do consider and make some enquiry into the Cause, and withal find some ground and foundation for an ill Judgment, yet we conclude beyond the force of the Premises, and give a peremptory sentence, where there are grounds for no higher an Assent, than Opinion or Suspicion. 3. When we conceive an ill Apprehension of a Person from one or two single Instances without considering the general tenour of his Conversation. 4. Whenever our ill Opinion of a Man is built upon such poor and slight appearances as would not be sufficient to determine us in any other Matter where we are indifferent and disinterested.

4. He proves the Reasonableness and Equity of the Precept; which he does by shewing that the contrary proceeds from an ill Principle; as it argues that we are conscious of some inward baseness in our selves, which makes us so prone to suspect the same in others. 2. That the consequences of this rash judging are as bad as its principle. He that judges rashly often must needs incur that VVoe pronounced by the Prophet against them that call evil good, and good evil. By this means we shall both mis-rate persons and things: And by this means private Grudges will be entertain'd, and open Quarrels broached, Mens Affections alienated, and the Bands of Friendship unryed. And in the last place they that accustom themselves to this rash Judgment, will proceed from censuring the Actions of Men to question and condemn the Dispensations of Providence.

His third Discourse is concerning Religious singularity from *Rom. 12. 2.* In the words he considers a supposition and a caution. The supposition is twofold. That the general Course of the VVorld is very bad. This he proves by a Deduction from its very beginning till our time. Here I cannot but take notice of another

* P. 84. *What straining about the Gnat of a Ceremony with those who can in the mean while swallow down profitable abominations.* This Gentleman might have forbore this Expression upon the same account we said formerly, viz. for rather endeavouring to narrow as widen our Breaches. But much more (except a Man will needs be so taken up in spying out the Mote in his Neighbours Eye, that he cannot or will not see a Beam in his own) since it is not unknown to the VVorld that none are greater Patrons of Immorality than some Bigots who are so far from straining at the Gnat of a Ceremony, that they are ready to devour all that will not swallow them. His second supposition is, that we are naturally apt to follow that which is most prevailing: And that for one of two Reasons. Either because we think the generality has the right on its side: Or if we do think they are in the wrong, yet we are loth to venture the Charge of Singularity, and withal fancy that there is something of Safety and Excuse in Numbers and Multitudes. He next proceeds to his Caution, and premises two things concerning its Limits and Measures. 1. That this Caution is not so rigorously to be understood as if we were not to yield some Compliance and Conformity with the Humours and Dispositions of those with whom we converse. Nor, 2. As if we were forbidden to Conform to the several Indifferent Modes of Ages or Countreys, whether Religious or Civil. His Caution is that we do not follow the general practice of the VVorld, as to actions of a Moral Nature: and that for these Reasons. 1. Because this is not such a VVorld as we may safely imitate. 2. Because by so doing we shall strengthen the cause of wickedness, and give it settlement and perpetuity. And, 3. Because both the Precepts and the Rewards of our Religion require a very different Method of Life from what is ordinarily practis'd. And, 4. Because in our Baptism we have renounced it with all its Poms and Vanities. And the better to encourage us to undertake this Religious singularity, he adds two Scripture Examples, viz. that of *Lot* and *Noah*, which we cannot insist upon. He concludes with Reflections on

thewhole. 1. That the Measures of Right and VVrong are not always to be concluded from the Consent of Majority. 2. That those that have a Majority for their way ought not to think their Cause the better for that. 3. That the Censure of Preciseness and singularity which the Men of this VVorld charge good Men with, and their hatred of them on that account are extremely absurd.

His fourth Discourse is concerning the Excellency of Praise and Thanksgiving on *Psal. 50. 3.* where he insists upon these things. 1. That the most principal and most acceptable part of Religion consists in Praise and Thanksgiving: VVhere he compares it with all other Duties, and gives it the preheminance. 2. He considers what things we are concerned chiefly to thank God for, among which he particularly insists upon that Providential Disposal of Men in such outward Conditions and Circumstances of Life, as may be of advantage to further their Eternal Interest. VVhere he takes notice of a very Ingenious Gentleman that makes that Grace of God whereby he conducts Men to Holiness and Happiness to be nothing else but only a happy train or disposition of External Circumstances. As suppose a Man falls into some smart Affliction that works him into a tenderness of Mind, and while he is in this case he meets with a good Book, which still carries him forward; after this he gets into good Company, where this Disposition receives further Improvement, and so on. Tho' the Author cannot agree with this Gentleman that Divine Grace is nothing else but a course of well laid Circumstances, yet he thinks that the outward Circumstances of the Life have a great stroke upon the Moral Conduct of it. 3. He briefly represents to us that the Circumstances of our Life are such. And in the last place he infers thence, That we are therefore highly obliged to the Duty of Praise and Thanksgiving.

His fifth Discourse is of the Import of a Religious Life, considered from the happy Conclusion of it, on *Psal. 37. 38.* The words are naturally resolv'd into these three considerations, which he makes the subject of the following Discourse. 1. That Peace at the last is more to be valued than any of the Temporary Pleasures of sin. 2. That a good Life, which the Psalmist here expresses by keeping Innocency, and taking heed to the thing that is right, will certainly bring a Man this peace at last. 3. That therefore it highly concerns every Man to keep Innocency, and to take heed to the thing that is right; in one word, to *live well*.

And he reduces all to this Practical Syllogism: That which will bring a Man peace at the last is to be chiefly minded and heeded: But a Life of Piety and Virtue will bring a Man peace at the last. Therefore a Life of Piety and Virtue is to be chiefly minded and most diligently heeded. But I cannot insist upon his Enlargement on these particulars, and therefore pass on to his sixth.

6. Discourse of Heavenly Mindedness on *Phil. 3. 30.* In discoursing on which words he shews,

1. VVhat it is to have our Conversation in Heaven He observes that Heaven here may be understood either more largely for the state of the other Life in general, in Opposition to this. Or more strictly for that special and excellent portion of it, Glory and Happiness. If it be considered in the former sense, to have our Conversation in Heaven will be to be perpetually mindful of our Mortality, that we are Citizens of another VVorld, and must shortly take our leave of this: But if we consider it in the strictest sense, to have our Conversation in Heaven will be frequently to contemplate the Infinite Perfections of the Divine Essence, the *First of Beings*, and the *Last of Ends*, and the unconceivableness of those who shall enjoy the Communications of his Blessedness.

2. How reasonable it is and becoming a Christian to have his conversation in Heaven; which will appear, 1. In that the other Life is that we are chiefly intended for, without which there is nothing in this Life considerable enough to justify the VVisdom and Goodness of God in making this VVorld. 2. That as the other state is the chief and proper state of Man, so Heaven is the good and happiness of that state. 3. That we have no other way of approving the sincerity of our Faith, concerning Heaven and our Happiness, but by having our conversation there. 4. That as it is the Argument and Test of our Faith, so 'tis also of our Resurrection with Christ, and our Spiritual Life according to that of the Apostle, *Col. 3. 1, 5.* That 'twas one great end of our Saviours ascending into Heaven, that we should have our Conversation there: That his Ascension should have

a double Influence. 1. As a Rational Motive. 2. As a Moral Emblem.

3. What the Uses and Advantages of such a Heavenly Dispensation of Life are: He mentions four. 1. It is a most excellent Expedient to beget and confirm in us a contempt of the World. 2. 'Tis the best remedy to support us under the Evils of this present Life. 3. It is the best preparatory for Heaven that can possibly be. 4. 'Tis a dispensation of Life that affords the greatest pleasure and satisfaction of any in the World. And he concludes with two words to the Sensualist, and an Exhortation to persuade us to it.

His seventh Discourse is of submission to Divine Providence, on *John 18. 11.* He resolves these words into two Propositions.

1. That every Affliction that befalls Man is dispensed to him by the Hand of Providence, which is intimated in these words, *The Cup which my Father has given me.* Where he insists upon Gods Providence at large, shewing that nothing comes to pass here without it: And he at the same time takes notice of *Epicurus* Idle Dream which overturns the Providence of God, and briefly refutes it.

2. That therefore he ought to submit to it with all Patience, Meekness, Contentedness and Resignation of Spirit, intimated in the last Clause, *Shall I not drink it?* And besides the Example of our Blessed Lord, which of it self is enough to persuade us to it, it will appear if we consider some of the Excellent Attributes and Perfections of God, *viz.* his Supreme Dominion, his Self-sufficiency, his Infinite Wisdom, Goodness, and his Paternal Relation to us: All which he insists on at large, but we must leave it, and pass on to

His eighth Discourse concerning the Folly of Covetousness, on *Luke 12. 20.* From the words he observes,

1. How vastly different the Judgment of God is from that of Men. Which he instances in a great many particulars we cannot insist upon.

2. Hence in the second place he considers the great Folly of what God here condemns as such. And here he 1. Reflects upon the Folly of Sin in general, which he makes appear distinctly from the consideration of these two things; 1. The Absurdity and Madness of the choice which every Sinner makes. 2. The Error and Mistake that must necessarily precede in his Judgment before he makes it. 2. He reflects on the Folly of Covetousness in particular. Where amongst many other things he has this Ingenious Remark. That the Covetous Man places his End in the meanest things, and so is guilty of all the common Folly and Absurdity of those who place their Happiness in any of the good things of this World; "only there is this one peculiar aggravation on his side, that whereas the Ambitious Man, tho' he makes Honour and Preferment his Happiness, yet he enjoys it when he has it; and so does the Voluptuary his Pleasures; and by this means tho' they lose their true End, yet they have something in Exchange. In the meantime the Covetous Wretch, tho' he makes Wealth his End, yet he when he has it enjoys it no more than he did when it lay hid in the Bowels of the Earth, and so goes to the Devil for nothing. For nothing, did I say? 'Tis worse than so, for tho' he has nothing of the Enjoyment, yet he won't bate himself an Ace of the Trouble, but endures all the Pain and Anxiety, that careful Days and sleepless Nights can give, and so has his Hell here and hereafter too. He says that Covetousness is a Vice of this Peculiar Quality from all others, to be then most strong and prevailing when there is least cause for it and least Temptation to it: For Men are generally then most Covetous: 1. When they have most Wealth, which one would think should be the proper Cure of Covetousness as a full Draught of Water is of Thirst. 2. When they have least time. When Men are in the Morning of their Life, and have a prospect of many years before them, they have then some Temptation to be Covetous, and something to plead for their being so, considering the many contingencies of Humane Life. But when the day of Life is far spent, and the night is at hand, then one would think one should have little heart to be Covetous; and yet then is the time when Men are most of all so.

His ninth Discourse is concerning the Consideration of God, and of the Divine Presence, on *Psal. 16. 9.* On the words he handles these two things.

1. He shews what it is to set God before us, or how many ways we may be said to set God before us. To set God before us is in the general to have him ever present in our Thoughts and Meditations. under some capacity or consideration or other, present to our Thoughts,

nor by way of *Essence* only, but also by way of *Object*. In relation to our Practice, there are three very excellent ways of setting God before us. 1. We may set God before us as the *Supream Good*; this we do when we contemplate the Natural and Absolute Perfection of his Essence, that universal Plenitude of his whereby he contains all that is good, lovely and excellent. 2. We may set God before us as a *Pattern*; this we do when we contemplate the *Moral Nature* of God, those imitable Perfections of his, which answers to those good Dispositions he requires of us, and contribute also to work in us by the Graces of his Holy Spirit. 3. We may set God before us as an *Observer*, when we consider him as being essentially present in all Places, and with all Creatures. Tho' he will not enter here into a nice Disquisition concerning Gods Omnipresence, yet lest this setting of God before us should be thought Imaginary, he remarks by the way, that 'tis every way as reasonable to think the Essence of God to be every where as to be always, and that Immensity is as rational as Eternity.

2. He represents the many and great advantages of setting God always before us, and, 1. As the *Supream Being*. 1. There is no means so effectual to kindle, encrease, and keep alive in us the Heavenly and Divine Fire of Love to God, as to set God always before us as the *Supream Being*. 2. Setting God before us as the *Supream Being* contributes both to convince us of the Worlds Vanity, and to support us under that Conviction. 3. It is also a general Remedy against all other trouble and sadness as against that which arises from a Conviction of the Worlds Vanity. II. By setting him before us as a *Pattern*; 1. It would incline us strongly to endeavour to be like him. 2. It would be apt to remove from us all servile Fear, and to inspire us with a generous and ingenious Principle of serving God. 3. It would be a Sovereign Remedy against Hypocrisy. III. The setting him before us as an *Observer* may be seen advantageous on a double account. 1. It is a general Countercharm against sin: For as sin in its formal Nature is an aversion from God, so the cause of all sin does at last resolve into forgetfulness of him, and a Non-consideration of his presence and inspection. 2. This Practice is also a general Incitement to all that is good.

His last Discourse is concerning the doing Gods Will on Earth as it is in Heaven, on *Mat. 6. 10.* Where he enquires of what Will of God, our Lord is to be there understood. 2. By whom it is done in Heaven. 3. After what manner it is there done. 4. How far we are to imitate this great Patron of Obedience. 5. How reasonable it is for us to do so.

1. By Will here cannot be meant that which is a Faculty in the Divine Essence. Nor are we thereby to understand the Act of Willing: But the will we pray for here is the *res volita*, or the Object of the Divine Will: And this is twofold; of his Will Decreeing, or of his Will commanding: And 'tis generally held that both are to be understood here. But the Author Ingeniously remarks that he can't see how the Will decreeing can be understood, since that is already as fully performed here as it is in Heaven: This therefore can't be meant any further than as 'tis a part of the Will of his commands, that we should submit to them and acquiesce in them. Nor is this strictly intended, but only by way of Proportion, that as the whole Will of God which is capable of being done in Heaven should be done there: So all that is capable of being done in Earth should be done there.

2. By whom the Will of God is to be done in Heaven is plain, since it cannot be done by God himself no more than he can obey himself: Nor can it be done by the Celestial Bodies, since being Necessary, or rather Unintelligent Agents (if they should not rather be call'd Patients) they cannot yield any Moral and Acceptable Obedience. It remains therefore that it must be done by the Angels (and Saints.)

3. The Will of God is done by Angels in Heaven after a very excellent manner, far exceeding the highest measures of Mortality, which is here implied to that they are proposed as Patterns to us, and it might be further concluded from the perfection of their Natures. He represents the Excellency wherewith they perform the Will of God, 1. From the Impediments they are freed from which we are clogg'd with, which being so obvious, I shall not enter upon them. 2. The positive advantages they enjoy, *viz.* a constant and clear Vision of the Essence of God. But more particularly as to the manner of their doing it, 1. They do it with great Readiness and Alacrity. 2. Their Obedience is Uniform and Universal. 3. They perform it with great Constancy

stancy, such as admits not the least interruption. Hence is what Improvement we should make of these Speculations. 1. That we make the same improvement of it, as the Psalmist, *Psal. 104. 4. viz. Bless and Praise the Lord.* If according to *Sirach*, God is to be praised for the Beauty of the Rainbow, caused only by various Reflections and Refractions of the Globules of the second Element, how much more for these great Master-pieces of his Art. 2. We may be cautioned hence against that *Voluntary Humility*, as the Apostle speaks, in *Worshipping Angels.* 3. We have here an excellent Antidote against Pride, which is a *littleness of Mind that arises from our Ignorance of the World about us*, as well as of our selves, and consequently is best cured by considering the Excellencies that are above us. 4. We may learn hence so to fear the Devil, as to look upon him as a considerable Adversary, and so to be secure in our best condition, since he is an Angel still. Lastly, we are to imitate all the Moral and Imitable Excellencies of the good Angels which leads to the fourth thing.

4. That our imitation is in some measure required is certain, otherwise our Lord would not have taught us to pray for it. But the Question is how far? In answer whereto, he observes that the Obedience of Angels may be considered, either *Intensively* or *Extensively*, either with respect to the Act, or with respect to the Object; which last may be considered either of the kinds of Good, or of the several degrees in each kind. This premised, he answers: First, That we are not obliged to the Intensity of Angelical Obedience; this he says, we are not obliged to do, because 'tis not among the things that are in our Power; this being to be part of our reward after, cannot be our Duty here. Nor are we obliged to serve God always with equal heights of Devotion, and with an Uniform fervency of Mind: Since our Saviour himself praid at some times more fervently, than at others. 2. As to the extensive Obedience, if it be considered in the first sense with respect to the kinds of good, we are bound certainly to have our Obedience as Extensive as theirs, being bound to obey the whole will of God. But if the Extensiveness of Angelical Obedience, be considered with respect to the several Degrees, so we are not to come up to the Obedience of Angels. There is yet another way of considering extensiveness, *viz.* with respect to continuance, this is called Perseverance, or constancy of Obedience. Now as to the Measures of our Obedience to this, we are to consider the Gospel as a Law, and as a Covenant; if we consider it as a Covenant, we are not obliged to a constant, and all the way along continued Obedience, for it is not uninterrupted, but only final perseverance, that is, the condition of the Covenant. But if we consider it as a Law, we are not only obliged to a final, but to an uninterrupted Perseverance.

5. He proceeds to shew the reasonableness of it, which, as being in it self so evident, he does not enlarge upon, nor shall we meddle with it, having been too prolix already.

Practical Discourses on Sickness and Recovery in several Sermons, as they were lately Preached in a Congregation in London. By Timothy Rogers, M. A. after his Recovery from a Sickness of near two years Continuance. London, Printed for Tho. Parkhurst, at the Bible and three Crowns at the Lower End of Cheap-side, Jonathan Robinson at the Golden Lyon in Pauls Churchyard, and John Dunton at the Raven in the Poultry. 8 p. 277.

THE Author of these Sermons who is a very ingenious Gentleman, of great Learning, Candor and Moderation, upon his Recovery after two years very heavy sickness, thought himself obliged to commemorate the Mercy of God to him (in delivering him in a manner Miraculously from his Malady after the Fruitless Attempts of many Physicians of great Note to restore him) in the Assemblies of his People, on these words, *Psal. 30. 3. 4. O Lord thou hast brought up my Soul from the Grave, &c. Sing unto the Lord, O ye Saints of his, and give thanks at the remembrance of his Holiness.* They are of great use, not only for persons in his Case, but for all in general, since they not only contain grateful remembrances of Gods Mercies for Deliverance out of Troubles, but necessary Directions for all Christians how to behave themselves, with precautions to acquit themselves, so as to provide for the worst of Afflictions.

After Pathetical Acknowledgments of the great Mercies he received from God in his Affliction, both for giving him patience under it, and deliverance from

it; and to the People for their Kindness to him in his Distress, he raises these two Observations from the Words.

1. *That God alone is the Sovereign Disposer of Life and Death.*
2. *That to be brought up from the Grave, is a Mercy greatly to be acknowledged, and for which, all such as are recovered, ought to be very thankful.* The former Proposition he proves by Gods care over the meanest of his Creatures in all their Cases and Exigences; and their necessary Dependence on his Influxes: But he says that this Derivation of God over the Lives of Men, appears in these two things: 1. In the large difference which his Providence makes among those persons whose outward Circumstances seem to be much alike. 2. In ordering the different Seasons and Times of their Death. From thence he draws several very useful Inferences, as 1. That then the best Service Friends can do a sick Person, is to recommend him to God. 2. That there is great Reason to Fear and Reverence God. 3. That whatever Sickness or Distress befall us, it is highly reasonable we should submit our selves to this God, who brings to Death, and back again. 4. That therefore we should not put too great Trust or Confidence in Physicians; where after the acknowledgment of the great Skill and Pains of his Physicians, he Attributes his Delivery wholly to God.

The Latter Observation he proves from several Reasons; as, 1. Because Life is the dearest of our Blessings. 2. Because, when a Man dies, 'tis to him as an end of all the World. 3. Because when we die, our Everlasting State is to be Determined. And concludes his first Sermon with a pertinent Reflection on the several designs of his Hearers.

In the second Sermon he proceeds to a fourth Reason, Because by that means, a Man has a longer time to prepare for another World. Which is a great Mercy upon a twofold account. 1. Because of the small acquaintance that we have with the future State, and the necessity we are under, to get as lively Apprehensions of it as we can. 2. Because we can die but once, and on the well or ill doing of it, depends our Happiness or Misery. 3. Because they that are brought up from the Grave, have more opportunity to be serviceable to the Glory of God, and to be useful in the World. 1. He may do good to others. 2. To himself. His last Reason is, that there are several Circumstances that may heighten the kindness of being brought from the Grave, and which should render us more thankful for it.

Having thus proved his second Observation, he deduces several useful Instances from it: As 1. If being brought from the Grave be so great a Mercy, then what cause have those to be thankful who are delivered so as never to be in danger of dying any more, and he concludes his second Sermon with no less pleasant than profitable Reflections on the Blessed State of the Saints above, who are exempted from those Miseries this Life is Subject to.

In his third Sermon, he proceeds to his second Inference, if deliverance from the Grave be so great a Mercy; what cause have they to be thankful, that are delivered from a Death of Sin; and he evinces from hence, that since the Soul is of infinite more value than the Body, those Mercies that are necessary for its happiness, must need be far more valuable than any of those that concern the Body. A third inference is, that long Life in it self is a Blessing, for which we may very lawfully pray. But he qualifies our Prayers in this respect with two things. 1. With great Submission to Gods Will. 2. In desiring it, we must propose to our selves great and honourable Ends, *viz.* that we may do him more service in our Generation. And answers an Objection against Praying for long Life, since it is already determind, by retorting it on our eating and drinking to preserve our Life, notwithstanding we know our days are numbered, and that (we cannot thereby lengthen our Lives.) 4. He also infers, that then it is a very evil thing to wish for Death. And 4. That then self-murder is a very great sin. And lastly, since the being brought up from the Grave, is a great Mercy, how great a Mercy is Health, when the restoration of it is so great a Mercy, and so much to be acknowledged.

He next proceeds to Improvement, and his first use is of Exhortation: That we may in a due manner improve our being brought from the Grave, we must always remember so great a Mercy. And here it is that he gives a very moving and particular relation of his Afflictions, especially of his long and tormenting sickness, and Gods delivering him out of them, which for Brevidities sake I omit, especially since any that is desirous, may read it in his own words; and concludes this Sermon with an earnest

nest Exhortation to all those who have been in Affliction, and have met with Deliverance, never to suffer the greatness of the Mercy to go out of their Minds.

In the fourth Sermon he proceeds to enquire after what manner we must remember our Deliverances, and proposes three ways.

I. We must remember them with an Admiration of God, that he should be so good to us. And he mentions two things that should make us admire his goodness, 1. The infinite Distance that is betwixt him and us; and yet that he should be so mindful of us: And, 2. Not only that we are inconsiderable Creatures, but very guilty.

II. When we are delivered from the Grave, we must remember that Deliverance, so as to excite our selves to more Fervour and Affection: And with very great Sincerity.

III. Another Improvement we ought to make of being delivered from the Grave, is to yield Obedience to that God that has delivered us: And that upon a double account. 1. Because if we neglect it, it will aggravate our after-sins, and make them more sinful. 2. It may provoke God to bring upon us more heavy Judgments than we have yet felt.

IV. Another way to improve such a Mercy, is by trusting him for the time to come.

V. That we still preserve those serious thoughts which he had when we were near the Grave.

VI. That we preserve all those things that in our distress we resolved to do.

VII. That after we are brought up from the Grave, that new Life that God has given us, may shine with all those good things which our former Life was destitute of.

VIII. That we by all means see that so sore an Affliction, and so great a Deliverance may be Sanctified to us. He concludes his fourth Sermon, with shewing the Advantages would accrue to us by so doing.

IX. And Sermon V. To take heed that we do not overmuch value our Bodies: But look upon them as still obnoxious to great pains, that this may abate our too great Indulgence to them. And that I. We use a great Moderation in all those Accommodations that relate only to them. And that we use great Moderation in our Apparel. II. That we do not provoke God to cut off our Life And to this end. 1. Beware of all gluttonous excess in what we eat and drink. 2. Avoid all anxious Fears, all inward fretting and Discontent, all foolish Anger, Envy and the like Passions. 3. That our Lives be laid out for his Glory. III. That we live much in a little time, *i. e.* that how short soever our time be, that we serve God with the utmost Vigour and Diligence; And to excite us to be the more careful in improving of our Sicknes, he adds these three Considerations. 1. How many are dead since you were first ill? 2. This improvement will exempt us from their number, who in stead of being better, are a great deal worse when brought out of Distress, than before. And, 3. It may engage God to prolong our time to an Honourable Old Age.

He next proceeds briefly to speak to the fourth Verse, and insists on this Proposition; That he that has received wonderful Deliverance from Death, ought not only to praise God himself, but to excite and call upon others to praise God with him. And that upon these following Accounts, I. Because our joint Praises will warm our Hearts better than if they were single. II. This mutual giving of Thanks, will greatly encourage others to trust and hope in God. III. Because we are by the Profession of Christians, to have a Communion with one another in all our Prosperity, and in all our Troubles, to grieve in their Afflictions, and rejoice in their Mercies. IV. Because 'tis very delightful to God, when his Servants after the Receipt of Mercies, joyn their praises together. V. Because the mutual praising of God, is a remembrance of Heaven. And he concludes the whole with thankful acknowledgments of Gods Mercy to him, and craving the peoples assistance in praising God, who had so graciously delivered him in answer to their Prayers: Withal mentioning several special Mercies which those that are recovered enjoyed beyond others, which called for special praising of him.

The Life and Death of the Reverend Mr. John Eliot, who was the first Preacher of the Gospel to the Indians in America. With an Account of the wonderful Success which the Gospel has had among the Heathen in that part of the World: And of the many strange Customs of the Pagan Indians in New-Eu-

gland. By Cotton Mather. *The Second Edition carefully Corrected.* London Printed for John Dunton, at the Raven in the Poultry. 1691. pag. 138.

The Author of this History, prefixes two Preliminaries to it; the first of Mr. Eliots Birth, Age and Family: He was born in England, but the Author does not remember in what Town, nor does he think it Material. He went to New-England with other Godly Men that laid the first Foundations of a remarkable Countrey, devoted to the Protestant Religion in its purest Reformation: He left behind him a Gentlewoman, whom he designed to Marry, who coming over the following year, he Married her in October 1632. She dyed but three or four years before him, who lived till the eighty sixth year of his Age. He had six worthy Children by her: His first-born was a Daughter, born September 17. 1633. who is yet alive, and Famous for her Piety and Gravity: His next was a Son, Born August 31. 1636. He was a Learned person, and a Lively zealous Preacher, not only to the English, but the Indians also. He dyed in the Lord many years ago. His third was a Son Born December 20. 1638. called Joseph, now a pious Preacher at Guilford: His fourth Samuel Born, June 22. 1641. But dyed young, though eminent for Learning and Goodness: His fifth Aaron Born, February 15. 1643. a pious young Man, but dyed a Candidate. His sixth Born, Jan. 29. 1646. who likewise dyed young. These three last dyed before their Father: They all gave such signs of their Conversion to God, that they were a great Comfort to their Father.

His second Preliminary is about his early Conversion, and Sacred Employment, and removal into America. where the Author gives an Account, that he was first a Schoolmaster; but finding he might be more serviceable to God in the Service of the Ministry, he betook himself to that. And being cast in a time when they were persecuted here in England, he with many others, Transported themselves into New-England, that they might have Freedom of serving God according to their Consciences there. At his Arrival there, he joyned himself to the Church at Boston: Mr. Wilson Pastor of that Church, being gone back to England, he supplied his place during his Absence, and was designed to have been his Colleague at his return, but Mr. Eliot having before engaged to some pious Friends in England, to be their Minister, if they should come over, and they coming, he took the charge of them, who took up their Habitation at a Town called Roxbury.

Mr. Mather divides his History into three parts, in the first he speaks of him as a Christian, where he says that he was mightily addicted to Prayer, Closet and publick, which he did not perform perfunctorily, but kept his Heart in a Frame for Prayer, and was continually provoking all about him to do so. And as he was speaking to God in Prayer, so he was no less frequent in speaking of him; his conferences were like those who know that the Ear of God was open to them; he had a particular Art, of Spiritualizing Earthly Objects, and raising high thoughts from very mean things. He was a great Student of the Holy Bible: He every day used a portion of the Scripture as an Antidote against Temptation, and recommended the same to others. In a word, he lived in Heaven, while he was on Earth. Coming once to a Merchants House, and finding in his Counting-House Books of Accounts only on his Table, but those of Devotion on his shelf, he gave him this advice Sir, *here's Earth on the Table, and Heaven on the Shelf; pray do not sit so much on the Table, as altogether to forget the Shelf; let not Earth by any means thrust Heaven out of your Mind.* Mr. Mather here applies to him a Paraphrase he delivered on *Our Conversation is in Heaven*, which for brevities sake I omit. He was a strict observer of the Lords Day; though every day was a Sabbath to him. And hence to the General Engagements of a Covenant with God, which 'twas his desire to bring the Indians into, he added a particular Article to remember the Sabbath Day, to keep it holy as long as we live. Mr. Mather on this Subject takes occasion to vindicate the Reverend Dr. Owen, in a passage had escaped him in his Elaborate Exercitations on the Lords Day, which had given offence to several, and particularly to Mr. Eliot, who had wrote to him thereabout, to whom the Dr. returned an answer, which he inserts there.

He was a great proficient in the Art of Mortification, and was wholly denied to the Flesh: He was very Moderate as to his sleep, and was sure that it cheated him not of his Morning Hours; and for more than twenty years before he dyed, he removed his Lodging into his Study, on purpose that he might enjoy his early Morning Hours, without making

making the least noise to those in his family. He was very temperate in his Meat, and both satisfied himself with what was course, and took it very sparingly. And for his Drink, he preferred Water to any other, and most frequently drank of it. The Lust of the Eye he had quite put out. He sought not great things for himself. He would not plunge himself in Secular Affairs, but thought that a Minister and a Market-man were very unseemly. Pride of Life was most exemplarily extinguish'd in him. His Apparel was without any Ornament, save that of Humility; and he was a severe Re-prover of any that seem'd in the least Gawdy in their Apparel. Seeing some Scholars once, he thought, too sumptuous in their Cloaths, he accept'd them with, *Humiliamini, Juvenes, humiliamini*. He declaim'd mightily against long Hair, with the great Apostle St. Paul.

His Charity was singular, and his Liberality to pious uses, whether publick or private, much exceeded the proportion of his little Estate. He was pitiful and peaceable, patient in afflictions, and wholly resign'd to the will of God. In short, Mr. Mather gives us such a display of his Virtues and Graces, that we may justly reckon him a Non-fuch of his Age: But, for brevities sake, I must pass 'em by, and proceed to his Second Part, which considers him as a Minister.

He spent 60 years in his Ministry, which he undertook with as right thoughts of it, and as good ends in it, as any man in our days was act'd with. He looked upon the Charge of a Minister, to be a very hard work, and no less than a Call from God would have made him accept it. He was one that was undoubtedly in a state of Regeneration himself; And he had also a great stock of Learning. He was very well scen in the Tongues, and had no mean knowledge in the other Arts and Sciences, and made little Systems of them for the use of some *Indians*. But above all, he was most skilful in *Theology*; and he had this beyond a great many others, that he was *Scripturarius Theologus*, one mighty in the Word. As to the management of his Family, he sufficiently discover'd, that he was endow'd with those Qualifications *Paul* requires in a Minister, viz. *That he be the Husband of one Wife, and one that ruleth well in his own house, having his Children in subjection with all gravity*. His Family was a little *Bethel*, for the Worship of God was constantly and exactly maintained in it. And to the Prayers of his Family, he always prefix'd the Reading of the *Scripture*; and he used to ask his Children their own Observations on some places of it. He was very strict in the Education of his Children, and more careful to mend any error in their hearts and lives, than any blemish of their Bodies: In short, his House was no other than a School of piety, where one might continually see a mixture of *Spartan* and *Christian* Discipline. To his Congregation he was a Preacher, that made it his care to give every one their Meat in due season; and he entertain'd his People with solid Food, not Froth: His way of Preaching was so plain, that the meanest capacities could sufficiently understand him, and it was also very powerful: He was very faithful in reproving, and warning against all manner of sin, so that he made his *Pulpit* another Mount *Sinai*: and he us'd a great deal of fervour in his reproofs against Carnality, and Lifelessness of Professors. There was much of *Christ* in every Sermon of his; and it might be truly said of him, what was noted of Dr. *Bodly*, that whatever Subject he was upon, his Use of it would still be to drive Men to *Christ*. And 'twas his constant advice to young Preachers, *Pray let there be much of Christ in your Ministry*. He lik'd no Preaching but what was well studied, and he would very much commend a Sermon which had required good thinking and reading in the Author of it. And yet, he look'd for, in a Sermon, something beside and beyond the meer study of Man; he was for having the *Spirit of God* Breathing in it. Nor was his care directed only to adult Members in his Churches, but he shew'd an extraordinary care for the Lambs in his Flock. He was very solicitous of Bringing Children under the Bond of the Covenant, and stoutly maintained Infant Baptism. And when he had once Baptized Children, he did not think, as too many, his work was at an end: But was very laborious in Catechizing them, and spent much time about it, both publickly, and from House to House. It would be almost incredible, says Mr. Mather, if I should relate what pains he took to keep up the blessed Echoes of Truth, between himself, and the young people of his Congregation, and what prudence he us'd in suiting his Catechisms to their Age and Strength. A third Instance of his care toward Children, was his constant resolution and activity to support a good School in the Town that belonged to him;

and it had this blessed Issue, that *Roxbury* has afforded more Scholars for the publick, than any Town of twice its bigness in *New-England*. He was a mighty Patron of Church Discipline. So that we may say, it was his, as well as his Master the Great *Ramus's* principle, *That in the Reformation of Churches to be now endeavoured, things ought to be reduced unto the Order wherein we find them at their Primitive, Original, Apostolical Institution*. He was for a Mid-way, between Church-cyranny, and Levelling Brownism: so as that on the one side, the Liberties of the people be not oppress'd; nor on the other, the Authority of the Elders be not rendred insignificant, but a due medium between both. There were two things he was much for, and which he feared were falling in *New-England*; one was, a Thorough Establishment of Ruling Elders in the Church, which he thinks sufficiently warrant'd by the Apostles mention of *Elders that rule well, who yet labour not in the Word and Doctrine*. He was very desirous of having prudent and pious Men appointed to assist the *Pastor*, touching Admission and Exclusion of Members, and inspection into their Lives and Conversation. He was likewise for frequent Synods: For though he had a deep and due care to preserve the Rights of particular Churches; yet he thought all the Churches of the Lord *Jesus*, by their Union in what they profess, intend and enjoy, so compacted into one Mystical Body, as that all the several particular Churches, every where, should act, with regard to the good of the whole, which cannot be done without a Convention of the Churches in Synods by their Delegates and Messengers. And this was a great step for Union between *Presbyterians* and them; and, in this, he went as far as many *Presbyterians* do.

But I now proceed to his Third Part, which considers him as an *Evangelist*; which name the Modesty of this pious Man would by no means accept of, when an Honourable person gave it him once in print. And this Title seems very agreeable to him, since he was the first that Preach'd the Gospel, and made Converts among the *Indians*; and much like the same Motion of the Holy Spirit mov'd that Holy Man to Preach to the *Indians*, as did move the Apostle *Paul* to go and Preach to the *Macedonians*, a poor *Indian*, having a Label going from his mouth, with a *Come over, and help us*. The Author gives a particular description of the Countrey, the *Dispositions*, *Manners* and *Superstitions* of the Inhabitants; as also says, That Mr. *Eliot* was of Opinion, by what he could observe among them, that they are the Posterity of the dispersed *Israelites*. In order to the accomplishing his so pious design, he learned their *Lingua*, which the Author discards a little upon: And it pleas'd God that his Labours had such success there, that Six Churches of them were planted there, as Mr. *Increase Mather*, Minister at *Boston*, and Rector of a Colledge at *Cambridge* in *New-England*, in a Letter to Dr. *Leusden*, Professor in the University of *Utrecht*, shews at large: who, in requital, sent a short Account of the Dutch Pastors success, in Converting a great number of the Eastern *Indians*. He likewise gives an Account of Mr. *Eliot's* way of opening the Mysteries of the Gospel to the *Indians*; with the toyl and hardship he underwent in performing it: How he Translated the Bible, and other good Books into the *Indian Language*; and how, after their Conversion, they relinquish'd their barbarous way of living, and form'd themselves into small Corporations and Towns; with a great many other particulars of the manner of receiving them into Christian society, the hindrances and obstructions the Devil laid in their way; and how, notwithstanding, it pleas'd God that the work went on. He likewise gives an Account of Mr. *Eliot's* Fellow-labourers in this Work; as at *Martha's Vineyard*, old Mr. *Mayhew*, and several of his sons, or Grandsons; in *Connecticut*, Mr. *Fitch*; as also Mr. *Pierfon*. In *Massachusetts*, Mr. *Daniel Gookin*, Mr. *Peter Thatcher*, Mr. *Grindall Lawson*, with some others. He likewise gives an Account of the sacred and solemn Exercises performed by the *Indians*. And after that, by comparing what they have done for the conversion of *Indians*, and what has been done elsewhere by *Roman Catholics*; shews a vast difference betwixt their manner of Converting *Indians*, and Mr. *Eliot's* and his Fellow-labourers. And, in the end concludes, with giving us several passages of his great care for the Church of *Christ*, and to do what good his decrepit Age was capable of, even to his dying hour. All which the Christian Reader may see at large in the History it self, it being a Book of that small Bulk, that even the poorest may purchase, and spare time to peruse, and therefore I have been the more concise in giving an Extract of it.

Essays on several Subjects. Written by Sir Tho. Pope Blount. London, Printed for Richard Bentley in Covent Garden, 1691. 12^o. p. 179.

This *Treatise* consists of *Seven Essays*. In the first, the *Author* shews, That *Interest* is the great Spring that sets all Men in motion. *Interest* and *Profit*, says an *Ingenious Author*, like *God*, sit at the top of *Jacob's Ladder*, and all our *Actions* are but steps and rounds to go up to them. He shews, that *Interest* govern'd the *World* in all Ages, and that the wisest *Law-makers* built upon this *Foundation*. Hence *Plutarch* reported *Solon* to have said, "That he had so framed his *Laws*, that the *Citizens* were sensible, it was more their *Interest* to observe them, than to violate them." That *God* himself, when he gave *Laws* to the *Jews*, for this end added so many *Temporal Promises* to the observation thereof, as knowing, that otherwise they would have been very slack in observing them. But not to expatiate too much, our *Author* particularly exposes two sorts of Men, as having Sacrificed all the rest of *Man-kind* to their *Interest*, viz. the *Heathenish* and *Romish Priests*. Of the former, he says, That no sooner was a shew of *Religion* set up amongst the *Heathen*, but the *Priests* insinuated to the *People*, the *Necessity* of *Sacrifices*, and that they could not be acceptable to the *Gods*, unless they were offered up by sanctified hands, meaning their own 'Tis easie to imagine, how advantageous these *Sacrifices* were to the *Heathen Priests*, they would never otherwise have set up such an unaccountable way of *Worship*, or thuk to atone and pacifie their offended *Gods*, by slaying and sacrificing *Innocent Creatures*: Here he would have his *Reader* observe, that 'tis only the *Heathen Sacrifices* that he mentions here; but takes occasion to remark, that 'twas not because *God* delighted in *Sacrifices*, that he enjoyed the *Jews* the use of them, but because the *Jews* had been used to this kind of *Worship* in *Egypt*, and their minds were so set upon them, that if they had not been complied with, in this point, they could never have been brought off from their *Idolatry*. But he returns to the *Heathen Priests* again, and says further, That *Idolatry* is owing to their covetous *Temper*; for they knew well enough, that the setting up many *Gods*, and the several *Worships* of them, would bring them much more gain, than the *Worship* of one *God*: and therefore resolv'd they should not want for number of them, they having been computed to be no less than 30000; that the *Priests* herein consulted solely their *Interest* appears from the *Nature* of their *Gods*, who were famous for nothing but *Vices*. Another *Invention* of the *Heathen Priests*, to get themselves valued, was their setting up of *Oracles*; where the *Author* equally condemns the *Ignorance* of the *Heathen*, that believed those *Predictions* came from *Heaven*, and of *superstitious Christians*, that thought they came from *Hell*; and attributes them to the *Juggling* of the *Priests*, who, by this means, insinuated themselves into the favours of *Princes*. But he proceeds from *Heathen* to *Romish Priests*, and shews how far they outdid the *Heathen*, by what means they so far imposed upon the *Christian World*, and what vast sums of *Money* they squeeze from their *Votaries*, by their new-coined *Doctrines*, viz. *The Popes Supremacy*, *Purgatory*, *Indulgences*, *Auricular Confession*, and the *Celibacy* of the *Clergy*.

1. He shews how slight a *Foundation* the *Popes Supremacy* has.

2. As to *Purgatory*, he says, this *Doctrine* was never thought of till *St. Augustine's* days, who both said and un-said it, nor did it come in *Vogue* till 200 years after. That the *Papists* themselves are so divided, as to all the points and circumstances of this *Doctrine*, viz. the place, the *Torments*, the *Tormentors*, the sins there expiated, and the *Souls* continuance in that state, that 'tis not a little entertaining to see their foolish variety. He likewise shews, that they have drawn this *Doctrine* from the *Fables* of the *Heathen Poets*, as from *Homer's* Story of *Ulysses* descent into *Hell*, &c. who is herein imitated by *Virgil*; and from some of the *Philosophers* *Dreams*, as *Plato* in his *Book de Anima*, and *Cicero* in *Scipio's* *Dream*. But how ridiculous soever it is, there is no *Opinion* in the *Church of Rome*, that the *Romanists* are more zealous in asserting, because of the great gain it brings them.

3. *Indulgences* and *Pardons*. In the *Primitive times*, when *Christians* committed any heinous offence, they were enjoyed a severe penance, and the rigour of this

the *Bishops* or *Pastors* might mitigate at their discretion; which mitigation was called an *indulgence*, or sometimes, a *pardon*. But this custom began to be perverted about the year 600. And since that time 'tis scarce credible what vast sums this *Doctrine* has brought into the *Church*. The *Pope* is the sole dispenser of these *indulgences*, and therefore when he has a mind to fill his coffers, he has no more to do, but to send abroad these *indulgences*, upon some specious pretence, and 'tis above all credit what vast returns he makes of them.

4. As to *Auricular Confession*, the necessity of this *Doctrine* was unknown to the *Fathers* of the *Primitive Church*: And even in the *Roman Church* it remained disputable, till the *Council of Trent* gave it the *Sanction*. At first 'twas only used in case of a troubled *Conscience*, but now it is imposed on every body; and 'tis not to be supposed the *Romish Clergy* will part with a thing of such consequence, which lays open to them the thoughts of the greatest men in their *Communion*.

5. The *Celibacy* of the *Clergy* was derived from the *Heathens*, as may appear, from what several of the *Fathers* have said about that subject. The first *Account* we meet with of prohibiting *VVives* to the *Clergy* was some time before the *Nicene Council*; and being started there it was strenuously opposed. Nor was it decreed till above *Fifty years* after, when *Siricius* *Bishop of Rome* first ordained it, and for several *Hundred years* after 'twas not observed till *Gregory* the *VIIth*, or *Hildebrand* put it in *Execution* by *Excommunicating* all *Married Priests* that would not put away their *VVives*, and take the *Oath of Continency*: and since that time it has ever continued. The *Author* briefly shews how ineffectual this was for keeping *Priests* continent; but on the contrary it made all manner of *Incontinency* abound among them; yea that they have had publick dispensations given them to keep *Concubines*: 'Tis easie to conceive how this sort of *Debauchery* would be Hugg'd by the ordinary sort of *Priests*, when the *Angelical Doctor* himself seems to great a *Patron* of it, who says, "A *VVhore* in the *World* is as the *Pump* in a *Ship*, or a *Privy* in a *Palace*; take these away and all will be fill'd with stench and annoyance. But we cannot insist on this, only the *Author* Ingeniously observes that the reason why this *Doctrine* is maintain'd by the *Court of Rome* is, that they may have the *Clergy* wholly at their *Devotion*, who, were they *Married*, would be more interested in the *State* on the account of their *VVives* and *Children*, whereas now they make them wholly depend on the *Church*. *VVe* have been too large upon this *Essay*, but shall only very cursorily take notice of the rest.

VVhat our *Author* advances in his second *Essay* may at first view seem *Heterodox*, yet taking his words in a true meaning, he seems to say a great deal of the *Truth*, for *Learning* simply in it self considered without the addition of *Virtue* has done more hurt than good in the *World*. But to give a brief hint of our *Author*, *Learning*, he says, is not serviceable to things *Natural*, which the greatest *Sot* can perform as well as the most *Learned*. Nor does it conduce to *Honesty*; yea some are of *Opinion* that it rather hinders it, since it commonly brings *Pride* and *Ambition* along with it. Hence 'tis said that when once *Learning* came amongst the *Romans*, they began to crumble into *Factions*: And the *Lacedemonian Government*, where no *Profession* to *Learning* was made, far exceeded the *City of Athens*, the most *Learned City* of the *World*. And if we search into the *Manners* of the most *Learned Men* of the *Heathen*, we shall find they are as vicious as the common *Slave*. Nor is it a greater *Friend* to *Religion*, since all the *Heresies* broacht in the *World* are owing to the vain *Philosophy* of the *Heathens*: For the *Primitive Fathers* gave themselves at first to the study of *Heathen Philosophy*, that they might bear them with their own *VVeapons*, and when they had put them quite to silence, when that was over, and they had nothing else to do, (like an *Army* that returns *Victorious*, and wants exercise) they began to Quarrel among themselves. Nor does it make *Men* good *Subjects*. Hence *Licinius* and *Valentinian* *Emperors of Rome* used to say that their *State* had no *Poyson* more dangerous than that of *Learning*. And we find here in *England*, that when what little *Learning* we had was confin'd to *Monasteries*, the *Ignorant* common *People* bore patiently whatever was imposed on them; but when once *Learning* began to come abroad among the *Vulgar*, they then began to contend with their *Superiours*. And upon this account many *Princes* endeavour'd to keep their *Subjects* in *Ignorance*, especially by suppressing *Books* that lay open the *Arcana Imperii*. And *King James I.*

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used to say, *That of all sorts of Subjects the thinking Men made the worst.* He likewise Remarks that High-flown Arbitrary Men, are never Men of the deepest Thoughts or greatest Foresight, and has an Ingenious Digression on that slavish part of Mankind, *viz.* the Nonresistance Champions, which we cannot descend particularly into unless we resolved to transcribe it. He likewise Remarks that Men of Learning are not always the greatest Politicians, particularly Clergy-men, than whom our Author says no sort of Men ever carried it more Arbitrarily, nor committed greater Solecisms in State, when in Power. And therefore, he says, the Wise Venetians have so slight an Opinion of the Politicks of their Churchmen that whenever any thing considerable is debated before any suffrage pass they cause Proclamation to be made for all Priests to depart. He concludes with a very obvious Remark, that 'tis not a Mans confining himself to his Study, and poring on Books that makes him a Wise Man, but Conversation and Meditation. Reading, says he, is like Eating, and, as well as it, requires time to digest it, otherwise as the one impairs the Health, of the Body, so does the other that of the Mind. And therefore 'tis Meditation, and that alone which makes a Man truly Wise. After all he concludes with this, That Learning when it meets with an Ingenuous Temper, and is joined to Pregnancy of Mind, is then of excellent use. But on the other hand, if it happens to be in the Possession of a Fool, 'tis then but a Bawble, and like Dr. *Donnes Sun-dial in the Grave*, a trifle and of no use.

In his third Essay he demonstrates the great Efficacy Education has upon Men, and proves it by several Instances of the most ridiculous Customs, that by reason of Use and Education, were so far from being accounted so, that they were reckoned the most decent: But this being so obvious to any, I think it needless to mention particulars: He concludes with a Remark that Virtuous and Sober Education does not always prove successful, which he proves by several Instances, as that of *Nero*, who was Educated under *Seneca* and *Burrhus*, *Cicero's* Son under *Cratippus*, and *Commodus* who had fourteen of the best Masters. Thus, he says, there is in some Tempers such a Natural Barrenness, that, like the Sands of *Arabia*, they are not to be cultivated or improved. And according to the Old Proverb, *Ex quovis ligno non fit Mercurius.*

In his fourth he shews us what deference we are to give the Ancients. He acknowledges that Antiquity is ever Venerable, and justly Challenges Honour and Reverence, but that there is difference between Reverence and Superstition. We may assent to them as Ancients, but not as Oracles. As he will not distrust all which without Manifest Proof they deliver, where he cannot convince them in Error; so likewise he will suspend his belief upon Probability of their Mistakes, and where he finds reason to distrust he will rather respect Truth than Authority. He says the greatest Respect we can shew the Ancients is by following their Example; which was not *Supinely* and *Superstitiously* to sit down in fond Admiration of them that went before them; but to Examine their Writings, to avoid their Mistakes, and to use their discoveries in order to the further Improvement of Knowledge. If Novelty should always be rejected, neither would Arts have arrived to that perfection, wherein we now enjoy them, nor could we ever hope for any future Reformation: Though all Truth be Eternal in it self; yet in respect of Mens Opinions, there is scarce any so ancient but it had a beginning, and was once counted a Novelty; and if for this reason it had been condemned as an Error, what Darkness and Ignorance would have been in the World in comparison of that Light which now abounds? To conclude, he says, there is no one thing hath more stunted the growth of Learning than a stiff adhering to the Dictates of the Ancients; for he that makes *Plato* or *Aristotle* the standard of Humane Knowledge cannot possibly transcend their Learning. If we enquire the Reason why the *Mathematicks* and *Mechanick* Arts, have so much got the start of other Sciences, this may be one; that their progress has not been retarded by this Reverential Awe of former Discoveries. No Man ever thought it an Heresie to out-lin *Apelles*, or to out-work the Obelisk, nor a Crime in *Galileus*, that he saw further than the Ancients; nor are the Optick Glasses the less valued, because they were not used by the Ancients.

His fifth Essay is whether the Men of this present Age are any way inferior to those of former Ages, either in respect of Vertue, Learning, or Long Life: To be concise, he says,

1. If we survey the Vices of Former Times they will appear more Barbarous and Epidemical than such as now reign in the World: As strange Lust in *Sodom*, Oppression in the Egyptians: The wisest Law-givers among the Grecians approved of Theft; and Drunkenness was so frequent among them that *pergracari* from thence signifies to be mad with Drink: The same Vice reigned among the Romans, and that not only with their Men but Women; What Vanity is there now comparable to that of *Xerxes*, that would think to whip the Sea into Calmness? What Prodigality now comes near that of *Alexander* and *Heliogabalus*? What Cruelty exceeded that shewed to the Jews, the Ten Persecutions, *Nero*, *Domitian*, *Servius Galba*, *Lucinius Galba*, &c.

2. The second thing to be considered is whether former Ages excelled the present in respect of Learning; and after some curious Remarks on the Egyptian Learning, (which for brevities sake we omit) he confines himself to touch on these three, Anatomy, Geography and Navigation. As to the first he says, this was in little use among the Ancients; and though he says, some think that the Egyptians were very accurate in the Knowledge of Anatomy, yet considering how Superstitious they were in preserving their Bodies unputrified; their opening them was rather for Embowelling them than Anatomizing of them. And this Art could not be in Practice among the Grecians, because their Custom was to Burn their Dead Bodies; and he proves it from several other Reasons; as also that it was not in use among the Romans: Since it was reckoned a great sin among them to pry into the inward parts of a Man. Then he insists on the manifold Discoveries not long since made in *Anatomy*, as the Circulation of the Blood, found out by *Dr. Harvey*; the true Account of the Nature of Sanguification, Bilification, Separation of Urine and other Humors from the Mass of Blood, by *Dr. Glisson*; *Dr. Willis's* Discoveries of Nutrition, Generation and Separation of the *Succus Nervosus*, and Animal Spirits, &c.

As for Geography, the Learned *Varenius* tells us, That the most General and necessary things belonging thereto were then unknown; as the Flux and Reflux of the Sea; the Habitableness of the *Torrid Zone*; the Polar Property of the *Magnet*; the Diversity of Winds; the true Dimensions of the Earth; the *Antipodes*; and a great many other things, which have been found out since. And as for Navigation, *Cardan* tells us, That among the late Noble Inventions, that of the *Mariners compass* is the most worthy of admiration, by the help whereof we are able to find out the way through the vast Ocean, in the greatest Storms, and darkest Nights; whereas the Ancients had nothing to guide them by Night but Stars, which, in dark and cloudy weather, could not be seen, and so their Pilot was, for the most part, at a loss; and for this reason, the most part of their Voyages were performed by Coasting it along. He has likewise a Reflection on the great Ignorance that reigned lately in the World, and particularly here in the times of Popish Darkness. King *Alfred*, in his Preface to the *Pastorals* of *St. Gregory*, says, "That when he came first to his Kingdom, he knew not one Priest on the South-side of the *Humber*, that understood his Service in *Latine*, or that could Translate an *Epistle* into *English*. *Vignier* affirms, that *Gerbertus*, the first Bishop of *Rhemes* and *Ravenna*, was reputed a Magician, because he was skill'd in the *Mathematicks*: *Erasmus* tells us, that some Divines in his time, undertook to prove, that Hereticks ought to be put to death, from those words of the Apostle, *Hæreticum Hominem devota*, which it seems they understood, as if he had said, *De vita tolle*.

3. Whether Men do live so long now as they did formerly? It must be granted, that in the First Ages of the World, both before, and for some time after the Flood, Men did generally arrive to a much greater age than they have done since. But this is to be attributed to some Extraordinary Cause; one reason of their long lives might be for the speedy replenishing of the World, which could not be done but by the long lives of Men: as also, that the finding out Arts and Sciences required many years observation and experience. But in after times, when the World was fully peopled, and arts and sciences propagated, it pleased God then to abridge their lives, so that in *Moses's* time, the Standard of Humane Life was 70, or at most 80 years.

4. His Sixth Essay is of Passion, and whether the Passions are advantageous, or disadvantageous to Men? 'Tis said, that a Mind transported with passions, rejecteth the best Reasons, and retains the worst Opinions; like a
Bolter,

Bolter, which lets the Flower pass, and keeps nothing but the Bran. And *Plato*, speaking of passionate persons, says, that they are like Men standing upon their heads, which shew every thing the wrong way. And how incompatible the Spirit of God and passion is, the Scriptures plainly shew. Well might the *Poets* call Anger a short Madness: for look upon a Man in the height of his Rage, and he is more savage than a Tyger. But our Author thinks it very unreasonable, from this excess of the Passions, to infer an utter uselessness of them. For he cannot think, Nature is such a severe Step dame, as that by her planting these Passions in us, she designed onely to plague and torment us: Therefore he concludes there is an honest and innocent use of them. As *Bias* said once of the Tongue, that 'tis the best and worst part of a Man; so may we say of the Affections. *Nec meliores unquam servas, nec Dominos sentit Natura deterioris*; They are the best Servants, but worst Masters that a Man can have. The Passions are so far from being always hurtful, that we read of several that have received great advantages from them. For wit proceeds from active spirits, or a good degree of Heat in the Brain; and therefore they that have been denied by Nature this faculty, and will not take the pains, by Study, and pains to improve this Art, do oftentimes increase their heat by some high passion, and so appear more witty than at other times. *Seneca* hearing a dull Orator make a most Eloquent Harrangue the very day his Son died, cried out, *Magna pars Eloquentie est dolor*. Thus the Passions of Anger and Love sometimes make Men more witty. So that, he says, the Passions, if rightly managed, are of great use to us, but if once we suffer them to grow headstrong, are more ungovernable than *Wolves* and *Tygers*. And here our Author takes notice of that undifferent passion that many times arises in Controversies, especially about Religions, and shews, how contrary 'tis to the spirit of Christianity, how prejudicial to our selves, and how great scandal it gives to our common Enemies. But I shall stop here, and briefly consider his last Essay, which is.

5. Of the Variety of Opinions; whence proceeds, the Uncertainty of Human Knowledge. All our several Opinions, he says, are nothing but the meer various tastes of several Minds, framed partly by our several Natures, partly by our different Educations and Instructions, partly by the various Encounters which we have met with in our Lives; and hence 'tis that Opinions are as various as Mankind it self. There are as many Internal Forms of the Mind, as there are External in the Body; and the Soul of Man hath its Palate as well as the Body; Opinion being nothing but the Gusto, or Relish of the Soul: Nay, some do affirm, that there is so great a correspondence between the one and the other, that those who are of different diet, are generally observed to be of different opinions. In a word, almost every one satisfied, That there is a particular Genius, or particular Inclination in Mens minds, & that some opinions do naturally make a much greater Impression than others: But the *uxata Quest.* is, How, or from whence this Temperament of the Mind proceeds. Some therefore tell us, That this great diversity of the Operations of the Mind, is to be ascribed to the Souls dependance on the Body. And that a good or bad Disposition of the Organical Parts does certainly render the Soul either vigorous or unactive in its several Operations. Hence we are told, that some Men, even by Nature and Complexion, are inclined to goodness. It was a received Opinion among the Ancients, That outward Beauty was an intalible Argument of inward Beauty, and so on the contrary. And *Pythagoras* was so bigotted to this Opinion, that he would never admit into his School, any that had the least blemish or deformity. But yet this Rule is not so general, as to admit of no Exception, as we see in *Galba*, *Agisilaus*, and some others. But, to proceed, says our Author, others are of Opinion, that this great diversity proceeds from the *Climat*. *Peter Heylin*, speaking of the Dispersion of the Families of the sons of *Noah*, says, "That though they all Descended from one common Root, yet by the Situations of their several Dwellings, they came to be of several Tempers, and affections, and that so different, that they would not be thought to have been derived from one and the same Parent. And from this difference in Temperaments, proceed Different Forms of Government. But it being impossible to extract what our Author says here, without Transcribing it, I shall forbear, onely taking notice, that our Author takes occasion from the necessity of diversity of Opinions, to inveigh against that Bitterness that is too frequent between them, that differ in Opinions, especi-

ally against a persecuting Spirit. The true Emblem of the Church, he says, is the Lilly among Thorns: the Lilly does not scratch and tear, that's the property of Thorns and Briars. "And indeed, says he, let us but reflect who were the chief promoters of our late Persecutions, and we shall find, they were the flightest of the Clergy, and the most profligate of the Laity: none being so fit to make shipwrack of other Mens consciences, as those who have none of their own. The most natural and effectual way (then) of promoting the blessed Gospel, is by following its own Rules and Precepts of meekness and moderation. He afterwards shews, what ill success Persecution has had, and that it commonly ended in the ruin of those that carry'd it on.

The History of the Vaudois. Wherein is shewn their Original; how God has preserved the Christian Religion among them in its Purity from the time of the Apostles, to our days, the Wonders he has done for their Preservation, with the Signal and Miraculous Victories they have gained over their Enemies; how they were dispersed, and their Churches ruined; and how at last they were established beyond the hope and expectation of all the World. By Peter Boyer, a Minister of the Gospel. Dedicated to the King of England, and now newly translated out of French. London, Printed for Edward Mory, at the three Bibles in St. Pauls Churchyard. 1692.

WE have given a History of them in our last Supplement, but done by a Benedictine Monk, and shall therefore pretermitt what of Truth is contained in that, and only insert either where the other has spoken partially, or where he is deficient.

They are called *Vaudois*, because they are Inhabitants of the Valleys. For the word *Vaudois* comes from *Val*, which signifies a Valley. From the *Vaudois of Piemont* are descended those of *Provence*, where they Preached the Doctrine, and spread themselves into *Languedoc*, where they made wonderful Progress. It is proved from Authentick Records, that the *Vaudois* had protested against the Church of *Rome* 70 years before *Waldo* appeared in the World. These Acts were saved from the Flames and Lamentable Massacre committed on them, 1655. and the Originals put in the hands of *Mr. Moreland*, the *English* Ambassador, and after sent to be kept in the University of *Cambridge*.

The *Vaudois* received the Doctrine of the Gospel in the time of the Apostles.

St. Paul being carried Prisoner to *Rome*, during his Abode there, made many Converts to the Christian Faith, and sent some of 'em to Preach the Gospel in *Italy* and *Piedmont*. Or if it be true that he performed his Voyage into *Spain*, *Rom*. 18. 24. he took *Rome* in his way; if he went by Land, 'tis not to be doubted, but he went through *Piedmont*, and consequently preached there, and if he went by Sea, 'twas not necessary that he should touch at *Italy* in this Voyage thither.

Since the Valleys of *Piedmont* were enlightened with the Gospel, the Inhabitants thereof preserved the Purity of the Christian Religion without any mixture of Human Traditions. They never received any of the Popish Doctrines, as is proved clearly from their Acts, among which there is one writ in their vulgar Tongue, *An*. 1100. But it sufficiently appears that they never embraced any of the Popish Tenets, from the Papists own Confession, who own that 'tis not known that ever they were subjects to the See of *Rome*.

That the Christian Religion was pure in *Piedmont* in the ninth Century is clear from the Writings of *Claudius of Turin*. But above all, it appears from that excellent profession of their Faith in the year 1200. which the Author sets down, but for brevities sake I omit, as also a short Confession of their Faith, published with their manifesto, after the dreadful Massacres of the year 1565. where they clear themselves of the Malicious Aspersions of Papists, as if they had been infected with Manicheism.

The

The *Vaudois* Ecclesiastical Government is the same with that of the Apostles, says the Author; viz. Elders and Deacons; the Pastors are called Elders and Bishops; Pastors, because they feed the Flock of Christ: Bishops i. e. Watchmen or Overseers, because they are to watch over and take care of the Flock committed to their Charge, and Elders, because they ought to be sage and Prudent; and there were two sorts of Elders, one concern'd in the Government only, the other that besides the care of the affairs of the Church, took pains in Preaching and Explaining the Word, whom the Apostle especially recommended to be Honour'd. The Deacons had in particular the care of the poor.

Our Author tells us that they enjoyed a long Peace, and even until the year 1487. that the Crusade was rais'd against them, and he gives an account of several Wars made on them; which since they are related pretty impartially in that account of them, we gave in our sect's Supplement, p. 24, 25. we shall refer the Reader thither, and only take notice of what is not so particularly express'd there.

He tells us next of the Indirect means the Council de *Propaganda fide* took to pervert them, which had little effect, save on some poor debauch'd People. In the mean time their Enemies design'd to have them cut off by inciting them to resist the *French* that were to quarter there by the Dutchess of *Savoy's* Order; but it pleas'd God that the Minister discovered this Malice of their Enemies to the Marshal, and told him if he had the Dutchess of *Savoy's* Order, they were ready to receive him, and so averted the blow which otherwise might have ruin'd them.

In the year, 1655. The Dutchess of *Savoy* and her Son the Duke Sollicit'd by the Court of *Rome*, yielded to give their Countrey to the *Irish* Papists that were driven out of their own Countrey by *Cromwell*, and gave a Commission to drive out all the Protestants that were in the Valleys, and Commission was granted *Jan.* 13. and on the the twenty fifth, strict Command was given to the Protestants of the Valleys to Abandon them, and within three days after Publication, to retire into *Bobbi*, *Villar*, *Angrogne*, *Boras*, and the Countrey of the *Bonoms*, under pain of Death, and Confiscation of Goods. And the Protestants to shew their deference to their Princess's Orders obeyed the Proclamation; they afterward Petitioned the Dutchess for Redress; but this Petition was sent back to the Council of Propagation, and by them to the Marquess of *Pianesse*, who received Orders to Massacre them, and for this purpose, had an Army of 14000. Men of *Savoyards*, *French*, *German*s and *Fish*; The Army was ready the fifteenth of *April*, and the Marquess of *Pianesse* kept their Deputies at *Turin*, till they were Marched near the Valley; and went after them himself incognito; but a Person of Quality gave notice of it to them, and it pleas'd God to Spirit them to defend themselves against this great Army. And when he saw that he could not destroy them by force of Arms, he wheedled them so far, as to receive some of their Foot and Horse, who being admitted immediately seized all the Passes, and were followed by the rest of the Army, and they began to burn and kill all before them, but the Night gave many occasion to escape; and their Enemies understanding this, deserd the executing the height of their Cruelty, and perswaded those that remained to send for their Brethren again, and some of them returning on the third day, they put all within their reach to sword, without respect to either Age or Sex, in the most Barbarous manner that ever was heard of. Afterwards they establish'd the *Irish* there.

After this Bloody Massacre the *Vaudois* that had escap'd, had several Battels with the Murderers. The first Battel was fought at *Roras*, where Captain *Janavel* with five or six Countrey Peazants at an Advantageous Pass, killing six of the Enemies, put 500 of them to flight, who were ignorant of the smallness of their Number; after this, with 18 Men divided into three several Companies posted Advantageously, he Rout'd 600 Men, killing 60 on the Spot. The next day with 17 Men, he fell upon 900 pickt Men, quite routed them, and killed a great many on the spot, and in the pursuit. Whereupon the Marquess de *Pianesse* went with 8000 Men to make an end of them at once, and sent a considerable Body of Men to take *Roras*; they divided themselves into two parts, and fell upon the *Vaudois* on the Front and the Rear; but they made so vigorous a defence, that they put their Enemies to flight, killing 66 in the place, besides what were killed in the pursuit. After *Janavel*

with his 18 Men Retreat'd to a little Hill to refresh themselves; but they no sooner began to eat, but they saw another Body of the Army, whereupon they put themselves in a posture of Defence, and gave them as shameful a Rout as they had the others.

After this the Marquess Must'rs up an Army of 10000 Men, which he divid'd into three Bodies. *Janavel* with his Men went against the first Body, and fought valiantly, and killed many of the Enemy; but when he saw the other two Bodies, he with his 17 Men, retir'd into the Valley of *Quiras*. After he had refresh'd himself some days, where some of his Brethren joynd him, he design'd to go for *Lucernette*, to surpris'e some Cattel, and take some Prisoners to redeem his Wife and Daughters, but could not effect it. He joynd Captain *Jayer*, and the first thing they attempt'd, was the Surprizing *Garsellane*, but so many came to the Succour of it, that they were forc'd to retreat, taking from a Village some Oxen and other Cattel, and some Prisoners, with the loss only of one Man, and two wounded. Some days after Captain *Janavel*, having only eight Men with him, met with 300 of the Enemy, and killed and wounded a great many of them. The Captains *Jayer* and *Janavel* joyning a second time, resolv'd to fall upon *Tour*, and killed 300 of the Enemy; afterwards they sent 450 Men against *Crusol*; the Inhabitants thereupon retir'd into a Cave, where they could not come at them, but they brought away a considerable Booty. *June* 15. Captain *Janavel* with 300 Men, was set upon by 3300 of the Enemy, where after a stout fight, and great slaughter of the Enemy, he made them fly in great Confusion, with the loss of one only Man, and two wounded; *Jayer* coming up after this Battel, they fell upon the Enemy again, and Captain *Janavel* was mortally wounded. After this Captain *Jayer* was decov'ed by a Traitor into an Ambuscade of the Enemies Horse, where he, and forty with him were killed. Notwithstanding his Death, the *Vaudois* fell upon their Enemies, and cut off 200 of them, besides Officers of Note, many other Battels and Skirmishes are here related, which I cannot mention without almost Transcribing the Author. Afterwards they were joynd by a great many *French* Protestants, so that in a short time they amounted to 1800. Men. And upon this at the Mediation of the *Swiss*, a Peace was concluded.

In the year 1662 and 63. *Charles Inmannul* Duke of *Savoy* made War upon them again, and sent two Armies, one commanded by the Marquess of *Fleur* and *Angrogne*, consisting of 4000 Men; they design'd to seize upon *Vachere*, a Fort on the top of a Hill, which commanded several Valleys, but were stop't by a Body of 60. of the *Vaudois* posted in a strait place there. They seeing themselves thus stop't, posted themselves on the top of a Hill, and entrench'd themselves, while the others endeavour'd to gain the pass. The other part of the Army commanded by the Count of *Bagnos*, consisting of an equal number, came up another way, and the *Vaudois* were forc'd to Retreat, till they came to a more advantageous Post, under the shelter of Rocks, where they stood their ground, and put their Enemies to Rout after the loss of 300 Men; and after they had secured this Post whence they had beat the Enemy, they went to secure the 60 that kept the Pass against the Marquess's Men, who were now very weary, but on sight of their Brethren were so emboldn'd, that in a little time they became Masters of their Enemies Camp, killing 600 of them, and putting the rest to flight, with the loss of but four or five Men, and 12 wounded. After this they had several Skirmishes with them, and in 1664. by the Mediation of the Protestant Cantons a Peace ensued, which lasted till the year 1686. during which time they did the Duke of *Savoy* very Signal Services.

In the latter end of the year 1685, a Proclamation was issued out, that no stranger should stay in the Valleys above three days, and *Jan.* 13. 1685. another prohibited the use of their Religion, under the highest pain, and order'd their Churches to be demolish'd, and all their Ministers to be banish'd, all Infants hereafter born, to be Baptiz'd, and brought up in the *Romish* Faith, under the Penalty of condemning their Fathers to the Gallies. The poor *Vaudois* address'd the Duke four times to revoke the Order, but to no purpose, so that they saw their ruine inevitable; especially since the *French* King, who, for reasons of State, had formerly protect'd them, had made the *D.* pass this Order, and had also made his Troops advance against them. The Protestant Cantons hearing of those proceedings against their Brethren, sent two Ambassadors to the Court at *Turin*, but notwithstanding all the weighty reasons

reasons they proposed, which were really unanswerable, nothing could be obtained. The Ambassadors seeing this, thought the best Service they could do the *Vaudois*, in this Juncture, was to procure them a safe Retreat, but thought it proper first to know their mind, and accordingly they designed to go for the Valleys, and procured the Dukes Letters for that purpose. They came thither *March* 22d, acquainted them with it, and persuaded them to agree to it. But when all came to all it was nothing but a Trick to cut them off. And in the end they were attacked by two Armies *viz.* The *French King's*, and the *D. of Savoy's*, who so overpowered them, that some of them were forc'd to submit, and notwithstanding the fair promises that were made them, were all Imprisoned in nasty Dungeons, where they suffered the utmost extremity, and continued there for some considerable time, many of them dying in prison, and most of them sick at their delivery, where they were forc't to walk in this case over the Snowy and Icy Mountains, to find refuge where they could, and not a few of them cut off by the barbarous Soldiers. Others of them seeing their Treatment, resolv'd to defend themselves to the utmost, and had several skirmishes with the Enemy, killing and routing considerable parties of them, & at last obtained free Liberty to go out with their Wives and Children, their charges to be born, and conducted safe into *Switzerland*, in two Troops, at two several times, by one of the *D. Captains*, with Passports in due form; that for security of the first Troop, hostages should be left in the Valleys in the hands of the second, who should keep them till they had certain notice of the safe arrival of the

first at the place agreed on: and after that the first Troop was arriv'd, the Captain was to leave an Officer there for the security of the second Troop, who was to be detain'd till such time as they arriv'd safe there. And thus these poor distressed people were forced to quit the places of their habitations, and to sojourn amongst their Protestant Brethren, who entertain'd them with all the Tenderness and Charity that so holy a Religion inspires with, where they continued till the late War betwixt the *D. of Savoy* and the *French King*, at which time they return'd home, and since have given most signal proofs of their Valour, and their readiness to serve their Prince, as they have done of their Zeal for the Purity of Religion: so that we have had few *Gizets*, but have given us some Account of the great Successes they have had against the *French Tyrant*. And thus briefly of this distressed People, of whom we would have given you a larger Account, but that we had not Room for it.

ADVERTISEMENT.

There are several Books which we promised to have inserted in this Supplement, which we were forced to leave out for want of Room (though we have Printed it in a smaller Letter, and two sheets more than formerly) but shall be all Printed in our next, together with ALL OTHER VALUABLE ENGLISH BOOKS, that shall be published before the coming out of our next Supplement.

The CONTENTS of the THIRD VOLUME.

- | | |
|---|--|
| <p>MR. Norris <i>Discourses on the Beatitudes</i>, pag. 1.
 <i>Reflections on a Book Entitled An Essay about understanding</i>. pag. 2.
 <i>A Voyage into the World of Descartes according to the Copy Printed at Paris</i>. pag. 3.
 <i>Bynaeus of the Birth of Jesus Christ in two Books</i>. pag. 8.
 <i>Choice Letters of Mr. Guy Patin containing the Life and Death of the Learned Men of this Age. With an account of their Writings, and of many other curious things from the year 45 to the year 72. Inlarged with above 300 Letters</i>, pag. 13.
 <i>Ittigius of the Chief Hereticks, from the Birth of Christ to the end of the Second Century</i>. pag. 16.
 <i>The Universal Monarchy of Lewis 14th</i></p> | <p><i>Written in Italian, Part. I. Therein is shewed the necessity of destroying the French Monarchy, and how it may be done. Part. II. Wherein are made particular observations on the present state of Affairs in Europe</i>. pag. 20, 22.
 <i>Bughems Essay towards a Literary History, &c.</i> pag. 24.
 <i>A Genealogical History of the Kings and Peers of Great Brittain</i>. p. 25.
 <i>Discourses upon several Divine Subjects, Written by John Norris, M. A.</i> pag. 27.
 <i>Mr. Roger's Practical Discourses on Sickness and Recovery</i>. pag. 31.
 <i>The Life and Death of Mr. Eliot the first Preacher to the Heathen in America</i>. pag. 32.
 <i>Sir Tho. Pope Blunt's, Essay's</i>. pag. 34.
 <i>The History of the Vaudois</i>. p. 36.</p> |
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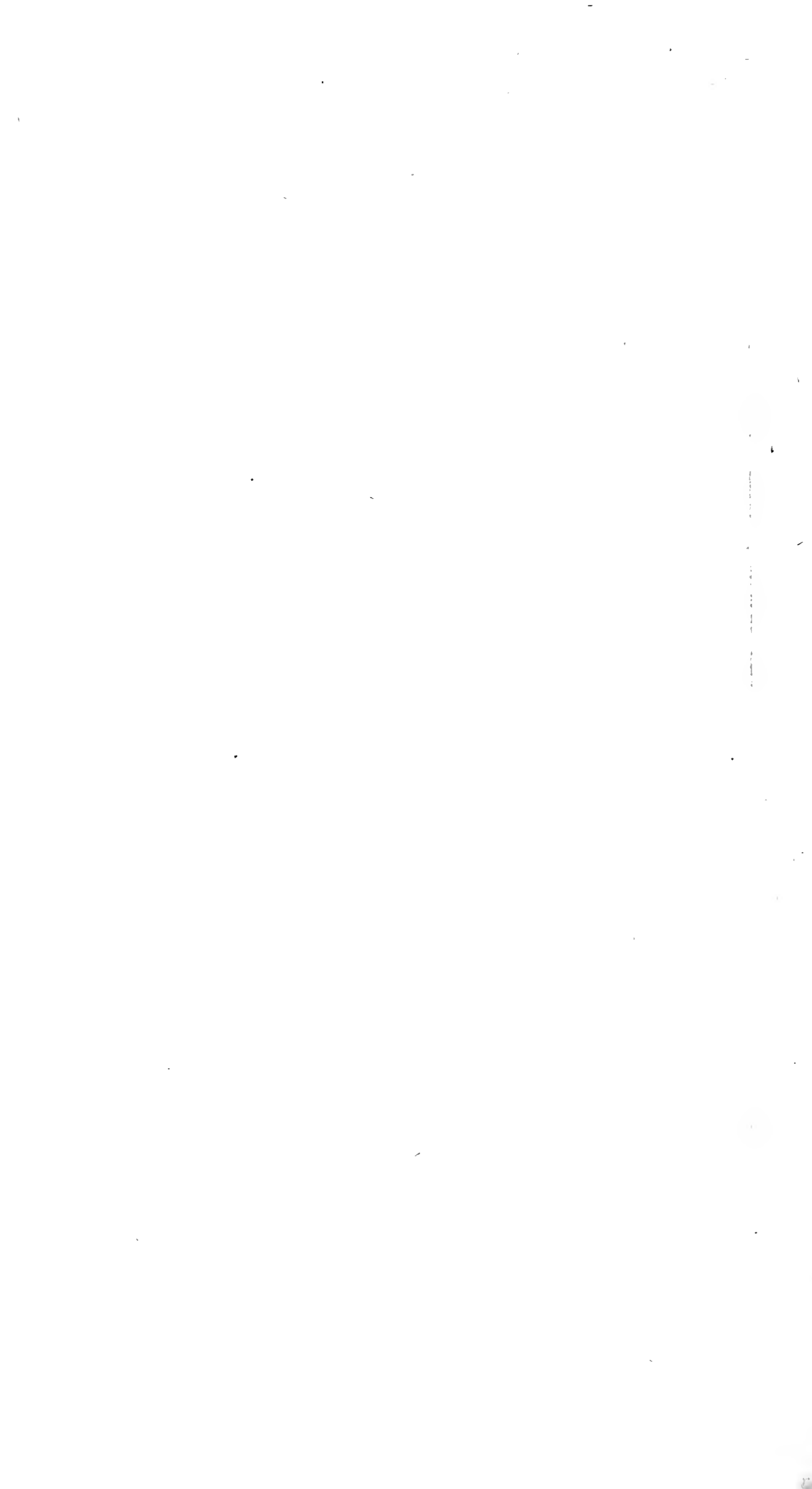
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L O N D O N,

Printed for *John Dunton*, at the *Raven* in the *Poultry*. Where is to be had the *First, Second, Third and Fourth Volumes* of the *Athenian Gazette*, (and the *Supplements to 'em*.) beginning *March 17th*, and ending *October 17th*, 1691. (Or single Ones to this Time.)



T H E
P R E F A C E
T O T H E
Fourth Volume.

WE are now arrived at the Period of the Fourth Volume of our Athenian Gazette; in the PREFACE whereof we intended to have given some Directions relating to a Design one of our Querists lately put us upon, concerning the Natural and Artificial RARITIES OF EVERY COUNTY in England, and shou'd now perform it, had the Gentleman, according to our desire, been so kind to have let us know what those Queries were which he referred to, whether such as are scattered in the Works of the Royal Society, though, as we remember, most, or all of them, refer to other Countrys; or if others, by whom printed, and where to be met with— (for there's a time to put Questions as well as to Answer 'em) which as soon as he is pleas'd to inform us, we intend to give the Publick an Account of our Design, and which way we resolve to prosecute it. But instead of doing this here, as we first propos'd, and to make room for it, as well as to satisfie any Gentleman, who may hereafter send his Questions hither, we must first earnestly desire all persons whom it may concern, to hold their Hands and Pens, and let us take Breath a while, and get rid of those C A R T - L O A D S of Questions which are yet upon the File, and are likely to press us to death under their weight, as Tarpeia under the Shields of the Sabine Souldiers— We say we desire no less then an entire Cessation of Arms, and disbanding all the Troops of Doubts and Queries (except such as come under the Rules laid down in our Preface) that like a Show'r of our old English Arrows (when we used to beat the French) are still hovering over us; and that Gentlemen wou'd be so kind to send in no more till we shall satisfie 'em that we are eas'd of all those worth Answering which we have yet behind. If they'll Favour us and themselves thus much, we can engage, that hereafter, no just Cause of Complaint shall be given; no Question entirely neglected, nor preferred in order before another; which we propose to do by this following Method, for which we own our selves highly obliged to an Ingenious unknown Gentleman, who sent it in a Letter; which, together with the Method it self, we'll here Insert:

“ — Finding

The Preface to the Fourth Volume.

“ --- Finding by several of the Mercuries that you suffer much from
 “ the Impatience of such who send two or three, sometimes four Letters
 “ about one Question, I am apt to believe you might save both your selves
 “ and the Querists some trouble, if you’d advertise them to set to each Que-
 “ stion they send, two Letters (no matter whether of their Names or not)
 “ and some number consisting of three Figures, and thereby once a Week
 “ or oftner, own the receipt of ’em in some form like this---

A B	231		Those thus (*) marked will never be Answer’d,
A C	312	†	as coming under some of our former Exceptions.
B H	132	*	Those marked thus (†) have been Answer’d al-
H I	721	+	ready. Vol. N.
R N	472		Those thus (+) mark’d will be Answer’d in their
			order.

He goes on -] “ If you, &c. had occasion thus to own the receipt of
 “ half a hundred at a time, ’twould take up no great room in this Paper,
 “ and many that found their Questions stand fair, wou’d buy each Mer-
 “ cury for a Month or two together, which now perhaps think them lost
 “ and miscarry’d, and give over looking for ’em in a Fortnights time---
 Thus far the Letter, to whose Author we can’t but return our repeated
 thanks, and here make publick his advice, (without much respect to
 the last consideration therein,) for the convenience and satisfaction of
 the Querists, as much or more than our own. For if once Persons will be
 quiet till we desire ’em to send agen and bring things unto this method,
 ’tis obvious that we must then be oblig’d in Honour to Answer every
 Question that comes which is fit to be Answer’d, whereas while we have
 such heaps upon our Hands, it’s possible we may take that liberty which a
 WITTY CASEMONGER we cou’d name has often done, when we
 meet with any too hard for us to crack, e’n to lay ’em by till a better
 opportunity. Whereas if the proposed method goes on, every Querist
 will have some account or other of his doubt, and we’ll at least be so in-
 genuous to acknowledge we can’t, if we don’t answer him. --- Be-
 sides we shall then be soon able to set about and manage our propos’d de-
 sign for the Rarities of England, which we doubt not will be as enter-
 taining to the Ingenious as any other part of this Paper.

London, Nov. ---
 1691.

Vale.

The

THE CONTENTS OF THE Fourth Volume.

- WHAT Testimonies find ye in History (the Sacred Writ excepted) that can give us Assurance of such a Person as our Saviour and his Miracles?** N. 1. q. 1.
- Whether the keeping so many hundreds as are kept in Prisons** n. 1. q. 2.
- If a Man has a Brother by Nature or Affinity,** n. 1. q. 3.
- Whether there be a Species in Nature of which one Creature does only exist?** n. 1. q. 4.
- An Abstract of Mr. Rogers Book of Melancholy.**
- Whether the Vaudois, as is suggested, have maintained the Profession of the Christian Religion uncorrupted with the Errors of Popery from the Primitivve Times? or if not, when did they reform?** n. 2. q. 1.
- Whether a Dissenter is a Schismatick?** n. 2. q. 2.
- Whether Moses had a real or visionary sight of Canaan from Mount Pisgah?** n. 2. q. 3.
- What Historical Account can you give of the Antiquity of Tyburn?** n. 2. q. 4.
- Was there ever any such Executions practis'd in England as Hanging in Chains alive?** n. 2. q. 5.
- Why should not a mutual Consent dissolve the Marriage Contract?** n. 2. q. 6.
- A person has a perverse contentious Wife,** n. 2. q. 7.
- How are those words to be understood, Heb. 6. 4, 5, 6. — For 'tis impossible for those who were once enlightened, &c. if they shall fall away, to renew them again, &c?** n. 2. q. 8.
- Whether repeating the word, O God, in Discourse,** n. 2. q. 9.
- Who was the first Philosopher?** n. 2. q. 10.
- What Physical Difference is there between the pale Summer, Lightning,** n. 2. q. 11.
- Whether Bees make that humming sort of a Noise with their Mouths or with their Wings?** n. 2. q. 12.
- Whether when a Horse Neighs, is it a rejoicing, or because he is angry.** n. 2. q. 13.
- After what Manner should a Gentleman at the first Visit accost his Mistress?** n. 3. q. 1.
- What Behaviour and Carriage in the progress of an Amour will be most Winning,** n. 3. q. 2.
- What Expression's fittest for a Lover to make use of to declare his Passion?** n. 3. q. 3.
- Whether Tears, Sighs, and earnest Entreaties be of greater force to obtain a Ladies Favour than a moderate Degree of Zeal with a wise and manly Carriage?** n. 3. q. 4.
- Whether Interrupting Discourse by repeated Kisses ben't rude and unmannerly,** n. 3. q. 5.
- How far may Singing and Musick be proper in making Love?** n. 3. q. 6.
- Whether would it be greater Prudence,** n. 3. q. 7.
- You tell us in one of your Mercuries, in your Definition of Love, that 'tis a little pretty soft thing that plays about the Heart,** n. 3. q. 8.
- Whether the Answers of the Oracles of old,** n. 4. q. 1.
- Whether the word כְּרָא, which we Translate Created,** n. 4. q. 2.
- I have oftentimes heard and read of the Life of Man being divided into several parts, as Infancy, Childhood, &c.** n. 5. q. 1.
- A Maid at Windsor dreamt that her Father was killing her Mother,** n. 5. q. 2.
- Concerning this following Query, there has been several hot Disputes,** n. 5. q. 3.
- Whose Daughter was Cain's Wife?** n. 5. q. 4.
- Was Adam a perfect Man?** n. 5. q. 5.
- Whether there be such a Serpent as an Amphibena?** n. 5. q. 6.
- What think you of the Millennium?** n. 6. q. 1.
- Gentlemen, for the sake of a disconsolate Gentlewoman,** n. 7. q. 1.
- It was observed in this City, upon the Night for the Publick Rejoicing about the surrendering of Lymerrick,** n. 7. q. 2.
- One of a Sanguine Complexion being married to a Husband,** n. 7. q. 3.
- An Homunculus, &c.** n. 7. q. 4.
- I want to be resolv'd what kind of Creature that is which the Scripture calls a Dragon?** n. 7. q. 5.
- Upon my Wifes Conception I am immediately sick, and so continue every Morning,** n. 7. q. 6.
- There being a strange Story of an Apparition,** n. 7. q. 7.
- It hath been my misfortune to be seduced,** n. 7. q. 8.
- What ought one rightly to think of such Dissenters, Gentlemen, there's a young Woman has set her Affections upon a Young Man,** n. 7. q. 9.
- Whether the Delivery of a Gate and Fort,** n. 8. q. 1.
- I Vow'd, without any other Witness than God and my own Conscience,** n. 8. q. 2.
- A Young Gentleman falling in Love with a young Lady,** n. 8. q. 3.
- Whether**

The Contents of the Fourth Volume.

- Whether there's any such thing as a Hag,* n. 8. q. 4.
Sometime since being in Company with some Merchants of Maryland, n. 8. q. 5.
Why do Drowned People swim? n. 8. q. 6.
In Delaun's Present State of London, he tells us of a Distemper, n. 8. q. 7.
Something rises from my Heart in my sleep, n. 8. q. 9.
What is it that Causes the Noise in Thunder? n. 8. q. 8.
What is the strongest Creature in the Universe, n. 8. q. 10.
What are we to believe of Chiromancy? n. 8. q. 11.
What is the Use of the Julius, n. 9. q. 1.
Does the Sap ever descend in Trees? n. 9. q. 2.
Is there a Male and Female in Trees? n. 9. q. 3.
Whether cutting off the bottom Root, n. 9. q. 4.
Whether the Variegation in Plants, as Holly, n. 9. q. 5.
What is the Use of Oak Apples? n. 9. q. 6.
Your thoughts about the Nature of Blights? n. 9. q. 7.
In the First Volume of your Athenian Mercury, N. 2. Q. 13. I find you have seen a Quarry, n. 9. q. 8.
Whether do Bells on the Harness of a Horse cheer the Horse, n. 9. q. 9.
Whence comes a Checquer to be the common Sign of an Ale-house? n. 9. q. 10.
What Pretence has the Pope to a Triple Crown? n. 9. q. 11.
Whether 'tis lawful to Swear? n. 9. q. 12.
What Reason can be given, why the Name of GOD is not once mentioned throughout all the Book of Esther? n. 9. q. 13.
Nine Relations of Apparitions. n. 10.
If these things be so, it would seem we are to be Probationers in a State after this Life, n. 10. q. 1.
Our Thoughts upon the whole. n. 10.
Whether a Comprehension, or the Uniting of Conformists and Nonconformists, be't necessary for the Reforming England? n. 11. q. 1.
Whether a Regulation in the Electing of Members, n. 11. q. 2.
Whether Men of Understanding, virtuous and sober Lives, n. 11. q. 3.
What Methods will be best to take, that such Persons may be Elected, n. 11. q. 4.
Whether to purchase Votes with Money, n. 11. q. 5.
Whether the Commons of England assembled in Parliament, are not a Fountain from whence our Laws spring, n. 11. q. 6.
Whether a Kingdom of the Peoples growing be worth taking? n. 11. q. 7.
Whether the Government encourages this Reformation for Gods sake or their own? n. 11. q. 8.
The Proposals for the Young Students Library, n. 11.
Upon Wednesday being the 4th of this Instant there was a Triumphal Arch, n. 12.
What think you of such a way of expressing the Cities Gratitude, n. 12. q. 1.
Instructions to our Ladies n. 13.
Is it proper for a Woman to yield at the first Address. n. 13. q. 1.
If our Lovers Sing to us, whether we ought to Praise 'em. n. 13. q. 2.
What is the handsomest way of putting off a Lover? n. 13. q. 3.
How shall we most decently give our Consent in Marriage? n. 13. q. 4.
Suppose a Man and Woman were shut up in a room together, who had never seen nor heard of the difference of Sexes before, how d'ye think they'd behave themselves? n. 13. q. 5.
Whether Fondness after Marriage is more pardonable in a Man or Woman? n. 13. q. 6.
Why are Widows more forward to Marry than Maids? n. 13. q. 7.
How long after the Death of a Husband may Women modestly Marry? n. 13. q. 8.
Whether it be lawful for a good Man to Marry his Daughter, n. 13. q. 9.
Whether it be better to Marry a Woman with a singular good Temper, n. 13. q. 10.
Questions about Infant Baptism. N. 14.
Whether (as is commonly Taught) Baptism is the Proper and Natural Antitype of Circumcision? n. 14. q. 1.
What certain indubitable Grounds can we have for the Practice of Infant-Baptism? n. 14. q. 2.
Whether Infant-Baptism is to be found in Scripture? n. 14. q. 3.
Why was not Christ Baptized before he was Thirty Years old? n. 14. q. 4.
Why Sprinkling, and not Dipping? n. 14. q. 5.
What think ye of those that Die in Infancy Unbaptized? n. 14. q. 6.
If Children be Sav'd, whether Baptized or not, what signifies Baptism? n. 14. q. 7.
Whether Children have Faith or no, since Faith and Repentance are pre-requisite to Baptism? n. 14. q. 8.
I have heard that several good Men have order'd Books to be given away after their decease, n. 15. q. 1.
My Friend having the misfortune to fall, n. 15. q. 2.
A Gentlewoman who never us'd to be fanciful, n. 15. q. 3.
If Adam had not fallen, whether had the world been propagated the same way that 'tis now? n. 15. q. 4.
Some means being used (without my knowledge) to make me Dream of my Sweet-heart, n. 15. q. 5.
A certain Gentleman in Love with a Lady, n. 16. q. 1.
One desires to know your Judgment, if a Notorious Sinner, n. 16. q. 2.
A Friend of mine (soon after Dr. —s promotion) n. 16. q. 3.
Mr. John Conyers, Apothecary in Shoe-lane, n. 16. q. 4.
Suppose A shall make an Agreement with B. n. 16. q. 5.
What are the Royal Society now a doing, n. 17. q. 1.
What is that defect in Nature which we vulgarly call Broken-Winded in a Horse? n. 17. q. 2.
What's the Reason that the Males of most sorts of Creatures, n. 17. q. 3.
Which

The Contents of the Fourth Volume.

- Which is the greater Number, Even or Odd?* n. 17. q. 4.
- What is the Nature of an Eccho?* n. 17. q. 5.
- What's the Reason that I can blow either Hot or Cold out of my Mouth?* n. 17. q. 6.
- Would it not be a brave and generous Undertaking,* n. 17. q. 7.
- A Vindication of Mercury n. 14. Vol. 4. about Infant Baptism.* n. 18.
- A Postscript about Infant-Baptism.* n. 18.
- Genesis, Chap. 11. Verse 26.* n. 19.
- Now the Question is, How Abram going for Canaan,* n. 19. q. 1.
- Though I know (Gentlemen) that you want not* n. 19. q. 2.
- Quid vult, &c.* n. 19. q. 3.
- Your Opinion, whether 'tis possible,* n. 19. q. 4.
- Two Persons, not unfurnisht with Reciprocal liking,* n. 19. q. 5.
- I am certainly informed, That some base Wretches,* n. 19. q. 6.
- Whether after sundry honourable methods taken,* n. 19. q. 7.
- Whether since nothing is more evident,* n. 19. q. 8.
- Whether do you account the best Christians, and the most in the Right,* n. 19. q. 9.
- How can we eat Blood, things Strangled,* n. 19. q. 10.
- To what end and purpose our Divines,* n. 19. q. 11.
- Is a high Dress, more Culpable than a High-crown'd Hat?* n. 20. q. 1.
- A Relation of a Witch.* n. 20.
- Remarks upon the Depositions about Witchcraft,* n. 21.
- Gentlemen, perusing your Tuesdays Athenian Mercury,* n. 21. q. 1.
- Two Persons of Quality (both not long since deceased)* n. 22.
- About eight years since I dwelt in a Countrey Town,* n. 22.
- In the Month of November 1690. one Martha Grinsfield,* n. 22.
- Being in Town about two Months ago I sent you two or three Questions concerning the Soul,* n. 22.
- What Rule can there be given to measure Reason by?* n. 22.
- I have heard of an attempt made to move a Ship by Artificial Wind,* n. 22.
- I have seen an ancient Picture,* n. 22.
- A piece of Liver of about half a pound,* n. 22.
- Whether the Marriage of Cousin Germans be lawful?* n. 23. q. 1.
- Whether in point of Conscience as well as Law.* n. 23. q. 2.
- A Gentleman tho' Married makes his Addressee to a young Lady,* n. 23. q. 3.
- Can they who Study the Black Art,* n. 23. q. 4.
- An old Countrey Gentleman of about Sixty,* n. 23. q. 5.
- Two Gentlemen of the Protestant Church falling lately into Discourse,* n. 23. q. 6.
- Why do Parrots, Magpies, &c. talk, when several other Birds cannot, if the same means be used?* n. 23. q. 7.
- There is a certain thing in Wales,* n. 23. q. 8.
- Whether it is a Sin for a Surgeon to Cure the Venereal Disease?* n. 23. q. 9.
- A Person about some Ten or Eleven years since,* n. 23. q. 10.
- How our Blessed Saviour is said to be from David,* n. 23. q. 11.
- I presume you have heard of (if not seen)* n. 23. q. 12.
- I had the Fortune to be joined in Matrimony,* n. 24. q. 1.
- There is a Friend of mine that hath kept a House,* n. 24. q. 2.
- Gentlemen, I am afflicted in Body,* n. 24. q. 3.
- About a quarter of a year since I troubled you with three Queries,* n. 24. q. 4.
- I desire your Thoughts upon that Scripture, — 1 Cor. 11. 14.* n. 24. q. 5.
- Another Question I desire your Solution of,* n. 24. q. 6.
- Why do you seem to ridicule your own Notions by contradicting your selves as to Males and Females in Trees.* n. 24. q. 7.
- Your design of exposing Atheism is worthy and commendable;* n. 34. q. 8.
- I have to maintain my wicked Extravagances wrong'd a certain Person,* n. 24. q. 9.
- Whether the Gunpowder Treason was only, as some tell us, a Plot of Cecil's making?* n. 25. q. 1.
- If the cause of Death be in the Body only,* n. 25. q. 2.
- The Answering of Letters.* n. 26.
- Gentlemen! — Whereas you have Printed some passages in your Mercury reflecting upon King James,* n. 27. q. 1.
- Gentlemen — I'm just Booted and Spurr'd going out o' Town;* n. 27. q. 2.
- Whether the Ancients were as well Skill'd in Shipping and Navigation, as the Moderns are?* n. 27. q. 3.
- Supposing there were Ten Bushel of Coals laid on a Heap,* n. 28. q. 1.
- Was that Lazarus whom we read of at Venice,* n. 28. q. 2.
- Whereas the Letter G is sounded Ghe before the Vowel I in Give, Guilt, &c.* n. 28. q. 3.
- Seeing Angels are Spirits, and consequently immaterial Substances, how can they be said to eat, as we find they did when Abraham and Lot entertained 'em?* n. 28. q. 4.
- That the Soul doth subsist out of the Body after Death, is granted by all Christians; but whether is it an active or unactive State during that subsistence out of the Body?* n. 28. q. 5.
- Whether if the Soul can be absent from the Body for a limited time without Death,* n. 28. q. 6.
- Whether is the Cause of Death, or Separation of the Soul from the Body, in the Soul, or in the Body, or both?* n. 28. q. 7.
- Into what Place does the Soul of Man go immediately after its departure out of the Body, seeing it does not go into its full fruition of Happiness or Misery?* n. 29. q. 1.
- Whether there is a Cessation of Mens Torments and Happiness at the Day of Judgment till both their Sentences are pronounced by God?* n. 29. q. 2.
- Whether it were lawful for Lot's two Daughters to go in to their Father?* n. 29. q. 3.
- Whether in your Opinion are the best Christians,* n. 29. q. 4.

The Contents of the Fourth Volume.

<p><i>Whether the being an Informer against Vice be comfonant with a Christian Profession?</i> n. 29. q. 5.</p> <p><i>Whether such an Informer may juſtly be call'd a Baſe-body, ſince he does no more than his Du- ty?</i> n. 29. q. 6.</p> <p><i>That the World may be ſatisfied that pecuniary profit is not the cauſe of ſuch Informations,</i> n. 29. q. 7.</p> <p><i>What that Perſon may expect who having been punished for profane Swearing,</i> n. 29. q. 8.</p> <p><i>What muſt thoſe Pariſh Officers expect, who being Sworn to perform their Duties,</i> n. 29. q. 9.</p> <p><i>What ſhall we think of that Mans Religion,</i> n. 29. q. 10.</p>	<p><i>Of the two Religions, a Quaker, or a Papiſt, which wou'd you chuſe, with your Reaſons?</i> n. 30. q. 1.</p> <p><i>I have often heard John Whitehead, a Grand Director of the Quakers,</i> n. 30. q. 2.</p> <p><i>How ſhall that perſon behave himſelf, who, be- ing concern'd in this Reformation,</i> n. 29. q. 3.</p> <p><i>Query 4. --- From another Hand, Whether think ye will the Laws againſt Vice be as duly now put in Execution, as thoſe formerly were a- gainſt the Diſſenters?</i> n. 30. q. 4.</p> <p><i>I've heard it diſcour'd, that in the Canons of th. Church,</i> n. 30. q. 5.</p> <p><i>Whether as long as the Body remains Tenanta- ble,</i> n. 30. q. 6.</p>
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Advertiſement.

THE two half Sheets after *Number 20.* ſhould have been printed *Number 21, 22.* and the half Sheet after *Number 26.* ſhould have been printed *Number 27.* and therefore the Reader is deſired to Correct that miſtake of the Printer with his Pen.

The Athenian Mercury:

Tuesday, September 29. 1691.

Quest. 1. **W**Hat Testimonies find we in History (the Sacred Writ excepted) that can give us Assurance of such a Person as our Saviour and his Miracles? It may be of great Use to the settling in some young Hobblists a Perswasion of the reality of the Christian Religion.

Ans^w. The Death of Pan in Plutarch, at our Saviours Nativity. Origen's seventh Book against that witty Heathen Celsus, shows that Celsus own'd such a Person as our Saviour and his Miracles, only affirm'd they were done by the Devil. Tacitus in the Life of Nero witnesses that Jesus (our Saviour) suffered under Tiberius. If there had not been such a Person as our Saviour, who had done such strange Miracles, Apollonius Thyaneus would never have been set by the Heathens to have ap'd him in his Miracles. Symon Magus had his Statue set up in Rome, with this Inscription, Dedicated to Symon the Holy Ghost, he himself assuming that Title, and giving his Magick the Apellation of the Power of the Holy Ghost, which confirms such a thing as an Holy Ghost, spoke on by our Saviour and his Apostles. Ptolemy had the Mosaick Books translated, so that the Heathens had 'em before the Christians; wherefore there could be no perverting thoe Texts which Prophecy'd of our Saviour, but the Cheat would have been found out. Aristobolus the Peripatetick, in a Treatise dedicated to Ptolemy, mentions the seventh day as a Rest. Plato had his Trinity from the Rabbins, as also Aristotle his Ens Entium: From the Rabbins also came the three Destinies, alluding to the Trinity; all which proves that the Heathens had the Pentateuch, if no more, and if no other Authorities could be given for it. Josephus could be no Bigot, see Chap. 14. lib. 18. his Testimony is good, for the Emperors were Heathens. — Tertullian, Apolog. ch. 21. says thus, Our Saviours Miracles cannot be suspected, for they are Registered in the Calendars and publick Annals at Rome. Pilate, who was stiled Prator of the Empire, and who passed Sentence of Death upon our Saviour, sent his Register of our Saviour and his Miracles from Palestine to Tiberius. Justin Martyr in his second Apology to Antoninus, first shews that the Jewish Prophecies were only fulfill'd by Christ, and refers to the Emperor to read Pilate's Record that was in the Registry — Consult but the Apologies of the Fathers to the Roman Emperors and the Senate, and there's many more such Passages. Paul Heratius and Europius, Secretaries to Octavian, say, that at the time when Jesus Christ was born, it happened in Rome, that in a Publick Inn was discovered and broke forth a Fountain of pure Oyl, which for the space of a whole day incessantly issued out in great abundance. Europius adds, that at our Saviours Birth in Rome and adjacent Places at Noon-time, was seen a Circle about the Sun, as bright as the Sun it self. Commentor in his Scholastick History, affirms that the same day (viz. our Saviour's Birth-day) the Temple in Rome, dedicated by the Romans to the Goddess Paix, fell to the Earth and was ruined; and he saith, that at the Time that it was built by the Romans, they addressed to the Oracle of Apollo, to know how long it should endure; which made Answer, Even 'till a Virgin shall bring forth a Child. Julian, Vincent, Celsus, African, Lucian, Porfirie, &c. by their obstructing Christ and his Miracles as much as they could, and the Apologies Written to the Senate and Emperors for the Christians, show it could not be a Dream. Pilate, whom we have mentioned, having sent to Tiberius an Account of our Saviour and his Miracles, it was moved in the Senate, Whether they should receive Jesus Christ for a God? which tho' it pass'd in the Negative, yet Tiberius forbid any further Persecuting the Christians. — Flegon the Greek Historian, born in Asia, of whom Suidas makes special mention, says, that in the fourth Year of the 210th. Olympiade, (which was the 18th. of Tiberius, when our Savi-

our suffer'd) there was the greatest Eclipse of the Sun that is to be met with in History, which also caus'd another Eminent Heathen to cry out, *Aut Natura dissolvitur, aut Deus Naturæ patitur.* Macrobius an Ebnick Historiographer, who recites some pleasant and Witty Speeches of the Emperor Octavian, says, the Emperor having heard of the Cruelty of Herod towards his own Son, and the other Innocents which he slew, reply'd, *Twis better in Herod's House to be his Hog than his Child*; which verifies the History of the Wise-men, and the Cruelty against the Innocents. We might add a Cloud more of Witnesses, viz. Pliny, Suetonius, Dion, Tranquillus, Cornelius Tacitus, Ælius, Lampridius, Saturninus, &c. For the Testimony of our Saviour's Birth, his Miracles, his Apostles, the Persecution of the following Christians, the Edicts of the Emperors against 'em made and annull'd; but 'tis hoped here is already more than is requir'd for the Credibility of an Alexander, Julius Cæsar, or any other Persons or their Acts, which our Doubters of Christ's Truth and Miracles can readily assent to.

Quest. 2. Whether the keeping so many hundreds as are kept in Prisons (begging of Bread) for Accidents and Contingencies in Trades, when those that keep them there know they are not in a Capacity to pay 'em, be not a crying Evil, and contrary to all Christian Presidents, Practice and Custom of Foreign Nations? and whether it ought not to be redress'd in Parliament?

Ans^w. We are no Dictators to the Parliament, but are well assur'd, that tho' 'tis a common Practice, yet 'tis so far from a Christian Temper, as certainly excludes the Practitioners out of Heaven, without Repentance; for there are none there that cannot forgive impossible Debts, none but what are merciful, pitiful, and in short Imitators of the blessed Jesus.

Quest. 3. If a Man has a Brother, by Nature or Affinity, that owes 200 l. or 300 l. and is not worth near so much, but goes off with all, with an Intention to pay as far it goes, within a small Matter, and deposits this with a Brother confiding in him, to pay as far as it goes, and the same is refused by the Creditors — Whether or no the Brother is Obliged in point of Justice to reveal this Money, to become a Sacrifice and Prey to any of those merciless Creditors that will not accept of what is in a Man's Capacity and Power to do; seeing the Trust was a free Trust, and the Defect came by Accidents and Losses in Trade?

Ans^w. We had the reverse of this Question answer'd in our last Paper save one; and to this we say also, that Clause of *Paying as far as it will go within a small matter*, is as much as to say, *be a little unjust*, if any of what he has justly belongs to the Creditors, then all does, since more than all is their due. Perhaps the Creditors believe there are Assets enough to discharge the whole; and 'till they are satisfy'd of that, 'tis their Charity if they demand less: Yet if after such satisfaction they proceed in their first Demands, they are merciless and Uncharitable, and must be sham'd to think of their own Debts to Heaven, and how they can hope for other measures than they mete to their Brethren. Our Opinion is this, that the Trust ought to be deliver'd up again into the Creditors Hands, and the Truth of the plain Case on both sides be made known by Affidavit or otherwise, and afterwards referred to the Arbitration of two prudent good Men, who are not at all concern'd in the Affair, nor prejudiced by Passion, Affection or Interest.

Quest. 4. Whether there be a Species in Nature of which one Creature does only exist.

Ans^w. No. The Phoenix is a Fable, or any Creature else that pretends to a Privilege of Self-generation; read whether of all Living Creatures that went into Noah's Ark there were not Male and Female.

An *Abstract* of the most valuable BOOKS newly Printed, to be continued Weekly.

A *Discourse concerning Trouble of Mind, and the Disease of Melancholly. In Two Parts. Written for the Use of such as are or have been Exercis'd by the same.* By Timothy Rogers, M. A. who was long afflicted with both. To which are annex'd some Letters from several Divines, relating to the same Subject. London, Printed for Tho. Parkhurst and Tho. Cockeril at the Bible and three Crowns in Cheap-side, and at the three Leggs in the Poultry. 1691.

The Author throughout the whole Discourse evidently displays an *Experimental Judgment*, a Moderate Temper, and a Spirit repleat with all the *Charms of Mildness and Pity*, of which his own Sufferings have rendered him very sensible. The *Preface* contains certain Heads of Advices to the Relations of such as are Melancholly: As, 1. That they should look upon the Party as under the worst Dis temper in this Life; both Body and Mind being infected, and therefore a Subject both for a *Physician* and *Minister*. 2. To be Compassionate to 'em, considering that we our selves are in the Body. 3. Not to use harsh Speeches to 'em, but imitate him that would not break the bruised Reed, nor quench the smoking Flax. 4. To believe what they say, or at least that their Apprehensions are such as they tell you they are: 'Tis a real Misery to them if but fancy'd. To Contradict 'em, is Cruelty. 5. Urge 'em not, to do what they cannot. Let you add to their Burden. 6. Attribute not the Effects of meer Disease to the Devil, it may proceed from a violent pressure upon their Spirits. 7. Do not much wonder at what they say or do: All's to be born with where the Agent is so unhappy as to think himself lost for ever. 8. Mention no formidable things or Stories to 'em, 'twill effect greater Disorders upon their Spirits. 9. When you talk to 'em, do not speak as if their Troubles would be very long, that's the *Sword that stubs 'em*: An *End of Misery is encouraging*. 10. Give 'em Examples of others under the same Circumstances that have been deliver'd. 11. Pray for 'em. 12. Get others to Pray for 'em. 13. Put 'em in mind of the Sovereign Grace of God in Christ Jesus. *Manasseh found many.*

Next follow the *Letters of several Divines* to the Author and his *Relations*, very pertinent to the Subject treated of, being mostly Experiences in such Troubles, and Deliverances from 'em.

Chap. 1. Treats of the Reasons why God is sometimes Angry with his own Servants. Where he first shows that God is not subject to unquiet Passions, like a Man, but is always Unchangeable; so that 'tis an Expression to our Capacity. *Anger is his Resolution or Will to punish Sinners*, and effected when he withdraws himself from us, and permits our Unhappinets in Afflictions, Distresses, &c. by a privation of their contraries. The Reasons he lays down, are,

That 'tis a Paternal Chastisement to secure us from Destruction. Because our sins are of greater Aggravations than others. For a warning to others and to wipe off all Aspersions that might be cast upon his Holinets. And to teach us to value his Favour more.

Chap. 2. Treats, That God is Angry but for a short Season. The Reasons. 'Tis so, if compared to the *Eternity* of Happiness design'd 'em. Compar'd to the Continuance of his Love. He remembers our frame. 'Tis the Tenor of his Covenant to be Angry but a Moment. *He delights in Mercy*. He does it for his own Names sake. 'Tis a distinction betwixt the Righteous and Wicked.

Chap. 3. Treats of the *Fallacy of our Judgments* under the Severity of God's Dispensations, proves it to be the Condition of the Church of God, *Judges 6. 13. Isa. 49. 14, 15. Isa. 40. 27. Lam. 3. 7, 8, 9, 10. Job 1. 19. & 19. 10.* Shows we ought to bear it quietly, because we have sin'd against him; that the being *impatient*, is a means to provoke him further. That he is just, *Job 34. 23.* That the Mercies we have receiv'd should be thought on. That we should compare these Sufferings with the Happiness to be revealed.

Chap. 4. Treateth of the great Love of Christ in Suffering for us, when all the benefit comes to us, upon so easie a Price as our Faith. That he suffer'd not for the fallen Angels. That he himself wa. Tempi-

ed, and that by these Sufferings he now sympathizes with ours, and is all able to succour us that are Tempted.

Chap. 5. Sheweth from the aforementioned grounds how unreasonable our *Passions* and *Quarrels* one with another are, *Ecc. 7. 9.* How disagreeable to the Temper of Christ. That, since Men are so unreasonable, 'tis better to fall into the Hands of God, (as to Temporal Calamities) than into theirs. He shows his *Mercies*. Magnifies his *Goodness*: And proves the Enemics of the Church of God to be mistaken in their insulting over good People: Compares the good Man's momentaneous Afflictions with the Eternal Punishments of the Wicked.

Chap. 6. Shows that such as never had a Sense of God's Wrath upon 'em, ought to admire and bless him for that *distinguishing Grace*, and yet not to presume with *David*, saying, *I will never be moved*, lest they also Complain -- *Thou dost hide thy face, and I was troubled*. Compares both Conditions together; and concludes that all Enjoyments are nothing under God's Dispensature: And that even the Ordinances of God will bring a Terror along with 'em. Advises to beware of the *Beginning* of Divine Wrath, and to secure our selves from the Eternity of it.

Chap. 7. Shews what is to be done when we apprehend God to be Angry with us, viz. We should Pray, and beg to be reconcil'd. *Asks some Objections*: And shows that tho' we can't Pray with a Warm Zeal: Yet 'tis a more excellent State to Pray without sensible Comfort than with it. That *Four Thoughts* wance, *Prayer is the best Remedy to fix 'em*. That if we have no gracious Return to our Prayers for a long time, we are assur'd by Promise it will at length come. If God refuses Comfort, 'tis in vain to seek it elsewhere. That we have a Mediator interceding for us.

Chap. 8. Treats of the Excellency of Faith in Christ: That it overcomes all Oppositions: *Quies* the Soul: Helps us to a right Understanding of the Nature of Afflictions: Fortifies us against the Wiles of the Devil: Conveys Life and Strength from Christ; and shows us a *Period* of our Miseries.

Chap. 9. Treats of direct acts of Faith: Advising us to look forward to the *Author and Finisher of our Faith*, and his Example: To Wait patiently 'till the Lord appear. (1.) Because God has long Waited upon us. (2.) We are his Creatures, and at his disposal; and that which we Wait for will make amends, and therefore should under all entertain a hope that 'twill be over at last.

Chap. 10. Shows that we ought not to expect Joy and Assurance on a sudden; but rather enquire into the Causes of God's Anger: What the *Accus'd thing* is that we hide in our Hearts, and enlarge upon the Subject of the 3d. Chapter.

Chap. 11. Shows that our Eternal State is not to be judg'd by present *Terrors*. That 'tis an ill thing to be over troubled, even for *Sin in itself*; as when our Sin hinders our regular Proceeding in the true Judgment of thing; when our Sorrow for Sin drives us away from God, when it indisposes us for our Duty to him; or when it puts us upon indirect Means for Relief. That we should call to mind former Experiences of God's goodness.

Chap. 12. Shows that the Sufferings of God's Servants are certainly good for the Universe; and that he does it, that others may be Convinc'd of the Evil of Sin; be kept from Carnal security; be sensible of God's All-sufficiency and their Nothingness: To shew us the *Disfilment of our Nature*, the *Preparative of Christ and his Word*, and to be *Admirers of Free Grace*. To make us learn to be merciful to others in the like Case; and to make us pity, ill Men.

Chap. 13. Shews that such Persons as have been deliver'd from *Troubles of Mind*, should all the rest of their Lives set but little Value upon the World. Not distrust God. Be quicken'd to Duty. Walk humbly with him. And take heed of Relations. And be publicly thankful. And notice the Evils of the World. Admire the World is so Wicked, and yet in such Peace. To Pray that we may not fall into such Diseases as Satan may take advantage of us thereby. That as to such Persons that dye in the Apprehension of Gods displeasur, we ought not to despair, but that they may be happily *mistaken*. Our Saviour when he was dying, Complains he was *foraken*. It may be such a distraction may Tempt others to admire the Mercy of God, that they are not in the like Case; tho' such distraction may be a Mercy in deliv'ring 'em from the Trouble of beholding their Friends Sorrow, or by preventing such Temptations as might have been more prejudicial to 'em.

The Book is large, containing three Parts, besides the Preface, &c. the 2d and 3d. Part will be Abstracted in our Next Paper; wherein particularly is an Account of the Authors own Troubles and Deliverances.

The World shall speedily have an *Abstract* of Mr. Norris's Practical Discourses on several *Divines* subject. The Relation of the Lady ——— Travels into Spain, &c.

Advertisement.

WE having begun to Print Extracts of the most considerable Books (Publish'd in England and Foreign Parts) a long time before anything of that Nature appear'd in publick; and our Bookeller also having been at great Charges in carrying on the said Work, (as evidently appears by our first Supplement to the Athenian Mercury) these things being duly consider'd by Our Whole Society, we shall now for the general Benefit of the Learned World constantly about two Columns in our Saturdays Mercury, (or more room if we see Occasion for it), COMMON JUSTICE to the first and larger Oligarchy us to it, to insert Abstracts of those New Books that are publish'd Weekly; that so what is at any time wanting in our several Supplements, may be supplied by our Weekly Mercuries.

This Weekly Publication of Books will be advantageous to those who shall undertake any considerable Works, since they may have Occasion to publish their Designs, and wane all Persons to communicate their Manuscripts to them, which will contribute much to the Work they undertake, and make 'em also the more known by the general spreading of our Papers.

The Athenian Mercury:

Saturday, October 3. 1691.

Quest. 1. **W** *Whether the Vaudois, as is suggested, have maintained the Profession of the Christian Religion uncorrupted with the Errors of Popery from the Primitive Times? or if not, when will they reform?*

Ans. That the Vaudois have remained a Church in an uninterrupted Succession in their Valleys 1300 Years, the present *Observer* or Vol 4. Numb.—. gives an Account: But the Learned *Monsieur Alix* in his History of the Churches of *P. Savoy*, (Printed by Mr. *Chiffwel*) in Answer to the Bishop of *Meaux*, gives this Account, that for 300 Years or more the Bishops of *Rome* attempted by fraud and force to subjugate the Church of *Milain* under her jurisdiction, and at last the Interest of *Rome* grew too Potent for the Church of *Milain*, planted by one of the Disciples; insomuch that the Bishop and the People, rather than own this Usurped Jurisdiction, retir'd into the Valleys, and from thence were called *Vallesens*, *Wallenses*, or the People or Churches in the Valleys: They took not their Name, as has been imagined by some, from *Peter Wallo* a Merchant, who long after joyned with them, and caus'd the Bible to be Translated. Neither were they Lay-men only, or a discontented *Mobile*, that in a pet left *Milain*, because they were Offended at the loose Lives of the Clergy, as the *Parish* would persuade the World: But they went away from *Milain* an entire Church, with their *Pastor*, and never reformed from the Errors of *Rome*, or were Schismatics, or rent from her, for they never were of her Communion; but for Peace, and to enjoy the Primitive Truth in simplicity, as received from the Apostles: They have been a suffering Church to this day, millions of Witnesses having attested it. As to their Original, Doctrines, Practices, Bishops, and also the Attempts of *Rome* from time to time to subjugate and suppress them from their first to their last Bishops Narrative, and of their being expell'd by the present Duke of *Savoy*, is learnedly particulariz'd from Year to Year by the said *Monsieur Alix* with most curious Observations and Matters of Fact, which the Bishops of *Rome* have been concerned in about their *Wallenses* or *Vaudois*, and is worth the perusal of all Persons, that they may see the Contrivances of the Popish Clergy to make the World believe the *Vaudois* were no Church but Lay-men, and how they pretended the Church of *Milain*, when got into their hands, was founded by a Saint of *Rome*, and how they suppress'd their Records, and supply'd the places with some of their own, stuff'd with fabulous Tales and Legends about the Saints of the Church of *Rome*. For a fuller Account we refer you to the Author.

Quest. 2. *Whether a Dissenter is a Schismatick, notwithstanding his Liberty by Law?*

Ans. A Christian Church becomes not more or less Christian by being National, (as to the Effence of Religion) but if a National Church agrees in Doctrine with the Doctrine of Christ, and Dissenters agree in Doctrine with the National Church, neither of them are Schismatics from the Doctrine or Church of Christ; and it was the Doctrinal part of Religion which Christ promis'd to be withall, so that the Gates of Hell should not prevail against it: But if a National Church makes the Terms of her Communion Political, another Church dependant on her, may dissent from such Political Terms (if the Magistrate gives the Liberty) without Schism.

Quest. 3. *Whether Moses had a real or visionary sight of Canaan from Mount Pisgah, since the distance is accounted at least One hundred Miles.*

Ans. We are satisfied that ordinarily in travelling 60 Miles the Pole-Star is Elevated a Degree, from which 'tis manifest that the Earth is round, and that the height of the roundness of the Earth, renders one place invisible to another; so that there's two things, Distance and

the-Interposition of part of the Earth, that render a real sight of *Moses* seeing the Land of *Canaan* almost incredible; but these difficulties may be both Answer'd: First, By the height of the Mountain whereon he stood. Secondly, By the goodness of his Eye, which (the Scripture says) waxed not dim to the day of his death, nor was his natural force abated. If this is not sufficient, since 'tis impossible for us to see above 30 Miles distinctly, as we may in several places in *England*; yet God Almighty who was pleas'd to confer that Favour upon him, might at that time strengthen his Eye, and render the Medium of Visibility more adapt for such a Prospect; this we are apt to believe, rather than a Visionary Prospect; for if it had been in a Vision, it might as well have been in a Valley, or in his own Tent, as on the Top of *Mount Pisgah*.

Quest. 4. *What Historical Account can you give of the Antiquity of Tyburn? and who was the Protovoyeur that dy'd there?*

Ans. The Records of the *Tower* or *Newgate* perhaps will satisfy you. No doubt but a Papist was the first Criminal that suffer'd, 'tis so long since. *Roten-Row* in *Old-street* was the place of Execution before *Tyburn*. Some will have the derivation of the Word *Tyburn* from *tye* up and *burn*, meaning Execution by Strangling and Faggot; but 'tis more probable from the River that ran there, as also was the derivation of *Hotiburn*, formerly named *Old burn*, or a River so called, as you may see amongst *Englands Remarks* in the County of *Middlesex*.

Quest. 5. *Was there ever any such Executions practis'd in England as Hanging in Chains alive?*

Ans. Many, about 200 Years since, and some few Instances within 100 Years; whence 'tis common that you have relations of Persons eating their Shoulders, and as far as they cou'd reach to preserve Life a little longer than otherwise it was possible. Under this Head comes that famous Relation of the Woman that kept her Father alive for a very considerable time by the Milk of her own Breasts.

Quest. 6. *Why should not a mutual Consent dissolve the Marriage Contract, since it is the Essence, or of the Essence of it, and that which makes has power to unmake in all other Contracts? and were it not better for publick Society if it were so?*

Ans. We are all God's Creatures, and owe our dependence to him, and by this Power which he has over his Creatures, he may justly bind 'em by Obligations and Laws to do so and so. 'Twas not Man that made the Law of Marriage but God, who said, 'twas not good for Man to be alone, &c. and as he had Power to make such a Law, he had Power to Repeat it, which he has done under such Conditions as Adultery, &c. and as he has made us Agents in one, so he has in the other, but he no where warrants us to exceed what himself has laid down. Besides, I know not why this should be any more question'd than why a Man should not murder, divide, or part from himself, since a Mans Wife is also made one Flesh with him. This is not like other Contracts, as the *Querist* urges, since God no where has taken Cognizance of any particular Contracts amongst Persons, but in general Obliges 'em to be just; but he has taken this into his own particular Care, and has also given Orders to his Prophets and Apostles about it, making it a representation of the Union betwix Christ and his Church, and we don't at all Question but that the *Querist* would be loath to be divided or torn out of that Union; and if so, to reason that he should in its representative.

Quest. 7. *A Person has a perverse Contentious Wife, whether it may not be lawful for him, she also consents, (Sincerely to avoid Passion and Contention, since 'tis destructive to his inward Peace and his Duty) to separate and live asunder?*

Ans.

Ans.—This comes a little too near the aforementioned Case, and must receive the same Answer; for we can't believe God will sanctifie any other Means to a Mans Duty and Happiness so soon as he would those of which he himself is the immediate Author. If the Querist be unhappy in a perverse Wife, 'tis more than probable he would be more unhappy without her; for such an Unhappiness may by God Almighty be design'd for his good; but if not, a Wise Man can tell how to be happy in any Circumstances. Further yet, They may separate for a time, (both Consenting) but as the Apostle immediately adds, it must be, *so as to Fasting and Prayer, and then come together again, that Satan tempt'em not to Incontinence.*

Quest. 8. *How are those Words to be understood, Heb. 6. 4, 5, 6. — For 'tis impossible for those who were once enlightened, &c. if they shall fall away, to renew them agen, &c.?*

Ans. Here are three principal Difficulties in the Words; *impossible, falling away, and renewing agen.* The Fathers (I think generally) understood the latter of those Expressions, *renewing agen*, by *Rebaptization*, which to those who had fallen away from the Faith, or been guilty of any *Notorious Sin*—Murder, Adultery, &c. was impossible—*legally so; unlawful, not permitted by the Christian Law.* But with all due Veneration to their Memories, this seems too narrow a Sense of the Words, the main Turn whereof they make to depend on *Baptism*, because that among other things is mention'd. Others think that by this *falling away* is meant a *Defection* from the Christian Faith in some great Instances, as those before mention'd, or in time of *Persecution*; after which 'tis impossible, very difficult and next to impossible, tho' not absolutely so, (as in the Case of the wicked Jews reproved by *Jeremiah*) that they shou'd agen be renewed, that is, *repent and recover.* As to this, tho' a safe Sense, it seems not here a right one, for the word here used, *impossible, a lawless*, is never found in this Author but in the highest absolute sense. The third and last Opinion therefore seems more probable, *viz.* That by *falling away*, is meant a total and final denying the Principles of the Christian Faith, embracing *Gracifism*, or Apostatizing to *Judaism* or *Heathenism*; which those that do, 'tis impossible, absolutely impossible for 'em to repent or obtain Salvation.

Quest. 9. *Whether repeating the word, O God, in Discourse, be the plain literal taking his Name in Vain, as forbidden in the second Commandment?*

Ans. 'Tis a very hard thing to make a Custom of using that Sacred Name, and always to speak it reverently; for commonly those that accustom themselves to any set Word in their way of Talk, know not when they use it. 'Tis then, and only then a Breach of the second Commandment, when 'tis used in *Forswearing*, *false Vows*, or *irreverent idle Expressions* in our Speech, and yet know not that we speak of it.

Quest. 10. *Who was the first Philosopher?*

Ans. 'Tis affirm'd by *Laertius* that *Thales* was the first. *Cicero* says the same. *Strabo* gives his Suffrage, that *Thales* was the first amongst the *Greeks* in *Natural Philosophy* and *Mathematicks*. He is call'd by *Plutarch* the Inventor of *Philosophy*; by *Justin Martyr* the most Antient of *Philosophers*; by *Tertullian* the first of *Natural Philosophers*; by *Laetinius* the first that made an Inquisition after *Natural Causes*.

Quest. 11. *What Physical Difference is there between the pale Summer Lightning without Thunder, and that fiery Lightning that comes with Noise and Rain?*

Ans. We have in our former Papers given we hope a satisfactory Account of the Nature, Cause, &c. of Thunder, to which we refer you. As to the Pallidity of Thunder we Answer, That in the Summer-time the Heat being greater, must necessarily draw up those bituminous Exhalations a great height: This is more than probable, if we consider how low the Clouds fly in Winter, and how high they mount in the Summer-time. Now Thunder the farther it is off us, the lesser Noise we must hear, and distance abates the fiery Flashes, making 'em appear paler. Some believe the reason of this Palenety may arise from a greater Composition of Sulphur than ordinary in the Ingredients which make up Thunder.

Quest. 12. *Whether Bees make that humming sort of a Noise with their Mouths or with their Wings.*

Ans. A very Learned Inquirer into Nature has made Experiments, and asserts, That without either Head or Wing they will make such a Noise. *Aristotle* determines in sundry places, but more expressly in his Book of *Respiration*, that this Sound is made by the Illusion of an inward Spirit upon a *Fellicle* or *little Membrane*, about the Precinct or Pectoral Division of their Body. But 'tis not only the beating upon this little Membrane by an inward Spirit, as *Aristotle* affirms, or the outward Air, as *Scaliger* conceiveth, which affordeth this humming Noise, but most of the other Parts may also concur hereunto, as will be manifest; for if while they Hum we lay our Finger upon the Back or other Parts, we shall feel a trembling jarring Motion, much like that which happeneth while we blow on the Teeth of a Comb through Paper: And so if the Head or other parts of the Trunk be touched with Oyl, the Sound will be much impaired, if not destroyed; for those being also dry and Membranous Parts, by Attrition of the Spirit, do help to advance the Noise. and therefore also the Sound is strongest in dry Weather, and very weak in a rainy Season, and towards Winter, for then the Air is moist, and the inward Spirit growing weak, makes a more languid and faint Allusion upon the Parts.

Quest. 13. *Whether when a Horse Neighs, is it a rejoicing, or because he is angry.*

Ans. We believe neither, but rather a desire of Company, as is frequently Observ'd in all the Race; both Old and Young.

☞ The Form of Courtship, so much desired, will be Published next Tuesday.

That Person who Confesses himself guilty of a most horrid Sin, &c. will find an Answer to all his Scruples in our 12 Numbers now in the Press.

There will be a full Answer to that Question, *Whether Devils can generate?* in the 12 Numbers that compleat our Third Volume.

☞ The 12 Numbers that compleat our Third Volume (with a Preface and Index to the whole) are now in the Press; containing great variety of Ingenious Questions, and also many Curious Instances, with our Thoughts thereon.

Advertisements.

☞ Next Monday-morning will be Published, The Countreys Concurrence with the London United Ministers in their late Heads of Agreement; shewing the Nature and Advantages of a GENERAL UNION amongst Protestants: Deliver'd to an Assembly of Ministers in the County of Southampton. By Samuel Chandler, Author of The Excellency of the Christian Religion. Price Bound 1 s. Printed for John Dunton at the Raven in the Poultry, and John Salusbury at the Rising Sun in Cornhill.

There is a Book lately Publisht, with an Answer to *Thomas Wall's* Book, call'd *Baptism Anatomized*; together with an Answer to a part of Mr. *Daniel Williams's* Carechism, in his Book unto Youth. By *Hercules Collins*. Sold by *John Hancock* in *Castle-Alley*, near the Royal Exchange.

☞ In *Flow-yard*, in *Grays-Inn-lane*, lives Dr. *Thomas Kirlew*, a Collegiate Physician, and Sworn Physician to K. *Charles II.* until his death; who with a Drink and Pill (hindring no Business) undertakes to Cure any Ulcers, Sores, Swellings in the Nose, Face, or other parts; Scabs, Itch, Scurfs, Leprosies, and Venereal Disease, expecting nothing until the Cure be finished: Of the last he hath cured many hundreds in this City, many of them after fluxing, which carries the evil from the Lower Parts to the Head, and so destroys many. The Drink is 2 s. the Quait, the Pill 1 s. 20 r. with Directions; a better Purger than which was never given, for they cleanse the Body of all Impurities, which are the causes of Drupies, Gouts, Scurvies, Stone or Gravel, Pains in the Head, and other parts. With another Drink at 1 s. 6 d. a Quart. He cures all Fevers and hot Distempers without Bleeding, except in few Bodies. He gives his Opinion to all that writes or comes for nothing.

The Athenian Mercury:

Tuesday, October 6. 1691.

Whereas by some Mistake or other a Letter with several Love-Questions intended for the Athenian Society, was superscrib'd for a Gentleman far enough distant from us; which, finding the Mistake, he has been so Civil to return — on the perusal of 'em they appearing worth our Notice, we have here according to the Querists Desire attempted their Satisfaction.

Part of his Letter is thought fit to be inserted in the following Words — I am within a short time to wait on a young Lady, who is one of the Standards of the Age for Piety, Wit, Beauty, Birth and Fortune, and therefore would desire of your Society a FORM OF COURTHSHIP in Answer to the following Queries:

Quest. 1. **A**fter what Manner should a Gentleman at the first Visit accept his Mistress?

Answer. This pin to rob the Old Academy of Compliments, and we won't pretend to set up a New one in its room. We suppose the Gentleman is not for having a Form of Words for this Occasion, since Extempore Courtship is certainly the best, whatever Extempore Prayers are. Besides, the Lady might chance to read this Mercury, and then he is undone, as bad as the poor Spark who Complains he has lost his Mistress already by some such thing, unless he can persuade her that good Wits jump, and that both He and the Athenians deserve that Name. We suppose therefore he rather desires a Direction for his Behaviour than his Words, which yet is almost as difficult to prescribe as the other, there being a thousand little Circumstances which will extremely alter the Nature of the thing. Mistresses are to be attacked like Towns, according to their Fortifications, Situation or Garrison, no general Rule being to be given for 'em. Some are weak of one side, some of another, which a cunning Engineer will soon find out: Some are to be Mined, some to be Bomb'd, some won by Storm, others by Composition, others to be Starved into a Surrender. The pleasantest way of Courtship we have ever heard of, was that of a very old, very rich, very covetous, very foolish, very ugly Humble Servant, to a fine young Lady — whom having taken abroad in his Coach, after some prefatory Hums and Haws, and gentle Leers, he pulls out from under his Coat — what — but his great Epos'd Bible, with Silver Claps, &c. and turning to the beginning of Genesis, shows her — not that Text, *Everead and multiply*, which 'tis very likely he held his Thumb upon, but another a little after it, *It is not good for Man to be alone*, and thereupon made her a very reasonable Holding forth on the Use and Excellencies of *Murimony*. But this Method would go near to displease the Gallams as well as the Ladies, and therefore we shan't much recommend it. For the Question in Hand, and the Gentleman's free Mistress, if she be verily and indeed such a *Non-pareil*, as he represents her, in which Case we must tell him he ought to produce his Vouchers; for Lovers are for the most part arrant Lyers, as well of their Mistresses as to 'em; and besides generally a little Purlind in the Matter: But if she be such a *Miracle* for Piety, Wit, Beauty, Birth and Fortune — and a *Miracle* she is indeed if she's but half of all this, we'll tell him what in our Judgment would be his most proper Method at his first accosting her. He ought to express the highest Respect possible, but this more by his Actions than his Words; and rather to let her know that he Loves, which if she has Wit she'll soon discover, (or at least that he'd be thought to do so) than to put himself and the Lady to the Trouble and Confusion of a Formal Declaration — which if at all necessary to be made, there's Time enough for doing it afterward on their better Acquaintance.

Quest. 2. What Behaviour and Carriage in the progress of an Amour will be most Winning and Acceptable in a Lady of Ingenuity and Fortune?

Answer. There are different sorts of Ingenuities — You shall have some *Terrogant Wits*, like *Sylvia* in the *Souldiers Fortune*, that are only to be won by downright *Cat-ter-mauling*, that is, Rambling and Fighting, and Scratching, breaking Leggs, and Arms, and Necks, and then to *Purring* agen. But we'll suppose 'tis a *Tame Wit*, whose Power this Gentleman is fallen into, and therefore that she'll pull in her Claws when the Flays, with his Heart, and be more merciful to him than to make him break, his own before he softens hers. A Woman of true sense as she hates on one side a *Freakish Lover*, or a *supple Pop*, that's eternally Kneeling, and Cringing, and Whineing, so she'll ne're endure *stiffness*, *Pride* and *Haughtiness*, which as ill becomes Love as it does Devotion: And the greater her Birth and Fortune are, something of a proportionable greater Respect ought to be paid her. In a word, a modest Assurance, a manly Behaviour, a Tenderness for all her Inclinations, a diligent Observation of her Temper and Humour, (much easier to be pleas'd than those of less Wit) Faithfulness, Assiduity, Liberality, and good Sense, will at last carry her, if she is not pre-engage'd or wholly impregnable.

Quest. 3. What Expression's fittest for a Lover to make use of to declare his Passion?

Answer. That's impossible to prescribe, and as needless as unreasonable to desire. Lovers Language is quite contrary to the Chinese; of which 'tis reported that there are many Words impossible to be understood by speaking 'em, unless they are also written or described on a Wall or the Air, &c. whereas the Language of a Lover can hardly be express'd in Writing; at least it thereby loses a thousand little Beauties which it has when 'tis spoken: It has not that spirit which makes it acceptable, it looks stiff and dead, and there are very few even of our Dramatique Writers whose Love-speeches read well, or appear free or natural: Whereas if a Man Loves in earnest, if he be'n't a perfect Fool, nay, almost tho' he is one, were it possible for such a one to be in Love, he speaks with another sort of a Grace, he is more in earnest, he has more spirit, he seldom wants Words to express his Conceptions, unless he's a *Dajard* and *Comard*, and so unworthy a Ladies Affections, and he goes very often beyond himself at other times and on other occasions. Besides, this Love has in particular beyond the other Passions, that it softens the Style as well as the Temper (whereas Anger renders it more *harsh* and *rough*) and makes even the Voice more tunable and harmonious. But should a Man be Dumb, he could not want ways to express his Passion; nay, sometimes a well-manag'd Silence is the best Eloquence. He has Hands, and can write — he has Eyes, and can say a thousand Charming things with 'em; nay, express all his Passions, especially Love, Desire, Fear, Despair, Hope, Pleasure, Submission, or almost what he pleases with 'em, and that infinitely more to the Life than by any other way. But since there is Occasion for some louder Language, and a Dumb Mistress of the two would be more acceptable than a Lover in the same Circumstances; if he must speak, his Expressions ought to be of a piece with his Behaviour before described: He ought to consider Time and Place, and as much to avoid being always discoursing his Love as never doing it: His Expressions should be quick, respectful, tender and lively, more understood than spoken, yet easily intelligible. In a word there should be in 'em that — *Je ne scai quoy* — which none but a Lover knows what to make of.

Quest. 4. Whether Tears, Sighs, and earnest Entreaties be of greater force to obtain a Ladies Favour than a moderate Degree of Zeal with a wise and manly Carriage?

Answer. Still as she is — and tho' such a one as is described; yet there are few Ladies but love to have an Absolute Power over their Lovers, and to be at least able to bring 'em to what they please; accordingly for Tears and all that, tho' a Lover ought not to be too free of using 'em

yet he ought perhaps to have a *secret Reserve* of 'em, to be at the *Lady's Service*, if she desires it: Tho' we think on her side too 'twould be better not to put him to't, and suffer her Heart to be wrought upon by some less tedious Method than such frequent *Drops* as even wear into Marble --- lest the Scene shou'd change in a few Months, and it shou'd be her Turn then as 'twas formerly her *Lovers*.

Quest. 5. *Whether Interrupting Discourse by repeated Kisses be'n't rude and unmanly, and more apt to create Aversion than Love?*

Ans. Not so hasty, *Good Sir!* you have made great Progress indeed in your Amour, if like the *Tartars* in their March, you are got to Plundering already, before there was any News of your being so much as arrived in the *Country*. If you get within one Step of the last, before you have got well over the first, ten to one but you'll make more haste than good speed. — To those — *Oscula que Venus --- Quintâ parte sui Nectaris imbuit* --- as *Friend Horace* has it, before you have so much as made your first *Addreses*. But we'll be so kind to suppose this is only a *Prudential Care* you take, that you may know how to behave your self hereafter, when the business is thus far advanced. Taking it then at that Point, the truth is, *Kissing* is a *luscious Dyet*; 'tis too high Feeding for a *Militant Lover*, and besides extremely apt to surfeit. He must therefore remember to feed cautiously, as if he were eating *Mellons*. *Moderation verily is an excellent Thing*, which he must Observe from the *Teeth* onward as well as inward, and *Kiss* as well as *Talk* with *Discretion*. It may do like a *high Cordial*, or a *Taster of Cold Tea*, a little now and then --- but he must have a Care how he makes it his *Constant Drink*, unless he has a mind to burn his Heart out. Then there are certain Times and Seasons to be Observed: For Example, If a pair of soft Lips are about to pronounce some hard thing or other --- some terrible *repulse* or *denial* --- if they pour, and look *forbidding* and *angry* --- then a *Noli Præsequi* may lawfully be issued out, and one that understands the *Methods* of that *Court*, will be for stopping the *Proceedings* as fast as he's able.

Quest. 6. *How far may Singing and Musick be proper in making Love?*

Ans. There's nothing which *Charms the Soul* more than *fine Musick*. *Osborn* says unluckily, after his manner, of a *fine Woman* who *Sings well*, that she's a *Trap doubly baited*; and why is not the same true of a *Man*? there being indeed something so *ravishing* in *Musick*, whether in *Man* or *Woman*, that 'tis almost impossible for any thing that's *humane* to resist it; tho' in *Vocal* still more than *Instrumental*: It smooths all the *rough Passions* of the *Soul*, and like *Beauty*, bewiches into *Love*, almost before Persons know where they are. But even here, as well as in all other *Cases*, *Extreams* are to be avoided, nothing being more *ridiculous* than an *eternal Fal-lal of a Lover*; and a *Lady of Sense* and *Worth* wou'd as soon make choice of a *Singing Master* as one who is always tiring her with *hard Names* and *doleful Dittys*. He must then *Sing* very rarely or never, unless the *Lady desires him*; he must be neither too *forward* nor *averse*, and must not be of the *Humour* of most *Songsters*, who neither know when to *begin*, nor make an *end*. His *Performances* must be *natural* and *easy*, and carry something of a *free and genteel Air*; and he must never himself appear too well pleas'd with 'em, but Order it so, that he may seem to Oblige the *Lady*, not himself, by his *Melody*: At least let it appear to be *accidental* only, as if by *chance*, not knowing any *hears* him, and for his own private *Diversion*.

Quest. 7. *Whether wou'd it be greater Prudence and Honesty for a Person of a narrow Fortune to conceal his Unhappy Circumstances 'till after Marriage, or to make his Mistress acquainted with the same as soon as he has gained her Affections?*

Ans. This Question has been partly Answer'd already: We have this to add here, that supposing the *Lady* such as she is described, and not only *Religious* and *Witty*, and *Well-born*, but *generous* too, which last he may know by narrowly observing her *Sentiments* in other *Cases* of this Nature, we shou'd think it the most prudent and most handsome way to reveal it to her before *Marriage*; for a *Woman of Sense* will rather be pleas'd than

otherways, that she can make the *Fortunes* of a *Gentleman* who wants nothing else, but may resent it very ill if a *Cheat* shou'd be put upon her, when she once comes to know it; whereas it must needs increase her Esteem of the *Gentleman*, especially if she really loves him, for him to deal so ingeniously with her. — And this for a *Form of Courtship*, and in Answer to the seven Questions sent us on that Subject.

Quest. 8. *You tell us in one of your Mercuries, in your Definition of Love, that 'tis a little pretty soft thing that plays about the Heart — I desire you to explain this Definition, and what you mean by the Word Thing? and how we may know this thing from any other Playing thereabouts?*

Ans. And here, thinks the *subtle Querist*, have I blown up the *Athenian Mercury* for ever, for this certainly they can no more Answer than I find out the *Philosophers Stone*. However let's try, and see who gets first to the *Goal*. And first, *Love* is little because 'tis a *Boy*, and pretty because 'tis little, and soft because 'tis young, or if you please, because 't has *Wings*, and consequently the *Body* on't must be downy. But the *sage Querist* asks further — What do you mean by a *Thing*? — O the *Philosopher!* Why by a *Thing* we mean a *Thing*, and believe that's all the rest of the *World* means by't. But if we must be more explicit, have at *Metaphysics* — and accordingly we tell him for once that *Res* and *Ens* are *synonimous Words*, and that *Ens* is — *Qual habet Essentiam*; --- and now we have wonderfully Edify'd the *Ladies*, who may be apt to think there's some harm in all this *Latin*, tho' there's indeed no more than there is *Nonsense* in the *English*. — But we had like to have forgotten one main part of the *Doubt* — *Why does this little pretty soft thing play about the Heart?* O *Sir!* because this cunning young *Rogue* of a *god*, loves, like *Lesbia's Sparrow*, to lye in *Ladies Bosoms*; and besides, whenever he shoots at 'em, he as certainly splits their *Hearts* in two as ever *Adam Bell* did the *Apple* upon his *Childs Head*; for, little *Urchin* as he is, he's such a *Dab* at his *Box* and *Arrows* that ne're a *Finbury Archer* of 'em all can pretend to come near him. But still how shall we know this thing from another thing that plays about the *Heart*? What other thing is't that this *Querist* finds so troublesome in his *Doubt*? If it be a *Louse*, the rest of the *Description* shows the difference, for that's not soft, nor pretty, nor perhaps little neither: If it be a *Flea*, he has had the *Vera Effigies* of it formerly, *Numb.* . . . Quest. 1. and can ne're sure mistake that for *Love*. We cou'd make a shift yet to find out another *Explanation* — We call *Love little* by a familiar and more endearing way of speaking, usual in all *Languages* in things of that Nature. Thus the *Latin* use *Corculum* --- which may be Translated *little Heart*, little *Rogue*, or what the *Reader* pleases. We call it pretty, because 'tis so pleasant and agreeable a *Passion*; soft, because its *Effects* are so, *vid.* Quest. 4. and describe it playing about the *Heart*, because that's the *Seat* of the *Passions*. After all, we pretended not to give an *Exact* starcht *Definition* of it, but a looser *Description* only; and we are sure a little, pretty, soft thing, comes nearer *Love* than a great, ugly, rough Thing, which neither is *Love*, nor so much as like it, any more than a *Lover*; nor are the *Ladies* ever likely to entertain it for such, tho' it shou'd talk of *Love* this hundred Years.

Those very Learned Questions on which the Author says his Religion depends, will be Answer'd next Saturday.

What was mentioned in the *Athenian Mercury*, *Numb.* 13. *Vol.* 3. concerning certain Offers made to our *Bookseller* by *Mr. De la Crose*; as it was a *great Truth*, so 'tis not in the least denied by him in his *Advertisement*. The Reasons why he does not deny it, he Conceals, but except he's *MO-DESTER* for the future, we shall Publish 'em to the *World*. — As for his being concern'd either in our *Mercury* or *Supplements*, let the *World* compare the late *Extract* he gave of the *Voyage into the World* of *Descartes* with an *Extract* of the same Book which they'll find in the *Universal Historical Bibliothek*, and then let 'em judge whether we cou'd ever be so senseless as to admit him into our *Society*. --- We shall add more in our *Weekly Account of Books*, to be Publish'd every *Wednesday*.

The Athenian Mercury:

Saturday, October 10. 1691.

Quest. 1. **W**Hether the Answers of the Oracles of old, were given to their Supplicants by God, or by some Evil Demon? and whether in those dayes of Ignorance God might not be pleas'd to reveal himself according to their Simplicity, because to the best of their Understanding and Education they Worshipp'd with as much (if not more) Devotion as many of our Modern Christians?

Ans. 'Twas certainly the Information of the Devils, as Sacred Writ assures us: The manner of delivering their Answers was sometimes by Night Visions, and sometimes by an Express Voice. Of the first sort, that of *Amphiarus* is remarkable; after the accustomed Expiations, those who came to Consult with him laid themselves down upon the ground, upon the Skins of such *Rats* as had been Sacrificed; the same Ceremonies were used by the *Egyptians* and *Greeks* in the Temples of *Serapis* and *Esculapius* --- of the latter sort, viz. an Express Voice was perform'd either by *Whispering out of certain Grots*, or by the *Mouths of the Statues*, or by the *Priests* and *Sylls*, who being seiz'd by an *Enthusiastick Fury*, pronounc'd the Oracles with an impetuous Voice and wrested Countenances. Or lastly, by the Mouths of brute *Beasts*; thus the *Egyptians*; if their Ox *Apis* receiv'd his Fodder cheerfully, 'twas a good Omen; if not, the contrary. The *Tenatians* observe the same Ceremony towards a *Cow*; the *Imbians* (a People of *Æthiopia*) to a *Dog*; the *Persians* to a *Cock*. But amongst all Oracles, that of *Jupiter Ammon* in the Country of *Garamantes*, was the very fam'd, yet not less ridiculous than others, being grounded on a simple Motion of the Body, as a bow of the Head, a Wink of the Eye, &c. *Jupiter Ammon* had another fam'd Temple in the City of *Dodona* in *Epirus*, where he took the Pains to pronounce his Oracles sometimes with his own Mouth, sometimes by using two *Virgins*, whereof one was called *Peristera*; which by the way signifying a *Dove*, might give Occasion to that Fable, which reports that in the Temple of *Jupiter* at *Dodona* there were *Doves* that spoke, as well as *Oaks*, which had a great Number of *Brafs Kettles* fasten'd to their Branches, and when the Winds blew hard, they made a great Noise, in the Sound whereof Oracles were deliver'd. *Jupiter* had another Temple at *Delos*, where the Altar was built of *Horns* taken from the right side of Sacrific'd Animals, neatly laid upon one another; here he gave his Answers in humane shape, as he did in *Licia* under the Shape of a *Wolf*: But his Temple at *Delphi* was the most fam'd place in all the World for Oracles; sometimes he spoke here through the Throat of a *Dragon*, in which Form he was Worshipp'd; sometimes by his *Priestesses* upon certain dayes, who deliver'd their Answers sometimes in Prose, and sometimes in Verse. At *Argos* the Blood of a *Lamb* was to be drunk, and at *Ægira* the Blood of a *Bull*, e're the Oracles wou'd Answer: Amongst the *Thebanes* the *Priests* were clad in White, and descend'd through the hole of a Cave, where they offer'd Cakes to *Spirits* which inhabited it. There were many ridiculous Absurdities, and what was given forth was so dubious, that it might usually bear two several senses; such as these,

Aio te Æacidem, Romanos vincere posse.
Ibis redibis nunquam per Belli peribis.

Where a changing of the Point alters the Sense, and makes it either backward or forward. Just as we have some in our Age, who because they can't see how our Saviour cou'd be in Hell and in Paradise at the same time, alter the Point in these Words --- *Verily I say unto thee this day, thou shalt be with me in Paradise*, instead of *Verily I say unto thee, this day thou shalt be with me in Paradise*.

In short, we have all the reason in the World to

conclude, that this Management by Oracles was purely by the assistance of the Devil, who was altogether silenc'd at our Saviour's coming, who cou'd not always tell Truth, but gue'ss'd at what was most probable; who commonly equivocated; who sometimes requir'd humane Sacrifices; sometimes a Common Prostitution of Maids and Matrons, who (in short) acted so as is inconsistent with the Injunctions of a Divine Being; for God himself requires nothing from his Creatures as their Duty, but what is infinitely best for 'em, and most agreeing to their Interest and Happiness.

Quest 2. *Whether the word ברא, which we Translate Created, in the first of Genesis, signifies to give Essence to the Subject, e.g. Matter, or only Existence to such and such Modifications of it as in all particular material Beings? If it signify Both, whence and how? The Author of the Query is very much Concerned to know, because perhaps his Religion depends upon't.*

Ans. We shall endeavour to prove that by that Word ברא here used, is signify'd principally and originally -- to give Essence to the Subject, or the Creation of first Matter out of pure nothing: And that this is the Sense thereof in this place, -- First, By the Testimonies of those who are most Learned in the Hebrew Language. Secondly, By comparing several following Translations with it, that signify the same thing, and some Translations with the Original. Thirdly, We shall prove that were there no such revelation, Reason might reach us the same Truth; at least that supposing the Creation of Matter out of nothing shou'd seem an Absurdity, yet what must be admitted if we don't grant it is a much greater; nay, that there is no manner of impossibility in such a Creation. Which if we perform, we hope the Gentleman will still keep his Religion.

First, Then, to prove that ברא signifies primarily and originally to give Essence to the Subject, or the Creation of the first Matter out of pure nothing, and that this is here the genuine Sense of the Word. We lay this is its primary and original Signification, thereby granting that it has sometimes another, but then this other 'tis only borrowed and Analogous. Thus ברא is sometimes taken for the forming of any thing extraordinary, great, or excellent, made by God's own Hand, tho' out of *Pre-existent Matter*; tho' this by Analogy to the other Sense of the Word. Thus it is said, God Created great Whales, and God Created Man, but that this is only in an Analogical Sense, we prove from the very Text: The Whales God Created out of the Waters --- *Let the Waters bring forth abundantly every moving Creature that hath Life*, -- and God Created Man out of the Dust of the ground --- but for Heaven and Earth, or the first Matter, we find nothing out of which it was made, tho' made it was by God's Word --- who in the beginning Created it, before any thing else was made to make it out of. That it signifies Primarily and Originally to give Essence to the Subject, and that 'tis so to be taken in this place, we prove, 1. From the Testimony of those who have been most Learned in the Hebrew Language, and that not Strangers, but Native Jews --- and who but such are proper Judges of the Sense of the Word? For Example in a parallel Case --- none ever Disputes the Sense and Derivation of the Word Religio, the Etymology of which Tully gives us, he being a Judge in that Language: Nor ought we any more of the Word ברא, which the Rabbies assure us answers the Notion we have fix'd thereon. Thus Rabby Nachman in his Commentary on Genesis, *Non exeat nobis in Lingua Sancta Vocabulum quo productionem alicujus ex nihilo significamus nisi ברא*. But Rab. David Kimchi yet more fully and unexceptionably, *Omnis Interpretatio בריאה, [Creationis] est Innovatio rei & egressio ejus a non esse ad esse* --- that is -- All the Interpretation of the Word בריאה, which signifies Creation, [all the true and proper Interpretation both of Noun and Adverb, or perhaps the Noun is never used

used in any other Sense, not so much as *Analogical*, tho' the Verb may] is the *Beginning of any thing*, or its *Egress out of not-being into Being*. Hence the Hebrews distinguish between these three Words, *עשה* and *ברא*, *creavit, formavit, fecit*: The first they say signifies to *make something out of nothing*; the second to give the *Form to a Created Being*; the third to make, mould or *fashion* the several Parts or Members, as in a Man, &c. Thus they instance in *Ishith* — I have *Created* him, *Form'd* him, *Made* him: The first of which R. Kimchi expounds, I have *produc'd* from *Non Esse to Esse*, from *Not-being to Being*: The second *made to Exist* by the addition of his *Form*: The third *Dispos'd, Fashion'd or Order'd* him.

Secondly, We prove that *ברא* signifies the *Creation of the first Matter*, from the Context or following Words as well as several *Translations*. By the Context --- not to insist much on the Word *Elohim*, a *Name of God* which signifies his *Strength and Power*, and an *Infinite Power* it must needs be which *made the World* — We say, not much to insist hereon, we shall produce such *Testimonies* as are more evident — and the first shall be from those Expressions --- *Heaven and Earth* --- And *was made* out of *nothing*, because *in the beginning*, because *before any thing else was made*, and because *out of this all things were made*, as is afterwards described; and that out of which *all things were made* is undoubtedly the *first Matter* --- which is also plain by the Word *אין* here added, which is not only a *Note of the Cause*, but signifies the *substance* of a thing produced. Thus *Aben-Ezra*, "The Sense of that little Word *אין*, says he, is both to signify the *very substance* of a thing, and to demonstrate the *Opus operatum*. R. Kimchi has the same, so R. Nachman, deducing the Word *אין* from a Root that signifies *coming or proceeding*, very appositely to the signification they all put upon it --- as if he should say, "In the beginning God *Created* the *Caelestial and Terrestrial Substance* --- Nor indeed could that Sense be more plainly express'd than *Moses* has done it.

We prove it further from the Expressions of the *second Verse*. *הוה וברא* --- which we render *without Form and void*. Now what is the *first Matter*, if not that which is *without Form*? and how would Men have *clearer Words* to describe it? But perhaps they'll say our *Translation* has not done the *Original Justice* --- perhaps so too, but then 'tis because it *does not or cannot come up to the import of the Words*. *Tohu* indeed answers exactly to the *ἄνωγ* of the *Greeks*, and *Chaos* of the *Latins*, which signifies *first Matter*, if any thing does: See *Kimchi* else, who says upon the Word *הוה*, that it signifies a *Thing* which has no *Form nor Figure*, but so *dispos'd* that it may receive any *Figure or Form*. The 70 have it --- *ἀόρατος ἢ ἀχρηστέωτος* --- *Terra erat invisibilis & incomposita* --- not much unlike *Ovid's* --- *rudis indigestaque moles*. *Aquila's* Version has it *κένωμα ἢ ἔσεν*, *emptiness and nothing*, that's *nothing form'd*, only the *vast Wilderness* of the *first Matter*; and *Th. κένον ἢ ἔσεν* not much unlike him.

We have still a further description of the *first Matter* in the next Expression --- *Darkness* was upon the *Face of the Deep*; which *Nachman* explains by --- *Aquas pulverulentas, sive pulvere mixtas, erat enim confusio Elementorum*; *Dusty Waters*, or *Waters mixt with Dust or Dirt*, (which is *Mud*) for, says he, there was a *Confusion of the Elements* --- and where ever was that to be found, we mean before any *Composition* made, unless in the *First Matter*.

Thirdly, This Truth may be also fairly inferred from *Natural Reason*, at least, which is tantamount, the absurdity of the contrary *Opinion* demonstrated. For thus we argue --- Either God *Created First Matter out of nothing*, or 'twas *from Eternity*; if *from Eternity* there must be *two Eternals*, and so *two Gods*: Besides, *Eternity* being an *Infinite Perfection*, we can't see if we grant *Matter* that, how we can deny it *all others*, all the *Attributes* of what's actually *Infinite*, being *reciprocated* with each other, and not distinguishable from their *Essence*: At which rate we must in the very first place make *Matter* active, whereas 'tis of it self a perfect *Lump*; and infinitely active too, since activity is a *Perfection*, and what's infinite must act accordingly: But all these

are intollerable *Absurdities*, and yet as it appears to us, unavoidable *Consequences* of this *ridiculous Supposition*. Supposing then, as was above hinted, that it should appear unaccountable to Reason how something should be made out of nothing, 'tis yet as much, nay, far more so, how there should be two *Eternals*, nay, two *Infinities*, and yet one divisible, and therefore finite. Two *immutables*, and yet one in *perpetual Flux and Changes* --- so that at best should we believe *Matter not Created*, 'tis but by avoiding one *Absurdity* to plunge into another vastly more deep than the former.

But we believe we can prove there is no *Absurdity* at all in our *Notion of the Creation of Substance*. *Infinite Power* we own is requir'd to perform it, which can do whatever involves no *Contradiction*, and here is none. It's true, the *Common Maxim* --- *Ex nihilo nihil fit* --- of *Nothing*, nothing comes; holds in *Philosophy*, but not in *Divinity*, or rather, not to set those two good Friends at odds, it holds in the present *Course* of things, or *System of Nature*, and *Order of the Universe* --- but this it might not do before, all our *Notions* being fitted to present finite and temporal things, and those which we borrow or fetch before or beyond the *World*, as *eternal, infinite, &c.* must needs be as our *Knowledge* is, very confused and imperfect. They urge here in vain a *Contradiction* upon us --- All *Acts*, say they, must terminate upon something --- *Creation* is an *Act*, therefore it can't terminate upon nothing, therefore it can't be the *making of a thing out of nothing*. To this we might Answer according to what was just advanced, that the *Rules of our Logick* are too short to reach *eternals and infinities* --- that this *Limitation* may be true of all lower *Action*, but not of this infinite *Act of Creation* --- But we need not run to this shelter --- We may allow their *Maxim*, --- *All Acts have somewhat to terminate on* --- so has this of *Creation*, it has the *Thing it self Created*, it has this *first Matter*. *Creation* is undoubtedly an *instantaneous Act*, (if all others be't so also) now the *Act* here makes the *Object*, nor is one a moment before the other --- *No Creation, no Act*; as soon as there is an *Act*, there is a *thing Created* to terminate it, even in the very *Instant of the Act*, and no *Act* certainly needs any thing to terminate on before it is. And let these things serve, wherein we have been more large than ordinary upon this *Noble Question*.

¶ The Gentleman that says he sent us some *Questions about Vegetables*, is desir'd to send 'em again, for we cannot find the receipt of any such amongst all our *Papers*.

That great *Question concerning the Millennium*, and *Josephus, &c.* will speedily be Answer'd.

Advertisements.

MR. De la Crose has been so *Honest* to declare that he utterly disapproves his *Booksellers* late *Advertisement*, and that he would not suffer it in those *Copies* that were for his own Use --- and the *Truth is*, the *Kind Reception* our *First and Second Supplements* have met with from the *Learn'd World*, *supercedes* many things that we might say to recommend 'em. As to our *Third Supplement*, (which will soon be in the *Press*) the *Account* we shall give *Weekly* of those *Books* that shall compose it, will sufficiently recommend it to all *Ingenious Persons*.

But finding that to insert *Abstracts of Books* in our *Saturdayes Mercury* takes up too much room, and that *single Sheets* are generally lost, for else we had publish'd *Weekly* in half a Sheet, a Supplement to our *Athenian Mercury*, (which should have contain'd only *Abstracts of Books*.) but finding this *Method* would be more chargeable and less serviceable to our *Readers* than our former, we shall instead thereof every *Saturday* only Print the *Titles* of those *Books* we design for our next Supplement, that so our *Querists* may not buy the same *Extracts* twice, and be fully satisfied they shall find in our Supplements all the *Valuable Books* printed --- We design NOW to Print our Supplements in a *smaller Letter*, and enlarge our *Number of Sheets*, rather than omit any *New-piece* Printed in *England* or elsewhere: And what is wanting at any time in one Supplement, shall be added in the next.

That *Alphabetical Table* we have promis'd at the end of every Year, shall not only contain the *Contents* of our *Weekly Mercuries*, but also the *Authors Names, Titles, and Proprietors* of all those *Books* we insert in our several Supplements, that so all *Persons* may know whither to send for them.

The Athenian Mercury:

Tuesday, October 13. 1691.

Quest. 1. **I** Have oftentimes heard and read of the Life of Man being divided into several parts, as Infancy, Childhood, &c. I desire to know at what Age Infancy doth end, at what Age Childhood doth end? &c. I desire also to know your Opinion, when, or at what Age we begin to Commit actual sin?

Ans. The Antients divided Mans Age into seven parts, the first continuing four Years, which they call Infancy; the second continuing from thence till fourteen, which they call pueritia, or Childhood; the third continuing from thence to twenty two, and that they call adolescentia, or youthful Age; the fourth continuing from thence to forty two, and that they call juvenus, or Youth, from juvenile to help, because during this time the Powers of the Body and Spirits are perfect, and keep their full force; the fifth continuing to sixty six, and that is called the Viril or manly Age, because Men are then settled and constant in their Actions; the sixth continuing to sixty eight, that they call senectus, or Old Age; the seventh and last Age continuing to fouricore, and that is called feeble and decrepit Age, or his puer, twice a Child. Of this Opinion in dividing the Age of Man were the Arabians, Chaldeans, Greeks, Latins, but more particularly treated of by Proclus, a Greek Author, Ptolemaeus and Aliben Rasellus, but these were Astrologers, and refer'd every Age to the Government of a particular Planet. Philosophers, Physitians and Poets are of diverse Opinions. Pythagoras made four divisions of a Mans Life, comparing it to the four Quarters of the Year; Infancy to the Spring, in which all things are in their flower, grow and encrease; Youth to Summer, for the heat and force which Men have in that Age; the Viril or Manly Age to Autumn, because in this time Men are experienc'd and fit for Counsel; Old-Age to Winter, a time without Fruit, troublesome and displeasing.

The learned Roman, Varro, divided Man's Age into five parts, attributing to every one the space of fifteen Years; the first he calls Puerility, or Childishness; the second adolescentia, that is to say, growing, because in that time Men grow; the other fifteen reaches to Forty five Years, and is called juvenus, or Youth, from the Reason above; the next Age reaching from forty five to sixty, he calls such Persons Seniores, in respect of others behind 'em; the next makes up seventy five, or Old-Age. Hippocrates divides it into seven Ages, the first and second each of seven Years, which makes fourteen; the third, fourteen Years, which makes twenty eight; the fourth and fifth, seven Years apiece more, which makes forty two; the sixth, fourteen Years more, which makes fifty six, and the rest of the Life he attributes to the seventh Age. Iphoras makes six Ages, the two first agreeing with Hippocrates; from fourteen to twenty is the third; from twenty eight to forty is the fourth, to sixty the fifth, and the rest of Life he calls the sixth Age. Horace agrees with Pythagoras, making the division of Mans Life into four parts; 'tis elegantly describ'd at large in his *Peetick Art*. But our latter Physicians unanimously agree the Life of Man is most properly divided into three parts, to wit, the growing Age, the Age that continues all in one station, and the declining Age — Thus much for divisions of Life, in Answer to the first part of the Question — And as to the second, viz. At what time we begin to Commit actual Sin? We Answer, There can be no limited time for all, since some are sooner capable of sinning than others; but our Opinion is, that the first time that we do ill, and know that we do ill, is actual Transgression, and not before — and this agrees with the Apostle, *Where there is no Law there is no Transgression*. Now Laws only oblige a proper Subject, but a proper Subject cannot be without some Knowledge of the Law, Knowledge being indispensibly prerequisite to Obedience; for I can't Obey I don't know what. I know it may be urg'd,

that a Stranger coming into a Kingdom, shall be subject to the Penalties of such Laws as he knows not of, if he accidentally break 'em. But this is a very different Case, for the Law always presupposes such a one as capable of knowing, because he had Opportunities of knowing before-hand, by Tradition, History, or some other way; but there's no way for Children to know any thing, till the Law of Nature, or the Instinct of Good and Evil writ in their Hearts, declares it to 'em; for we don't at all question but the just Eternal Laws of Nature check 'em before their Parents can instil any Principles of Religion or Virtue into 'em.

I Inset my Name, and where I live, that you may inform your selves when you please of the Truth of what follows: The Maid is a Servant with us, from whom, as likewise from her own Mother and Sister I had it.

S—J—

Fewen-Street, Cripplegate,
October the 7th. 1691.

Quest. 2. A Maid at Windsor dreamt that her Father was killing her Mother, upon which she starts out of her Bed just asleep, makes her sister with great Noises, That her Father was butchering her Mother; she follows her close (being strangely amaz'd) down stairs; the first (tho' still just asleep) opens two or three Doors, runs through the rain as far as Windsor-bridge, (which was about a Stone-cast) knocks at an Aunty door, and cries out, That the must ha' to her Fathers, who was Cutting her Mothers Throat. Her Aunt at last wakes her, yet the Fright which the Dream had upon her Spirits could not persuade her but it was true, till they all return'd and found the contrary.

Query — Seeing that she was in a profound sleep, and that Sleep is a resting of those Spirits which could cause so violent a Motion, by what was she acted? and how hapned that neither the Stones under her naked Feet, her own repeated Cries, and her knocking at the Door, never waked her?

Ans. Sleep-walkers are by the Greeks called *Hypnolauae*; this Affection is rank'd under the symptoms of the Animal Faculty. 'Twas never deny'd but the Imagination acts sleeping as well as waking, and Motion is not unnatural in sleeping, as appears by Respiration, and the Infants stirring in the Mothers Belly, tho' originally asleep. All Dream, more or less, and 'tis no Wonder at all, why some are more active in their Sleep than others, it being only an Effect of a strong Imagination and greater Degree of Constitution, as very Phlegmatick, very Melancholly, &c. tho' Melancholly has the greatest share in sleep-walking, and 'tis from this reason that Persons when they are asleep can Hear, Smell, Taste, &c. but can't see altho' their Eyes be broad open; for the hinder-part of the Head being full of Spirits, (especially at the beginning of the Spinal Marrow) are stop't up by the bilous thick Vapours which ascend thither in Sleeping, and hinder all Perception by the Eye. Galen himself records, That he went almost a League in his Sleep, and waked not till he stumbled at the Foot of a Tree. Some Persons do believe that Sleep-walkers are actuated by some good or bad Spirit, which get into the Body as into a Ship whose Pilot is asleep, and guides it at pleasure, carrying it any where, and returning it to the same place again. And to strengthen this Opinion, they tell us of one *Levinus Lemnius*, who walked with his Feet against the Rafters, with his Head downward, and yet still asleep; if any such Action ever was, (which we question) we believe it not an Effect of this Distemper, but Passions, and we are very well satisfied that the Instance in the Question, and thousands more like it, proceed from the above mentioned Natural Causes, to wit, Strength of Imagination, and irregular Constitutions; and something may be in the Temper of the Air, it being very remarkable that the *Atlantick*

tick People new^d Dream, the Air being so fine and thin, that it helps to digest all Crudities and Vapours which would ascend into the Brain.

Quest. Concerning this following Query, there has been several hot Disputes, and very considerable Wagers laid; but both Parties are very willing to submit to the Opinion of the Athenian Society; therefore you will give your selves the Trouble, and stand in the Benefit of an Explanation, you will highly satisfy, and for ever Oblige, Your Humble Querist, &c. — We read Gen. ch. 5. v. 27. that Methuselah lived Nine Hundred sixty and Nine Years. My Query is, Whether or no he completed so many Tears, according to our present Computation? and if not, How many?

Ans^r. We told our Querists in the Preface to our Second Volume (and many times since in our Advertisements) that whoever sends us Questions contrary to the RULES there laid down, will be accessary to their own Disappointment, and therefore 'twas we advis'd 'em' to look over the Indexes of our several Volumes, to see if their Questions be not already Answer'd to their satisfaction, (we having many times the very same Question sent us by 20 distinct Persons.) But notwithstanding all this, many of our Querists do not Observe our Directions, (tho' Method and Order is the only thing that can render a Difficult Enterprize easie to the Undertakers and serviceable to the Publick) of which the Gentlemen that sent this Question concerning Methuselah's Years is an Instance; for if he had Consulted our First Volume, Numb. 24. Q. 4. he there would have found a full Answer to it.

Quest. 4. Whose Daughter was Cain's Wife?

Ans^r. Adam's — for a fuller Answer, see our former Volumes.

Quest. 5. Was Adam a perfect Man, Integraliter, after Eve was Created out of one of his Ribs?

Ans^r. Eve was not Created but Made out of one of his Ribs. Creation supposes a making of something out of no Præ-existent Matter, but Making always supposes Matter to work upon; as for Instance, the World was Created, because there was no Matter before the World was; but Man was not Created but Made out of Matter or the Clay of the Earth. But to the Question, Man was not a perfect Man, quoad essentiam, after the Loss of his Rib, but quoad generationem. He wanted a part as to his Essence, but not as to generation; he was perfect because the principal Parts of Nature were perfect, as the Brains, Heart, &c. A Man that loses a Finger, a Leg, an Arm, &c. begets Children perfect, and not without a Finger, Leg, Arm, &c.

Quest. 6. Whether there be such a Serpent as an Amphibiana, or double-headed?

Ans^r. All Naturalists deny a gemination, or doubling of principle Parts; thus doth Aristotle define, when he affirmeth a Monster is to be esteemed one or many, according to its Principle, which he conceived the Heart, whence he deriv'd the Original of Nerves, and thereto ascribed many Acts, which the Physicians assign unto the Brain, and therefore it cannot be called one which hath two Hearts, nor can it be called one which hath two Heads, and this hath the Practice of Christians observed in baptizing their double Births with two Names, conceiving in 'em a distinction of Souls, upon their different Functions, as whilst one wept another laugh'd, while one was silent the other spoke, while one wak'd another slept; therefore when we hear of such a Creature as an Amphibiana, we conceive that 'twas a monstrous product and not Natural; for the Eggs of Serpents being many, they may by chance conjoin and inoculate one into another: This is our Judgement, and we must continue it till we have ocular Demonstrations to the contrary; and we suppose those Instances to be such as we meet with in *Alteovandus Nicander*, and that which *Cassianus Putaus* showed in a Picture to *Johannes Faber*, and that which is set down under the name of *Amphibiana Europæa* in his Learned Discourse upon *Hernandez* his History of *America*.

That great Question concerning the Millennium, or the Thousand Years Reign with Christ on Earth, before the Day of Judgment, will be Answer'd next Saturday.

The general Acceptation that the Universal Bibliothecque, (Written by the Learned Mounfieur le Clerk) the Paris Journal des Scavans, the Acta Eruditorum Lipsiæ, the Giornali de Letterati, &c. Printed at Rome, have deservedly found among the Ingenious all over Europe, (with the Encouragement that several Gentlemen have given to our late Supplements) has Encouraged our Bookseller to Purchase and Enter in the Hall-book all the forementioned Volumes, from their first Publication (which was in the Year 65.) to this present time; from whence we design to Translate, and insert (in one Volume) all that's Valuable, that so by going backwards as well as forwards, we may render our Account of Books Compleat — Of what great Use this Undertaking will be to the Publick, shall be shewn at large in our PROPOSALS about it, which will be Publish'd as soon as ever Our Society have agreed upon all those Books that will be worth a general Perusal, the Titles whereof our Querists may expect annex'd to our Proposals when Publish'd.

BOOKS designed for our Third Supplement (besides what have been formerly mention'd) are, viz.

Choice Letters of Mr. Guy Patin, late Professor of Physick in the Royal College of Paris, containing the Life and Death of the Learned Men of this Age; with an Account of their Writings, and of many other Curious things, from the Year 45. to the Year 72. enlarged with above 300 Letters. Printed at Cullen. 1691. in 3 Volumes.

The Universal Monarchy of Lewis the 14th. Written in Italian by M. Leti. Part I. Wherein is shew'd the Necessity of destroying the French Monarchy, and how it may be done. Part II. Wherein are made particular Observations on the present State of Affairs in Europe.

The History of the Vanduis, newly Translated out of French by a Person of Quality.

Jacob Behmen's Theosophick Philology unfolded, with an Account of his Life.

Essays upon several Subjects. Written by Sir Tho. Pope Blount.

Bughem's Bibliography, &c.

Cocceus's Learned Orations.

The History of the Sybils, &c. with the Magick Oracles of Zoroaster, Jupiter and Apollo, &c.

Mad Wisdom, or Chymical Promises. printed at Amsterdam.

Polyhistor, or Commentaries upon the Knowledge of Authors and Things: Wherein several Counsels and Helps are proposed for the speedy attaining of the Sciences.

Curious Miscellanies, &c. printed at Norimberg.

A Treatise concerning the Use of Reason in Religion. printed at Conings's Vegetable Kingdom, &c. (Leyden.)

The Regius manner of perceiving the Divinity of the Holy Scripture.

A History of Ancient Monuments. printed at Paris.

A Pharmaceutical Dictionary.

A Genealogical History of the Kings and Peers of Great Britain.

An Historical Abridgment of the Cannon Law.

The Principles of the Civil Law, &c.

A Dissertation upon a Medal of Herod Antipas.

An Historical Account of the Moneys of France, with their Figures, from the beginning of that Monarch to this present time.

Eynaus's two books of the Birth of Jesus Christ; to which is added a Dissertation of his Circumcision. Wherein are stated many Curious Questions between the Jews and Christians.

Regius of the chief Hereticks, from the Birth of Christ to the end of the Second Century.

Advertisements.

The Countreys Concurrence with the London United Ministers in their late Heads of Agreement; shewing the Nature and Advantages of a GENERAL UNION amongst Protestants: Deliver'd to an Assembly of Ministers in the County of Southampton. By Samuel Chaudler, Author of The Excellency of the Christian Religion. Price Bound 1 s. Printed for John Dunton at the Raven in the Poultry, and John Salusbury at the Rising Sun in Cornhill.

In *Flow-yard*, the third Door in *Grays-Inn-lane*, lives Dr. *Thomas Kirless*, a Collegiate Physician, and Sworn Physician in Ordinary to King *Charles the Second*, until his death; who with a Drink and Pill (hindring no Business) undertakes to Cure any Ulcers, Sores, Swellings in the Nose, Face, or other parts; Scabs, Itch, Scurvy, Leprosy, and Venereal Diseases, nothing until the Cure be finish'd: Of the last he hath cured many hundreds in this City, many of them after fluxing, which carries the evil from the Lower Parts to the Head, and so destroys 'em. The Drink is 3 s. the Quart, the Pill 1 s. a Box, with Directions; a better Purger than which was never given, for they cleanse the Body of all Impurities, which are the causes of Droppies, Gouts, Scurvies, Stone or Gravel, Pains in the Head, and other parts. With another Drink at 1 s. 6 d. a Quart. He cures all Fevers and hot Distempers without Bleeding, except in few Bodies. He gives his Opinion to all that writes or comes for nothing.

The Athenian Mercury:

Saturday, October 17. 1691.

Quest. 1. **W**hat think you of the Millennium? and whether do you believe 'tis yet to come, or already past?

Ans. We believe, as all the Christians of the purest Ages did, that the Saints shall reign with Christ on Earth a thousand Years: That this reign shall be immediately before the general Resurrection, and after the Calling of the *Jews*, the Fullness of the *Gentiles*, and the Destruction of Antichrist, whom our Saviour shall destroy by the Brightness of his Coming and Appearance in Heaven. That at the beginning of this Thousand Years shall be the first Resurrection, wherein Martyrs and Holy Men shall rise and reign here in Spiritual Delights in the *New-Jerusalem* -- nay, in a New Heaven and New Earth foretold by all the Holy Prophets. For which Opinion of ours we hope to show no inconsiderable Arguments; which if they can be Answered, we'll willingly forsake it. And we think we have no less for it than the Universal Tradition of the *Jews*, the ancient Church of God, the unanswerable Authority of almost all the Books in the Holy Bible, and the constant Faith and Doctrine of the first and purest Ages of Christianity.

For the *Jews*, the Antichilias are so far from denying 'em us on this Point, that one of their great Arguments against the Opinion, and indeed the only one that makes any sound, is, That 'tis *Judaism*: But because the *Jews* held it, must it therefore be necessarily false? they also held the Creation of the World, and the Resurrection from the Dead. However, that part of it, and those Jewish Errors annex'd to it by Hereticks or weak Men, of Carnal Delights, &c. may be rejected, and yet the Foundation still be firm: For that the first Christians held it in a more sober Sense, we shall anon prove. But we have the Authority of such *Jews* for this Truth as were before our Saviours time, and that Nations refusing the Christian Religion, nay, that which makes against 'em, for it affirms their *Law should cease*. To instance in the famous Tradition which they term -- *Domus Elia*, which *Elias* liv'd under the second Temple, before our Saviours Birth -- "*Duo millia Inane, Duo millia Lex, Duo millia Dies Messia* -- Agen -- *Fusti quos recussabit Deus*, &c. The Righteous whom God shall raise to Life -- agen, (that is, at the first Resurrection) shall not any more be turn'd to Dust -- He goes on discoursing the manner of their escape in the Thousand Years, when God shall renew the World. But should this Authority be question'd, we are yet more certain this was the Opinion of the Ancient *Jews*, by several Passages in the *Apocrypha*, particularly that in the 3d. of *Wisdom*, from the 1st. to the 8th. *The Souls of the Righteous which are departed, shall shine in the time of their Visitation -- They shall judge the Nations, and have Dominion over the People: So 2 Mac. 7. 15. One of the seven Brethren -- When he was ready to dye, said, [to Antiochus] It is good being put to Death by Men, to look for hope from God to be rais'd up agen by him; (viz. in the first Resurrection) But as for thee, thou shalt have no Resurrection to Life.* Accordingly *Rabby Solomon* interprets *Isa. 26. 19. Thy dead Men shall live, together with my dead Body shall arise -- of Martyrs (Isaiah was one of that Number) and takes it as an Antichesis to what went before, V. 14. They are dead, they shall not live -- they are deceas'd, they shall not rise -- Rephaim non resurgent --* which *Rephaim* he understands to be the *Wicked*, for the *Wicked*, he says, shall not arise in *seculo futuro* -- that is, shall not live agen 'till the thousand Years are over, as the very Scriptures express it, and the 21st. of *Prov.* and 16th. v. seems plainly to intimate as much, *The Man that wandreth out of the way of Understanding, shall remain in the Congregation of the Dead.* This for the Opinion of the Ancient *Jews* -- which 'twas none of their *vain Traditions*, but exactly agreeing with Gods Word, seems so plain to us, that we believe 'tis impossible for the Antichilias to overthrow our Opinion, unless they'll deny *all the Scriptures*, as they already have a good part of 'em, because so directly against 'em -- (of which more anon.) And here we might begin with the Promises to *Abraham* and the *Patriarchs*, but because we shall meet with 'em agen, urg'd by a better Hand, in the Epistle to the *Hebrews*, we'll

'till then dismiss 'em, tho' we can bring other Proofs almost as high, namely, from the Book of *Job*, cap. 19. v. 25, 26. *For I know that my Redeemer liveth, and that he shall stand at the Latter Day upon the Earth -- In my Flesh shall I see God --* That this *Latter Day*, or *last day* *ἐν τῇ ἡμέρᾳ* is used in the Holy Scriptures for the time of the Resurrection, every one knows; at which time *Job* says he shall see his Redeemer upon Earth, and in his *Flesh* or *Body*, renew'd agen after the Worms had destroy'd it. But if this be not granted to reach any further than the General Resurrection, let us go on to the *Psalms*, where we shall find much clearer Authorities. Not then to insist on that in the 90th. *Psalms*, *Thou turnest Man to Destruction, agen thou sayest return ye Children of Men: For a thousand Years in thy sight are but as yesterday --* Not to insist on this, tho' from this place, *Iraneus*, *Justin Martyr*, nay, perhaps the Apostle himself in *2 Pet.* infer the *Millennium*. There is a Text in the 104th. *Psalms*, which appears very fair for this *Renovation*, the 29th. Verse and onward; He has been speaking before of *Man*, and the rest of God's Creation, he goes on -- *Thou hidest thy Face, they are troubled; thou takest away their breath, they dye, and return to their dust --* Yet after this see the next Verse -- *Thou sendest forth thy Spirit, they are Created, and thou renewest the face of the Earth --* And v. 32. *He looketh on the Earth, and it trembleth, He toucheth the Hills, and they smok --* And 35th. V. *Let the Sinners (or, they shall) be consumed out of the Earth, and let the Wicked be no more!* What can be a plainer description of the *ἀνορθώσις*, the *Renovation* and *Restitution* of the Creature, of the New Heaven and New Earth, the Day of Judgment and Perdition of Ungodly Men? And in this very sense we find it interpreted by *Meibomius*, Bishop of *Tyre*, in a Fragment of his preserv'd by *Epiphanius*, "*Et vero conturbatam iri Creaturam, &c.* But We are to expect that the Creature shall be troubled, and that it shall dye in the great Conflagration, that it may be restored agen, but not that it shall be totally extinct, that we our selves also being renew'd, may dwell in this New World free from Grief or Sorrow, according to that Text, *Thou sendest forth thy Spirit, they are Created, thou renewest the Face of the Earth.*

The Book of *Isaias*, besides what has already been urg'd, is full of plain Prophecies to this purpose; nor can we ever make the *Jews*, or hardly our selves believe, that all those august Promises of the Peace, Tranquility and Glory of the Church; nay, in many places of the *Jews* distinguish'd from the *Gentiles*, are already fulfill'd: If any affirm the contrary, we desire no more to convince 'em but *Isa. 65. 17. & 66. 22. Behold I Create New Heavens and a New Earth; I Create Jerusalem a rejoicing, and her People a joy -- the Voice of weeping shall be no more heard in her -- For behold the Lord will come with Fire, and with his Chariots like a whirlwind -- The New Heavens, and the New Earth which I will make, &c.* It hence appears that New Heavens, a New Earth, and a New *Jerusalem* shall be Created; it appears this is not yet past, because that not yet accomplished -- *The Voice of weeping shall no more be heard in her.* Besides the glorious Appearance of the Lord in flaming Fire to judge the World, and render Vengeance on his Enemies, is here described. But 'tis yet plainer, that all this is to be taken, not of the State of Christ's Kingdom, as 'tis now under the Gospel, but as 'twill be at the Restoration of all things: For thus *St. Peter* himself interprets it, *2 Pet. 3. 13. Nevertheless we according to his Promise, look for New Heavens and a New Earth --* And where was this Promise, but in the very words before quoted? when was it to be made good? after the Heavens being on Fire shall be dissolved, the Elements [the *στοιχεῖα*, or heavenly Bodies] shall melt with fervent heat, the Earth and the Works that are therein shall be burnt up. This for *Isaias*. But we have the infallible Authority of this same *St. Peter*, that this Restitution of all things was Prophecy'd, not only by him, but by all the Holy Prophets since the World began, in his Sermon to the *Jews*, in *Acts 3.* To omit therefore other Testimonies in the Old Testament, some of which, in *Daniel*, are in as express Terms as possible: let us now proceed to the New, where

where we shall find it much clearer, and where we have our Saviours own Words for it; nay, Directions to all his Servants to Pray for it as constantly as for their daily Bread, in that Petition of the Lords Prayer -- *Thy Kingdom come* --- That this is God's Kingdom upon Earth may perhaps be not obscurely intimated, even in the Prayer it self, it being not improbable that those Words, *In Earth as it is in Heaven*, may refer to all the three foregoing Petitions as well as the last only --- That God's Name may be sanctified, and that his Kingdom may come, and he Reign on Earth as now in Heaven, as well as that his Will may be done in the same manner. But we further prove --- That 'twas taken in this sense by our Saviours Disciples, for a Temporal Kingdom: *Lord, say they in one place, wilt thou at this time restore again the Kingdom to Israel* --- not doubting but he would do it one time or other, tho' not certain whether at that very time: Nor does he reprehend 'em for it as a gross Conceit, but only as an unreasonable Curiosity; nay, his Answer unto 'em not only grants, but confirms their supposition --- It is not for you to know the Times, whether this time or another, which he adds, *The Father hath put in his own Power* --- agreeable to that in another place of the Day of Judgment, when the Jews shall be restored --- no Man knoweth it, but the Father only. And much the same Answer our Saviour gives the Mother of Zebedee's Children, when the Petition'd that one of her Sons might sit on his right Hand, and the other on his left in his Kingdom: Which none denies they meant of an Earthly Kingdom --- To which he first replies --- *Can you drink of the Cup that I drink of?* --- Can you suffer Martyrdom for my sake, since for such, in an especial manner, this Kingdom was provided? They Answered, they could --- Our Saviour rejoyn'd, they should, but yet to sit at his right and left Hand, was not his to give, but was theirs for whom 'twas prepared by his Father --- Wherein he owns such a Kingdom, and such Rewards as they desired were really prepared by the Providence of God. Further --- this Kingdom neither was the Christian Religion, nor Destruction of Jerusalem, because it was not to come till the times of the Gentiles were fulfilled, and because we still pray for it: --- Nor is it his Eternal Kingdom in Heaven, because that Generation was not to pass away till all those things were fulfilled: --- That is, --- that Nation of the Jews, who are call'd an evil and adulterous Generation, --- they were not to perish before that Kingdom should come which is there prophesied of --- they were to continue a Nation to the end of the World: Therefore it must be an Earthly Kingdom.

'Twould be too long for this Paper to take notice of many other Texts in the Evangelists, or to add any more to what has bin said on that in the 3d. of the Acts, concerning the Times of Refreshing, and Restitution of all things, --- Let's therefore go on to the 8th. of Rom. from v. 17. to 22. where are mention'd --- Our being glorify'd with Christ, and that for suffering with him, --- of that Glory to be receiv'd, --- of the Creatures earnest Expectation and hope, of the whole Creation's groaning and travailing, and its being at length deliver'd from the Bondage of Corruption: --- Of all which, if any man can make sense if they take it any other way, we are extremely mistaken. --- And to what but this Millennium, and Great Day, according to our Hypothesis, can those passages, Rom. 11. 13, 14, 15, refer to? *If the diminishing them (the Jews) be the riches of the World, how much more their fulness?* --- *If the casting away of them, be the reconciling of the World, what shall the receiving (the $\alpha\epsilon\lambda\theta\epsilon\iota\varsigma$) of 'em be, but Life from the Dead?* What can be plainer for the Reign of Christ, after his coming to Judgment, before the End of the World, than that 1 Cor. 15. 22, 23. *They that are Christs (shall rise) at his coming, --- Then cometh the End, when he shall have deliver'd up the Kingdom to God, even the Father* --- for he must reign (still after the beginning of the Resurrection, which is to last this thousand Years) till he hath put all his Enemies under his Feet --- and the last Enemy is Death --- and this too after the Resurrection; for then, as we read in the Revelations, *Death and Hell* are to be cast into the Lake. The next we'll produce, shall be from the Epistle to the Hebrews, Chap. 1. *Again when he bringeth in the first begotten into the World, he saith, Let all the Angels of God worship him* --- and here the Learned Mr. Jo. Mede seems to have just Cause to find fault with our Translators (for they were not infallible) for rendering it *Again when he bringeth in* --- instead of, *When he bringeth in again his First-begotten into the World, or, When he shall bring him in again*, the Original being $\eta\gamma\alpha\gamma\epsilon\iota\tau\alpha\iota\ \delta\epsilon\ \pi\alpha\lambda\acute{\iota}\nu\ \epsilon\iota\sigma\alpha\rho\chi\eta\theta\epsilon\iota\varsigma\ \pi\alpha\rho\theta\iota\sigma\theta\epsilon\iota\sigma\alpha\iota\ \epsilon\iota\varsigma\ \tau\eta\upsilon\ \delta\omicron\kappa\alpha\mu\acute{\epsilon}\nu\eta\upsilon$ --- The Word

$\delta\omicron\kappa\alpha\mu\acute{\epsilon}\nu\eta\upsilon$ signifying, as all know, the Terrestrial habitable World --- and that 'tis of our Saviours future Reign and coming into the World, appears from Chap. 2. V. 5. where the Apostle calls it $\delta\omicron\kappa\alpha\mu\acute{\epsilon}\nu\eta\upsilon\ \tau\eta\upsilon\ \mu\epsilon\lambda\lambda\omicron\upsilon\sigma\alpha\iota$ --- *The World to come*, whereof we speak, or concerning which he had been discoursing in the former Chapter; which World to come is not yet put under our Saviour --- v. 8. for now we see not yet all things put under him --- tho' we see him to high advanc'd, as for the suffering of Death to be Crown'd with Glory and Honour. Besides, as the Apostle argues, Now, that is, at his Incarnation, or his coming into the World, we see Jesus made a little lower than the Angels, but when God bringeth him again into the World, this World to come which he has not put in subjection to the Angels; he then saith, *Let all the Angels of God worship him*; that is, *worship him as ye Gods*, as we translate it --- *The Lokim*, which includes Angels, the place being taken out of the 97th. Psalm, which contains a glorious Description of the second Coming of Christ to Reign here and Judge the World. --- Let's go on to the 11th. of the Hebr. v. 9. *Abraham was call'd to go out into a place which he should after receive for an Inheritance*, namely, the Land of Canaan: This he did not receive while he liv'd, see Acts 5. 7. *He gave him no Inheritance in it, no, nor so much as to set his Foot on* --- This was intended to him in Person -- God Promis'd that he would give it to Him for a Possession, and that as distinct from his Seed, for so they are nam'd --- He, and Isaac and Jacob dy'd in Faith, as 'tis added, *not having receiv'd the Promise* --- What Promise but that of Canaan before mentioned --- but having seen 'em afar off; namely, at the end of the World, they as well as Abraham looking for a City with Foundations, whose Builder God is; viz. the New Jerusalem to descend out of Heaven, which therefore can't be Heaven it self; besides, 'tis such a City as they now desire, v. 16. and as God has now prepared (ibid.) and provided, v. 40. both for them and us together, therefore not actually given it 'em; and what that better thing is, (better than Canaan then was) which God has provided, see Cap. 12. the City of the Living God, the Heavenly Jerusalem, the General Assembly of the First-born (which plainly intimates the Resurrection) and to that Kingdom which cannot be moved. This says Irenaeus, when describing the Reign of Christ, and Christ himself referring to Abraham the Promis'd Inheritance. St. Peter we have already discours'd of; St. Jude is almost a Transcript of him; but the twentieth Ch. of the Revelations is to express and plain, that we think it can never be avoided --- wherein 'tis evident, that after the Fall of Babylon, the Appearance of our Saviour in the Clouds, the Destruction of Antichrist in the foregoing Chapter, after all these Satan is bound, v. 2. for a thousand Years; (is he to now? or has he been ever since Constantine?) After this the Souls of them that were beheaded, or Murdered, for the Witness of Jesus, &c. lived and reigned with Christ a thousand Years, --- But the rest of the Dead liv'd not again till they were finish'd --- the Dead must be taken literally of one as well as the other: Its added, *This is the first Resurrection*, and the 2d is describ'd in the tenth Verse, --- *I saw the Dead, small and great, stand before God* --- the Sea gave up its Dead, &c. If we make the first Allegorical, how shall we secure the second?

Thus for Scripture --- To come to Fathers: Our Enemies as good as give us all the first, and most of the second Century; or if they won't, we can prove 'em ours, Papias, Justin Martyr, Polycarp, Clement, and afterwards Irenaeus, Lactantius, Tertullian, Methodius, (already quoted) and still lower, St. Cyprian, Nepos, Apollinaris, and many others too long to Name. Nor need we wonder that poor Papias is represented as the Founder of this Opinion, and a weak Man, by Eusebius, tho' he owns him a diligent, and expert in the Holy Scriptures, since he and his Friends Dionysius, Gaius, and other Antichristians, have dared, some of 'em positively, others by consequence, to strike out almost an eighth part of the New Testament, no less than four entire Books from the Canon of the Holy Scripture, because they saw it impossible to overthrow the Testimonies therein for this great Truth; namely, the Epistle to the Hebrews, the second of St. Peter, the Epistle of St. Jude, and the Revelations --- against the last of which they bore the greatest spleen, as being the clearest against 'em; some attributing it to the Heretick Corinthus, but all denying it to be St. John's, particularly Eusebius, tho' herein he notoriously contradicts himself; and tho' there are such severe Sanctions at the end thereof, against whoever shall take away any thing from it (the Holy Spirit that indited it no doubt foreseeing what would happen) how much more against those who took it away altogether? 'Tis too long to insert the Words of all the Fathers confirming this Doctrine, which indeed would require a Volume; take but two: Justin Martyr, who in his Dialogue with Tryphon tells us --- *That he himself, and all other Orthodox Christians believ'd it, and those who did not, ought not to be esteem'd Christians* --- But adds expressly, that there should then be no Jewish Observances or bloody Sacrifices, but True and Spiritual Praises and Thanksgivings offer'd to God: And Methodius before mentioned, Of those who shall rise --- *They shall neither dye nor Marry, but live the Life of Angels, being employ'd in Good Works* --- Accordingly Lactantius, They shall live a Heavenly and Angelical Life. We'll conclude this Noble Question with a Passage of Tertullian, which fully includes all the Doctrine of the Millennium, and self Resurrection: 'tis lib. 3. cont. Marcion, cap. 24. 'For we acknowledge, says he, a Kingdom promised us upon Earth, but before Heaven, and in another State, to wit, after the Resurrection; (the first) in the 1000 Years, in the City of God, the Heavenly Jerusalem, which the Apostle calls Jerusalem which is above, and the Mother of us all: This Ezekiel knew, this St. John foretold: there, we say, the Saints shall be receiv'd at the Resurrection, and retrib'd with all spiritual good things, in compensation of whatever they have either despis'd or lost in this World --- for 'tis both just and worthy of God, that his Servants should Triumph there where they have formerly suffer'd for his Names sake. --- And this is the manner of the Heavenly Kingdom --- After which 1000 Years, wherein will be finish'd the Resurrection of the Saints, to be rais'd sooner or later, according to their deserts, then the Destruction of the World, and last Conflagration being accomplish'd, being chang'd in a moment into an Angelical Substance, when this corruptible shall have put on incorruption, we shall be translated into the Kingdom of Heaven.

The Athenian Mercury:

Tuesday, October 20. 1691.

Quest. 1. **G**entlemen, For the sake of a disconsolate Gentleman, I presume to desire you to Answer the few following particulars, who walking about Seven or Eight of the Clock at Night, saw, or thought he saw an Apparition in the likeness of a Man walking near him, which pursuing him three times about a Close, at the fourth time spake to him many weighty words; among which he warn'd him to Repent of a Crime which he had Committed, mentioning the Time and Place, and the Person who only was privy to it, who is gone a Year since to Ireland as an Officer: The young Gentleman being very much Troubled about it, desires to know whether this be a good or bad Spirit? or, what it may be? and whether it is necessary for him to mind his sayings? and whether it is better for him to discover the Crime or no, which is conceal, he bound himself with an Oath? and whether this might be the Spirit of that Person which was privy to it, (which the young Gentleman is perswaded that it is) if by Chance dead in War? Pray be as particular as you can, for the satisfaction of the Person.

Ans^w. That Spirits have sometimes really appear'd to Mortals in the World, is amongst all sober Men beyond Controversie, and were of old taken Notice of, as may be rationally concluded from that Scripture, Luke 24. 37. where 'tis said, the Disciples were afraid, and supposed they had seen a spirit. If our Querist would have been satisfy'd, he should have felt whether it had been a Substance, or only a Body of Air, as was advis'd Mr. Earl of Colchester about 57 Years since, who once try'd, but his Arms met as if he had grasp'd at Air. We know not what our Querist's Crime may be, but we think he ought to make what Restitution he is able in Case of Injury: If he's depriv'd of that Opportunity, let him make his Confessions to God; if it be a Case of Murder, we don't find that he is Obliged to deliver up himself to the Law, but to spend his Life in a continu'd Act of Repentance. If we knew the particular sin, we could be fuller in our Advice; but sure we are, his binding himself by Oath is not Obligatory, if the Mischiefe of Concealing be greater than that of Confessing; and 'tis almost impossible, let the Sin be what it will but it must be so. 'Tis very probable, if the Person be not Melancholly, but 'twas the Spirit of his Friend; For we read of some that have been so Desperate as to make Solemn Covenants with their living Friends, to appear unto them after their Death, of which we have an instance in one Mr. Watkinson, who formerly lived in Smithfield, who told his Daughter, (taking her leave of him, and expressing her fears that she should never see him more) that should he dye, if ever God did permit the Dead to see the Living, he would see her again: Now after he had been dead about half a Year, on a Night when she was in Bed, but could not sleep, she heard Musick, and the Chamber grew lighter and lighter, she then saw her Father by the Bed-side, who said, *MAL*, Did not I tell thee I would see thee agen? and so discours'd with her upon several weighty Matters, and vanisht. But we shall not enlarge here, A Member of our Society having almost finish'd a Treatise of Unbodied Spirits, which will be publisht in three Weeks at the furthest. But as to this present Relation, it looks so dark, that our whole Society has thought fit to Advertise the Party concern'd, that if he pleases to send two or three Lines by the Penny-Post, directed to Mr. Dunton at the Raven in the Poultry, and therein to signify the Time and Place where he will be, the Society will appoint some one of their Members to meet him with further Instructions what to do --- and one who will also go with him, if possible, to see and speak with this Spirit. And they do hereby promise him all the Friendship and Secrecy he can expect at their hands: But the Letter so directed must be Writ In the same Hand as this that gives the Account, thereby to prevent Mistakes or Abuses, which may otherwise be put upon either Party by any other

Person. Let the Querist send as soon as he pleases, and mention the Time and Place a day behore-hand, that he mayn't be disappointed of his Expectations.

Quest. 2. It was Observed in this City, upon the Night for the Publick Rejoycing about the Surrendring of Lymerrick, (which was October the 13th.) that there was a Bonfire kindled after Twelve a Clock, and Persons very merry thereat --- the Query is --- Whether it was for the Surrendring of Lymerrick, or for the Anniversary Birth of the late King James the second, he being born also about the same hour, as is supposed.

Ans^w. 'Tis an unpardonable Folly to believe that any one can Rejoyce for the beginning of Unhappiness, or the Commencement of such a Life as was unhappily byas'd into Misery, and by such Persons too as by their Principles were accessary to it. But if after all, such Monsters can pretend to be Merry, 'tis but as unaccountable as their Sorrow, for living under the Protection of such a Crown as would render 'em more happy than their Wishes. But their Zeal (if so) has made 'em mistake a day, the late King being Born on the 14th. of October, about Twelve at Night. --- Lymerrick is Surrendred! and to the Happiness too both of its Friends and Enemies, if every thing be impartially consider'd; and every Englishman has Cause to rejoyce, unless a few riddling Gamesters that value no Publick Loss like that of their private *Lou-d'ores* about the Surrender.

Quest. 3. One of a Sanguine Complexion being married to a Husband, who soon after went upon a Trading Voyage for Virginia, intending to return back in a Years time, but hath been absent from her for above these Eight Years; neither hath she received any Letter from him in all the time, and not knowing whether he be dead or alive, but by uncertain reports, she desires to be inform'd whether she may lawfully marry another Man?

Ans^w. The Law provided formerly seven Years, after which it suppos'd the Man dead, but since Navigation and Commerce are so well settled, a less time is requir'd, because Advices arrive much sooner and more certain than formerly; if the means by lawfully, according to our Law, she may Marry another, but we can't Promise her Free by the Law of God, which no where makes such an Exception. We have several Instances of this Nature, as the *Husbands* distance and silence for above the time the Law has prescrib'd, and of the *Womans* marrying another, after which her first Husband came home, and Sued the other for his Wife, and upon Tryal, the Judges gave her the Liberty of taking which she would; and of some that have had their Wife again, and turn'd the second Husband off. Thus the Law has done, we can say no more, but desire her to secure the Quiet of her Conscience, and advise with the Ecclesiastick Authority, since the other gives her the Liberty she wants.

Quest. 4. An *homunculus*, &c? the Querist knows the rest.

Ans^w. Nequaquam.

Quest. 5. I want to be resolv'd what kind of Creature that is which the Scripture calls a Dragon, for I could never yet be satisfy'd about it?

Ans^w. Dragons are of divers sorts, scald and unscald, of divers Colours, grey, reddish, and variegated, and of Natures Poysonous and not Poylonous, Terrene and Marine. Lucan in his *Pharsalia* has a Curious Enumeration of 'em; where he gives Account of the great Annoyance they gave the Roman Army, as they pass'd through the Defarts: Some are of prodigious magnitude and length, witness the Skin of one now in the Tower of London: I my self saw the Skin of one, call'd an *Amphisbæna*, about five Foot long, with short Leggs, and the Skin about three Foot over, it was shap'd almost like an Oval Table, with a Head at eicher end, pretty large, and shap'd like the Head of ordinary Snakes or Adders. Some Heathen Authors mention very strange Accounts

counts of such as have been kill'd, and hang'd up in publick Places: History speaks of one that had devour'd a whole Stag, Horns and all. — In the Life of *Attilus* the Roman General is describ'd a prodigious Dragon or Serpent, which by its very *Breath infected the Air*, and destroyed the Circumjacent Inhabitants, several Devices were used to destroy it, but in vain, 'till they had invented *Engines* to cast great Stones at it, by which it was destroyed; and so great was the Deliverance, that an *Ovation* or small Triumph was made for it. In *Baker's Chronicle*, in the Reign of Queen *Elizabeth*, there's mention made of a small Wing'd Dragon. *The Dragons in the Waters*, mention'd in Sacred Writ, is believ'd to be *Crocodiles* and *Alligators*: As for the *Land-Dragons* mention'd there, we refer our Querist to the Description and manner of Annoyance of those Dragons mention'd in *Lucan's Pharsalia*, which compar'd with the terrible Effects of the other, will give the best light into the *Question* we can meet with. The *Devil* is call'd a *Serpent* and a *Dragon* in Scripture, perhaps not so much because he ruin'd Mankind in the shape of a Serpent, as for the pernicious Qualifications of such Creatures, which are now destroy'd every where but in the *vast Deserts* of Arabia, and a few more places; and perhaps it may be question'd within these two or three hundred Years, whether there ever was such a Creature as a *Wolf*, because they are also mostly destroy'd by reason of their *Mitchiefs* in all Countreys.

Quest. 6. Upon my *Wifes Conception* I am immediately sick, and so continue every Morning 'till she is quick, and bear equal Pains with her whilst in Labour: This is matter of fact, pray your Opinion of the Reason thereof?

Ans. Agues and several Diseases the Learned say, are cured by *Transplantation*, of which divers Authors have writ; and some wou'd from hence infer a Reason for such Instances as this in the Question, but we think it foreign to the Matter. Sir *Kenelm Digby* has very learnedly treated on the Nature of *Sympathy* betwixt the particulars of one and the same Principle, which comes very near the Question, and to which we refer our Querist. — Our Thoughts upon it are these, That the *Semēn* has potentially an Idea of every particular part of Humanity, and the *Imagination* in the Generative Crisis may be so great as to fix the Idea a great deal stronger than Naturally it is, even so far as to retain a sensible Communication to or from the whole *Mafs* from whence it is seperated, so that whether the whole or the part suffers, the same is Communicated to the other by the aforelaid sense of the *imaginary Impression*.

Quest. 7. There being a strange Story of an Apparition to some Soldiers in Scotland, mention'd in several News-Letters, you are desired to give your Opinion of it?

Ans. In the Essay of recording Memorable Providences, we have an Instance much like this: At *Meenen* there appear'd a Person all in white, with a Mitre on his Head, being follow'd with two more in black, after him came four or five Squadrons, who drew up as if they intended to storm the Town; the Souldiers there refused to stand their Centry, having been so affrighted that some of them fell down in their Polts; these Spectres appeared every Night in June, 1682. but as to the present Instance 'tis very probable that 'tis an idle Story, or at most a Confederacy, or an Assigination of Warlets, a kind of Wizards very frequent in that Countrey.

Quest. 8. It hath been my misfortune to be seduced into a very great sin, and not only so, but to make the most solemn Oaths and Promises to continue in it: if I break 'em, I'm Perjur'd, if I continue in't, I'm in as ill a Condition: Pray your Advice what way to take in it?

Ans. A Promise, Oath or Obligation, to do an ill thing, binds not at all; for 'tis not only false Words, but ill Actions that are Lyes, being Deviations from Truth or Equity: To Vow to do an ill thing, and perform it, is a greater Complication of Guilt, because by so doing you Patronize a Vow of Injustice, and at the same time break some other Command to keep your Promise, which was Null as soon as made; but by breaking such a wicked Oath, you honour the Truth, and show not only your abhorrence of prosecuting a wicked Vow, but do in some measure manifest a Repentance for a Breach of the Third Command, when you took the Name of God in Vain. By breaking your Oath you Commit no

Sin, because your Oath binds you not; but by keeping it you Commit many sins at once, and do as much as in you lyes to habituate it.

Quest. 4. What ought one rightly to think of such Dissenters as have freely Communicated with the Church of England, to keep the Places into which they were put by the late King James, who now will by no means hold Communion with the same Church?

Ans. We ought to think, 'tis possible the keeping their Places was not their only or great Reason for Communicating, but something else; 'tis better and safer to err upon the right hand than upon the left; 'tis the proper Office of a Christian not to Judge others but himself. There are so many Actions which appear ill that will one day be found good, and so many Actions which appear good that upon a just Tryal will be found otherwise, that 'tis impossible to Censure other Mens Actions now, without Condemning our own.

Quest. 9. Gentlemen, There's a young Woman has set her Affections upon a Young Man, and by means of some Friend of hers has made him acquainted therewith, which he embraces, but will not Marry her without the Consent of her Parents, which he's assured neither of 'em can obtain: Your Resolution is earnestly desired in this Case, whether he may lawfully in foro Conscientiæ Marry her without such Consent? This solution will not admit of delays, so that you are desired to Answer it in next Tuesday's Mercury, by reason some of their Friends, whose Advice they crav'd in this difficulty, suspended their Judgment, and recommended it to your determination?

Ans. You'll find a full Answer to this Question in Vol. 3. Numb. 10. Quest. 3.

Several of those Instances and Questions lately sent us, are already Answer'd in those 12 Numbers now in the Press that Compleat our Third Volume; which said 12 Numbers, with a Preface and Index, will be Published next Thursday, where you'll also find those NEW PROPOSALS mentioned in Mercury 5. Vol. 4.

We having receiv'd several late and strange Instances about Apparitions, Spirits, and finding the Age full of Hobbism, Saaducism, or Disbelief of such things, have thought fit to reserve 'em all together for one Paper, which will come out very speedily.

The Question about Preaching without Notes, is fully Answer'd in the 12 Numbers that will be Publish'd next Thursday.

We cannot find those Questions about Religion, mention'd in a Letter sent us last Night; but if we cou'd, we suppose the Querist is already Answered in one of those Rules laid down in our 2d. Preface.

Advertisements.

The History of the *Jacobites* of *Egypt*, *Lybia*, &c. their Origine, Religion, Ceremonies, Laws and Customs: With an Account of the *Jacobites* of *England*. Done by a Person of Quality. Printed for, and Sold by *Eliphal Faye* at the Bible on the North-side of the Royal Exchange, and *R. Baldwin* at the Oxford-Arms in *Warwick-Lane*.

In *Flow-yard*, the third Door in *Grays-Inn-lane*, lives Dr. *Thomas Kildens*, a Collegiate Physician, and Sworn Physician in Ordinary to King *Charles* the Second, until his death; who with a Drink and Pill (binding no Business) undertakes to Cure any Ulcers, Sores, Swellings in the Nose, Face, or other parts; Scabs, Itch, Scurfs, Leprosies, and Venereal Disease, expecting nothing until the Cure be finished: Of the last he hath cured many hundreds in this City, many of them after fluxing, which carries the evil from the Lower Parts to the Head, and so destroys many. The Drink is 3s. the Quart, the Pill 1s. a Box, with Directions; a better Purger than which was never given, for they cleanse the Body of all Impurities, which are the causes of Dropsies, Gouts, Scurvies, Stone or Gravel, Pains in the Head, and other parts. With another Drink at 1s. 6d. a Quart. He cures all Fevers and hot Distempers without Bleeding, except in few Bodies. He gives his Opinion to all that writes or comes for nothing.

The Athenian Mercury:

Saturday, October 24. 1691.

Quest. 1. **W**Hether the Delivery of a Gate and Fort, and Signing the Capitulation on the 3d. of October, gave King William and Queen Mary an actual Possession of the whole Town of Lymerrick, &c. there's a great Wager laid?

Ans. If the Gate and Fort belonged to the Garrison of Lymerrick, and if Lymerrick was comprehended in the Capitulation sign'd, then it was a sufficient acknowledgment that they could hold it no longer, and therefore by Delivering up the Gate and Fort, (as the Keys of the Garrison) they gave an Actual Possession of the whole: Nor could the signing of other Papers afterwards, or time spent, or Methods taken to dispose of so many thousands as were then in Garrison, destroy the Possession; for this was only done in Confirmation of the first Capitulation signed.

Quest. 2. I Vow'd, without any other Witness than God and my own Conscience, in a solemn manner, and without Passion or Profaneness, that I would relinquish suddenly an Office which I am possess'd of, binding my self to the strict performance by the severest of Imprecations, (not by a profane Oath, &c.) but Time that will make all things apparent, has shown me that this Vow extremely thwarts my Worldly Interest, and in humane probability will ruine it — without I break it, or tempt God by Committing my Affairs to an Extraordinary Providence? I entreat you not to slight this Query, but resolve it next Saturday; it coming within the RULES laid down in the Preface to your Second Volume.

Ans. The Question is very Curious, and too Nice to lay down our positive determinations upon't; however we shall give you our Opinion, and the Reasons of it, but desire they may not be so decisive (because they Favour your Interest) as to hinder you from advising with other Casuists upon it. According to the State of the Case, if you break your Vow, you are guilty of one certain Sin; if you keep it, you hazard the Commission of many uncertain Sins; but if one may miss, two may; and if two, all may, by some intervening Providences; therefore one Certain Evil is to be avoided before many Uncertain Ones. Besides, We ought not to do Evil, that Good may come of it; and 'tis a bold Adventure, for a little Temporal Enjoyment to hazard an Eternal one. Thus far the Case won't bear, if it can be prov'd that the Vow is Obligatory; but we don't believe it to be so, because 'tis a Rash Vow, as may be gathered from two Passages in the Query, viz. relinquish suddenly, and but Time which maketh all things apparent, &c. We'll put an Instance: Suppose I Vow to Kill, Cheat, or but to Turn such a Person out of some Employment, who is at my disposal, when he is thereby expos'd to such Temptations and Misfortunes that he is like to be ruin'd without some Extraordinary Providence to prevent it, which I yet can't foresee; in such a Case my Vow is Void as soon as Air, because 'tis a Vow against the Prerogatives of the Eternal Laws of Nature, which indispensibly obliges me to be Just and Merciful; and as I am a Christian, 'tis a Violation of Charity. So that to perform this Vow, is a Wickedness as well as to make it: Now if I can't in Justice treat another so, I ought not to treat my self so: For in the Eternal Law of Nature there is a particular Right and Privilege stamp upon SELF, and hence it is that Self-Murder is a greater Sin than Murdering another; the first is a breach of one Obligation, the last of both, viz. The Law of Nature, and the Rights of it — But the Case yet admits of another alteration: If this Office was got, or is kept by unjust Means, if it necessarily exposes you to Sin by the Practice of it, or tyes you to ill Company, then you ought to forsake it, whether you Vow or No. 'Tis a strange sort of Curiosity to divest our selves of our Native Freedom, and impose greater Burdens upon our selves than God and Nature have design'd: We think no one

ought to do it, 'till they find the Task already set 'em, so easie as not to exercise all their Care, but such Persons perhaps are not to be found. — It would be a determination of no little moment, if all our Casuistical Divines would fix the Crisis, viz. How far a Man (under all the Circumstances of Life) has Power to bind or dispose of himself, and how far not.

Quest. 3. A Young Gentleman falling in Love with a young Lady, (not inferior in her Fortune to his own) and Married, but through some little Discontent his Relations took at it, after they were Married, back'd his Fortunes; and being not sufficient to maintain 'em both equal to their former Credit, in Case of Fruition, he being willing not to make 'em both miserable together, with such Children as probably they might have, is willing to deny himself the Enjoyment of her, 'till such time as his Fortunes shall give him a better Prospect of living equal to their former Credit. — The Gentleman making it a Matter of Conscience, Whether such a Resolution be a Sin, seeing Providence brought 'em together without any unlawful means?

Ans. We believe not the Separation for a time (both consenting) to be a Sin: But if it be continued, 'tis our Opinion, that 'tis the ready way for a great many sins — Industry is bless'd alwayes with a Competency, and 'tis expected we should believe nothing more to be absolutely necessary; and to this end we are taught to Pray for OUR DAILY BREAD: If this World were to be our End, our Eternity of abroad, it would be worth our trouble to be sollicitous, and provide accordingly — We think a Distrust of God's Providence a greater Sin than is generally believ'd: We could not distrust a good Man in his Promises, and why the Author of goodness, is a Riddle. It would be a dismal Politick in a Commonwealth, that upon Losses or Poverty Families should separate, besides the Temptations that such Persons are deserv'dly left to by God Almighty; for if I dare not believe him, he may justly Punish my Baseness with a greater Unhappiness. 'Tis our Judgment, that they immediately adjust their meaner Circumstances, and lay aside that fear of being despis'd for not being greater than others, for Opinion and the Prejudices of Custom have put a very undue Character upon the Stations of Life: Industry and Resignation will teach 'em to be happier in their present State, than their own Choice in any other Estate: For it may be laid down for a certain Maxim, That such Persons as take themselves out of God's Protection, are always at a loss, and know not how to dispose of themselves.

Quest. 4. Whether there's any such thing as a Hag, which the Common People fancy to be Witch-riding, when they are in their Beds in the Night-time, and as some say, when they are perfectly awake, and with such a Vehemency that they are not able to stir either Hand or Foot, or move the least Member of their Bodies, nor can utter one word distinctly but make a kind of a grumbling Noise? — If in the Affirmative, what Instance meet you wish in History? if in the Negative, what is it that is the Cause of it?

Ans. 'Tis effected both wayes, by Vapours from crude and undigested Concoctions, heat of Blood, as after hard Drinking, and several other Natural wayes; but sometimes 'tis really effected by Witches, which first gave the Name to the common oppression in Sleep call'd the Night Mare: History is full of such Instances, I shall only mention one, which I had from a Person that was an Eye and Ear-witness to all the Matter of Fact — A Boy that was worn out even to a Consumption by the common Load and Oppression of a Witch in the Night-time; sometimes he shifted Beds and was quiet for a Night or two, but then was afflicted again; he was always well in the Day-time, and eat his Meat well; an Elder Brother of his that came from the University, hearing the Relation of the Boy's Distemper, suppos'd the Reason of it, and order'd the Boy to lye with his Father,

Father, he himself designing to sleep in that Bed, and when Night came (according to my Friends words) he Charm'd the Room, as is usual, to retain a Thief, (for such things have been done, though we believe by no good means) and in the Night-time he heard the Lid of the Chest under the Window make a little Noise, as if a Cat or something else had leapt out of the Window upon it, whereupon he rose and struck a Light, and there stood an Old Woman, a Neighbour which he knew well in the middle of the Room: He bid her go, she answer'd, *she could not 'till he dismiss'd her*, whereupon he took her by the Hand and led her down the Stairs, and sent her home, and bid her come in the Morning: Next Morning, as he was Discoursing his Father, she came, and Confess'd she used to lye upon the Child, because he was a peevish Boy, and hinder'd her of the Relief the Family used to give to her, but was not minded to Kill the Boy for his Parents sake; and being Question'd by the Scholar how she came to use such Tricks, — She answer'd, *That a Man came to her House, who relieved her, afterwards fetch'd Blood of her*, which she shew'd, and there was a kind of Impression of Letters, which the Scholar prick'd again, and sent her home; upon which she was mightily terrify'd with the Apparition of the Man threatening her, which she told the Scholar; upon this the Parents of the Boy caus'd her to go to the Church continually, and afforded her a Relief during her Life, but were a long time before they cou'd teach her the Lords Prayer, and hinder her from stopping her Ears, but at length she overcame all her wicked suggestions.

Quest. 5. *Sometime since being in Company with some Merchants of Maryland, a Discourse arose of a Gentlewoman of that Countrey, who being with Child, from the Quickning to the Birth, whenever she brushed against any thing, her Cloaths wou'd seem all on fire, and crackled; the Reason of this being guess'd at, a Wager was laid, and it is refer'd to your Society, what the meaning on't shou'd be? Pray let us have your Answer as soon as you can.*

Ans. Histories afford us several such Instances: Perhaps 'twas something of this Nature that is recorded of Alexander. The Royal Society have taken Notice of it in their Transactions: But the true Reason we conceive to be this — There is a Phosphorus (or a Chymical Preparation) both liquid and dry, Artificially made of Urine or Blood, which will fire by the Touch or Motion of the Air; and 'tis very probable that Nature had supply'd these Persons with such a Quality, without the help of Artificial Chymistry, and that by the Transpiration, Effluvioms or Steams of these Saline Particles, the Cloaths of the Person might imbibe the Quality too, which by Touch or Air would have the Effect mention'd in the Question. Historians give some Accounts that such Instances do sometimes happen to Parties troubled in Mind.

Quest. 6. *Why do Drowned People swim?*

Ans. 'Tis already Answer'd.

Quest. 7. *In Delaun's Present State of London, he tells us of a Distemper some time since, called Sudor Anglicanus, or the Sweating Disease: Your Thoughts upon it?*

Ans. The Polonians us'd to Plat their Hair, and tye it up, and there was once a Disease amongst 'em, call'd *Plica Polonica*; for their Hair being cut or broke, it bled, and they dyed upon it; but we suppose this and the *Sudor Anglicanus* were no Natural Distempers, but as immediate Distempers from Heaven as the Plague or Pestilence.

Quest. 8. *Something rises from my Heart in my sleep, and goes up to my Head, when I struggle it goes away, and the next Day after three or four of these Fits, I have a strange Dizziness in my Head — Query — The Reason hereof?*

Ans. If from the Vapours of the Succus Nutritius, which are more or less, according to the abundance or deficiency of that Juice; bleeding, refrigerating, and a contrary Dyet, are prevalent to remove 'em — If from Obstructions, observe a Temperate Feeding; if from Straitness of Vessels, use thinner Dyet; if the Querist knows not which of these, let him Practice as if he wou'd Cure 'em all at once.

Quest. 9. *What 's it that Causes the Noise in Thunder?*

Ans. Nitre.

Quest. 10. *What is the strongest Creature in the Universe; considering its bulk?*

Ans. Perhaps the Ant. — The Author of this Query sent several more, to prove a Non-cessation of Miracles, which we don't deny.

Quest. 11. *What are we to believe of Chiromancy?*

Ans. 'Tis (perhaps) the silliest, Non-sensical Notion, in the World, in that sense as 'tis usually taken, viz. To know what will happen by it.

☞ The Third Volume of the Athenian Mercury is now Publish'd; Resolving all the most Nice and Curious Questions Proposed by the Ingenious of either Sex, from Tuesday, August 18th. to Saturday October 17th. Price 2 s. 6 d. This Third Volume is neatly done up in Marble Paper, with a General Title, Preface and Index to it. Printed for John Dunton, at the Raven in the Poultry; where are to be had the First and Second Volumes of the Athenian Mercury, (and the Supplements to 'em.) And also the Preface, Index, and Twelve Numbers alone, that Compleat the First Eighteen Numbers of the Third Volume: In which Twelve Numbers are Answer'd many of the Questions lately sent us.

Advertisement.

COPE'S Liquid Balsom.

THIS BALSOM being apply'd (according to the Directions given with the Bottle) either to Burns or Scalds, will give perfect Ease in five Minutes, and as certain a Cure in a very short time, as many credible Persons can Witness; and he avers that no Burn or Scald that is not skin-deep at the first can be a Sore, until the Fire has drawn a Humour to it, which this Balsom prevents, if apply'd in a few Hours after the place is burnt.

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Mr. Peters in Brick-lane, White-Chappel, scalded his Hands and Leggs with Wort, to that Degree, that the Anguish and Pain made him almost Distracted, had perfect Ease in less than half an Hour, the next day had no sign that he was scalded, but on his inste ps.

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Elizabeth Wandall, lodging at Mary Berocks, a Bake-houle in Enfield, fell into the Fire in a Fit, burnt her Face, (so that a Finger might lye in the hollow) her Throat, and left Arm, to that Degree, that the Zone of her Elbow was naked, and her Veins and Sinevs did appear very much Contracted, yet notwithstanding the greatness of this Burn, the Fire was taken out in less than half an Hour, and she had the perfect Use of her Arm, Hand and Fingers, and she was Cured without Scar, Seam, or any Deformity.

And to give greater satisfaction, if possible, he will insert the Names of several others that have experienc'd it, viz. The Lady Rockingham in Sherrode-street. Madam Nelbop in Huton-Garden. Mrs. Taylor at the Castle in Exeter-Exchange. Mr. Tempest against Somerset-House. Mrs. Gife at the Golden Anchor in Cheap-side. Mrs. Mitchel in Christophers-Alley in Thread-needle-street. Mr. Vaffey at the Ball in the Old Change. Mrs. Rouden in Browns-lane in Spittle-fields. Mrs. Lonus at the Lamb on Saffron-hill. Madam Sonyb and Mr. Moreland at Hackney. Madam Milburn at Newington-green. Mr. Hughes at Enfield, &c.

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He can take off the Small-pox, that they shall not Pit, nor Scar, and can give perfect Ease in five Hours to any that have the Gout: And makes this Offer, that if he don't Cure what he here proposes, that he will desire nothing for his Medicines nor Pains, and that they that are Poor shall have both for nothing.

He liveth at the Sign of the Cat, near the Well-end of St. Pauls.

The Athenian Mercury:

Tuesday, October 27. 1691.

We have received severa' Questions about Vegetables, which we have thought fit to Answer all together, viz.

Quest. 1. **W**hat is the Use of the Julius that falls from Walnut-trees in May?

Ans. 'Tis not the Semen Essentiale, but Notus Generationis; that is, (as far as we can yet distinguish) not the Seminal part of Generation, but rather of Augmentation, being always near a Division of Branches; but our Search in this Point is not at all determinative, having resolv'd to refer our positive Answer 'till the Next Spring, when we shall make more particular Remarks about it.

Quest. 2. Does the Sap ever descend in Trees?

Ans. We think we may be very positive in the Negative, for several Reasons; particularly that Observation we have made in all Bodies that preserve their Essence by suction or repaution. Suppose we ask the same Question about the Hairs of our Head, the Answer is plain, that so long as there is Nutrition, there is Augmentation, but never no receding to the Radix: 'Tis so in all Animal Bodies which subsist by New Attractions, and not by any intrinsic Power in themselves; as for instance, a Person starv'd to death, which comes near the Instance of declining Trees in Winter; the radical Moisture that is preserv'd by the last Supply of Nourishment returns not again into Bread, Meate, Drink, but exerts its Power so long as the spirituous part is able to sustain the Offices of Motion; and so it is in Trees, whose Sap never descends, but exerts its Power either in Increase or Germination, or supplying the Defects in Nature, and when that Vigour is spent, the whole Nature of the Tree languishes, 'till reliev'd by fresh Nutrition the next Spring. — We had another Question, by another hand, about the different fructifications of Trees, -- to which we Answer, That one and the same Trunk will give Nutriment to Apples, Pears, and all sorts of Fruits that have Pippins in 'em, but not to stoned Fruit, as Plumbs, Apricocks, &c. which are of a different Species; this we have experienced.

Quest. 3. Is there a Male and Female in Trees?

Ans. Ha, ha, ha! Differences in Soyl cause differences in Species, but not in Vegetatives.

Quest. 4. Whether cutting off the bottom Root in Planting of Trees (as is usual) does not more hurt than good?

Ans. No, the nearer any thing is to individuation, the nearer it comes to the Nature of immaterial Beings, and by consequence is the more perfect; as for instance, a long Sucker acts not only to maintain it self but the whole Trunk for which it acts, but a short Sucker saves so much for the Nourishment of the Trunk as it spares, compar'd to a longer.

Quest. 5. Whether the Variagation in Plants, as Holly, Philarchea, Myrtle, &c. be a Defect or Virtue in Nature?

Ans. A Vertue certainly, as different wayes of working in one and the same Power is a Vertue; only this is certain, that the best Colours argue the greatest Perfection, amongst which perhaps Green is the best, and most Noble of all Colours in the Univerſe.

Quest. 6. What is the Use of Oak-Apples?

Ans. The same as Warts, Corns, Moles, &c. which are Excreſcencies or Defects in Nature.

Quest. 7. Your Thoughts about the Nature of Blights?

Ans. Some Countreys call it Blasting; 'tis an Effect of such Winds as are brought from the most Nitrous Climates.

Quest. 8. In the First Volume of your Athenian Mercury, Numb. 2. Qu. 13. I find you have seen a Quarry, or a Rock of Stone broken asunder for building, and in a solid place of it there lay a Toad, with just room enough for her body, and no more, -- I desire to know how the Toad came there?

Ans. 'Tis very probable that falling into some Chink where she cou'd not get out, the Rock might close upon her by degrees, as it grew: Thus Keyes, Stones, and other things, have been form'd in the Veins of Mines, which as the Mines encrease'd, were enclos'd, for Rocks, Mines, &c. do thrive and encrease in the ground, as well as Trees, &c. above it.

Quest. 9. Whether do Bells on the Harness of a Horse cheer the Horse, since 'tis suppos'd that Beasts cannot distinguish of Harmony or Musical sound?

Ans. Pliny (as I take it) has observ'd that all Beasts but the As are concern'd at Musick: That it delights some, is certainly true, by daily experience; and that it terrifies others we want not Instances; I knew one, who when all his Company had left him to run away from a Mad Bull, fell a playing upon a Base Viol just as the Bull was got up to him, upon which the Bull set up his Tail, and ran away. Some we read of that have play'd away Bears, &c. but as to this present Instance we are satisfy'd, that Carriers use not Bells on their Horses Necks to cheer 'em, so much as to lead the rest of the Company, for all but their Leading-Horse are without: But that a Horse can distinguish Musick is plain, as those that get their livings by Dancing-Horses can sufficiently inform you.

Quest. 10. Whence comes a Checquer to be the Common Sign of an Ale-house?

Ans. What is the certain Reason, we our selves wou'd fain know, if a little searching into Chronicles wou'd inform us, but too much labour spent about it, won't be countervail'd by the Use and Interest of such a Discovery.

Quest. 11. What Pretence has the Pope to a Triple Crown?

Ans. Some say to act the Offices of the whole Trinity, and 'tis as reasonable as to make Effigies of 'em; but since there's no good Reason to be given, we may Answer it by asking other Questions -- Why does he use fraud and force to obtain the Name of Universal Bishop -- when Rome was once a private Bishoprick. Why does that Church pretend that we owe our Conversion to 'em, when Lucius was hundreds of Years before, a Christian King here; and why a thousand more Impostures?

Quest. 12. Whether 'tis lawful to Swear?

Ans. Our querist seems mightily dissatisfy'd in our affirmative Answer, and musters some of the Fathers to prove nothing: To what we have said before, we add -- That if it had been an ill thing, God wou'd never have sworn by himself -- That our Saviour by saying, Swear not at all, only meant in Common Discourse; because a frequent Use wou'd grow into a Custom of taking God's Name in Vain, that is, (mostly) by speaking of it without Reverence, or thinking of what we say. -- And to put all out of doubt, 'tis said in the Epistle to the Hebrews, Men verily Swear (or do Swear) by the Greater, and an Oath for Confirmation is unto 'em an end of all strife: 'Tis spoken in the Present Tense, do Swear, not have sworn, as an old Cbtolere or Antiquated Custom; and this was the Custom after our Saviours Command of Swear not.

Quest. 13. What Reason can be given, why the Name of GOD is not once mentioned throughout all the Book of Esther?

Ans. This Question was some time since Proposed, but we must ingeniously acknowledge we were not 'till very lately provided of any satisfactory Answer: But now we think we have found one, where we little expected it, namely, in Consulting Authors on the late difficulty concerning the Creation of the World, where we accidentally lit upon this Passage out of A Ben Ezra's Commentaries thereon, -- "The old Samaritan Pentateuch, says he, here reads -- *In principio creavit Asima*, &c. "In the beginning, Asima Created the Heavens and the Earth. Now this Asima, or as we read it, Ashima, was the God or Idol of the Hamathites, some of those People who were brought up by the King of Assyria, and planted

in the Region of *Samarita*, when *Israel* were carried away Captive, --- as we read 2 *Kings* 17. 30. And the Men of *Assira* made *Assira*; who having been destroyed by *Lions* for not worshipping the true God, an old Priest was sent back from *Babylon* to *Samarita* to teach 'em how to do it, who 'tis probable brought a Copy of the *Pentateuch* with him --- But they fearing the Lord, and serving their Idols, as 'tis there exprest, mixt their *Worships* together, and made a Mungil-sort of Religion, its probable corrupting the *Holy Books*, as has been usual for *Heathens* and *Misbelievers*, and inserting the Names of their Idols instead of the true God. --- "*Nomen Idoli pro Eolo*", as *A. E.* goes on, which least the *Persians* shou'd also do in *M. Chas.* (so they call the Book of *Hester*) *Mordecai*, whom he supposes to be the Author of it (and indeed 'tis said in the History, that these Matters were written in a Book, and that *Esther* and *Mordecai* wrote with all Authority) that he did studiously and industriously abstain from the Name of God throughout all this Book, which was to go abroad among the *Heathens*, Subjects of *Achasserus*, lest they shou'd serve it as their Countrymen the *Hannathies* had before done, and sett in some of their own Idols in the room on't. And indeed to observe the whole History, we shall find in some places so fair Occasion for mentioning the Name of God, that unless it had been *teignly* avoided, one can hardly tell how it shou'd be there omitted --- For in the Account of the *Jews* Behaviour under their Apprehensions of a speedy and general *Massacre*, we find described their *Fasting* and *lying in Sackcloth and Ashes*: We find *Mordecai's* Discourte and dependance upon Providence for the Deliverance of his Countrymen the *Jews*, and we find that *Queen Esther* order'd all the *Jews* of *Sushan* to Fast, and Promis'd the and her Court wou'd do the same; and yet in all this, tho' here's so fair an Occasion as well as afterwards in the Account of their Deliverance and *Thanksgiving*, though these are all religious Concerns, and though 'twas difficult to describe a *Fast*, a *Thanksgiving* and a *Providence* without mentioning a *God*, yet we find the word not so much as once here used. --- For which, if any can assign a more probable Reason than what we have here produced, we shall own our selves extremely Oblig'd to 'em for their Information. --- But here we are aware of one grand Objection which will go near to shake the strength of all this Hypothesis, if it be not foreseen and avoided. That great Man who had the Care of compiling and adorning our *English* Edition of the *Polyglot*, when he comes to treat of the *Samaritan Pentateuch*, seems very Zealous for it, and discourses in particular of this Passage of *A-Ben-Ezra*: He says truly, that there is no such Word as this *Assira* to be found in the *Samaritan Bible*, where the *Jew* pretends it is: That the *later Samaritans*, after they had a Temple built for 'em on Mount *Gerezim*, were no longer *Idolaters*, but *Schismaticks* only; and that the *Jews* by reason of their inveterate Hatred against 'em, use to load 'em with all the Calumnies imaginable, of which sort he takes this to be one. In Answer whereunto, with all the Deference possible to the Memory of so good and great a Man, we say in the first place, to his Objection, that there is *Now* no such word to be found in the *Samaritan*, we readily grant it, nor did *A. E.* ever affirm there was --- We also as freely grant that the *second* Cast of those *Samaritans* might not be *Idolaters*, (tho' our Saviour himself tells 'em, they know not what they Worship'd) and yet still *A-Ben-Ezra's* Account may hold firm and good: For he says --- the word *Assira* was found in the *Old Samaritan Bible*, tho' none doubts but when they afterwards came to Worship the true God, they wou'd abolish their *Old Idols*, and turn 'em out of their *Bibles* as well as their *Temples*; accordingly it might very easily be in the *Old Copies*, and yet not to be found in the *New*. For the *Jews* slandering the *Samaritans*, we find by both Sacred and Profane History, that there was but little Love lost between 'em --- however most of what *A. E.* accuses 'em of, is certainly true: 'Tis certain they were *Idolaters*, 'tis certain they Worship'd this *Assira*, and 'tis certain they Placed it in the Temple of God, and as well they might in his Word --- and that they actually did so, carries with it a great Face of probability, and that *Mordecai* might know this, is very possible, he being about the Court, and no doubt constant Correspondence kept betwixt that and such famous Colonies, who

as it appears, still paid Tribute to the Kings of *Persia*, and receiv'd their Governours from them --- and if he did know it, might very wisely and religiously endeavour to avoid giving Occasion for any such future Inconveniencies, and a better Account than this we doubt can hardly be found of this matter.

Let us add one Conjecture more concerning this *Assira*, which we know not whether any other has before fallen upon: 'Tis a known Objection against the *Jews* by the silly *Heathens*, that they Worship an *Ass* or *Asses Head* --- *Asini* or *Asinae Caput*: Now this mistake might have some ground in this *Idolatory* of the *Old Samaritans*, who Worship'd this *Assira*, which by a very small Change might be taken by one ignorant of the Language for the same with *Assina* an *Ass*, and one mistake o'ter producing another, the same imputation be thrown on all the *Jews*, the *Samaritans* near Neighbours. Nor are such mistakes as these without a Precedent among the *Heathen* Writers, when they speak of the *Jews*, who we know made *bad Greek* of the *Hebrew* word *Jerusalem*, and then understood it in as *bad a sense*, for a Name denoting *Sacrilege*; which tho' some *Christians* won't own to be a Sin, yet we may believe even a *Jew* wou'd never so far glory in it.

We design to Publish an Answer to the Questions lately sent us about *INFANT BAPTISM*, and therefore desire that all such as have any Doubts about it, speedily to send in their Objections.

The Paper of *Apparitions* will be Publish'd next *Saturday*, if therefore any of our Querists have any late Curious Instances on that Subject, they are desired to send 'em in, with the Places and Persons, by *Friday* next at farthest.

Our *NEW PROPOSALS* (concerning the Valuable Books Printed from the Year 65. to this present time) shall be inserted in next *Tuesday's Mercury*, (which will therefore for once be a whole sheet) together with the *NAMES* of some of those Books design'd.

Advertisements.

THE *Preface*, *Index*, and 12 *Numbers* that compleat the first 18 *Numbers* of our *Third Volume*, are now Publish'd all together, at 12 *d.* price, that so all those Gentlemen that took in the single Sheets from time to time might have their *Third Volume* entire for 2 *s.* 6 *d.* and also that those *Coffee-houses* that did the like might have the said Volume sticht up by them for the constant Entertainment of their Customers, single Sheets being apt to be lost, except pasted in a Book. In these 12 *Numbers*, and in the whole *Third Volume* now Publish'd, are Answer'd many of the Questions lately sent us. Printed for *J. Dunton* at the *Raven* in the *Poultry*.

THE *SUPPLEMENT* to the *Third Volume* of the *Athenian Mercury* will be Publish'd next *Friday*, containing an Account of the Design and Scope of the most considerable Books *NEWLY PRINTED IN ENGLAND*, and in the *Forreign Journals*, and of the Quality of the Authors, if known; with impartial Remarks upon their Undertaking and Performance. To which is added the *Ingenious Conferences* of the *Forreign Virtuoso's* upon many *Nice and Curious Questions*, many of which have been lately sent us.

The Athenian Mercury:

Saturday, October 31. 1691.

We have receiv'd several Letters of Instances about Apparitions, &c. which we have promis'd all together, knowing that not only the Credibility of 'em may conduce to the reducing the many Profelytes of Sadducism and Hobbilm amongst us, but also of great Satisfaction to all our Querists in general. But first we shall give you perhaps the most diverting Relation of a Night-walker that ever was heard of, which was sent us upon our Publishing a late Answer to a Query of that Nature. — Take it in the Relators own words.

Gentlemen,

1 *Relation.* **R**Eading in one of your Mercuries a Question, *Whether it can be a Truth that one walked in his sleep?* puts me in mind of one *Jenny Sedgwick*, a Maid Servant to one *John Wehrilt* of a Town call'd *Swillington* in *York-shire*, who talked in her sleep all the Night long every Night, and sometimes would rise out of her Bed and walk about the House: One time she rose and came through the room where I lay, and by the light of the Fire I did see and observe her to take a Pot or Mugg off a Shelf, and holding it to her Mouth, said, *Mr. Backhouse, you are Welcome from York, here's to you;* and let down the Mugg, and returned to her Bed, but running against the Door cheek awaked, and fell a crying and scolding at her Master, who lay in the same room, for pulling her out of Bed, &c. I do assure you, that none of us could sleep a whole Night for a Month or six Weeks together, 'till she rose, for laughing at her Talk. If I should write all I heard and remember, it would fill a Quire of Paper. I'll give you a few instances, (But first Note, that she never uttered any thing that was said to her, but whatever she said her self, were it good or bad, she would repeat in her sleep:) She had a Sweet-heart, a Translator by Trade, who lived at a Town call'd *Knowstrop*, about Two Miles from *Leeds*, and as many from *Swillington*; he used to take her behind him on his Horse, and bring her almost home, to ease her, which we knew not, 'till she told us in her sleep; which was thus: says she (seeing her Master) to her Friend, *Cock-foot*, (a word she frequently used) *you'de be my Master, if he see me he will fear me to death, I will leap off and holo my self in Blaram's Garden*, (which had a very high Stile into it:) she gets out of Bed, and goes to her Masters Bed, which was very high, and gets one Legg upon his Bed, and strove to get up the other, but could not; we all laughing, the Folks of the next House heard us; at last she awoke, and cryed and scolded at her Master as before: She was no sooner in Bed and asleep again, but began to talk; says she, *There was a pretty Boy you sent with the four Pears and the Sugar-candy; I eat the Pears, and hid the Candy, but if my Master find it, I'll swear 'tis none of mine:* That's a good Lass, *Jenny*, said her Master; says she in her sleep,

*You may go home and wash your Hose,
And wipe the Dew-drops from your Nose,
And mock no maidens here;
For you tread down Grass, and need not,
Wear your shoes, and speed not,
And Clout-leather's very dear;
But I need not Care, for my Sweet-heart's a Coblur.*

At which we all Laughed very loud, and the louder than us all. Her Master having Latin Books, she thought he knew by them those things he fear'd her with, and hid them one after another; but one Night in her sleep she called to a Maid of her Acquaintance, and said, *Now I dare say any thing, for I have hid all my Masters Conjuring Books;* by which means he found them. But I will only tell you one passage, perhaps worth considering of: She lived in a Tavern in *Newcastle upon Tyne*, and when the Scots took it, she running in a Fright down the Stairs, broke her Legg; she in her sleep began the Story of it,

calling, *Mistress, Mistress, do you not see how the Blood runs at such a place?* naming it; and puts her Legg out of the Bed, which was very nigh the Floor, and fate up, putting her Hand into the Chamber-pot, and bathing her Legg, crying out very pitteously, *Oh Pain, Pain! Oh Pain, Pain!* a long time, inlomuch that I would have waked her, but they would not let me do it: So far as I can judge, she wept, and was really in Pain. This may serve for a little diversion, if it be of no other Use to you, that she shou'd Dream so sensibly of a thing so long past: I was then about 12 or 13 Years of Age, and it was in the Year 1644. she lay with two Boys, her Masters Sons, they would hang about her Neck, and say, to her, *Jenny, Lize down Jenny;* the elder of those Boys was then about three Years old, he is now living in *Thieving-lane* at *Westminster*.

2 *Relat.* One *Madam Bents*, who lodgeth at my Lady *Biram's* in *Low*, tells me that my Lady *Gerrard* and she went to Visit an ancient Gentlewoman, who has Lodgings in a House, out of which one *Madam Bendish* died at *East-ham*, about *August* was two Years since, they say, that the old Gentlewoman tells them, that about 7 or 8 Weeks ago *Madam Bendish* appear'd to her like a shadow, and talk'd with her an hour or more at a time; the Voice was low, but she cou'd hear what she said perfectly; the Spirit bid the Old Gentlewoman tell her Son, who was *Obstinate*, &c. that he must read the *1st, 2d, 3d*. chap. of the *Proverbs*, in which he might learn his Duty, &c. and told her that she had left him that House, and 150 *L. per Ann.* but the Executors had done him some wrong, &c. *Mr. Bendish* came from *Cambridge*, the Old Gentlewoman deliver'd her Message to him; the Spirit told her she had done as she bad her, and thanked her for it; but since that the Spirit had almost turned her out of her Bed, and gave her a blow that hurt her a little. More to the same purpose I had from *Madam Bents*: She also saith, that *Mr. Smith*, the Minister of *West-ham*, has been with the old Gentlewoman.

3 *Relat.* *Madam Bents* told me also, that a Gentlewoman of her Acquaintance, now living, had a Son that took ill Courtes, and the being Pious was fearful about him, that he would be damn'd; the Young Man did reform, but soon after dyed; his Mother was extremely afflicted, and fear'd he was in Hell; about a Month after he dyed, (if I mistake not) the Young-man's Spirit came to his Mother's Bed, and opened the Curtains, at which she and one in Bed with her, flunk down and covered themselves; the Spirit called, *Mother, Mother*, and she then said, *Son*; it answered, *Mother, you are much troubled concerning me, but I am come to tell you that I am at rest, and shall trouble you no more.*

4 *Relat.* Another thing of like Nature a worthy Person now living in *London* told me of; which in short was, That one *Lunt* in *Derby-shire*, near the *Peak*, had a Brother dyed, and afterwards appeared to him, and desired that his Brother would go to one with whom he had lived as a Servant, and demand some Money which was due to him, and give it to a Woman in the same Town, whom he had Promis'd Marriage to, and got her with Child, and then deserted both his Service and her: *Lunt* went to the Man, had the Money, gave it her, got her to forgive his Brother, and came home, the Spirit being with him; when they were nigh home, the Spirit bid his Brother ask what he would have done for him, (*Lunt* being poor) for if he asked, he could grant him, and it should not hurt him either as to Soul or Body; but *Lunt* would ask nothing; the Spirit thanked him for the Kindness he had done him, and vanished with such a melodious Noise that ravished *Lunt*, &c. There are many strange things in this Story which I omit, supposing some of you may have heard it before; if not, 'twere as I think, worth your hearing.

Quest. 1. *If these things be so, it would seem we are to be Probationers in a State after this Life: But whether it*

be convenient for you to give your Thoughts of it, I know not; but should be glad to meet with them in your Mercury, I dare not presume to desire it in another way?

Bromly, by Bow,
Octob. 3. 1691.

Yours to Command,

HUGH PRESTON.

Ans. To which four Relations we Answer, That there's not one Argument amongst 'em all, that proves any thing like a future State of Tryal, or another place besides this World, to depend upon for entailing a certainty of Rewards or Punishments to Eternity — We meet (besides this) with innumerable Instances of Spirits appearing, to make or desire satisfaction, to such as they have injur'd whilst living; but for such Instances as we meet with, which seem to contradict the Scripture, as melodious Musick, or Signs of Rejoycing after such and such satisfaction, we ought to attribute it to the illusions of the Devil who brought in the Epilogue or latter part of the Scene, or else that the whole was manag'd by — The Querist sent another Question about a certain way of improving Money, which we judge nor proper to concern our selves with, lest thereby we injure one of the Parties concern'd.

5 *Relat.* Dr. Donn (as we have been lately inform'd by a Person of great Note) relates, that being at *Paris*, after Dinner, in his Chamber, he saw his Wife pass by him through the Room, with a dead Child in her Arms; a Messenger was dispatched immediately to *London*, where at that instant she was deliver'd, after a hard Labour, of a dead Child, which was the infant she appeared at *Paris*, or the Spirit that represented the Vision.

6 *Relat.* An Eminent Doctor's Sister, (whom one of our Society knows very well, being then about Seventeen Years Old, in a high Pestilential Fever, in the Sickness time, fell into a short Slumber, and had this Vision: A BURIAL, the Cloth held up by four Maids, and a numerous Train of Followers, and it was buried in a Vault — She asked what Buryal it was; a by-stander answered that the should dye of the *TOKENS*, and be so buried in a Vault, and have four such Maids, whom he Named, to carry her: Then appear'd three great Green glorious Balls, which rose up in a beautiful Field; the least ascended quickly out of her sight, the second and biggest fast after it, the third slower; the By-stander told her the first Ball was her self, the second was her Father, the third her Mother; she awaked, and related these Visions, and named the Maids Names; she was marked with the *Tokens* as she was told of, and dyed in few hours. But what makes this Relation more remarkable, is, *Alhallow-Bread-street-Church* was shut up, the Church-wardens refused the Burial, unless her Friends would bury her in the Church-Vault, and enjoyned no People should be invited to the Burial, which was agreed on, and at Noon the Body was to be buried: At the same time came one of her Play-fellows out of the Countrey to see the deceased, and understanding the Burial was to be that day, desir'd no Persons might hold up the Cloth but her and three Maids she would bring, which were all the same Maids the deceased Named when she awaked; and without Invitation a numerous Train followed to the Church, and she was buried in the Vault accordingly.

7 *Relat.* The aforementioned Dr's. Daughter, *Mariamne* by Name, was called about Ten in the Morning audibly three times, by a Voice which she took for her Fathers: she Answer'd, and hasted down at the third Call, fearing her delay would displease him; when she came down Stairs, she asked what her Father would please to have with her; whenas she was told her Father was Discourfing with a Man a long time, and that no Body had called, unless some Body in the Street had called some Person by Name; she replyed, her Name was not a Common Name, being *Mariamne*, therefore not probable; she in three dayes sickned, and was instantly delirious, and dyed.

8 *Relat.* Another tells us on his own Knowledge, That a Maid was called audibly three times, when no Body called in the Houfe, and at that Instant the Grand-mother dyed, above a hundred Miles off, Calling upon this Maid, who is now alive in *London*.

9 *Relat.* Some little time agoe, a Person under an Extraordinary Weakness of Body and lightness of the Head,

called upon the Name of another Person, with whom he had been very intimately acquainted, to Come, twice or thrice repeated, with more than ordinary loudness, considering the Weakness he was then under, and within an hour or two after dyed, which was about five a Clock in the Morning; at six the same Morning came the Wife of the Person who was called by the Deceased, to know how he did, for that her Husband had not rested that Night, tho' very Well when he went to Bed, and wholly ignorant of the Deceased's Illness; in short, the Person to called, after that time rose not out of his Bed, but dyed that very day seven-night after.

10 *Relat.* Near *Chefham* in *Buckinghamshire*, there was one *Joseph Chambers*, who dyed out of the very Houfe where I then lived, who after he had been buried about three dayes, as the Maid of the Houfe was walking thro' a little Orchard adjoining to it, at a little distance she saw this *Joseph Chambers*, (in a Melancholly Posture) leaning against a Tree, in the very Cap and Dress he was laid out in; upon this the Maid runs into her Masters Houfe, much affrighted, and told him, That if ever she saw *Joseph Chambers* in her Life, she had just now seen him. He haunted the Houfe for several Years afterwards, and would very often in the dead of the Night *rap, rap, rap*, so long, and so hard at the Door, till he wak'd all the Family: 'Twas supposed his Errand was to discover some great Injuries he had done to the right Owner of the Houfe where he dyed. The Maid that saw him was about a Fortnight agoe at our Booksellers Houfe, and now lives near *Latus* in *Buckinghamshire*.

OUR THOUGHTS UPON THE WHOLE.

That such supernatural Transactions are now believ'd in all Nations, have been credited in all Ages, those that consult the Scripture find frequent mention of 'em, nay, once from our Saviours Mouth, *viz. Handle and see me, for a Spirit hath not flesh and bones as ye see me have.* The *Roman* and *Grecian* Histories are full of Instances, (particularly see *Plutarch's Lives*) but we have no need of Enumerations, for the next step to the disbelieving such things, is, the denial of the Souls Existence out of the Body, which is as hard to be conceived as the Nature of Spirits; and if that once is admitted, Farewell all Moral Virtues, the Dignity of our Reason, the Expectation of Rewards and Punishments hereafter, and by Consequence an inlet to the most profligate base things whilst here, that Humane Nature can possibly stoop to: As to a more particular Answer to *Relation 9.* see *Vol. 2. N. Q.*

Advertisements.

THE Mourners Companion, or *Funerall Discourses* on several Texts, by John Shower. This Book will be Publisht next Monday. Printed for J. Dunton and A. Chandler.

THE SUPPLEMENT to the Third Volume of the *Athenian Mercury*, (is now Publisht) containing an Account of the Design and Scope of the most Considerable Books NEWLY PRINTED IN ENGLAND, and in the *Forreign Journals*, and of the Quality of the Authors, if known; with *Impartial Remarks* upon their Undertaking and Performance. These Supplements will be continued constantly, by several Learned Persons, and comprehend a BRIEF IDEA of all Valuable Books publisht from time to time. Printed for John Dunton at the Raven in the Poultry. Where are to be had the 1st. 2^d. and 3^d. Volumes of the *Athenian Mercury*, and the Supplements to 'em: And also the Preface, Index, and 12 Numbers alone, that Compleat the first 18 Numbers of the 3^d. Volume; in which 12 Numbers are Answered many of the Questions lately sent us.

THE Certainty of the Worlds of Spirits, fully evinced by strange unquestionable Histories of Apparitions and Witchcrafts, Operations, Voices, &c. proving the Immortality of Souls, by R. Baxter. Printed for J. Salusbury at the Rising Sun in Cornhill. Where is Sold, *The Duty and Blessing of a Tender Conscience*, by T. Cruso, and *The Mirror of Divine Love Unvail'd*, by R. Fleming.

The Athenian Mercury:

Tuesday, November 3. 1691.

Quest. 1. **W**Hether a Comprehension, or the Uniting of Conformists and Nonconformists, been't necessary for the Reforming of England?

Ans. Yes undoubtedly — because the Schism it self, on which side soever the fault lyes, is a great Sin and Scandal, and highly needs Reformation — for that there is a Schism, is as plain as that One and One are not One, but Two; since there are different Churches, different Communications, and Hearts more different and opposite than either. This Union is further necessary, even to PERSONAL REFORMATION, because the want thereof has so much obstructed it, Persons being more concern'd for their own particular Tenents than for common Christianity; nay, entertaining the most bitter, scurrilous and prophane Scoffs against the contrary Party, even in their most solemn and religious Performances, with Approbation and Pleasure — as let those concern'd say what they will, such whose Conversation is but any way general, cannot but have seen and heard Instances of but too many: And thus while one laughs at the others PREACHING, and the other at his PRAYING, the Atheist laughs at both, and there are very many believe neither. Besides, the World is so foolishly ill-natur'd, that opposite Parties commonly are out of spite either careless or negligent in any Christian Duty which they see their Opposers strict or eminent in performing. Another Reason is that, *Rebus sic stantibus*, we see not how the ancient Church-Discipline, so much desired, and the loss thereof so much lamented, can ever be renew'd, without which it's not very likely such a REFORMATION as is desired should take very large steps among us: Since as things now are, let a Person be Excommunicated in our Church, he has the Dissenters to fly to; in theirs he flies to us, or indeed keeps between both, rails at all, and is of neither. Ager, while this fatal and scandalous Division lasts, it cannot be avoided, but there will still be different Interests, and that powerful ones, whose struggle will be not only dangerous to the State, but breed Animosities, Strife and Bitterness in the different Parties — Which God knows whether ever we shall be so happy to see Composed and Ended.

Quest. 2. Whether a Regulation in the Electing of Members to serve in Parliament will not greatly Contribute to the REFORMATION so much spoken of and desired? or can it be a compleat Reformation without it? and would not such a Regulation crown the present Endeavours, and be a Means to provide for the Establishment of the Reformation begun, and for the lasting continuance thereof?

Ans. — Sed quis custodiat ipsos? &c. That such a thing would be of excellent Use upon divers accounts, and especially to the good Work the Querist mentions, there's no manner of doubt to be made — But all the Craft is, how shall such a Regulation be accomplish'd? for it must be done in Parliament, and consented to by those who are so much Parties — that we can neither with Safety or good Manners say any more on so tender a Subject.

Quest. 3. Whether Men of Understanding, virtuous and sober Lives, and true Lovers of their Country; and in a word, the best of Men, are not the fittest of Men to be chosen Members of that Honourable Society?

Ans. There's no more doubt to be made of this than the former — But where shall we find enough of 'em, (our of Parliament) who fill up that Character? And upon this Question we shall take the Liberty of Free-men and English-men, and advise those who have VOTES, (in any future Parliament) as they Value their Conscience, their Country or their Honour, to Choose such Persons as deserve so high an Employment: And in order thereunto shall give such Direction; as we are confident no honest Man will dislike, if Interest does not extremely byals his Judgment.

1. That those they gives their Votes for, be Men of Sense and Ability; by which we mean, not only of sound Reason, but well vers'd in the Interests of their Country, and of all Europe; and in a word, fit to make up a part of one of the most august Assemblies in the World.

2. That they be firm Friends and Lovers of the present Establishment in Church and State, yet no Biggots nor Hot-heads, who are the unfittest Men in the World to make Law for others, when they han't Prudence enough to rule themselves, those Extreams being the certain Arguments both of weak and narrow Souls.

3. That they be Men, as far as can be guess'd, of true Piety, which can only be known by their virtuous, sober and religious Conversation: — For such as these will neither be Corrupted by all the Gold of France, nor Sway'd by any Faction in England, nor so soon lys'd by any little private Interest, injurious to the Publick Benefit of the Nation.

Thus have we endeavour'd to Answer the Gentleman's second Question — but alas we may be yet far enough from making any such Choice; for while the Electors are govern'd by Passion, or Interest, or Vice it self, it's not like their Votes should be any juster than themselves; and 'tis too certain, that most of those Qualifications mention'd, would bring their Owners many Enemies, for no other Reason but because they were so. Considering then the Present State of Affairs, we doubt the Reformation must be more general, and begin below, as it has already above, before it can reach the middle.

Quest. 4. What Methods will be best to take, that such Persons may be Elected, and being Chosen, that they may be duely Returned?

Ans. This is rather a Parliament Business, than the Work of such a Paper — A little more Wit and Honesty 'tis true, and a little less Drink and Money would do the Work without it — But the two first of these Commodities are much more scarce than the two last: The former of which is almost always the great Hinge of Elections, and the latter too often of Returns: For it can't be imagin'd how much it inclines a Scribes Hand to slip, when 'tis cramm'd full of Guineas, or even his Head it self to mistake, when some particular Interest or Faction — fills every Cell of his Brain. Some Persons have propos'd, and that with Reason enough, that the Penalty of False Returns should be greater, both on the Returner and the Returned — for 'tis an easie matter if worst comes, to pay a small Summe of Money for a good Friend, who has forfeited Conscience, Honour, Soul and all, to Oblige a Gentleman: Whereas, were the Penalty in this Case more severe, and upon that side it can hardly offend; the Crime having perhaps as bad or worse Consequences than the very highest of those which we make Capital; (now ever certainly a little more hainous than Stealing an Old Mare or Thirteen-pence-half-penny.) We say, were the Penalty, Entire Forfeiture of personal and real Estate, making the Family eternally Infamous, by some Publick Brand set upon 'em, and rendring 'em utterly incapacitated for any future Employment — This would make those who are concern'd, a little more afraid of Burning their Fingers. — But whether we shall ever live to see such a happy Regulation — N. L.

Quest. 5. Whether to purchase Votes with Money, or procure 'em by Treats to Excess with Wine or strong Drink, &c. be not an irregular and unfair Proceeding? — And can such Persons have a true aim at the right Ends of Government, who endeavour to be Chosen by Methods so repugnant and contrary therunto? — And can any true English-man, who is willing to serve as a Member in Parliament, out of a true Zeal for the good of his Country, and having nothing else in his Eye, give Countenance and Encouragement to so ignoble and base a Choice?

Ans. To purchase single Votes with Money, is so base and mean a Thing, that we can hardly think there's any that pretend to be Gentlemen can be guilty on't.

To procure or obtain 'em only by *Treats*, &c. is much the same with the other — but there's some difference betwixt *procuring Votes* by these *Treats*, as they are here call'd, and only allowing some moderate refreshment to those who perhaps come many miles to give them, and must toil and sweat in a *Crowd* sometimes a whole Day, before their Votes can be taken: — However, so great and scandalous is the abuse in things of this Nature, and so vast is the consequence thereof, that 'twould perhaps be happy for *England* if this custom were entirely left off, nay, forbidden by some severe Penalty: for the people have more need to hear a *Sermon*, or some good Discourse, directing 'em in their Choice, before they set about it, than to make themselves *Brutes* before they come to choose Members of an Assembly that is to regulate the Affairs of almost all the World. But the misery is, That *rebus sic stantibus*, Let a Gentleman have the *Virtue* of a *Saint*, and the *Wisdom* of an *Angel*, if he'll not use the accustomed Methods, and liquor *Mobs Throat*, he gets not a Soul of 'em to lift up their Voice or Hands in his behalf — And the charge is now grown so extravagant, that there are many Elections which cut away from a Gentleman's Estate, what wou'd formerly have been thought a good Fortune for one of his Children, — which makes many deserving Gentlemen of the clearest Sence and Reputation, and excellently accomplish'd to serve their Country, sit at home (while others of much less Merit are most forward Candidates,) rather than injure their Families, to humour the extravagance of a drunken Crowd. As to what is pleaded of the peoples fatigue, they might be moderately refresh'd, when the Work was ended at much less expence than usual on such occasions — But this might be discharg'd with much more Justice, by the Country than the Candidate, since 'tis for their service that the Gentlemen expose themselves to much more fatigue than going a few miles, or standing in the Field a piece of a day — We mean, taking long Journeys to London, and from the most distant parts of *England*, and remaining there at great Expences as long as the Sessions hold. But after all, we can see little likelihood of having this Regulated; tho' if ever ADDRESS or PETITION were defensible, or adviseable, 'twould be in a thing of this Nature: Not but that we are sensible 'twould be no very easy matter to persuade all the worshipful Electors to set their marks to an Abhorrence of *Cakes* and *Ale*, since there's a great many of 'em wou'd sooner be brought to part with their Wives and Children.

Quest. 6. Whether the Commons of *England* assembled in Parliament, are not a Fountain from whence our Laws spring, and will not an industrious Care and concern in the People to preserve that Fountain from Corruption, be in a great degree the effects of Reformation, and a true proof of their earnest Inclination and Delight to drink at a clear Stream?

Ans. To find the Fountain of the *English* Laws, we must enquire by whose Authority they are Enacted: And that all the Acts of Parliament tell us, is by the King, Lords and Commons, and by the Authority of the same. Therefore King, Lords and Commons, are the Fountain of the *English* Laws, neither without the other; as we think all true *Englishmen* have ever granted, and we see not how any can deny, unless such as run madding either after Democracy or Tyranny. It's true, the Question is propos'd cautiously, and the Commons are therein call'd a Fountain, not the Fountain whence the Laws proceed. But Sovereignty in the proper sence of the word, can be but one: Now the Sovereign Power in *England*, if it be a mixt Monarchy must be in the Parliament, or body of King, Lords and Commons, whereof the King is the Head, tho' consider'd conjoyntly with his People, without whom he is no King, and can no more live than a Head separated from a Body. This Sovereignty, we say, wherever 'tis, must be one, tho' the Administration thereof is by the Constitution of our Country in different Hands. The Executive Power is in the King, all Writs and Forms of Law running in his Name, whereby we come as near as we can to the advantage of absolute Monarchy, without the mischief and inconvenience, namely, closeness of Councils, and readiness of Execution. The Legislative power is mixt in both, for both their Consents, both

their Authorities are requir'd to any Law. The Power of the Purse is in the Lords and Commons own keeping, tho' the Sword in the King's, and tho' the King's Consent is requir'd to the granting any Taxes, (but we han't many Instances of Money Bills not passing.) And this secures us from the inconvenience of absolute Monarchy: — He who has both Law and Money on his side, may make his Subjects Slaves whenever he pleases; that people who have them in their own Hands, if they are Slaves 'tis their own Faults. Now these three, King, Lords and Commons, according to the Constitution of *England*, are as has been said, but one Body in Parliament, and but one Authority inherent in 'em all together. Therefore our Laws cannot be properly said to have more than one Fountain, namely, the High Court of Parliament.

Now as to the Head thereof, thanks to Heaven we have already such a one as every good man, and true *Englishman* wou'd wish to have, might he be put to his Choice. As for the Ordines Regni, the Lords and Commons, not to enter into the thorny Question, how the three Estates are to be divided, we shall only say in Reference to the Reformation mention'd and desired, as to the Lords, that the example of such a King, and both the Examples and Precepts of so many of their Members, the Lords Spiritual, than whom even Envy it self must grant that never better men fill'd the Pastoral Chairs, these things, their own Consciences and Honours, and Time may we hope make them answer the Ends for which they enjoy their Dignities, and be themselves Examples to others in this Reformation. For the Commons we have discours'd of 'em in the last Question, and made that our Conclusion which is the chief Subject of the present Query. And thus much of the Questions relating to the Parliament, which being on the same Subject, and sent all by the same person, we have answered here all together.

Quest. 7. Whether a Kingdom of the Peoples giving be worth taking?

Ans. So it has been thought, or else how comes there to be so much striving to be King of *Poland*? But further, we should hardly have had any Kings in the World without it, since either force or consent is confessedly the Original of all the Kingdoms at present in being, (for the Patriarchal story is out of doors) and whether of these two shall be thought the more manly way of attaining power? But we doubt there's more poison in this Query than appears, which we shall endeavour to provide an Antidote against without discovering it more plainly. We say then, and are pretty confident we can make it good, that the Kingdom of *England* neither is, nor ever was Elective, unless perhaps partly so in its Original, on some peculiar single Instances which can't make a Denomination, any more than if on the contrary the Son to the present King of *Poland* shou'd happen to succeed his Father in that Kingdom, wou'd the Crown thereupon cease to be Elective, and deserve the name of Hereditary. We yet go further, and add, that neither can there be said to be so much as an Instance of an Election, where an Abdication of the prior Possessor, a proper and a Derivative Right, a Right if not of a Conqueror, yet of a Deliverer, come in for shares in so great an Event.

Quest. 8. Whether the Government encourages this Reformation for Gods sake or 'their own?

Ans. Undoubtedly for Both: For our Comfort is, God and the King are now on the same side.

☞ We have receiv'd a Question, and something very remarkable, relating to the *GIN-POUNDER-PLOT*, which shall be Answer'd next Saturday.

☞ The Ladies Questions shall be Answer'd next Tuesday.

Advertisement.

THE Mourners Companion: or Funeral Discourses on several Texts. By John Shower. Printed for John Duntton at the Raven in the Countrey, and Abraham Chandler at the Chyrgerons Arms, at the Entrance into Bartholomews-Close in Aldersgate-Street.

PROPOSALS

PROPOSALS

For Printing a BOOK, Entitled

The Young Students LIBRARY:

CONTAINING

Extracts and Abridgments of all the most Valuable Books Printed in *England*, and in the *Foreign Journals*, from the Year 65. to this present time. — To which will be added, an Introduction to the Use of Books, in *A New Essay upon all sorts of Learning*. Written by the Athenian Society.

The General Acceptation that the *Universal Bibliothecque*, (Written by the Learned *Monsieur le Clerk*) the *Paris Journal des Sçavans*, the *Acta Eruditorum Lipsia*, the *Giornali de Letterati*, Printed at *Rome*, and the rest of the *Foreign Journals*, have deservedly found among the Ingenious all over *Europe*, (with the kind reception that several Gentlemen have given to our late *Supplements*) has encouraged our Bookseller to Purchase and Enter in the Hall-Book all the forementioned *Volumes* from their first publication (which was in the Year 65.) to this present time, from whence we design to Translate and insert (in one Volume) all that's valuable. — We shall also add, what we find most considerable in the Extracts made by our own *Country-men*, that so by going backwards as well as forwards, we may render our Account of Books compleat. Those Books that have been Published for several Years past being fully as necessary, for those that intend to Improve themselves in all manner of Knowledge, as those which we have already Published, and which we design to continue according as they shall come abroad. And therefore we cannot doubt but that the very Proposing of our Design (to Compleat a Book so useful for all sorts of Students) will command Assistance from all Lovers of true Learning: Seeing 'twill not only serve as *A Library for young Schollars* that cannot go to the Price of Books themselves, (they having here for a small Matter the substance of many Books, which if they should purchase, would amount to a vast sum) but will also be as serviceable to them that have not time to peruse large Volumes. — But the Usefulness of Extracts need not be display'd by us, since it has been sufficiently evinced by several Learn'd Pens; however we shall take the liberty to say, that the reading of those Extracts, is the most Compendious Way to attain to any Perfection in Learning, since it gives the Substance of a Book in some Hours (if not Minutes reading) which to find out by perusing the Book it self, will require not a few Dayes; besides, as a Learn'd Man has well observ'd, *The small Progress that is ordinarily made in Learning, proceeds not so much from the difficulty that lyes in the way, as the bad Method that is taken by Mens squandering away their time in perusing bad or trivial Books*, while good ones are neglected; this is sufficiently guarded against in our Extracts, where, with the Account of the Book, the Journalists commonly give their Judgment of the Authors Undertaking and Performance, to which we may add, that since as in a Mine the Gold is almost bury'd in a Mass of dross; to separate it from which, requires no small Art and Industry; so most Books with the solid Truths contain a great quantity of Rubbish, if not dangerous Errors; to distinguish it wherefrom requires a more than ordinary Judgment and Seduliv: but in these Extracts they are curiously separated, so as the most unexperienced Reader may securely peruse them, and reap a great deal of Advantage by 'em; for which reason, I think it will not be amiss for a Young Student to peruse the Extract of a Book, before he sets about reading the Book it self, which may prove as a Card and Compass to direct him in his Course, and keep him from making Shipwrack of the Truth.

We assure our Querists, that nothing shall pass in this Volume, but what shall have the Approbation of the whole Athenian Society, (they designing to add before it an Introduction to the use of Books in a new Essay upon all sorts of Learning.) And that they may see of what great Use this Undertaking will be to the Publick, we have in this Mercury printed an Account of some of those Books that it shall contain, which are as follows, viz.

DR. Sprat's History of the Royal Society.
Transactions of the Royal Society.
Memorials for the Ingenious.
Stanley's History of Philology, containing the Lives, Opinions, Actions and Discourses, of the Philosophers of every Sect.
A Treatise of the Sciences, wherein besides the Method of Studying, we are shewed what Use to make of 'em.
The Genealogies of Emperors, Kings, Dukes and Counts, throughout the Christian World.
Bibliothèques of the 3 first Ages.
Critical Disquisitions about the various Editions of the Bible in divers times and places.
The Art of Preaching.
Rules of Conduct for Curates, taken from St. Chrysostom.
Furieu's Accomplishment of Prophecies.

— His true System of the Church.
The Treasury of the Art of Memory.
Daille's Use of the Fathers.
Augustin's Works.
Cyprian's Works, the New Edition.
Bernard's Works.
St. Ambrose's Works.
Athanasius's Works.
Clementis Alexandrini Opera.
Altingi Opera omnia.
Epiphanius's Works.
Tully's Works.
Virgil's Works.
Gregory Nazianzen's Works, with his Life.
Spelman's Glossarium.
Episcopius's Works.

A Supplement to the Fathers.
 Bishop *Usher's* Annals.
 Bishop *Burner's* History of the Reformation.
 Dr. *Barrow's* Works.
 Dr. *Horneck's* Crucified Jesus.
 Dr. *Cave's* Lives, Acts and Martyrdoms of the Apostles.
 Dr. *Wake's* several Treatises, abridg'd by *Monsieur le Clerk*.
Lightsbet's Works.
Brown's Works.
Justin Martyr's Works.
Poet's Synopsis, in 5 Volumes.
Selden's Books, and the Use and Abuse of 'em.
Taverner's Travels.
Ætliculus Rerum Expetendarum, &c.
 Bishop *Stillingfleet's* Origines Britannicæ.
Dodwell's Dissertations on *Træneus*, with his Life & Death.
Wheeler's Voyages.
 Mr. *Boyl* of the Usefulness of Experimental Philosophy, with several other pieces written by the same Author, many of 'em not procurable in *London*.
Theodore (once) Archbishop of *Canterbury*, his Penitentials, in 2 Volumes, being one of the most Curious Pieces of Antiquity about Ecclesiastical Discipline.
 Bishop of *Chester's* Essay towards a real Character and Philological Language.
 Curious Miscellanies, publish'd by the Accademy in *Germany*.
Hen Burner's Thesaurus Medicinæ Practicæ.
 Mr. *Kersey's* Body of Algebra.
Ray's Catalogue of Plants.
Varenus's Geography.
 An Anatomical Bibliotheque.
 Lock of Humane Understanding.
 History of the Times, in 3 Volumes.
 A Synopsis of the Polyglot-Bible.
 The Poems of *Anacreon* and *Sappho*, Translated from the *Greek* into *French*, with Notes.
 The Art of Speaking.
 The Courtiers Philosophy.
Luther's Conference with the Devil, Printed at *Paris*.
 The Travels of *Mars*, or the Art of War.
 Curious Miscellanies, in 2 Decads, containing the Rarities of the Curious in Nature in the Accademies in *Germany*.
 Reflections on the Persecutions of the *French* King.
 Manuscripts of the *Chinese*, brought into *France*.

A Treatise of the Education of Young Women, and the Ordering of their Lives.
 The Blessings of Marriage.
 The Education of Children.
 A Compleat History of a Christian Lady of *China*.
Mayerus's Christian Wife.
 Matrimonial Contracts, resolving all Questions relating to that matter.
 History of Illustrious Women.
 The Lives of the Saints and Saintesses, taken from the Fathers of the Church.
 The Government of Women with Child, and Infants.
 The Life of *Mæcenus*.
 Two Treatises of the Examination of Witches, wherein several Questions on that Subject are learnedly and pleasantly resolved.
 A Journal of the Curious in Nature.
Chardin's Voyages.
Mathews's Treatise of Nobility.
 The History of the Council of *Trent*.
 A Collection of many pieces of Eloquence, presented to the *French* Accademy.
 The History of the *East-Indies*.
 Bishop *Usher* on the Original of Bishops.
 ——— His Antiquities of *British* Churches.
 ——— His Life, and 300 Letters.
 ——— Continual Succession of the Christian Churches in the *West*, with several other Pieces of Bishop *Usher's*.
Towerson on the Sacraments.
 A Body of the Canon Law.
Dupin's New Bibliotheque of Ecclesiastical Authors.
 The manner of thinking well, &c.
 The Laws of Honour.
May's History of living Creatures.
 An Abridgment of the History of *Europe*.
Justin Martyr's Works.
 Several Pieces of *Leusden*.
Clarkson on the Liturgy, abridg'd by *Monsieur le Clerk*.

☞ These Books here recited are but Part of what we design for the Volume here Proposed, but here are enough to shew of what great Use this Undertaking will be to the Publick.

The PROPOSALS are these following, *Viz.*

- I. **T**hat this Volume will contain (as is supposed) about One hundred and twenty Sheets, printed in a very fair Letter, and of the same size with our several Mercuries and Supplements, that it may Bind up with them, or be Sold single to those who desire it.
- II. The Subscribers to give 10 s. for each Book in Quires, whereof 5 s. to be Paid at the time of Subscription, and 5 s. at the Delivery of the Book; which, considering the excessive dearness of Paper, and Charge of procuring the Forreign Journals, is not dear.
- III. To Encourage all Persons that shall Contribute to the procuring of Subscriptions, he or they that shall procure Subscriptions for 6 Books, shall not only have a 7th. gratis, (which will reduce it to about 8 s. 7 d. per Book) but shall also have given 'em in the New Essay upon Learning, and An Emblem of the whole Athenian Society, Drawn in a Folio Plate.
- IV. That for a further Encouragement to all Subscribers (and to render our Undertaking the more compleat) there shall also be A large Alphabetical Table given in to all those that Subscribe, which shall comprehend the Contents of this Volume, and of all the Athenian Mercuries and Supplements Printed in the Year 1691.
- V. All who intend to assist in the Advancement of this Useful Work, are desired to send in their Subscriptions and Money with all speed unto the Person hereunder Named, where Receipts will be given them: And if they arise to any competent Number, the Book shall be finish'd by next Lady-Day, (that so it may be added as an Appendix to the Athenian Mercury for the Year 91. and be bound up with it, we designing an Appendix at the End of every Year, that shall comprehend all Books wanting in our several Supplements) or otherwise the Design must be let fall by the Undertaker.
- VI. If any Obstruction for want of sufficient Subscriptions or otherwise, should happen to hinder the Printing of this Work, the Money so received shall be paid back upon giving up the Receipts.

The Undertaker is JOHN DUNTON at the Raven in the Poultry; where are to be had the First, Second and Third Volumes of the Athenian Mercury, (and the Supplements to them) beginning March 17th. and ending October 17th. 1691. (or single Ones to this time.)

☞ PROPOSALS are to be had of the Undertaker above-mention'd, and of most Booksellers in *London*, and in the Countrey.

The Athenian Mercury:

Saturday, November 7. 1691.

Upon *Wednesday* being the 4th. of this Instant, there was a Triumphal Arch about the middle of *Cheapside*, erected in the manner of two Tables. — Over the first was a Draught of the *Gun-Powder-Plot*, with this Inscription,

The Powder-Plot.

See Protestants, what your Fore-fathers bore,
Then mark, that Papists plotted heretofore;
Admire no more they undermine the Laws,
Who undermine your Lords like applause,
Alike their Treachery, alike their Cause.

Upon the second Table was a Draught of *French Cruelties*, thus superscrib'd:

French Cruelty.

Monstrous Tyranny, desolate France declares,
Whose Civil Butcheries outdo the Wars.
The groaning Natives wander for repose,
And Exile rather than Oppression chose.
Wars fill the World, and Horrors reign abroad,
Whilst William's Cares our Wealth and Peace restor'd.

Upon the other side of the Tables was drawn the King's Landing, and inscrib'd,

The Prince of Orange's Landing.

Just Heavens, who all Oppressions doth oppose,
And acts as infinitely as he knows,
By special Conduct our Deliverance brought,
And this we annually Celebrate.
Thus we give Nassau thanks, and Heaven blefs;
That for the Action, this for the Success.

And upon the other was drawn the Siege of *Limrick*, with this Inscription,

The Seige of Limrick.

Athlone and Aghrim, Limrick, Ballimore,
Is William's now, and Ireland's Peace secures.
No more the Terror of Bellona's fears;
In all his settled Government appears.
His Conquering Hand for future Trophies waits,
To Ballance Kingdoms, and give Laws to States.

Just above the Tables was a *Brittannia*, with a Javelin and a Crown.

On the other side, just opposite, was a *Victoria*, dress'd in Armour and Spoils:

There were five Flaggs, the uppermost had their Majesties Arms. Upon the two outmost were Writ, *Vivat Rex & Regina*. Upon the two inmost were Writ, *No Popery, No Slavery*. There were also three Curious Wheels; about the first and largest was written, *God Bless King William and Queen Mary*. Upon the second, — *Deliver'd from Popery and Slavery Ann. 1691*. Upon the third, *Prosperity to the Protestant Religion*.

The two sides were twisted with Imitation of Orange Trees, and Oranges growing upon them.

Query, *What think you of such a way of expressing the City's Gratitude in Commemoration of his Majesties Anniversary Birth-day, his Conquests, his Restoring the Priviledges of the Nation? and what were the Triumphs and Trophies of former Ages, amongst the Romans and Grecians, upon the like Occasions?*

Answer. 'Tis as the Querist observes, a grateful Commemoration of his Majesties Victories, as mention'd in the Question; and (I'm willing to persuade my self) such a one as will not terminate in a bare Pageantry, but be productive of the truest Testimonies of Loyalty; especially since it is towards the perfecting that great Work that has hitherto been so effectually carry'd on by his Majesty, *Who has bank'd no dangers, that he might make us happy.*

Flattery is the greatest Task that can be Propos'd to a Loyal Soul: Yet he's a Debtor to Justice that dares not mention a Modest Truth, and must own a Weak Judgment that knows no distinction between a grateful Acknowledgment of true Worth, and the Noise Encomiums of prosperous Vice. Time was (and in some Cases 'tis happy that there's a Flux of it,) when *Virtue* had its Name from prosperous Actions, tho' never so vile and black; but when unsuccessful, it lost its Title: How far this Character concerns our Gracious Sovereign, none can so well judge as those that have taken a Prospect of the whole Scene of his Life; perhaps the *Parce* never drew a more even Thread; perhaps History describes not a more calm and resolute Spirit under all attempts whatever. Those that have seen him lay by the awe of Crowns, and appear like COMMON CLAY at the Head of an engaged Army in Ireland; and from thence to descend from his Guard, and a strong Ship, into a small Boat, tost under the hourly Expectation of a burying Wave, or an insulting Privateer; and after all this, should see him again in his Closet, with the same unalter'd Brow, must conclude that HE has made uncommon Approaches towards the Nature of that IMMOV'D BEING that now has fixt and made sure his Crown. I shall not here trouble my self with the Niceness of that Dispute which would determine How far great Advances in Honour and Preferments may alter the very Disposition of humane Spirits, only to show that for once we can give an Instance that destroys the Maxim. Every one that has consider'd the once declining State of Holland, and the unshaken Resolves of its Great Pillar, (the then Prince of Orange) must make the same Inference as I do. 'Twas in the Reign of K. Charles the second, that a great Minister of State was sent to him out of England, to advise him to a Compliance before all was lost; No, says his Highness, *I'll never see that day*; being ask'd how he cou'd avoid it, he answer'd, *By falling in the last Ditch*. If any thing cou'd persuade me to entertain the Doctrine of the Transmigration of Souls, 'twou'd be the parallel Expressions I've met with in the Lives of *Cæsar, Alexander*, and now his present Majesty, only different in his Majesty's being more great and good. But since a Learned Pen has already made some Comparisons, I'll wave it.

Zenophon's Character of an Hero is not altogether impertinent to the present Subject, perhaps it may come as near as any other to his Majesties Character, *Who desires Empire no farther than only to do good to Mankind, and Oblige 'em to be happy*. Not a Laurel that he wears will ever fade by the Unhappy State he brought his Conquests into. The Ancient Heroes, particularly the Romans have come the nearest him in this; ('tis no Catechresis, since his own Virtue, and not their Copy tho' preceding his that set him on work) but to do that extinguish'd State Justice, we will also allow 'em to be fam'd for their Clemency, and all places made better and happier by their Conquests, as the Obstinate Irish at this day are very sensible, altho' they would not be Court'd into their Happiness but by the Blood of some of their Benefactors.

As to the Manner of Triumphs, Triumphal Arches, &c. 'twas thus in the ancient Roman and Grecian Empires; when their Chief Captain (whom the Romans called Lieutenant General) had obtained a Victory, the Common

Soldiers saluted him by the Name of *IMPERATOR*, after which he would send Letters to the Senate stuck with Laurel, wherein he required both that Name to be Confirmed and Approved by 'em, as likewise that they would appoint solemn Supplications, after which at his Coming he was honour'd with a Triumph; the lesser sort of Triumph was called *Ovatio*. (ab Ove, from a Sheep, which in the time of his Triumph was led before him, and afterwards Sacrificed by him) in the greater Triumph a Bull was Sacrificed, and the Acclamation differ'd from the lesser in redoubling the Letter O, and from this some would have it call'd *Ovatio*. — In the greater Triumph they cry'd *IO TRIUMPHE, IO TRIUMPHE*, the Word *Triumphus* being deriv'd from *Τριμψω*, who was a *Grecian*, and the first Author of the Action, therefore by little Change the Word had its Name from him. In the greater Triumph a Garment of State was worn by the Lieutenant General, as also a Garland of Laurel, riding in a Chariot: In the lesser Triumph the Lieutenant General only wore a plain Purple Gown, a Garland of Myrtle Tree, and went on Foot, and in perpetual Memory of their Triumphs, some publick Places were erected for Trophies. But as to their *TRIUMPHAL ARCHES*, which yet comes nearer the matter in hand, they were sometimes called *Fornices*, whence it is that Tully calls *Fabian's Triumphal Arch* — *Fabianum Fornicem*: The Crowns were sometimes Laurel, sometimes Gold, sometimes Grass; which last, because it may look a little strange, it won't be amiss to give the Reader a Reason of it. The *Corona Obsidionalis* was made of the Grass which grew in that place where the Romans were Besieged after they had broken up a Siege; hence it was sometimes called *Corona graminea*, it was a token of yielding up their right in that place to their Captain. *Pliny* takes notice of the *Cer-mony*, and hence it was that in Races and like Masteries, he that was overcome did gather some of the Grass that grew upon the place, and gave it to the Conqueror, as a Token that he did thereby acknowledge himself Conquered: This is the Reason of that Proverb, *Herbam dare, i. e.* to yield the Victory. There was another sort of a Crown, called *Corona Civica*, or the Citizens Crown, which was bestowed only upon him that Saved a Citizens Life; it was usually made of Oak: Some think from hence that the Emperor in *Ovid's* time would have always standing before his Gates an Oak Tree in the midst of two Laurels, — *Ovid* seems to allude to this, when he says

*Postibus Augustis eadem fidiſſima Custos
Ante fores ſtat, mediamque tubere quercum.*

There was also *Corona Murialis*, a Reward to him that first scal'd the Walls — This Crown was always put upon the Tops of the Battlements. There was another call'd *Corona Castriensis*, which the Lieutenant General bestowed upon him that first entered into the Enemies Tents. Another was call'd *Corona Navalis*, 'twas given to him that first Boarded an Enemies Ship: The last was called *Corona Ovalis*, as we have already mention'd above.

The *Grecians* also had their *Triumphal Trophies* made on Pillars of Brais, Stone or Wood; if the last, 'twas either upon Olive or Oak.

*Quercusque Trophais
Curva Tremens*

They Answer'd the *Triumphal Arches* amongst the Romans, only those might be taken away again, as ours are at this day, but the other might not be removed, and if spoil'd by Age must not be renewed; and therefore says *Plutarch*, *ὅτε παρ' ἑλληνων*, &c. those that made 'em Trophies of Brais were lookt upon as Contentious Men, and Haters of Amneſty — Now as in our *Triumphal Arches* we have usually the Names of our great Men, and some Fancy of the Poets, so they Engraved an Epigram, declaring the Cause of the War, and the manner of the Victory; such a one as *Orbithades* wrote with the Blood of the *Argivi*. In *Thucydides* we read that *Pausanias* having Conquer'd *Mardonius* at *Platea*, writ not only an Arrogant Praise upon a Cup, which he Consecrated to the Gods of that Place, but also upon a Tripus made of Gold, and sent it to *Delphos*, but the *Lacedemonians* being displeas'd with it, blotted it out, and instead thereof engraved the Names only of those Cities.

They dedicated the best of their Spoils to the Gods, and hung up the Arms which they took, in the Temples, according to *Horace*,

*— Vejanus Armis
Herculis ad postem fixis laet abditus Agro.*

For a fuller Account we refer our Querist to such Authors as have more room and opportunity to enlarge on these things.

But to make the Application, we shall offer, that not only the Civiliz'd Romans and Greeks, but the most savage and barbarous Nations in the World, always had their DELIVERERS in the greatest Esteem and Veneration; and truly it Humanity should put off its Gratitude, and make no distinction between Merit and Demerit upon account of Obligation, yet Policy and Interest would be sufficient Motives to continue their Acknowledgments; for who would be Covetous of ingrateful returns, or expose himself to be despis'd by the Object of his Care. But we hope there's little need of applying the Consequence to our English Nation, who both dare and can be just and brave without Preobligations, much more can be grateful where their Wishes are prevented, by a greater Blessing than their Vanity would let 'em hope for; and if, as Naturalists Observe, there's a Chain of good or ill Accidents together, like Waves of a Sea, we may not unreasonably hope that his Majesties Observation may be Prophetic, viz. That our present Successes are Earnests of yet greater Blessings which attend the next Summers Preparations against the Disurber of the Peace of Europe.

The PROPOSALS annex'd to our last Mercury, are to be had at the Raven in the Poultry, and of most Booksellers.

Advertisements.

THE SUPPLEMENT to the Third Volume of the Athenian Mercury, (is now Publisht) containing an Account of the Design and Scope of the most Considerable Books NEWLY PRINTED IN ENGLAND, and in the Forreign Journals, and of the Quality of the Authors, if known; with Impartial Remarks upon their Undertaking and Performance. These Supplements will be continued constantly, by several Learned Persons, and comprehend a BRIEF IDEA of all Valuable Books publisht from time to time. Printed for John Dunton at the Raven in the Poultry. Where are to be had the 1st. 2d. and 3d. Volumes of the Athenian Mercury, and the Supplements to 'em: And also the Preface, Index, and 12 Numbers alone, that Compleat the first 18 Numbers of the 3d. Volume; in which 12 Numbers are Answered many of the Questions lately sent us.

THE Cry of the Oppressed, being a true and Tragical Account of the unparallel'd Sufferings of multitudes of Poor Imprison'd Debtors, in most of the Goals in England, under the Tyranny of the Goalers and other Oppressors; all which is made out by undeniable Evidence: Together with the Case of the Publisher, MOSES PITT. Illustrated with Copper Plates. Sold by the Booksellers of London and Westminster. Price 1 s.

In Plow-yard, the third Door in Grays-Inn-lane, lives Dr. Thomas Kirlew, a Collegiate Physician, and Sworn Physician in Ordinary to King Charles; and until his death; who with a Drink and Pill (hindring no Business) undertakes to Cure any Ulcers, Sores, Swellings in the Nose, Face, or other parts; Scabs, Itch, Scurfs, Leprosies, and Venereal Disease, expecting nothing until the Cure be finished: Of the last he hath cured many hundreds in this City, many of them after fluxing, which carries the evil from the Lower Parts to the Head, and so destroys many. The Drink is 3 s. the Quarr, the Pill 1 s. a Box, with Directions; a better Purger than which was never given, for they cleanse the Body of all Impurities, which are the causes of Dropsies, Gours, Scurvies, Stone or Gravel, Pains in the Head, and other parts. With another Drink at 1 s. 6 d. a Quart. He cures all Fevers and hot Distempers without Bleeding, except in few Bodies. He gives his Opinion to all that writes or comes for nothing.

The Athenian Mercury:

Tuesday, November 10. 1691.

We lately receiv'd a Letter, as we suppose from a Lady, the Contents whereof are as follows:

GENTLEMEN,

“ You have taught the Men how to Court the Women, pray be so kind as to Teach us Women how to behave our selves to the Men, in Answer to the following Questions — —

Quest. 1. Is it proper for a Woman to yield at the first Address, tho' to a Man we love?

Answer. We must first Answer the Letter, before we dispatch the Questions — For the Men, they are such poor helpless Creatures, that they much more need Direction in this Affair than the Fair Sex, whom Nature has sufficiently instructed with Wit, as well as Arm'd with Beauty, and so provided against all Attacks of what Nature foe'er. But if you think, Madam, you are not yet upon the Square with us, and if the pretty (for ought we know) invisible *Amarillis* won't enter the Lists with that dreadful Creature *Man*, unless she's Arm'd Back and Breast, we must not be such *Inconceivable* Knights to refuse our Aid and Assistance therein to her or any other distressed *Damsel*.

Accordingly we Answer to this first Question — There's no such want of Men yet, thanks to our gentle French and Irish Enemies, that you Ladies should be in such great haste to yield at the first Appearance of a Foe — What if you are Cowards at Heart, (as *Mis. Rayfin* in her Breeches 'tis however decent not to hang out the *White Flag* 'till the Cannon be drawn down; besides, you'll get better Conditions if the Enemy does not know how weak you are within. (Forgive Ladies all this *Warlike Gibberish*, for we had been just reading the *Gazet*, and can't easily get out on't.) But to be less figurative, in plain Truth and English, as we have often told you, there's little Faith in us Men, and perhaps less Generosity, and but very few of us can bear such a Favour — 'Tis e'ne too luscious Fare, as was said before of Kisses, for a hungry Lover, who ten to one will Surfeit upon't, and in a little while nauſeate the Giver, Feast and all: Not but that cou'd the Ladies be sure of their Lovers Hearts, that will whip ye about like *Jack-a-Lents*, a Mile in a Minute, cou'd ye but know your Man once, and had you the good Fortune to light upon a Generous Lover, (as great a Phoenix as the Eel among the Sack of Snakes, &c. — you know the Story) in such a Case the less Ceremony the better, (except the grand one of the Ring, and Sack-posset) and he must be proportionably the better as he is the happier Lover, being surpris'd into Bliss, and the mighty Joy heapt upon him before he's aware on't: And besides, all the World knows, as well as *Seneca*, that a Benefit is so much the greater by how much the more unexpectedly and speedily 'tis conferr'd. All the Fear here Ladies, is, least Love should put a Cheat upon you, infect you with his own Blindness, and make you take the Lovers for as errant Angels as they do you, and be perhaps both alike mistaken. However 't'other side we look upon to be much the safer, as the World now is, and that 'twou'd do best to keep the Hounds at a Bay for some convenient time, which will make 'em more eager, and when they do fasten more in earnest. But for this piece of the Art of Love, as is before said, we believe Women need little Instruction, since tho' you were all as Innocent as *Eve* in Paradise, you'd have the Wit to Answer your Lovers as she did our great Grandfather, who even before she knew she was Naked cou'd tell *Adam*, unless *Mr. Dryden* slanders her — You long should Court, and we should long Deny.

Quest. 2. If our Lovers Sing to us, whether we ought to Praise 'em.

Answer. There seems no great matter in't of one side or 't'other — but o'th' two 'tis more Civil to Praise 'em

than otherwise, since if they Sing Well you ought to do it out of Gratitude, if Ill out of Pity, if not Justice too; since if they know it themselves, you are still the more Oblig'd to 'em, when they have so much Complaſance to expose even their own Imperfections to gratifie your desires. On 't'other side, if they have a little of the *Sir Courtly* in 'em, and think to stop the Fair Thief that has traid up a certain little foolish Heart of theirs, and run away with it; if they think to stop it with their own howling Hue and Cry, and persuade themselves that they sing like *Bowman* himself, when perhaps they Sing and Dance too like the *Witches in Macbeth*, or *Scaramouch* a Serenading his Mistress — in this Case we think most of all a good Honour'd Lady wou'd commend 'em; for 'tis the only Kindness Nature has shown the poor Creatures, to give 'em a good Opinion of their own pretty Parts, for fear if they knew their true Character as well as others do, they shou'd hang themselves out of the way — But then for the Way of Praising, which the greatest Wits, and those who have done it best, tell us, is the Nicest thing in the World — and this, Ladies, you know how to do the best of any. That way of Praising a Lover; which would please him best, is letting him take his own Conclusion and Reward at once from that pretty Mouth which can no way more obligingly Praise him — or if the poor *Icarus* must not rise so high, (for fear of melting his Wings) a soft grasp of a fine Hand, a twirl of the Eye, a turn of the Head, and a thousand other pretty insignificant Nothings, which you Women call Favours, will be sufficient to make the happy Lover believe you are pleas'd with him, and almost set him out of his little Wits for Joy.

Quest. 3. What is the handsomest way of putting off a Lover?

Answer. Were it not more for the Ladies sake than the Lovers, we'd not meddle with this Question; for we think 'tis as desperate a piece of Service as for the Garrison of a Fort to act its way thro' an Enemy's Army. In a word, 'tis almost an impossible thing for a Lady to deny a Lover as to please him — for as 'tis wittily said of a very Ingenious Perton in the Case of Rivals — We are all *Ishmaelites* to one another if a Woman's in the Case; so ten to one but a Lady gets an Enemy when she refuses a Lover — who is generally so unreasonable an Animal, that he does not consider, One poor Woman can suffice at once but for one Man; whereas if a Fair'd Beauty, or Fortune, she can never content all Pretenders — unless she had as many Bodies as she has Faces when she looks in a Multiplying-Glass. But tho' a Woman of Prudence can't satisfy her Lovers, she may her self, by doing what becomes her, however they resent it. Our Advice then for her Behaviour is — as to the swarm of Fools that buzz about her, e'ne to let 'em alone to pretend on, since they think too well of themselves to believe she scorns or refuses 'em, tho' they were ne're so often told so by her own Mouth. — But if there be any Person of Sense, Generosity and true Worth, who appears to be really in Love with her, when her Heart is before engag'd, we think she'd do very handsomly to let him know as much in as Obliging Terms as possible, that he might as soon as he cou'd, wean himself from a Fruitless Amour.

Quest. 4. How shall we most decently give our Consent in Marriage?

Answer. For the Time, what has been said of Widdows, may be partly apply'd to't, as well as what has been said in Answer to the first Question. For the manner, there are a Thousand, which a witty Woman cannot be to seek in, and whatever way 'tis done, a Passionate Lover will scarce find fault with't: However, the less formal 'tis, we think it the better — the more unexpectedly, the more frankly 'tis done, the more Obliging it must needs be.

And

And thus much in Answer to the Lady's Questions concerning the Treatment of a Lover.

Quest. 5. Suppose a Man and Woman were shut up in a room together, who had never seen nor heard of the difference of Sexes before, how dye think they'd behave themselves? — would they

Ans. In Answer to this hasty Question, which had almost over-run us, had we not tripp'd up its heels — We say — that we don't know what to say. We are very unwilling to send the Ladies to *Daphnis* and *Chloe* for Information — that Book is too *waggish* in some places, and not *spiritual* enough for 'em: As for the *Tempest*, that don't come up to the Question, tho' *Mirande* and *Hysolito* are pretty fair for't, who had never seen, tho' they had heard of *Man* and *Woman*. — Well then, there's no Remedy but we must fall a *guessing*, but promise to do it as far from the Truth and as Civilly as possible — Why what should they do but fall a *Purring* upon one another, for *Nature* would work, and then do the self same that we use to do when we were Children, make *Dirt-pies* together, be very *Inquisitive* and very *Innocent*, and *share in one another's Bread and Butter*, till they know how to employ their time better.

Quest. 6. Whether Fondness after Marriage is more pardonable in a Man or Woman?

Ans. 'Tis Silly enough in both — and besides *Cruel*, to set other Peoples Mouths a watering, as if you were Cutting a Lemon. Further, 'tis *indecent*, to be always *flabbering*, like a couple of Horses *snubbing* one another. Ager, it often times shows all things are not well behind the Curtain, when there's such a deal of Love before Folks. And last of all, there's danger least their Love should not last long, if they squander it away so fast at their first setting up. But to compare this *Fondness* of both Sexes, we think it seems *worst* in a *Man*, because there 'tis most unnatural, and looks like a *Woman with a Beard*, so very monstrous that all the Street points at him, whenever he appears; as they may easily do, for the World is not now much inclin'd to that Vice; and if the City it self be never Burnt again, unless for that Fault, 'tis like to stand just where it does till the last Conflagration.

Quest. 6. Why are Widows more forward to Marry than Maids?

Ans. Because as the Widdow (we think) *Blackacre* has it, the young Fellows take it for granted, that 'tis nothing but — *Up and Ride* — and indeed almost *Ravish* the Widows into *Matrimony*, if they have any *Appurtenances* worth *Angling* for. This for the *Men's* side — then for the *Women's*, to carry on the forgotten'd Metaphor — Whether o'th' two is the easier to mount, an *Old Pad-Hack* that has been beating upon the Road this Ten Year, or a young *skittish Fish* that was never backt before, but flouncing about like *Bucephalus*, when he stood in his own Light?

Quest. 7. How long after the Death of a Husband may Women modestly Marry?

Ans. We think that Pious Widdow was a little of the soonest, who when most deeply lamenting at her Husbands Funeral, and one of the Company at the Grave whisper'd her not to take on so heavily, for if she thought fit, she was ready to supply his room — Answer'd, sadly Sobbing, *Thank ye Sir, for your Care to Comfort a poor disconsolate Widdow, but indeed I've just now Promis'd another that came before ye.* The *Ephesian Matron* o' r'other side was a little of the longest, tho' she made up for't afterwards, and was very much in *Halt* when she once set about the *Business*. Nor need we go so far as *Ephesus* for Ladies that have almost *Worshipt* their Husbands Tombs for seven Years together, after their Death, and at last express'd the *Extravagance* of their Love to their *Memories* by Marrying the *Tutor* of their *Children*. But might we propose a Term of Mourning in this Case, our Judgment is, that the *Widows Love* is too warm, who tho' like the *Indian Wives* they don't burn themselves with their *Husbands*, are yet for as good as burying themselves alive to keep 'em Company — and o' t'other side, that hers is too cold, who can scarce *bye alone* till her Husband is so. There is a mean betwixt 'em, and we think a Widdow does very well in mourning for one Twelve-month after she is so, both because 'tis

deceit, and because she generally looks *Prettier* in't, and 'twill the sooner get her another Husband.

Quest. 8. Whether it be lawful for a good Man to Marry his Daughter to one of a vicious Life, but of a good Estate, rather than to one of a meaner Fortune, and an honest Man?

Ans. If it shou'd be lawful, we neither think it *kind* nor *prudent* for him to do so, since his Daughter is likely to be Unhappier with the *Rich ill Man*, than with the other not in so good Circumstances, if truly Pious and Religious. — And indeed from hence it follows, that 'tis not lawfull, since he's Oblig'd to do the best he can for those he has brought into the World, and is really faulty if he neglects it: Whereas on the other side, if he Marrys 'em to honest Men, they are both likely *better* and *richer Husbands*, in both senses of that Phrase, and can besides expect the Blessing of Heaven for 'em, which the others have no Title to.

Quest. 9. Whether it be better to Marry a Woman with a singular good Temper, and not truly Religious, or a Shrow of a crabbed Temper that is Religious?

Ans. For the first, there's Hopes of her, if she's of a good Temper, and that well manag'd, that she may improve, and by God's Mercy become truly Pious and Religious: Tho' if not, we believe even a good Man might live more comfortably with her than the other; since for her, if she be a true Scold, she'll only presume upon her Husband's *goodness*, who after all may be mistaken in her Piety, how much soe're she pretend to't; for 'tis certainly true of Woman as well as Man, if they *bridle* not their *Tongue*, all their Religion is *vain*.

The Paper about *Infant-Baptism* will be Publisht next Saturday.

The Question about *Dueling* is already Answered.

Advertisement.

WE have already told the World that there shall nothing pass in the *YOUNG STUDENTS LIBRARY*, but what shall be Revised by the whole *ATHEANIAN SOCIETY*, and Amended and Enlarged by 'em, where there's any Occasion for it: And having already got a *great Number of Subscribers*, and met with an *UNIVERSAL ENCOURAGEMENT*, (from all Impartial Persons) are resolv'd to put it into the Press within these three Weeks at furthest, not in the least doubting but we shall have *SUBSCRIBERS* enough by that time — We here add, as a *further Encouragement* to Subscribers, that whatever we find Valuable in all the *UNIVERSAL BIBLIOTHEQUES* yet Publisht, (tho' not intention'd in our *PROPOSALS*) shall be added in the *said Volume*, all the *Universal Bibliothèques* being *dearly Purchas'd* and *Enter'd* in the *Hall-Book* by him who was the *FIRST UNDERTAKER* (they being *No Foreigners Property when Translated into the English Tongue*) long before any *French-man* came to Interlope with our Design: But his Interloping is but a *Taste of his Morality*, we shall therefore Print a larger Account thereof, if he at any time Encroaches upon our Book-sellers Property, or makes any more *scurrilous Reflections*: And after all, our *Bookseller* having (as is evident) *Justice and Equity on his side*, shall not want a *Legal Satisfaction*. The *Reasons* why we rejected his Assistance, when he SO proffer'd it to our *Bookseller*, is to be seen *Merc. 3. Vol. 4.* We ought further in Justice to tell the World, that some of those *Extracts* that the *French-man* has made for *October* are in our *THIRD SUPPLEMENT*, and others will be in the *FOURTH*, they being in the *New Universal Bibliothéque*, freed from his *Bigotry and Gallicism*; and that all the Valuable Books Printed either in *England* or elsewhere, from the Year 65. to this day, (and so on from time to time) shall be inserted in our *Volume* here *Propos'd*, or else in our future *Supplements* or *Appendixes*: But for a further satisfaction in this Matter, read our *PROPOSALS*, which are to be had at the *Raven* in the *Poultry*.

The Athenian Mercury:

Saturday, November 14. 1691.

We having receiv'd so many Questions about Infant-Baptism, 'tis impossible to State 'em all, Verbatim; yet we'll do all our Querists Justice, as near as such a small Paper will permit, by setting the summe of all such Questions as are of the same Nature together, which perhaps may be fully reduc'd to these following Ones:

Quest. 1. **W**Hether (as is commonly Taught) Baptism is the Proper and Natural Antitype of Circumcision? if this be prov'd, one great Pillar of Antipædobaptism falls to the ground, and with it the superstructure from which all such Consequences as have been leav'd by Antipædobaptists, or Baptists, miscall'd by the Name of Anabaptists.

Ans. Not knowing the Customs of Nations, Linguists, (if we may so say) or Expressions only peculiar to such and such Tongues, together with the Ignorance of the Radixes or Original Significations in Languages, are the great Obstacle of understanding Truth, and by consequence, the unhappy Introductions into many dangerous Heresies and Schisms in the Church. Perhaps these may be the great Cause of Disputes upon this present Subject, not to mention a Spirit of Contention. Our positive Answer to the Question, is, that in many Cases it will bear the Affirmative: Which we shall endeavour to prove from the following Considerations.

First, From the Customs amongst the Jews, in Profelyting the Gentiles into their Religion, so far indeed Circumcision was not properly a Type, but rather a Continuance of a Custom, that by St. John, our Saviour and his Apostles, had added unto it all that was necessary to make it a full, proper and pertinent Type of Baptism. That Baptism was the Common Custom of initiating Profelytes amongst the Jews by whole Families, which had also their Sponsors as we now have, is so well known by all Baptists, (or Anabaptists) that they can't deny it: So that it was the likeliest way for 'em to find little opposition in the practice of it; for had St. John the Baptist, &c. undertook any New way of Profelyting the Jews into the Gospel, they had not only struggled with the Oppositions of a New Doctrine, but also of a New Practice, therefore it was that this Custom was continued, and had the superaddition of the full force of Baptism, viz. A Consecration or Seal of the Covenant. And this is further strengthened by several undeniable Texts in Scripture which Anabaptists themselves can never get clear of, and ask 'em the Exposition, they must either be silent, or give such a Paraphrase as we do — The Texts are these: First, *In whom also ye were Circumcised with the Circumcision made without hands, in putting off the Body of the flesh, by the Circumcision of Christ, HAVING BEEN BURIED WITH HIM IN BAPTISM* — The next is — *The Baptizing the Israelites in the Red Sea*, 1 Cor. 10. 2. According to St. Cyprian, *Mare autem illud*, &c. That the Red Sea was that Sacrament of Baptism the Apostle declares, saying, *I would not have you ignorant* — and adds, *All these things are our Figures*. Cyprian. Ep. 69. Ed. Ox. — The last is, The saving of Noah and his Family in the Ark, &c. 1 Pet. 3. 21. We urge not these to prove any thing else but the Paralel betwixt Circumcision and Baptism; or to speak more properly, the necessary continuance of the Old Manner amongst the Jews of continuing their way of Profelyting the Heathens, which by the way had no need to be expressly set down in what Method, what Persons, whether Infants or not, the Custom being so well known before hand. But here we meet with an Objection of Baptizing Females, because Females were not Circumciz'd, the impossibility of the Modus or Manner how, makes the Question foreign; but all were Baptiz'd, both Men, Women and Children, amongst the Heathens, before they were admitted into the Jewish Religion, which Answers the Objection — Besides we cou'd, if it

were not a little impertinent, tell our Querist that several Nations had and yet continue the Custom of Circumcizing the Nymphæ of their Females, both upon a Religious and Civil Account: Some will tell us that this Custom (and 'tis not very improbable) was derived from the Jews, it being well known that the Doctrine of the Trinity which Plato taught, was learn'd from the Rabbi's, and also that several Nations have several Jewish Customs amongst 'em, the Jews being dispers'd through the whole World, and in some places in very considerable Numbers.

Quest. 2. *What certain indubitable Grounds can we have for the Practice of Infant-Baptism?*

Ans. From the Scripture: And First from the Order of the Words in the Commission, *μαθητεύσατε ἀδελφοὶ ἐμῶν. Disciple all Nations*; and then follows *βαπτίζετε ἢ διδάσκατε*; from the Order of which Words, 1. Infants are not Excluded from Baptism, as is generally believ'd by Anabaptists. 2. A Person may be Baptiz'd before he be Taught — For *μαθητεύσατε* signifies to Disciple all Nations, personally and subjectively, as we shall shew presently; being a general Word, it contains in it the two others that follow, viz. *βαπτίζετε ἢ διδάσκατε*, Baptizing and Teaching, it being the Imperative Mood, and the other two only Participles: So that the Commission of it is that, and the Mode of it these: But in the Mode, Baptizing 'em, precedes, Teaching 'em to observe, &c. Secondly, Children are capable of Profelytism, as may be observ'd from our Saviour's words, when he said, *Suffer little Children to come unto me*; the Original is *ἔρχεσθε πρὸς ἐμὲ*, which is the same with *προσελθετε*, to Profelyte, which also Confirms the first Exposition of the Order of the Commission before recited — Besides, when we read of *whole Families* Baptiz'd, of the Covenant made to you and your Children, &c. of *Childrens being of the Kingdom of Heaven*, of being *Holy* as being the Offspring of Profelyted or Believing Parents — Nay further, when we meet with Instances of Children that have been so very Young, some before they cou'd either goe or speak, that have had such strange Exits into another World, we may with all the Indignation imaginable explode that Uncharitable Position of Anabaptists, that say, *Children have no more right to Baptism, &c. than unreasonable Creatures*. I my self have seen a Child about three Quarters Old, who when it was dying, grasp'd its Hands together, lift 'em up, look'd up it self, and with an Air of all the satisfaction that was possible for an ancient Person, dy'd; another that smil'd dying; but to such as will meet with more such like Instances, I refer 'em to *The Doctrine of Infant Baptism, &c.* by Samuel Winter, D. D. Printed for John Crook at the Sign of the Ship in St. Pauls Church-yard; 'tis in Page 154, 155, &c. We would ask such Persons who deny Infants incapable of Baptism, because they can show no actual Sign of it, What they think of the Ruler's Daughter? Our Saviour bid him only Believe, and it should be done. 'Tis a great weakness to believe Children not Baptiz'd, from the Example of the Taylor: The Syriac, is, *Baptizatus est ipse, & filii domus ejus*; which compar'd with Ver. 32. *Et cum omnibus filiis domus sue*: Young and Old Men, Women and Children, are included in this Text; and 'tis Nonsense to urge from the consequent Text, That those which were Baptized, glorified and praised God, which Children could not do: It means all such as were capable of doing it: But at their rate, we shall have all the Children of Anabaptists starv'd; for 'tis said, *He that will not work, let him not eat*: But Children must do it, though not capable of working; or else not only the Race of Anabaptists, but of all Christians, nay, of the whole World, must soon be extirpated. From which we would ask, What Priviledge have the Children of Be-

lieving

living Parents above Unbelieving? If they say, None but the Prayers of such Parents, (for that they usually do,) we farther ask, Whether the words, *Elle were your Children Unbelievers, but now they are Holy*, does, if compar'd with the Context, relate to *Off-spring*, or *Prayer*? For *Prayer* is a common Debt to all Persons.

But we might further prove this from the Universal Consent of the Churches in all Countreys; for as *Tertullian de Prescriptore Heret. c. 28. Ecquid veri simile, &c.* Had the Churches Erred, they wou'd have Varied, &c. But we find it not only in the Churches of *Europe*, but also that 'tis the Uniform Practice from the first Plantation of Christian Churches, and of such Colonies of the same Mother Church, as had Correspondence by their Bishops or Presbyters; and such as were of Original Plantations, or betwixt which 'tis more than probable there was no Communication, by reason of the vast distance and want of Intercourse betwixt the Countreys where they lived, as the *Abassin Church* in the further *Aethiopia*, and the *Indian Church* in *Corlan* and *Crangonar*, and about *Maliapar*, planted by *St. Thomas*, all which practice Infant-Baptism: See *Brewer's Enquiries*.

Next, *Infant Baptism* is to be prov'd by *Antiquity*; we being able to demonstrate, That there never was any particular Congregation till above Years after Christ, when all Churches us'd *Infant Baptism*; as may be sufficiently prov'd in the First, Second, Third, and succeeding Centuries: Which shows that the word *All*, in Discipling all Nations, did and does comprehend *Infants*. — Perhaps these Three last Arguments may have more force in 'em to conclude what they design, than the first Thought will bear: We cou'd produce such undoubted Authorities, in every Age since Christ, as wou'd satisfy any thinking Man, but our Paper is too short.

Quest. 3. *Whether Infant Baptism is to be found in Scripture?*

Ans. Not expressly in the Letter, but from necessary and unavoidable Consequences, as we have already shewn; which is enough to all Dis-interested Persons: To such as are Prejudic'd, we wou'd put this Question, Whether the Doctrine of the Trinity is to be found in the Scriptures? They'll make the Inference that we have done about *Infant Baptism*; nay and will think every one a *Heretick* that believes it not sufficient.

Nor cou'd the *Anabaptists* themselves defend themselves against the *Quakers*; who, for the aforesaid Reason, have laid aside all Ordinances. — Suppose the *Quakers* shou'd ask us, Whether God made the World out of *Pre-existent Matter*, or no? Whether *Jesus Christ* was the *Second Person* in the *Trinity*? Whether our *Saviour* was born of the *Virgin Mary*? How we can Maintain the *Godhead of Christ*? Nay, almost, How we can Prove any of the Articles of our *Christian Faith*? We shou'd be at a loss to do it *verbatim*, but by necessary Consequence it may be done. At this rate, no Language but *Originals* signify any thing in Doctrine, and *Gigno*, and to *Beget*, are two Sences, becaus'd two different Sounds and Letters; but we think such Conclusions so ridiculous, as to deserve the expence of no more time to confute 'em.

Quest. 4. *Why was not Christ Baptized before he was Thirty Years old?*

Ans. From the same Reason that the *Jaylor*, the *Eunuch*, and *St. Peter's Converts*, were not; viz. There's no adhering to a Doctrine before it is Instituted; or, which is all one, that is not Preach'd, so as such and such Persons might hear it: *Infant Baptism* was as much before our *Saviour's* time, as amongst those of riper Years since, and that's Proof enough.

Quest. 5. *Why Sprinkling, and not Dipping?*

Ans. Our Church denies not the latter to any one that desires it, but looks upon't as a clear Representation of our *Saviour's* descending into the Grave, abiding there, and rising up again; according as the *Apottle* makes use of it, when he says *We are buried with him in Baptism*: But the Church has Power to dispense with Circumstances, and the Manner of Acting, (though not the Act itself,) especially in cold Countries, &c. But in this there's no Essential Disagreement, therefore not worth the Dispute.

Quest. 6. *What think ye of those that dye in Infancy Unbaptized?*

Ans. The *Baptists* are already satisfy'd about 'em, and we also hope very well of 'em, being assur'd of such are the Kingdom of Heaven?

Quest. 7. *If Children be Sav'd, whether Baptiz'd or not, what signifies Baptism?*

Ans. 'Tis the Badge of Christ, an Evident Note of Distinction from the Children of Infidels, and as we come to the Knowledge of spiritual things by sense, so 'tis an evidence of a greater Assurance of the Favour of God towards 'em, being visibly introduc'd into the Covenant of Grace.

Quest. 8. *Whether Children have Faith or no, since Faith and Repentance are pre-requisite to Baptism?*

Ans. We have already shew'd, that according to the Words of the Commission, *Baptizing goes before Teaching*, therefore there is not such a pre-requisiteness as some dream of, see *Acts 9*. Our *Saviour* was Born King of the *Jews*. But admit Faith as pre-requisite to Baptism, We cou'd answer that Children have Faith *potentia* tho' not in *actu* *visibili*; as an Artist, when he is indispos'd or asleep is potentially an Artist, tho' not actually — But our *Saviour* is full to the purpose, *Matth. 18. 3, 4, 5*, compared with *Matth. 9. 36. Whosoever shall receive one such little Child in my Name, receive me, but whosoever shall offend one of these little ones that BELIEVE IN ME, it were better that a Millstone were hang'd about his Neck, and he cast into the midst of the Sea* — If God be pleas'd to irradiate or shine upon the Souls of Children in Heaven, and they do behold the Face of God, as our *Saviour* says, then it follows that they have Faith in Heaven, and why not on Earth? To behold the Face of God is an Act of Faith, see *Heb. 11. 27*. But sometimes we have visible Effects of the Faith of Children, witness those famous Instances of some little Children in *New-England*, related by Reverend Mr. *Elliot*, in his Book entituled *Tears of Repentance*. The Relations are these:

This Spring, in the beginning of the year 1652. the Lord was pleas'd to afflict sundry of our praying Indians with that grievous Distcase of the Bloody-flux; whereof some with great torments in their bowels dyed; amongst which two little Children of the Age of two years and upward, under three when they dyed, and at that time both in one House, being taken with that Distcase: The first of these Children in the extremity of its torments, lay crying to God in these words, God and Jesus Christ, God and Jesus Christ, help me! and when they gave it: any thing to eat, it would greedily take it, (as is usual at the approach of Death) but first it would cry to God, Oh God and Jesus Christ, bless it! and then it would take it; and in this manner it lay calling upon God and Jesus Christ until it dyed. The Father of the Child told me the Story, with great wonderment at the Grace of God, in teaching his Child so to call upon God. The Name of the Father is Nilohokou.

Three or four dayes after, another Child in the same house, sick of the same Distcase, was (by a divine and doubtless) sensible of the Approach of Death, (an unusual thing at that Age) and called to its Father, and said, I am going to God, several times repeating it, I am going to God. The Mother (as other Mothers use to do) had made for the Child a little Basket, a little Spoon, and a little Tray; these things the Child was wont to be greatly delighted withall, (as all Children will) therefore in the Extremity of Torments they set those things before it, a little to divert the mind and cheer the spirit; but now the Child takes the Basket and puts it away, and said, I will leave my Basket behind me, for I am going to God, I will leave my Spoon and Tray behind me, (putting them away) for I am going to God, and with these kind of Expressions the same Night finished its course, and dyed. The Father of this Child is named Robin Speen, in whose Confessions he maketh mention of this Child that dyed in Faith. When he related this story to me, he said he could not tell whether the Sorrow for the Death of his Child, or his Joy for its Faith were the greater.

After all, We cou'd give Accounts of such Ring-leaders amongst *Anabaptists*, that when they have come to dye, have been particularly call down about their patronizing this Doctrine, as *Muncer, Stock, Bocold, Ealhsasar, &c.* and 'tis Observable that in those Ages wherein *Infant-Baptism* was oppos'd, it was by such as were grossly Erroneous in other things, but our business is not to Vex or Calumniate Persons, but to convince all gain-layers of the Truth of things, and hinder it possible some Persons from doing as much as in 'em lyes to keep their own Children out of the Covenant, 'tis an uncommon Cruelty, if throughly consider'd of.

We have just now at the going of our Paper into the Press, receiv'd another Letter from (one as We believe) a Teacher of the *Anabaptists*, We have not room here to make farther Remarks; but if he pleases to lend his Objections, if he is not satisfy'd in any thing, he shall have 'em Answer'd; and We'll be very just in Publishing the utmost strength of what he or any body else can offer against us.

PROPOSALS for Printing a Book, entituled, The Young Students Library, containing Extracts and Abridgments of all the most Scarce and Valuable BOOKS that have been Printed either in England or in the Foreign Journals from the Year 65, to this present time. By our thus going backward as well as forwards, to render our ACCOUNT OF BOOKS COMPLETE, no Person can Subscribe to any but to our Bookseller, (who was the First Proposer of this Undertaking) but he'll buy the same Extracts twice, as we'd shew at large, were there the least Occasion for it. PROPOSALS are to be had at the Raven in the Poultry.

* * Diatriba de signo Filii Hominis, & de secundo Messie adventu, &c. Authore Crecentio Mathero. Sold by J. Duntton at the Raven in the Poultry.

Next Wednesday will be Publish'd THE VISIONS OF THE SOUL, &c. in 30 Dialogues. Written by a Member of the Athen. Society.

The Athenian Mercury:

Tuesday, November 17. 1691.

Quest. 1. **I** Have heard that several good Men have order'd Books to be given away after their decease,—
Query, Whether Books are not more proper to be given at Funerals, than Bisquets, Gloves, Rings, &c.

Ans. We vehemently suspect this Query is sent in by some Bookjeller or other, who has either a great many Books fit for such a business, or is about to Print one that is design'd to that End. And the mischief is, we can't here oblige the Bookjeller, but we must at the same time draw upon us the Displeasure of the Confectioners, Glovers, and Goldsmiths, by intrenching on their Profits.— But to silence them, we assure 'em before-hand, the Project is ne're like to take, as long as Persons value their Hands and Palats, more than their Brains; which the generality of Mankind are likely to do as long as Bisquets are eaten, or Rings are worn.— Now we have done with them, let's to the Bookjeller; whose Question we Answer in the Affirmative:— For undoubtedly a Book would be a far more Convenient, more Durable, and more Valuable a Present than what are generally given, as much exceeding them as the Soul does the Body; and besides, will much better, and more profitably preserve the Memory of a deceased Friend; if Good, teaching how to follow him; if Bad, to avoid his Example, that they may escape his End: And the Truths contain'd therein, we shou'd think would make a more lasting Impression even than a Sermon it self, much more than a dull Death's-Head; for having always before our Eyes the Idea of those for whom 'twas given, they'll still, as it were, Preach from the Dead unto us. But after all, this depends very much on the Choice of the Book, and that lyes between the Executors, Bookjellers and Authors.

Quest. 2. My Friend having the misfortune to fall from his Horse into a River, where he was drown'd, his Body could not be found in fourteen Days after; at the expiration of which time there appeared a Light like a Candle, which crossed the River three or four times; and search being made, he was found in the same place where the Light directed.— Your Reason for it?

Ans. We must here, once for all, desire those Gentlemen who send in Questions of this nature, to be more particular in their Relations, and to specify the places where, and times when things happen'd, and what Evidence there is that they ever did so.— Which when we are satisfied in, and that we are not imposed upon, nor those who desire Resolutions, we can with more freedom enquire into the Reason of the Thing. As for the Case here mention'd, to give our Thoughts freely, till we know how it's attested, we must take the liberty to doubt the Matter of Fact; because the Gentleman not being suppos'd to be murder'd, and no Natural Reason appearing for so odd an Accident, we cannot imagine why any Superior Agent should interest it self in a thing of that Nature; without which, we believe it could never be.

Quest. 3. A Gentlewoman who never us'd to be fanciful, was awaked from sleep by a strange unusual Voice, calling a Friend of hers who was two or three Miles distant: The Name was repeated above four times after she was perfectly awaked.— She is since inform'd, that the Person so call'd, was at that time sick, and shortly after dy'd. The Gentlewoman is satisfy'd it could be no Human Voice, and desires your Opinion of it?

Ans. This Question comes under the same Predicament with the former, and therefore we have plac'd it so near. It becomes such as wou'd successfully search after Truth, neither credulously to embrace every strange thing without sufficient Evidence, a Fault which many Virtuosi are charg'd with: Nor yet on the other side, obstinately refuse Faith where there is credible Evidence. However, this Story, of the two, sounds something more probably than the other, we having many undeniable Instances of Warnings given by some Invisible A-

gens, before the Death of some Persons, — Nay in whole Families, which there are of our Society who can affirm of their proper knowledge, having been Ear-Witnesses thereof. That this strange Accident was of the same Nature, we cannot deny; nay, shou'd be inclin'd positively to affirm, were we but satisfy'd of the Fact.— That the Lady had not before heard ought of her Friend's Illness, or was not on any other Occasion intently thinking of her; and lastly, That none else in the Family knew of her Illness, or repeated her Name in the manner aserted.— Concerning all which, we our selves wou'd now turn Querists, and desire a Resolution of the Party concern'd, not only on our own Accounts, but for the Publick's Satisfaction and Benefit.

Quest. 4. If Adam had not fallen, whether had the World been propagated the same way that 'tis now?

Ans. The Affirmative seems to us almost unquestionable: For God and Nature made nothing in vain; and to what end shou'd so many curious Organs be fram'd in the Body of Man, several of which can serve to no other use, if what might have been performed by 'em, should have been totally neglected? What wise Workman would make many curious Springs and Wheels in a Watch, unless with intent to set 'em going, and add new Motions to the Piece? We know but Two Objections.— The baseness and turpitude of some Acts, and the pain which must certainly have ensu'd in Child-bearing. For the First,— We deny there's any Intrinick Moral Turpitude in the very Act, but only in the Inordination of the Act. That 'tis common with Beasts, weighs little; for so is Tasting, and all the other Senses. For the Second Objection,— The Pain, which seems necessary, and yet incompatible with Paradise. The latter we own, but the former we deny. The bringing forth with sorrow, was an Effect of the Fall, as well as a Curse succeeding thereon, and incident to Mother Earth, as well as Mother Eve; which was not to bring forth, without being torn and furrow'd, and abundance of Sweat, and Pain, and Labour, and that Thorns and Thistles too. For the possibility of bringing forth without pain, we have Instances not only of particular Persons, but of whole Nations, who have done it with very little; which when the Body was in so admirable a frame, so vastly different no doubt from what 'tis now, might have been with none at all, though we can't so easily imagine how it could have been so, any more than how Man should have continued at least Incorruptible, if not Immortal.

Quest. 5. Some means being used (without my knowledge) to make me Dream of my Sweet heart, had such effect so as to represent to me in my sleep a Person for whom I had only entertain'd some small Hopes and Wishes of such a Nature, and it so happen'd that the next time I saw her (which was in some short time after) she was standing in the very same place, in just the same manner, and with the same Company (being her Father and Brother) as I had seen her in my Dream. Your thoughts of this are desired, and whether the Dreams of such Persons thus dealt withall, are not more according to their own Desires and Wishes, than the effect of any thing else, and whether if I had not known this Person, I might probably by Vertue of such means thus used have Dreamt of her? and if so, whether I may hereupon venture to entertain any Hopes that I shall ever Marry her, she being a good Fortune, and mine at present none of the best?

Ans. The whole is a pure strain of Fancy, wound up to a very brisk height, and not at all lessen'd in the reflection: But as to the latter part of the Question, viz. What hopes may be entertain'd in relation to Marriage: We Answer, As strong ones as the first, about the Dream, or stronger if possible; provided all this while you act the part of a Wise-man, so to fix upon things which are out of your own disposal, that you may be easie under the Disappointment, if it shou'd happen. But as to the Querist's being but a mean Fortune, and therefore productive of mean Hopes, we shall for his Encouragement give him a paralel Relation. A Person under very low Circumstances

Rances, like a light that is just expiring, had a mind to appear the greatest, just before his Fall, and pretends to Court a Fortune; being ask'd by his Neighbours what he design'd? he told 'em, to Marry such a Person if he cou'd; whereupon they began to ridicule his Vanity, and the great improbability of such Success; Well, says he, *this don't dishearten me, who knows what ill luck she may have*; and accordingly he Prosecuted his Design, and Married her. We give this Instance to our honest Querist, not to be over desperate, lest he takes the readiest Method to hinder his Wishes, but yet he ought at the same time so to consider the good of the Lady (which he must do if he really Loves her) as not to take such Courses as in all probability may make her and himself unhappy.

BOOKS newly publish'd, which we design to add in our Fourth Supplement, (together with those formerly mention'd,) viz.

A Praetical Discourse of the Future Judgment, by Dr. Sherlock.

A Compleat History of the late Revolution, from the first Rise of it, to this present time.

A Defence of Pluralities; or of having Two Benefices with the Cure of Souls, as it is now practis'd in the Church of England.

De Presbyteratu Dissertatio, &c.

Moral Reflections upon the Emperor Marc. Antonin.— [We desire the Reader to compare this Book (which is most accurately Abridg'd in our New Historical Bibliothecque) with that Brief and Trifling Account that has been lately given of the same Book by a French-man, and they'll plainly see how they are impos'd upon: But more of this in our Fourth Supplement.]

A Relation of a Voyage into Spain by a Lady. In Three Tomes.

A Specimen of the Art of Reasoning Natural and Artificial.

Morerus's great Historical Dictionary.

The Inchant'd World: Or, An Enquiry about the Nature, Power and Actions of Witches.

Mayer's Commentary on the Election of the Pope of Rome.

Reflections upon what may Please or Displease in Conversation.

Raguener's New History of *Oliver Cromwel.* Printed at Paris.

The Martyrology of the German Church.

An Idea of *Barr Eloquence.*

Bibliographia Medica Physica.

Misson's late Voyages into Italy.

A Treatise of the Original of Names and Surnames; of their Diversities, Properties, and Changes.

Regis Philosophy. In 3 Volumes. This is a Book of great Value.

Mr. Webb's Essay, Proving the Language of *China* to be the Original Tongue in Parades.

Ozonam's Mathematical Dictionary.

Spanheim's Treatise of the Woman-Pope.

— Together with all other Valuable New Pieces that come out since the finishing of our Third, to the Publication of our Fourth Supplement.

☞ All our Ingenious Querists and others are desired to send in their Thoughts, what Seeds, Fruits, Spirits, and what other things in Nature wou'd be very Useful to the Publick, if preserv'd for One, Two or Three Years, as fresh as for One Day: One of the Members of the Athenian Society having found out a way that will effectually do it.

☞ The First, Second and Third Volumes of the Athenian Mercury, (resolving all the most Nice and Curious Questions propos'd by the Ingenious of either Sex) and the Supplements to 'em; (containing Extracts of the most considerable Books newly Printed in England, and in the Foreign Journals) Printed for John Dunton at the Raven in the Poultry. Where are also to be had the Preface, Index and 12 Numbers alone, that compleat the first 18 Numbers of the 3d. Volume (in which 12 Numbers are resolv'd many of the Questions lately sent us) or single ones to this time.

* * To Morrow Morning will be Publish'd THE VISIONS OF THE SOUL, before it comes into the Body, in several Dialogues. Written by a Member of the ATHENIAN SOCIETY. Price Bound One Shilling Six Pence. Sold at the Raven in the Poultry.

☞ The Person that sent a Question concerning Mr. Mason's Teaching Short-hand at a distance, may be resolv'd to his satisfaction by Mr. Mason himself, at the Hand and Pen in Bell-yard, between Grace-church-street and Cornhill.

Advertisements.

☞ PROPOSALS for Printing a Book, Entitled, The Young Students Library, containing Extracts and Abridgments of all the most Scarce and Valuable BOOKS that have been Printed either in England or in the Foreign Journals from the Year 65. to this present time. To which will be added (and given in to all Subscribers) a large Alphabetical Table, comprehending the Contents of of this Volume, and of all the Athenian Mercuries and Supplements Printed in the Year 91. As also an Introduction to the Use of BOOKS, in a NEW ESSAY upon all sorts of Learning, written by the ATHENIAN SOCIETY, &c. By our thus going backwards as well as forwards, we shall render our ACCOUNT OF BOOKS COMPLETE: But for a further Account of this Undertaking, see our two Advertisements in Merc. 13, 14. Vol. 4. Those Gentlemen who Expect the BENEFIT of these PROPOSALS. (for we having already got a great Number of Subscribers, shall soon have this Work in the Press) are desired to send in their Money before the Fourteenth of December next. PROPOSALS are to be had of John Dunton at the Raven in the Poultry; and of most Booksellers in London and in the Country.

The Mourners Companion: or Funeral Discourses on several Texts. By John Shower. Printed for John Dunton at the Raven in the Poultry, and Abraham Chandler at the Chyrurgeons Arms, at the Entrance into Bartholomew-close in Aldersgate-street.

Naval Speculations, and Maritime Politicks: Being a Modest and Brief Discourse of the Royal Navy of England; of its Oeconomy and Government, and a Projection for an everlasting Seminary of Sea-men, by a Royal Maritime Hospital. With a Project for a Royal Fishery. Also Necessary Measures in the present War with France, &c. By Henry Maydman. London, Printed by W. Bonny, and sold by S. Manship at the Black-Bull in Cornhill, and F. Fisher at the Postern, between the two Tower-hills, and A. Feltham at the Parliament-Stairs, and M. Gillyflower in Westminster-hall. 1691. Price 3 s. 6 d.

Historical Collections: Or, a Brief Account of the most Remarkable Transactions of the two last Parliaments, which were Held and Dissolved at Westminster and Oxford in the Reign of our late Sovereign Lord, K. Charles II. With Exact Lists of the Members of each Parliament. The Second Edition. London, Printed for S. N. and sold by W. Freeman at the Bible against the Middle-Temple-Gate in Fleetstreet. 1692.

IF any Gentlemen or Ladies are desirous to Learn to speak Latin or French truly and properly according to Grammar Rules, and to explain any Author, Mr. Switerday (recommended to our present King) has invented a very short and easie Method, by which they may learn the said Languages (if they can but spare 2 or 3 Hours in a Week to be with him) in one Year. Those who have learned formerly may recover it in 3 or 4 Months. He offereth to be bound to every one for the performance thereof. He Teaches Mondays, Wednesdays and Fridays, in High-Holbourn, near little Turn-stile, next to the Faulcon; and Tuesdays, Thursdays and Saturdayes in Clements-lane, near Canon-street, at the Sugar-loaf: Where you may have Grammatical, and Latine, and French Historical Cards, by which he Taught Children of 8 or 9 Years of Age to speak Latine and French fluently in a very short time. Three or four Youths may lodge with him.

ERRATA's in our last Mercury.
Col. 3. line 24. for Antinuity read Antiquity.
— l. 26. read Congregation of Anabaptists 'till above 300 Years.

The Athenian Mercury:

Saturday, November 21. 1691.

Quest. 1. **A** Certain Gentleman in love with a Lady, (who being already married, and a Veniuous Woman) had no means whereby to fulfill his desires on her; wherefore on occasion offer'd him, murders her Husband, and in decent time after courts, and marries her, (she being altogether ignorant of the barbarous Fact.) In process of time he discloses to her, himself to be the Murderer of her former Husband: *Query, Whether in this case she be obliged in Conscience, out of Obedience to the positive Law, the Law of Nature, and the revealed Law of God, to discover him to the Magistrate: forasmuch as if she doth, she breaks her troth given him (who now claims it by as just a Title as her former Husband did) in her Marriage; and if not, she becomes accessary to the Murder her self?*

Ans. Perhaps this is as Uncommon a Case as has appear'd upon the Stage for many Ages, and a true Resolution is as nice and tender, as it felt is strange: Whether our Laws can show any President of this Nature we know not, nor dare we our selves pretend to an Exact Judgment, but we shall give our private Opinion, which we desire may not be decisive unless strengthen'd by better Authorities. We believe the Wife is not bound to reveal her first Husbonds Murderer: Our Reasons are,

1. Because her own Husband that now is, is by the Law of Nature part of her self, and Nature cannot away with the practice of Self-destruction, every thing will defend it self as much as possible, either by opposing or flying away from the Aggressor.

2. Because her own Husband is her self by the Law of the Land, and the Law of the Land obliges no one to condemn himself, altho' it punishes such as do.

3. The Secret was committed as a trust, and not on purpose for a discovery, which ought not therefore to be reveal'd, especially since this trust is not vacated by the Obligations above.

If the Murderer of her former Husband had been any Body else, who also had revealed the Secret to her, she ought to have deliver'd 'em up to the Magistrate. 'Tis not long since we had an instance of a Person under great distraction and inquietudes of Conscience about Murdering a Person, who lends for a Neighbour, makes him swear Secrecy to what he should reveal to him, without adding, that unless he did reveal it, he could not live; the other swore, receives the Secret, and falls under the same Distractions as the Murderer was, who upon his Confession became easie and quiet in his Mind: This second Person who had the Secret, in the midst of Troubles lends for a Divine, and told him the whole, both as to the Murder, and his Oath of Secrecy: the Divine told him, That his Oath (in his Opinion) was void, not so much (as he thought) because it was an unlawful Oath, but because the Hand of God was so manifestly seen in afflicting the Concealers of such a Sin. The Party immediately informs a Justice of Peace of the whole, and the Murderer underwent the Law. The Custom of the Roman Church is such as hides all Secrets of this Nature reveal'd to 'em.

— One passage occurs, not a little pertinent to the matter in hand: There comes a Gentleman to a Priest, and amongst other Confessions declares, That he had murder'd the Priests own Brother: The Priest enjoys him such a penance, and Absolves him. — Some considerable time after, this Gentleman and the Priest walking together over a certain piece of Ground, the Gentleman stop't, saying, 'Twas just in this place that I kill'd your Brother, and buried him. The Priest immediately goes to the Magistrate, and informs him, That passing over such a piece of Ground, such a Gentleman told him, that he had Murder'd his Brother, and Buried him there; the Gentleman was taken up, and being Convicted, upbraided the Priest with perfidiousness and Treachery, contrary to the Obligations of his Cloth,

No, says the Priest, whatever you told me in Confession, I have and will conceal: What you told me out of Confession, is the same as if it had been to another person.

Quest. 2. One desires to know your Judgment, if a Notorious Sinner, that hath lived in private Fornication and Adultery for many Years, and kept up a face of Morality, as going constantly to Church, reproving Sin in others, receiving the Sacrament, kind to his Wife in many or most respects, nor giving her much cause to suspect him; carrying it plausible to all; never drunk, but in the best drunken Company; never swear nor Curse but in great Passion; never much sought opportunity of Whoring, but only when the Whore and opportunity met; never loved them, but always cast them basely off; but at last all came out, he humbled himself to his Wife, made what satisfaction lay in his power to her, many or most of his Faults hath confess'd to her; but tho' she may forgive him as to her part, yet she thinks she is not capable to search his Heart, and counsel him in all that is his Duty to God and his Neighbour: Whether it be not his indispensable Duty to confess all his Sin to an able and godly Minister, that may search him thoroughly, and help to discover the plague of his Heart?

Ans. This is a very sad Account, and deliver'd a little too merrily (if true;) for in our Opinion, 'tis impossible but that an abhorrence of such Impieties could have found more relenting expressions of their Nature.

Mr. Foulks in the Account of his Life, &c. (which we would recommend to all secret Sinners for perusal, 'tis printed for Langly Curtis on Ludgate-Hill) gives an Account the nearest this that ever we met, and the unhappy Consequences of it. But to the Question, upon an Enumeration of the Querists Vices, 'tis ask'd, Whether (further than to his Wife) Auricular Confession is not an indispensable Duty in order to a full discovery of the plague of his heart. We answer, that we don't believe it indispensable, but very necessary, for fear a wrong Judgment shou'd be made of the Truth of his Repentance, for we are all naturally partial to our selves, and apt to make too favourable Constructions of our own Cases: He is not a fit Judge of an humbled Soul, that durst abuse and affront the Memory of his Redeemer in the Sacrament, by trampling upon the Blood of the Covenant: Nor is he fit to judge of Sincerity, who has made such a progress in Hypocrisie, that he has not only cheated the World, but himself also. Add to this, the Effects of Drunkenness and Whoredom, in the whole Catalogue of Vices, there is none like these two for depraving of the Judgment, and rendring a person incapable of knowing his own Condition. The Habit of these is called *Reprobation*, which according to the Original imports a *Not-seeing*, or blindness of Heart: And if so, the Judgment must needs be false.

Quest. 3. A Friend of mine (soon after Dr. — promotion) Dreamed as he lay in his Bed a Hand appeared and Descended as from a Cloud, and dropped down a Book by his side, uttering these words to him, Go hear Dr. — and he that believeth shall be saved. It happened, that a while after the Dr. — preached, and my Friend was present, when he took his Text, in the 16th. Chapters of St. Mark, and the 16th. Verse, being the very words which my Friend dream'd of six weeks before: And upon remembrance of those words, and his former Dream, is grown much dissatisfied. — This Relation I do really believe to be true, he having told it me the very morning he dream'd thereof. Gentlemen, I desire your Opinion what should occasion such a Dream, and what it may betoken: Your speedy Sentiments hereof may perhaps be an Ease to my afflicted Friend, and very acceptable to me?

Ans. Dreams generally are the Result of Constitutions, and as some very Ingenious Men have observ'd, are the most infallible way to make a true Estimate of our Tempers, whether Choleric, Phlegmatick, &c. but

we have already spoken upon that Subject: Notwithstanding, that person must own but little Converse either with Books, or Persons that looks upon all Dreams to be Natural, since there are thousands of Instances that will persuade any thinking person to the contrary.

'Tis very probable, (if the Relation is true) that the present Instance is not the Result of Temper; and to suppose that it is not, can be of no ill Consequence nay, it is possible it may have good Effects; there are, some things that we want to be satisfied in, chiefly, whether there were any particular passages in the Sermon which more nearly relate to the Circumstances of the Person that Dream'd? or whether any thing that was spoken did more or less affect him than ordinarily? — Our Answer in short is, that since we are ignorant of many things that might render us better Judges, we can only offer, that a Wise Good Man receives benefit from all Providences, by adapting 'em to the Nature of his own Circumstances, and we hope our Querist will make such use of this, (whether 'tis, or 'tis not an *especial Providence*;) that he can upon good grounds affirm himself, that it has not left him less virtuous and wise than it found him.

Quest. 4. Mr. John Conyers, Apothecary in Shoe-lane, having lately made a Proposal to the publick, of exposing his Collection of Rarities to such as shall be curious to see them: I desire your Opinion concerning the Proposal, whether it may be of use to the Publick.

Ans. Tho' we did not know any thing of Mr. Conyers, intention this way, till our Querist gave us the hint; yet having heretofore seen his Collection our selves, and on this occasion conferr'd with some that are Persons of Judgment; (from whom we are informed, that he hath not only new methodized the things that he then had, but also made very considerable additions to them, so that the whole may appear New even to those who have heretofore seen his *Museum*;) we may affirm, that it may be many ways useful to the Publick: For the worthy Collector and Keeper of it, hath both with great Industry and Charge, for above thirty years together, made it his business, upon all occasions to procure all such Subjects, either of Nature or Art, that had any thing of Rarity in them, not only in this and the Neighbouring Nations, but even from the most remote parts of the known World; tho' if our Querist think fit to visit the *Museum* himself, it will give him a juster and fuller Character of it's worth, together with the indefatigable diligence of its Compiler, than so short an Answer as our Method confines us to, can give him. He will there find a vast number of Curiosities, and yet not more observable for their number, and variety, than for their selectness and worth: For Natural things, he will find *Exotick Beasts, Birds, and Fishes, Insects, Shells, and Sea productions, Corals, Halcyons, Sea shrubs, &c. Exotick Vegetables, Fruits, &c. Minerals, Metals, Stones, Gems, Petrefactions, &c.* in great plenty. For Artificial things, you will find Antiquities very valuable, both *Egyptian, Jewish, Grecian, Roman, Britissh, Saxon, Danish, &c. viz. their Deities or Idols, Incense, Amulets, Talismans, ancient Vessels used in Sacrifices, Sepulchral Urns, Lachrymatories, Lamps, Gems, Medals, Coins, Seals, Tesseræ, Rings, Keys, Armilla, Sculptures, Models, Fibulae, Stiles, Armour, Shields, Weapons:* As also a large Account of New Magnetical Experiments, *Philosophical Manuscripts*, several Improvements of *Heraldry, in Ancient Glass* and otherwise; *Ancient Manuscript Rolls, and Almanacks*, with the Ancient Improvements of *Arithmetick of Figures*, together with a considerable Improvement of variety of Letters in all the forementioned Languages, as they have been invented in tract of Time; Ancient Books relating to the Laws; *Scotch, Irish, and Welch* Books of Antiquity, relating to the Laws of Nations, &c. Besides a Collection of Ancient Manuscripts, in the *Latin, Chinese, Saxon, Islandish, Muscovite, French, and English* Languages, as also Bibles and Testaments both in Manuscript and Ancient Printing. Many whereof are of great Use and Value, old printed Books, &c. Not to mention his Outlandish Garments, Weapons, his Pictures, Prints, and a vast many other things. Now of what use a carefull and observant view of these things may be to the Divine, the Naturalist, Physician, Antiquary, Historian,

or indeed any Person of Curiosity, will not be hard to determine.

The curiosity of Enquirers shall be more fully Answered concerning any of these particulars, if they direct their Questions about this Affair to *Smiths Coffee-house* in the *Stocks Market*.

Quest. 5. Suppose A shall make an Agreement with B, who is an Alderman or rich Dealer, which is afterwards put into Writing by the said B, which seeming to A to be according to the Intent of the Agreement, both Parties Sign and Seal it; afterwards B consulting a Cunning Lawyer thereupon, is advised that he may avoid the true intent and meaning of the Agreement in the sense B knew, and the Lawyer also believed in his Conscience that A meant it, and thought B did so too; whatever other mental reservation B might possibly have to himself. A being grieved sues for relief: But suppose B by his Craft, Power or Purse, shall industriously obtain the Sentence or Decree of the Court in favour of him, greatly to the Wrong and Damage of A — The Question is, Whether according to the revealed Will of God in Scripture B is guilty of the Sin of Defrauding or deceiving his Neighbour? And if so, Whether God Almighty can (according to the Scripture, and the Perfection of his own Nature) Pardon the same upon B's bare Repentance, without Restitution? and whether such Lawyer that shall Advise and Encourage him in such a Suit, be guilty of the like Sin? or what Sin? or whether any or no?

Ans. We have thought it convenient, being desired by a worthy Person to Answer this Question in this Paper, since the determination of the Cause is of great Moment. This Question is already resolv'd in Vol. 3. N. 24. Q. 14. only the first part, which seems to want a satisfaction about the Nature of Reserves and double Meanings in Contracts, is not spoken of. We might urge many fine Morals, but since the matter is of great Moment, we will pass over our own Sentiments, and give one that will abide the Test against all Invasions, 1 *Thes.* 4. 6. That no Man go beyond or Defraud his Brother in any matter, for the Lord is the Avenger of all such, as we also have forewarned. The Emphasis is plain for the Application of such as deserve it.

THE VISIONS OF THE SOUL, before it comes into the Body, in several Dialogues: Wherein the Nature Conceptions, Doctrines and Correspondencies of *Unbodied Spirits* are distinctly treated of, and many things wholly New are advanc'd: Together with a Brief Account of the ATHENIAN SOCIETY, and of the different Tempers of their QUERISTS. Written by a Member of the Athenian Society. Price Bound One Shilling Six Pence. Sold at the Raven in the Poultry.

PROPOSALS for Printing a Book, Entituled, The Young Students Library, containing Extracts and Abridgments of all the most Scarce and Valuable BOOKS that have been Printed either in England or in the Foreign Journals from the Year 65, to this present time. To which will be added (and given in to all Subscribers) a large Alphabetical Table, comprehending the Contents of this Volume, and of all the Athenian Mercuries and Supplements Printed in the Year 91. As also an Introduction to the Use of BOOKS, in a NEW ESSAY upon all sorts of Learning, Written by the ATHENIAN SOCIETY, &c. By our thus going backwards as well as forwards, we shall render our ACCOUNT OF BOOKS COMPLETE: But for a further Account of this Undertaking, see our two Advertisements in Merc. 13, 14. Vol. 4. Those Gentlemen who Expect the BENEFIT of these PROPOSALS, (for we having already got a great Number of Subscribers, shall soon have this Work in the Press) are desired to send in their Money before the Fourteenth of December next. PROPOSALS are to be had of John Dunton at the Raven in the Poultry; and of most Booksellers in London and in the Country.

Advertisement.

NAVAL Speculations, and Maritime Politicks: Being a Modest and Brief Discourse of the Royal Navy of England; of its Oeconomy and Government, and a Projection for an everlasting Seminary of Sea-men, by a Royal Maritime Hospital. With a Project for a Royal Fishery. Also Necessary Measures in the present War with France, &c. By Henry Maydman. London, Printed by W. Bonny, and sold by S. Manship at the Black-Bull in Cornhill, and J. Fisher at the Postern, between the two Tower-hills, and A. Feltham at the Parliament-Stairs, and M. Gillyflower in Westminster-hall. 1691. Price 3 s. 6 d.

The Athenian Mercury:

Tuesday, November 24. 1691.

Quest. 1. **W**Hat are the Royal Society now a doing, and what have they done for these several Years last past? and the Reason that we hear so little or nothing from 'em?

Ans. There's still a part of that Noble Society, who, if we are not misinform'd, do yet commonly meet at *Gresham Colledge* according to their former Custom, tho' it's not at all difficult to guess at the Reasons why they may not have lately made so much noise in the World as they formerly did. One is, the Death not only of several of their Worthy Members, but even of their great Founder and Patron, in whose Fate they sympathiz'd, and have droopt ever since; -- to which may be added, or indeed partly preceded, the Confusion in State by a parcel of Plots still Trumping up against one another for several Years, in order to make way for a Popish Design, which look'd boldly abroad in the late Reign, which was too Religious in their way to mind much Learning, it being their known Maxim, *That Ignorance is the Mother of Devotion*, -- but to that Heaven hath put a period. As for his present Majesty, (God preserve him to the Confusion of all his Enemies) when he came to the Throne, he found work cut out for his Sword for some Years, and is to be sure too busie to have yet leisure for the cultivation of the softer Arts of Peace in his Kingdom, which indeed never thrive well, unless bless'd with the Sunshine of Royal Favour. But when all those fatigues of War are over, we have no reason to doubt but he'll agen recover the Reputation of the *English Learning*, which may have been of late somewhat Eclips'd, and give our Arts at home as much lustre as he has already our Arms abroad throughout all *Europe*: And then 'tis we may expect this *Royal Society of Worthies* like the *Phoenix*, arise out of their own Dust more lively and vigorous than ever. Nor in the mean time are they altogether silent, but some of their Worthy Members now and then give us a Specimen both of what they have been, and what yet may be expected from them, there being in the last Weeks *Thursdays Gazette* an account of two Books publish'd by two persons, who were the great Ornaments of that Society, the Ingenious Mr. E. and the Honourable Mr. Boyle, whom all the World admire, as Travellers sufficiently know, who is an *Academy himself*, and who alone, were there not another left, is an *Atlas* strong enough to support the Reputation of *Philosophy* in our *English World*.

Quest. 2. What is that defect in Nature which we vulgarly call Broken-Winded in a Horse, and whence does it proceed?

Ans. The late great Physician and Virtuoso Dr. Lower, made an Experiment on a Dog before the *Royal Society*, as we find in their *Transactions*, Vol. 2. page 544. which clearly solves this Question. He took the Dog, and after binding it according to Custom, cut the Nerves which on both sides of the Breast pass along the sides of the *Pericardium* towards the *Diaphragme*, on which it immediately fell a breathing like a wind-Broken Horse. Whence we may easily infer, that when a Horse is affected with that Disease, those Nerves are accidentally broken by hard straining, as they were separated on purpose in the Dog when the Doctor made the Experiment.

Quest. 3. What's the Reason that the Males of most sorts of Creatures, notwithstanding they are most vigorous, and otherwise show the greatest Courage, yet never fight with, or beat the Females of their kind, tho' provoked to, but chuse rather to turn Tail and run away from 'em?

Ans. We ought indeed rather to have postponed this Question, as being fitter for the *Ladies Mercury*, than to come in here: However, since 't has stumbled in, let it e'ne take it's chance here among the rest; accordingly we answer, that 'tis from that Natural Instinct plac'd in 'em by the Maker of the World, for the prefer-

vation of those several Species which he has plac'd therein; and what this Instinct is, and how it differs from Reason in men, we have formerly decid'd. The Difference of Sex among 'em it's true they partly know by their Senses, but their behaviour thereon they are taught by a higher principle, namely, that *Universal Reason* that guides them and all the World.

Quest. 4. Which is the greater Number, Even or Odd?

Ans. The two first Numbers are Two and Three, for a Unite is no more a Number than a Point Body, or a Moment Time: Now of these two first, which are even and odd, we need not tell the Gentleman which is the greater, and when he'll assign the two last, we'll satisfie him there too, which till he has done, we'll only tell him, that the last number he thinks on in a progressive motion is still the greatest, but whether 'tis even or odd, he himself must determine.

Quest. 5. What is the Nature of an Eccho, and how may an Artificial one be made?

Ans. We think Mr. Cowley out of *Pindar*, defines it as well as any Philosopher of 'em all, when he calls it, *The Image of a Voice*. 'Tis indeed the repercussion, or reverberation of Sound; as that is only the Air in motion, which reflected, or refracted motion, if we may borrow a Term from another Sense, makes an Eccho. If Sound has nothing to oppose it, it moves on circularly, still spreading wider and wider, tho' the outermost circles still weaker and worse defined, as in those made by a Stone flung into the water, which if check'd by a Bank or Island, flow back agen, and are a sort of Ecchos to the first. But the thing may be yet plainer in the motion of a Ball, strike it forward, if there's nothing to oppose it, it proceeds as far as the impress'd motion lasts, if it meets with a Wall, it rebounds; and if there's a side-wall near it, and 'tis struck slantingly, to that agen, nay thence to a third behind the Striker, and quite opposite to that against which it first rebounded. To the making of an Eccho, then (but let the Querist look to the propriety of the Expression) there's requir'd either several solid Objects, proportionably distances to receive, break and beat back the Sound, or a Concave, or perhaps both; and indeed we are inclin'd to believe both must concurr, where ever there's an Eccho. For if no solid Objects, the Voice is lost, if no Concave, 'tis not at least so strong and loud, that Form both receiving and beating back the undulating Air more equably than any other. Thus in Churches, especially our new ones, which are generally built after the Theatrical Form, we generally, or always find these Ecchos, but seldom any that repeat more than once, there being only one great Wave equally beaten back: Whereas in Cloysters, or such old Buildings as have many Pillars or Butresses in their outside, the Sound is repeated over and over, being bandy'd from one to 'other, as well as reflected in general from the great Hollow within. Thus in one of the best Ecchos we know in *England*, mention'd also as we remember, by Dr. Plai in his *History of Oxfordshire*, that in *Woodstock Park*, near the Brow of the Hill, not far from the old ruins: There are, its probable, vast hollows and caverns in the Bowels of the Hill, there are Buildings, Pillars or Walls also near it, by either or both of which the Eccho may be form'd: So thus we have endeavour'd to describe the Nature of an Eccho as clearly as we can, &c. If the Gentleman is willing to have an Artificial one, his readiest way is to build a Church, and his business is done.

Quest. 6. What's the Reason that I can blow either Hot or Cold out of my mouth, according as I hold my Lips closer or wider?

Ans. We deny that you, or any other can do so, and affirm, that 'tis only a vulgar Error, that the Air you blow from your mouth is both Hot and Cold, as shall

shall immediately appear to the Querist, and all the World. And here, First of all, tho' we really have as we have formerly acknowledg'd, a just veneration for the Memory of *Aristotle*, and think him a very great Man, yet as we doubt not but that he is mistaken in many other things, so we believe he is in the Nature of *Air*, and accordingly must take the Liberty to Dissent from him therein. In the combinations of the Qualities he makes *Air* most *Fluid* and *Hot*, whereas we believe it rather *Cold* than *Hot*, could we find it unmix'd with other Bodies, or as other Philosophers now speak, extract'd from any *frigorifick* or *calorific* particles, extraneous to its own Nature. This we think may be evinc'd from several Arguments. Where the *Air* is most unmix'd, namely, in the middle Region, it's certainly *cold*, otherwise how shou'd Frosts and Snows be therein Generat'd, and why shou'd it still be the colder the higher Men go, on vast Mountains, and that even in the torrid Zone; nay, perhaps exactly under the Line, for we learn from experienc'd and credible Travellers, that not only the *Alps*, the *Pyrenees*, the *Appenine*, and *Arva* it self, as well as *Atlas*, *Teneriff*, &c. but even the vast Mountains in the middle of *Africa*, in *Abyssinia*, and neaver the Cape (tho' these too may for ought we know be only *Spurs of Atlas*) are covered with Eternal Snow, while there are no more but Thunder, Lightnings, and intolerable suffocating Heats in the Plains beneath 'em. To omit other Arguments which may be taken from the sensible coolness of the *Air* even in the middle of the Summer, in the Evenings when the Rays of the Sun are a little dispers'd; and the same thing experimented, if we at any time beat the *Air* with the hollow of our Hand; we have thought an Experiment of the *Academy del Cimento* in Italy, not many years since translated into our Language, does strongly confirm our Opinion. They tell us there, page 71, That *Hot water*, as soon as the *Air* is extract'd from it in the *Air-pump*, immediately falls a boiling. Now whence shou'd this be, unless that by the removal of the cold particles of the *Air*, those Fiery ones which had insinuated themselves into the *Liquor* were more at Liberty, by the absence of their Enemies, and fell to work to set the water in motion according to their own Nature. After this not unnecessary Dilquisition, we say that no Man can blow *Hot*, but only *Cold* out of his mouth, as to the *Air* which he expells thence, and which he suck't in for the cooling of what's within: But at the same time he blows out the *Air*, there rush out many particles of Heat together with it, which as they are more or less, are sooner or later before they separate from the cool *Air*, into whose Company they intruded. This is prov'd by an easie Experiment, Blow even with the Mouth contracted, as we do when wee'd cool a thing, and hold your Hand close to your Mouth, you'll find your Breath not *Cold*, as when at some distance, but sensibly warm, and colder and colder as you remove your Hand further off, tho' at but a little distance, because there cou'd muster out but a few of the warmer particles. Nay, cross the Cudgels, and breath with your mouth open, as we do to warm our Hands, tho' there are so many of the warmer Bodies, and so little more unmix'd *Air* goes out with 'em, yet you'll plainly find the further you hold your Hand from your mouth, the cooler that Breath will be, and if at some distance, more sensibly *Cold* than even what you breathed with the Mouth contracted, at its first Exit thence, the particles of Heat siliing off by degrees, and being separated from these of the *Air*, which are *Heterogeneous* unto it.

Quest. 7. *Would it not be a brave and generous Undertaking, and wou'd it not extremely oblige posterity, if the Authors of the Athenian Mercury wou'd undertake and prosecute the History of the Natural and Artificial Rarities of England, after the manner of the ingenious Dr. Platt upon Staffordshire, and might it not wish more ease and expedition be effected by them than any others, by giving publick notice of their Method and Design of proceeding to the World, and then by inserting at the end of each Mercury Questions relating thereunto, and desiring Gentlemen and others to send in their own Observations, or what they know by un doubted Testimony concerning each Question: The Questions to be according to Discretion, or taken from those long since publish'd for the same Design?*

Answer. We think we know our selves better than the Querist does, and believe Dr. Platt wou'd not be very proud, if he shou'd chance to read his Name here together with ours. But tho' we highly approve the Design here mention'd, we are too sensible, *Quid valeant humeri*, hastily to set about a thing of that Nature, which requires both more Brains and Purles than we have to manage it, so as either to *satisfie our selves or others*. However, if the Querist will please to let us know what papers they are that he hints at, whether such *Queries* as are scatter'd here and there in the works of the *Royal Society*, or any print'd single; and if such, where to be had, we'll in our next *Volume* make some Adventure that way, describing the *Method* wherein we intend to proceed in our *Preface* thereunto, and we hope what we shall there advance will prove very beneficial to the Learned World.

The *small Bones* that were sent us from near *Ludlox* in *Shropshire* are lost, the Querist is desired to send more, he is also desired to lend us word, whether there have been any *Sculls and Ribs* found (and to send 'em with the rest) that have been proportionable to the other Bones.

The Gentleman afflicted in Body, will have his Answer in the twelve *Numbers* that complet this Volume. Many of the Nice *Questions* lately sent us about *Spirits*, &c. are treated of in the *Visions of the Soul*. Written by a Member of the *Athenian Society*.

That no unlearn'd or unthinking Persons may be seduced by an un wary reading of a late paper of the Anabaptists, which pretends to Animadversions upon our Paper of Infant Baptism, we shall by our next Saturdays paper fully confirm and prove what we have said, and answer all the weak and prejudic'd Objections that are made against Infant Baptism.

Advertisements.

The First, Second and Third Volumes of the *Athenian Mercury*, (resolving all the most Nice and Curious Questions propos'd by the Ingenious of either Sex) and the *Supplements* to 'em; (containing Extracts of the most considerable Books newly Printed in England, and in the Foreign Journals) Printed for John Dunton at the Raven in the Poultry. Where are also to be had the *Preface*, *Index* and 12 Numbers alone, that complet the first 18 Numbers of the 3d. Volume (in which 12 Numbers are resolv'd many of the Questions lately sent us) or single ones to this time.

The Proposals for the *Young Students Library*, are to be had at the Raven in the Poultry.

Naval Speculations, and Maritime Politicks: Being a Modest and Brief Discourte of the Royal Navy of England; of its Oeconomy and Government, and a Projection for an everlasting Seminary of Sea-men, by a Royal Maritime Hospital. With a Project for a Royal Fishery. Also Necessary Measures in the present War with France, &c. By Henry Maydman. London, Printed by W. Bonny, and sold by S. Manship at the Black-Bull in Cornhil, and J. Fisher at the Postern, between the two Tower-hills, and A. Feltham at the Parliament-Stairs, and M. Gillyflower in Westminster-hall. 1691. Price 3 s. 6 d.

In Flow-yard, the third Door in Grays-Inn-lane, lives Dr. Thomas Kildew, a Collegiate Physician, and Sworn Physician in Ordinary to King Charles the Second, until his death; who with a Drink and Pill (hindring no Business) undertakes to Cure any Ulcers, Sores, Swellings in the Nose, Face, or other parts; Scabs, Itch, Scurfs, Leprosies, and Venereal Disease, expecting nothing until the Cure be finish'd: Of the last he hath cured many hundreds in this City, many of them alter fluxing, which carries the evil from the Lower Parts to the Head, and so destroys many. The Drink is 3 s. the Quart, the Pill 1 s. a Box, with Directions; a better Purger than which was never given, for they cleanse the Body of all Impurities, which are the causes of Dropsies, Gours, Scurvy, Stone or Gravel, Pains in the Head, and other parts. With another Drink at 1 s. 6 d. a Quart. He cures all Fevers and hot Distempers without Bleeding, except in few Bodies. He gives his Opinion to all that writes or comes for nothing.

The Athenian Mercury.

Saturday, November 28. 1691.

WE can't but look upon it as a particular Providence, that in our late Paper about Infant Baptism, we deliver'd our Assertions a little darkly, because thereby we have encouraged the Anabaptists to speak not only very confidently of their Tenets, in their Animadversions upon our Positions, but that they have now given us to understand wherein all their strength lies: So that we are now the better enabled to speak home to the matter in hand, both by exposing their Tenets, and clearing our selves from the weak Objections they have rais'd against us; and we doubt not but to do so candidly and mildly therein, that not only themselves, (if not extraordinarily prejudic'd) but every other unsatisfied Reader will have a clear and distinct Notion of the differences betwixt us, even to an acknowledgment of the Truth.

Upon our First Question (paraph. first of your Paper,) you urge, that we prove not, that whole Families were baptized of the prolyetized Gentiles in their Initiation among the Jews.

We answer, our Paper was small, but we'll confirm it now, since you seem to desire it; and first in this particular. Tertullian de Baptismo, Cap. 18. Prefectura igitur Juridica que Baptismo preerat profitebatur Profelytus ipse Majorennis Legem Moisaicum se Servaturum. Such as could not answer themselves, did profess or promise by Major Domo's or Sponsors to keep the Law of Moses. A Stranger that is circumcised, (saith Maimonides) and not baptized, or that is baptized and not circumcised, is not a Profelyte till he be both baptized and circumcised. But to put all out of doubt, since the Jews themselves are the best Witnesses, you shall find the Rabbi's Expositions upon Ex. 19. 8. and Gen. 35. 2. If he have not a Father, and his Mother bring the Child to be profelyted, they baptize him because there is no profelyte without Circumcision and Baptism. Hence it is that a Jewish Profelyte is called *Beza'urim*, a Baptized person; and which considered, sufficiently clears this Head.

As to the Second Head in the same paragraph about Baptism, being the Antitype of Circumcision, wherein ye say, That we affirm, but not confirm it, but rather give away our Cause and say that it was not properly a Type, but rather a Continuation of a Custom: What we said we shall prove, and then let the World judge who has given away the Cause. 'Tis not absolutely necessary that the Type and Antitype should agree in every thing. Isaac was a Type of our Saviour, he was the promised Seed, so was our Saviour; he was the only begotten Son of his Father, so was our Saviour; he was brought to Mount Moriah to be offer'd, and so was our Saviour; Isaac carried the Wood, so our Saviour carried the Cross, but he was not really offer'd after all, but our Saviour was: Nor was Isaac intentionally a Sacrifice for any, our Saviour actually was so for the Sins of the whole World. 'Tis enough to our purpose that Circumcision was a Mark of distinction from the Gentile World, as Baptism is a Badge to distinguish betwixt Christians and Heathens: That as Circumcision was a Seal of the Covenant betwixt God and his People then, so is Baptism now. Thus we see they agree in all the Substantials, and in what they differ, there may be a special reason given for it. To prove this further, An Ordinance once enjoy'd and never repeal'd, is always in force, but the Ordinance of Childrens Incovenanting was once in the Old Testament enjoy'd, and was never repeal'd, Ergo, 'tis yet in force; if the Anabaptists say not, let them shew where. This shews yet the Analogy betwixt Baptism and Circumcision: Again, the priviledges of the Gospel are not only to as many as the Lord shall call from afar off, but also to Believers and their Children, Acts 2. 39. And 'twas also thus under the old Covenant of Circumcision; but to come to the Exposition of that Text, which YE have so strangely perverted, viz. In whom also ye were Circumcised with the Circumcision made without hands, in putting off the Body of the Sins of the Flesh by the Circumcision of Christ, having been buried with him in Baptism. The scope of the Apostle here was to take off the Colossians from the Rudiments of the world, especially Circumcision, which troubled most of the Churches: therefore he saith, ye are compleat in him, being Circumcised with the Circumcision made without hands: But they might object, We want the outward Circumcision to us and our Children, which was of singular use to the Jews to strengthen their Faith — The Apostle answereth, Ye are buried with him in Baptism, or you are in Effect Circumcised because Baptiz'd; for Baptism supplies the place of Circumcision, and is every way as advantageous to you — See the Expositions of the Fathers, and you'll find 'em agree with this. We have not room to paraphrase upon the rest.

In the same paragraph you urge, that we say, Christ and his

Apostles added to Baptism what was necessary to make it an Antitype of Circumcision, but that we say never a word what it is — Answer, 'tis your prejudice, or inadvertence, for you'll find it in Emphatick Italick in the same paragraph, if you please to read it over again.

A little further, as also in the fourth Column, you put a Dilemma upon us, to know what we mean by the Covenant, and whether Remission or Salvation is sealed to the Infant; for the Covenant, see at large Heb. 8. and Jer. 31. which we have not room to paraphrase on, nor need we, since we think we are already agreed upon't as to adult Persons. As to the latter, whether Children receive Remission of Sins and Salvation by Baptism: We answer, Yes, as sure as adult Persons, viz. both of 'em Conditionally, and no otherwise, for what signifies Baptism to an adult Baptist, if he forfeits his Conditions, as little we are sure as the Baptism of Children: So that there's as much a Sealing of a Blank to Apostatizing Adult Persons, as to non-performing Children when they become capable.

You seem to be angry that we urge, a Continuance of a Custom was the likeliest way to find Encouragement, adding by way of Interrogation, that the Gospel was not calculated to please mens humours: We'll grant it, but there's a deal of difference between gratifying Converts in some Circumstantial, and choosing Methods to comply with Wickedness; pray read the Counsel of the Elders at Jerusalem, which was sent to the Gentiles, as also St. Pauls Condescension both to Jew and Gentile to win both.

Under the Second Question you father a false Translation upon us, about the words of the Commission, *μαθητεύσατε πάντα τὰ ἔθνη*, rendring *μαθητεύσατε*, Teach ye, and then asking us whether Children can be taught, how unfair such an arguing is: This Noted, we referr all the World to our first Exposition, which we shall ever stand by; to wit, *Disciple all Nations, Baptizing and teaching 'em*, &c. where baptizing goes before teaching; and with this order of Doctrine that of St. John the Baptist agrees, *Mark 1. John did Baptize in the Desert, preaching the Baptism of Repentance*. And hereby the by our Antagonists do well in passing over the Faith of Fairus for his Daughter, which shows, that believing Parents Faith avails for their Children, as likewise the Syriac Translation in the Example of the Taylor, *Baptizatus est ipse cum omnibus filiis domus sue*. But there's no disputing with such Persons as evade what they can't tell what to do with, and when they are put to't, for all their pretensions to the Letter of the Scripture, have the Confidence upon Dr. Taylors words, to deny our Saviours, who assures us, that Children have Faith, *Mat. 18. 3, 4, 5.* compared with *Mat. 9. 36.* also *Mat. 18. He that offendeth one of these little ones which believe in me*, &c. We would ask whether that passage, *They brought little Children to him*, and that, *Suffer little Children to come unto me*, &c. be spoken definitely or indefinitely; if definitely, let 'em show what Children are exempted; if indefinitely, the Case is plain on our side. Besides, in seeking to evade this, in Column the Fourth, (for we must follow 'em from place to place for one Argument) they would have no Children profelyted but such as Timothy, who from a Child had known the Scripture: To which we answer, that according to the Original, those Children which did *εἰσὶν ἔθνης*, or *ἑθνεσθενῶν*, were such as were brought to our Saviour, and he took 'em in his Arms, therefore they were too little to go themselves.

A great deal of Paper is spent to prove (tho' it does not do it) that the word *all Nations* does not belong to every individual person: There's no Body ever took it in any other sense but this, *That of all Languages, Tongues and Nations, some should be Discipled and made Christians*, and not all of all Nations, for the Gospel spread by degrees, and was never in its Purity in all places at once.

In the Second Paragraph, Column the Fourth, You come over us with your old Exposition, and won't admit of any other: what reason have we to believe such an Exposition as has been contrary to the sense of the Primitive Church? The Ancient Fathers believ'd, that federal Holiness of Parents made their Children Candidates for Baptism — Take one among the rest. *Tert. de Anim. c. 39. Hic enim & Apostolus ex Sanctificatio alterutro Sexu sanctos procreari ait, tam ex seminis prerogativa*, &c.

We would ask these Anabaptists, Whether Children ever were in Covenant? Whether they can show where they are put out of it? Whether there's not as much right to their Baptism, as that of adult Females? for 'tis no where said, *She that believeth, and is baptized*, &c. where they have one Instance

of Female Baptism. How the Faith of the Parent can put the Child further off from God? How Children can lose by Christs coming, who came to take away the Sin of the World? which most interpret Original Sin. But to put all out of doubt, Children are holy, for of such is the Kingdom of Heaven; But Holiness comes by the Operation of the Holy Spirit, and who can terbid Water to such as receive the Holy Spirit, that they should not be baptiz'd? Again, the Covenant is not alter'd at all as to Children, from what it was in Circumcision; God said to Abraham, *I will be thy God, and the God of thy Seed*: which compared with Gal. 3. 14. and 17. *That the blessing of Abraham might come upon the Gentiles, &c.* This I say therefore, that the Covenant which was confirmed of God in Christ before the Law, which was 430 years after cannot disannul, that it should make the Promise of none effect. See that Exposition of this place by St. Peter, in his Sermon to the Jews upon the day of Pentecost, viz. *The Promise is to you and your Children; and all that are afar off, even as many as the Lord our God shall call,* agreeable to other Texts: *To the Jew first, and also to the Gentile* — and many more such Texts, that show believing Gentiles have the same Prerogative as to In Covenanting, as the promis'd Seed of Abraham, viz. both Parents and Children.

The next is about the Universal Consent of Churches for Infant Baptism: You tell us you never read in Holy Writ, that any of the Churches in Asia consented to Infant Baptism — What a miserable shift is this! because the Scripture is not an Universal History, for to speak of every thing, therefore nothing else is to be believ'd; but 'tis in vain to speak more of it, since you tell us *Volume 3.* that you may be as well perswaded to believe *Transubstantiation* and *Purgatory*, as those things which the Divine Rule has no Tongue to speak; pray why do you believe there were such Persons as *Alexander the Great, Cato, Hannibal?* or why do ye believe *Infant Baptism* was introduc'd into the Church some hundred years after our Saviour, when the Scripture does not mention it? Once more we referr your Second Thoughts to what we have said upon this Subject: you tell us, that the Churches in *Rome, Corinth, Ephesus, Galatia, Philippi, Coloss, Samaria, Caesarea,* were all for Baptizing the Adult: — We grant it, but 'twas such adult Persons as came over from the Heathen — We challenge you to prove that any one, of those Churches did not also *Baptize Infants.*

As to that paragraph which pretends to enervate and weaken the Testimonies of the Fathers, tho' we have yet better, which we shall show anon, and such as are unquestionable: We appeal to any disinterested Persons, whether there's any thing more than *Suspicion*, and begging of Questions, and not any proof at all; therefore what we have offer'd, must and will stand till better arguments are found out.

But you seem to make a stir that we should say there never was a particular Congregation of Anabaptists till above 300 Years after our Saviour: But since this won't please you, we'll prove that there was so far from being any particular Congregation of 'em then, that there never was any one Person that oppos'd *Infant Baptism*, till 380 Years after our Saviour. *Auxentius the Avrian* was the first; prove any Patron of your Sect before him if you can: We'll give you Authority for what we here assert. — *Anabaptismi institutio non Nuperi & nova est, sed ante Annos quoque Mille trecentos turbas in Ecclesia delit Gravissimas, & tantum virium acquisivit ut hujus seculi nostri conatus, tantum lusus atque cum illo conferatur, videri possit interim, tamen Divinae veritatis telis nunc quoque expugnatus & plane dejectus est.* Zuingl. de Fedobapt.

You affirm, 'Tis well known, that *Augustine* was the first that preached *Infant Baptism* necessary. 'Tis a great mistake, read *Clemens Romanus*, Lib. 6. c. 19. Βαπτίζετε τὸν ἄνθρωπον τὰ νεύματα, &c. *Baptize your Infants*, and Educate them in the discipline and admonition of God, &c. and a little after he gives this Reason, *There is this difference betwixt baptiz'd and unbaptiz'd Infants, that baptiz'd Infants enjoy the good things of Baptism, which those that are not baptiz'd do not enjoy; and that they enjoy them by the Faith of those who offer them to Baptism.* This we hope was long enough before St. Austin. — *Polycarp* was the Disciple of St. John, and *Irenaeus* was his Disciple, who tells us in several of his Works, (particularly Ep. *Irenaei ad Florinum*, adv. Heres. l. 3. c. 1. l. 5. c. 33. Epist. ad *Florinum* lib. 9. Cap. 39.) that he conversed with several Ancient Presbyters that had lived in the Apostles times, of whom he had enquir'd after the Apostles practices: And yet we are sure from him as well as his Contemporary *Tertullian*, that *Infant Baptism* was then of General practice in the Church: Your Animadversions upon the third Question deserve no thoughts, the Summ of it being treated on all along.

In Question the fourth you are troubled about our Saviours Baptism at 30 years of Age, and ask, Why he was not baptiz'd when an Infant? We have given you one Reason already, and offer now another, viz. *Because he was a Jew*; proselyted Heathens were only Baptiz'd when young, as we have proved above.

In the fifth Question you tell us, we have done partly *factum* and partly *soul*, about the Modus of Baptism: We answer, Since you were not pleas'd to accept of our Compliance before, we further offer, That the Original does not signifie to Dip; 'tis another word, see *John 13. 26.* ἐμίσατο τὸν Ἰουδῶν. This with the general acceptation of the word amongst *Grecian Authors*, shows that it signifies only a bare and slight washing; plunging, and washing are very distinct, see *Exod. 15. 4. 5.* ὑγρῶσαν ἐξέλουσιν, this difference did the Greek Writers make betwixt baptizing and plunging under water, and they were certainly the best Judges of their own propriety of Language: See *Beza in Mattheum* — The ancient Oracles of the Athenians, Ἀρχὸς βαπτίζῃ δυνάει ποταμοῦ ἢ θαλάσσης; Baptize or wash him as a bottle in water, but do not drown him. In short, consult all Authors, and you'll find that βάπτω signifies to dip or plunge, but βαπτίζω to baptize or wash. So that if the manner it self were absolutely necessary, we have it nearer than you; but we think it not very material, and therefore all the long Harangue that you make afterwards, is upon wrong Supposition, and therefore too impertinent to the matter in hand to be further considered by us.

In your Clofe, you say, we reproach you, in saying your Ringleaders came to ill Deaths, and repented of their Notions when they dyed; alledging, so was our Saviour, and so was St. Paul: We answer, Truth is no reproach — Our Saviour and St. Paul were abus'd, but falsely, nothing could be fastened upon 'em, or prov'd against 'em, but we can prove what we say, and 'tis done already: But since you desire more, take it; *Munster* the first of your Sect in Germany, at the point of Death did acknowledge his Error, his Mind being exceedingly cast down; so that he was not able to give an Account of his Faith. To mention one other. *John Bood* of Leiden said, That the Grace of the Gospel had been long enough offer'd, that from thenceforth all who had rejected it, were to be killed by the Imperial Sword. Read *Winters Treatise* of Infant Baptism, p. 174. *Beza* said of 'em; *Quidam illorum, &c.* Some of 'em deserve pity rather than punishment: And *Erasmus* said, *Anabaptistas Commiseratione, &c.* The Anabaptists deserve pity, as Offenders that sinn'd more by Ignorance than Malice: But if you have a Mind to see the Tragical Ends of several of your Ringleaders, read the latter part of *Resse's view of all Religions*, and you'll find enough unhappy Patrons of this Erroneous Doctrine.

To conclude, What we have here Writ, is not so much to vex you, as to convince you, and such unthinking persons as for want of Judgment may be byas'd by your Doctrines — We would caution ye, as you will answer it at the day of Judgment, not to be covetous of other peoples Ruines, by disturbing the Church of Christ with a false Doctrine, lest ye suffer for others sins. Think on Sir *Tho. Moors* words, who in those doubtfull Errors he held in his Youth, was content to be Heretical, if it should prove to be so, without a party, or the proselyting of others to his Opinion. We protest seriously, that what is here offer'd, is not out of Prejudice or Passion, but what we are really perswaded is and will be found Authentick and Warrantable at the Great Day of Tryal, and we hope ye will accept it as such at our hands. If ye are yet further unsatisfied in any thing, let all your Arguments be drawn Syllogistically up, without running long Divisions, and needless paraphrases, and you shall have your Answers with all Meekness and Candor imaginable. We heartily wish your Judgments enlightened and rectified to the acknowledgment of the Truth as it is in Jesus.

The following Postscript was transmitted to us by an unknown Hand.

POSTSCRIPT.

It will ever redound to the Honour of Mr. Eliot of New-England, that he was so very earnest for the bringing poor Children under the Bond of the Covenant, that he very openly and earnestly maintain'd the Cause of Infant Baptism against a sort of persons risen since the Reformation, who forget that in the Gospel Church State, as well as in the Jewish, the Promise is to Believers and their Children, and are unwilling to reckon Children among the Disciples of Jesus Christ, or to grant that of such is the Kingdom of Heaven; or to know, that the most undoubted Records of Antiquity affirm Infant Baptism to have been an usage in all the Primitive Churches; that even before the early days of Nazianzen, Chrysostom, Basil, Athanasius, Epiphanius, in the Greek, and Ambrose, Jerom, Austin in the Latin Church, all of which give glorious Testimonies for Infant Baptism; even *Cyprian* before these, assures us, that in his days there was no doubt of it; and *Origen* before him could say, 'twas from the Apostles that the Church took up the Baptism of Infants; and *Clemens Romanus* before him could say, That Children should be Recipients of the Discipline of Christ; besides what plain Evidence we have in *Irenaeus* and *Justin Martyr*; and that the very Arguments with which some of the Ancients did superstitiously advise the delay of Baptism, do at the same time confess the Divine Right of Infants in it.

☞ The Proposals for the Young Students Library, are to be had at the Raven in the Poultry.

The Athenian Mercury.

Genesis, Chap. 11. Verſ. 26. *Terah* was Seventy years old, and he begat *Abram*, Verſe 32. The days of *Terah* were Two hundred and five, and he died. Now *Abram* went for *Canaan*, being Seventy five years old, Chap. 12. Verſ. 4.

Qu. 1. **N**ow the *Queſtion* is, How *Abram*, going for *Canaan*, after the days of his Father, could be but Seventy five years old, when his Father liv'd 200 and 5, and *Abram* was born in the 70th year of his Age? but if it had been that *Terah* liv'd 145; then the Computation is Right. I deſire you Students of *Little Athens*, in *Smith's Coffee-Houſe*, to Reconcile this Difference.

Anſw. *Terah* was 205 years old when he dyed.

Terah was 70 years old when he begat *Abraham*.

Abraham was 135 years old when *Terah* dyed.

Abraham was 75 years old when he went into *Charran* out of *Haran*, which was alſo 50 years before *Terah* dyed, from whence (and not before) he removed, after his Father's death, into *Canaan*; Compare your own Citations with the 7th Chapter of *Acts*, and you'll find all the difficulty reconcil'd.

Queſt. 2. Though I know (Gentlemen) that you want not *Sphinx's* to help you to Griſt to your Mill, and that the Devil of *Delphos* ne're drove a better Trade in *Queſtions* and *Answers*, yet becauſe I am a well-wiſher to the pretty Art of *Tying* and *Untying*, therefore I preſent you with a *Bow-knot* (as they call it) though no *Gordian* one, i. e. to give a Rational Account of the *Modus* of *Sympathy* and *Antipathy*; if by *Effluvioms*, How 'tis done? eſpecially in heavy Bodies, as in caſe of *Mahomet's Tomb* between two *Loadſtones*, or the like, (if that be not taken for granted) and why the Body more kindly draws, or draws to that than any other? &c. and ſo of *Antipathy* à *Contra*.

Pray Anſwer them, for I deſign to Reply.

Anonymus Anargyrus.

Anſw. As to requiring a Rational Account of the *Modus* of *Sympathy* and *Antipathy*, whether by *Effluvioms* or no, we refer you to what *Des Cartes* and *Mr. Boyle* has ſaid of it, being willing to make an *Ingenious Confeſſion*, That we believe it is a Subject of ſuch a Nature, as is onely proper for the Exercife of *Wit*, not of *Demonſtration*. But ſince you ſpeak of *Replies*, if you can oblige the World with a *Demonſtration* of either that, or *Squaring the Circle*, I'm ſure they'll not be ſo ungrateful as not to acknowledge their *Obligations*.

Queſt. 3. *Quid vult*, &c.

Anſw. *Idem* & omne hujusmodi.

Encouraged by the Pertinent Replis your *Ingenious Society* make to the different *Queries*, wherewith the *Wits* and *Would-be-wits* are pleas'd to Exercife you: I preſume at laſt to trouble you with the following *Queſtions*; Your ſpeedy reſolution whereof, all together, will keep up in my breaſt the honourable eſteem which is there born (even to the erecting an *Altar* of *Admiration*) to the *Unknown Athenians*, by their very Friend and humble *Servant*, &c.

Qu. 4. Your Opinion, whether 'tis poſſible, and if ſo, how *Paſſion* may be utterly ſubdu'd in one, who, though ſometimes fortify'd (as himſelf thinks) Impreguably by *Reason*, *Religion*, and *Relative* bonds againſt it; is yet upon ſome occaſions ſo violently transported therewith; that at ſuch times he cannot truly be call'd *Compoſmentis*?

Anſw. *Reſolution* and *Judgment* are abſolutely neceſſary to the Conqueſt of ſuch *Enemies*—'tis no *Cowardiſe* to fear ill things and avoid them; This is one *Inſtance*, fly all occaſions, and often give your ſelf the liberty of thinking, which, with *Religion*, will render you a *Conqueror*.

Qu. 5. Two perſons, not unfurniſht with *Reciprocal liking*, *Reason* and *Courage* (The *Ingredients* of *Friendſhip*) deſirous, for the future, of ſecuring their *Mutual Affection* from the ſevere *Shocks* to which it has hitherto been expoſ'd by their own *miſunderſtandings*, and others *miſchievous* deſigns of *Separating* them, Intreat your Advice, how they ſhall beſt ſecure their *Friendſhip* inviolable, and continue ſtedfaſt to each other in all places, at all times, and in every condition?

Anſw. Make much of, and chearfully accept all mutual *Offices* of *Friendſhip*, and when any thing appears to be a breach of that *Sacred Bond*, ſuſpect its pretences, and make *Excuses* for your abſent Friend; but if when he's preſent he cannot defend his *Carriage*, pity him, and be proud that you have an opportunity of making him a debtor to you againſt the next time that you offend.

Queſt. 6. I am certainly Informed, That ſome baſe *Wretches* have be-rogu'd and bely'd me moſt unmercifully, in ſeveral places; They are ſuch intolerable *Cowards* as not to anſwer my demands for *Satisfaction*; I am not likely to meet with 'em, where I can, undiſcover'd, give them the *Mercit* of their *Services*, and Publickly I dare not Cudgel 'em (they are ſuch true *Traders*, that to name *Sword* to 'em, would be a reflection on a *Man's Courage*!) leſt I incur the danger of proſecution at *Law*, wherein I may fear a foil! Now pray *Gentlemen*, be pleas'd in this difficult caſe, to favour me with ſome ſeaſible *inſtances*, or advice, for a moderate

derate punishment to these un-com-at-able Ras-calls?

Ans. Either they have injur'd you or not; if they have not, 'tis injustice to demand Satisfaction: if they have, know, that such opportunities are put into your hands to exercise your vertue: a noble great Spirit is onely fit to receive Injuries, and not be moved: without this Exercise, true Generosity languishes, and dwindles into the baseness of little Revenges. The noblest Revenge is upon those domestick Enemies we carry in our Bosoms, which are always betraying our Calmer Peace with appearances; Secure these and all outward Efforts fall before they reach you, or recoil back to their Original, and carry their Effects with 'em.

Qu. 7. Whether after sundry honourable methods taken, which have prov'd ineffectual, to advance the Fortune of one, too well bred to comply with the Common mean shifts of Scraping a Livelyhood, and who (for Reasons not to be named) likes not to engage in Arms at present, perhaps he has not met with the Reward of his Services; The High-way be not as honourable and laudable a Stage to appear upon, as a Shop, especially since in that Loans shall be desir'd onely of persons capable; And in this, all is made fish that comes to Net; Rich or Poor, Acquaintance or Strangers being alike sure to be cheated, if not by their own Judgment delivered from That fate!

— — — For in this City

(As in a Fought Field, Crows and Carcasses)
No dwellers, but Cheaters, and Cheateez.

Ans. I know not whether such Resolutions would bear the Test, if Man were an Independant Creature, but as he is dependant, he ought to consider, that the Universal good is look'd at by the Divine Author of Beings, more than to gratifie the particular humour of this or that person: but 'tis observable, that among all the various Dispensations of Providence, no person is so dispos'd of, but it lies in his power to be great and honourable, that is (in other terms) be Vertuous and Just: 'tis not the meannels of a Calling that truly denominates one to be mean, but mean and fordid management of any Calling. A Shop is honourable, under some Circumstances, but a High-way under none.

My own Practice has confirmed my Credit to that Ancient Doctrine, that our Country claims a Debt from us; 'Tis for others therefore, more than my own sake, that I am bold to Query,

Quest. 8. Whether since nothing is more evident, than that all Governments (of what sort soever) honour those to whom they owe their creation, with Less Reward, than such as resist that Constitution, till forced to submit thereunto by those. All who have any (and all ought to have some) care and regard to their own private weal, and the prosperity of their Families,

are not discharged (at least in this ungratefullest Age) from Thus serving the Publick, whereby, in all probability, they hazard the welfare of their own dear selves, and dearer Posterity?

— Probatum!

Ans. There is a Debt to our Country, and the Adage will always hold, *Non nobis ipsis nati sumus*; and what signifies it to my Duty, if another is unjust to me, it cancels not mine: My Vertue is the Greater, if I can lay by all Mercenary Pretensions, and act chiefly for the Reward of Vertue; other additional favours make me not the better Man, and then it is certain the want of 'em can't make me worse. The injury of not giving me my due, is the Creditors, if he'll not repay, he is an ill Man; and therefore deserves my pittie, and I also come, under the same predicament, if I don't give it.

Qu. 9. Whether do you account the best Christians, and the most in the Right; those Eliza Protestants, to whom the Liturgy and English Hierarchy owe, if not their Formation, their Foundation; to which you may add the most Eminent Divines in James and Charles the First's times, who never honour'd the Romish Hierarchy with milder Epithets than Antichrist, Man of Sin, Idolatrous Papiests, Synagogue of Satan, and such like — Or, our better-bred Doctors of the present Age, who Complement the same Constitution with the Civil Titles of Romanists — Gentlemen of Rome — Church of Rome — Old Gentleman, ay, and sometimes Reverend Father, &c. —

Ans. The Answer is most proper to be ask'd by the Authors themselves; though if we must give our Opinion, Religion ought not to take its value from Epithets, or Names, either given or received, but from its own innate Constitution; and if so, both might be best, and both might be worst. The Querist is too Judicious to be ignorant of what we mean.

Quest. 10. How can we eat Blood, things Strangled, or offer'd unto Idols, and be guiltless? since 'tis what Sr. Paul prohibits, Acts 15. 29. And the former of which God himself forbids, even before the Levitical Law, Gen. 9. 4. which may be still obligatory as well as Verse the 6th that Law against Murther, Whosoever sheddeth, &c. though the Levitical Law be abolish'd.

Ans. See Vol. N — Q —

Quest. 11. To what end and purpose our Divines begin their Prayer so low, as none shall hear them: mocking their Auditors; and, I fear, mocking God: since they take occasion to reprehend the Church of Rome, from 1 Cor. 14. And can it any more profit their hearers to whisper a Prayer, than to pray in an unknown Tongue? To what end and purpose, I say then, are they so low at the beginning of their Prayer, louder at the latter end, and louder than that in their Sermon? And why not as loud in their Prayer as Sermon? since they expect the Church to joyn with them, when they say, Let us Pray, &c.

Ans. I believe it Accident more than Choice, their Affections being more warm after. It ought (in our opinion) to be always so loud, as to be distinctly heard; if 'tis not, 'tis either Infirmity, or an Error.

The Athenian Mercury.

Qu. 1. **I**S a high dress, more Culpable than a high crown'd Hat? And why? Since I have seen the extravagance of the last reprehended in an old Sermon, Preach'd by Bishop Jewel, if I am not mistaken; but I am sure the Book wherein I observ'd it, is chain'd in Kennington Church.

Ans. See Volume. N—Q—

We shall here according to our promise, Vol. II. give a full and true Relation of a strange account which, as a Supplement to our paper of Apparitions and Witches, we offer to the Impartial Considerations of our Modern Students; who deny the existence of Witches, Spirits, &c. The whole Relation and Affidavits hereafter are Originals, and we have also had a more particular Account from the Captain of the Ship, Viva voce, because we would neither be impos'd upon our selves, or be accessory to the imposing upon others.

The Relation, Verbatim is.

Memorandum: That on the twenty first of October, 1674. putting forth from Plymouth into the Sea, with the Ship Recovery of London: John Wood Commander bound to Virginia, we had very bad Winds at West South West, and at South, with bad weather, that all our Fore Shrouds broke at times, being good Ropes, our Top-mast broke twice, our Mizzen yard broak, our Sprittle yard waht from the Boultspreet, one Main and two Foretops split, most of our running Rigging shatter'd, the Ships planks working from the Stern-post, our Men tyred with working: Fair weather or foul, it was all one, what was mended one day, would the next day be in pieces: In this Condition we put in to the Road of Fiall, in hopes to mend our Gear: But being bad weather for six or seven days, that we were like to lose the Ship, scarce able to get up our Anchors, though all at ground, our best Bower Cable broak, the Buoy under Water, at a high Water, which at half Ebb bearing, and good weather, our Boat went to the Buoy, and taking hold of the Rope, of seven Inches and a half, almost new, hal'd it up, having no hold of the Anchor which we lost; the Ship rowling Excessively, Sea or no Sea: Upon this the Master ordered his Mate to get up the other two Anchors, and stand off and on the Road, untill he went with the Pinnacle to Clear the Ship with the Council; but proving Calm, the Ship drove to Sea: The Master sending two Poortagees Boats with Wines after her, could not reach the Ship, she drove so fast out. The mean time the Pinnacle grabnels would not hold, that she drove ashoar and sunk, breaking the hoodings to one Strake of her Keel,

upward from the Stem: The People on Shoar telling us we had a Witch aboard: After much pains, the Master and Men with the Boat put from the Shoar, before Night the Ship two Leagues at Sea, which at midnight got near the Road: The Pinnacle put aboard another Ship, not being able to swim; the next Morning, by Day light the Carpenter wrought on her; and at nine of the Clock, turned her in the Water, and going to Leeward of the Island, not seeing the Ship, we put into Port with the said Pinnacle, and went up a very High Mountain, where we could see the Ship five Leagues to Leeward; plying up, the Ship drove five Leagues out in four or five Hours Calm, which is Admirable. Upon sight of the Ship, we put to sea with the Boat, making a Sail with three Bisquet Bags and one Oar for a gard, with which through Gods great Mercy we reacht the Ship, the Wind fresh at North-East, the said Ship accidently Tacking, fetcht the Boat; which if the Ship had stood but one hour longer, and then Tackt, she had weathered the Boat out of Sight, that undoubtedly we had all Perisht, being very Leack, that we continuall hove the Water out with Rundlets, and incapable to row; when we were well on Board, and the Boat in the Ship, bearing away our Course, we began to consider our Miserable Trouble and loss of Time Anchor and Wine. One of our Passenger fell from the Ship, and was drowned. Thus being again at Sea, we fell to our old Trade of brakeing Shrouds, Chane, Boults and Plates, Rigging and Sails: Insomuch, that neither Iron, Wood, Ropes, or Canvas would hold, our Shrouds drows through, and breaks the Seazings, that they be always so slack, and not stretching, that it is a wonder the low Masts are not lost: Notwithstanding we new Seaze them, and set them up often. Our Fore-yard broke with little Wind, the Eye-boult of the Mizzen Sheet broke, the Sheet was flown, the Sail split to Flitters: Our best Hollands Duck Mane Sail the Foot-rope broak at the weather Clew, a Special good, great Rope, the Sail split and blew away with a Foretop-Sail: Our double Dore-Course split in the same nature; but we saved the Canvas, our Mane and Fore-sheets broke, the Jears and Straps of the Jear blocks brake, that our low Yards came down upon the Deck, our Sprit-Sale split our new Duck, the Maintop-sail giving way, often our Tiller broak in the Rudder Head; The Maintop-sail Barrel, held in a fresh Gale many times, at last setting him with little Wind, the parrel then firm: In an hours time the Rope drew through the Racking, that the Sail hung from the Mast by the Tye, the Rope and Racking whole, we met with a Fly-Boat

Boat bound for *Virginia*, but could not keep her Company; though he made but little Sail: For every Night procured the Days work following, the Weather Fair or Foul, our Men all Sick, but the Master, Doctor and Steward, blessed be God, none of our Seamen dying, but very Weak and Lame: Only one Man with a rowl of the Ship was flung from the Head of the Maintop-mast, making fast the Topgallon Sail which blew loose, and was drowned under the Ships Stern; and another tumbled over the waift before Day in a Calm, and was drowned: We lay continually in such a distraction in the Trough of the Sea, and sometimes before the wind with no Sail, that had not the Ship been an extraordinary strong Ship, she could not have swom with us; the third of *October* 1674. at three or four a Clock in the Afternoon, our Carpenters Mate told our Master, our Ship was Bewitcht by one Witch aboard, and two in *England*: And that we should not get to *Virginia*, but lye and spend our Provision and Liquor in the Sea, and have no Men left to help us, unless we bore away in time for some other Port, for which we should not want a fair Wind four and twenty hours. God sending us there. Our Master questioning him how he understood this business, he answered; those often and unusual Accidents attending us, continually gave him Occasion fervently to call upon God, begging of him to Reveal to some body the Reason of our Miseries, and that accordingly in Prayers the Particulars above mentioned, were revealed to him. Upon this Information, our Master observing *Elizabeth Masters* Posture, being on her Knees on the Forecastle, with her hands up, as if she were at Prayers, with her Elbows between the kenels, where we were going to belay the Tack of our single small Foresale, which was now brought to our Main-yard, no Female being upon Deck but her self, our said Master calling down presently, said to several People, he feared that she was the Witch, wishing she had no intent of Mischief to the Tack to which the Sail was their belayed, at Eleven a Clock at Night, the Master found the said *Masters* by her self upon the Deck, all the rest of the Passengers in their Cabbins, in the Morning after Day light, the said Tack broak in little Wind, it formerly holding a double Sail one third bigger, and in much more Wind, we hal'd up our Sail, and bract it to the Mast, bent the Tack again, and got it aboard them; then rang the Bell to Prayers. Our Gunner calling the Passengers, sick and well up, the said Master as one startled at it? What is the matter, Gunner, who answered, you must all to Prayers, she seeming blank, said no more, but was one of the first up, being observed to sit all the time in a very careless Posture. At last the Foot-Rope of the Mane or rather Foresail broke in the Clew, it being little wind as the others formerly did, and split, but we saved the Canvas: Upon this Suspicion, our Master Apprehended, and clapt the said *Masters* in Chain at a Gun in the Stearidge, af-

ter which Apprehending of her: These particulars hereafter written, followed:

Memorandum, that same time after the Ship *Recovery* of *London*, bore up for the *West-Indies*: We Rumaged to know what Beer and Water was in the said Ship, and found seven full Buts of Water, and three of Beer; and that in the time of spending two of the Buts of Water, the third and a half of the Buts of Beer was strangely out, with two Buts of Water; that there was left but half a But of Beer, and three Buts of Water, that in the Evening before we see the Land of *Defeado* in the *West-Indies*, there was two full Buts of Water left, and the next Morning the Water in both them was likewise out and lost, with the prints of the Claws of some Creature, as a Cat or the like, left upon the Hoops of the said Water-Cask, and that we seeing of the Land the same Morning, got into *Marigalant*, with about one Hundred and thirty People, and not above three Gallons of Water left us, no Sign of Leakadge, by wet about any of the Cask, two hours before we see the Land, our Fore-yard broke in a strong place, no Ropes left us to hall up a Sail, that we were forced to lower our yards to Stow our Sails.

William Rennols Passenger on Board the Ship *Recovery* of *London*, maketh Oath.

That in the Month of *October*, 1674. in the Night, *Elizabeth Masters* came to him as he lay in his Cabbin, between the Decks of the said Ship, and called him this Deponent by his Name, who answered her the said *Masters*: This Deponent farther saith, that then the said *Masters* said to him, will you be of my Gang? and if you will, you shall not want for Gold or Money: Saying, she was with this Deponents Mother, but the Night before. This Deponent farther saith, that he said to the said *Masters*, no truly, I will not have to do with you: This Deponent farther saith, that the said *Elizabeth Masters* told him his Mother was a Witch, and if he would be of her Gang, he should go out of the said Ship, and see his Mother when he pleased: This Deponent farther saith, that his own Mother was a very Lewd Liver, and kept a Brothel House in Dog and Bitch yard, *London*, and would often in the Night go abroad, and come home very bloody, and that the said *Elizabeth Masters* lived with his said Mother.

The Mark of William—Rennols.

John Hall Passenger on Board the Ship *Recovery* of *London*, maketh Oath.

That on or about the twenty third of *October*, 74. He this Deponent did see in the Night, between the Decks of the said Ship, two things like black Cats, which presently ran into a Scupper-hole, he this Deponent catching at them, but mist them: This Deponent farther saith, that the next Night he desired to Watch with a Sword in his Hand, to see if he could see any more Cats? This Deponent farther saith, that accordingly he did

did watch, and that then, about Eight of the Clock in the evening, he did see in the Great Cabbin of the said Ship, something in the shape of a great Black Cat: And this Deponent farther saith, That he did then and there with the said Sword strike at the said Cat three blows, and, to his thinking, hit her every blow; and so it vanished: And this Deponent farther saith, That there was not, to his knowledge, any Cat in the Ship, and farther sayeth not.

John Hall.

Matthew Lewis Passenger, on board the Ship Recovery of London, from Marigalant to Barbadoes, maketh Oath,

That on, or about the 24th of *January*, 1675. as the Ship was at Anchor at the Island *Marigalant*, he the said Deponent, did then on board the said Ship, see a thing about the bigness of a Cat, which looked him in the Face, and that it came out of the Steeridge of the said Ship where *Elizabeth Masters* lay Chain'd, and at his, this Deponents Cry, puff'd forward and vanished: but farther saith not.

Martha Jeffres Passeng. on Board the Ship Recovery, maketh Oath,

That on, or about the 8th day of *Oct. 74*, near Noon, she, this Deponent, went into the Steeridge of the said Ship, where *Elizabeth Masters* lay Chained; and that the said *Masters* then, and there, asked her, this Deponent, If the Wind was fair for the Ship? who answered, She knew not: The said *Masters* voluntarily saying, That the said Ship should never get to *Virginia*, nor to any other place: but should lye tumbling in the Sea until the People were almost famisht for want of Victuals and Water: And this Deponent farther saith, That this, the said *Elizabeth Masters* farther said, That the said Ship never should get to *England*, unless some place of the Ship was opened; and that the Master should have a worse passage home than he had out, saying, That she would Drown him, the said Master, if she could; and be revenged of some other person in the said Ship, if she lived. This Deponent farther saith, That the said *Elizabeth Masters* came to her to her Cabbin, between the Decks of the said Ship, at Midnight, about the middle of the Month of *October 74*. and desired her to go to *London* in a Coach, which she would provide for her, with four black Horses, to fetch on board the Ship, *Mary*, living in *Dog and Bitch yard, London*: She, this Deponent, farther saith, she accordingly to this *Elizabeth Masters* second request, went into a Coach, with four black Horses the same night, and was conveyed out of one of the upper Decks Gun-ports of the said Ship, into a dark Room, which, after a little time, was light, with a Fire in the Chimney: She, this Deponent, farther saith, she stayed there a small time, speaking to the said *Mary*, to whom she was sent, telling her, that *Elizabeth Masters* would speak with her; the which said *Mary* answered her, That she knew where she was,

and would come that night in a Coach to her the said *Masters*: This Deponent farther saith, That the time she stayed in the aforesaid Room, she did see many black shagged Dogs, and that at her return to the said Ship again, she, this Deponent brought with her aboard the said Ship in the said Coach, several Men and Women. This Deponent farther saith, That the said *Elizabeth Masters* sent a Woman with her, who turned like a Bullock when she talked with the aforesaid *Mary*; and that ending her discourse with *Mary*, she, the said Woman, which turned like a Bullock, turning again like a Woman, said to this Deponent, Will you be as I am, and you shall want for nothing; you shall live as if you were in Heaven, and keep a Maid. This Deponent farther saith, That on or about the 21th of *October 1674*. at Midnight, a Cat carryed her on her back, from her Cabbin, up the Steeridge Scuttle, so through into the Fore-castle to ease her self and from thence into the Steeridge again; where a Woman, a stranger, tempted her, this Deponent, to turn; who still refusing, the said Woman vanish'd. This Deponent farther saith, That the said *Masters* told her, That if she should tell either the Captain, or any other body in the Ship of what had past, she, the said *Masters*, would torment her night and day: This Deponent farther saith, That the said *Elizabeth Masters* saith, she will dye before she will Confess any thing; but farther saith not.

The Mark of Martha Jeffres.

Frederick Johnson, Quarter-master on board the Ship Recovery of London, maketh Oath,

That on, or about the 6th day of *December*, he, this Deponent, about Eleven of the Clock at night, sitting in the Steeridge, on board the Ship, Smoaking Tobacco; See a thing, in the Shape of a Black Cat, come from the place where *Elizabeth Masters* was Chained, crossing the Steeridge, and went out of the dores upon the Deck. This Deponent farther saith, That on, or about the middle of *January*, as the said Ship was at Anchor at the Island of *Marigalant*, the Main-yard lowred down; he, this Deponent, in the night, did see the Larboard Yard-arm of the said Main-yard, full of Men, as if they were furling the Sayls; this Deponent declaring, he stood upon the Quarter-deck near, and viewing them, for the space of half a quarter of an hour; at last all vanished: And he this Deponent farther saith, That there was not, to his knowledge, any Cat in the Ship, but farther saith not.

Frederick Johnson.

William Goodfellow, Cooper, on board the Ship Recovery of London, maketh Oath,

That as he lay in the Great Cabbin of the said Ship, on, or about the 22th of *December*, near midnight, something passed over him very hard, that it left the print of a Cat's Foot, or the like, in the flesh of his Thigh, through his Cloaths: This Deponent farther

ther

ther says; That a night or two after, he did, then and there, in the said Great Cabin, see the Shape of a great Black Cat, which, one of the Passengers on board the said Ship, *John Hall* by Name, having a Sword in his hand, struck; and, to this Deponent's thinking, hit her the said Cat two or three blows, and then it vanished: but farther sayeth not.

The Mark of William Goodfellow.

Mary Leare *Passeng. on board the Ship Recovery of London, maketh Oath,*

That in the Moneth of *December 1674*, she was dreadfully Pinched at the small of her Back, Hips and Buttocks: This Deponent farther saith, That she was very desirous to get blood of *Elizabeth Masters*, believing it was she that Pinched and Bewitch't her; the which blood, the said Deponent saith, She did fetch of the said *Masters*, and from that to this time hath gained her health, and been at quiet, but farther sayeth not.

The Mark of Mary Leare.

John Westrow *Passing on board the said Ship, maketh Oath,*

That on or about the 23d of *December, 74*. he, this Deponent, standing behind *Elizabeth Masters*, where she lay in Chains, in the Steeridge of the said Ship; it being after a Sick Man had pricked her, to get her blood; which said Sick Man often declared, he see her, the said *Masters* Pinch him in his Cabin, between the Decks of the said Ship; which said Man is now dead: He, the said Deponent, farther saith, He did then and there hear the said *Elizabeth Masters* say, You prick and punish me, but you do not punish *Martha*, who went the other night to *London*.

The Mark of John Westrow.

Remarks upon the first Deposition.

TIs an Egreivous Cheat the Devil puts on 'em, making 'em believe, they enjoy such and such Treasures, Entertainments, &c. which is evidently false, by their being always Lean and Poor; 'Tis also observ'd, that 'tis not Whores, which commonly turn to Witches; but, such persons as tempt God, by despairing of Necessaries, &c. for this Life; and also such as are very Malicious and Revengeful, as may be gathered from all the Eminent Tryals of Witches.

Remarks upon the second Deposition.

These Apparitions are not the real Parties chang'd into such Creatures, for the Witches are always Exanimated at such times, and their Bodies at home appearing to be dead, as we have given Instances of such as have been watch't; such was the Woman employ'd by the *French King*, to fetch him Fruits a great way off in a little time; she was exanimated, and in the mean time was blooded, and her Arm bound up again; and when she came to her self, she confidently affirm'd she had been there, and had seen such and such things; when 'twas the Devil,

or her Spirit in some Atry Vehicle, not her self.

Remarks upon the third Deposition.

'Twas no Cheat, being seen by many; the Captain himself says, He saw it.

Remarks upon the fourth Deposition.

This is a further Confirmation, with an Addition of more Apparitions in Humane Shape; This shews there are Wizards as well as Witches—'Tis probable they were the Spirits of the Confederates. See the *second Remark*.

Remarks on the fifth Deposition.

As this strengthens the Credit of the foremention'd Depositions, so it offers an Argument, never to be disputed against. We will allow Fancy may do much to the representing of the things, but it cannot pain a Man to make him Cry, nor wound him with shapes of Cats's feet, &c. The Captain (as himself told me) and all in the Ship heard him Cry, and all saw the Impression upon his Thigh.

Remarks upon the sixth Deposition.

She cou'd not be pinch'd and abus'd by her own Fancy, though it were possible she might be deceiv'd in her Sight; every one saw the Marks.

Remarks on the seventh and eighth Depositions.

'Tis a great Question, Whether the Devil can use any Art to save a Person from expiring, in so swift a Motion as this must be, we believe not; but rather that this *Martha* was her self deceiv'd, and was really a *W—ch*: (For the Captain told me, he heard that she was afterwards burnt for a *W—ch*. 'Tis probable, all that she thought, said and did, was Delusion, and Suggested to her Fancy by the Devil. All power whatever, that Witches or Devils have over Persons, or their Goods, is Permissive, and not Originally their own: and it has been experimentally known by several Instances, that such Persons as have been least afraid of 'em, have escap't better, than those that have been more afraid of them than of God; who therefore, or for some other secret ends, best known to himself, does sometimes suffer such things for his own Glory—We have not Room, or we might enlarge upon that part of the Relation, as speaks of fetching Blood, *viz.* That 'tis unlawful, and a breach of the Sixth Command, as well as all other tricks of Boyling Urine, burning Clothes, Hats, Needles, Horihooes, &c. 'tis an unaccountable wickedness, and a running to the Devil, to be cur'd of the Distemper.

To which, for Parity of Matter, we shall add the Three following Accounts sent us by other Hands.

Qu. 1. *Gentlemen, Perusing your Tuesdays Athenian Mercury, and perceiving your design of publishing to the World, An account of Witches, and observing your Request, puts me upon sending you a true and certain Account, of a very strange and unusual thing, that happened very lately, within this moneth or six weeks,*

weeks, in a Family that resides in Aldermanbury, the persons Names I conceal, by reason they are people of Fashion, and desire not to be made publick; the Account is this, viz: They were first molested and troubled with such Swarms of Lice, both about themselves, and in all the Furniture of their House, as in their Bedding, Hangings, Chairs, &c. that they could not get rid of 'em for a great while; they were so troublesome, that above twenty of them would be crawling about their Faces while they have been at Meals; and these Vermine were so swift in their motion, that they could not hold them between their fingers; after some time they had been troubled with these, they were no sooner rid of them, but they were haunted with crooked Pins, being scattered up and down their House, being crook'd after an unusual manner, in great numbers; their Clothes were strangely and antickly pinn'd, sometimes in one place, and sometimes in another, not discerning who did it; their Stockins have been pinn'd together, so that they could not stir one leg before the other; and one of the Family have been struck blind several times in a day, as if their Eyes had been pinn'd together; and several other Circumstances that is too long here to relate: Now I would know your Judgments about this, and from what cause it may proceed.

Ans^w. We believe that the Relation (if true) is Witchcraft: for the ordinary Chain of Causes has no such Caprices in't: and nothing has more of the Antick in't than that Sin.

Quest. 2. Two Persons of Quality (both not long since deceased) were Intimate Acquaintance, and Lov'd each other intirely; it so fell out, that one of 'em fell sick of the Small-pox, and desired mightily to see the other; who would not come, fearing the catching of them. The Afflicted at last dyes of them, and had not been buried very long, but appears at the others house, in the dress of a Widdow, and asks for her Friend, who then was at Cards, but sends down her Woman to her to know her business, who, in short, told her, she must impart it to none but her Lady, who, after she had received this Answer bid her Woman have her into a Room, and desired her to stay till the Game was done, and she would wait on her: the Game being done, down stairs she came to the Apparition, to know her business; Madam (says the Ghost, turning up her Veil, and her Face appearing full of the Small-pox) you know very well that you and I Loved Intirely, and your not coming to see me I took so ill at your hands, that I could not rest till I had seen you; and now I am come to tell you, that you have not long to live, therefore prepare to dye; and when you are at a Feast, and make the Thirteenth Person in Number, then remember my words: And so the Apparition vanished. To conclude, she was at the Feast where she made the Thirteenth Person in Number, and was after asked by the Deceaseds Brother, whether his Sister did appear to her, as it was reported? but she made him no Answer, but fell a weeping, and dyed in a little time after. The Gentleman that told this Story, says, That there is hardly any Person of Quality but what

knows it to be true.

Ans^w. We have already given our O-

pinion of such Instances as these. See Vol. N.—2.—

Quest. 3. About eight years since I dwelt in a Country Town, six miles distant from the City of York; a young Man, of my acquaintance, who lived in the same Town, being inform'd, that upon every St. Mark's-day at night, between the hours of eleven and twelve, the Spirits of all those who should depart the ensuing year, came to the Church belonging to the place where they dwelt; he being desirous to know the certainty of this report; went, with one of his Acquaintance, to the Church, and about eleven at night placed himself just by the door; a little after he see his Grandmother (with whom he then lived) make to the door of the Church, to whom it seem'd to open; the Woman being old and decrepid, always went with two Crutches, as she pass'd by her Grandson, she struck at him with one, and so went into the Church, but he felt nothing of the blow: about an hour after he went home, and going through a long Entry, which led to the Room where she lay, he see her, in the very same likeness, walk before him, and at the door she vanish'd: he went immediately on, and found her sleeping in bed; about a quarter of a year after she fell sick and dyed. Why upon that night, and no other, the Spirits of those that depart appear? And why they always go to the Church, or your Opinion thereon?

Ans^w. We our selves know some such passages, and have Convers'd with the Persons that say, they have made such Tryals; but they have been such as have had very weak Judgements, and strong Fancies, which perswades us, that 'tis onely the suggestion of their own fears; though we deny not, but God Almighty might permit the Devil to Affright such as are over curious of Futurities, and take unwarrantable Methods to know 'em—But why upon that Night, and no other? We Answer: (if true) 'Tis onely a heightning of the Superstition by observing a fixt time, though all times are the same to the Devil; but 'tis not onely this, but several other Superstitious Wickednesses have been transmitted down to Posterity from the Antient Inhabitants of this Nation, before the Gospel was Preached, as the Charming of the Tooth-ach, Diseases, &c. and the observati- on of Gathering Fernseed upon Midsummer- night precisely at 12 a Clock, when some tell us, any body may have a fair Combat with the Devil. We know one, who, with his own Mouth, declar'd himself beaten with Invisible Blows, at that time, and upon that action: Of this nature are Maids Tryals for Sweet-hearts, the nature of Charming, and finding out Thieves by the Turn of the Key and Bible: but these and all other such Examples are the effects of False Faith, Irreligion, and Ignorance; fit Qualifications for the Devil to make use of. As to the latter part of the Query, about going to Church, we Answer, It has been one part of the Devil's Policy, to make pretences to holiness, and holy places, on purpose to carry on his Designs the better; though, in Instance, it looks also a little pertinent that it should be there, since the Church and Church-yard are the Dormitories of the Dead.

Quest. 4

Quest. 4. *In the Month of November 1690. one Martha Griusfield, aged 22 years, being then Servant to one Mr. Davis a Merchant in this Town of Wisbitch was apparently in perfect Health, on a sudden she was taken with an Apoplexy which continued 24 hours, after that ceased she was taken with a Palsey, which continued three days, and then left her; upon which she was immediately taken with a perfect Dumbness, which continued for a long time. After this a Physician named Salvator Winter came to this Town and perfectly Cured her of her Dumbness within the space of nine Weeks, and caused her to speak again, so well as any person whatsoever, and she still continueth so, neither Apoplexy or Palsey ever returning, but now perfectly well to the amazement of our whole Town.*
 Query, *If she might be possess'd with any Evil Spirit, (as many have been of that Opinion) or what might be the cause?*

Ans^w. We see no reason at all for a Possession, 'tis suppos'd that the Doctor used Natural Means to recover her, and the Devil is never dispossest by Natural Means.

Quest. 5. *Being in Town about two Months ago I sent you two or three Questions concerning the Soul, being encourag'd to it by your publick declaration that you would answer all Questions, &c. — But since you have been pleas'd to take no notice of 'em, I beg I may know whether ever I may expect any thing from you to solve those Queries; I confess I should have been apt to believe my Letter never came to your hand, had I not had a pretty good assurance that it was deliver'd at Smith's Coffee-house, according to your direction. If therefore you'll be pleas'd to tell me in your next when I may expect your solution, you'll oblige me to have a very great esteem for your Truth to your publick promise, as well as for your Learning and Ingenuity.*

Ans^w. Those Questions about the Soul are already answered: See Vol. N. Q.

Quest. 6. *What Rule can there be given to measure Reason by? I ask this, in regard we oftentimes meet with much confidence in Arguments, both on the one side and the other, each party contending his Reason is best: But if there were a Rule by which to measure or try their Reason's strength and goodness by, it would cut off the dispute. If it be answer'd that Reason is a Rule to it self, how comes it to pass that these Rules are so discrepant and various that seldom they agree, but in Argument and Controversie each party contradicts the goodness of t'others Reasoning, concluding his Rule's straight but the other's crooked.*

Ans^w. Reason it self is the Rule of Arguments, not of it self, for that's Impossible. The Question shou'd have been what is the Rule of what appears reasonable, then our Answer had been a Demonstration of Just Consequen^{es} drawn from true Premises. There are many plausible Arguments (we confess) that seem to carry a great force of Reason in 'em, which when Examin'd are found to be but Noise, or else Equivocation; yet the truth and falsity of some things is so plainly discern'd that there's no need of help from

the Schools; but in some things Truth and Error lye too deep to be fetch'd up without a great deal of Learning and Reason too; to contract a long Argument into a little room (tho' not Syllogistically) is the readiest way to find out whether it carries its demonstration along with it.

Quest. 7. *I have heard of an attempt made to move a Ship by Artificial Wind, viz. by fixing a proportionable pair of Bellows at the Stern; which Experiment 'tis said was once tryed on one of the Boats in the Thames with success; I desire your Thoughts of its probability.*

Ans^w. 'Twould be of great use to the publick if to be perform'd.

Quest. 8. *I have seen an antient Picture painted above an hundred years upon a Board, and I have lately seen a Copy of the same. It sets forth a Lady sitting upon the Grass, and an old Gentleman lying in her Lap, and at a distance three Men of different Ages walking down from a Castle on a Hill, all in Genteel Habits according to the Fashion of that Age; underneath the Picture was written these Verses.*

*Madam, I pray you unto me show
 Who yond' three be if them you know,
 That come from the Castle in that Degree,
 What is their Lineage and Affinity.*

To which She Answers.

*Sir, the first by my Fathers side is my Brother,
 The second is so on the part of my Mother,
 The third is my own Son lawfully begat,
 And all Sons of my Husband lying in my Lap,
 Without hurt to Lineage in any degree,
 Tell me in reason how can this be?*

Ans^w. The Resolution of this is of no use to the Improvement of Knowledge, and a Man is neither better or worse for knowing or not knowing it, and besides if we wou'd give our selves the liberty of thinking, 'tis discernable at first sight that it may be resolv'd many ways, and therefore no Stranger can be positive what is really intended by it, what looks most probable to us is this. Her Husband by whom she had the last Child, might be once her Father in Law, by Marrying her Mother in Law, and both this Father in Law and Mother in Law might have either of them a Son by Prior Marriages, which is distant enough, and answers the Question: It might be answer'd other ways, but 'tis not worth our Labour to study about it.

Qu. 9. *A piece of Liver of about half a pound fell into a Tub of Water containing an hundred Gallons, lay there some time, about five days, and afterwards did swim, the Reason.*

Ans^w. From a Corruptive Fermentation of it self, whereby it suffers a Turgescence and Inflation, and becoming Airy and Spumous mounts up, this is the cause why dead Bodies swim after eight, nine or ten days, and not from a breaking of the Gall as some have vainly surmis'd.

The Athenian Mercury.

Quest. 1. **W**Hether the Marriage of Cousin Germans be lawful?

Answ. We have already answer'd this Question in the Negative. See Vol. N.

Quest. 2. *Whether in point of Conscience as well as Law, upon my Presentation of a Clerk to a Living, I may require of him a Bond to resign the Living at my Pleasure, and upon my Demand: And whether there be any thing in the Oath of Simony, or in the Authority of the Bishop over his Clergy, or otherwise, that should disable the Clerk from giving such Bonds; and whether I may be in danger of Forfeiture by taking it?*

Answ. If the Gentleman deserves the Living as well as any other, you can't repent giving it him absolutely, since there's no selling it; if you are not satisfied in him you may let him officiate till you and the Congregation can be better accommodated, only this in the mean time that he Officiates let not the least part of the Rights of proper Incumbent be detained from him; in so doing we think you act safely, and are at your freedom, but for taking Bonds, &c. we know no Precedents for it, and therefore 'tis impracticable.

Quest. 3. *A Gentleman tho' Married makes his Addresses to a young Lady, concealing his Marriage, not designing any thing dishonourable by her, but purely out of a desire to gain her Acquaintance, being Charmed by her Conversation. His Wife is since some considerable time Dead, and he extremely Melancholy, which was imputed to the memory of his Loss: But being privately watched he has been heard to repeat several Sentences relating to Love, which are supposed to be express'd in his Letters formerly written to the Lady, and with a great deal of Passion when in private, sighing, abruptly calls upon her Name, using several other Expressions of Love, even almost to Madness. But being Censured by her Relations for his former Intrigue during his Marriage; and dissuaded by his own Friends from entertaining any Thoughts of Love now, 'tis feared by his Actions that he will make some desperate attempt upon himself, if not by continual watching, or other means prevented. Your Advice therefore Gentlemen, is speedily desired, and what you think may be the readiest way to divert his Malady: And whether the young Lady may not without any cause of reflection upon her Honour entertain him, notwithstanding his former fault (as they are pleas'd to term it) provided his Person, Fortune, &c. be not disagreeable?*

Answ. This is a very uncommon Relation, but if it is the utmost that has pass'd, we think both the Querist and the Lady may proceed honourably enough to the highest Bond of Friendship: For things are, as they are in their own Nature, and not what prejudices of Custom, and the groundless Opinions of the Age represent 'em.

Quest. 4. *Can they who Study the Black Art, otherwise called Conjurers, or in a word any who deal with the Devil tell any Person the Event of his Life absolutely, that is, without the Maxim held by all Astrologers, (viz.) Astra regunt Homines, sed regit Astra Deus. And further, I desire your Thoughts upon the heinousness of the Sin, particularly in order to deter a Friend of mine from committing it, but more especially the whole Kingdom, a great part of which do too often use it, your Answer speedily lest it comes too late, as to my part.*

Answ. 'Tis the incommunicable Attribute of God to know things to come, all knowledge that Men or the Devil himself has of Futurities are owing to the Prophecies in Sacred Writ, or else the Quick Correspondence that Devils keep, they can give notice a Week, a Fortnight, nay many Weeks (if the Voyage is long enough) before any ordinary Post or Message can, or else the Devil knows from Natural Causes as thus, such and such Causes have always produc'd such and such Effects, and must do it again; but for Men, Devils, Spirits, Angels, &c. to know Futurities from an immediate Principle of Fore-knowledge in themselves is an impossibility, and those persons that suppose it, and practise either by themselves or others are abus'd, and know not what an impious folly they are guilty of.

Quest. 5. *An old Countrey Gentleman of about Sixty, upon the sight of a Gay Lady above Twenty, whether it was by Sympathy or otherwise, found such Locomotive Faculties perplex him in some peculiar parts that nothing could satisfy his Appetite but Enjoyment, for the obtaining of which, he Caress'd, Vow'd, Sung, Danc'd, Treated, and what was still more Efficacious, he presented to the highest degree, Gold Watches, Pearls, Guinies, and all things that might win the Charming Fort, which had so powerful an Operation, that after having view'd the pleasing Fort, &c. he was promised by the Governess a Surrender in a short time. Now in the Interim he finds his former Passions to be but empty, and he wants the power to become Victorious, desires your Opinion which way he may best serve the Lady, hide his own Inability, preserve his Honour, and yet not beg the help of any Neighbouring Garrison.*

Answ. We know no better way for the Gentleman than to make as honourable a relinquishment of his pretences as he can, for Nature can't, won't—

Quest. 6. *Two Gentlemen of the Protestant Church falling lately into Discourse. Among other things the One Asserted that there was a Motion before the Creation, the Other that there was not; your Opinion.*

Answ. No; Creation supposes a making something out of nothing, and nothing could move or be moved before it had a Being.

Quest.

Quest. 7. *Why do Parrots, Magpies, &c. talk, when several other Birds cannot, if the same means be used?*

Ans^w. From a Natural Instinct of imitating Sounds, and not as some believe from a proper formation of their Tongue, for if it lay in the Tongue, then the likest to Mens were the most proper, as a Dog, Cat, and other Quadrupedes wou'd speak better than Parrots.

Quest. 8. *There is a certain thing in Wales, and I am told seen no where but in the Diocess of St. Davis, called in the Brittainish Tongue Tan-Corph, English Fetch-Candle; 'tis a certain Fire that is seen before the death of any person, generally believed to proceed from the very Body it self, sometime before he dies, and often before he sickens, and observed to go all along the way the Corps is afterwards to be carried to the place of Burial, tho' it be through a River, and over the Grave seen to Vanish with a little rustling noise; it's bigger or lesser, redder or paler in proportion to the person to decease: There are many things said of it by the Natives, and such Circumstances as are very amazing, too long to insert, but that there is such a thing is past doubt, my self being once an Eye-witness of it: Now I would fain know your Sentiments concerning it, and as soon as conveniently you can.*

Ans^w. 'Tis possible this may be a Truth, but before we search for a reason, we desire to be satisfied from such Persons that are Inhabitants there, whose deceased Relations have been concerned in this Account, and who are themselves Persons of Credit and Judgment, and by consequence not apt either to impose, or be impos'd upon by prejudices a strength of fancy, if we get a subscription of such Persons, we'll give all the satisfaction we are able to our Querist.

Quest. 9. *Whether it is a Sin for a Surgeon to Cure the Venereal Disease? The occasion of the Question is this; The Querist is speedily design'd for some Employment; but amongst all that have been propos'd, that of a Chirurgion pleases him best: But he knowing that Disease to be one of the chief Hinges on which that Profession depends, has deserr'd his Answer till he hears from you, whether it is lawful, without offending God, to Cure it, since it seems design'd by him, as a punishment for those Offenders.*

Ans^w. There's no Sickness in the World but 'tis for the punishment of some Sin, now we are commanded, *To use the Physician for God hath Created him*: 'Tis true, some sort of Cures are esteem'd more honourable than others, because the Irregularities that caus'd 'em may not be in so ill Reputation as others; as for instance, those that proceed from Drunkenness, Intemperance, &c. The Body is the Organ of the Soul, and (next to Gods Glory in the Workmanship of it) is Created for the use of the Soul, so that 'tis suppos'd whatever kindness is offer'd to the Body to make it more apt to

discharge the Functions of the Soul, it is to be look'd upon as serviceable to the Soul, if the use of it is mis-employ'd the Owners themselves are accountable for that, and not such as make 'em able to continue in Wick- edness, God himself does immediately give Life and Health to ill Men, and will exact an account of the disposing of it. Divines and Physicians are the great Imitators of God himself.

Quest. 10. *A Person about some Ten or Eleven years since walking in his Ground in the Country, heard the crying of a young Child, and drawing near to the noise, perceived it to be a young Infant naked; pity moved him to take it up, seeing no body near it, and carrying it home, Nursed it for about the space of six Months, one Morning the Child lying in the Cradle as they thought asleep, four or five people being near it, something rapped at the Window, the Child and the rest hearing of it, the Infant spoke, which it was never heard to do before, saying, My Daddy Calls, and immediately Vanishes out of the Cradle, and was never since seen or heard of; now pray Gentlemen give your Answer as full to the Point as may be resolving whether it was Flesh and Blood, or Indued with an Immortal Soul or not.*

Ans^w. Pray send to us the Name of the Place and Persons where this happened, for the Relation is too strange, especially since 'tis anonymous for us to give any Credit to it.

Quest. 11. *How our Blessed Saviour is said to be from David, there being no Genealogy of the Virgin Mary in Holy Writ, from whom in respect of the Flesh we are to reckon our Saviour?*

Ans^w. Tho' the Virgin Mary's Lineage is not exprest, yet it may by consequence be made out, that she also was the Daughter of David; for 'tis well known that the Jews always Married into their Own Tribe and Family; which consider'd, our Saviour being the Son of the Virgin Mary was also the Son of David.

Quest. 12. *I presume you have heard of (if not seen) that Noctelucient Insect call'd Λεμπweis, or the Glow-worm; two of which I brought from the Hedges out of the Country to London with me, you'd very much oblige me, and doubtless (some) others with your Conjectures, concerning the Reason of that great Light that little part of the Tail gives? whether it is an igneous, or what substance, or no? [I'm for the Negative, because they feel so frigid in one's hand] or from whence they contract that splendor? I observe they can cease shining at pleasure, and that they shine more or less as they please, which for your better or speedier satisfaction, (if your Learned Society will be pleas'd to accept of one, it shall be sent in a Box with Grass, or how you please, unto you.)*

Ans^w. Your Opinion is exact; for further Experiments of this Nature we refer you to what Sir Tho. Brown has writ in his Vulgar Errors.

The Athenian Mercury.

Quest 1. **I** Had the Fortune to be joined in Matrimony to a Man who had another Wife and Children by her, which I discovering brought an Indictment against him, and cast him at the Old Bailey for his Life, after which I begg'd he might be Transported, which was granted, some time after I had an account of his death, and was Married some years after his supposed death to another, and lived comfortably with him for above two years when I received a Letter from my first Husband Courting me for my Company, and that I may go over Seas and live with him, &c. Query, Which of the two (if both alive) is my Real Husband? Which of them ought I to follow, or ought I to shun both?

Ans. The first was not your Husband before God, he being another Womans at the same time; for God can't be the Author of Adultery, nor cou'd he be so in the Eye of the Law; being dead in Law before his Transportation, as also for that the Law had join'd him to another before that, this consider'd the last Husband is not at all concern'd in this Question no more than any other Womans Husband; so that the Querist can't be a less, but must suppose it both Ingratitude and Injustice to leave her last Husband.

Quest. 2. There is a Friend of mine that hath kept a House upwards of Twenty years, and never had any of those sort of Creatures called Crickets till within these few Weeks, they breeding in their House, which is not near any Bakehouse, they being dissatisfied in the matter are desirous to have your Opinion herein, whether the Consequence thereof be good or evil?

Ans. There's nothing at all in't but what's Natural, read our former Papers, and you will find this subject particularly treated on.

Quest. 3. Gentlemen, I am afflicted in Body, and have used many Medicines from Doctors, but in vain, I would now with a Godly Sorrow for sins past, and a Resolution of strict Obedience to God for time to come, humble my self before him with Fasting and Prayer to have my affliction removed: All this I know is necessary for the obtaining such a Mercy from him; but I would know your Opinion, whether this, with, or without Sackcloth and Ashes, would be most acceptable to God.

Ans. God Almighty delights in our Innocence not our Afflictions. — You have his own word for it, viz. He doth not afflict willingly, nor grieve the Children of Men. Our Advice is this, That if your former Crimes be such as are more especially against your Neighbour, 'tis suppos'd the Injuries have been either against their Estates or their Persons, if the first, actual Satisfaction must be made, if possible, if not pos-

sible, it must be design'd, and done as soon as able; if it be against their Persons, 'tis either against their Reputations or Bodies; if the first, a reparation must be made the same way that the Injury was done; if against their Bodies, 'tis either by Death, Wounds, &c. or Unchastity: In the first, satisfaction must also be made as far as possible, (tho' we don't believe a Man oblig'd to give himself up to the Law) if the last, such as are injur'd ought to be su'd unto for their pardon, and such methods taken, if possible, as may bring them also to Repentance — If the Sin be more immediately against God, there's no other way but Humiliation, and seeking an Interest in Christ, who only is our Reconciliation to God. — We don't believe Sackcloth and Ashes absolutely necessary, they are only outward Testimonies of Repentance, and not always real neither, God wants none of this, he looks at the Heart. — Be frequent in Prayer, and get the Prayers of the Church for you; God can take off the trouble when he pleases, if he delays, the readiest way to effect it is resignation to his Will.

Quest. 4. About a quarter of a year since I troubled you with three Queries, which I then told you were the first I ever sent, one of them was about Mount Etna, I have carefully enquired into the Mercuries and the Supplements, but cannot find what I sent to you, but abundance of pretty Love Questions Answered in a Weeks time, and several other shadows below your Opinion, but perhaps I might over-look them. I send you here another, and desire the favour of your Solution. A Fellow of a Colledge in Oxon about Twelve years ago made Love to a Vertuous Young Woman, they agreed upon the Match with the Consent of Parents on both sides, whereupon he made a Solemn Contract with her by a Sacred Protestation to God sign'd with his own Hand and Seal never to Marry any before her, but having no Benefice at that time, gave her a Bond of 500 l. to Marry her at the end of three years, which time she waited and refused very good Matches, but the Man immediately after broke his Vow to God, and Contract to her, by Marrying another with less Fortune, and leaving the former to the Contempt of the World, I humbly beg your Opinion whether 'tis more prudent for the Clergy-man to make an Agreement with the injured Woman, or to abide a Tryal in an Open Court of Equity.

Ans. We hope the Relation is not truth, if it be matter of Fact, and can also be prov'd, a Court of Equity (in our Opinion) will give her the Money, if the business be not otherwise compounded.

Quest. 5. I desire your Thoughts upon that Scripture, — 1 Cor. 11. 14. Doth not even Nature it self teach you that if a Man have long

long Hair it is a shame to him.] *Whether those that wear long Hair (as abundance now do) not only meer nominal Christians, but such as are Members of particular Churches, and pretend to greater strictness in Religion than others; whether (I say) these Persons do not Sin against the Law of Nature and Apostolical Censure; or whether the Commonness of the Custom of wearing long Hair by Men can make it the less sinful, and whether the pretence that it doth no body harm unless the Parties themselves, hath any weight in it. For I conceive, besides that it is a sin against Nature, (which I suppose doth therefore reach all Persons, Times and Places.) It occasions an unnecessary Expence, and gratifies that corrupt Inclination to Pride of Apparel that is naturally in most Men, but sure by Christians ought to be mortified; besides if it be a sinful Custom, or at least if there be ground to fear or suspect it to be so, the practice is so much the more inexcusable, because there is less Temptation to this Sin than to most others, for there is (as I conceive) neither profit nor pleasure in it, as is usually said also of vain Swearing; or if this Scripture be not to be understood according to the plain literal sense of it, what other tolerable sense can in reason be made of it?*

Ans. 'Tis an Error not only of the Que-
rists, but of many more, to take Shame for Sin; there's nothing can be a Sin that does not oppose some Law, but this opposes none, ergo, 'tis no Sin; it opposes not the Law of God, being no where mention'd in it, nor the Law of Nature — For Men are Men, tho' diversify'd by Languages; and we find that History makes mention of some Nations that wear their Hair extraordinary long, especially in some parts of the Indies, where the Inhabitants have their Hair above a yard long very commonly, which they Oyl, and bind it round their Head in Wreaths; again the word long is indefinite as to measure, there is no set limit to Mankind, and that which appears long to some Ages is short in comparison to others; our Opinion is — That Custom is the Rule, and he that by a singularity affects the wearing of his Hair either long or shorter than what is worn by his Neighbours, thereby becomes Ridiculous, and a Ridiculous Action is the proper Object of Shame, which shocks our Nature, and this we take to be the meaning of St. Paul's words, and not any thing that is sinful.

Quest. 5. Another Question I desire your Solution of, is this, — Whether or no (as to those Creatures which God hath allowed us to take away their Lives for our Food and Nourishment) it be not sinful and wicked in Christians willingly to put any of them to more pain than is absolutely needful to take away their Lives, and if so, whether Cock-fighting, Bull-baiting, &c. be not unlawful for Christians.

Ans. As in the aforesaid Case, there's no Law broken, so that all that this amounts to, is, a certain sign of an ill-natur'd not a sinful Person.

Quest. 6. Why do you seem to ridicule your

own Notions by contradicting your selves as to Males and Females in Trees.

Ans. We beg this Gentlemans pardon if our last Merry Answer has any way conduc'd to his uneasiness; since we design'd nothing of that Nature. 'Tis true we offer'd what the Learned have already laid upon the Subject, to wit, That there is a difference of Sexes in Trees, but with submission we can't chuse but believe it a Merry Conceit, and no more; all the Arguments that have been offer'd prove it not no more than that *Motion is the Male of all Matter, which by Action produces Heat*: But to give the reason of our own Negative Conclusions; there is no need of Male and Female without Communication, and if Trees Communicate, it must be by the Fibres, or some other near way; but we are experimentally assur'd that very great distances have not hinder'd productions, besides we shall have most Trees to be all Male, or all Female, since we can Name several Species that no Effects can shew any difference at all betwixt 'em.

Quest. 7. Your design of exposing Atheism is worthy and commendable; I shall give you two Instances to be inserted, if you please in the next Paper. My Mother's Eldest Brother dy'd at my Father's House at Tacklestone in Norfolk. He dreamt a little before his Death, that his Father was dead, and bury'd five Foot deep in Water. That which he dreamt of his Father besel himself, for the Grave-maker had no sooner taken up a Brick in the Chancel, but the Water appear'd, and although my Father set many hands to work to empty the Grave, yet it could not be done, but they were forc'd to lay the Corps into the Water; and to add to the strangeness of the thing, there was never any Water before or since found either in the Church or Church-yard Graves; my Father was Minister of that place eleven years, and in the wettest Seasons he never knew any appear. I think the second more worthy your notice. The Minister of Hendon near London, told my Father of a little Child in his Parish, who when it was playing with his Companions, said, I shall die to Morrow and be put into the Pit-hole. The Child continued well till the next day, and then fell sick and dy'd.

Ans. — We have already given our Opinion of Instances of this Nature. See our former Volumes.

Quest. 7. I have to maintain my wicked Extravagances wrong'd a certain Person who is now dead both of Money and other things, for which I being very sensible of the heinousness of my Offence against Almighty God, am resolv'd to the utmost of my power to make a full and speedy restitution to the Widow of the Deceased, but the shame of owning my self guilty of such a Fact makes me unwilling to put my Name to a Letter I shall send with the Money. Pray Gentlemen your Opinion whether the satisfaction wont be sufficient without discovering who I am.

Ans. We have in our former Volumes an Instance almost of the same Nature to which we refer you, only telling you in short, that Restitution is always absolutely necessary where possible, but the Criminal is not oblig'd to expote his fault personally, since Custom and the prejudices of the Age will meet the greatest sincerity with an uncharitable Treatment.

The Athenian Mercury.

Quest. 1. **V**V Hether the Gunpowder-Treason was only, as some tell us, a Plot of Cecil's making— and What's the Reason why the Word Faction, &c. charged upon the Papists, in the Common-Prayer-Book, made in King James the First's time, after the Discovery of the Plot, shou'd be left out in our Divine Service. for that Day, for above these Twenty years last past; and those Words being not Repeal'd, Why are they not Read still?

Ans. We have ventur'd to put these two Questions together, and to dispatch 'em here, though we lately receiv'd 'em, having already so many Thousands lying by us Unanswer'd, that we can no longer observe any Method, unless persons forbear sending in more, which they can't yet be perswaded to do.— We have put them together, as Treating on the same Subject, though how they'll agree we can't tell; since they seem to come from perfectly differing Quarters; and one of 'em Transcrib'd from *William Pryn*, as t'other from some of the Nicknam'd Popish Authors. However, we shall endeavour to dispatch 'em both in their order, and give each of 'em a fair Answer. To the First— Whether the Gunpowder-Plot was a Real thing, or only an Artifice of *Cecil's*, to bring an Odium upon the poor innocent Catholicks? In Answer, Some wou'd here reflect on the uncertainty of History, and how unlikely we are to have a true Account of what past long ago, when some tell us the *Fabulous Age* is not yet over, at least, doubt is made of what past, but in the Memories of some yet living— But we are rather inclin'd to a Reflection of a quite different Nature, and that is, on the Impudence of some Persons, who would perswade us to renounce our Sences in History as well as Divinity; who affront the whole VWorld together; and when any of their own Villains are concern'd, will not allow all the Evidence that can be brought for matter of Fact, to be a sufficient Proof against 'em.

But though all their Champions have been over and over notoriously baffled on this Head, it may be worth the while, either to satisfie some mistaken persons, or set right others, who seem to be in love with Paradoxes, to sum up part of the Evidence which we yet have; That the Papists were as much the Authors of that Conspiracy, which yet goes by their Name, as *Catiline* was of his. And the first Argument is the very express words of the Act of Parliament, Enacted in the Third year of King *James's* Reign, which charges it on that Party with a witness, and tells us, *That many Papists, Jesuits and Seminary Priests conspired horribly,*

&c. A modest Man wou'd scarce desire better proof then a *Record*, and here's that of the greatest Authority that can be, that of an Act of Parliament, of the King and Three Estates of the Realm, as they are call'd in the Service for the Day— which brings to the Second Proof on't, namely, That very Service, Compos'd, as is usual, by the most Reverend the Bishops, and used to this day on that occasion, and so likely to continue to the end of Time: Wherein 'tis asserted, over and over, that the Papists were the true Fathers of this Bratt, which is so very like 'em; so that here is, as we may say, both Law and Gospel against them who deny it: and indeed, 'tis so broad an affront to the Nation, to think we have been mocking God, for a feigned Deliverance, almost this Hundred years: and the Parliament of *England* first led us the way, that nothing, one wou'd think, but the Brow of a Jesuit shou'd have Brals enough to affirm it. But we have yet more than this—we have, to this very day, the Tryals and Examinations of the Persons concern'd, and the gross contradictions and palpable Lies of *Garnet* himself, their *Gunpowder-Saint*; who, when confronted beyond even his own Impudence, confess'd that he knew it, but his Conscience was so queasy, that, because 'twas reveal'd to him in Confession, he dared not disclose it. Though a whole Nation must thereby have inevitably perish'd: But some of the Traitors confess it by their after-actions, on the Discovery of the Design, more loudly than others did by their words. Flight is esteem'd a natural Sign of Guilt, for which reason our Law asks of an accused Criminal, Did he fly for the same? But these fled with a witness, as many as cou'd get out of reach, for they broke out into open Rebellion, and some dy'd desperately fighting, while others were taken, like a Knot of desperate Thieves, or Highway-men, opposing the Sheriffs and Country which came in upon 'em; over and besides all which, we have very strong collateral Evidence, that some such Design was then on Foot, from Disputations of that Nature in Forreign Seminaries, wherein 'twas resolv'd as Lawful to kill the righteous with the wicked, for the carrying on so laudable a Villany. But we have not only Testimonies from that Age, but even from this present wherein we live; Providence having almost miraculously preserved to us the very Original Letters of *Sir Everard Digby's* own Hand-writing, the Gravest and the most Pity'd of all the Conspirators, who therein plainly acknowledges the Design, and glories in it, esteeming it a very Meritorious Action, and taking it very haينously that any good Catholick shou'd condemn

denn him for being engag'd therein. To examine now a little into that shallow pretence— That this was *Cecil's Plot*— How much it was so, by what has been already prov'd, let the World be Judge— but they are content with less if this won't be swallowed whole. If he did not make it all, and if there were any thing in't, 'twas he, they say, drew a few poor Gentlemen in, to their own Destruction—But over and besides the Barbarity of such a Fact, which therefore 'tis very unjust to fix on the Memory of so great a States-man, when we have no Reason for't, but a Papist's bare Asseveration; Is it any thing rational to suppose, that he drew in *Garnet, Faux*, nay all those Foreign Papists, in whose Seminary the Lawfulness of the very intended action was so long before disputed and concluded? But indeed this is their common way, when there's no other left, and when they can't deny palpable Fact, to endeavour its mitigation, by endeavouring to share the Plot betwixt themselves and the Discoverers; Which has been both an old and a new shift among 'em; For the *New*, it needs not to be mention'd, since the Instances of it are yet fresh in every Man's Mind— and for old Examples, there's a Famous one in the Conspiracy of *Babington*, &c. against *Q. Elizabeth*, which her Secretary of State, one of the greatest Politicians in the World, having then discover'd, and producing the very Letters and Answers sent by *Mary Q. of Scots*, some by her Secretary others under her own hand, consenting to the said Conspiracy; *Father Causin*, to excuse her herein, pretends, that *Q. Elizabeth's Council* having open'd the Letters, inserted what they pleas'd there, and besides, drew poor *Queen Mary* into that Plot, on purpose to find occasion against her— But to return to the Powder-Treason, Mark't to this day in our *Ecclesiastical*, as well as *Civil Kalendar*, by the Name of the *Papists Conspiracy*; we question whether there's one Protestant Author who denies it: *Osborn*, 'tis true, seems to speak slightly of it, but every one knows him for a Man of little Faith in such matters, and an extremely prejudic'd Writer, by want of Preferment, and some Sights he receiv'd at Court, which even he himself acknowledges—nay, in the same History contradicts himself, if he denies the thing, for he somewhere insinuates, that *Harry the IV.* lost his Life for revealing the Design to *K. James*, to whose Fear or Sagacity he's by no means willing to attribute the Discovery— though his Argument is very weak which he raises against the manner of it, by a Letter to the Lord *Mounteagle*, as our Chronicles generally give it— For, says he, had the Discovery been by him, 'tis likely he wou'd have had some greater Reward, whereas he had but a small Pension allotted him— as if supposing this true, want of *Gratitude* were such a strange thing in a hungry Court, that it must necessarily infer want of *Merit*. But besides, by what means soever the Discovery was made, the Story of the Letter is as

probable as any, and that passage in't [of a Terrible Blow, and yet none to perceive who hurt 'em] might sooner be interpreted aright, of some *Blow by Gunpowder*, by *King James* than any other, whose Father had before lost his Life that way, and who used to retain such Impressions of Terror taken in his Childhood, longer than most others.

Thus we hope we have pretty well dispatcht this First *Question*, and Fathered the Bratt on the true Mother; for further satisfaction wherein, we refer the Reader to that Elaborate Piece of the late Learned Bishop of *Lincoln* on this Subject.

For the Second *Question*; Why the word *Faction*, &c. formerly charged upon the *Papists*, has been left out in the *Service* on this occasion for these *Twenty years last past*? We Answer, The Gentleman has but half the Story; For, first of all, the word *Faction*, &c. was never in Terms charged upon the *Papists alone*, in any Form for this Day, that we have yet seen. The word mention'd, and those that follow it, are in the *Second Collect of Morning Prayer*; wherein the Church desires God wou'd strengthen the King's hands with Judgment and Justice to cut off [All] such workers of Iniquity, &c. Then Secondly, it has not been left out in the *Service*, neither for these *Twenty years last past*, nor any other time; for both the words *Rebellion* and *Faction* are still to be Read there to this day—

Again, That Alteration which was made therein, was done long enough before the very beginning of *Twenty years last past*, by a Person Famous enough, as well as the History of the words, which needs not here be repeated. After all, the Sense is much what the same, if not better than 'twas before; our Church not pretending to be Infallible, either in her *Decisions* or *Devotions*; in the latter having made frequent Alterations, and is likely to do more. The words were at first— “whose Religion is *Rebellion*, and whose Faith is *Faction*— which, though including [ALL] such Workers of Iniquity, as is before-said, yet we own might have, and we doubt not but it had a particular Respect to the *Papists*— which though they are spoken severely enough of in the same Office, and that very deservedly, yet that expression was thought not so congruous as what was substituted in its room— “All such as turn Religion “into *Rebellion*, and Faith into *Faction*; since 'twas, at least a *Catachrestical Expression*, to call Religion, *Rebellion*; or Faith, *Faction*; especially since part of the *Romish-Religion*, and Faith too, namely the 12 *Articles of the Apostles Creed*, are the same with ours, though they have made such foul Superstructures to it, as has, at least, implicitly Shockt the Foundation almost in every Stone (or Article) thereof. However, most of the Doctors of our Communion, and such as are far enough from Popery, have granted the Church of *Rome* to be still a *True Church* (as the Rottenest Patient in *Kingland-Hospital* may be still a *True Man*, though a very stinking one.) On which account this Alteration we suppose was made; and if by the *Bishops*, or any Authoriz'd by the King, Legally enough there Inserted.

Quest. 2. If the cause of Death be in the Body only, What may that be in the Body which causes the Soul to separate from it? May it not be that the Body as some have expressed it, becomes untenentable to the Soul?

Answer. If it be so, as we believe it is, the cause of the separation however depends upon both. First of all the Body is rendred untenentable by Diseases, and then the Soul, by a natural reluctance, must forsake its Old friend, because it can't act therein any longer.

The Athenian Mercury.

WE have lately found some of our Querists so very troublesome, that we must be forc'd, in order to live a little quieter, to fall from *Answering of Queries*, to *Answering of Letters*; though we resolve to dispatch all that we have any thing to say to in this one Paper, as well for our ease, as the Reader's diversion; and, by that time we have done, hope we shall be pretty even with 'em for their *Epistles*; and if either they, or some of their dear Friends happen to be expos'd a little, they may e'ne thank themselves for giving so much occasion.

For the first of our Sparks, he, it seems has met with a *Question* concerning the *French*, &c. not Answered to his Mind, N^o— which has made him so very Angry, that he cou'd not so much as see the right end of his Paper, but Writes as if he were blind-fold; now one end on't uppermost, and then t'other— We shan't trouble the Reader with the whole *Letter* altogether, but only produce it Paragraph by Paragraph, with some *short Notes* of our own, by way of *Illustration*— He begins thus, *I had once a good Opinion of the Athenian Mercurists*— (for which we are very sorry, and know nothing we have done to deserve it) *That they were an Ingenious and Learned Society of Virtuosi* (What if he shou'd be mistaken?) *whose Design was only the advancement of the Bellæ Litteræ, and the Entertainment of the Ingenious World* (one wou'd think a Perion who so hugely admires the *French*, shou'd have us'd their Language, and rather Written *Belles Lettres*, than *Bellæ Litteræ*— but that's so small a thing, 'tis hardly worth minding, for now the Plot thickens, and you shall immediately hear him Thunder) *But in such a Mercury, I find so foolish, ridiculous and trifling an Answer to this Question, Why the French love the English, &c. that it rather raises Shame than Anger*— (Good News, if it be true, that one who is of the *French* side has any *Shame* left; for 'tis now e'ne too late for 'em to be *Angry*. As for the *Answer*— we must confess we did not much endeavour to please him in't, since whatever that is, we are sure enough that the *Question* is sufficiently *Ridiculous*— Why the *French* Love the *English*, &c. Which, how much they love us, we may pretty well guess; if we consider the *English* are the Nation which has now Check't 'em in their Ambitious Grasping after the Universal Monarchy— They may love us, 'tis true, as far as a Compliment and Grimace, for that's the Nature of the Creature; but how inwardly, how entirely they love us, when by Force or Treachery they get us in their power, we have but too many Instances; but need go no farther than that of *Sicard* in the *Gazet*,

whom neither the Laws of Nations, nor those of Hospitality cou'd restrain from shewing his Nations Love to our Countrymen, by the most Barbarous of Villanies.) He goes on; *First of all the Barbarous and Ungentile manner of Reviling a whole Nation*— (when we charge a Whole Nation with those *National Vices* which they are really guilty of; 'tis indeed neither Reviling nor Slandering 'em, unless it be with *Matter of Truth*— And we don't doubt but that this Gentleman is as Angry with *Cesar* for reviling the *Whole Nation* of the *Gauls*, by giving their *True Character* formerly, as with us for doing it now— But besides this, Losers may Speak; and when we Reflect, to whom we owe all our past and present Expences of Coin and Blood, both in *Ireland* and *Flanders*, namely, to our good Friends and Well-willers the *French*, they must forgive us, if we no more admire their Good-nature than we do their Valour or their Honesty— After all, the Writer of this *Epistle* has the least reason in the World to blame us for Reflecting on a Whole Nation, when, not only the Famous *French Sorbier* has done it most egregiously in his Lampoon on our Nation, which he calls, *A Voyage into England*; and even he himself follows his Example, and uses almost his very words; when, speaking of the *English*, and that, for ought we know, his own Nation, in the following Paragraphs— But the truth is, there's difference in Nations, as you may see by what comes next; “And that the bravest Nation “in the World, whose Air and Sublime “Genius, above the rest of Mankind, all their “Neighbours, though they envy them, can “not forbear Imitating. (How brave they are, we shall see, when we can persuade them to Fight, for they ne're dar'd to do it this Summer, unless before our Army was got together, and just in the Tail of 'em when drawing away. As Brave as they are, we have Beat 'em out of Two Kingdoms already, and, at this Present Time, unless, as their way is, in some sudden Sneaking Enterprize, when they have none to oppose 'em, they are Running away all the World over; and Thousands of their Choicest Troops are beaten every day by not so many Scores of Poor half-naked *Vaudois*. But, let's give 'em their due, though we can't be persuaded to believe they love us, and own they have as much, or perhaps more of the Art of War, at this present, than any Nation in Europe— We'll suppose too, what we'll never grant 'em, that they had lost the Qualities of their Ancestors and were as good at bearing an Impression, as they really are at making one— Let's suppose on, that all the Towns they have taken

ken by Surprize or Treachery, as well as all other Advantages they had gain'd; had been gotten by pure dint of Sword, yet all this cou'd not make 'em *Brave Men*, they wou'd still be unjust and perfidious, and the Great Robbers of the Universe; and cou'd no more pretend to *True Bravery* than a Bauditti or Cut-throat— So much for their *Bravery*— As to their *Air*, and high *Genius*, which the rest of the World Imitate— We grant, they Generally *look like Men*, but so did the *Irish* themselves; and another *unlucky sort of an Animal*, whose *high Genius* puts him very often on bestriding the Ridge of an House, and such kind of desperate Enterprizes. They are, we own, the fittest to make *False-Counts* of, of any Nation in the World; and, as for true *Greatness of Mind*, if it consists in Humility, or not to abuse so good a word, a *Servile baseness*, they may indeed pretend to't, since, as one tartly observes, There are more Cooks, and Valet-de-Chambres of that Noble Nation, than any other in *Europe*— and as for any others imitating 'em, 'tis hoped those days are now over; and neither French Diseases, nor French Fashions, so generally worn as they have formerly been [“ And because they have more Humanity in 'em, and Breeding in their Treatment of Strangers, than the Surly and Bull-dog-like Nature of an English-man is capable of, your own Ignorance makes you impute it to their Interest.”] For their Humanity— *Sicard* agen! But that's a Single Instance— What than was the *Parisian* Massacre, afterwards carry'd all the Kingdom over? Then for this present age, there's *Luxemburgh's* former Humanity in *Flanders*, not yet quite forgotten— and there's the Immortal *Lewis's* Humanity, in Torturing, Murdering, Pillaging, Banishing so many Hundreds of Thousands of his own Natural Subjects, for no other Reason, but that they were too good for him, against all Law, Faith and Obligation; and, o'ther side, bringing his dear Brother and Ally, the *Turk* and *Tartar* in upon *Christendom*, and forcing the poor Duke of *Savoy* to use his Subjects as Ill, as his Kinsman had done his own, not confining his Humanity to so narrow a Compass, as either his own Kingdom, or *Christendom* it self— for all which he is daily Deify'd by his crouching *Slaves*, for *Subject's* a word too good for 'em, either because they are pleas'd with what he does, or to make a better-natur'd Construction on't, for the same reason the poor *Indians* make a God of the Devil, that he mayn't devour 'em. So much for their *Humanity*: Now for their *Breeding*, in the Treatment of Strangers— If we formerly were too Civil to 'em on that head, we're now ready to retract our Error; since the best Piece of Good-breeding they shew to us, is, that they *take it very kindly to be kickt down stairs*; which way of Salutation it's true our Bull-dog English are not well acquainted with. But their Breeding towards others may be guess't at, by what they use among themselves. They are ready enough to stile us *Insulaires*, *Barbarous* and *Rude*; whereas the

Trench make *their Wives wait at Table*, least admit 'em not there, when ours always sit down at the upper end. Now for their *Breeding* to others, especially to us English, we confess, we need go no farther then *Diep* or *Calaice*, when those *Ports* are open, to see abundance on't; where, to borrow the words of one of the best Writers in our Nation, “ We are indeed generally welcom'd with care enough, for the Inhabitants of those places seize on every part of us, some catch our Cloaks, some our Hats, some our Portmanteaus, and when we are by Piece-meal brought to Shore, our officious Friends demand their own rates for having thus obliged us; so that sometimes we scarce know whether we should call it a Landing, or a Wreck. This for their *Good-breeding*, which we readily grant an Englishman is not capable of, whom he calls *Surly*, and *Bull-dog-like*; much after his Master *Sorbiere*, who complains, That the English are of a Gloomy, Extravagant, Fanatic, Melancholy, Humour; and in another place, That they are *Capricious*, *Dark*, *Irregular*, *Suspicious*, and have a Melancholy peculiar to themselves, wanting Wit to distinguish between *Serious* and *Sullen*, as the same excellent Author tells him; and all this only, because we can't *Caper* up to the Heights of his own Nations *Genius*; who, unless he himself bely 'em; *Wherever they come make such a Noise, that they draw all the Children and Dogs in the Town after them*— But the *Epistle-Man* now lets the English take *Breath*, and to work he goes with the Dutch; and tells us [“ 'Tis no wonder the French hate them, or that as a Generous Man hates a Villain; so the bravest Nation in the World should detest the most Vile, Perfidious, Rascally-Race of People under the Sun, and the very Dregs of Mankind—] A Civil, Modest, Well-bred-Person this; and gives very handsome Language, scorning to follow himself what he before so severely blames in us; our *Barbarous* and *Ungentle* manner of *Reviling* a whole Nation— But we must give him leave to forget himself a little; and, as he was just before *assumed* without being *angry*, so now to be *angry* without *shame*, *Fear*, or *Wit* either, or any thing else, besides dull *Ribaldery* and *down-right Railing*. And yet, ten to one, but the Good Man has more Reason for this than we know of— None certainly can love *France*, but they must hate *England*, they being as contrary as *Light* and *Darkness*; and none hating *England* but such as are *Jacobites*; and for those, their Talent lies in *Scolding*, which we must e'en let the feeble Creatures alone in, now they have done *Scratching*— And see what reason there was for such a Guess— In the very next words the *Cloven-Foot* begins to peep out very barely, wherein he complains— “ That the Dutch did not send *K. James* word before they came over— Why truly that was like a parcel of *Boorish Fellows*, and very *uncivilly* done of 'em; for had the late King known of their coming sooner, he'd have been better provided for 'em, and

not have been surpriz'd, and frighted out of his Kingdom with an Army of 40 or 50000 Men, by a parcel of some 14 or 15000; and the *Gazette* tells us, they were no more at their Landing. For the Proclaiming War, 'twas none of their Business, 'twas the Princes Private Design, and the main on't at his Charges; no War was intended; he only came at the desire of many of the best of the Nation, like another *Hercules*, to cleanse our *Augean-Stable* of all the filthy Loads that the Romish Priests and Jesuits, and some other *Bearing Beasts* of our own had laid there— This certainly was his design, as his *Declaration* tells us; and thus, we may suppose, the late King himself understood and believed it to be; when he himself, we had almost said, *Signed an Address* to him, as well as some of his Friends before; and made him *Generalissimo* of all his Forces, actually commanding 'em to submit unto him— But supposing none of this had been true; and, that the Dutch had, without any Provocation, or Proclamation, actually made War upon the English, How well does this Accusation sound from one who defends the French Nation— How often, how notoriously have they violated the most Sacred Leagues, with no better Cause than their *Monarch's Glory*, and no more warning, than one *Dorp on Fire* gave to another? 'Twou'd make even a Turk Laugh (though they have now little reason for't) to hear the French complain of foul Play, Treachery, and breaking the Law of Nations; when the History of this whole Age will be made up of little less than what they themselves have done of that Nature— We'll, but this Good Patriot is further troubled, that *for this Service of the Dutch 600000 l. was thought a small Gratuity, though they never laid out the Money*— How then— Was the Fleet Equipt with nothing at all, or were the then Princes Army ferry'd over in a few Scullers? That Fleet which then made both *Shores tremble*, those at least even of our side; who, like this Gentleman, so much Sympathiz'd with those on the other— He goes on [*A very good requital this for all the English Blood and Treasure expended in their behalf against the Spaniard, to ruin those who preserved 'em*; concerning which he desires us to Read this following *Epigram*;

*Austriacum Batavis Regem detraximus Angli,
Austriacum nobis Gens bene grata tulit.
O mercatorum par impar! Hæc dedit ultro
Gens Libertatem, vendidit illa jugum.*

He concludes thus, for we'll now make an end with him; [*Gentlemen, I defy you to Answer this, and so adieu! ye have a cause to manage, which is not to be supported by Humane Wit.*

That what the Dutch have done for us, is a handsome requital, for what we formerly did for them, is true, without an Irony; and for their ruining us, thanks to Heaven and our Good King we are yet Heart-whole, and Old-England is alive, and alive like to be, and as stout as ever, whatever some of her

good Friends o' t'other side the Water, and their Correspondents here may wish her— For his *Epigram*, we might have let it alone, had he not defy'd us to Answer it, which the English Mastiff-temper, as he calls it, can't well endure. Stand clear then *Tully* and *Priscian*, and have-at it in the best Lawyers Latin we can get.

*Austriacum Batavis Angli fudere Tyrannum
Scorigenam nobis gens bene grata fugat.
O Benefactorum Par Compar! hæc dedit ultro
Gens Libertatem, Sustulit illa jugum.*

J A C O B I T E S.

We, for the Dutch, dethron'd the *Austrian* To us that grateful people *Orange* bring: (King Merchants ill-matcht! *that Freedom* freely This made the other *pay* to be a Slave. (gave,

Which, together with the other, for the edification of our She-Customers, both *Jacobites* and others, we shall endeavour to make speak English, as much of 'em, at least, as we can squeeze into our shorter Verses.

W I L L I A M I T E S.

For *Holland* we proud *Philip's* Fetters broke, They kindly rescu'd us from *Janes's* yoke; Both *Eriens* well-match't! to them we *Free-*
(*dom* gave; As *England's* Chains they loos'd when doom'd (a Slave.

Thus we have *Answer'd* this bold Challenger: and though, to carry on his own Bull-dog-Metaphor, he has given us a little tofs, we hope we have pinn'd him to the ground for his Labour: One word more, and then we part as good Friends as we are like to be, unless he alters his opinion. That we are certain we have a Cause to manage which has so much *Truth* on its side, and such a King to boot, that 'twill be at no great loss, though we can't bring much *Wit* to defend it.

Another of the Same, by— a GENTILE-MAN.

Quest. 1. *Gentlemen!*— *Whereas you have Printed some passages in your Mercury reflecting upon King James, which I Wrote t'ye about, and ye have yet taken no notice of it; So this is to give you to understand, that I am a GENTILE MAN, and one who am ready at all times to call any Man, of the best Quality in England to account for affronting the Queens Royal Father; therefore, if hereafter ye Print any thing Sawcy, or reflecting upon him, know, that I have Sworn to Cain you where-ever I meet you, and doubt not to engage a hundred GENTILEMEN to do the like—*

Answer. Good Angry GENTLEMAN! Where did you run away last— at *Salisbury*, the *Boyn*, or *Aghrim*? Well— never was poor Cause so put to't for *Secretarys*; and if they *Fight* no better than they *Write*, no wonder they've made such haste to lose three
King-

Kingdoms. But, we doubt, they are abus'd only— This is certainly some Whores hand, for the late King has still some Friends in a corner, some *Pucelle* or other, who is resolv'd to Cain whole Armies for the sake of her dear Master, and has put on a pair of Breeches, as my Lady Straddle her Jack-Boots, for that very purpose. But be it He or She, all we shall say to their Cantel, is, that they are very bold People, to fight with they know not who and how many, since, for ought they know, there may be a Hundred of us as well as them; and then it must be a pitch't Battle between us and enough to make another dolefull Ditty as long as *Douglas* and *Piercy*. But, to prevent the effusion of Christian Blood, we promise 'em, that when they think as well of the late King's Royall Son and Daughter, as we doubt they do of the Queen's Royal Father, we'll be Friends with 'em, and Dudgeon shall sleep in rust and oblivion— and that even in relation to that late unhappy Monarch they discourse of, if they'll but let us alone, we'll endeavour to forget him, which is the greatest respect we can now shew him.

Here's one more in great haste—

Quest. 2. *Gentlemen— I'm just Booted and Spurr'd going out o' Town; I have sent you several Questions which ye don't think fit to Answer— However, I'll send you this one, and desire a Resolution in your next— "Whether you, Gentlemen, that Answer such a parcel of Impertinent Questions, have any Patent, or other Authority thus to make the City ring of your daily Nonsense? Yours, &c."*

Ans. Good Mr. &c.! Why so short and angry? 'tis a hard World indeed that a Man can't Talk Nonsense, and Print it too, without having a Patent for't— However, as long as there is no Law, nor Act of Parliament against it, that ever we heard of, we claim the Priviledg of Englishmen, and if we have any occasion, shall still make bold to Print it, as well as you to Write it.

Quest. 3. *Whether the Ancients were as well Skill'd in Shipping and Navigation, as the Moderns are?*

Ans. The Negative appears partly by the Resolution of the former Question, and will farther by what yet remains.— 'Tis true they had vast Ships in those days, enormous Machines indeed, as the *Virtuosi* love to call 'em; and whatever we flatter our selves, vastly bigger, some of 'em at least, and able to contain many more than the biggest Ships now in the World, not excepting the *Royal Sovereign*, or *Britannia* themselves, or all the *Terribles* or *Invincibles* that the French make such a noise with; And though the vastness of the Bulk and number of Men some of 'em are said to have carry'd, seems almost incredible, yet we shall set 'em down, as we find 'em in Grave Authors. *Athenæus* tells us, that *Ptolomy Philopater* had a Gally built for Pomp and Pleasure, with a double Prow, and Forty Ranks or Orders of Rowers. And even *Plutarch* himself, in his Life of *Demetrius*, that he e-

quipped several Ships of War, which had in them each *Four Thousand Rowers*. This for their bulk: then for the excellency of their Structure, if we'll believe *N. Wisfen*, who writes of Naval Architecture in *High-Dutch*, whose Book was Printed at *Amsterdam* in 1671. (whereof the Royal Society give an account, *Vol. 6. p. 3006.*) they were much firmer, and more lasting than ours— For he tells us a strange Story, *Of a Ship found in the time of Pope Pius the 2d, in the Numidian Sea, 12 Fathoms under water, 30 Foot long, and proportionably Broad, of Cyprus and Larix wood, so hard, that 'twould scarce Burn or Cut, and rot in the least any where rotten or perish'd; and (stranger than all) the whole Ship so close, that not a Drop of Water was soakt into the under Rooms.* But what e're we think of this Story, or of the vast Bulk assign'd to some Ships, this we are certain, that they anciently had some very large Vessels. Authentick Histories mention *Hiero the Syracusians Ship*, which, by the Description Mr. *Evelyn* gives of it out of old Writers, that 'twas among those which had been taken for Mountains, or Floating Islands, and that 'twas a Moving Palace, adorn'd with Groves of Trees, both for Fruit and Shade (it out-did our Abdicated Admirals) we say, by that description given of it, it shou'd seem to be the same with the *Miraculous Archimedes*, as his History tells us, by his Mathematical Engines lifted up in the Air, equal and even, as a trial of his Art. when *Hiero* and all his Courtiers were at Dinner in it. Nor were they formerly wanting in Stratagems, or Ingenious Devices to Murder one another: For *Minos* is said to be the first Invention of Sea-fights, who liv'd not long after the Flood; and we are more sure, that not only the use of *Flags*, but even *False-colours*, *Fireships*, *Stink-Pots*, and *Snake-Pots* were known to the Ancients, as we learn in *Fronto* of Stratagems. Then for the number of their Vessels, we need not go so far back as *Homer*, who tells us, there were 1000 Ships against *Troy*, but may easily believe it was sometimes very great, from the number of Men Embarkt upon them, since as the Roman Histories and *Polybius*, a very good Author, informs us, the *Romans* and *Carthaginian Armado's* have met at Sea with more than a *Hundred thousand Men* of a side; and at other times, *Forty thousand* have been kill'd but of one side in one Battle. Nay, even we our selves have kill'd 30000 of our good Friends the French in a Sea-fight, under one of our *Edward's*, when they struggled with us once before for the Dominion of the Seas, as they do now, as may be seen very well and accurately describ'd in Mr. *Barns* his History. But notwithstanding all this, 'tis certain that we out-do the Ancients, not only in other parts of Navigation, but also in that of Shipping, our Vessels being, though not so great, as some of those are represented, yet much more serviceable than those of the Ancients.

The Athenian Mercury.

Quest. 1. **S**upposing there were Ten Bushel of Coals laid on a Heap and Fire put to 'em, that would consume 'em all to Ashes, about three Bushels of Ashes still remaining — Pray what becomes of the rest, since nothing can be annihilated?

Ans. The Question might have been put closer in an Instance of another Nature, where there are no Ashes left at all — particularly in a Candle, where tho there are some small Ashes from the Wick, there would be none at all from the Wax or Tallow, tho the Candle should be like what the Seamen vow'd to the Virgin, as big as a Main-mast. However it's much the same in both cases, the unctuous substance, both in Coals and Candle firing the Flame, and the Faces or heavier part, either subsiding in Cinders and Ashes, or being forc'd up in the smoak, some parts flying one way, others another, by the violent Whirl of the matter, when put in so brisk a motion, but yet no part thereof being really annihilated, tho no man, nor perhaps Angel could find all the scattered parts and join 'em together again as they were immediately before their dissolution.

Quest. 2. *Was that Lazarus whom we read of at Venice and other places, who had a little Brother growing out of his side, two men or one — had he two Souls or one, and how shall they rise at the day of Judgment?*

Ans. It had been a noble piece of Curiosity indeed to have dissected that person after his Death to have made observations how the nourishment or Blood was conveyed out of one into the other. If we remember that Story aright, these two had different Sentiments and perceptions of things, one of 'em often appearing pleased when the other was displeas'd, and one crying when the other was laughing — which sufficiently evinces they had different passions, accordingly different Souls, and therefore must be two different men, and hence as they had different Deaths, the little Brother as he was call'd, Dying first, tho the other did not long survive him, so undoubtedly they shall be *distinctly rais'd* — But how the second shall have his own Body restored again, and that compleatly, tho he never had any more than the upper part of a Man, let those look to it who think that 'tis not enough the Bodies of Men should be specifically of the same matter they were before, at the Resurrection.

Quest. 3. *Whereas the Letter G is sound-ed Che before the Vowel I in Give, Guilt, &c. and before the Vowel E in Get, Geld, Geer, Gehazi, Gedalia, but melts into Gi or J (as to the sounds) before the same Vowel in Gin, Gibbet, Gilly-flower, &c. and in Gender,*

Generation, George, &c. now where G melts in sound as before, may not the use of an J Consonant reconcile this contradiction, and the words be written Jin, Jibbet, Jilly-flower, Jender, Jeneration, Jeorge, &c. and so the J deserve a place in the Alphabet and not dwell in the Pen only — and whether such an alteration may not pass under the same favour with the common Abbreviations now used of writing ['em,] for [them] [tho'] for [though] and many others?

Ans. The sound of the English Letters is so Arbitrary that we believe 'tis impossible to make any Canon for 'em with fewer Exceptions than Busby's Rules, which are so many that you may e'ne throw up Cross and File, which shall be the Rule, and which the Exception. This of G particularly, is at once so different and so difficult that 'tis as hard for strangers to know how to pronounce it, as to pronounce it when they know it, we mean the Liquid sound, for when 'tis mute 'tis easie and common to all Nations: And indeed the Greeks know no other sound of it than that more Blunt one which we use in Give, Get, &c. any more than the Germans do now, who pronounce even their own names as we the words just instanced — and we are apt to believe the Romans did the same, but for us, as has been said, we are altogether Arbitrary, pronouncing the same Letters, the same Syllables and taken from the same Language after a different manner. Thus Gyges and Giant are both from the Greek, and yet we pronounce one Mute, and to'ther at least a Sense-liquid and 'tis as common in many other words both from the Greek and Latin, not only to pronounce 'em contrary to what they are in their own Language when we have made 'em Denizens of ours, but even to appropriate one sound to 'em when we express 'em in their own Language. Thus in some of those instances by the Querist, Generation, Gender, George, and that even in the Latin, Generatio, Genus, Georgius, whereas there is little doubt to be made but the Latins pronounced their Georgius and Genus as the Greeks did their γίγνη, &c. and there is no more reason why we should pronounce Genus with a Liquid sound in Latin, to accommodate it to our own English, nor indeed the English word Gender it self derived from it, then γένος in Greek after the same manner. But tho we have lost the right pronunciation, yet methinks we should keep the right Spelling in the words mentioned and others like 'em, that they may at least in some measure confess their Original, as in Gender, Generation, &c. otherwise we should quite lose both. We think therefore 'twould be inconvenient to use an J Consonant in these words, as others of the

the same notation. For the others 'tis true there seems to be some reason, in one of that kind, to wit Goal, custom has already made it a moot-case whether is the truer way of spelling it with a G or an J in another, *Gilly-flower*, it's only a corruption and the true word *July-flower*, tho this has obtain'd so long, as writing *Surgeon* for *Chirurgion*, that we now as commonly write one as t'other. For using the J Consonant in all such cases, would indeed be the way to avoid some confusion, but yet such an Innovation seems so odd, that we hardly believe 'twill ever be practis'd. For the other of those Abbreviations now used, there may be several Reasons why they obtained, which this alteration would want. Those were used generally by our Poets, *Ben-Johnson* and the rest, they are more convenient and expeditious for writing and withal more neat than writing at full length.

Quest. 4. Seeing Angels are Spirits, and consequently immaterial Substances, how can they be said to eat, as we find they did when Abraham and Lot entertained 'em?

Ans. If we believe *Raphael* the case will be quickly decided, for he tells *Tobit* and *Tobias*, *Tobit* 12. 19. "All these days I did Appear unto you, but I did neither Eat nor Drink, but ye did see a Vision. But the Truth, is that same *Raphael* is a sort of an Apocryphal Angel, who denied his name, and gave a wrong one in the room on't, so that we can't blame any person not to believe him, since he has been caught tripping already. What we esteem most probable is, that those Angels which are mentioned in Canonical Scripture, and which 'tis plainly said did Eat with the Patriarchs, did really do so, and not in a Vision only. For that they had Corporeal Vehicles we are certain, otherwise they could neither have been seen nor heard. In which Vehicles they might receive and contain the Meat which they put into their Mouths, which either might be dispersed again by perspiration, or perhaps fell to the Ground upon the Dissolution of those Vehicles.

Quest. 5. That the Soul doth subsist out of the Body after Death is granted by all Christians; but whether is it an active or unactive State during that subsistence out of the Body?

Ans. In order to answer this Question, we'd fain ask the Gentleman who proposes it, what kind of thing he takes an unactive Soul to be, or a Soul in an unactive State which is the same thing? And whether it ben't as perfect a contradiction, and that in terminis, as to say active, or Rational Matter or a Material Spirit? Passivity is of the Essence of Matter, as Activity of Spirit; take away passiveness from one you make it Spirit, take away activity for t'other, you make it either Matter or nothing at all. In Swoons, Extasies, &c. 'tis not the Soul, but the Body that's unactive, or rather unfit to be acted, and no more wonder we can't remember what passes then, than that we can't see

when our Eyes are fast shut together. Whatever Definition we give of the Soul of Man, if we believe it material, whether we call it a cogitative Being, a reflecting Being, a Knowing, a Thinking Substance, or by what ever Name or Title, we distinguish it, there's still something of Action included in its Essence, and whether it thinks, reflects or knows, still it Acts, or else it is not, for all these Terms, connote some action. In vain then wou'd the Socinian endeavour to mitigate the Absurdity of the Soul's sleeping with the Body in the same Gaave, since notwithstanding his high pretences to Reason, there are not two more indigestible absurdities in all Transubstantiation than an Adorable Creature, or an unactive Spirit, both which he pretends to believe.

Quest. 6. Whether if the Soul can be absent from the Body for a limited time without Death, provided the Body remain Tenantable, what has been or may be the means used to preserve the Body thus Tenantable in the Souls absence, and for how long time may it be done? and whether may any such thing be lawfully endeavour'd?

Ans. We must be very kind, and Give very liberally before we can come near enough to answer the greatest part of this Query — which indeed takes it for granted that we'll resolve those immediately going before in the Affirmative, whereas we are rather for the contrary opinion. Thus we say 'tis in vain to enquire what has been the means to preserve the Body Tenantable during the Souls absence, when there's no such thing as this absence of the Soul without Death. And for the other Query. Whether it be lawful to endeavour it — that is, we suppose, to preserve the Body Tenantable, if it may be lawful, 'tis yet sufficiently absurd to attempt it.

Quest. 7. Whether is the Cause of Death, or Separation of the Soul from the Body, in the Souls or, in the Body, or both?

Ans. The separation of the Body and Soul is not the Cause of Death, but Death it self, the Cause of which Separation is oftentimes very distant from its effect, the Separation it self, nay always so unless in sudden Death. But further, it seems very incongruous to ask whether the Separation of the Soul from the Body be in the Soul, or whether it be in the Body, or both, since any Separation necessarily implies two things to be separated, for who ever heard of one thing that was separated from its self? But upon further consideration the Querist seems to mean much the same with what we have now asserted, and tho his Question sounds a little oddly, intends no more by the separation of the Soul from the Body than Death it self, and not the Cause on't. In answer, we believe the Cause of this Separation to be first in the Body, then in the Soul, and the manner how we have endeavoured to explain in answer to a Question above.

The Athenian Mercury.

Quest. 1. **I**Nto what Place does the Soul of Man go immediately after its departure out of the Body, seeing it does not go into its full fruition of Happiness or Misery?

Ans. We are mistaken if this Question has not been before partly answer'd, and here once for all, we desire Gentlemen before they send any Queries hither, that they'd be at the pains to consult our *Indexes*, and see whether they are not already answer'd, whereby they'd oftentimes save themselves and us some trouble, and not take it ill that we don't *actum agere*. — To this we answer in short that the Souls of *Ill-Men*, who by the by are very *Catachrestically* said to enjoy Misery) are in the power of the *Devils*, who when they die, are said to require their Souls of 'em; and where those *Devils* are has been above discuss'd and clear'd, not out of Fancy but evident Scriptures: As for the Souls of Good men, they are immediately after their separation in very good Company, in the care of those *Angels* who carry 'em into *Paradise*, or *Abraham's Bosom*. But where or what that is we'll not now discuss, not being willing at present to venture on any more *Paradoxes*.

Quest. 2. Whether there is a Cessation of Mens Torments and Happiness at the Day of Judgment till both their Sentences are pronounced by God?

Ans. The Question seems to suppose the wicked to be actually in a local Hell before the Day of Judgment as well as the *Godly in Heaven*, both which, perhaps, are more commonly & easily said than made good. We believe the greatest Torments of wicked Men before the Day of Judgment, and those bad enough, will be their own *Consciences*, and that Company they are condemn'd to: Which Torments will be both augmented instead of their ceasing, at the Day of Judgment, the first by having all their Faults again represented both to them and all the World, the second by being Eternally confined by an irreverfible doom to those *Infernal Prisons* prepared for the Devil and his *Angels*— And for the contrary Reasons the Joy of the *Saints* must needs be at the same time highly augmented.

Quest. 3. Whether it were lawful for Lot's two Daughters to go into their Father?

Ans. This Question wou'd seem almost ridiculous, had not Learned Men observ'd that the Jews go about to excuse 'em in this matter — by pleading for 'em that they thought all the World besides was destroy'd, from their Expression — "There is not a Man on Earth to come in unto us— and besides that they expected to be the Mothers of the *Messias*— both which we think very frivolous excuses. For the last, we que-

stion whether there were then any such expectation, at least but a very implicate one: For the first, they must have been silly indeed to think there were no Men in the World besides those of *Sodom* and *Gomorrah*— for both neither wou'd be an available excuse, but both of 'em guilty of the highest and most abominable Incest.

Quest. 4. Whether in your Opinion are the best Christians, they that live precise and circumspect in all outward appearance, boasting of Holiness of Life, and of their great Knowledge of Jesus Christ, and have great confidence of their Election and Predestination, but in their Dealings in the World are Subtle and Crafty, Gripping and Over-reaching all they deal with; and in their Behaviour Hasty and Morose, easily mov'd and hard to be pacified; or they that live more loose in the World, freer to keep Company, and sometimes may take Gods Name in vain, yet of a downright plain way of dealing, cautious of defrauding any, and honest in all their Morals, serving God to the best of their frail Abilities, not presuming on their own good Works, but hoping the best through the Merits of Christ?

Ans. A fair division of the World, and we doubt an over-true one, into *Pharisees* and *Sadduces*— but our Saviour was neither. For the former sort, undoubtedly Pride is the very darling Sin of the Devil, and we believe he's more sure of a proud censorious Man, who is guilty of Spiritual Sins, than of the loudest Rake-hell in the World, for the latter has seldom so entirely rooted out the Principles of Conscience and Reason, but that he sometimes thinks he ought to do better, and therefore there's even some probability of his Repentance, whereas the other is shut up from all hopes of Reformation and Amendment while he thinks he's already so good 'tis impossible he shou'd be better. The Principle of the one is, "To love God and hate his Neighbour, of the other "to love God without keeping his Commandments, in both which they are damnably mistaken; for they must either take Religion all together, or else let it all alone. The mischief is that both sides instead of looking at home, make it their business to find faults abroad, and rather rail at others than mend themselves, for o' t'other side that Man must not pretend to be a Christian, nay not as far advanced as a Moral Heathen, who makes nothing of the Religion of an Oath, nor spares to abuse that Great and Holy Name by which he is call'd in taking it to witness in every mean silly frivolous matter, nor must he deceive himself and think a Christian Faith and Heathen Life will save him merely for saying *Lord have mercy upon me*, or the French King who after he had

sworn used to beg pardon of his Wooden God. Nor is it *Morality*, but *Christianity*, must save us, else there had been no need of our *Saviours* coming upon the Earth, nor can one so much as pretend to *Morality* it self who lives in the constant breach of two Branches of it, the third Command, the sixth, nay seventh, eighth, ninth and all, by rash vain *Oaths* and *Intemperate Living*. In a word, we wish they'd once reform themselves, and let one another alone, since they are e'ne so bad that we know not which is the better, but pray God to mend 'em both, which we think they have so much need of.

We having received a very remarkable Letter relating to the desired Reformation, wherein are matters of very great concern to the publick, think fit to publish it for the most part in the same words we receiv'd it, as well as the Questions following. The Letter bears this Sence.

S I R,

One who has the Character of a Religious Person is suspected by his Neighbours to be concerned in the Business of the Reformation, and thereupon represented by his Enemies as an ill Man, and a base hypocritical Fellow, and others who are willing to entertain a more favourable Opinion of him, say they'll not believe it that being a good Man, as they charitably suppose him, he'd be guilty of any thing of that Nature. — Others say — they wonder Mr. — who lives well and in good repute, shou'd undertake such a thing, there being Rogues enough to make Informers of, &c. And this is not the Discourse of meaver Persons only, but even of Parish Officers, and such as are sworn to put the Laws in Execution against Vice: Others represent him as a Busie-body, saying 'tis the business of Officers, and not private Persons. — On the whole pray answer the following Questions relating to this Matter.

Quest. 5. Whether the being an Informer against Vice be consonant with a Christian Profession?

Quest. 6. Whether such an Informer may justly be call'd a Busie-body, since he does no more than his Duty?

Ans. For a Reply to both these we refer the Reader to our large Paper formerly published concerning this Reformation — and so go on to those that follow.

Quest. 7. That the World may be satisfied that pecuniary profit is not the cause of such Informations, I desire you'd tell us what Benefit those Persons get who inform against profane Swearing, Cursing, Drunkenness, &c.

Ans. This is already done very plainly in a broad sheet of Paper, sometimes since published for that purpose. But an Infallible way not to be thought Mercenary in this case, is to refuse that share in the *Mulct* which the Law allows, and let it be given to the Poor, and then malice it self can't charge it upon you.

Quest. 8. What that Person may expect who having been punished for profane Swearing does endeavour as much as he can to ruin that Person he suspects to be the cause of his Punishment, and threatens to squeeze his Soul from his Body?

Ans. 'Tis no great wonder that one who deals so ill with God himself, shou'd have so little respect for Men, nay for the Magistrate, who bears the Sword to punish Vice: Nor is it any great wonder, when all manner of Vice has been so long Rampant, the Devil should be so unwilling to leave those Wretches whom he has so long possess'd, nor is't to be thought he'll e're do it without tearing 'em and making 'em fume at the Mouth for a Farewel. For this Wretch who is so far from being amended by wholesome Punishments that he's only the worse for't, it's a sign he wants a great deal more than he has yet had, and deserves to be made as Exemplary in punishment as his Fault has been. In order to which we desire his Name and Habitation may be sent hither, which if 'tis done, perhaps he may find there are greater Persons will appear against him than he expects, in the Cause of Vertue and Religion.

Quest. 9. What must those Parish Officers expect, who being Sworn to perform their Duties do notwithstanding return the Money levy'd upon Offenders against the late Order of Sessions, to the Persons offending, whereas it ought to be given to the Poor?

Ans. 'Tis pity but they shou'd be better known, and then they might expect something like their Deserts — but in the mean time shou'd they escape publick Justice, they must expect the Vengeance of God upon 'em, for wilfully and shamefully neglecting their Duties, for abusing their Places, and for the worst and most impudent of Perjuries, when instead of discouraging Vice they go so far to strengthen and defend it — and besides all this, they'll have the Souls of those unhappy Men to answer for whom they have encouraged to persist in their wickedness by granting 'em as far as they could, impunity in it — and this their own Consciences will tell 'em louder than we, when they themselves come to be Criminals at the Bar of the Almighty — which if they'd in earnest consider, we hope they'd severely repent any such actions, and for the future avoid 'em.

Quest. 10. What shall we think of that Mans Religion who has formerly had his Goods Seiz'd for being at a Dissenters Meeting, and lately had them Seiz'd again for Swearing?

Ans. We won't be so uncharitable to say as some wou'd, that the common Proverb is crost, and here's one will Swear and Lie to — but we must observe first, that there are Knaves of all sides, and then that ten to one the Seizing his Goods formerly for Dissenting, only made him a Hypocrite instead of really Converting him, and from such an one as this we cou'd expect no other.

The Athenian Mercury.

Quest. 1. **O**F the two Religions, a Quaker, or a Papist, which wou'd you chuse, with your Reasons?

Ans^w. Neither: because both of 'em are so bad, that they can hardly be call'd Christian. But to compare 'em; In many things it's true they are near a Kin; and the Quakers have been, e're since their rise, lookt upon as the Jesuits, By-blows of the Jesuit— And indeed, it must be confest, that in many things they strangely Symbolize with the Papists. The Quakers deny the Plenary Satisfaction of *Christ*, and rest on their own Merits; so do the Papists: they Rail at our Ministers, and deny their Legal Call, or Ordination; so do the Papists: They pretend to a greater strictness and singularity of Life than other People, so it's notorious do several Orders among the Papists, so exactly, that one wou'd think the Quakers only a sort of Lay-Brothers to some of their Societies. Then for Phanaticism, and Enthusiasm, they are most admirably match'd, that and Infidelity together making up the very Creed of the Quaker (forgive the Expression!) But to consider 'em afunder, it's true, the Papist holds more than he ought to do, and therefore all the Articles of the Christian Faith; but the Quaker much less: They all deny the Christian Sacraments, both Baptism and the Lord's Supper; and we wonder how they have the Face to pretend to what they never had, *Christianity*, when they were never *Christen'd*. They are indeed a Compendium of almost all sorts of Heresies; for they not only deny the Merits of *Christ*, as has been said, with the Papists, but even his Satisfaction, Divinity and all, being, at best, no better than meer *Arians*; if we believe 'em what their late (and present) great Champion has refin'd 'em into: Nay, there have been some of 'em, who as far as we can understand 'em, deny our Saviour's Manhood too, as well as his Godhead; nay, deny Angels, spirits, Heaven and Hell, turning all into mean and jejune Allegories; and no wonder after this, they shou'd, all of 'em, to a Man, that e're we met with, in positive Terms, deny the Scriptures to be the *Word of God*; and most of 'em deny any Resurrection of the Body, as others the Existence, or Activity and Consciousness (which is all one) of Souls after Death. For these Reasons, we think, as a bad Christian is better than none; so a Papist than a Quaker; though Charity gives us room to hope, that there may be some in both of those Parties who may be better Christians, than those Principles, if believ'd, wou'd permit 'em to be; but then they must be neither good Quakers, nor good Papists.

Quest. 2. I have often heard John Whitehead, a Grand Director of the Quakers, boast, as of a Miracle; that when he was under Persecution, as he call'd it, and fed in a Prison with Bread and Water; he Fatten'd on't, so as he afterwards was Three yards, or more, about the Waste—— Quere, Whether the Contribution of the Sister-hood laid aside, the Miracle may not cease, either through the Constitution of the Man, or the Nature of the Place, or several other ways— or lastly, Whether his Wife cou'd feed by Sympathy, she being near as spacious as her Consort?

Ans^w. Supposing it true, that the Story was thus related to the Querist, and that in Fact it so really fell out; we yet think our Friend *John* will have no great Reason to boast of a Miracle, unless such an one as was wrought upon *Nebuchadnezzar*, by turning a Man into a Beast, since such a load of Guts cou'd have hardly any shape of Humanity left: But we can easily enough get rid of this huge Wonder, without a Miracle; for, 'tis the Nature of some Beasts to grow Fat, when Styd up in a narrow Room (for which reason we know not but their Brother *Whitehead* might have made good Brawn too, if he had been but Collar'd.) It being notoriously known, that a recluse Life, in some Constitutions, nay, we believe in most, inclines extremely to grossness, and a Corpulent Habit of Body—— But after all, we must confess, we suspect 'twas no better nor worse than the Friendly Contributions did the business— for, to return to our first plain Comparison; let the Swine lye a fattening never so long, he'll ne'r prove good Bacon, unless the Good-women bring their Wash now and then, and empty their Pails into his Trough— and that there was really something of this in the present case, we have most violent Suspicions as well as Presumptions, from the shape of the Sister, who, sure, cou'd not be so uncharitable, as not to be in Tribulation together with him; for if her licking the Platter now and then, could make her *Burnish* at so wonderful a Rate, one wou'd be apt to conclude, that there was something or other in't that had some Savour, before the Brother had done with't, unless we are to suppose there was a *Brace of Miracles* to do the business.

Quest. 3. How shall that person behave himself, who, being concern'd in this Reformation, has thereupon lost the Love of his Neighbours, by whom he was formerly very much esteem'd, and having Publick Business, has lost some already, and is like to lose the rest, and is further excluded their Society and Company as a base Fellow?

Ans^w. If the Person is satisfy'd in his Intentions, that they were fair and honest in what

what he has done, and that he has acted out of obedience to God and the King; these considerations alone will afford him great satisfaction— He has our Saviour's own Blessing— *Blessed are ye when Men shall revile you— and shall cast you out as evil doers, &c.* He is to consider himself as a Confessor, and almost a Martyr, for the cause of Virtue, and the good Laws of the Land— This we say he may have already, but if he'll let us know his Name, and Circumstances, all well-attested, which we promise shall not be made use of to his prejudice, he may perhaps find those who may as much encourage and advantage him as his Ill-Neighbours have before injur'd and abused him.

Query 4.—From another Hand. *Whether think ye will the Laws against Vice be as duly now put in Execution, as those formerly were against the Lissenters?*

Ans. 'Twould be a shame if they shouldn't; and if they are not, we may e'ne thank the under-Officers for't; since all has been done from Above that was possible, both by Example and Command toward so great a Work.

Quest. 5. *I've heard it discours'd, that in the Canons of the Church, particularly Canon 55, 'tis appointed, that all Ministers shall in their Prayers before Sermon, Pray for the King by his Name and Title; and by Canon 59— Every Sunday and Holy-day, before Evening-Prayer, to examine and instruct the Youth in the Church-Catechism, as 'tis also directed in the Rubrick. How comes it then that the first is generally neglected, and the latter only perform'd in time of Lent, whereas it ought to be done all the year round?*

Ans. For the First, either the Gentleman who proposes the Query never goes to Church; or else he has very ill Fortune, always to light upon a *Jacobite*-Minister; since 'tis notoriously known, that there are few hundreds, if so many as One, throughout England, who deny Obedience to the present Government, or refuse to Pray for 'em, and that by Name, as directed. For the Latter— we wish we cou'd as easily prove him mistaken, as we can in the former— However, here's this to be said, That the People are grown too Proud, and think themselves too wise to be Satisfy'd, or put off, as they'd be ready to call it with Catechizing (we mean both instructing the Children, and explaining the *Questions and Answers*) unless they have a Sermon too. There was indeed in the Primitive Times, belonging to every Church, one, whose particular Office 'twas, to Catechize and Instruct them that were Ignorant in the Mysteries of Christian Religion; who, for that Reason, were call'd *Catechumens*. *St. Mark*, as 'tis affirm'd in good Ch. History, was the first who set this Office up at *Alexandria* in Egypt, when he left it, fixing another there in his Room; and 'tis certain they had Catechizing and formal Catechists in that Church from the first Ages— *Origen* himself was one of these, whom, if we mistake not, *Heraclius* Succeeded in that Office, as *Damasus* him—

And this very Method it's very probable, made Christianity then so successful, and in so little a space planted it so firm all the World over, that all the Arts and Torments the Devil or Man cou'd invent, cou'd never root it out. And 'twas by the same method, the Papists themselves own (as Bishop *Andrews* tells us in his *Discourse of Catechizing*) that the Reformed won so much Ground of 'em in so little a time; and if the Reformation has not made a proportionable progress since its rise, as it did then, we may fairly see to what neglect the obstruction of it has been owing; and from the same Fountain undoubtedly sprung the general Debauchery of Manners that reigns in their Churches almost as much as even among the Papists themselves; and we wish we may not be too true Prophets, when we fear 'twill n'ere be much better till a *New Race* of Men arise, better instructed in Faith and Manners than the present is, which being generally educated in the Looseness and want of Discipline; ill-grounded in the Principles either of Morality or Religion, and too Proud to learn, are easily carry'd away, either by Atheism or Debauchery, whither the Tempter pleases— Now were this particular Office of the Catechist agen renewed, and encouragements given to it in every Church, the duty would certainly be perform'd— or were it but united to the Reader's Place—but this is not very likely to be done in such an Age, since the Readers Places themselves, even in this City, are generally so small, the Clerks being commonly twice as much, that few, but very *Young Men* will accept of 'em, who must almost starve upon 'em too, unless they have apply'd themselves to something else to help— Nor is there any great likelihood things should be better, the Maintenance of the Clergy having been plundering ever since *K. Harry* the 6th's time; and that little they have left is thought too much for 'em by some sort of People: nor are we very likely to see a *New Office* erected in the Church, when 'tis so ill able to maintain the *Old*. For those who think one Minister is very well able, if not lazy, to Read Prayers, and Preach twice a day, and besides, Catechize, Baptize, Christen and Bury— We only wish they were themselves to try the Experiment for one Quarter of a year, and see how well they'd like it.—

Qu. 6. *Whether as long as the Body remains Tenantable, the Soul can Separate from it without Death for some time admitted, as is reported of some, who for some time have lain in a Trance, and come to themselves agen, and have related what they pretend to have seen and heard in places remote; or of Witches, who have their Nocturnal Revels in Remote places?*

Ans. We believe those Reports to have been little more— Thus far it's true, we may be as certain as we can well be made of any matter of fact— That some Persons have fallen into Trances, and reveal'd what has actually pass'd in very remote places— but we believe this to be only the effects of Diabolical Agents, who shut up the Sences of the poor deluded *Witches*, and brought 'em what News they pleas'd from distant places, impressing it on their Fancies, and making 'em believe they really saw what they no more did, than Sick Men do in a Fever those shapes which seem to pass before 'em.

THE
SUPPLEMENT

TO THE
FOURTH VOLUME
OF THE

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Ones to this Time.)

The PREFACE to the Fourth SUPPLEMENT.

IT is sufficiently known to the World that we were the First that of late years undertook to Graciously the Publick with Extracts of Valuable Books; and therefore it might have been justly expected, that our Bookseller only should have reapt the Advantage, as he is the Risque that attended such a Design. But no sooner was our Design, after much Cost and Charges like to take, but a Frenchman (after his Undermining Project had been rejected by several that we cou'd Name) and his Bookseller, intrude upon us with their Book, Entitled, The Works of the Learned: A Piece, for any thing that we can either observe our selves, or hear from Ingenious Men, that the Learned will be very little obliged to: And, no sooner did we mention Proposals, for the Printing our Young Students Library, but this Gentleman spitefully offers to Interfere with us: Had he undertaken Either of these Designs before us, we wou'd never have incroacht (as judging it base so to do) on either his, or his Booksellers Designs. But seeing our Bookseller was the First Undertaker, and that the Forreign Journals are no Frenchmans property, when Translated into the English Tongue: We resolve to prosecute our Design with all Expedition imaginable, having almost gotten Subscriptions enough to carry on the Work. That this Gentleman might the more easily advance his Book he prefixes to it, By the Author of the Universal Bibliothecque. But how he Answers this Title, we leave it to the Intelligent to Judge; for this Age is more Ingenious than to be imposed upon by Specious Titles. For our parts we have scarce seen a True Extract of any Book he has given; nay, he himself acknowledges his Breach in his Extracts, though his reason for it is very slender; since it had been better for him to have had fewer Extracts and Large, than a great many, which give scarce an Idea of Books, and, which not a few, will impute to Laziness; Since it requires more time to give one good Extract of a Book, than six slight ones: Nay, so general the Complaint has been of the False and Trifling Account he gives of Books (and therefore no wonder he was continued no longer as an Assistant to Monsieur Le Clerk;) That we have been Importuned by several Learned Persons to make New Extracts of all those Books he has hitherto, and shall hereafter meddle with; which we Resolve to doe, if he at any time Incroaches upon our Booksellers late Proposals. But it is not our Design to Expose this Gentleman, or any of his Works (though si pergat quæ vult dicere ea quæ non vult audiet) except he urge us to it; but only to vindicate Our own Right; and therefore, for the present, we shall onely desire the Reader will be pleased to compare those Extracts we have made of Books, with those that have been lately made of the same Books by this Frenchman, and then let 'em judge who gives the most satisfactory account to the World, particularly, The Voyage into the World of Descartes, Mark Antonins Life, Mr. Clerkson on the Liturgies, &c. Or else let the Reader compare Mr. Ferrants Sum of the Bible, Mr. Huygens Treatise of Light, Mr. Norris Practical Discourses on several Divine Subjects, Sir Tho. Brounns Essays, &c. with those Extracts he has made of the Advice to a young Lord, Pharmacopœia Bateana, De Presbyteratu Dissertatio, Mr. Nuffs Essays, The History of the Vaudois, Musarum Anglicarum Analecta, &c.

What we have here offered being all Matter of Fact, we need add no more to convince any Impartial Reader how much they have been imposed upon. As to the Frenchmans apprehensions of being wrong'd in our Translations of the young Students Library, we shall easily rid him of his Fears, for besides that we will take special care to have it well Translated, and revised by several Learned Persons (tho' the contrary was falsely suggested to a Worthy Divine that was so generous as to tell us again, and to Encourage our Undertaking in disdain of his Undermining Attempt) we do assure him and all the World that we intend to Translate few or none of those Extracts he made for the little time he was concerned with Monsieur Le Clerk, since we promised the publick to give them only the Extracts of the most Valuable Books, and those best done, and upon our perusal of the Universal Bibliothecques we found very little for our purpose in those Twelve Tomes wherein he says he was concern'd. And if we should Translate any of his Extracts we will do him the Justice to shew him every Sheet if he has a mind to it. But to pretend that he or Monsieur Le Clerk has any Interest in the Universal Bibliothecque here, is an Encroachment upon our English Liberties; besides should any person subscribe to any but to our Bookseller (who was the first Proposer of this Undertaking) he'd buy the same Extracts twice, as we'd shew at large were there the least occasion for it. — All the Valuable Books printed either in England or elsewhere from the year 65 till now, (and so on from time to time) shall be inserted in our Volume here proposed, or else in our future Supplements or Appendixes, and to render our Undertaking the more compleat, there shall be a large Alphabetical Table given in to all those that subscribe which shall comprehend the Contents of our young Students Library, and of all the Athenian Mercuries and Supplements printed in the year 91. — But for a further satisfaction in this matter read our Proposals, which are to be had at the Raven in the Poultry.

The

The Supplement to the Fourth Volume of the Athenian Gazette.

Biblioth. Universelle, Tom. 21. p. 37.

Relation du Voyage d'Espagne.

A Relation of a Journey into Spain. At the Hague, by Van Bulderen, 1691. in 12^o Tom. 1. p. 186. Tom. 2. p. 178. Tom. 3. p. 189.

I. **T**HOUGH *Spain* be a very considerable part of *Europe*, 'tis notwithstanding but very little known. The particular Humour of its Inhabitants, the little Commerce it has, and its Scituation at one of the Ends of the World, are the true reasons of Mens Ignorance in this respect. 'Tis not to be doubted then, but the Relation, mentioned in the Title, will be read with eagerness enough. The Manners and Customs of the *Spaniards* are there described with a great deal of exactness, and there is a descent into so many particulars, that the smallest Dresses which the Spanish Ladies use, to set off their Beauty, are not forgot. 'Tis true, that Madam *B. D.* frequently interpereth them with pretty *Histories*, which are taken by many Readers onely for *Romances*; whatever Precautions she gives in her *Preface*, to make them to be received for true ones. But *Romances* are not the Books of the least Research at this day, especially when writ with the Gallantry these are, that are to be read in this Relation.

Madam *B. D.* gives an Account to one of her Cousins, in many Letters which she had writ to him, of all that she had seen, and of all that she had learn'd worth taking notice of, in her Journey from *Bayonne* even to *Madrid*, and during some time of her abroad in *Spain*. This way of Writing is very convenient for an Author; because it does not engage him strictly to any thing, and that he is not obliged to observe any Method in it; but it is subject to Repetitions, and there are some to be found in this Relation. It is especially very incommodious for a Journallist, who would speak of a Work with some exactness. All we can do, is, to pick up some of the most important Remarks, without following the Author nicely, as would be done in a Methodical Book; and this is the Order which will be observed in this Extract.

II. The *Spaniards* Manners and way of living, make up the most remarkable part of this Relation: These People, if we may believe our Author, are lofty and proud. There are none, even to the meanest Cobler, but speak of their Nobility, and have some counterfeit Story, which passes from Father to Son, and contains the pretended Heroical Acts of their Ancestors. She relates one

Remarkable Instance of this Ostentative Spirit: A Cook that had been a little Child, answered proudly, That he did not expect they would treat a Person of his Quality so: that he was as Noble as the King, and even a little more. This vanity, so ill understood, precipitates them into the utmost miseries, for they had rather suffer hardship than work. Their Lands would lye untill'd, if strangers did not come to cultivate them; and a Peasant looks upon it as very troublesome to labour or reap his Field, while he sits and plays a sorry Air on his Guittar. Their Artisans are clothed with Sattin, or Velvet, according to the season, as the King; and there may we see always a Guittar, a broad Sword, a Poinard, and a black Cloak hanging in a shoemakers shop, with the Instruments belonging to his Trade.

'Tis true, they are so sober, that they lay out but very little for their Mouth. The Women, of what Quality soever they are, drink almost nothing but Water, and the Men drink so little Wine, that 'tis not worth the while to dress their Vines for that. An Onion, Garlick, a slice of Bacon, are their ordinary Food. In a word, the Taste, of all the Senses, is that which they take least care to gratifie.

'Tis said also, that the *Spaniards* are valiant, without Temerity, Cholerick; Revengeful, without discovering their Anger; Liberal, Presumptuous in Prosperity, Servile in Adversity, Amorous, and Jealous even to Excels; Patient, Stubborn, Lazy, Private-spirited, Philosophers, Men of their Word and of Honour; Ingenious, Piercing, Prudent, Disintereffed, little skill'd in ordering a Family, Retired, Superstitious, good Poets, and capable of all the Sciences, if they would apply themselves to them.

The way they take to revenge themselves is their greatest fault; they cause those that have offended them to be Assassinated; and they often prevent those to whom they have done any Injury, being fully perswaded, that they'll never pardon them. They remember of Injuries 30 and 40 years afterwards, and this desire of Revenge descends from Father to Son.

As to their Persons, they are very lean, little, of a fine size, pretty Head, if they would shed their hairs on the middle of their Forehead,

head, instead of shedding them on the Side. They have regular Features, pretty Eyes, their Teeth well-set, their Complexion swarthy, but they dress themselves in so Phantastical a manner, as wholly disfigures them.

The great Spanish Lords know not what Economy is. If they have Silver they put it in their Coffers, without improving it. They will not vouchsafe to go to their Lands so much as once a year. They trust all to an Intendant, who guides all as he pleases. So that every thing is in disorder among them; and frequently they have nothing of what is most necessary. They never Merchandize for fear of losing their Gravity. Though their Houses are large and spacious, and they have Apartments for all seasons, they have so great a number of Domesticks, that they are forc't to lodge them in the neighbouring Houses. When a Great Lord dies, his Son keeps his Domesticks, without turning off his own. 'Tis a part of the Heritage that he leaves also to his Descendants; there are some have 4 or 500. 'Tis true, that they give them but Seven or Eight Sols a day, for all things; so that they eat the half of the Meat when they carry it to the Table, and there are some that have their Kettles lockt with a key, to hinder their Domesticks from taking out the best of it. In *Madrid*, there are Cooks shops in all the corners of the Streets, where every body goes to Cater for himself, for they ordinarily dress only for the Master and Mistress of the House.

When they rise in the morning, they take Ice-water and Chocolate. The hour of Dinner being come, the Master setteth himself at the Table. The Mistress and Children eat upon a Carpet on the Floor. Their Repast is slight, two Pigeons, some Ragout full of Garlick and Pepper, Fennel and some Fruits for a Desert, are ordinary Food for the greatest Lord. After Dinner, they undress themselves, and go to bed. At this hour the Shops are shut up, Commerce ceaseth, and no body is to be found in the streets. After two hours in the Winter, and four in the Summer, they dress themselves again, they eat some Comfits, and drink some Ice-water and Chocolate. At Eleven a clock, or Midnight they retire. When the Husband and Wife are gone to bed, they have a great Cloth brought each of them, which they tye about their Necks. The Dwarfs bring their Supper, which is as sparing as their Dinner; The Mistress drinketh her fill of Water, the Husband a little Wine, after which they both give themselves to rest.

The Spanish Ladies are very scrupulous of shewing their Feet, which are ordinarily very little; and those that are vertuous, would rather lose their Life, than that a Man should see them. The Grimaces which they must make during their Widowhood, are very troublesome. They pass the first year of Mourning in a Chamber all hung with Black, where they see not so much as one Ray of Light; they sit with their Legs a-cross, on a little Quilt of Hoilane. When the year is

ended, they retire into a Chamber hung with Gray, where they can have neither Tables nor Looking-glasses, nor Plate, they cannot use Jewels nor Colours; in a word, they live as retired as if they were in a Tomb, and all this frequently for a Husband, whom they are not sorry for being rid of.

It is quite otherwise with the Religious. There are of them that see many more Cavaliers than the Women of the World, and are not much less gallant. As they put them there very young, they look upon the Pleasures of the World as their Sovereign Good. They take it very heavily continually after, and do not forbear to say, That they were shut up against their will.

The complaisance they have for Women in *Spain* that are big with Child, is very inconvenient. They would believe they had committed a very great Crime, if they had refused them any thing. And this Liberty makes them very indiscreet. They rake up sometimes all you have, and they are freed by saying, that 'tis the Longing of a Woman with Child. The King has even the Complaisance to shew himself to them, when they signifie that they desire it. This Custom brought once the last Q. of *Spain* out of trouble, as our Author shews us in these *Memoirs*. (a) *They have been already Printed, and they are so well known, that we don't think it necessary to speak of them in this Bibliothecque.* A Her great Camerara, whom she had treated with the greatest severity she could; be-thought her self one day to twist the Necks of some Parrots which she had brought from *France*. The Queen bore her a great grudge for it; and when this Prime Lady of Honour came to kiss her hand, according to Custom, without saying a word, she gave her two Blows on the Arm. This made a great deal of Noise; the King heard of it, and designed to chide her for it: but the Queen interrupting him, *Senor esto es un autojo*, that is to say, *Sir, 'tis a longing of a Woman with Child*: The King, who wished nothing so ardently, embraced her with a Thousand Testimonies of Joy, and told her, She had done very well. 'Tis an Ornament in *Spain* to use Spectacles; all Persons of Quality, young and old, Men and Women use them, and there are some that never lay them aside but when they go to Bed. The greatest are the Prettiest.

III. The City of *Madrid* has neither Walls nor Ditches; it has no other defense save that of Mountains that environ it, whose passages are so difficult, that 100 Men could stop a whole Army. The Streets are long and straight, but so ill paved, that the Horses there are every day besmeared with dirt, even to the Girths. The Houses are pretty, though they are built only of Earth and Brick, there are ordinarily 10 or 12 great pieces of a full Foot.

Strangers go but little into this City, and they have reason for it; because they know not where to Lodge. There are in it but two or three Inns, which are quickly fill'd, and the Spaniards are not very forward to receive you, for fear you should cajole their Wives,

Wives. The Inns that are on the Roads are not more proper to engage the curious to travel in *Spain*. They go in ordinarily by the Stable, where they usually find the Mule-drivers, lying or eating with their Mules, and living with them like Brethren. They go up into an high Chamber by a kind of a Ladder. The Beds are without Curtains, the Sheets as big as a Napkin, the Napkins as a little pocket Handkerchiefs, besides, they are not always to be had. There is but one drinking Cup in all the House, and if the Mule-drivers have it you must wait, or drink out of the Pitcher. They have no Chimneys. They make a hole in the middle of a Board, where the Smoke goes out as it can. They Roast a little piece of Meat on the ground on Tiles. When 'tis roasted on one side they turn the other. When it is a great piece they fasten it to the end of a Cord hanged by the Fire, which they twist with their hand. When ye arrive at an Inn, be it Midnight, you must send out to buy all necessaries, for they have nothing in the Inns but Covert, and one must sometimes run over the whole City before he be provided of every thing.

To return to *Madrid*; the Divertisements they have there are very mean, if we except the Amorous Intrigues, which are so common there, that there is no Spaniard but has a Mistress, almost as soon as he can pronounce the word, *I Love*. The Married Men are concern'd as well as others, and they run every night to seek their Fortune. This is the employment of all young men, who know not what it is to study, who neither learn *Geography* nor *History*, and who never go out of *Madrid*. This City is a Paradise for them, and as they know no other place but this, they believe there is no place in the World that can compare with it.

There are some Publick Houses there, where they assemble for conversation, and for sport; They play there with a silence and fidelity that's admirable. Those that win proffer in civility a part of their winning to their Assistants, 'tis called *Barato*, and they must not refuse it. When they do not offer it, you may demand it of them, and they always agree to it. There are some People that subsist by this means, going from Academy to Academy.

I V. The Court of *Spain* has something very dull. 'Tis little frequented, and the Pleasures that are tasted there are very mean. There's nothing so pitiful as a Spanish Comedy. When our Author was there, *Alcine* was represented. The God's descended on Horseback upon a Beam, that reached from one end of the Theatre to the other; the Sun was sparkling by means of a douzen of Lanterns of oyled Paper, in each of which there was a Lamp. When *Alcine* made her Enchantments, and invoc'd the Demons, they came very conveniently out of Hell with a Ladder.

The Comedy which Madam *B. D.* saw represent *Victoria* was no less singular. They acted that day the Life of *St. Antony*, and

every time that this *St.* said his *Confiteor*; which happened very often, all the Spectators prostrated themselves devoutly on their knees, and gave themselves a *Mea culpa*, diving into their Breasts with great force. The *Spaniards* mix devotion through it all. They mutter their Prayers on their Beads, through all the Actions of his Life, how little soever relation they have to Piety. The greatest divertisement of *Spain* is the Course of the Bull: as there are few that know how it is done, we will here give a mean Description of it.

These fierce Animals, which are found in the Forests of *Andalusia*, are drawn out of it by means of the Cows which they lead thither, and which they call *Mandarines*. Whenever the Bulls see them, they follow them. They flee, and draw them in within some Palisadoes, which they fix along the way, and which are sometimes thirty or forty Leagues in length. Many men well mounted and armed, chase these Bulls, and hinder them from going back. They arrive thus at *Madrid*, where they take care to give advice of their Approach. They set up Palisadoes in the City, that they may do no body hurt. The *Mandarines* march always before them, even to the place design'd for the Course, where they make on purpose a great Stable, with Boards fit for to shut it up, and when they have entred it, they let down a Trap, and they are taken. After they have reposed some hours, and have eat, they begin to let them go out one after another. The *Placa Major*, where they must make their Courses, is gravell'd, and there are Rails all round it about the height of a man. There are places marked out for the King, for the Ambassadors, and for all persons distinguished. Every thing being ready, they seek out the Cavaliers that must fight. He must be a Gentleman born that has liberty to fight on Horseback. People come thither from all parts, who, not being of this Quality, fight afoot. You cannot draw Sword against the Bull, but he puts an affront upon you, that is to say, that he snatches your Launce, throws off your Hat, or Cloak, or wounds you or your Horse, or some of those that accompany you. Then the Cavalier must push right at the Bull; for 'tis an affront, which engages him to conquer or to die. If the Horse will not advance, he lights, and marches afoot against this fierce Animal. He is armed with a Javeline, very short, and three Inches broad. The other Cavaliers that are present do likewise alight from their Horses, and accompany him that has received the affront, but they don't second him. Ordinarily the Bull runs away to the end of the place, instead of waiting for them; and after he has pursued it some time, he has satisfied the Laws of the Duel. Those that fight on foot, throw at the Bull little Darts well pointed, and all trimm'd with cut Paper. These Darts stick into the Animal, and the more it moves, they pierce the more into it. In the mean while they set fire to the Paper, which enrages it yet more. The

Fire goes out at its eyes and nostrils, it runs swifter than a Horse, and holds it self better. When it is on the point of joyning a Man, they throw a hat or a cloak at it, to stop it, or they lye down upon the ground, and the Bull goes over them. Besides, this helps to preserve them, that he shuts his eyes when he pushes, and they have the dexterity to escape the Blow. All this does not hinder but that a great many dye, but the death of one Combatant does not spoil their Merriment. They scarce mind it. When there are but three or four kill'd, they say that the course was not pleasant, The *Grandeos* of *Spain* are no less spoke of than the course of the Bulls. There are three sorts of them, who are distinguished by the manner that the King speaks to them. He bids some cover themselves, without adding any thing. The Grandeur of these persons is personal, and does not descend to their Posterity. He qualifies the others by the names of their Lands, saying to them, *Duke*, or *Marquess* of such a place cover you for you and yours. Their Grandeur is affixt to their Land, and descends to their eldest Son, and if they have none, to their Daughter, or their Heir. So that there may be many *Grandeos* in one Family; and there are some Women that bring six or seven to their Husbands. The last are not covered till after they have spoke to the King, and they distinguish them one from another, by saying, These are *Grandeos* for Life, or for Race.

V. The description of the Country is that our Author insists least upon; yet we find there now and then very remarkable Particulars. We see in the Dutchy of *Cordonna* two things very considerable. The first is a Mountain of Salt of all colours, which loseth its tincture, when it is washed. The other thing remarkable is a Fountain, whose water, which is very good, is of the colour of Claret Wine. There are other Mines of Salt in a Village of old *Castile*, called *Mengraville*. It descends above 200 steps under ground, and there is a vast Cavern formed by Nature, whose heighth is only supported by a Pillar of Crystalline Salt, of a surprizing Bigness and Beauty. In the VIII. Letter the speaks of a Fountain that is in *Portugal* about eight Leagues from *Coimbra*, in a place called *Cedima*; which attracteth and swalloweth up every thing that toucheth its Waters. There are often to be found in the Lake which is on the Mountain *Strella*, the Wracks of Ships, broken Masts and Sails, though the Sea be more than twelve Leagues distant from it.

The City of *Dorense* in *Gallicia* is remarkable. There is one part which always enjoys the pleasures of the Spring, and the Fruits of the Autumn, by reason of the many Springs of scalding hot waters, whose Exhalations warm the Air, while the other part endures the Rigour of the longest Winters, because 'tis situated at the bottom of a very cold Mountain. There is a Fountain in the same Kingdom, in the Mountain *Cebret*, which ebbs and flows as the Sea, though

it be twenty Leagues distant from it. The greater the Heat is, the more water it casts out, and this water is sometimes cold as Ice, and sometimes as hot as if it were boiling.

We will finish this Extract, with the Manner of the People of *Arragon's* formerly chusing their King. We, said they to him, who are as good as you, we make you our King and Lord, on condition that you preserve our Privileges and Franchises, otherways we will in no wise acknowledge you. King *Dom Pedre* was at a great deal of trouble to get this Custom abolished.

They that would know the particulars of the Birth of *Don John* of *Austria*, and of the Great King of *Spain*, of the way how the Spaniards punisht the last Rebellion of *Messina*, of the Queen of *Suedland*, the *West-Indies*, and the Inquisition, may consult *Lecters*, 3, 4, 5, 7 & 8.

I forgot to tell you, that *Madam B. D.* is mistaken, when she remarks, that *Madrid* is in the middle of *Enrope*; she should have said in the middle of *Spain*.

Bibl. Univ. Tom. 21. p. 151.

Reflexions Morales de l'Empereur Marc Antonin, &c.

The Emperor Marc Antonines Moral Reflexions, with the Remarks of Mr. and Madam Dacier, the Second Edition, where the Remarks are plac'd unæer the Text. At Amsterdam, Utrecht and the Hague, 1691. in 12. Tom. 1. p. 307. Tom. 2. p. 264.

I. WE see first in this Book, a short Preface, wherein the Translators explain their design, and endeavour to shew, that the Morals of the Stoicks are the most perfect of all the Morals of the Pagans, and that which comes nearest the Morality of *Jesus Christ*. They have believed it should be used thus, because *Antonin* had learn'd in the School of these Philosophers a part of the Lessons, which we give in his *Reflexions*. Every one complains of the harshness of their Precepts, and 'tis believed, that for requiring too much of men, they obtain'd nothing at all. Mr. and *Madam Dacier* endeavour to justify them from these reproaches, by maintaining that they did not use it so, but by a sage Prudence, which demands a great deal of men, that it may have something. That if there had been any of *Zeno's* Scholars, that have taken their Masters Precepts too literally, they deserve no less than the name of Stoick Philosophers, and are worthy all the biting Railleries which they are made to endure. *Zeno*, for example, had no other design, than to dissuade men from Faults, which they lookt upon as light, when he said, that all sins are equal; and to conclude, as *Chrysippus*, that there is no difference between stealing Cabbage out of a Garden, and committing Sacrilege; between cutting their Fathers Throat,

Throat, and killing a Capon, is not at all to comprehend what *Zeno* meant. They in like manner sweeten all the other Expressions of this Philosopher that seem extravagant and excessive. This is well so far; for we must do every one Justice. Our Translators avouch likewise, that they do not look upon the Morality of the Stoicks as perfect; but when they treat of the difference which seems to be between their Doctrine and that of Jesus Christ, it must needs wholly vanish. 'Tis to be feared that while they would too much extol the Morality of the Pagans, they by a dangerous counterblow detract from that of the Gospel, which whatever the continual Admirers of the Heathen Doctrine may say, is as much different from it as Light is from Darkness.

II. This Preface is followed with the Life of *Antonine*. Every Body knows that this Prince was the best and wisest of the Roman Emperors, and that he had proved to his Subjects by sweet Experience, that they had found the truth of this Maxim which he had so frequently in his Mouth, *That the People would be happy if Philosophers were Kings, or Kings were Philosophers*. He employed all his time, either in reducing the Barbarians that rebelled many times against the Empire; or in making Laws for the good and quiet of his People; or in leaving particular Rules to Govern themselves, in his twelve Books of Reflections which we have.

He is accused of having given occasion, by several Orders for the Persecution of Christians, and we have yet his Answer to the Governour of the *Gauls*, who demanded of him what he would have him to do with several Christian Prisoners. This Answer bore, *That he should only put to Death those that Confessed, and release the others*. But they vindicate him from this reproach. They pretend that he did not intend, that they should put those to Death that avouched that they were Christians; but those that could not deny the Crimes whereof they were accused: For to put them to Death, the Governours often charged them with more Cruel Crimes.

Antonin was very unhappy in his Family. *Lucius Verus* his Son in Law, whom he had taken for his Partner in the Empire, was one of the most profligate in his time; his Wife *Faustina* was one of the greatest Gallants among the Roman Curtizans, *Lucilia* his Daughter followed exactly the Example of her Mother, and his Son *Commodus* that succeeded him, was a Monster in all sorts of Debaucheries. Madam *Dacier* pretends, that *Antonine* knew nothing of the Debauches of his Emperors. This Princess, who had no less Cunning than Beauty, knew so well how to deceive the Sincerity and Simplicity of the Emperor, by her Affected Caresses, that he never suspected her Conduct. *The half*, addeth Madam *Dacier*, for we may allow her all the Honour of this Notion, would have been enough to deceive a man much more suspicious and distrustful than *Antonin* was. If after this we be so stubborn as to be astonish-

ed at this Ignorance, I am satisfied; being persuaded, that such an one is astonisht who is in the same case himself, for every place is full of such Examples, and there is nothing Women are more capable of than of this Dissimulation.

They reject, as unworthy of *Antonin*, what a Historian makes him Answer to those that advised him to repudiate *Faustina*, *That then he must give her her Portion*, that is to say, the Empire. 'Tis true that if we take this Answer seriously, and in a Metaphysical rigidity, 'tis altogether unbecoming *Antonin*; but to take it simply for the Raillery of a Brave man, who seems to be little touched with an Affront which he could not evite, and which he had no hand in, there is nothing but seems very supportable.

They do not forget the miraculous manner how God saved *Antonin* and his Army, when he made War against the *Quades*. We see at this day incontrovertible Monuments of this History, we cannot doubt of it. Nor are they more backward in attributing this Victory to the Prayers of the Christian Legion, which was called the *Melitan*, and confirm it by all the ordinary Reasons: But they reject the Opinion of those that believed that for this cause it was called the *Thundering*; since there was one in the days of *Augustus* that had this Name, by reason of the Thunder-bolt which it carried in its Shield. We may see what * *M. de Valois* Father † *Pay*, and lately *Mr. de Larroque*, have writ on this Subject.

III. The French Version of the Moral Reflections of *Antonin* follow the Life of this Emperor. As 'tis one of the best Pieces of Pagan Antiquity, as for what concerns Morality, it has been several times Printed and Translated into several Tongues. We have a Latine and Greek Edition of it in Twelves, which was Printed at *Oxford* with a great deal of Cares 1680. The different Readings are set at the bottom of every Page, and at the end of it there are added Letters, and some Discourses of the same Emperor. *Mercy Casaubon* had formerly Translated it into English; and I have seen a French Version in Twelves. But this will without doubt be preferred; as well because 'tis the Newest, as because that all the World is persuaded of the Capacity of the Translators. They must be Ingenious above the ordinary sort that are to Translate so difficult an Author as *Antonin*.

IV. The last Piece of this Volume are the Notes that are added. As it is not put forth to set forth his Learning, but to make this Work a Book of Piety, there are few Critical Notes. They almost all tend to explain more clearly what *Antonin* said sometimes in a very obscure manner; to shew that his Notions agree very well with the Precepts of the Christian Religion; to rectifie them when they seem contrary; and often to make it seem all Beauty, and all Force. They sometimes make use of *Antonin's* Thoughts to declare his proper Reflections, which

* In his Notes or. lib. 5. of Euseb Church Hist. c. 5.
† In his Criticks on Baronius on the year 175.

which are often better than those of the Author that Comments. This is one, with which we will conclude this Extract. *There is nothing that we give so cheap as the brave Name of an Honest Man. We have made that a term of Civility of a grave Appellation, which should not be used but to mark and distinguish the most sincere Virtue. We call a Man an Honest Man, as we call him, Sir, and as we call a Ship, the Victorious, the Conquering; before it has seen the Sea.*

Bibl. Univ. Tom. P. 204.

Jacobi Tollii Sapientia Insanica, &c.

James Tollius his Mad Wisdom, or Chymical Promises, to the most Illustrious and Munificent the Burgemasters of the Famous City of Amsterdam. Amst. by Janson Waesberg. 1690. p. 64.

TIS some years since M. J. F. Becher Physician at Spire publisht in High Dutch a little Book, under the Title of *Extravagant Wisdom, and Wise Folly*. This Work is compos'd of two Parts, the former whereof, *viz. Extravagant Wisdom* relateth the Inventions of our times, which all the World lookt upon as follies at first, that have notwithstanding happily succeed. The second, or the *Wise Fool*, treats of Inventions, which have been discovered with a great deal of labour and pain, and which are for no use. Mr. Tollius has likewise given his Book the Title of *Extravagant Wisdom*, almost for the same reason. 'Tis about two years since he gave the Publick another Work, under the Title of *Fortuita Critica*, where he shews, as well as in this, that he is one of the *Adepti* of the Mysteries of Chymy. He says in his Preface, that *Basile Valentines Triumphant Chariot of Antimony* was not understood by any Body that he knew of, and promises likewise to give an Explication of it when he shall have leisure. This he assures us of further in his *Extravagant Wisdom*, where he maintains, that except the *Adepti* there never was any, nor is there any Body yet that understands so much as one Sentence of the Works of this Author, without the helps of his *Fortuita* and his *Manuduction*; and 'tis to acquit himself of his promise that he undertakes here to explain some other places; but on condition that those that shall be convinced of the truth of the Explications which he giveth, will believe him likewise in things that he passeth over in silence, and will be persuaded that the *Philosophers Stone* is not a Chimera, it being almost impossible that any should write in so obscure terms of a thing that would never be.

I. The greatest part of those that have read *Basile Valentines* Books, have believed that he was a Monk of the Order of the *Benedictines*, who condemns the Ignorance of the Chymists Enemies. But Mr. Tollius shews, P. 8. That 'twould be needless for

the Emperor *Maximilian* to cause search to be made for this pretended Monk, and his Convent, in his States. This Author frequently introduces the *Philosophical Mercury*, which Philosophers call *Basilius* or *Regalis*, or Son of *Regulus*, speaking under this Name. He is not called *Valentine* from the City of *Valence*, as is imagined, but from the Latine Verb *valere*, which signifies to be strong; because that this Mercury penetrateth, engendreth, and reneweth all things. It is of the Order of *Benedictions*, because it communicates to its poor Brethren, the impure Metals, a Heavenly *Benediction*: That is to say, its *Ethereal Essencè*. These are the *Mystical Benedictines* and *Benediction* of this Author, and 'tis thus that from the beginning of his Introduction to the great Stone, p. 8. he had said to the Metals, speaking to them always Symbolically as to Men; *Pray therefore to God our Creator, before all things, that he would give you his Blessing for this purpose, and L. II. c. ult. part. II. p. 226. Pray to God with a pure and attentive Heart, that you may obtain of him Mercy, Wisdom and Benediction.* This *Benediction* is a Gift of the *Cœlestial Sulphurous Spirit*, which gives Life and Nourishment to things. Mr. Tollius relateth further a Passage taken from Page 235. to prove that this is the true Explication of this *Benediction*. *This Spirit of Mercury which resolves Metals without Corrosive, is the principal Key of my second Key, whereof I spoke from the Beginning. Therefore must cry out; come hither ye Blessed of the Lord; let me anoint you with Oyl, and refresh you with Water, and embalm your Bodies with Balm, lest they should putrifie, and that they feel no evil.* Mr. Tollius demands there whether it be not visible that these *Blessed of the Lord* are the *Philosophick Metals*, which partake of *Philosophick Mercury*.

II. After he has explained the Names, Mr. Tollius proveth that the Author has used a *Propopœia*, and that to be convinced of it, we need but read page 282 and 283. of the same Book, where he excuses his having discovered so great Secrets, and where he afterward introduces *Jupiter* speaking thus: *I have in my Horoscope, Sagittary and Pisces, among the Twelve Celestial Signs, &c.* We cannot refer that to a Monk, but it agreeth perfectly to *Mercury*, which is transformed into *Jupiter* by *Saturn*, and which continuing *Mercury* becometh *Jupiter*, being exalted to a more high degree, which is a *Philosophical Gradation*, which the Author will speak of more largely in the following, and whereof he has already said something in his *Manuduction*. After the same manner that which is said page 269. *I am a Spiritual man, subject to a Spiritual State, and fastened by a Spiritual Oath to the Order of the Benedictines, &c.* relateth to the *Spiritual Mercury*. But we may see in the second part of his Works, Ch. 13. L. II. a manifest *Propopœia* of *Mercury*, elevated to the Grandeur of the Sun, or of *Philosophical Gold*, and 'tis impossible to doubt of it, if we examine it attentively. *Basile* speaks further often

often elsewhere Symbolically, but so as he always mixes some plain words, which makes it presently be understood what he would say, provided we be but admonished.

Lo how he expresses it in the Book of *Natural and Supernatural Things*, Ch. 3. * where he speaks of Mercury, pag. 238. *There are many Persons, who do not believe this, that account it impossible, (he had spoke of Philosophick Mercury, Joint with Philosophick Venus and Mars, and proper for Transmutation, and Augmentation of the Microcosm by means of the Body, or rather of the Vaporious Fire) and who mock, calumniating these mysteries which they do not comprehend. But I am satisfied that they be Asses, Ridiculous and Fools, till this Illumination follow, which is not done without the Will of God, but comes to pass as he ordains it. Persons Intelligent and Learned in the Scriptures, who have faithfully dissipated the Sweat of their Countenances will voluntarily bear witness with me, &c.*

All they that have hitherto read these words, believed before *Tollius*, that they must be taken literally, and that he was a good Benedictine Monk that upbraided the Chymists Enemies for their Incredulity. He himself affirms that he read them twenty or thirty times before he could understand them, till that reviewing the whole Book, to discover all the Mysteries of the Chymical Heaven, he remarked that this Author acknowledges three Worlds, the *Macrocosm* or great World, the *Mesocosm*, or the middle World, and the *Microcosm*, or the little World, that is to say, the *Supercelestial*, the *Celestial* and the *Elementary*. The *Macrocosm*, whereof he speaketh, is the *Earth*, which is made of Mercury joyned with Earth and the Philosophick Salt, which then becomes the perfect Medicine of all the Metals, not only for ingendring them, at the beginning in the Earth, as in the *Macrocosm*; but also for changing them by means of the Vaporious Bodies in the *Microcosm*, which is the Chymical Man engendred by the Conjunction of Sulphur and Salt. The *Mesocosm* is the Heavenly Water, or the Philosophical Mercury joining the Body and Spirit by the Soul, or joining the Sulphur and the Salt. Mercury is also the Super celestial World, the *Primum Mobile*, the Source and the Root of Life. The *Celestial* World is the Spirit or the Sulphur; and the *Elementary* World is the Salt. Thus Men, or the Inhabitants of the World are the Metals, which are not yet repurged by Mercury, who do not believe these things. To believe, and Faith, has a quite different signification with the Chymists from that it has among Divines, or in ordinary Commerce. Faith in Chymy is nothing else but the Magnetism or Attraction of the Invisible Earth, or of the Terrestrial Spirit, by which 'tis joyned with the Celestial Spirit of Mercury; and when the Author says that *Supernatural things* that is to say, Spiritual, Invisible and Incom-

prehensible must be comprehended and judged by Faith, he would say this, that Mercury desireth and embraceth Mercury. Therefore Astronomy is the Sign Port of the 11th Key of Saturn, carrying before him a Black Cloath, where Faith is represented, clothed in Yellow and Red, because the Colours of Yellow and Red, which are hid under the Blackness of Saturn, whereof Geber speaks, L. 1. C. 5. are not perceived but by Faith. Saturn is the first of Metals, which embraceth and fixeth Mercury by Faith, as Mr. *Tollius* has shewed in his *Manuduction*. *Basile* saith that this Faith is wanting in the imperfect Metals, till the time that this Illumination follows.

These are the last words that have served as a Key for Mr. *Tollius* to discover the true Sense of this Passage. *Illumination* is a Chymical Term, which *Basile* uses very often in describing the great Art. As Chymists understand by Heart the Centre of the Salt Earth, and by Spirit the Spirit of Sulphur, by Light or by Good the pure Sulphur, and by Darknes or by Evil the impure Sulphur; they understand also by *Illumination*, the Circumfusion of the Pure or Heavenly Sulphur.

Basile adds that this Illumination is not performed without the Will of God, but that it attends on what he ordains. Mr. *Tollius* has not yet thought fit to tell us what these Words, *God, his Will and his Order*, signifie among the *Adepti*, but he promises to explain it in the Chymical Heaven opened, and in the Chymical Theology which he will give to the Publick.

But, continues *Basile*, *Persons that are Intelligent and Learned in the Scripture, who have faithfully shed the sweat of their Faces, will willingly bear me witness, by maintaining the Truth, and will confirm, that they certainly believe all that I say is true, &c.* That is to say, according to Mr. *Tollius*, that the Metals engendred from the Conjunction of Sulphur and Salt, or the Salted Spirit of the Earth, which have received the pure Sulphur, and the Spirit of Mercury drawn by the Earth, and which have joined by good Faith their Salt Spirit to Mercury, will be joyned with the Heavenly Spirit of Mercury.

Basile adds, *That many Imaginary Learned scoff at this Mystery, and despise it, persecuting it even to the Centre, but that he's assured that a time will come, when his Marrow shall be dissipated, and his Bones be dried that Men will take care of him in his Sepulchre, and that God will permit them to raise him up, &c.* These Imaginary Learned are the Minerals and the Metals, and especially *Venus*, whose Tincture some fancy that they shall draw. But these are but Imaginary Learned, because their Sulphur is not fixed, but may be inflamed and fly away in the Fire. They persecute the Mystery of the Philosophers Stone, because they are hurtful to it, above all the Minerals that gnaw it by their corrosive Sulphur and consume it. But a time will come, &c. that is to say, that when the

Mercury shall be concocted and ripened, by the Philosophical Fire, and when its Humidity shall be dried up, the *Moon* and *Venus* will raise it up again; for it must be made to die to the end that it may be raised up more glorious.

We must translate Mr. *Tollius's* whole Book if we would shew how much the curious in these sort of things are obliged to him, but the design of this Bibliothecque will not permit us. We shall only advertise that he maintains, * P. 22, &c. that the greatest part of the *Aurum Potabile*, which most Princes use is not the true *Aurum Potabile* of Philosophers, and whereof he teaches the Composition; and that in fine he explains the Planets, or *Basile Valentine's* six Keys to enter into the grand Art; and promises to communicate several other Secrets to the Publick.

Bibl. Univ. Tom. 21. P. 109.

Le grand Dictionaire Historique, &c.

The Great Historical Dictionary, or a Curious Intermixture of Sacred and Profane History, &c. by Mr. Louis Moreti, Priest, Doctor in Theology; the sixth Edition. To which is added a Supplement in the same Alphabetick Order, a great number of Faults Corrected, and a great Quantity of Articles and important Remarks adjoined. At Utrecht, Leidan and Amsterdam. 1691. In Fol. Tom. I. pag. 522. Tom. II. pag. 572. Tom. III. pag. 562. and Tom. IV. pag. 588.

I. THIS sixth Edition of *Moreti's* Dictionary is different from the former, principally in four things. The first is that there are Articles of Supplement added to it, which would make a third Volume, each in its place, according to the Alphabetical Order; so that notwithstanding we may every where distinguish them from those that were contain'd in the first Volumes, by these three Capital Letters SUP. which is put at the end of each of these Articles.

II. The second difference consists in the considerable Additions, which Mr. *Le Clerc* has made to it, whether to the Articles that were there before, or of many Articles wholly new, which he has for the most part enclosed in two Crotchets, to distinguish them from the others. There have been reckon'd more than a hundred of these Additions in the Letter A only, and more than sixty in the Letter P, without comprizing those which are not distinguish'd by any Mark, and which are very considerable in number. We will not produce any Example of the Articles wholly new that are added. As for the Additions that were made to those that were in the preceding Editions, they are of two sorts.

In the former, Mr. *Le Clerc* names the Authors that have spoke of the Subject whereof he Treats, or those who have han-

dled it more exactly, than the Authors that *Moreti* had cited, who often drew it from very bad sources. The second sort of Additions contains diverse profitable and curious Remarks, whereof we will give some Examples.

1. On the word *Abbadir*, which is the Name of a Stone which *Rhea Saturn's* Wife gave him to devour instead of the Infant that was Born to him; this is Mr. *Clerc's* Remark. In *Saturn's* days Men being equally Ignorant and Barbarous, great Crimes were committed, which have been improperly taken for Poetical Fictions, so much the more impertinent, if they had been Fictions, that they spoke in very obscure terms things that happened every day, and which nobody was ignorant of. This is the whole Mystery of this pretended Fiction. It was foretold to *Saturn*, that his Sons would dispossess him. To prevent this Misfortune, he resolv'd to kill them all at their Birth. He did it as to the first; but *Rhea* deceived him afterwards, by giving him Children that were not Born of her, perhaps of some Slave, which he caus'd to kill believing that they were his Wife's. The Language of that time, which was Phenician, or at least very much resembled it favoureth this Explication. In this Tongue, putting *Aleph* before *Ben*, as the Arabians do, signifies both a Son and a Stone. The word *Achal*, in the Oriental Tongues signifies to kill and to eat, so that instead of saying that *Saturn* killed his Children, which *Rhea* caus'd to be deliver'd into his hands, 'tis said that he ate Stones. These pretended Stones are called *Abbadir*, from these two words *Aben-dir*, which signifie a Child of another. For 'tis shew'd that *Dir* may be said for *Zar*, which signifies anothers.

2. It is with the Fable of *Achelous* Combat with *Hercules*, as with that of the Stone *Abbadir*. After the Physical or Moral Sence, which *Moreti* gives it; Mr. *Le Clerc* remarks that this Fable seems rather to be derived from a true History. Perhaps *Hercules* made the *Achelous* Navigable, by taking away one Horn, that is to say an Arm; which consumed a part of its Water; and that 'twas for this reason said that he had subdued this River. The ambiguousness of the word *niegs*, which signifies a Horn, and an Arm of a River, seems likewise to have given occasion to Painters, to represent Rivers under the shape of Oxen.

3. On the Article of *Dencalion*, 'tis remarkt, that *Noah* being called *Isch-Haadama*, that is to say Labourer, these words may be translated in Greek, *ἀνδρὸς πυρρᾶς*, *Pyrtha's* Husband; and because the Phenician word *Aben*, signifies a Stone and a Son, as we remarkt, it may be believed that the Stones which *Dencalion* and *Pyrtha* cast behind their Backs, according to the Poets Fiction, were no other thing than their Children, which they took for Stones because of the Equivocalness of the Word.

4. Mr. *Moreti* pretended, that the Famous Dispute of the *Cordeliers* with Pope

John

John XXII. had nothing of reality in it, and that 'twas only to know, *whether the Fathers had Lands, or only the use of that which they eat.* Mr. *Le Clerc* without taking away any thing that this Author said, has added that the Dispute was not so Chimerical as was thought. These Monks who take a Vow of Poverty, could not according to their Rules possess great Estates. *Nicholas IV.* who had been of their Order, believed he could find out the means to enrich them notwithstanding their Rules. He declares, that the Funds which they had belonged to the Church of *Rome*; but that they had the Use and Fruit; which was altogether the same for them as to possess them in Property, since they had the Use and Profit for ever. This *Gobelin Parson* remarks in express terms in his *Cosmiodromium.* *John XXII.* revokes the Permission granted by *Nicholas*, being unwilling that the Cordeliers should become Rich under the Name of the Church of *Rome.*

5. In fine, On the word Anabaptists, he remarks, that those that are in *England* and *Holland* at this day, are quite different from those *Moreri* speaks of. Their particular Tenets are, 1. That we must not Baptize little Children. 2. That it is not lawful to take any Oath, nor make War upon any. 3. That by consequent a good Christian imbued with these Opinions cannot be a Magistrate. As to their Discipline, some of them are Presbyterians, and others have not even Ordinary Ministers. We may remark that a great number of them are of the Remonstrants Opinion on the Subject of the five Articles.

III. Tho' all these Additions are necessary and important, Mr. *Le Clerc* has rather proposed to correct *Moreri*, than to add to what he has done, since the faults of *Commission* which are named, are much more important than those of simple Omission. So that we may say there is scarce one page where he has not corrected something. He hath taken away all the Faults of the Impression, which were a great many. He has every where corrected the Orthography, with respect to the Proper Names, which *Moreri* sometimes wrote so as to render them unknowable. He took away H, Y, and W, from almost all the Words, and as he was not vers't in the Greek Tongue, he sometimes put a Y where it should not be.

Mr. *Le Clerc* has likewise corrected the Authors stile, and a great many Phrases which rendred the Sense obscure, equivocal or unintelligible, or at least which would have rendred it such sometimes. For Example, he every where says *our Age, the Century past*, instead of the 16th and 17th Centuries; in eight or ten years, we must know in what time *Moreri* lived to understand these expressions. Speaking of *Louis XIII.* he frequently says the *deceast King* and *Louis XIV.* was always *our Invincible Monarch*, not considering that in a few years *Louis XIV.* will be the late King, and his Successor will be the *Invincible Monarch*, with respect to his Subjects; but perhaps

he did not write for Posterity. He has also changed many *Gascoin* or very *Bombastick* Phrases, which for the most part signifie nothing. If there be any thing wherein to complain of Mr. *Clerc* on this Article, 'tis perhaps for being too reserv'd. The design of a Dictionary is to instruct, and not to raise the Passions, and there is nothing so ill placed in that sort of Books as Figures of Rhetorick.

But Mr. *Le Clerc's* principal Corrections concern the things themselves. We will give some Examples to shew how necessary it was to revise this VVork.

Moreri made a King of the City of the *Amorites* called *Arad*, That which had deceived him is, that he had read in the *Vulgar, Rex Arad*, and he had Translated it *the King Arad*, instead of *the King of Arad*. The Author *de locis Hebraicis* says that there were some Relicks of that City in his days some Leagues from *Hebron*;

2. Speaking of the fourth Council of *Arles*, he said that the *Predestinarians* had Opinions that seemed to be conform to those of the *Pelagians*. He should have said the quite contrary.

3. He often embellished the Sacred History, or changed it without any necessity. So he said that *Corah, Dathan* and *Abiram* rose up against *Aaron* with 200 men, but the Sacred Text and *Josephus* say 250. On the word *Abiu* he said, That *he and Nadab having disobeyed God, a Fire which he darted against them, devoured them inwardly without touching their Bodies without, or so much as their Cloaths.* Besides that these Expressions smell strong of the Preacher, they contain Circumstances which *Moses* nor *Josephus* say not a word of, no more than of the *Jaw-Bone* wherewith *Cain* kill'd his Brother *Abel*, which *Moreri* speaks of in another place.

4. *Abelseda*, according to him, was a Prince of *Syria* in *Hama*, instead of Prince of *Hama* a City of *Syria*. Instead of *Alexander the Son of Mammea*, we read *Alexander Mammeus the Son.* *Fabius Dorfenus* was according to our Author a Poet of the *Attellians*, that is to say, of those that represented ingenious Fables, but according to Mr. *Clerc*, he had composed the Farces, which the *Romans* called *Attellanes* from a City of the COUNTRY of the *Osques*, called *Attella*, where they had been invented.

5. *Moreri* said that Mount * *Imaus* makes a part of Mount *Taurus*, which is absolutely false, since this is on this side the *Tigris*, and *Imaus*, according to *Ptology* is beyond the Sources of the *Oxus* at more than forty Degrees from the *Tygris*.

6. VVhat the Author says of *Deuteronomy* shews that he did not at all understand the Hebrew. This Book if we may believe him, is called by the Hebrews *Elle Haddebarim*, that is to say, a reiteration or recapitulation of the Law, because what God had ordained in *Leviticus* is repeated there, &c. *Elle Haddebarim*

* *Moreri* is not the only Person that saith so Ingenious Geographers make *Imaus* a part of Mount *Taurus*.

rim are the two first words of the Book, which signifie, *these are the Words*, and not *Recapitulation*. Otherwise, *Leviticus* alone is not repeated in *Deuteronomy*, but also the History of *Exodus* and *Numbers*: In fine, *Joshua* did cause to engrave all *Deuteronomy* on 12 Stones, as the Author saith. This is sufficient to shew what stress we may lay on the preceding Editions of *Moreri*.

IV. Mr. *le Clerc*, does not content himself to add and correct many things, he also retrenches a great many. This will at first discourage those who require only enlarged Editions, especially in case of Dictionaries, which, according to what is said, can never be too large. But possibly they will change their mind, if they consider the Nature of the Retrenchments that he has made. The Author said often in many words, what he might have said in three: He had certain common Places of Praises or Injuries, which returned every Moment, which he applyed according as those whereof he spake pleased or displeas'd him, and all this was of no use, but to make them known. We believe that these sort of expressions should be corrected, notwithstanding always leaving enough to know, not only what the Persons were that are spoke of, but even the Sentiments of the Author on the Subject of these persons, Mr. *le Clerc* declares, that he was especially extremely reserv'd on the Chapter of Religion, for fear it should be believed that he had a design to favour any Party in prejudice of others. They that will consult the Articles of *Calvin*, *Luther*, *Besa*, and even those of *Arminius* and *Episcopus* will see that he has left them very much injured, to shew that he is a Roman Catholick that speaks.

He has likewise cut off long Citations of Latin Poets that are well known, as of *Virgil*, *Horace*, &c. Because he did not believe that Poets should have this Priviledge in a Work, where the words of Historians are cited but very rarely, and then only when 'tis necessary to know how they have expressed themselves. He contents himself to shew the Places of their Books, where we might find that whereof they spoke.

V. Further, 'Twould be very unreasonable, to pretend that Mr. *le Clerc* had rendered this Work absolutely perfect; since it is a thing Morally impossible, 'tis sufficient that he has made it a great deal the better. Whatever care he has taken, it must needs be that their remain a great many things to be desired: To change the Stile of a Declaimer of *Moreri*; he must have new moulded the whole Book again; which could not be done in the little time that he spent in revising of it. Though he speaks of a great many Authors, Ancient and Modern, there are yet a great many wanting, who no less deserve a place there, than many others that are spoke of. There are likewise wanting a great number of Reformed Authors, whose numerous Works we have seen, and who have made a great deal of Noise, as for Instance, *Spanheim* the Father, *Amyrauld*, *la Place*, the two *Turretins*, *Des-*

marests, and many others. I think that all these Authors deserve no less to be inserted there, than *Cameron*, *Cappel*, *Mestrezat*, *Rivet*, *Diodati*, and others, who have neither Compos'd more Works, nor made more noise in the World.

As for what concerns Geography, there are many things still wanting there; but they may be supplied by *Baudrands* Dictionary, which being wholly design'd, for this is more ample, and more exact.

We will Advertise by the by, of a fault which we remarked, and which might easily escape Mr. *le Clerc*, because it relates to a Genealogy, and that he must have taken more than ten years to examine all these places. 'Tis in the Article of *Edward IV.* King of *England*, Son to *Richard Duke of York*. *Moreri* says, that this *Richard pretended that the Crown was more his due, than Henries*, by reason that this last (viz. *Henry*) descended only by the Wife of *Lionel of Clarence*, second Son to *Edward III.* and the other came of the third Son, who was *John of Lancaster* his Great Grandfather on the Fathers side. *Moreri* is mistaken, and if *Henry VI.* had descended by the Wife of *Lionel*, he would have had justly pretended to the Crown; since *Lionel* was *Johns* Elder Brother, and Daughters succeed in *England*. 'Twas *Henry VI.* that descended by the Males of *John*, third Son to *Edward, III.* But *Richard* or his Son *Edward IV.* claimed the Crown, because this *Richard*, who was Duke of *York*, had Married *Anne of Mortimer*, who descended of *Lionel*, Eldest Son to *John*, and by consequence, should be preferred even to the same *Johns* Children.

Bibl. Univ. Tom. 21. p. 74.

Cours Entier de Philosophie.

An Entire Course of Philosophy: Or a General Systeme according to *Descartes Principles*, containing *Logick*, *Metaphysick*, *Physicks* and *Morality*. By *Pettr Silvain Regis*, the last Edition Enriched with a great many Cuts, and enlarged with a Discourse on Ancient and Modern Philosophy, where he makes an Abridgment of the History of this Science. At Paris and Amsterdam, 1691. in 4. 3 Tomes, and at Lions in 12. in 7 Volumes.

I. **T**His Philosophy of *Monsieur Regis*, would have been Printed near ten years since, had not the Inquisition, which has been exercised in *France* for some time, with respect to all Works of Wit, put some obstacle to it, which 'twas very hard to surmount. The Author might have had it printed in Foreign Countreys, and he had almost form'd the design of it: But whether that he apprehended that it would be forbidden in the Kingdom, for which he principally Compos'd it, or that he feared to bring trouble upon himself; he chose rather to surmount all the difficulties that were made

made him before he had the priviledge granted him, and to take out and change in his Book, all that was not relishing to the Palate of the Examiners, to whom he must communicate it.

Perhaps the Publick would have been very glad to have seen all those places that were suppress'd; but we must content our selves with what's given us. Those that have Counterfeited this Book, have added to the Title these words, *Cours Entier*, and *selon les Principes de Descartes*, which were not in the *Paris* Edition, and which possibly the Author does not approve of.

II. Before we enter on the particulars of Mr. Regis Work, 'twill not be amiss to speak a word of a Discourse, which contains an Abridgment of the History of Philosophy. The Author seems to have taken part of what he says from a Work of Mr. Stanley, which we have spoken of in this Bibliothèque, * and from Father *
* Tom. VII. p. 1. Rapin's Reflections on Philosophy, from whence we may even say, that he sometimes copies the proper words.

However it be, he gives there in a few Words, the History of all the Famous Philosophers that have made a noise in the World, from *Thales* and *Pythagoras*, even to *Descartes*, *Malebranche* and *Monsieur Regis*. He remarks the time when they lived, the Sects which they Established, the Opinions they have had on Logick, Physicks and Moral Philosophy, and their principal defects.

The Author does not at all esteem the Stoicks Philosophy; he accuses them of having brought into the World the Artifices of Sophisters: Their Physicks had nothing new in it, but the manner of expressing themselves; and their Moral Philosophy was extravagant: By placing their Wise Men above Dolours, and Passions, they render'd him ridiculous. In *Slavery*, saith the Author, *their Wise Man sway'd the Scepter: He alone, without Office, guided the Commonwealth; none but he was a Poet, Citizen and true Friend, if he was never so deformed in his Face, or crooked in his Body, he alone had the Advantage of Beauty, in Poverty he alone was Rich, and tho' born of the Basest Extraction, he alone was Noble. There was none but he truly Learned. Being environ'd by virtue, he was freed from all sorts of Miseries, more happy and powerful than Jupiter himself.*

Epicurus, Moral Philosophy was much more reasonable, what ever pains the Stoicks took to decry it. He justifies it there in a few words, after the same manner as *Gassendus* has justified it, and some time since * In his *Epicurus's* *M. des Coutures*. * Yet it had two great Defects. The first, that having only for its end to lead to a sweet and quiet Life in this World, it engaged us to follow its Precepts only from a prospect of present profit that was to be attain'd in following them; whence it follows, that if they were in a State where Vice was rewarded, and Virtue punished,

they must prefer Vice to Virtue. So *Epicurus*, who scoffed at his Countrey Gods in his Heart, yet did not fail to speak of them with respect, as the People, for fear of being punished. In the second Place he did not condemn those Vices which brought neither good nor hurt with them. Yet all the Inferior Vices are of this kind, and even some of them which would cause great disorders in a Civil Life.

Aristotles Morality would have been the most perfect of all, if he had known the Immortality of the Soul; but proposing only a Temporal good for his whole end, it could not have much force upon the Spirit of a Man. He sheweth at large the Imperfection of Physicks; but we will not insist on this, no more than upon what he says on the Lives and Tenets of the Modern Philosophers, since every Body knows these things. 'Tis time to speak of *Monsieur Regis* Work.

III. *M. Regis* does not always follow his Hypothesis, whom he has chosen for his Guide, he is of those moderate *Cartesians*, who look upon their Master as a great Man; but as a Man notwithstanding subject to Error, and whom we should not blindly follow. He abandons sometimes this Guide to follow his own Eyes, and sometimes makes use of this great Mans Eyes, to discover the Truths which he had not discovered, or which he had only a Glimpse of.

Mr. Regis begins with his Logick, which is the shortest part of his Philosophy; because not designing to insist upon any thing, but that which is of use, he says nothing of an infinite number of Questions that are treated in the Schools, and which we must forget, when once we are gone out of them, that we may become reasonable; so far are they from helping us to reason justly. He divides his Logick into four Parts, whereof the three first comprehend all the necessary Reflections on the three Operations of the Spirit, *Apprehension, Judging, Reasoning*. This is one of these Reflections, by which we may judge of the others. Speaking of Propositions, he remarks, that they are of two sorts. The one which we call Axioms, and which are so clear and evident, that they have no need of Proofs; and the other which being deprived of this Evidence, and clearness, have need of being proved. The Author gives them the Name of Questions. 'Tis not necessary that a Proposition be not denyed, or called in question by any, in order to its being an Axiom; 'tis sufficient that we may discover the Truth with an ordinary attention, without its being necessary to joyn any other Idea with it. He afterwards establishes two Rules.

The first, that when we need only consider the Ideas of the Subject and the Attribute with an Ordinary Attention, to see clearly that the one agrees with the other, then we may take for an Axiom the Proposition which affirms the one of the other. We may sometimes explain it in more clear Terms, without its ceasing to be an Axiom, for explaining is not proving.

The second Rule is this: When the sole consideration of the Ideas of the Subject and the Attribute, is not sufficient for seeing clearly that the Attribute agrees with the Subject, the Proposition that affirms it, must not be taken for an Axiom; it must be proved.

The fourth and last Part of our Authors Logick, and which is the largest, treats of Method. He explains what *Analysis* is, and what *Synthesis*; he gives the Rules, and shews their use, and produceth Examples. He remits those that would be instructed more at large in Logick to that of Port-Royal, which all the World knows under the Title of the *Art of Thinking*, whereof his is but as it were an Abridgment.

IV. The Author is much larger in his Metaphisicks, which makes the second Part of his Philosophy. But he does not give this word the same signification that is given it in the Schools, as will appear by what we are to say.

I. It is divided into three Books. The first contains two Parts, whereof the first Treateth of a Spirit considered in it self, and the second of a Spirit with Relation to the Body, to which 'tis United. He gives to this Spirit the Name of *Soul*, with regard to his Union; which 'tis good to remark, for the understanding what we shall say in the following.

Mr. *Regis* after having proved the Existence of his Spirit, according to *Descartes's* Method, and shewed that his Essence consists in the Thought that existeth in it self, and which is the Subject of the different manners of Thinking, endeavours to prove the Existence of Bodies, before he come to that of the most perfect Being. Every one knows that some Philosophers pretend that we cannot be assured that there are Bodies but by Faith, or at least after our being assured of the Existence of God: But our Author is not of this Opinion. He pretends that to prove the Existence of Bodies by Faith, is to make a vicious Circle; because we cannot prove Faith, till we are assured of the Existence of an *Extent*, since it depends on the Testimony of Men, and supposeth the Word. As for what concerns the Divinity, he maintains that a Spirit, how excellent soever it be, can only make that an Idea of an *Extent*, representeth an *Extent* more than any thing else, if the *Extent* don't exist; because otherwise 'twould be the Idea of nothing, which is impossible. It must needs be then, adds Mr. *Regis*, that the Idea of the *Extent*, which I am perswaded I have, come either from my self, or from something extended existing without me. It cannot come from it self, since Natural Light teaches me that the cause of the Idea of the *Extent*, must formally contain all the Properties which this Idea representeth, and I am fully perswaded that my Spirit contains no such; 'tis then the *Extent* which is without me, that is the cause. Perhaps 'twould be difficult for our Author to prove this Maxim, that every Idea must have a cause, that formally containeth

all the Properties that this Idea representeth, but 'tis not my present work to refute it.

After having established the Existence of Spirit and Body, he shews what they have in Common, and what in Particular, whence he passeth to the proof of the Existence of the most perfect Being; and he establishes it on the same Principle whereon he establishes the Existence of a Body, which, in regard of the Divinity, seems to be more incontrovertible. We have, says he, the Idea of the most Perfect Being: This Idea must have an Exemplary cause, that contains all the Perfections which this Idea representeth, this Cause then existeth, which is no other than what we call the *Divinity*. He shews that all the other Proofs of the Existence of this Being taken from the Order, the Disposition and the Bigness of all the Parts of the World, suppose this, and depend upon it.

In the 7, 8, 9, and 10. Chapters, he explains the Nature and Attributes of the most perfect Being, and he finds that 'tis a *Substance that thinks perfectly, which is One, Simple, Immovable, Eternal, Compleat, Necessary, Immense, Incomprehensible, Almighty, and on which all things depend, not only so as their Nature and their Existence, but also as to their Order and their Possibility*. He shews that all these Expressions of *Father Malebranche*, that *God is the All-being, the Universal Being, the Being in General*, are false, or at least confused, and he especially insists to prove after *Descartes*, that the Will of God is the Principle of all things, and that the Possibility or Impossibility of things is such only, because God hath made it so by his Will. He pretends further, that we cannot say that God acteth either by General, or by Antecedent, nor by Subsequent Wills; because all this implyeth Imperfection; but that he acts by a Simple, Eternal and Immoveable Will, which embraceth Indivisibly, and by one sole Act, all that is, and that is to come. This Will is not distinct from the Power of God; and this Power is double, one by which he acts in a manner that we can conceive, and the other by which he works in a manner, that we cannot comprehend; we cannot be assured of the Effects of this second Power, but by Revelation; so this distinction is not necessary, but for to preserve the Mysteries of Religion. The two last Chapters of the first Part of the first Book, are taken up to shew how we may be assured of the Existence and Duration of particular Beings, which we call *Modalities*, because they cannot subsist without some Modes which make part of their Essence. He proves the Existence of these Beings, by the Sensations that they produce in us; and the Duration of their Existence by the Duration and Succession of the same sensations. 'Tis this Duration of Beings, or this Continuation of Being that is called Time, which is measured by the Motion of the Sun. He pretends that time properly agrees only to Modes, which have a Beginning and Ending.

As for Substances, which he maintains never end, and which he believes God cannot destroy by this Ordinary Power we have spoke of, Time does not properly agree to them, and less yet to the Nature of God, who is Independant. The Duration of God is called *Eternity*, that of Substances *Perpetuity*, and that of *Modes*, or *Modal Beings*, *Time*. According to this Principle, we cannot say that Substances might have been produced sooner or later, before or after, because all these Terms presuppose parts of Time, and that the Existence of Time presupposeth that of Substances.

2. Almost all the Second Part of the First Book is taken up in explaining the Union of the Soul with the Body, very near in the same manner that the *Cartesians* explain it. He proves that this Union is more intimate than that of two Bodies; because these are only united by their Surfaces, whereas there is no part of a Body that is not united with a Spirit; since there is not any whose Motions cannot be perceived by the Spirit, by causing some Sensation in it. He admits occasional Causes, since he maintains that God is the Author of all the Sensations of the Soul, and of all the Motions of the Body; but he calls them *Second Causes*, and not *Occasional*, for fear it should be thought that there was some exterior cause which could oblige God to act. This Union of the Spirit with the Body continues as long, as the Heart can send Animal Spirits into the Brain, and that can remit them by the Nerves into the Muscles, to move the Members: Whence it follows likewise, that this Union begins, from the Moment that the Heart, the Brain, the Nerves and the Muscles are sufficiently Organized, so as the Actions of the Exterieur Objects may be carried even to the Seat of the Soul, which is the Brain.

It further follows from hence, that 'tis not the Soul that causes this Union to end, but that the cause comes always from the Body; which does not at all prove that the Body is more happy than the Soul; since on the contrary, 'tis by it that she has the Knowledge of a Bodily Nature, and that she is capable of the Pleasures which she receives by its means.

He shews in the 8th Chapter, that the Soul is not in the Body, but because it thinketh by means of the Body, and that it is every where where the Body is, by means whereof it thinketh, and directeth some Motion by its Will. 'Tis after the same manner as God is every where, because he preserveth and moveth every thing by his Will; with this difference, that the Soul is in the Body, by the Dependance which it has on the Body, whereas God depends not on any Being. He shews in the same Chapter, that since the Soul is not less in the Body, in the explained sence, when one is an Infant, than when he is a Man, and when he is in his Mothers Womb, than when he is come forth; it follows, that he thinks then when he is an Infant, and even before he is born. But

by this thinking is understood commonly a Sensation, and particularly the Sensations of Pleasure or Pain; because the Parts of the Brain being very moist and soft, the Motions which the Objects excite in the Nerves, shake them with so great violence, that the Soul can only be attentive to that. He sheweth in the 9th Chapter, how we may be assured of the Existence of other Men, and he finishes this First Book with shewing, that he has said nothing but what is conform to *Augustin's* Opinion.

3. The Second Book, which is of the Properties of Intelligent Substances contains likewise two Parts, the first whereof treats of the Understanding, and the second of the Will. The Understanding is that Power the Soul hath to know what it knows, after whatever manner it knows it; whence it follows, that there are so many sorts of Understandings, as there are different ways of knowing. They are ranked into Three sorts, the manner of conceiving Spirits, which is called the Faculty of conceiving; the manner of conceiving Bodies, which is called the Faculty of Imagining, and the manner of conceiving the Relations that are between Bodies and Spirits, which is called the Faculty of Sensing. To these Three kinds may be added Two others, *viz.* The Memory, or the Power which the Soul has of conceiving, imagining or sensing, what it has already conceived, imagined, or sensed; and the Passions, or that Power which the Soul has of conceiving, sensing or imagining, with some particular Emotion of the Animal Spirits.

Mr. *Regis* pretends to prove in the Third Chapter, that it is essential to the Soul to know the Extent, that is to say, that it knows it by it self, and by its proper nature, which is proved by shewing, that it knoweth it not at all by the Five Manners of knowing that have been spoke of. And because the Soul being a Substance; it seems that its Essence cannot consist in the knowledge of the Extent, which is but a Mode, 'tis remarked, that the Soul is not so much a Substance, as a Modal Being, whose Essence consists in a Mode, that is to say, in the Union of the Spirit and the Body.

'Tis proved in the following Chapter, that the Idea of God is not less essential to a Spirit, than that of Extension is to the Soul. And since a Spirit loseth nothing of its Essence for being united to the Body, it follows, that it preserves the Idea of God after its Union, and that it thinketh even always. That if the Soul is not always sensible of this Idea, 'tis because it is so abstracted, that it does not make reflection on it, but when something takes it off from material objects; and these things are all the sensible signs to which it has fixed the Idea of God. So that to speak properly, the Soul has two Ideas of the Deity; the one which is essential to it, and the other which agrees to it onely by accident. He sheweth in the following Chapter, that the Soul knows not those of other mens, but by the Relation they

they have to the Bodies to which they are united. He explains, in the 5, 6 and 7 Chapters, how it knows by the Senses, and by Imagination, and how it performs the Functions of the Memory and of the Passions.

The eighth Chapter treats of the Original of Ideas, which he says depend on four things: On God, as their first Efficient cause; on Objects, as on their Exemplary cause; On the Action of the Objects on the Organs of Bodies, as on their secondary Efficient cause; and on the Soul it self as on their Material Cause and their Subject. In the ninth he advertises, that 'tis absolutely necessary to distinguish Relative Ideas from those that are Absolute; and he shews, that the greatest part of our Errors proceed from our taking Relative Ideas for Absolute, as are those of *Great* and *Old*. He shews in the tenth Chapter, that to speak properly, there are no obscure Ideas, and that they are only such, because the Will takes the Idea of one Part for that of the whole, or the Idea of the whole for the Idea of one part. Mr. *Regis* maintains in the 11th Chapter, that there are no Eternal Truths, since the Matter of these Verities, is nothing but the substances which God has produced, and that their form is nothing else but the Action by which the Soul considers these Substances: but neither these Substances, nor this Action are Eternal. But there are Truths which may be called Unchangeable, for as much as the Substances can always be compared together, and that God has willed that all Souls should be determined, to conceive the same Truths, when they shall compare them after the same manner. He remarks in the following Chapters, the Manner how the Soul knows Time and Eternity, and refutes what the Author of the *Enquiry after Truth* has said, that we see Bodies in God, he shews the use of Ideas, and of Sensations, reduces all the different manners of the Souls knowing to 2 Kinds, answers some Objections, and proves that Evidence is the True and Only Character of Truth, and that God is the first Cause of all our Ideas; after which, he shews the manner how they are produced.

4. Monsieur *Regis* begins the Second Part of the Second Book with the Definition of the Will, which according to him, is a Power of the Soul to affirm or deny, and to flee or embrace, what the Understanding represents to it as true or false, or as good or evil; This Power, according to our Author, is but Passive with respect to God, from whom the Creatures receive all that they have of Reality or Truth: so that all the difference that is between the Soul that willeth, and the Body that is moved, is, that this Motion, which is called the Action of the Body, proceeds not immediately from a Principle within, but from a Principle without it, whereas the Action of the Will, which determines it self, comes immediately from the Ideas of the Understanding which are in the Soul. 'Tis this Will that judgeth and reasoneth, and 'tis it that makes us re-

sponsible for our Errors. For if it were the Understanding that judged and reasoned, our Errors would be inevitable, because our Understanding cannot hinder it self from perceiving.

There are Five kinds of Wills. 1. The Intelligence, or the Power which the Soul has to joyn or separate two or more things, according as they have Relations of Equality or Inequality, necessary and known by themselves. 2. Reason, which regards the necessary Relations that are not known by themselves, but by others. 3. The Judgment, which is the joyning or separating two or more things, according to their contingent and not necessary Relations of Equality or Inequality. 4. The Will properly called, which is a Power of the Soul to joyn it self to, or separate it self from the things, that have necessary Relations of agreeableness or disagreeableness to it, such as is the power it has to love Prosperity, and hate Misery. 5. In fine, Free-will which is the Power which the Soul has, to joyn it self with, and separate from things which have contingent, and not necessary Relations of Agreeableness or Disagreeableness with it; for Example, the loving of Walking, and hating of Sport, are the Functions of the Free-will: It follows plainly from hence, that Intelligence, Reason and the Will properly so called, act always necessarily, and that the Judgment and Free-will act always with Indifference.

We must only remark, that there is another Indifference of the Judgment, and of Free-will, which is when the Understanding proposes two or more things, with Equal or Opposite Reasons; for then we are free to judge or not to judge, to love or to hate. This last Indifference may be called *Objective*. He proves in the sixth Chapter, that God is the Author of the Determinations of all these kinds of Wills, and in the seventh he shews what are the things that the Soul loves necessarily, which are principally its Union with the Body, and all the means that are absolutely necessary for the Conversation of this Union.

Furthermore, though he attributes Indifference to the Judgment and Free-will, he shews in the eighth Chapter, that all their Liberty consists onely in this, that when the Soul affirms or loves, it is not sensible of any external Force that constrains it, but it does it in such sort, that it always retains the Power of not affirming or loving, or affirming and loving the contrary; when the Understanding will no more propose to it the same Object, or no more propose it in the same manner.

As for what concerns the Liberty of God, Mr. *Regis* makes it to consist in a Property which he has to act outwardly without constraint, and without being determined by any exterior Cause; though he is very much determined to act by himself and by his own Nature, because, being a simple and necessary Being, there can be nothing that is indifferent and undermined to him. 'Twould seem

seem that it might be proved from hence, that Man is more free than God; that God could do nothing but what he has done, and that he does all things necessarily; which is *Spinoza's* Opinion.

He speaks in the following Chapter of the good and evil use of Liberty, of good and ill, and of their different kinds, of the advantages of Punishments and Rewards, of Repenting, and of the inward satisfaction of the Soul; but we will not insist on these things, that we may speak a little of what is contain'd in the last Chapter of this Second Book, which is very singular.

Mr. *Regis* pretends that 'tis not rightly said, that God could make Man more perfect than he is, by giving him an Understanding to know all that is knowable, a Will to love all that deserves to be loved, that he could, besides, exempt him from grief, from sufferings, from the Slavery of his Passions, and especially from Death, which is the worst of all the Evils of Nature. He maintains that this is true, if we consider Man in himself, separated from all the other Creatures; but that considering him as a Member of the Universe, subjected to the General Laws that are establish'd there, he must needs be such a Being as he is, and that he is as perfect as he could be. For example, according to the Order that God has establish'd, he could not give Man a greater Knowledge than he has; because all the Thoughts of the Soul, and by consequent Knowledge, are necessary results and dependencies, of the Motions of some parts of the Brain, whose Number is determin'd; which causes that the Knowledges must likewise be determin'd. According to the same Rules, the Will of Man could not be vaster; because it is not carry'd out towards any thing, but what the Understanding discovers to it, and that this Understanding is limited.

Man also could not be exempted from Pain, since it is a Means absolutely necessary for his conservation; As for the Passions God could not prevent their tending sometimes to excess; because they depend absolutely on the Blood, and on the Spirits; that these being moved, they could not fall of a sudden lose all their Force, so that 'tis necessary that the Passions that depend on them, continue sometimes more than is needful. In fine, according to the same Laws, Man must be Mortal; because his Life depends absolutely upon some Motions, which are made in the Organs, and that these Organs cannot be moved, without tending to Corruption and Destruction.

'Twould be very natural to object to Mr. *Regis* the Example of the first Man, which, according to all Theologues, was much more perfect than we. He answers, that it must be, that either *Adam* was Independant on the Rules of Nature, or that if he depended, these Laws have been changed on the account of Sin.

5. The Third Book of *Metaphysics*, which treats of the state of the Soul after Death, contains but Three Chapters. It appears

sufficiently by what is said, that the Soul must be Mortal; since the nothing else but that Modal Being, whose Essence consists in its Union with its Body: but 'tis not thus with the Spirit. He maintains that it is Immortal. For if it should be destroyed, it would be either by it self, or by some other created Substance, or by the Increased Substance, which is God. It cannot be destroyed by it self, since nothing inclines to its own destruction; it cannot be by a created Substance, because one Substance is Independant on another Substance. It remains then, that it must be by God himself; but it is repugnant that God should destroy a Substance by his Ordinary Power, as Mr. *Regis* has proved elsewhere, and this should suffice us; since it is not our business to know, whether he can destroy it by his Extraordinary Power.

In the two last Chapters he shews, that according to the Light of Nature, the Soul, by its Death, will lose all the Properties which it had dependently on its Union which is stretch'd very far, as may be infer'd from what has been said. But the Soul will preserve all the Essential Properties which belong to it, in as much as it is a pure Spirit, which consists entirely in knowing and loving God; and in knowing and loving it self. This Spirit resembles very much a *Pythagorean* Soul, which, before it enters into a new Body, forgets all that it has done in the Body wherein it was formerly.

We will speak elsewhere of Mr. *Regis* *Natural* and *Moral Philosophy*, and finish this Extract when we have made Three General Remarks on his *Metaphysics*. The *First* is, That one would frequently say, that he gives new Explanations to things, when he onely expresses them after a new manner, different from that of other Philosophers. The *Second*, That sometimes in stead of explaining the same thing, he contents himself with giving new Terms, which he defineth in an arbitrary manner, which leaveth all difficulties behind. And the *Third* is, That it seems that all his Ideas do not perfectly agree, which may proceed from the Management he was oblig'd to take, that he might not frighten the Spirits.

Bibl. Univ. T. 21. p. 158.

Nouveau Voyage d'Italie, &c.

A new Journey into Italy, made in the year 1688. with a Memoire containing profitable advice to them that will take the same Journey. At the Hague, by Van Bulderen, in 12. Tom. 1. p. 319. Tom. 2. p. 311.

THERE is, perhaps, no Countrey, whereof there are so many Relations, as *Italy*; nor is there any Countrey, whereof there are so many things to be said. The Qualities of the Countreys, the Wonders of Nature, and the Manners of the Inhabitants; the Policy of the diverse States that make up this part of *Europe*, and in which 'tis pretended, that the *Italians* may give Lessons to

all other People of the World; the Antiquities which are to be found there in every place, the Palaces, and Works of Painting and Graving; the Religion, and that which depends on it; the Libraries, and especially that of the *Vaticane*; all this furnishes a large Matter, which is as it were unexhaustible. Thus we see that those who would have searched a little into those things, have not, for the most part, insisted on so much, as one of these Subjects. Mr. *Misson*, Author of this New Voyage, undertakes to speak of all; and if this design do not hinder him to penetrate into all his Subjects, as much as it were to be wished, it has besides, the advantage of being more diversified, and will, by consequent, have that of pleasing a great number of Readers. He begins his Journey with *Holland* and gives us but a slight description of it, as being sufficiently known, and besides is not his principal design; he next goes over *Germany* and *Tirol*; from whence he passes to *Venice*, and from thence to *Rome*, after having crossed along the Gulph of *Venice*. From *Rome* he went to *Naples*, and having visited the principal Curiosities of this Kingdom, returning by *Rome*, he travell'd through the States of the Great D. of *Tuscany*, *Milan* and *Genoa*, and returns by *Piedmont*, *Savoy*, *Suisseland*, the *Rhine*, and the *Low Countreys*.

He gives us throughout the whole but a mean Idea of the Religion of the Roman Catholics in general, and of the Italians in particular. These People are of a credulity that is to be pitied, on the score of an infinite number of ridiculous Stories and supposed Miracles, which one would believe to have been invented by the Enemies of this Religion, if we did not hear them industriously related by those that are the most Zealous Maintainers of it. Yet it were a small matter if they did not very often add Impiety to Superstition. But who can endure to see on the Portal of the Cathedral Church of *Newburg*, the *Virgin Mary* taking out *Eve* from *Adam's* side?

Mr. *Misson* makes a long Relation of what he saw at *Loretto*, in his 19th Letter, and though he was very Moderate in all that he says, acts almost only the part of a simple Historian, yet he cannot forbear being surprized at the stupidity of these People, and the boldness of those who durst impose upon them in so gross a manner. Yet they heap up vast Riches by this means.

We have not room enough to engage upon any particulars, nor is it necessary. The Title of *Journey* is alone sufficient to excite the Reader's Curiosity: but we must not forget that 'tis enriched with a great number of Fine Cuts.

Biblioth. Univ. Tom. 121. p. 161.

Histoire de Oliver Cromwel, &c.

The History of Oliver Cromwel. According to the Copy Printed at Paris, 1691. in 12.

MR. *Aguenet* having well foreseen, that he would not be believed on his word in so ticklish a History as is that of *Cromwell*, has carefully taken the start, by giving us a long List of *Memoirs* from which he has taken it. It is true that he avouches, that the contemporary Authors who have writ on this Subject, are all Partial; which are either shameful Parasites, who commend even *Cromwell's* Faults, or Furious Censurers, who do not pardon him even his good Qualities: but he pretends that 'tis not difficult for one to unravel the Truth, from among the Prejudices of the one, and the Passions of the others, provided that he be not himself either swayed by his Passions, or prepossess'd; and he declares, that he is of this disposition.

They that will not be persuaded, need but read *Cromwell's* Portraiture, by which they may judge of his Disinterestedness. Though the desire of raising himself, was his predominant passion, saith he, yet no person ever knew how to abuse himself, and how with greater cunning than we. He was, according to different occasions, *osty* and *submissive*; *Proud* and *Modest*; *Inflexible* and *Complying*. This Character mixed with good and evil appeared throughout his whole life; for with the Vices of his Spirit, he was not without excellent Qualities of Temperament: which was the cause that he was on the hand, *Vigilant*, *Indefatigable*, *Fearless*; and on the other, *Deceitful*, *Dissembling*, *Cruel* and *Revengeful*. To accomplish his designs, he achieved equally the bravest of Actions, and committed the greatest of Crimes; and his Ambition knew how to reconcile Vices and Vertues, the things most incompatible. Besides this, a Favourable Fortune seconded all his Enterprises, and he was universally accompanied with a good luck, without which he could not have succeeded either in his good or bad designs: In fine, nothing was wanting in him that contributes to make up those grand Profigates, for whom Inroads of the first rank seem to be reserved, and who alone can carry Crimes even to their Height.

The History of *Cromwel* is so well known, and is to be met with in so many places, that without close tracing him, we will content our selves to relate two or three Passages which seem to be peculiar to the Author.

1. In his First Book, enquiring into the Causes of the Divisions that have reigned in *England* for so long time, he assures us that one of the principal reasons of these Divisions, was the excessive good Nature of the *Stuarts*, and their easiness in granting all manner of Requests to their Subjects. 'Tis true if all those of this Family had followed the same Maxims with the Princess that

now

now Reigns, perhaps our Authors Conjecture would have had some Foundation; but some of them have followed so opposite Maxims, that a great many people will be tempted to attribute the Troubles that have infested *England*, to a quite contrary Conduct.

2. We may see in his third Book, page 207, &c. how all the States of *Europe*, some sooner, some later, sent their Ambassadors to *London*, after the Death of King *Charles I.* and the Establishment of *England* in the Form of a Republick. The Author is at a great deal of pains, to shew that *France* hesitated a long time before she took this proceeding, and in the end he imputes to Cardinal *Mazarin*, all the respects that this Court shewed to *Cromwel*, after that he had been declared Protector of the New Republick. 'Twas this Cunning Statesman alone, if we believe our Author, that obliged *Charles II.* to depart the Kingdom, and to shelter himself in *Holland*; and who used his utmost Efforts, to constrain the Queen of *England* his Mother, to take the same Journey.

3. We will conclude with a very extraordinary passage, if it be true * *Cromwel's* Reputation spread so far, that 'tis said that the Jews of *Asia* sent into *England*, the Famous *Jacob Ben-Azabel*, and some others of their Nation, to know whether he were not the Messias they waited for. They conceal'd the true cause of their Voyage, under the mask of Traffique. They had many Audiences of the Protector; and as he was very much exasperated against the University of *Cambridge*, by reason of the Zeal they had shewed for *Charles I.* he promised to sell them the Hebrew Manuscripts that belonged to it, with other Books that might be of use to them. The Jews went to visit the Library; but instead of returning straight to *London*, they went into the County of *Huntington*, where *Cromwel's* Parents were Born, that they might learn of those who knew his Genealogy best, whether any of his Ancestors had been of Hebrew Extract. How secretly soever they made this Enquiry, the Report of it was spread abroad in *London*, the Protector heard of it, and dismissed the Jewish Ambassadors, without granting any of the things they had demanded.

Bibl. Univ. Tom. 21. P. 122.

De Betoverde Wereld, &c.

The Enchanted World, or an exact Enquiry into the Truth of the Opinions that are commonly maintained about Spirits, of their Nature, their Power, their Actions, and of all that Men may do Extraordinarily by their Intervention. By Belshazar Becker Dr. in Theology, and Pastor of the Reformed Church at Amsterdam by Van Dale 1691. in 4to. Part I. pag. 137. Part II. p. 247.

THIS Book having made a great noise in these Provinces, several Persons that

do not understand Dutch, have pray'd us to make an indifferent large Extract of it, which may shew the design, and remark the manner how it is performed. We thought we could not refuse to satisfy their Curiosity. But while we most faithfully relate the Contents of this Work, according as the Duty of an Historian, and the Rules of Equity oblige us, we do declare that we in no wise pretend to approve the Doctrine through the whole.

I. Mr. *Becker* having long suspected the greatest part of things that have been said of Sorcerers, and of the Power of Devils on Earth, believed that it was his Duty to examine this Matter with more exactness, and less prejudice, than is ordinarily done. Love for the Truth, says he, and a sincere desire to deliver the World, and his Countrey men universally, from an Error which he looks upon as very dangerous, and very contrary to Piety, have engaged him to undertake this Work.

He believes that the Opinion that is commonly held of the Power of the Devil, and of Magick, is pure Manicheism, which gives a Rival with God, and robbeth him of a part of his Glory, and of his Sovereign Majesty, to communicate it to a despicable Creature, which overturns the most solid Proofs of the Truth of the Gospel, by attributing always to the Devil extraordinary Works, which surpass all the Miracles of *Jesus Christ*; and which in fine stult the Minds of People with a great number of Errors and Superstitious Fears.

'Tis only therefore to destroy this vain Idol of the Credulity and Superstition of Men, that Monsieur *Becker* declares he set hand to Pen. He believes therefore that the Publick should take it kindly of him, and if the Devil be vext at it, let him do his worst against him. *If he be a God, as some would, says he, let him defend himself, and let him set himself against me, who have destroyed his Altars, in the Name of the Lord of Hosts.* Here is a formal Challenge, and which we do not hear the Devil has yet answered.

II. Mr. *Becker's* whole Work should be divided into four parts. In the first he gives a Historical Recital of the Opinion of all People, about the Divinity and Nature of Spirits, as well good as evil, and about the Practices of Divination and Magick, that are founded on these opinions. In the 2d he proposeth to discover the Nature and Power of Spirits, as much as the Lights of Reason and Revelation can instruct us. In the third he designed to examine by the same Rules the Means of Divination, and the Practices of Magick, that have been, or that are in use with all people of the World; and the fourth should contain an exact Examination of the principal Passages and Histories that are alledged to establish the extraordinary Power of Spirits, and the Truth of Magical Arts; by rejecting as false those which they would prove as such, and attributing to Natural Causes those that are true. This Volume comprehends the two first parts of this Project.

III. In

III. In the first the Author gives a History of the Opinions of the Greeks and Latines about the Gods and Demons, after which he cursorily goes over all the People that live at this day in Paganism in the four parts of the World, and after some general Reflections on all these Opinions, he concludes that the most Barbarous Nations agree with the most Polite, and those who have improved their Reason most, in five Principal Heads, which are the Foundation of all that is best in their Religion and Manners. 1. That there is a Sovereign God, Author of all things. 2. That there are Spirits which differ from the Soul of Man, and which proceed from God. 3. That these Spirits are good or evil, Friends or Enemies to Man. 4. That the Soul of Man does not die with the Body. 5. That all that is done good or evil in this Life will be punished or recompensed in the other.

But, according to our Author, all these Nations both Polite and Barbarous have strangely corrupted these Truths; and have frequently rendered them suspected to persons of good sense that were among them, by the great alterations which a vain Curiosity, Ignorance and Superstition has introduced. For Example, with respect to the Deity; they have almost wholly razed out the Idea of it, by maintaining that there were many Gods, some greater than others, Marrying them together, giving them Children, making them spring one from another, almost after the manner of Men. They believed that the Conduct of the World was too tedious for the Deity, and to ease it, they have devolved it on Inferior Gods, which are as it were his Lieutenants in the different parts of the World. They have distinguished these Gods into good and wicked; they have often confounded the Creator with the Creature, and have attributed to God the defects of Men, and to Men the Perfections of the Deity. As for Spirits, the greatest part believed them Corporal, and they knew not how to distinguish the Soul of Man from that of Beasts, whence proceeded the Deliriums of the *Me empsychosis*. The Hope of another Life likewise has suffered great Alteration.

He concludes from the History which he has given of the Opinions of the people; that the diverse Practices of Divination and Magick, which have been, or which are in use among several Nations, are not founded on Natural Truths which they equally received, but on the particular Errors by which they corrupted them. For Example from their belief that each Nation had its peculiar God that was favourable to it, they have concluded that they must address themselves to this, taking what way they pleased, to be aided in time of need. From this that every God had one that was contrary to him, they have inferred, that they must oppose the Power of the one to the wicked Intentions of the other. From this, that every one has his Demon or particular Genius, they have established that there is some Divine

thing in the most part of Accidents and encounters of Humane Life, and principally in the thing that depend on Changes, and that happen unexpectedly, or in a Dream.

From the Opinions of Paganism Mr. *Becker* passes to those of the Jews, the Mahumetans and the Christians of the first six Centuries, and after having compared them one with another. he remarks in general, that as these Nations have common Principles, which are Reason and Revelation in part, they agree likewise in some Fundamental Truths, which are clearly deduced from these Principles, such as are, for Example, the Unity of one God, and the Infinite Excellency of his Nature; the Impiety of Divinations, Idolatry, and Pagan Magick, &c. But they have added thereto several things, which they have taken from Paganism, or from the Scripture understood after their own way.

They have derived from the Pagans, according to the Author, 1. The Idea which they have of Spirits. 2. The Opinion which they have of the Stars and Planets, whom they ascribe Life to, or to whom they give Intelligences to conduct them. 3. The Transmigration of Souls from one Body into another, their return, and their Apparition after Death, their abode near their Sepulchres where their Bodies are laid, near by which they wander for a year.

They had drawn from the Scripture well or ill understood, for the Author does not give himself the trouble to consider that at present, 1. The particular Opinions of the Nature of Angels, of their Formation, of their Orders, of their Offices with respect to particular Faithful Men, Cities and Kingdoms. 2. Those of the Fall of Demons, of their Malice, Power, Kinds and Number. 3. Those of the Nature of Mans Soul, and of its Estate after Death, of Purgatory, of the Apparitions of Spirits, and of all the Superstitions and Practices that are built on these Foundations, such as are Exorcisms, Divinations, Enchantments, Characters, Lotteries, &c. All that is false in all this has passed for the greatest part from the * Jews to Christians and Mahumetans, and these have taken a great many from the Pagans, and principally the Chaldeans and the Greeks.

* 'Tis also in part Mr. Ludolf's Opinion, in his Commentary on his History of Ethiopia.

Mr. *Becker* after this, fills up a Chapter in explaining the Opinions of the Manichees, which he looks on as the principal Source, of all that is most marvellous which is at this day attributed to Demons. He maintains that we cannot know any thing certainly of these Mens Opinions, except it be perhaps in respect of their two Principles. The reason is, because we have none of their Books, and that we know nothing of them but from their Enemies Relation, who give very odious Characters of them, and who by attributing to them only absurd or unintelligible Opinions, render thereby their Testimony very suspicious. Yet the Author believes,

lieves, that the Opinion that is held of the Power of Spirits, may be a very good Commentary of the Doctrine of these Ancient Hereticks.

He concludes this History of the Opinion, of the different people, about the Nature and Power of Spirits, with what the Church of Rome and the Protestants think on this Subject. For the former he refers himself to *Schott* a Jesuite, who has treated of this Matter in his *Curious Physicks*, and in his *Universal Magick*; and as for the Protestants, he refers himself to what *Job. Vierus*, *James I.* King of Great Britain and *Danaus* have writ, who have spoke most largely of it of any.

After this, he compares all these Opinions together, shewing what they hold in common, and what they have peculiar: But before that he comes to this, he makes three general Remarks. 1. That the Opinion that is held about the Nature and Puissance of Spirits, is as it were a darling Opinion of Men, from which they recede as little as may be. The Protestants retain all on this Subject, that is not manifestly Popish, and perhaps a little more. The Christians in general believe all that is not Jewish or Pagan. The Jews and Mahumetans all that in their Judgment is not contrary to the Faith of one God, and to the Sovereign respect that is due to him. Mr. *Becker's* second general Remark is that when he has related the Sentiments of the Nations, he would not be understood of the Populace, who seldom know most, nor what it believes, nor what it should believe, but of the most Ingenious, who are Masters in Religion and in the Sciences. His third Remark is, that all that shall manifestly appear to be taken from Paganism, could not have any Foundation in the Sacred Scripture. 'Tis true that the Jews and Christians endeavour to establish all their Opinions on the Scripture, but we must know whether they do not sometimes take advantage of the Letter, and whether they always put the true sense on the passages they make use of.

These Remarks are followed by the Comparison we have spoke of, of which this is the substance. Protestants unanimously deny, 1. Purgatory, and every other place assign'd to the Souls of the Deceased, different from Heaven and Hell. 2. The Return and Apparition of Spirits, to give advice to the Living, or to implore the succour of their Prayers, and of their good Works. 3. That the Blessed Souls can come out of Paradise, or those of the Damned out of Hell. 4. That either the one or the other has any Power on Earth. 5. That the Priests have Power to drive away Demons by their Exorcisms. 6. That neither Words, Signs of the Cross, Beads, *Agnus Dei's*, Relicks, nor Images, &c. have any Efficacy. The Church of Rome believes all this, some Fathers of the six first Centuries, have held much like Opinions; they are little different from those of Jews and Mahumetans, and draw the principal Original of their Errors from Paganism.

The Protestants and the Church of Rome equally deny, 1. That there are any Inferior Gods, according to the Pagans, or Spirits between God and Angels, as the Jews maintain. 2. That there are, according to the same, Spirits united to the Stars and Planets. 3. That there are different kinds of Angels or Demons; tho' the Romanists admit some distinction between Angels, and they make a great noise of Spirits and Hobgoblins. These are Pagan Errors, or Jewish in part, which the Ancient Fathers were not always so careful as they should have been to Evite.

The Jews, the Christians, and the Mahumetans differ from the Pagans in two things principally. 1. They extol the Excellency of God infinitely above the most noble Creatures, and give him no Companion: 2. They have no *Apotheoses*; tho' the Canonization of Saints practis'd by the Church of Rome is not much distant from it.

Protestants are distinguish'd from Jews, Mahumetans and Roman Catholicks in this, that they do not acknowledge Guardian Angels, as the others do, after the Example of the Pagans Tutelary Gods: And the Christians in general are distinguish'd from other people in that they condemn Magick, which the Pagans do not find fault with, provided it be not accompanied with Malignancy; and which the Jews and Mahumetans think lawful if modified, after their manner.

All these Nations agree in the following Articles, tho' they do not equally conceive the Reasons and Causes, and the one drew juster, and larger Consequences than others. 1. That there are Spirits distinct from God and Matter. 2. That these Spirits are either united to Bodies, as Humane Souls, or separate, as Angels. 3. That both the one and the other are Immortal. 4. That Spirits that are not united to Bodies are good or evil. 5. That Man cannot do better than to unite himself with the good, and to remove from the wicked. 6. That we must expect after this Life compleat Happiness or Misery. 7. That Humane Souls separated from their Bodies are some of them Holy and Happy, and others Unhappy and Wicked. All People, says Mr. *Becker*, agree in all this, tho' they explain themselves differently.

The Author supposing as a thing certain, and which appears by all that we shall say, that many things have been attributed to Demons without Foundation, and even against Reason and Scripture; demands, whence so ancient, so general, and so strongly rivett'd an Error could come? He answers that with respect to the Pagans, it is an Effect of Ignorance, and of the Superstition of the People, maintain'd by the Artifice of the Priests, who got great advantages by it; and flattered by the Cowardice of the Philosophers, who durst not stem the Torrent of the Vulgar Errors, for fear of receiving the same Reward as *Socrates* did.

As for Protestants for whom he principal-

ly writes, Prejudices and a bad Education have precipitated them into this unhappy Servitude. From the time an Infant begins to cry, says our Author, his Nurse frights him with a Wolf, and these first Impressions take so deep a Root in his tender Brains, that they are never eras'd but with his Life. When the Child is strong enough to run in the Streets, he hears nothing spoke of but the Devil, Hobgoblins, Sorcerers, Nocturnal Meetings of Witches, and 1000 Stories, which confirm him in what he had already heard from his Nurse. At School he finds Masters prejudiced with the same Errors. The Latin and Greek Books which he is made to read there, are full of the Fables of the Heavenly and Infernal Divinities, of Genius's, Manes, Oracles, Divinations, and 1000 such Deliriums, without ever taking great care to remark the falsity of them. If he enter upon Philosophy, 'tis not to rid himself of the prejudices of his Infancy, to form his Spirit, and to make himself prudent and equitable; 'tis to learn to dispute, to puzzle his Adversary, and to maintain his received Opinions, and those of the prevailing Faction, and frequently in stead of teaching him what they know to be most true, and most reasonable, they teach him what makes most for the Masters Interest, and which makes the Pot boil. In Theology ('tis the Author that speaks still) there are good Principles, but Men degenerate in the Practick; and they shew by their Conduct, that they do not so much follow the Truth, because of its Light, and for its self, as for Human respect, which might serve equally to Authorize a Falseness.

Thus for Example, in the Explanation of Scripture, instead of Explaining it by the Rules of good Sense, and of Criticks, they Explain it by the Writings of their Professor, who very often did not in the least understand it. They defend the Truth equally by Good and by Wicked Reasons; and they give ordinarily too much deference to the Authority of the Ancients, whose Opinions they too easily approve of, which they have received from the *Jews* and *Pagans*, without examining them. They receive their Cold Allusions, and Arbitrary Allegories, how little Foundation soever they have in the sacred Text. 'Twas thus, saith the Author, that Popery after that it had been formally Banished, got in again insensibly into the Church, and brought thither its Superstitions, and frequently even its Tyranny. Which made an Ingenuous Man say, whom the Author does not Name, and who probably is *Altinge*, that Popery is inseparable from the Church: *Papatus inseparabilis ab Ecclesia*.

Mr. *Becker* believes that the best Remedy against all these Abuses, is to hold to the Principle of the Reformation, which is to explain the Scripture, as if no body had yet explained it, carefully to study the Sense of its words, yet to consult Interpreters, to profit by their Light, and not to submit to

their Authority; this is the Method that Mr. *Becker* declares he has followed in his second Book, which we now go to speak of.

III. He sets himself to consult carefully Reason and Scripture, to know what agrees, and what does not agree to Spirits in general, and to Angels and Demons in particular. He declares first, to take away all Equivocations, that he intends by Spirit, an Immortal Substance, really distinct from the Body, whose Nature and Properties consist wholly in thinking, and its Dependancies. Supposing after, with *Theologues*, that the Angels and Demons are pure Spirits, he concludes that all the Action of Spirits, is reduced simply to *Willing*, and that the Will, if we except that of God, not being able to produce any effect by it self; it follows, that what is Ordinarily Attributed to the Power of Angels and Demons; whether with respect to Mens Souls, to inspire their thoughts, or to know them; Or with respect to Bodies to produce diverse Motions in them; is advanced with too much temerity, and without Foundation.

As the Holy Scripture seems directly contrary to this Opinion, the Author uses his utmost endeavour to make it of his side, yet protesting many times, that he has no design to do Violence to the Natural Signification of the words in the Text, to give them a Sense more conform to his System; but to receive the true Faith which they contain, after that he is assured of it by the Rules of Criticks and good Sense.

Every Body knows that there are many Passages of Scripture, which manifestly attribute to Angels, Corporal and Miraculous Actions. Mr. *Becker*, to prove that all these passages make nothing against his Sentiment, gives us first several general Considerations, which equally concern them all. The first is, that we must never make the Scripture speak against it self, nor Attribute to the Creature Properties which belong only to the Creator. Now this is done, when we say that the Angels can, for Example, infect the Air, to cause a Mortality amongst Men; since the Scripture gives the Honour of all the *Phenomena's* of the Air to God only; and looks upon them as the effects of his sole Power, Winds, Rain, Lightnings, Thunders, Tempests, &c. As appears by *Psal.* 104. and 148. and by *Jer.* 14. 22. Now to infect the Air, is no less an effect of the Power of God, than to produce all these Meteors; at least the Author does not believe that the contrary can be proved. So that the Passages that Attribute to Angels the Miraculous Works which belong to God only, must be interpreted with the same Modification, which is used to those that Attribute to *Moses* and *Aaron* the Miracles of *Egypt*.

This first Observation not absolutely satisfying; since 'twould seem that if the Angels were not the Authors of the Miraculous Works, which the Scripture Attributes to them, they would to very little purpose be produced in the Scene; our Author confirms

firmly it by these following; 1. That the use of the Tongue is in the Power of Men, and that the Ingenious are obliged to accommodate themselves in this to their Customs. 2. That God has not invented a new Language for to make his Will known by; but that he has served himself of that which was in use, and that he took it as it was. 3. That the Principal design of the Scripture is to form us to Vertue, and by it to conduct us to Salvation. 4. That it does not speak to us of Natural Things but by the by, as far as they may serve to the Glory of God, and the Salvation of Men, and not for to make us to know them, as they are really in themselves. 5. That God there represents his Perfections under manners of speaking borrowed from Men; by which he attributes to himself in an eminent degree, all that is great and praise-worthy in Man, and removes from his Nature all that is Vicious and Imperfect. 6. That to help us to comprehend his Power and Majesty, he frequently gives himself the Title of a King, and attributes to himself, Subjects, Enemies, a Scepter, a Crown, a Throne, a Court, Officers, Armies, Fortresses, Store-Houses, &c. becoming his Grandeur. 7. That the Angels enter this Table of the Greatness, and Power of God, as his Courtiers, who have the Honour to be always near him, and as his Officers and Ministers.

Whence it follows, that if all this Royal Pomp, which is attributed to God, cannot be taken in a literal sense without Absurdity, we must understand also the Functions that are attributed to Angels, figuratively only.

After these general Reflections, the Author examines in particular the Passages of Scripture, where Corporal and Miraculous Functions are attributed to Angels. There are some of them where he believes it may be Demonstrated that the Actions that are mentioned there, must be referred to God, and not to these Intelligent Creatures. Thus the Ruine of *Sodom* is attributed to Angels, *Gen. 19*. The Scripture explains it self, when it says, v. 24. that 'twas God that made Fire and Brimstone to rain upon it. So that to destroy *Sodom*, with respect to Angels signifies properly to proclaim the Destruction of it, as when God said to *Jeremy*, Chap. 1.9, 10. That he had set him over Kingdoms, to pluck up, and to Destroy them, &c. Because he had ordain'd him to declare the evils that should befall them: If it be said that an Angel destroyed 70000 *Israelites*, 2 *Sam. 24*. 15, 16. and 1 *Chron. 21*. 14. to punish *David* for his numbring the People, the Scripture explains it self when it calls this Chastisement the Hand of God, who has no need of Help to execute the Orders of his Pleasure. The Angel is there represented with a Sword in his Hand, which could well destroy Men, but not with the Plague, which yet was the Distemper the *Israelites* dyed of. In fine, says the Author, all that is recited, is thus figured, that God speaks from on high to the Angel, and bids him cease and draw back

his Head, as if he had needed words in order to his being understood and obeyed. This is, continues Mr. *Becker*, a Vision accommodated to *Dauids* Apprehension, and proper to help him to understand, that this Plague was a particular effect of the Justice of God, for the punishment of his Sin.

The Angel that was sent to smite *Herod*, *Acts 12*. 7, 11. is put in this Relation, only by a Figurative way of speaking, to make us to comprehend that God was offended with the Vanity of this King, and would punish him in a singular manner, by the humbling and dolorous Circumstances which his Death was accompanied with. This appears from this, that *Herod* was eat up of Worms, which naturally breed in Maas Body, without the necessity of making use of the Operation of Angels: Therefore *Josephus* who gives a very particular account of this Death, *Antiq. lib. XIX*. makes no mention of the Angel, but barely says, that this King dyed, after that he had been tormented five days with insupportable Pains.

After this, the other Passages give our Author no great Trouble. He has these general Principles to explain them, which recur every Moment. He assures us, that we cannot give to God the Works that are Attributed to Angels, without involving our selves in insurmountable Difficulties; but that they are all prevented, and that we give a very blameless and simple Sense to the Passages, by Attributing them to him. We must in our Authors Sense, look upon Angels no otherwise than as the Cloud which kept up *Christ* in the Air, when he ascended into Heaven; which was not the cause of his Transportation; but a Sign that God made use of only for Pomp, and for the out-side.

He thus explains what is said of the Angel which smote the first born in *Egypt*, so much the more that this Action is formally Attributed to God, *Exod. 12*. 12, 13, 23, 24. and that of 2 *Kings 19*. 35. and *Isai. 37*. 36. of the Angel that destroyed the Army of the *Assyrians*. As for him that wrestled with *Jacob*, him that led the *Israelites* in the Wilderness, him that rolled away the Stone from *Christ's* Sepulchre, and him that brought *Peter* out of Prison: These are manners of representing the Actions of God taken from the Customs and Opinions of Men; but these would be very extraordinary ways of speaking, and capable to detain Men in their false Opinions, which the Author believes 'tis so necessary to deliver them from.

As for the places of Scripture, where the Devil is spoke of, he explains some literally, some figuratively. He takes literally all those where the words of the Text may admit of being understood of wicked Men, and figuratively those that can be understood only of the Devil. But yet he believes that they may be applyed to wicked Men. He produceth Diverse Reasons, and more Examples. He saith with respect to the first that the Sense is very difficult and perplex, if we understand them of the Devil; but that

that 'tis very proper, if we understand them of wicked Men; and he believes that 'tis only those that are ignorant of the Original Tongues, and who rely upon their Version, whose Terms have a less extensive signification, that can be surprized with this Explanation. Thus the word *Devil*, which is the proper Name of the Evil Spirit, in our Tongue, signifies in Greek *an Accuser, a Calumniator, an Enemy, a Liar, a Deceiver*. Hence it is, that of twenty four places in the New Testament, where this word is found, there are seventeen where it is Translated in several Translations, otherwise than by the word *Devil*, viz. by those of *Calumniator, Enemy, &c.*

So that there is nothing that should hinder us from understanding the Greek word *διδ.βολ.ο*, of wicked Men immediately, when that makes good sense, and the Circumstances of the Text are not contrary to it. For Example, *Mat. 13. 39. The Enemy that has sown it is the Devil*, that is to say, the Evil-speaker and Slanderer, and in particular the unbelieving Jews, Enemies to the Truth of the Gospel, *Luke 8. 12. The Devil taketh away the Word out of their Heart*; these are still the Jews, Enemies and Persecutors of the Word, *Ephes. 4. 27. Give not place to the Devil*, that is to say, give not place to the Slanderer, according to what is said, *Rom. 14. 16. That your good be not blamed*; and *1 Tim. 5.* where the Apostle would have the young Widows not to give any occasion of Slander to the Adversary. *James 4. 1. Resist the Devil, and he will flee from you*; that is to say, resist the Slanderer, and repel his Calumnies by a good Life, and you will put him to silence, according to what St. Peter said, *That 'tis the Will of God that by doing good we may stop the Mouth of the Ignorance of foolish Men.*

The Devil that goes up and down round about us, according to St. Peter, and who seeks to devour us, that is, the Enemy, the Slanderer, the Persecutor, such as were Nero, and the other Enemies of the Christians of that time. After the same manner he explains a great Number of other Passages, not forgetting to Cite that of *1 Tim. 3. 6, 7.* where the Greek word *διδ.βολ.ο* signifies plainly a Slanderer. He makes almost the same Remarks on the word Satan.

As for the passages that cannot be understood but of the Devil, the Author explains them figuratively of the extreme Malice of some corrupt Men, or that were Enemies to the Gospel. This Malice is attributed to the Devil, because it resembles his own, and because that according to the History of the Temptation of our first Parents, he is esteemed the Principal Author, and the first Principle of Evil. This way of explaining these places of Scripture, has, according to Mr. Becker, great advantages. 1. It gives them a very clear and reasonable sense. 2. 'Tis according to the Style of the Sacred Writers. 3. It preventeth a great many inconveniences that arise from the literal explanation; such are, for example, to say no-

thing of those that are found in particular in every Text, to attribute to the Devil Actions that are repugnant to the Idea of a Pure Spirit: to give him a Power that makes him almost equal to God; to deprive the Faithful of that confidence which the Gospel gives them, to make them tremble under the Empire of the Devil, and to inspire them with more than a Legal terror; and to give the Passages an incomprehensible sense, and against which Reason rises up.

These are some Examples of the Explanations which our Author gives them: by the * *Wiles of the Devil*, and by the † *Depths of Satan*, he * *Ephes. 6. 11.* understands the Artifices and † *Rev. 2. 24.* Cunning of Wicked Men, who abuse their Spirit and their Knowledge to obscure the Truth, and to render those that profess it odious, such as were Simon the Magician, Porphyry, and some others. *The Devil is a Liar and Murderer from the beginning*, by allusion to the History of the Temptation. Our Lord would thereby paint out the Genius of the Scribes and Pharisees, and the other Persecutors of the Truth, whose Malice is so much the greater and more dangerous, as they cover it under the Mask of Piety * *The* * *Act. 26. 18.* Power of Satan, is the same that the Power of Darkness † † *1 John 8. 44.* that is to say, Carnal Men, that refuse to receive the Light of the Gospel, that they may not be obliged to quit their Pleasures, that they may keep themselves from the shame that their Evil Actions would draw upon them. *The Rule of the Devil over Death*, is the force of sin, whereof Death is the recompence; he here supports himself with the Testimony of Beza. *Satan who taketh away the Word out of the Heart of Men*, is the same with what is said a little after, that *the Cares of this World, the deceitfulness of Riches, and the Concupiscences of other things being entred into their Heart choke the Word. Satan tempts us*, when, as St. James saith, *we are drawn away and enticed by our own Lusts.*

We must not omit, that by the Three Personages that appeared to Abraham, he does not understand Angels, but Men; though the Author of the Epistle to the Hebrews seems positively to say the contrary, *Chap. 13. 2.* He endeavours to found his Explication, not on Metaphysical Reason, as he often does in other places; but on the very words of the Text, and on the Particulars of that History.

The Author finds great Difficulties in the Temptation of our First Parents, and in that of Jesus Christ, to explain them, as the ordinary Divines do; but these difficulties do not regard the sense of the words of the Narration, which is very clear; they are found in the Narration it self: and we must not be astonished if there be some that we can't resolve with all our Philosophical Light in so extraordinary adventures.

IV. I hear with pleasure that some are setting

ring themselves to Answer Mr. *Becker*, and this seems necessary; but 'twere to be wisht, that to refute him, they would not adopt all the Relations of Sorcerers and Magicians that have been made, and are made every day; this were to do as those, who, to refute *Descartes* Machines, gather together all the Relations that are made of the extraordinary actions of Beasts at one blow, they will never persuade brave Spirits by this way. I think that to answer Mr. *Becker* solidly, they must do two things.

1. They must prove that the Nature of a Spirit is such, that it has necessarily a certain Power over Bodies, though limited; or that, at least, God has established, in respect of pure Spirits, with relation to Bodies, a Law almost like to that of the Human Spirit, with relation to the Body to which it is united; and which causes that the thoughts of the Soul are the occasional Causes of certain Motions of the Body, as certain Motions of the Body are occasional Causes of some Thoughts in the Soul.

2. The Second thing which he must prove, is, That according to the Rules of Criticks, and the Genius of the Hebrew and Greek Languages, 'tis impossible to give the Scripture the Sense which our Author gives it. This latter Proposition is more easie to demonstrate than the former, at least by Arguments that are called *a priori*.

The Author, finally, might have made use of the Authority of Mr. *Regis* to defend his Sentiment of the Power of pure Spirits; for this Philosopher is so far from giving them any Power over Bodies, that he says, they do not so much as know them.

Bibl. Univ. Tom. 21. p. 26.

Joh. Friderici Mayeri, &c. de Pontificis Romani Electione.

Joh. Frideric Mayer, Dr. and Professor of Theology in the University of Kilon, and College of Hamburg, as also Pastor of the Church of St. James's Church in Hamburg, and Rector of the School, his Book of the Election of the Pope of Rome; with an Appendix of Two Discourses. At Stockholme and Hamburg, 1690. in 4. p. 316.

MR. *Mayer* is none of those Authors, who would take nothing but out of their own Bottoms, and who are more ashamed of a Citation than of an oversight. He, on the contrary, glories to say nothing but on good Evidence, and we may find in this Book fewer words of its Author, than of those Authors whom he cites. This is the way not to be accused; and if through misfortune one give out any thing that is false or doubtful, he has always his *Patrons*.

'Tis true that Mr. *Mayer's* Discourse might have been more coherent, if he had rendred his Author's words more his own, if he had retrenched those that made nothing for his

purpose, and had referred his Citations to the Margin, but he did not judge it for his purpose, and he had his reasons for it.

The design he proposes, as far as we can comprehend it, was, to relate all that the Roman Ritual and other Books have said of the Election of the Popes, with Remarks of the Learned and his own upon all this, but particularly those which serve to shew the Church and Court of *Rome* on its evil side, and to prove, that nothing is so ill founded as all its great pretensions.

1. As they cannot proceed to the Election of a Pope till the See is vacant; 1. The Author recounteth in the First Chapter of his Book, the Three ways how it may happen. The First is by Abdication. It appears by the Decree of *Celestine V.* confirmed by *Boniface VIII.* that the Popes have liberty to Abdicate; and though this be very rare, yet 'tis not without Example. *Clement VIII.* *Cyriac*, *Marcelline* and *Celestine V.* have Abdicated the Pontificate, though for very different reasons. "Many do maintain, that there never was a Pope called *Cyriaque*; all that is said of him has no other foundation than the Acts of *St. Ursula*, which every body affirms to be supposititious. The Catholics, for the most part, look upon what is written of the Abdication of *Marcelline* as Fabulous, and they rank *Clement VIII.* among the *Antipopes*, so that there only remains the Instance of *Celestin* that's uncontroverted.

The See of *Rome* may be vacant in the Second Place by Deposition. 'Tis true the Popes would gladly have it believed, that, being Judges of all the World, they could not be Judged by any Person: but the soundest part of Divines maintain, that they may be deposed, at least on the account of Heresie; and others have believed, that they might be deposed for other Crimes likewise. In fine, the See of *Rome* becomes vacant by his Death. We see there what passeth on the approach of the Popes Death, in the moment after it, and in the days that follow it, even till the Cardinals enter the Conclave.

2. The Second Chapter treats of the City where the Election of the Pope must be performed, which is ordinarily in the City of *Rome*: He produceth on this occasion the reasons that have moved the Popes of *Rome* to establish their Seat in this City, and those that have obliged them sometimes to transfer it to *Avignon*.

3. He speaks of the Conclave in the Third Chapter. 'Twas the long Interregnums caused by the Disputes of the Cardinals, that made them ordain, that the Election of the Pope should be in the Conclave. 'Tis a place that was built on purpose; all its Doors and Windows are Walled up, and they have no Light in it but by Lamps. In so incommodious a place they make little Cells 22 Foot long, and about 30 broad, and a Foot distant one from another.

They are marked with the Letters of the Alphabet, and distributed to the Cardinals

by lot. They order them to be furnished as they think fit the day before they enter. There is in all the Conclave but one Gate shut, with 4 Locks and 4 Bars; in the middle of this great Gate there is another little one, by which they give those that are shut up Victuals, that are necessary for them.

On the 11th day after the Death of the Pope, the Cardinals that are at Rome, are obliged to enter the Conclave, without waiting for those that are absent. They are visited that day by all the Ministers of Princes, and by all persons that will see them. They may stay with them till night, when the Conclave is shut up, after the Third Ringing of the Bell. After this none must remain there but the necessary persons; and they nominate a Cardinal of each Order, whom they change every three days, who must diligently visit all places in the Conclave, to see that no person be hid. Besides these Cardinals, there are two Conclavists for each Cardinal, who must be of his Domesticks, and a year at least in his service. Those who are born Princes, or are much advanced in Age, may have three. There is likewise a Sexton accompanied with his Clerk, two Masters of Ceremonies, a Confessor, a Secretary, two Doctors of Physick, a Chyrurgeon, an Apothecary with one or two servants, a Carpenter, a Mason, a Barber and two Friars, and five or six Domesticks for the Publick. Besides the Bread, Water and Wine which is given to the Cardinals, 'tis permitted to serve them but with one Mess, and the Examinators are ordered to take care that in bringing it to them to eat, they slip in no Letter or Paper with the Meat.

The Conclave is very strictly guarded by a number of Soldiers sufficient for its surety. The Cardinals are not permitted to go out but on the account of a dangerous Distemper attested by Physicians, and with the consent of all the College. If the Conclavists are obliged to go out for any cause, whatever it be, they cannot enter again.

4. After he has spoke of the Place where the Election must be made, he treats in the 4th Chapter of the Persons who have a right to make it. Some of the Popes Flatterers have maintain'd, that he might Chuse his Successor: but this is not the opinion of the greatest number of the Doctors of the Romish Church. The People and Clergy of Rome had the Power of Chusing themselves a Bishop, during almost 11 Centuries, as is proved by the Testimony of *Antonio de Dominis*. They afterwards presented him to the Emperor, whose consent they must have. *Gregory VIII.* robbed the Emperors of this Right. *Innocent II.* took away this Privilege from the People of Rome, and, in fine, none but the Cardinals had Right of Election. The Number was, by *Sixtus V.* fixed to 70. They are dividèd into Three Classes, the First is that of the Cardinal Bishops, the second of the Cardinal Priests, the Third of the Cardinal Deacons. Whenever they enter the Conclave, they may proceed to the Election. He must have Two

Thirds of the Suffrages to be Pope, and no person can name himself.

5. In the Fifth Chapter he speaks of the Conditions necessary to come to the Popedom. Formerly a Cardinal had Right to pretend to it, of what Nation soever he was. At this day none is Chosen but he that is of the Paradise of Italy, as *Naucleus* expresses it. Besides, we must except the States of * *Venice*, *Tuscany*, *Sienna*, and some others. They believe that a *Venician* Pope would prefer the Interest of the Republick to that of the Church; and this Republick is as indifferent in the Matter. She is apprehensive, that a Pope, born her Subject, would enrich his Nephews too much, and make them in case to attempt against their Liberty. The Duke of *Tuscany* fears, that a *Tuscan* Pope would stir up Ambition in the People, to support themselves by his credit to recover their Liberty. Any Cardinal, that is a Prince by Birth, must not pretend to the Pontificate. 'Tis fear'd, lest being born for Command, he should raise Wars in *Italy*, slight the other Cardinals, and endeavour to perpetuate the Popedom in his Family. But if too high a Birth be an Obstacle to the Popedom, 'tis not so with a low one; that is not minded. *Urban IV.* was a Cobler's Son, *Benedict XII.* a Millar's, and *Sixtus V.* a Labourer's. A Cardinal must be of a great Age that he may be capable of being Pope; the Cardinals who are possess'd with the hopes of Reigning in their Turn, or that always gain something by the death of the Popes, will take care that they do not Chuse a young Man; he might make them languish too long.

There has no Jesuite been Elected Pope hitherto, though 'tis known that Jesuits have done all that lay in their power to get one of their Society Chosen. They fear, says our Author, lest they should find the Means to make this Prime Dignity of the Church Hereditary to their Body: whereupon he cites the Testimony of an *Italian* Author, *To stimarei, che sarebbi ottimo rimedio l' introduzione de Gesuiti nel Vaticano, perche essi finalmente scacciarebbono via il Nipotismo, mandarebbono san Pietro nell' Indie a far qual che Missione, con umbordone in mano, es croce in fiaco; e cosi ad essi poi se gli renderebbe piu facile la strada di far' il Vaticano feudo hereditario della Compagnia di Giesu.* The Pope must be taken out of the College of Cardinals, at least if there be any in it that is worthy of that honour.

6. He shews in the sixth Chapter how they proceed to Election. It is performed three different ways. The first is the way of Inspiration, when without having concerted among themselves before, all the Cardinals declare with one common Voice, not so much as one being excepted, that they nominate such an one for Pope. The second is the way of Compromise. After long Disputes the Cardinals sometimes agree to nominate two or three of their Body, to whom

whom they give power to chuse the Pope, swearing to acknowledge for such him whom they shall chuse. But this has not been in use since *John XXII.* who chose himself. In fine, the third is the way of Scrutiny, which is repeated every day till such time as the Pope is chosen. The Cardinals write upon a piece of Paper, the Form and Bigness whereof is marked in the Ritual, the Name of him whom they chuse. They afterwards hide this Paper, and put it in a Chalice, swearing that they have chosen for Pope him whom they judged most worthy of that Office. He describes there all the particulars of this Ceremony in *Gregory XV.* own words.

7. The following Chapter contains all that passes from the Election of the Pope to his Coronation: When he is chosen the Dean of the Cardinals goes to him to demand if he'll accept of the Pontificate, and after a short Prayer that he says, he answers, yes. Then they strip him of his Robes, take away his Cowle, seat him in a Camail, on a Seat Magnificently Garnished, they demand what Name he will take, and they make him sign the Resolutions which all the Colledge had taken before the Election. This done they declare the Election to the People out of a Window.

The Original of the new Names which the Popes take is not well known. Some believe that 'twas *Sergius II.* that thought fit to change his Name, because he was called *Groin-de-pourceau*: But *Barontus* believes that 'twas *Sergius III.* who through Humility would not retain the Name of *Peter* that he had, by reason of the first of the Apostles; tho' he did not judge himself unworthy to succeed him. This change of the Name, whose Original has so little solidity, did notwithstanding pass into a Custom afterwards, and at this day the Popes never fail to take a new one. He passeth by all the other Ceremonies that are used on this occasion.

8. We will not insist on those of the Coronation of the Pope, which the Author describes in his last Chapter, and on which he makes a very large Comrentary wherein the Court of *Rome* is not at all spared.

II. The Author has added to the end of his Work two Dissertations, which have a relation to the principal Subject. I. The first treats of the Name of, *the Servant of the Servants of God*, which the Pope takes to himself. Some pretend to prove by an Epistle of *Damasus I.* that 'twas he that first assumed this Title: But he shews by the Date, that this Epistle is supposititious. Others attribute it to *Gregory I.* 'Tis possible that this Pope might appropriate it to himself, and that he was afterwards imitated by his Successors. But the Bishops, Monks and Priests had taken it before, and gloried to be called the *Servants of the Servants of God.* He shews that this Title suits very ill with the high Pretensions of the Popes; and that by these Servants whose Servant he is can neither be meant Emperors, nor Princes, nor

the Faithful, nor Angels, nor Jesus Christ, nor God himself, since he believes himself equal or above all this.

2. The second Dissertation is against *Grotius*, who has advanced in part, that we must not take in a rigid sense what an Orator sometimes says in his Panegyricks, and that whatever *August* Titles are given to the Popes, it is false that they believe themselves equal to God, to Jesus Christ, or even to *St. Peter.* He endeavours to prove that it is a Tenet of the Church of *Rome* that *the Pope is a God*: And makes use of three Reasons for it. That the Popes desire to be called Gods; that this Name is given them in Books purely Dogmatical, and that Writers have publickly maintained that 'tis their Due.

Biblioth. Univ. T. 21. P. 101.

Dictionaire Mathematique, &c.

A Mathematical Dictionary, or a General Idea of the Mathematicks. Wherein are contained the Terms of this Science besides many Terms of Arts and of other Sciences, with Reasons which by degrees conduct the Mind to a Universal Knowledge of the Mathematicks. By M. Ozanam Professor of Mathematicks to the French King, at Paris. At Amsterdam by les Huguetau 1691. in Quarto, Page 739.

THE Mathematicks are so much in vogue of late times, that there is almost no Body but desires some knowledge of them. This has made them carefully to search after all Books that have any Relation to these Sciences. We may even say that the Passion that Men have for them, gives them frequently the Boldness to impose on the Publick by very imperfect Works; but they go off well enough by reason of the specious Titles they give them, and because there are many more that speak of the Mathematicks, than there are that understand them. We have seen some of late, where scarce a true Definition was to be found.

'Tis not so with *Mr. Ozanam's* Dictionary; it comes from the hand of a Master, and they that would understand Books wherein are Mathematical Terms, or that would form a just Idea of these Sciences, without penetrating into the Difficulties of the Demonstrations, will find good satisfaction in this Work. Not but that the Author has inserted some Problems therein; but they are only occasionally, and are not Essential to the Book. They that will not give themselves the Trouble of understanding them may proceed without insisting on them.

We had before in *Mr. Furetiere's* Dictionary a great part of all the Mathematical Terms; but besides that it is very reasonable that the Mathematicks should have a Dictionary particular to them, since Law, Medicine, and almost all the other Sciences have

have each theirs; there's a great deal wanting in Mr. *Fouretiere* that is to be met with in Mr. *Ozanam's* Dictionary, as we are assured by the comparison we have made between the two Works.

The Author of this last found it more for his purpose to follow the Order of the Matters than that of the Alphabet; because it is much more Natural, for there every term is in its place, with the Definitions of things, their Uses and Relations. Add to this, that the greatest part of the Terms of the Mathematicks being defined by one another, a Dictionary becomes unprofitable for those who have no Tincture of these Sciences, where they must turn over Leaves a long time, before they are instructed in what they seek for. A Man, for Example, that knows not what a Rectangular Triangle is, will not be much wiser by finding in the Dictionary, that 'tis a Triangle that hath a right Angle, unless he know what a *Triangle*, *Angle*, and *Right-Angle* is.

The Author to give his Book the convenience of a Dictionary, without having its inconveniences, has added an Alphabetical Index to it, with references to the place of the page, where they may find what they seek.

Monsieur *Ozanam* first explains the Terms that are common to all the parts of the Mathematicks. He passeth afterwards to simple Mathematicks, which comprehend Arithmetick and Geometry; and endeth with mixt Mathematicks, whose general Parts are, Cosmography, Astronomy, Geography, the Theory of the Planets, Opticks, Mechanics, Architecture as well Civil as Military, and Musick.

He insists particularly on Navigation, which he looks on as a part of Geography; but the Masters of that Art would have wish'd that he had a little more carefully consulted the Modern Authors that have written on this Subject. 'Tis believed that this part of his Dictionary might have been more perfect.

They are a printing at the *Hague* for *Van Bulderen*, the use of the *Compass of Proportion* by the same Author, which has been already printed at *Paris*, and which is so well known that 'tis needless to speak of it.

A Practical Discourse concerning a Future Judgment. By William Sherlock D. D. Dean of St. Pauls, Master of the Temple, and Chaplain in Ordinary to Their Majesties. London Printed for W. Rogers at the Sun over against St. Dunstons Church in Fleetstreet, 1692.

THE Elaborate Works of this Great Man have so recommended themselves to the Rational part of Mankind, by the convincing and solid Reason they abound with, that it were a Work of no less superfluity than presumption for me to say any thing in their Commendation. The Learned Author having sometime ago published

a Discourse of Death (an Extract whereof you may expect in our Students Library, which we will carry on with all Expedition as soon as the number of Subscriptions are accomplished) in this treatise of Judgment.

Ch. 1. To pass by what is preliminary, he says there are two ways of proving a Future Judgment, *viz.* by Principles of Reason, and by Revelation. He begins with proofs deduced from Reason, and shews what Moral Evidence and Assurance we have, that God will judge the World, as that signifies that he will reward Good Men, and punish the Wicked in the next World, and this proof consists of several Branches.

I. He observes, 1. That the very make, frame and condition of Humane Nature proves that Man is an accountable Creature, who can give an Account of his Actions, and therefore may be, which is a strong presumption that he will be called to an account for them. There are four things Necessary to make any Being Accountable. 1. That he have a Principle of Reason to know what he does, and judge for himself. 2. That he have a Rule to live by, to direct him what to do and what to avoid. 3. That he have Liberty of choice, and the free Government of his Actions. 4. That he be an Inferior and Subordinate Creature, who has some above him to call him to account. All which he illustrates at large, and shews how necessarily Judgment follows upon them, but for Brevities sake we must omit, except we would resolve to transcribe a great part of the Book: He starts an Evasion that some Men may flatter themselves with, that all that he had said proves, that God may judge us if he please, but not that he will, that he may judge us if he please, but he is under no force, and therefore if he please he may also not judge us, this he says is no Objection to us Christians who have express Revelation in this point; but setting aside Revelation he proves from what he has said, that God will as well as may judge the World, by supposing this one Principle, that what the Reason and Nature of Things proves ought to be done, that God will do; for tho' he be under no Force nor Necessity, yet his own Nature is a Rule and Law to him. And that the Judgment ought to be is plain enough from what he has discours'd above.

II. The Essential Differences between Good and Evil prove that Mankind ought to be judged: And this proves more evidently the Futurity of Judgment than the former, since the Essential Difference between Good and Evil makes it necessary that Man should be judged, that he should be rewarded and punished according to his Work. 1. That there is an Essential Difference between Good and Evil; that is, that there are some things in their own Nature very good for Men, and other things very hurtful for them. The difference betwixt Moral and Natural Good and Evil, he says,

is this, that Moral Good and Evil is in the Will and Choice, Natural Good and Evil in the things themselves. And he says, if we but recollect our selves we will find that we have no other Notion of Good and Evil but this: For when it is said such a Man has done a very Good or Ill Action, 'tis meant he has done a thing very good or Hurtful to himself or others, by which is meant Natural Good or Evil; a plain Evidence that we Judge of the Moral Good or Evil of Actions by the Natural Good or Hurt that they do; and the Essential difference of Moral Good and Evil is founded on the Essential difference between Natural Good and Evil. The not observing this is the true reason why some Men can form no Notion at all of Moral Good and Evil, but think Vertue and Vice to be meer Arbitrary Notions, which have no foundation in the Nature of Things, as indeed they can have none but this, that Vertue is to love and chuse, and do that which has a Natural Goodness in it to our selves and others, and Vice on the contrary, and he instanceth in Charity. But to proceed,

2. The second Branch of this Argument is, that according to the general sense of Mankind what is good ought to be rewarded, and what is evil ought to be punished. For the proof of this he appeals in the first place to all Civilized Nations that live under Laws and Government; who all think fit to restrain Wickedness by a Publick Vengeance, tho' there be some difference in their Laws and Punishments. And where publick Justice fails, we must next appeal to private Revenge, to understand what the sense of Mankind is about the desert of sin; for there is not a more natural, or eager Passion in Humane Nature; all Men naturally desire to return the Injury they suffer upon the Heads of those that do it, and account it a great act of Justice to do so: And though Revenge in the Irregular Exercise of it be sinful, yet considered as a Natural Passion it is not; it is Implanted in all Mankind, as the Love of Justice, but they only must execute it who can administer Justice; where there are no publick Laws and Government, every Man may execute Revenge; but in Civil Societies 'tis not so. As for those sins that are not properly the Objects either of publick or private Revenge, such as Gluttony, Drunkenness, &c. besides some Restraints which the Law lays upon them, they have this Punishment, that they make Men Contemptible and Infamous, which is a very great punishment. And on the other hand, Men have given very ample Testimonies to the Merits of Vertue; for tho' there are no Laws to reward a private Vertue as there are to punish Vice, yet Publick Honours by the consent of Mankind are the Rewards of Vertue. He sums up this Argument thus: There is an Essential difference between Vertue and Vice; and according to the sense of all Mankind Vertue deserves to be rewarded and Vice punished; And can we think then, that if God governs the World,

he will not judge Mankind, that he will not reward the Good and punish the Wicked?

3. That the Natural Notions we have of God prove that he will judge the World. All Men who believe a God, acknowledge him to be the Sovereign of all the World; and so that he only must judge it, or then it can never be judged, which that it must be done is proved already from the Essential differences of good and evil, which require that good Men should be rewarded and evil punished: And they acknowledge him to be Infinitely Wise, Holy, Good and Just. Now these Attributes of Wisdom, Justice and Holiness, &c. must be considered as the Attributes of a Sovereign; and therefore the proper Exercise of these Attributes in God consist in the Exercise of a Sovereign Power and Authority; that is, in governing and judging Mankind, Wisely, Holily, with Goodness and Justice, and this certainly proves that God as Sovereign Lord Judges the World, for he cannot exercise his Wisdom, or Holiness, or Goodness, or Justice as Sovereign, if he exercise no Acts of Sovereignty; he cannot judge Wisely, Holily or Righteously, if he judge not at all. But to pass on,

III. The External Appearances of Providence prove that God does judge the World at present, and that he will judge it hereafter. But to state the Matter plainly, he, 1. Shews what Evidence we have of a Divine Justice and Providence which governs the World at present. 2. The Force of this Consequence from the Providence of God in this World to a Judgment in the next.

1. As to the former it appears, 1. From that Divine Justice which is Interwoven in the Nature of Things: For if God has so contrived the Nature of things that Wickedness is a Punishment to it self, and Wicked Men a Scourge to one another, it is a plain Demonstration, that when God made Man, he intended to Govern him too. That this is so he proves from many Instances, as that Irregular and Furious Passions make a Man miserable, such as a confounding shame, distracting and terrifying fears, raging Anger, &c. all which are the Passions of a sinful Mind, a vertuous Man that always takes care to do his Duty is not troubled with them. Besides, Sickness, Poverty, and Disgrace, and an Untimely Infamous Death will be the punishments of some kinds and degrees of sin. Drunkenness, and Gluttony, and Lust, will destroy our Health, afflict us with tormenting Diseases, and shorten our Life. But besides this punishment of Mens own Vices to them; we may consider how bad Men punish one another, by Rapes, Murders, Thefts, Oppression, Injustice, &c. But on the other hand, Vertue has its Natural Rewards; it gives Peace and Satisfaction to the Mind, governs our Passions and Appetites that they cause no pain or disturbance to us; it is the best means to preserve our Health, to

procure Friends, reconcile Enemies, &c. But before our Author passes this Subject he has these further Remarks on it. 1. God by this means has taken care that Vertue shall never be wholly unrewarded, nor sin unpunished. 2. This in ordinary cases supersedes the necessity of Gods Interposing by an immediate Providence to reward Good Men and to punish the VVicked, tho' when he sees occasion he can soon rectifie any great Disorders by a more Immediate Hand. 3. Thus these Natural Rewards and Punishments give a Sacred and Venerable Authority to the Divine Laws; for this proves that they are not Arbitrary Constitutions, which depend upon the VVill and Pleasure of God, who might have made Vertue Vice, and Vice Vertue. Nay these Natural Rewards and Punishments are a glorious Justification of all the other Acts of Gods Providence for the Rewarding of Good Men, and punishing the VVicked; for this is to dispense Rewards and Punishments according to the Nature and Desert of things, which becomes the Just Governour of the World. 5. They are not only a particular Instance of Gods Providence in that Natural Provision he has made for the Rewards of Vertue, and Punishment of Vice but are a Natural Earnest and Pledge of all other Acts of Providence, which are necessary to this End. 6. These Natural Rewards and Punishments of Vertue and Vice are a Natural Proof and Evidence of the future Rewards of good and bad Men; because Piety and Vertue is a happy Nature, and Sin and Vice a miserable Nature, and therefore at one time or other Vertue must make Men Happy, and Vice miserable. 7. These Natural Rewards of Vertue and Punishments of Vice are a great Instrument of Providence as they are an Effectual Antidote and Remedy against Superstition, by which he means *all those Hypocritical Arts of Appeasing God, and procuring his Favour, without obeying his Laws, or reforming our Sins*; such as have been invented by Heathens, Jews, and Christians themselves, especially the Church of Rome. Now these Superstitions do not only spoil all Religion, but corrupt Mens Lives, and give them great security and impudence in sinning, which overturns the Government of the World. But secondly, Another evidence of Gods Providence and Government is the Institution of Humane Governments for the Punishments of VVickedness and Rewards of Vertue: This is plain enough from *Rom. 13.* and therefore I pass it. And thirdly, we have plain proofs also, that God does Interpose by a Secret and Invisible Providence to supply the Defects or correct the Miscarriages of Publick Government, or to punish such as fall not under the Cognizance of Humane Government. VVe have many Examples of Gods governing the VVorld by an Immediate and Visible Power, in the Books of *Moses* and *Josuah*, as the destroying the Old World by a Deluge, and preserving *Noah* and his Family, the

Destroying of *Sodom* and *Gomorrhah*, and preserving *Lot*, the many Miracles wrought by God in the Land of *Egypt*, not to mention others. But secondly, 'tis no hard matter to trace the plain Footsteps of Providence in more ordinary Occurrences; as when great and wonderful things are done by an unseen concurrence of casual Events; when the greatest Politicians are outwitted, their Counsels distracted, their Measures broken, &c. without any visible Power to oppose them. VVhen the Punishments of bad Men carry the Marks and Characters of their Sins on them, as when an unjust Oppressor is ruined by an unjust Oppression; and those who have spoiled Widows and Orphans, leave their own Widows and Orphans a rich prey to other Spoilers; when secret Sins, especially barbarous Murders are discovered by some strange Accident, and brought to condign Punishment.

2. Having shewn what evidence we have that God governs the World, at present, he considers the force of this consequence that God will judge the World hereafter. To pass by other things, First, It is very evident that the Judgment of God in this World is not Final, and this (setting aside the proof may be had from the Scripture) may be proved by Reason, 1. In that good men live here intermixt in the same Countrey, Neighbourhood, nay Family, and therefore God does not intend finally to reward the good nor punish the bad here, since that requires a separation of them: Nay 'tis impossible that God should punish all wicked Men in this World without involving good Men in their Calamities and Sufferings. 2. That Gods Judgment in this World is not final appears from this, that all good Men are not rewarded, nor all wicked Men punished in this World, as they ought to be. if God intended no further Judgment. 3. In that the Rewards and Punishments of this Life cannot be Final and Proper Rewards and Punishments of good and bad Men. But secondly, The Nature of the Divine Providence and Government, and the Manner and Circumstances of its Administration in this World are a plain Indication of a Future Judgment. The visible design of Providence is not to reward all good Men and punish all the wicked in this World, for this is not done; but to curb and restrain Wickedness, and to encourage Piety and Vertue; and therefore God gives us such Examples of his Justice, as are sufficient to over-awe Mankind, and such Examples of his Favour to good Men as may Encourage them to be Good and Vertuous: But this signifies nothing unless it prove that God will punish bad Men and reward the good; and if it prove this, it must be in the next World, for it is plain that he does not do it here.

IV. The Natural Presages of Conscience are another good Argument of a Future Judgment, that is, all Men naturally expect to be judged, to be rewarded or punished for the good or evil they do. Where he shews,

1. That all Men have a Natural Prefage of Judgment. There is indeed, he says, a very formidable Objection against it, that very few Men live as if they expected to be judged, but this is as good an Argument against Mens belief of the Gospel of Christ, and the express Revelation of a Future Judgment, as it is against the Natural Sense and Prefages of Conscience. But this being so obvious needs not be insisted upon.

2. Since this is so universally acknowledg'd, the Question is; To what cause to attribute these Fears and Rebukes of Conscience. The Atheists will not have these to be Natural, but the Effects of a Superstitious Education: But what they say is absurd and ridiculous; for if these Prefages of Conscience have all the Marks and Signs of being Natural, that we can have, that any thing is Natural, we must either say that nothing is Natural, or that we cannot tell what is Natural, what not, or we must confess it a great perverseness of Mind in denying that to be Natural, which has all the signs of it. 1. That is Natural which is common to the whole Kind; and if so (as cannot be denied) then these Censures and Rebukes of Conscience are Natural; for they are common to all Mankind: For tho' we should grant that some few Atheists had wholly Conquered these Fears, such few and rare Examples ought to be lookt upon as the Corruption of Humane Nature, not as the Measure and Standard of it. 2. Especially if we consider that that is most Natural, which is born and bred with us, and is the Original State of Humane Nature: But such are these Prefages, they are even the first things which Atheists themselves did naturally believe; and that they do not believe them now, is the Effect of great Indutry and Violence. It is a piece of Art to be an Atheist, which they are a great while a Learning, which very few Men, tho' well disposed to it can ever learn, but to believe a God, and fear him is not Art, but Nature, and therefore common to all Men, and the first thing they believe. 3. That which is Natural is absolutely inseparable from Nature, at least not without extream difficulty and violence: Now to prove that the Hopes and Fears of Good and Bad are so he appeals to common Sense and Experience.

3. He next considers the force of this Argument how these Hopes and Fears of good and bad Men are Natural, and Prefages of a future Judgment. And, 1. He thinks he may lay it down as a certain Principle, That Nature, or the Natural Sense of our Minds does not deceive us; for if we should say it may, then there is an end of all certainty. 2. For these Natural Hopes and Fears of good and bad Men immediately respect the Judgment of God, not of Men, and concern the Rewards and Punishments of the other World more than of this. 3. They give a Natural Confirmation to all those other Arguments he has already urged for the proof of a Future Judgment. As, 1.

This proves a Natural Sense in all Men that they are accountable Creatures, and shall be called to account for their Actions. 2. This proves the Natural Sense we have of the Essential Difference between Good and Evil, and that the one deserves Rewards, and the other Punishments. 3. This proves the Natural Sense Mankind have of Gods being Sovereign and Supreme Lord and Judge of the World. 4. The Natural Sense we have of a just Providence, which governs this World at present. 5. The removing Mankind out of this World into the next proves the Necessity of a Future Judgment: If Mankind subsist after Death they must be judged; and that will appear plain, if we consider, 1. That when we go into the next World we must remove into a state of Happiness or Misery; that is to say, if we live in the next World we must be Happy or miserable there. 2. That our State and Condition in the next World must have relation to our Behaviour and Deserts in this.

And then, 3. It necessarily follows that God that must judge Men in the next World, must reward or punish them according to their Works.

V. He next proceeds to prove a future Judgment by Scripture Proofs, which, since they are obvious enough to any, and since we have been so prolix in the other, we shall only name the places from whence he proves it: As *Act.* 17. 31. *Heb.* 9. 27. *Mat.* 7. 1, 2. and v. 22, 23. *Mat.* 16. 27. and 25. 31, &c. *Luk.* 19, 12.

He proceeds to shew us how we must improve this Belief; as,

1. To live as becomes those who shall certainly be Judged, *viz.* 1. If we must be judged, it becomes us to act with great Consideration and Advice, 2. We must make it the standing Principle and Rule of our Lives, never to do any thing but what we can give a good account of; either what we know is our Duty, or at least what we are satisfied is very Lawful and Innocent to be done. 3. It becomes those who must be judged, to judge themselves, and to take a frequent and impartial account of their own Lives and Actions: This is no more than every Steward does, who casts up his Books, and adjusts his Account himself, before he presents them to his Lord.

2. Let us keep our Eye perpetually on a future Judgment, for the Direction and Government of our Lives, for this will furnish us with such Principles of Action, as cannot be so well learned any other way. As 1. It teaches us above all things, to take care to approve our selves to God, which is the only Principle of true Religion, and Universal Obedience. 2. To fetch the Reasons and Motives of Obedience from a future Judgment, from those Rewards God has promised to bestow at that day on good Men, and those Punishments he will inflict upon the Wicked: These as far as concerns Rewards and Punishments, are the only Gospel Motives of Obedience; he says, as far

as concerns Rewards and Punishments, because there are other Gospel Motives besides Rewards and Punishments; such as the great Love of God in giving his Son for us, the great Love of Christ, in giving himself a Sacrifice for us, and the powerful Assistances of the Holy Spirit.

3. If God will certainly judge the World, let us refer all Judgments to God. The Author here allows that we may lawfully judge Men for their Actions, good or bad, which is necessary for us to do, even in order to preserve Human Society. But we must not, 1. Judge Mens Hearts, Thoughts, and Secret Intentions, since Mens Hearts are known to God only. He instances in several cases, wherein this rash judging consists, and shews several Mischiefs that ensue upon it, as that it dissolves the most intimate Friendship, and begets Mortal Quarrels; and that many times the most Exemplary Vertue is greatly discouraged, and the most useful Men eclipsed, and made unserviceable to the World. 2. We must not judge Mens final State. Where our Author takes notice how our Church has been extremely blamed by some Men for the Charity expressed in her Office of Burial: But 'twere to be wisht there were not an Extremity on the other hand committed here, and of much more dangerous consequence than is even the rash judging Mens final State, since this only does hurt to the person who is so uncharitable, (the person who is so judged receiving not the least prejudice by it) whereas the other may have no small tendency to make people secure, when they see the Church express over Men deceased who had little in their Lives to distinguish them from a Heathen, her Hopes of their Salvation: 'Twere to be wisht that either these words were only pronounced over Men that gave proofs of their living Religiously here, or if that should give offence, that they were rather laid aside, and we abstained from the secrets of God, whether they were Damned or Saved, and remitted that to the Righteous Judge. Nor can those who raise Clamours against this hinder them (if they are willing) from exercising Discipline, and 'tis to be feared that the Church has been more weakned by the scandalousness of some of her own Communion than by the Dissenters Schisms and Factions. 'Twere to be desired that our Church carried her self towards the Profane, Careless and Ignorant of her Members, as this Learned Dr. does a little after ward towards the Heathen; (and 'tis obvious enough that there are as little if not less hopes of a loose carnal Christian than of a Heathen;) viz. That she would neither Damn nor Save them; but to Save Men because they seem to have some little Remorse, since 'tis no less an old than true saying, *Sera Penitentia raro vera*, is, if I may so say, a Prodigal Charity. But I cannot insist upon it, nor on what he says of Infants.

4. If God will judge the World, let us refer all Difficulties to the Day of Judgment. And to set bounds to our Curiosity, and

make us modest in our Enquiries after Providence, he shews, 1. How dangerous it is to search too narrowly into the Secrets of God; as that it either makes Men Atheists, or at least is made a pretence to justify Atheism: And is apt to give us wrong Notions concerning God, which is a very great evil, next to Atheism it self. 2. How unreasonable it is to disturb our minds with such Difficulties of Providence as we cannot answer. 3. That what cannot be known in this World, it is time enough for us to know it in the World to come. And, 4. That we may expect to understand it at the Day of Judgment.

V. Since it is certain that God will judge the World, let us endeavour by all means possible, to affect our Souls with a strong and constant, and vigorous sense of Judgment, and govern our Lives so as to prepare us to give account of our selves to God. And whereas men are apt to avoid all Thoughts of Judgment, because they are very uneasy and troublesom, he shews, 1. That tho' the putting Judgment out of our minds may give us present ease, yet it will not mend our Accounts, nor prevent our being judged. 2. How frightful soever the Thoughts of Judgment are, 'twill be worse to feel it. 3. That a right Fear of Judgment is not so amazing as these men apprehend it. 4. That when we govern our Lives under the awe of a future Judgment, it is so far from being terrible, that it fills us with great and joyful hopes. He concludes this first Chapter with profitable Reflections on those, who out of meer Inconsideration never seriously think of a future Judgment; which for brevities sake I omit.

We have been too large in the First Chapter, but shall cursorily run over the rest.

I. The 2d Chapter is of the time when this Judgment is exercised; Where the Doctor says, in reference to their Opinion who say, That Man is immediately Judged at his Death: 1. 'Tis plain in Scripture, that good Men, when they die, are translated into a Place of Ease and Happiness, and bad Men to a Place of Misery and Punishment. 2. That we read of no other Formal Judgment but that of the great day, when the Son of Man shall descend from Heaven, &c. 3. That according to the account the Scripture gives us of this matter, though bad Men shall be miserable, and good Men happy, as soon as they go out of these Bodies, yet bad Men shall not be condemned into Hell, nor good Men received into Heaven till the day of Judgment. Where, in stead of allowing one middle place betwixt Hell and Heaven, the Doctor allows two. Whereas it seems plain enough from Scripture, from St. Paul's words, not to mention others, *I desire to be dissolved and be with Christ, which is far better*. I cannot see how St. Paul could properly say, *to be with Christ*, unless it were to be in Heaven, where his Humanity is circumscribed: For, as to his Divinity, St. Paul was with him here: And

suppose

suppose that he was in a place of Blessedness, distinct from Heaven, yet it could not be said that he was with *Christ*. He next shews the usefulness of this Doctrine. That we live in such an Age as this, wherein we have to deal with so many Atheists, and therefore we ought to take care to make Religion Reasonable and Intelligible; but we need not make it more reasonable than the Scriptures do: Nor was there ever so much noise of Reason in Religion as in this Age; 'twere to be wisht, that the too much confining it to Reason, have not multiply'd Atheists among us. 2. Some observing that Mankind shall not be Judged till the day of Judgment, say, That there is no intermediate State, but that the Soul sleeps with the Body till the Resurrection, which he shews to be a foolish Unphilosophick Opinion. 3. This Notion does very great service against Popery; But I must confess I cannot see what great feats it does against it, either as to Purgatory, or Invocation of Saints. For admitting a Saint goes to Heaven immediately, I see no reason why we should Invoke him, unless we at the same time attribute Omniscience to him.

II. That this day of Judgment is appointed, 1. This proves the certainty of a Future Judgment, that the day is appointed. 2. Answers the Objection against a Future Judgment, from the long delays, according to that of *St. Peter*, *Ch. 3. 3, 4.* 3. For what seems a long day to us, is not so to God, as the same Apostle tells us. 4. When God finally Judges the World, he destroys this present Frame of things: Two things are necessary to reconcile God's destroying the World with his Wisdom and Goodness; 1. The Incurable wickedness of Mankind. Since a wise Man will not pull down a House till he finds an Irreparable decay in it. And he rationally concludes, that one thing God has regard to in the day of Judgment, is, not to destroy the World till Mankind is grown incurable. And 2. Not only the present Race of Mankind is so universally corrupt, that they deserve to be universally destroyed, which was the case of the Old World, but that Mankind is thus incurably wicked, after all the wise Methods of God's Grace and Providence to reform the World. This seems to be the reason why *Noah's Flood* did not put an end to the World, because, though the wickedness of that Generation of Men was so Universal and Incurable, that it might have justified their Universal Destruction; yet God had new Methods of Grace, and hidden Treasures of Wisdom in reserve, for Reforming the World, and therefore, though he purged the Earth from its wicked Inhabitants, he did not think fit to put an end to the Race of Men.

III. This day God has appointed is a General day of Judgment, to Judge the whole World. And there is great reason for this,

1. With respect to God; For 1. This will justify the Divine Providence, and dis-

play all the various Wisdom; and expound and unriddle all the secret Mysteries of it: 2. When God comes to Judge the World, it is to justify himself as well as to Judge. 3. God summons all Mankind together to Judgment, that Men and Angels may be witnesses of his Equal and Impartial Justice. 4. A General Judgment is most for the Glory of God; in punishing bad Men, and rewarding the good: When a whole World of Sinners stand trembling before God's Tribunal, and receive their Final Decree and Sentence from his Mouth, this is a more visible Triumph of his Justice, than if they had all silently dropt into Hell when they went out of this World, and we had heard no more of them to Eternity.

2. With respect to Men, both to the good and to the bad; for this is part of the reward of Vertue, and of the punishment of Vice. Many good Men here have been used with the utmost contempt and scorn, because they would not follow the wicked courses of the World: And therefore it was fit that God should vindicate them publickly, and applaud and reward their Vertue. And on the other hand, Wickedness is many times so triumphant, that it is applauded and courted, and the greatest Prodigies of Wickedness adored for their Prospered villanies; and yet shame is the just reward of sin, which it must have at one time or other, and nothing can more effectually cast shame and contempt upon Sinners, than a General Judgment, when they shall be publickly Arraigned and Condemned in the Great Assembly of Men and Angels.

IV. The day of Judgment shall be at the end of the World. And it seems very reasonable it should be so; for this Earth was made for the Habitation of Man, and all things in it for his use and delight, and therefore it receives its Fate and Destiny with Man too. Now that God defers the Judgment till the end of the World, may convince us, 1. Of God's great Patience and long suffering towards Sinners, in forbearing the execution so long. 2. Of the severity of the last Judgment: For what a terrible Vengeance is that which fires the World, and dissolves this present frame of Nature? If it be asked when this day shall be, 'tis sufficient that our Saviour has before told us, that we cannot know it. But he adds these three things to what he shewed before; 1. That it is not likely to be yet; since many things seem not yet accomplished, particularly, the Conversion of the *Jews*, which must be expected before the day of Judgment. 2. How long soever the end of the World, and the day of Judgment be delayed, yet we have great reason immediately to prepare for it; since Death puts an end to our Account for Eternity. 3. But if the near approach of the End of the World and the Day of Judgment be considerable, it is certain that it is not far off.

Chap. III. *Who shall be our Judge:* Where Two things are to be considered: *First*, The Person who is to Judge us. *Secondly*,

What assurance we have he shall be our Judge.

I. The Person who is to Judge us; that Man whom he hath ordained: that is, the Man *Christ Jesus*, for so we are assured in the Scripture, as *John 5.22. Mat. 16.27.* He reduces what he has to say upon this, to these two Heads.

1. That 'tis very fitting that the Saviour of Mankind should be their Judge also; and that upon Two Accounts: 1. Because the Authority to Judge is essential to the Notion and Authority of a Saviour: *To save sinners*, signifies, *to save them from their sins*, and to save them from their sins is to deliver them from the punishment of sin, that is, from the wrath of God, from the curse of the Law, Death, Hell; Now there are several Acts concur to perfect this Salvation, but the last, complete and finishing is Judgment; and he only is a perfect Saviour who has Authority to Judge, to Pardon and Reward. But 2. There's very great reason it should be so, because this gives Authority and Efficacy to all the Methods of Salvation, it will make sinners afraid not to be saved by him, when they know that he must judge them. And so it will give great Authority both to his Laws and Countels, and to his Threatnings and Promises, when 'tis consider'd that they are made by our Judge.

2. 'Tis very fitting that the Man *Christ Jesus* should be a Judge of the World on Three Accounts. 1. It is a very fitting reward of his Humiliation and Sufferings. 2. It gives great advantage to the future Judgment, that the Son of Man is the Judge of Mankind. 3. It adds to the Glory and Triumph of that day. And he shews at large how comfortable it will be on the one hand to the Godly, and how terrible on the other to the Ungodly.

III. He next considers what Assurance we have that the Man *Christ Jesus* shall be the Judge of the World; and of this *St. Paul* tells us, *That God hath given assurance unto all Men, in that he hath raised him from the Dead.* If it be said, How does the Resurrection of *Christ* from the Dead, prove, that he is made Judge of the World, since all shall rise again at the last day? He Answers, That more is to be consider'd of *Christ*, than that he rose again from the Dead, viz. 1. That the Resurrection of *Christ* is a great and irresistible proof of the Doctrine which he Preached: this he himself appeals to, as the last proof of his Divine Authority, *Destroy this Temple*, &c. And thus his Resurrection from the Dead proves, that he is the Judge of the World, for this he expressly taught his Disciples, That God had committed all Judgment into his hands. 2. We must consider also, that the Resurrection of *Christ* was his visible Advancement into his Kingdom: then his Kingdom began when he rose from the dead, *Mat. 28.* But besides this, there are Two visible Effects of the Resurrection of *Christ*, which are plain presages of a future Judgment. 1. The Destruction of the

Jews for their Rejection of the Messias: This *Christ* foretold he would do; this is the meaning of that Parable of the Nobleman going into a far Country, *Luk. 19.12, 14. 27.* 2. The overthrow of the Devil's Kingdom in the World is another Pre-*l*age of a future Judgment. Which was effected by Preaching of the Gospel, converting many of the Heathen, silencing their Oracles, and exposing their Gods and their Worship, their Temples and Oracles to contempt.

Chap. IV. Contains the Manner and Circumstances of *Christ*'s Appearance, for which he quotes *Mat. 16.27. Luke 9.26. 2 Thes. 1.7,8. 1 Thes. 4.16,17. Mat. 25.31,32. and Rev. 11,12,13.* *Christ* shall come in his own Glory, that must signify the Glory of his Person, that is, the Glory of an Incarnate God. And he must appear in the Glory of his Father, that is, as he understands it, with the Authority of an Universal Judge. And his Retinue is very Glorious also, and adds to the Terror and Majesty of his Appearance, for he shall come attended with Myriads of Holy Angels. And this glorious Retinue of Angels is not inely for Pomp and State, but they are the Ministers of his Justice, and therefore are called *his Mighty Angels*, or the *Angels of his Power. This Glorious Judge shall at that day come down from Heaven with a Shout:

* Μετ' Ἀγγέλων
δυνάμεως αὐτοῦ.
this shout is the shouting of the Angels, and signifies what such shoutings do among Men, either great Joy and Exultation, or Alacrity and Courage. What is meant by the Trump of God with which *Christ* descends from Heaven, is hard to say; only thus much we know, that it is a Trumpet, at the sound of which the Dead shall rise, as *St. Paul* expressly tells us, *1 Cor. 15. 51, 52.* And this is another very Material Circumstance that the Dead both good and bad shall be rais'd to Life again, and appear before the Judgment Seat of *Christ*. With what Horreur and Reluctancy will bad Souls enter into their Bodies again, not to enjoy their old beloved Sensualities, but to be Judged for them! when the very sight of their Bodies shall call to mind the Villanies they acted in them. But Holy Souls will give a better welcome to their Bodies, Bodies in which the Flesh was subdued to the Spirit, which were preferred pure from Sensual Lusts, and were offered up Holy, Living and Acceptable Services to God. Thus all Mankind shall appear, and the Judge being sate, shall receive their Sentence from him, and he shall separate them one from another as the Sheep and the Goats. This is the last and final Separation, good and bad Men shall never meet and intermix with each other after this: here in this World they live and converse together, are united by Relation and Interest, are Members of the same Church, and Worship God together, but then they shall be for ever separated. The Judge being seated, and all Mankind before him, the Books are opened. This opening of the Books, seems to be an Allusion to the Form of Process in Hu-
man

man Judicatories; for we cannot think that God keeps Books of Record, in a Litteral sense, as Men do; but this represents to us the Exact and Impartial Justice of the last Judgment. Though good Men have been guilty of great wickednesses (so as should they be mentioned, 'twould cause great shame and confusion in them, though they were finally acquitted) yet they are done away and forgot; and, according to our Saviour's Account, none of them are mentioned; but only the Graces and Vertues, for which they are rewarded: Nor is there any notice taken of any good actions of bad Men, but only of their Sins, *Mat.* 25. He names but one thing more, *viz.* That at the last Judgment the Earth shall be destroyed by Fire, *2 Pet.* 3. 10. And starts a Question, Whether the World shall be fired at *Christ's* first appearance to Judgment, or after the Final Sentence pronounced against bad Men. The first, he says, does not seem probable, because *Christ* himself shall place his Throne in the Air, and all Mankind shall be gathered before him unto Judgment, and a Fired World is not a proper Scene for such an Appearance, and the burning of the World seems to be an Act of Judgment and Vengeance, *2 Thes.* 1. 8. So that the Devil and bad Men shall first be condemned to everlasting Fire, and then their Punishment shall begin in a Fired World.

Chap. V. Treats of, Who are to be Judged; *viz.* The whole World or Mankind. No Man that believes a future Judgment, makes any doubt of this, but that all shall be Judged: but there are some persons who are apt to forget this, who have yet as much occasion to think of a future Judgment as any, and therefore ought to be minded of it, *viz.*

1. Rich and great Men, Princes and Potentates, Men of Honour and Fortune, who are exalted above the common Level, though they are not very apt to think of it: these are apt to flatter themselves with the thoughts, that they shall not be Judged; or at least that they shall not be judged like other Men; that God will wink at their Faults, and have respect to their Rank and Quality. The Author briefly expostulates the matter with them, and shews, how little reason they have to expect the meanest favour on this Account, and what great reason they have to prepare for Judgment, since to whom much is given, of them shall much be required; but I cannot insist on it.

2. Those that are very poor and calamitous, are very apt to forget a future Judgment; they think, that since they are entrusted but with little, can spare no time for Worship, &c. But 'tis easie to imagine what may be said on this Subject, and therefore I proceed,

3. None have more reason to be put in mind of a future Judgment than young men since none are more apt to forget it. And he 1. Endeavours to perswade young Men, to possess their Minds with a serious and hearty belief that they shall be judged:

for though they dare not own the least hopes of escaping Judgment, yet there is reason to suspect that they flatter themselves, that their Age will excuse their Crimes. They likewise plead their want of Experience, the vigorousness of their Senses, &c. But 1. Young Men are accountable for their Actions as well as Old, they understand the difference between good and evil, &c. and therefore are as liable to be Judged as others. 2. Consider, Why should God suffer young Men to live as they list, without Judging them for it? Can it become a holy and wise God to indulge vice? 3. There is as little reason to expect that young Men should be excused from being Judged, as any other men whatsoever: Every Age has peculiar Temptations and difficulties as well as they, and if this were a reason why they should not be Judged, no body should be Judged. 2. He shews, how great reason there is for this Exhortation to young Men, 1. Because they are very apt to forget it. 2. Because they have great and constant occasion for the thoughts of Judgment; since nothing but this can cool the Heats of Youth, and conquer all the Charms of Flesh and Sense. And he mentions Two peculiar advantages which young men will reap by this, if they begin by times. 1. It will preserve their Innocence and Virtue, and prevent the Terrors and Agonies of a late Repentance. 2. They may thereby make great advances and attainments in Piety and Vertue, which will greatly augment their reward. Men, who sin on till old Age, though they prove true Penitents at last, can never recover this, for their time is past, and their youthful strength and vigour gone: but those that are beginning their Lives, if they start right at first, and pursue an even and steady course of Piety, may make infinite Improvement, and may expect vast Treasures, and a glorious Reward from that Righteous Judge.

Chap. VI. Is for what men shall be Judged; I shall only enumerate the particulars he mentions, *viz.* 1. For sins of Ignorance. 2. Men shall be Judged for their Infidelity. 3. For not improving the Talents we are entrusted with. 4. Not only for our own sins, but, in many cases, for the sins of others, when we have made them our own, *viz.* when we have tempted and provoked them to them, when we perswade, entice, threaten or shame Men into sin, when we connive at Mens sins, or have complacency in them; when we neglect our duty to those under our Charge, &c. 5. We shall be Judged also for our secret sins. 6. We shall be Judged for the sins of our Thoughts. 7. For our Words too.

Chap. VII. Is concerning the Righteousness of the Future Judgment. *St. Paul* tells us, that *God will Judge the World in Righteousness*; which had been a terrible saying, did Righteousness always signifie strict and severe Justice; For who then could be saved? but when God appoints the great High-Priest and Mediator to be the Judge
of

of the World, all Mankind may expect a very Merciful Judge. We know not, he says, certainly, how God will deal with the Heathen World; but it seems to look very favourably on them, that the Saviour of Mankind is their Judge also, which Promises all the Mercy that their Condition is capable of. But, as to the Christian World, Saint Paul tells us in general, *God will Judge the Secrets of Men by Christ Jesus, according to my Gospel.* So that the Gospel of our Saviour is the Rule whereby we shall be Judged. And we need not go far to know our Doom, we may read our Sentence in the Gospel: *For God will render to every Man according to his Deeds. To them who by patient continuance in well doing, &c. Rom. 2. 6, 7, 8, 9, 10, 11.* So that if we do what the Gospel says, we shall be acquitted and rewarded, if not, we shall be condemned. So that all that live in wilful sin shall be damned. But most Men are conscious of so much Wickedness, that they don't love to hear of this: For, say they, What difference is there between the Law and the Gospel, if they must still be Judged according to their Works? since it could do no more than Condemn the VVicked, and Reward the Good: But they Believe in God, who *Justifies the Ungodly*, and in *Christ Jesus*, and trust in him for Salvation, and *there is no Condemnation to them that are in Christ Jesus.* Now he says, it must be confessed, this is very expressly taught in Scripture, that we are justified by Faith, and saved by

* Rom. 3. 20, 21, 22, 23, 24, 25. Rom. 4. Rom. 5. 1.

† Rom. 2. 6. 2 Cor. 5. 10.

Grace, and that without the Works of the * Law. But then 'tis as plain on the other hand that God will render to every Man according to his deeds, &c.

† This, he says, is a matter of great consequence to be plainly stated, be-

cause a great many Christians ruin themselves eternally by a presumptuous Faith.

I. Then that whatever mistakes Men may have about Justification or Faith may not endanger their Souls by encouraging them in Sin, we must reconcile the Doctrine of Justification by Faith without Works, to our being judged by our Works, and there are manifest reasons for it.

1. Because both are equally expressed in Scripture, and therefore to oppose the one to the other were to confute one Scripture by another.

2. Because when we are told in Scripture that *God will render to every one according to his deeds, &c.* These are plain, proper expressions without any figure in them, and capable of no other sense than what the words at first view signify. The Dr. there sets down the Opinions of severals, about Justification by Faith which to give a right account of would require the Transcribing, and therefore we omit it.

3. Since this is so plainly express'd in Scripture, whatever our Notions about Justifica-

tion be, it is much the safest way to believe that we shall be judged according to our Works.

II. But whatever Notions we have of Grace, nothing is more plain, than that the Righteousness of the future Judgment consists in judging Men according to their Works. For, 1. The Righteousness of Future Judgment consists in rewarding good Men and punishing the bad; now there is no other distinction betwixt them but what their Works make. 2. The Righteousness of the Future Judgment consists in the Equality of it, to deal equally to all Men. Now there is no other equal Rule of Judgment but to judge Men by their VVorks, for there is nothing else by which all Mankind can be judged. 3. Nothing else is the proper Object of Judgment, but the good or evil of our Actions, and therefore if we be judged at all, we must be judged for the good or evil we have done. For judging signifies nothing else but the examining what Good or Evil such a Man has done, and rewarding and punishing accordingly.

III. Let us then consider how this may be reconciled that we are saved by Grace and justified by Faith, and yet must be judged by our VVorks. And this, he says is very easily done; for we shall be judged by our VVorks according to the Gracious Terms of the Gospel. The Faith of Christ was never intended to give us a Liberty of Sinning, or excuse us from the Necessity of a holy Life, and as far as the Necessity of Holiness is reconcileable with the Grace of the Gospel, so far our being judged by works is reconcileable with our being saved by Grace; whatever the Gospel promises to reward shall be rewarded at the day of Judgment, and thus we are judged by Grace and VVorks too.

There are some things, he says, which tho' they were briefly mentioned before, deserve a more particular Consideration, as;

1. That tho' we shall be judged for all the the good and evil we have done, yet our Saviour in describing the Process of the last Judgment makes only mention of Charity, *When I was Hungry, &c. Mat. 25. 34, &c.* Tho' he says deserves our taking notice of it.

And, 1. There is no doubt but our Saviours Intention in this was very powerfully to recommend all Acts of Charity to us, and to make us as afraid of Uncharitableness as we are of any other the most flagitious Crimes. 2. Our Saviour hereby signifies that Charity is the perfection of all other Christian Graces and Vertues, and comprehends them all, as is inculcated to us in several other places of the New Testament, particularly by St. Paul. *Rom. 13. 8, 9, 10.* And St. John makes it the Trial of our Love to God, *1 John 4. 20, 21.* 3. This is a manifest proof that the Rewards of good Men at the Day of Judgment are wholly owing to the Grace of God, through our Lord Jesus Christ. We are forced to omit some particulars here for lack of Room.

T H E

Athenian Gazette:

O R

CASUISTICAL MERCURY

Resolving all the most

Nice and Curious Questions.

PROPOSED BY THE

I N G E N I O U S

Of Either SEX:

From *Saturday Octob. 17.* to *Tuesday January 30th, 1691.*

The Fifth Volume,

TREATING

On the several Subjects mentioned in the CON-
TENTS at the Beginning of the Book.

L O N D O N,

Printed for *John Dunton*, at the *Raven* in the *Poultry*. Where is to be had the *First, Second, Third, Fourth and Fifth Volumes* of the *Athenian Gazette*, (and the *Supplements to 'em*,) beginning *March 17th*, and ending *January 30th, 1691.* (Or single Ones to this Time.)

THE
P R E F A C E
T O
The Fifth Volume.

WE have now finish'd the Fifth Volume, and the Supplement to it is preparing for the Press, which when perfected, it will compleat our entire SETI for one Year, which will be bound up all together, or in separate Volumes.

We have taken a new Method about our future Supplements, designing henceforward to make 'em up of the Natural and Artificial Rarities of England and other Countries; wherein we have already made a considerable Progress, and shall soon give you a Scheme of it; which, as it is an Undertaking that secures a Correspondence from all Places in England, &c. and with the Ingenious of such Places; so it won't be only a satisfaction to all such Persons as have neither time nor opportunity to enquire of such things, but also to such Persons of every particular County, when they shall see both their own and their Neighbour Countreys Curiosities together.

As for the Subject of past Supplements; viz. an Abridgment of all Valuable Books Printed here in England, as also a Translation of such Abridgments as we find of Moment in the Universal Bibliothecque, Journal des Scavans, &c. our future Supplements will not supplant such an Useful Undertaking, and so advantagious to the Publick, since they will yet be carried on by our Bookseller and Mr. Bennet in Paul's Church Yard, and be perform'd by Monsieur de la Crose, a late Author of the Universal Bibliothecque.

The Disputes which we have maintain'd against the Anabaptists, and which makes up so great a part of our last Twelve Numbers, have dependance on the Fourteen and Eighteen Numbers of the Fourth Volume, which will be of Use to such as have any Doubts about the Validity of Infant-Baptism; for here they may see all that ever has been urg'd by the Anabaptists, either Antient or Modern upon the Subject, with a full Answer to 'em all.

Our Young Students Library is in the Press, in which you will find some Original Pieces (mentioned by Mr. de la Crose in his Works of the Learned for January last) one about the Pointing of the Mazore, which tho' we have been much importun'd to Print separate, we thought we could not oblige any Persons more than those for whose Use the whole

The Epistle to the Reader.

is design'd, and therefore we will rather let the World have recourse to the Young Students Treasure, than the Young Students to what is common to the World. But we shall not publish our General Table for this Year 1691. till the Young Students Library comes out of the Press, when we design to collect not only the Contents of all our Mercuries and Supplements hitherto Printed, but also the particular Treatises of our Young Students Library.

We shall always keep to our Old Method of Printing Eighteen Numbers successively, and the other Twelve together which compleat Thirty, our First Number for a Volume; and shall make five Volumes and Supplements to 'em, the Complement of one Year, to which there shall always be annex a General Table Alphabetically digested for a more orderly finding out any Question or Subject whatever treated of.

We have nothing else to offer but a word or two to our Querists, which is to tell 'em that we desire 'em, as near as they can, to observe those Rules we have laid down in the Preface to our Second and Fourth Volumes, in doing which they will both save themselves the trouble of disappointments, and our Bookseller the labour of any more Advertisements to that end.

We shall only add, that our Querists look upon most Advertisements as coming from our Bookseller, for that is not our business so properly as his, nor are we to answer for what lies in his Province, whether he ask our Advice in it or no, tho' we have little reason to blame him in any thing of that nature, if every thing were examin'd without prejudice; for those that will act rationally in their Censures of any thing, ought to suspend their Judgment till they know every Circumstance that modifies the Matter of Fact.

ADVERTISEMENT.

THE *Works of the Learned; or, An Historical Account, and Impartial Judgment of Books newly Printed, both Foreign and Domestick; as also the State of Learning in the World, to be Publish'd Monthly. January, 169 $\frac{1}{2}$. By J. de la Crose, a late Author of the Universal and Historical Bibliotheque.*

London Printed for John Duntou at the Raven in the Poultry. 1692.

T H E
C O N T E N T S
 O F T H E
The Fifth Volume.

- I**S there ever a Poet among the Athenian Society, and suppose a Question should be sent in Verse, should it be answer'd in the same? Q. 1. N. 1
- Who is the best English Satyrist now living? Q. 2. n. 1
- Do the Modern English Dramatique Writers excel most, or those of the last Age? Q. 3. n. 1
- Is there any deceit in a Brimmer? Q. 4. n. 1
- Whether Songs on Moral, Religious or Divine Subjects, compos'd by Persons of Wit and Virtue, and set to both grave and pleasant Tunes, would not by the Charms of Poetry, and sweetness of Musick, make good Impressions of Modesty and Sobriety on the Young and Noble? Q. 5. n. 1
- To the Author of the late Famous Pastoral Poem. n. 1
- In Discourse with a Person disaffected to the Government, concerning a famous Book not long since written in the defence thereof. Q. 6. n. 1
- Whom do you think the best Dramatique Professor in this Age? Q. 1. n. 2
- I can with a four-ounce Hammer drive a double Ten into a thick Plank up to the head, but if I take four Tun weight, and poizing it exactly, put it upon the same Nail in the same Plank, it will not force it up to the head; what may be the Reason of this difference? Q. 2. n. 2
- How big are Spirits, since 'tis said that our Saviour cast a Legion of 'em out of a Man? Q. 3. n. 2
- A Gentleman and a Lady in the Countrey, being Neighbours, not under Parents or Guardians, but both free, and at their own Disposals, did settle their Affections each on other, in order to Marriage. Q. 4. n. 2
- An intimate Friend of mine after having strong desires to, and promise of Marriage had been made him by his Mistress, received a very unkind Letter from her, which threw him into such a violent passion, that upon the reading on't, his Nose gush't out with Blood, and his Eyes with Tears. Q. 5. n. 2
- About the Year 83. I found at Richmond upon Thames a living Creature in the Water. Q. 6. n. 2
- In the First of Genesis 'tis said, That on the first day God ordained the day and night, &c. and on the fourth day he made two great Lights, the Sun and Moon, &c. Q. 7. n. 2
- A Lady not Learned, but having Children, and being desirous her self to enter 'em early into the knowledge of things, desires the Athenian Society to answer these following Queries for her resolution therein.
1. What Heads of things is it best to enter Children in when they begin to Learn?
 2. What particular Branches or Members under those several Heads?
 3. Which is the best way of referring what they meet with in their observation or reading to those Heads which they have been before instructed in? Q. 1. n. 3
- Is the Soul of Woman inferiour to the Soul of Man? and if so, will his Superiority continue eternally? Q. 2. n. 3
- Who are wisest, those that Marry for Love, or for Convenience? Q. 3. n. 3
- A Lady that's extreamly troubled with Corns, desires to know the Reason? Q. 4. n. 3
- As within this week I was travelling between Kenford, and Bury St. Edmonds, I was unfortunately set on by three Men in Disguise, who not finding their expected Booty, were so incens'd as to rifle me of all my Cloaths, and were sending me home naked. Q. 1. n. 4
- What Language was spoken by our first Parents in Paradise? Q. 2. n. 4
- How came the two Disciples to know Moses and Elias in the Mount? Q. 3. n. 4
- Whether Methuselah was the longest liver, or not? Q. 4. n. 4
- Is not the Sun a Mass of liquid Gold, cupellated by the Influence of the fix'd Stars? Q. 5. n. 4
- Whether ever the Sun has been totally eclips'd. Q. 6. n. 4
- The Answer in your last Mercury to the Question concerning the Sun's Eclipse. Q. 1. n. 5
- In my Minority I married a Lady contrary to the knowledge of our Parents, and now I'm grown to a state of Maturity. Q. 2. n. 5
- Balaam being a Moabite, how could he understand the Ass speaking unto him in Hebrew? Q. 3. n. 5
- What was it that Eve spun? Q. 4. n. 5
- A Lady affirmed their Sex to be more excellent than Mans, because, let a Man wash his hands never so often, there will be some settled Dirt in the Water, and that 'tis not so when a Woman washes. Q. 5. n. 5
- A word or two to the Anabaptists. n. 5

The Contents of the Fifth Volume.

- A Young Man that was an Apprentice in the parish of St. Giles Cripplegate London, his Master and he had some difference, whereupon he went away from him; q.1. n.6*
- What is the cause of the Flux and Reflux of the Sea? q.2. n.6*
- I have sent you this true Relation, which I had from two Gentlemen Lodgers in the house of one who keeps a Chandlers shop in Berry-street, St. James's, as followeth: About the 25th. of the last month, about break of day Mrs. E— went to open the street door, which she did, and just without it found a tallow Candle (as fair as a wax one) burning, the end turn'd up very finely some 6 or 7 inches long, which she put out, and laid by q.3. n.6*
- I am no stranger to our common practice of using Equivocations in Oaths. q.4. n.6*
- A certain Old Woman pretending her self to be a Fortune-teller came the last week into a certain house at Bristol, and having some discourse with the Mistress of the house, told her of many Truths concerning the Family, which was impossible for the Old Woman to know, had she not been a Witch. q.5. n.6*
- You affirm Vol. 1. N. 8. Q. 3. That a Rational Soul is distinguishable by its actions, and if a Monster can Number, Discourse in Questions and Answers, that such a Monster hath a rational Soul, and shall be accountable in the Day of Judgment for its Actions. q.6. n.6*
- Page 247 in Howels Letters. we have an account that in Valentia in Spain a proper Young Man under 20 was executed there for a Crime. q.7. n.6*
- Whether three Suns really appeared ever at once. q.8. n.6*
- In Page 71, Dallison's Aphorisms, he affirms, That while the Crocodile sleeps with open mouth the Indian Ratt shoots himself into his Belly, and gnaws his Guts asunder: Your thoughts whether there be any thing of reality in it? q.9. n.6*
- A certain Vertuoso affirms, that in Rain is contained Salt, and that if the unprofitable parts by which it is involved be taken away by distillation, a Salt as white as Sugar may be found: Your Thoughts whether it is so or no? q.10. n.6*
- In Dallison's Aphorisms, page 277. He affirms, Lightning ne're hurts the Laurel; Your Opinion of this, which if you assent to, then the Cause of it, why that more preserves than other Trees? q.11 n.6*
- I had the Fortune to be joynd in Matrimony to a Man who had another Wife and Children by her, which I discovering, brought an Indictment against him, and cast him at the Old-Baily for his Life, after which I begg'd he might be transported, which was granted. q.12 n.6*
- Whether the Force and Virtues of the old Egyptian Talismans, and their other Magical Operations were true and real, or only Imaginary, or Illusion? q.1. n.7*
- What Wind in our Body is, whence it proceeds, and what are the true Remedies for it? q.2. n.7*
- Which is the best Text extant of the Old Testament, the Vulgar, Hebrew, or the Septuagint? q.3. n.7*
- Whether there be any Specifick Cure for the Biting of a Viper, or of a Mad Dog, and what? q.4. n.7*
- How the Blood circulates in a Body whose Legs are cut off? q.5. n.7*
- Why no venomous Creature will live in Ireland, Guernsey, and some smaller Islands? q.6. n.7*
- Whether there have been Satyrs, Centaurs, or other discoursing Creatures produced between the Race of Men and Brutes. q.7. n.7*
- Whether Japan be an Island or no? q.8. n.7*
- What is the fair interpretation of the second and fourth verse of the sixth Chapter of Genesis, concerning the Sons of God, and the Daughters of Men, and the Generations from them? q.9. n.7*
- At what time the Creed, commonly called the Apostles Creed, was first compiled and published, by whom in what place & time? q.10. n.7*
- What is your Opinion concerning the Motion of the Earth or the Sun? I desire neither Reasons nor Authorities, but upon the whole your own Opinion upon this matter? q.11. n.7*
- Whether the Athenian Mercury be written by one Man? if so, whether of any Profession, and of what Age? if by more, how many, and of what Professions? q.12. n.7*
- Whether the Antients knew the Mariners Compass? q.13. n.7*
- Whether there's any such thing as the Imputed Righteousness of Christ, by which we are justified, since the Querist can find no mention thereof in the New Testament? q.1. n.8*
- Seeing 'tis undeniably allowable by the Laws of God for the Clergy to marry, how comes it to pass that their Wives and Children above all others should prove most unhappy? q.2. n.8*
- Whether there be any example of an Extempore Prayer made before a publick Congregation met together for the publick Worship of God in all the New Testament? q.3. n.8.*
- Suppose a Deaf Man well skill'd in Astronomy and Navigation, should have all his Books and Instruments taken from him, and he put down in the Ships Hold some days before she sets sail, and there be kept close many days after, so that he knoweth not when the Ship set sail. q.1. n.9*
- A Gentlewoman marries, the Husband by Contract is to leave her so much at his Death. q.2. n.9*
- In Vol. 3. N. 24. Question 12. of your Mercury, 'tis asked whether Devils can generate, &c. q.3. n.9*
- About two months ago I made bold to beg your Opinion concerning a strange Voice calling a person who died soon after, but I find I have not been particular enough to satisfy you that it was not a Dream or Fancy, but a Fault which I run into for fear of being impertinent. q.4. n.9*
- The inclosed was found in the street tyed with the Bone in it, in the manner I have sent it, and brought to me to know what might be the meaning of it. q.5. n.9*

The Contents of the Fifth Volume.

- The Question I have to propound to you, I received from so good hands, together with the permission of informing you of the very person where the Servant-maid lives, that I don't doubt but upon the enquiry you will your selves be as well satisfied of the truth, as I was before I ventured to send it to you* q.6.n.9
- I have, to maintain my wicked Extravagancies, wrong'd a certain person who is now dead, both of Money and other things, for which I being troubled in Conscience, and struck with a remorse of my Crime against Almighty God.* q.7. n.9
- A Friend of mine is much dissatisfied, and willing to refer the Case to your Society, she having been engag'd to a Gentleman upon the account of Marriage.* q.8. n.9
- Suppose A. B. and some others are concerned for their shares in a certain Estate whereof C. the Son of B. by consent of all parties is made Receiver of the Rents.* q.1. n.10
- Was that Angel that appeared to Balaam in the way, an Angel from Heaven, or an Angel sent on that purpose pictured with a Flaming Sword?* q.2 n.10
- What is the Reason of the Strake on every Mules back representing a Crucifix?* q.3. n.10
- What is the Cause of the continuance of the Bodies of Living Creatures without putrefaction?* q.4. n.10
- Whether a Forreigners Condition, such I mean as the French Inhabitants with us, who have Liberty to Inhabit or Trade in any part of England?* q.5. n.10
- Whether 'twould not be a great ease to the Nation if they were Naturaliz'd, and bore a part proportionable to their Abilities in the Charges of the War?* q.6. n.10
- It is thought Mr. S — is the Author of those lines in Num. I. Vol. 5. that relate to the late Pastoral Poem?* q.7. n.10
- A Poetical Mercury.* n. 11
- Pray tell us what unlucky Star, d'ye mind it, Could influence my Temper as you find it?* q.1 n.11
- Why is't that Musick, Rhymes and Dances Have such Effects upon our Fancies?* q.2. n.11
- What think you of that Doggrel Prater That steals the name of Observator, And aims at Wit, but comes not at her?* q.3. n.11
- The greatest Blessing that Mankind can know Is met with in a sweet and pleasing rest.* q.4. n. 11
- The different Accident of Colour shows That different matter doth the Clouds compose.* q.5. n.11
- Since all our Doctors of Astronomy Maintain the Sun the only Spring to be.* q.6.n.11
- Say Learn'd Athenians! how I may improve, Or else secure the Extasies of Love?* q.7. n.11
- An Epithalamium.* n. 11
- Looking over Sir William Temple's Memoirs, I met with a Story in it concerning an old Parrot belonging to the late Prince Maurice, that readily answered to several Questions promiscuously put to him, which you may more particularly inform yourselves of.* q.1. n.12
- Our Jurors (particularly at Justice-Hall in the Old-Baily) that try in Cases of Life and Death, are oblig'd to be (or at least to tell the Court that they are) all of one mind, before they can give, or the Court receive their Verdict.* q.2 n.12
- The Tuesday before Christmas day I gave you an account of a Gentlewoman who hath mightily impoverish'd her self and Children by daily relieving the necessities of her near Relations, the tenderness of her Nature being such, that she could not possibly forbear supplying their wants whilst she had a competency, tho' she thought she should suffer for it hereafter.* q.3 n.12
- Besides the many gross Immoralities which have overspread a great part of the Nation, there is a certain Infirmity, which hath seiz'd almost all the rest, which I call the Prudentials.* q.4. n.12
- I have long liv'd in an unlawful, tho' successful Amour.* q.1. n.13
- A Gentlewoman that has a Husband who us'd her barbarously.* q.2. n.13
- Suppose the Querist have a Daughter about twenty years of Age, and a Brother about the same Age.* q.3. n.13
- A Young Man of a very amorous disposition, has had the misfortune to yield to every attack of his Passion.* q.4. n.13
- A Young Man being in Love with a Young Gentlewoman, promis'd her Marriage without the knowledge of his own Parents.* q.5. n.13
- Why Women are for the most part fonder and fatter than Men?* q.6. n.13
- Whether after Promises made between two persons, they mayn't lawfully leave each other, and accept or court others by mutual Consent?* q.7. n.13
- Whether Sappho or Mrs. Behn were the better Poetess?* q.8. n.13
- Whether Hobbs or L'Esrange the better Christian?* q.1. n.14
- Whether the Samaritan Character or Vulgar Hebrew be the more antient?* q.2. n.14
- Whether Milton and Waller were not the best English Poets? and which the better of the two?* q.3. n.14
- Whether the Manna of Calabria be not the same in Nature without any specifick difference, with that which Israel had in the Wilderness?* q.4. n.14
- Whether H. Grotius, Puchannan, or Barklay were the better Latine Poets?* q.5. n.14
- There is a Weed which grows among Corn very plentifully, call'd Cats-tail.* q.6. n.14
- To this we'll add another that's somewhat a-kind of it, and then endeavour to answer 'em both. What's the reason that the Eyes of Beans in the Kid grow downwards some years, and upwards other, as this?* q.7. n.14
- What's the Reason that his present Majesty King William has never yet toucht for the Evil.* q.1. n.15
- Whether or no the Kings of Engl. really cured the Disease call'd the Kings-Evil.* q.2. n.15
- A Person who had the hard Fortune to be extremely in Debt.* q.3. n.15
- Whether.*

The Contents of the Fifth Volume.

- Whether or no the Doctrine of Irenæus concerning the State of the Soul after Death be according to Scripture? q.4. n.15
- What is the meaning of the Urim and Thummim mentioned in the Scripture? q.5. n.15
- At what time of the Year was it that our Saviour was born? q.1. n.16
- What did Solomon mean by his not knowing the way of a young man with a Maid? q.2. n.16
- There was a poor Man a Carpenter, who in the exercise of his Trade cut off two of his Fingers. q.3. n.16
- Whether bowing at the Name of Jesus be sinful? q.4. n.16
- Whether bowing towards the Altar is wickedness? and whence came the Original of that practice. q.5. n.16
- A certain man has murder'd another, a third is taken up upon Suspicion. q.6. n.16
- What's the meaning of the little Circle which we see pictur'd round the Heads of Saints and Martyrs? q.7. n.16
- Pray let me know in the next Mercury how often a man must send you a Question. q.8. n.16
- You tell us Vol. 1. Num. 26. Qu. 3. That Jephtha did not really sacrifice his Daughter. q.9. n.16
- Whether the late Impostor Mr. Wickham, alias Morris, did believe he should die? q.10. n.16
- Whether these words may be referr'd to the Christians in general. q.1. n.17
- If these words are referred to all Christians in general, in what sence? q.2. n.17
- In what sence Evil spirits are call'd the Rulers of the darkness of this World? q.3. n.17
- In what sence they are said to be in High-places? q.4. n.17
- If they are said to be in High Places because they are in Heaven? q.5. n.17
- Whether Zerah the Ethiopian, and his ten hundred thousand men? q.1. n.18
- What is the meaning of the word Fame? q.2. n.18
- A certain Lady whom I am concerned withal I have sworn to continue in my Amours q.3. n.18
- It is very common, a Person being dead, that if one that is ignorant thereof should in a minute afterwards ask how the party did. q.4. n.18
- A general Reply to all the Papers and Appendixes that have yet been written by the Anabaptists against ours of Infant Baptism, and particularly a full and distinct Answer to the 27. Sylogistical Arguments of the Collateral Appendix. n.19
- An Appendix to what we have already written upon the Subject of Infant-Baptism, wherein is fully and plainly asserted, That Infants have now the same Right to the Seal of the Covenant under the Gospel as they had before under the Law. n.23
- Reflections upon H. C. Rejoin'd, &c. n.25
- An Answer to Three and Twenty Unanswerable Questions propos'd by the Anabaptists to the Athenian Mercury. n.25
- An Answer to the Anabaptists Questions about the Fathers. n.27
- Answers to their four other Queries. n.27
- Answers to four Queries sent by another hand. n.27
- A Postscript to the Anabaptists. n.27
- The Dispute between Michael the Arch-Angel, and the Devil concerning the Body of Moses; What are the Conjectures of the Learned on that affair? q.1. n.28
- What we are to think of St. Denis the Areopagites opinion concerning the Hierarchy of Angels which he divides into nine Orders? q.2. n.28
- B. P. 965. A Youth being speedily design'd for the University, desires your Instruction how from the first Entry he may behave himself so as to preserve his Integrity, and encrease his Learning? q.3. n.29
- Whether there be any difference in the Souls of Men in respect of the Rational Faculty and Power thereof, when they come first out of the hand of the Creator? q.4. n.29
- Remarks upon the last Shee: published by the Anabaptists. n.30

Reader

In these 12 Numbers are found some mistakes committed by the Printer, which the Authors are not accountable for.

The Athenian Mercury:

Tuesday, December 1. 1691.

Quest. 1. **I**S there ever a Poet among the Athenian Society, and suppose a Question shou'd be sent in Verse, shou'd it be answer'd in the same?

Ans. 'Twill be time enough to answer this when the Querist has made the Experiment.

Quest. 2. **Who is the best English Satyrist now living?**

Ans. We cou'd easily tell him the *worst*, but let that alone; and we need not tell him who *was* the best, but *Sirephon is now no more*, and *Olbun* is dead, who came after him. But to give our Judgment impartially as to the present; as long as either *Absolom* and *Achitophel*, or *Albia* and *Albianus* are left, we must conclude Mr. D--- not only the best Satyrist but the best every thing else except the best *Christian*, and even for that he's now of the best Religion for a Poet of any in the World.

Quest. 3. **Do the Modern English Dramatique Writers excell most, or those of the last Age?**

Ans. Those who first brought our Stage any thing near the Ancients, as *Shakspear*, *Fohrson*, and some few more, had not only most of 'em a great Genius of their own to shape and mould what they found, but a vast stock of Matter to set up with, and therefore no wonder they were such great Traders. For Tragedy, they had then not only all the History, but even all the Fable of the World to work upon, as well as the Works of other Tragickians, both Greek and Latin; and for Comedy, as well all the Fables of former Ages as our own plentiful Crop. But our more Modern Writers are either in History forc'd to graft on what their Forefathers have done before 'em, whom it may sometimes happen, they may mend for the worse, and strike out Beauties instead of Faults; or else patch 'em up with a few mean Scenes in comparison of what they so badly imitate — Or if they tread new paths, be forc'd to invent monstrous and unnatural Stories, which can never do well upon the Stage, where we expect the Image of Life. And then for Comedy (with reverence to all the Quality of Pit and Box be it spoken) our Fools are now almost all exhausted, and the same Fool seldom does well twice; and besides, we require better bred Fools than our Forefathers were contented with, for a Merry Millar or Cobler wou'd make Excellent Sport at the Red-Bull or Globe, whereas nothing will down with us now under Lawyers Clerk, or a Countrey Gentleman. Now tho' it must be confess'd there have been new Fields open'd for Tragedy, both by the Discovery of a new World, and many great accidents in this: And tho' we have now and then a New fashion'd Folly or Humour starts up to divert the World first, and the Stage afterwards; yet neither are the Instances of the former kind very numerous, nor are all strange or dreadful Stories fit for Tragedy; nor in the latter case, are there enough without a great deal of Art in the Cooking of 'em, to satishie the sharp Stomachs of such Audiences as will be all Criticks in spite of Nature. For which Reasons we think that one who hits the true Air either of Tragedy or Comedy in this Age, performs a more difficult task than those who did so formerly. Upon the whole, tho' we have few, if any Writers at present, whom Nature has given so great a Genius, or such strong Thoughts as those of former Ages, yet we certainly write more correctly than they did, and our Humours for the most part are better Comedy, tho' their's better Farce than ours.

Quest. 4. **Is there any Deceit in a Brimmer?**

Ans. Yes, the most in the World; — there's first a *Deceptio visus* in the thing it self, for either 'tis not full when you think 'tis, or else 'tis over-full, as it must be if it be full, which it never is unless 'tis more than Brimfull, and yet then it loses the Name, in neither case can be properly called a Brimmer. The Explanation of this Riddle is that, according to the *Carpuscularian Philosophy*, all fluids are only heaps of round par-

ticles, which by their Figure have an easie motion: Thus drops of water are round, when in their natural Figure, endeavouring thereby to hold their Continuity, as being oblig'd to flow as near as possible to their proper Center, we mean the Drops, and therefore into a round Figure, as may be observ'd in water casually spilt on any dusty place, which rolls along in big round Drops as long as it can to preserve its self. And as Drops of water are thus round, so necessarily the surfaces of 'em is round too when join'd together, (tho' it appears plain, if we look on it in small quantities,) as may be seen in the Sea, and if we look narrowly, even in a Glas of Beer, or Water; for as 'tis impossible exactly to fill a hollow Cylinder with a Globe, but that some part of it must be above or below it's edges, where, if you fill the Glas to the Edges, the middle of the Liquor will still be higher, because 'tis round; and if you only fill till the middle is even with the Edges, the sides will not rise so high. That's the first Deceit in a Brimmer, but there are a hundred more in a Moral Sense, as well as a Physical. In a word, that old Saw is far enough from being universally true — *In vino veritas*, unless we'd translate it, *When the Wines in, the Wits out*, or *Children and Fools tell Truth*. 'Tis true, Men generally speak what they think at that Time, but then heres still a great cheat in the business, for they speak what oftentimes they never think either before or after. Well may we call a Man *disguis'd* that has got too large a Brimmer in his Head, for it makes a Fool of the wisest man in the World, it turns the Politician inside out, and makes him vomit out all his stinking Secrets, till he looks as silly as an *Irish Teague* — O't'other side, it *transmogrifies* the Cobler into a Statesman, and turns *Trinculo* into a Lord; nay, a greater miracle than all these, makes the vilest old Grub of an Usurer, grow as free and as generous as his mad young Heir, who *what he goes to Hell for, will spend at the Devil*: — And if there is no Deceit in all this, we are strangely mistaken.

Quest. 5. **Whether Songs on Moral, Religious or Divine Subjects, compos'd by Persons of Wit and Virtue, and set to both grave and pleasant Tunes, wou'd not by the Charms of Poetry, and sweetness of Musick, make good Impressions of Modesty and Sobriety on the Young and Noble, make them really in Love with Virtue and Goodness, and prepare their minds for the design'd Reformation? and what are your Thoughts on the late Pastoral Poem, &c.**

Ans. Nothing but a Stock is proof against the Charms of Musick, nay even that will feel, tho' it can't hear it. We are not apt to believe so ill of Mankind as many do, but think before ill habits are habit'd, those common Principles of goodness left in their Natures, especially assist'd with Christianity, wou'd rather incline 'em to Virtue than Vice, were one but dress'd as lovely as generally we see the other: Now Musick being an Intellectual as well as a sensible pleasure, (for it depends indeed chiefly upon Number and Harmony, which nothing is a proper Judge of but what his Reason) and of all Musick Vocal is the most moving, especially when good Sense, good Poetry, good Tunes, and a good Voice meet together; we see not how Virtue, which is even of it self so amiable, can choofe but be much more so, when thus adorn'd and attended. But still the Question is, who shall be her Tyre-woman? For she may tarry a long time before our Poets will trouble themselves about it. And here naturally enough wou'd come in a Discourse of Divine Poetry and Poets, but we have too much Business already to Digress, or discourse on that Subject, unless our Question call'd us more immediately unto it. However, seeing this Querist seems not only to be Politically inclin'd, but to desire our Thoughts on the late Pastoral Poem, we shall here add 2 or 3 lines to the Author of it.

To the Author of the late Famous Pastoral Poem.

YES, --- by each Fountain, River, Stream and Grove,
By all the pleasant haunts the Muses love.

By them themselves, and great Apollo too,
i'til Swear I hardly love them more than you.
Say, Dear unknown! what is't that charms me so?
What secret Nectar through thy Lines does flow?
What Deathless Beauties in thy Garden grow?

Immortal wit in Nature's easiest dress,
A Paradise rais'd in a Wilderness,
Too harsh thy Subject, haggard and unkind,
And rough, as bitter blasts of Northern Wind,
Thy Divine Spirit corrects each ruder Sound
And breaths delicious Zephyrs all around.
Thus can our Kindred, Art, and Painters Care
Make even Storms look Beautiful and Fair.

But whilst I praise, I must accuse thee too,
When thou hadst done so much, no more to do.
When to the brink of Boyle thy Hero came
There to break off the chain of him and Fame,
Where had bin Abion now, had he thus stood,
But floating in a Sea of Blood?

To leave him when the Floods crept soft along,
And Silver Boyle list'nd to hear thy Song,
To hear the Nations sing what thou dost write,
As when she rols to see thy Hero fight:
See him all o're with springing Laurels spread,
And all his Angel Guard around his Head.
This wields his flaming Sword --- the Rebels fly,
And thou the fatal Ball puts gently by,
Which Britains MIGHTY GENIUS shok to see,
And trembled at the Danger more than He.

Thou! sweetest Bard, hadst thou proceeding Sung,
How had the Woods, how had the Valleys rung,
And Pollio's learned Muse, who sit above,
The shepherds Admiration, and their Love,
Had design'd thee Smiles, as all the World esteem,
Which dares not sure dislike what pleases him.

Quest. 6. In Discourse with a Person disaffected to the Government, concerning a famous Book not long since written in the Defence thereof, wherein the example of Constantine the Great is alledg'd, who made War on Licinius for his persecuting the Christians, 'twas alledg'd, that the Example did not reach the Case, and that Constantine did not fight with Licinius because he persecuted the Christians, but because he broke the Contract made between 'em at their Entrance on the Empire: Your Judgment on the Case?

Ans. We think there are many more Instances in which that History hits our late Circumstances, than that Reverend Person is pleas'd to observe, all which are given by the Historians as the Causes of the War between the two Emperors, as may appear to any who will take the pains to consult Eusebius his Ecclesiastical History, Lib. 10. Where he tells us, ' Licinius banish'd all Christians from his Courts, and depriv'd the Soldiers of their Dignity and Honour, unless they'd sacrifice to Devils: He abolished the wife and ancient Laws of the Romans, murder'd their Nobility, &c. and grew so much worse and worse, that his latter doings still exceeded his former, proceeding at last to assault the Bishops, and because they were the true Worshippers of Almighty God, accounted 'em Enemies to his Government and Empire: --- And when all this went on well with him, he intended at last to have made a general persecution of the Christians, had not God, who fights for his Servants, speedily prevented his wicked Designs --- By raising up his Servant Constantine with a mighty Army in Defence of his Quarrel, and of all good men, whom God granted the Victory: --- And again, When he was fall'n into the extreams of Madnefs, that pious Emperor and Defender of the Christian Faith, perceiving he was no longer to be suffer'd, thought fit voluntarily to attempt the Deliverance of those who were so injuriously oppress'd by the Tyrant, and that he might save many, resolv'd to destroy a few bad men. Hence we see, tho' perhaps Licinius might have some secret design against Constantine; and tho' there might be a Con-

tract between 'em, yet tho' this Contract did not, as appears to us, reach the Christians in Licinius's Dominions, 'twas the oppression and Persecution of those Christians which is alledg'd as the Cause of the War, as is yet plainer from the account which Socrates gives of the same matter, Lib. 1st. ' Licinius, says he, oppress'd and silenc'd the Bishops, and persecuted the Christians, both with Corporal punishments, and loss of their Estates, --- whereby he incens'd the Emperor Constantine against him, and thereupon the League was broken --- ' Licinius once conquer'd was used courteously, and permitted to go away and lead a private Life; but not content with this, he gather'd an Army of Barbarians, and assaulted the Empire, --- the End of which War is so well known, that it need not here be inserted.

☞ It having been observ'd, that more Persons have dy'd suddenly within these few Months than for many years together heretofore, 'tis therefore desir'd of all persons that know any Instances of this Nature, that they would send 'em to John Duntou at the Raven in the Poultry, with the most remarkable Circumstances relating to their Deaths, there being now preparing for the Press a History of those that have dy'd suddenly, &c.

☞ The Proposals for the Young Students Library, are to be had at the Raven in the Poultry.

☞ THE VISIONS OF THE SOUL, before it comes into the Body, in several Dialogues: Wherein the Nature, Conceptions, Doctrines and Correspondencies of Unbodied Spirits are distinctly treated of, and many things wholly New are advanc'd: Together with a Brief Account of the ATHENIAN SOCIETY, and of the different Tempers of their QUERISTS. Written by a Member of the Athenian Society. Price Bound One Shilling Six Pence. Sold at the Raven in the Poultry.

☞ The Ladies Questions will be answered next Tuesday.

The Supplement to the Fourth Volume of the Athenian Mercury will be publish't next Fryday, containing Extracts of the most Considerable Books NEWLY PRINTED IN ENGLAND, and in the Forreign Journals, &c. and the 12 Numbers that Compleat the first 18 Numbers of the 4th. Volume; will be publish't Dec. 14th, where will be Answered many of those Questions so much expected.

Advertisement.

THE Extract of Liquorice, being a Composition of the best Medicines for the undermentioned Diseases, and altogether different from the common Extract of that Name, is far beyond any Medicament ever yet known, or at least published, to cure all sorts of Colds, Coughs, Chin-Coughs, Hoarseness, Shortness of Breath, and any Disease of the Lungs that is Curable. It is exceeding good against the Consumption and spitting of Blood: It may be taken at any time, and the oftner the better; being so safe and pleasant, that it may freely be given to a Child of any Age. This Extract is for (Convenience of carrying it in the pocket) made up into Rolls, and sold for one shilling the Roll.

To be sold by Mr. Dorman Newman, Bookseller at the Kings Arms in the Poultry, the corner Shop of Grocers Alley, and at the Rainbow Coffee-house within Temple Bar.

* * There is now publish'd a Draught of the Arch that stood in Cheapside on the fourth of this Instant November, (being his Majesties Birth-day) and the fifth, (being the day of his Majesties happy Landing in England) done upon a Copper-plate in Mezzo Tinto Work, and may be had at Mr. Bowles in St. Pauls Church-yard, Mr. Lence near Fleet-Ditch, Mr. Bourns at the Square upon London-Bridge, and at most Picture Shops.

The Athenian Mercury:

Saturday, December 5. 1691.

Quest. 1. **W**hom do you think the best Dramatick Professor in this Age?

Ans. We suppose the Question is intended to reach our own Nation only, wherein too have been many *Writers*, and that some of the first rate, who yet han't been Professors of the *Drama*, nor would think themselves much honour'd in being call'd so, some few of whom may be yet living. But not to run back as far as Sir *William Davenant*, who really had a vast Genius, and a stile fit for the Theatre, tho' something inclin'd to *extravagant* and *Romantick*, (perhaps if well considered no great fault) nor to mention Mr. *Cowley*, who as he was incomparable in all things, has left us one Comedy which bears his Name not at all *unlike its Father*; nor agen to touch on him whose untimely Death none can think on without a *sigh*, who loves either *Wit* or *Vertue*, and whose *Valentinian* shall outlast, as it does outweigh whole Cartloads of theirs whose persons have turvived him: To let these alone, together with poor *Orway*, who deserv'd better *Fortune*, and Mrs. *Behns*, whose *Rovers* are pretty natural things, as well as some others, ---and Madam *Phillips*, whose fence was as strong and masculine, as her Soul virtuous and noble; there are those still living who have deserv'd very well of the Drama in those different Characters wherein they have written. And first, if true Comedy, and perhaps the best that comes on our Stage, cou'd justly entitle to the *Laurel*, he may be said to merit it best who now wears it, for which we have not only his Testimony who is held *Insallible* among our *English* Writers, but that of our own *Sences*, in many or most of his Plays that might be named:— Tho' the truth is, we find few of 'em too full of *Virtuous Characters*, which are now almost confin'd to Tragedy, and there seldom or never appear, unless to be *miserable*. As for his *Predecessor*, we doubt not but Mr. *Laureat* himself has the justice to own him his *Master* in many parts of *Poetry*, and the *numerousness* of his Verse among other things, we suppose hee'l scarce dispute with him, since 'tis really almost Musick but to hear a page of him read, and Mr. *Drydens* Heroick Verse is undoubtedly the sweetest in the World. As for the controversy between him and some great persons, we may without injury to his Poerical Fame, believe he was overmatch'd in't, having a stronger *Genius* than his own to struggle with, and besides odds against him as to number; and if he has bin dealt with by 'em a little severely, 'tis with so much Wit, that we dare believe Mr. *Dryden* himself cou'd hardly ever see the *Rehearsal* without being pleas'd with't. And tho' there might be some Reason in what they there drive at, and he being then but a Young Poet, might begin to dictate too soon, and assume that as his right, which both *Experience* and *merit* now give him; yet none that pretends to judge must deny that his Plays are some of the best on the *English* Stage. His *Oedipus*, tho' its true another had a share in't, is indeed incomparable, and even in those which are most spoken against, his very *Faults* are so bright that there's few can imitate 'em, much less reach his *Beauties*. His Enemies must acknowledge that he has all the *ART* of *Poetry*, and whether or no his *Fancies* are his own, he dresse's 'em to well, that one else dares own 'em. Two things there are wherein both the *Life* and *Excellency* of the Drama is chiefly seen; preparing *Incidents*, and raising and managing *Passions*; in both which we need go no further than his *Sebastian* to confess him inimitable. The *Incest* of *Sebastian* and *Almeyda*, and the *Discovery* on't, is preparing from the very beginning of the Play, old *Alphonso* is sav'd in the *Battel*, taken *Prisoner*, sav'd from the *Sacrifice* on purpose to discover it, which he *attempts* several times before he *compleats* it; some few *Rays* of Truth darting

out of his expressions to prepare the fatal *Secret*. Then for a *Passion*, never was one finer wrought than that of *Sebastian* and *Dorax* — When he has brought 'em together, when he has discover'd the cause of *Dorax's* resentment, and arm'd 'em both, and given their *Characters*, one breathing nothing but *Revenge*, the other *generous* to the height; it sets one upon the *wrack* to think how the *Old man* will ever bring 'em off agen when he has got 'em so near together, and we question whether almost any other *Poet* cou'd have don't without *murdering* 'em both half a dozen times over. And then for his last Play, there needs no more to be said in its Commendation, (which wee'l be so just to give him notwithstanding his *One out of Ten*,) than that his *Enchanted Forrest* exceeds even *Tasso's* himself, from whom 'tis copy'd. On the whole, we need say no more than as we did in the last *Mercury*, that in general Mr. *Dryden* is in our Judgment by far the most *complete Dramatick Writer* not only of our Age, but of all the *English* Poets that went before him.

Quest. 2. I can with a four-ounce Hammer drive a double Ten into a thick Plank up to the Head, but if I take four Tun weight, and poizing it exactly, put it upon the same Nail in the same Plank, it will not force it up to the Head: What may be the Reason of this Difference?

Ans. The Reason is, that one is a *Dead-weight*, we mean the Tuns, the other we may call a *Living one*, the Hammer being enforc'd by the Hand of him that manages it, in which case there's not only *motion*, which has of it self a vast force, but even a *Spring* too in the Mans Arm, and the strength of his Body besides put to it, all which concurr to the *vis impressa* communicated to the Nail, and all together much more than countervail the sluggish weight of the Tuns placed exactly upon it, which we now for *Discourse* sake take for granted, will not force the Nail up to the Head, as the *Querist* tells us. Let any one who would have further satisfaction consult Mr. *Boyl* of the effects of *Motion*.

Quest. 3. How big are Spirits, since 'tis said, that our Saviour cast a Legion of 'em out of one man?

Ans. 'Tis a very incongruous Question, and we might as well have been ask'd how broad a Thought is, or what colour the Taste is of? *Spirits* as we have said, are no more than *Cogitative Substances*, and by consequence not at all subject to the grosser Terms of *Magnitude*, *Longitude*, *Place*, &c. The Learned tell us, *That a thousand Angels may dance upon a point*: 'Tis a merry thought, but not at all erroneous. But for all such as are Curious in Questions of this Nature, we refer 'em to a Book 'entituled, *The Visions of the Soul before it comes into the Body*, by a Member of the *Athenian Society*. 'Tis Sold by *John Dunton* at the *Raven* in the *Poultry*. The 14th. Dialogue of this Book resolves most of those Curious Questions that can be stated about the Nature of *Spirits*, as to their speaking, thinking, loving or hating, Self-moving, moving Matter, and many more such like.

Quest. 4. A Gentleman and a Lady in the Countrey, being Neighbours, not under Parents or Guardians, but both free, and at their own Disposals, did settle their Affections each on other, in order to Marriage; and it not suiting with their present circumstances, very well known to both, they agree to delay to solemnize their marriage publicly for some time, but do solemnly in the presence of God privately (without any condition or reservation) take each other to Husband and Wife, using the very form of words prescribed in the Church Liturgy for publick Marriage, and for some time after continue as dear and familiar as Man and Wife, bedding only excepted: Query, Whether this be a Marriage consummate, or may be broken off, or whether one being willing to part, not giving a reason for it, the other may be free, &c. they being not married by a Priest?

Ans.

State. Our Opinion is, that Marriage is not consummated before an *Actual* knowledge of each other. Not but that a promise under such Circumstances as are mentioned in the Question is obligatory, and not to be broke by either, under the penalty of the breach of the third Commandment; but if either breaks the Vow, the other is as much at liberty as ever. A publick Marriage signifies no more before God than a private Contract, if it do not enlue either; only here's the difference, the first gives a satisfaction to the World, and renders the party proper Subjects of the Law as to Estates, &c. Contracts are a matter of greater Moment than is commonly believ'd, and ought to be as warily effected (if at all) as publick Marriage.

Quest. 5. *An intimate Friend of mine after having strong desires to, and promise of Marriage had been made him by his Mistress, receiv'd a very unkind Letter from her, which threw him into such a violent passion, that upon the reading on't, his Nose gush'd out with Blood, and his eyes with Tears, he lay four or five nights together without sleep, or any manner of rest: His Mistress hearing of this, ran almost distracted, and to make him amend for what she had done, promised to marry him as soon as he would; married they are, and have been so several days, and infinitely fond of each other, but nothing further: He is not above 30. and she about 24. a pretty as well accomplish'd a Woman in all respects as ever I knew, and yet it has no manner of effect upon him, tho he loves her, and she him most passionately: He thinks himself bewitch'd, and earnestly desires your Opinion of so strange and sudden an alteration in his Constitution: I tell him I fancy the Violence of the Passion his Mistress's Letter putting him into, causing him to lie so many Nights without sleep, (eating very little in the day time too) might be the Cause of this disorder: This is not satisfactory to him, and I can give him no better reason for 't, and therefore 'tis our desires you'd be pleas'd to give your Opinion of this matter as soon as possibly you can, together with your Advice, what he shall take to help him in that Affair; he sweats extremely, cannot sleep without 40 or 50 drops of Laudanum, eats very little, and in all other respects is very strong and hearty?*

Ans. We could give you an Account what the Learn'd have said upon the *Tying the point*, a certain sort of Ceremony us'd by some malicious person in the words of Marriage, which by Gods permission, and the Assistance of the Devil has given us many Instances of Effects much like these in the Question; but so differing in some material Circumstances, that we are really perswaded that this last is nothing of that Nature but what is very frequent, and the Effect of another cause. Surprizes have caus'd gray hairs in one nights time, distraction, nay sometimes Death it self in a Moment: Our Advice is this, that the Gentleman bleed, purge, and use *abstemious Dyer*, and the disorders of Nature will be soon removed. One thing which continues it is his great dissatisfaction under his Condition, which he must avoid, and to this end it won't be amiss, that he converse much with other persons, and think little of the matter; perhaps it may be also convenient to sleep alunder, if it is to be born, till he finds the case alter'd.

Quest. 6. *About the Year 83. I found at Richmond upon Thames a living Creature in the water, the form of it was as follows. It was about two inches long, it had a head as of a Man, with Eyes, Nose, Mouth and Ears, without any Hair: Upon the Head was a Crown joyn'd to the Head; it had no Arms but knobs, like the joynted Babies; it had two Breasts like a Woman, and the marks of Ribbs. About half an inch below the Breasts it parted, and made a streak down the Tail, all which was like polish'd Gold; (and if you had seen it your selves, you could hardly have discerned it from polish'd Gold;) then it had a Tail about an inch long, soft, and white, and at the end thereof, was a shin thing, which it did spread as broad as the top of ones little finger: It was every way proportionable, and as well made as could possibly be; it was alive when I took it up, and did leap about, and remained so the space of a day; but when I had taken it out of the water, I gave it to a Gentlewoman in the Town, who put it into Cotton, which killed it, and when it dyed, it changed black, almost the whole Town came to see it, but none could tell what it was: Query, What it was, and how it came there, and whether if it had been put into water, 'twould have lived?*

Ans. We have not seen any such Creature, nor met with any such description in History; but if any person is able to give a further Account of this Nature, we promise to oblige the World by publishing it.

Quest. 7. *In the first of Genesis 'tis said, That on the first day God ordain'd the day and night, &c. and on the fourth day he made two great Lights, the Sun and Moon, &c. Pray what was that Light or Day, before the Sun was made, since we generally suppose the Day to proceed from the light of the Sun, &c.*

Ans. There's an Innate Light in the Heavens; thus rotten Wood, Glow-worms, and many other things give light without the help of Reflexions. The Learn'd believe it was a Circumrotation of their own Light.

The Supplement to the Fourth Volume of the Athenian Mercury, is now publish'd, containing an Account of the Design and Scope of the most Considerable Books NEWLY PRINTED IN ENGLAND, and in the Foreign Journals, &c. and of the Quality of the Authors, if known; with impartial Remarks upon their Undertaking and Performance. These Supplements will be continued constantly by several Learned Persons, and comprehend a BRIEF IDEA of all valuable Books publish'd from time to time. Printed for John Dunton at the Raven in the Poultry. Where are to be had the 1st. 2d. and 3d. Volumes of the Athenian Mercury, and the Supplements to 'em: And also the Preface, Index, and 12 Numbers alone, that Compleat the first 18 Numbers of the 3d. Volume; in which 12 Numbers are Answered many of the Questions lately sent us.

* * We have receiv'd some Questionous written in Poetry, when we have receiv'd enough to fill a Mercury, they shall be publish'd all together with Poetical Answers to 'em; but think not *Bombastick Doggeril* worth taking notice of.

* * Mr. F. A. is desired to take notice for the future, that no Letters will be taken in whose postage is not paid for.

The Questions concerning the Scripture, and Men before Adam, &c. are in our three First Volumes already answered, as also several other Questions lately sent us.

PROPOSALS for Printing a Book, Entituled, The Young Students Library, containing Extracts and Abridgments of all the most Scarce and Valuable BOOKS that have been Printed either in England or in the Foreign Journals from the Year 65. to this present time. To which will be add'd (and given in to all Subscribers) a large Alphabetical Table, comprehending the Contents of this Volume, and of all the Athenian Mercuries and Supplements Printed in the Year 91. As also an Introduction to the Use of BOOKS, in a NEW ESSAY upon all sorts of Learning, Written by the ATHENIAN SOCIETY, &c. By our selves going backwards as well as forwards, we shall render our ACCOUNT OF BOOKS COMPLETE: Ent for a further Account of this Undertaking, see our two ADVERTISEMENTS in Merc. 13. 14. Vol. 4. Those Gentlemen who Expect the BENEFIT of these PROPOSALS, (for we having already got a great Number of Subscribers, shall soon have this Work in the Press) are desired to send in their Money before the Fourteenth of December next. PROPOSALS are to be had of John Dunton at the Raven in the Poultry; and of most Booksellers in London and in the Country.

Advertisement.

There is now publish'd, at Stationers-Hall, London, Mr. PARKER's Almanack, with Monthly Observations for the Year 1692. Wherein the Planets Places are Calculated (*de Novo*) from the Caroline Tables; a compleat Table of Houses; the Suns true Declination for every Day in the Year, for the use of all Mariners and Dialists: A Table of the Equation of Time, shewing how much a true going Clock or Watch ought to be faster or slower than a true Sun-Dial. Also a Correct Table of Tides, shewing the true times of High water at London-Bridge both Morning and Afternoon: With several other Varieties of singular Use. The like never published before.

The Athenian Mercury:

Tuesday, December 8. 1691.

We have receiv'd several Rebukes from some Stoical Gentlemen, who we guess very old, as we are sure they are very ill-natur'd, on the account of this poor Love-paper, which it seems those grave Dons are very angry with, as well as at us forsooth, for troubling them and the World with such frivolous matters, or taking any notice of the impertinencies of Women, as they are pleas'd to call 'em, with some of whom we have formerly discours'd, and shall e'ne let the rest of 'em alone to mind their Sore-legs and Spectacles, and think it a very Natural, as well as innocent attempt in us, by this paper to please the Young and Fair, and render the Ladies at least propitious to that, if not to its Authors, being very well satisfied that our Enemies and theirs are the same; for which reason we hope we may by way of Prologue bespeak their continu'd Favour, and Patronage, as we have hitherto found it. And that we mayn't seem altogether unworthy our's, we protest in their defence, as well as our own, that we have receiv'd Questions of as great weight and concern from their Sex, as from any of ours; may some which we must acknowledge have carry'd so much difficulty in 'em, that we have been oblig'd to'to answer 'em even to our own satisfaction, and wish we may be able to do it so as to please others. Among several of this Nature, we had sometime since sent us these that follow, with a Letter to this purpose.

Querit. 1. **A** Lady not learned, but having Children, and being desirous her self to enter 'em early into the knowledge of things, desires the Athenian Society to answer these following Queries for her resolution therein?

1. What Heads of things is it best to enter Children in, when they begin to Learn?
2. What particular Branches or Members under those several Heads.
3. Which is the best way of referring what they meet with in their observation or reading to those Heads which they have been before instructed in?

Ans. We answer, first in general, if the Lady has many Children, or a large Family, she'll find her Domestick Affairs will employ too much of her time to give her Liberty either to instruct her Children her self, or fit her self for it; both of which is the work of a Tutor who must mind nothing else.— Not but that a Mother, if a prudent well temper'd and Ingenious Woman, had she no other business, and were she otherwise capable of it; might, we believe, do much more on her own Children than any other, as being better acquainted with their Tempers and Dispositions, and having nothing of that Magisterial sownness which sticks so close to most Pædagogues, and frights more Learning out of Children than e're they can whip into 'em: And after all, are apt to confine their care to words only, letting things alone for others: whence we may observe, without any reflection on those of 'em who don't deserve that character, that they are generally of a trifling Genius, and unsound Judgments. After this we come to the particular resolution of the several Questions.

To the first, What Heads of things 'tis fittest to enter Children in, when they first begin to Learn — (We suppose 'em of Quality, and answer accordingly) That they ought in the first place, as all Christians acknowledge, to be instructed in Divinity; but neither this, nor any that follow, to take up their whole Time, which would soon tire and make 'em nauseate it; but to have diversity of Studies, now one, and then another, tho' in none to overload 'em. And therein to be sure at the very first, as soon as they can understand any thing, to make 'em have just thoughts of God, whom they shou'd be accordingly taught to believe the most Good, most amiable Being, the Father of all things;

who loves them better than their Natural Parents, and who gives 'em all they have or are to hope for, and who sees all their actions, and if good will certainly reward 'em, as well as punish 'em if evil. Possess 'em well with this at first, and if you can but be so happy to make 'em Love-God, 'twill be a firm Foundation for all the rest, since that Ingenuous principle will make 'em do all they possibly can, which they are told will please him, and delight in doing it; they ought indeed to know he's just too, and will punish those who do evil: But this ought not to be all, nor we think, to be principally taught 'em, because it only renders 'em slavishly fearful, and lays a foundation for Superstition, whence they easily run into Irreligion, the Extremes being nearer each other in every thing than the middles are, how great a Riddle soever that may seem to be. After this, all the Principles of our Religion are to be taught 'em, but all sweetly and mildly, as if their happiness was really design'd therein. — And after they have learnt the very first necessary things to be known, their *View in Baptism* is to be carefully taught 'em, and the nature of their obligation therein. But we find we are insensibly fall'n from the first Question to the second, and from General Heads of things to particular Branches: However, that method being most natural, we shall still continue it in what remains: Nor will any sure fault us for placing Divinity first in our Education of Youth, or insisting so largely on it; because, as has been said, tho' really the Foundation of all the rest, its too commonly neglected, tho' a thing the most becoming a Gentleman of any in the World, as Children shou'd be carefully instructed. Thence 'twou'd be convenient to enter 'em in *Esseits*, or the Study of Morality, or Manners, still showing 'em how that, as well as all the rest, depends on Divinity. We pretend not to lay down Systems in this, or any of the other, but shall only touch at some of the chief Heads; and the first thing they ought to be taught here, is to Honour their Parents, that is, to fear and love 'em, as being in the Place of God; which unless they do, you'll hardly e're make 'em good Scholars. The next, to love their France, who is their Political Parent, and their Countrey, as a larger Family, and more remote Brethren, at the same time inculcating that great principle of Morality, *Doing to others as they'd be Done to*: Next to this we think *Herakly* very convenient, which we have had experience that Children will soon learn; and which is a very genteel Study:—we mean not out of *Guillem*, or other Voluminous Treatises, which they'll have time enough to consult afterwards; but by those very useful compendious Tables published for that purpose, where they'll learn what most concerns 'em, the Names and Arms of most of the English Families: And at the same time they are to be taught, that these are the Tokens and Rewards of Valour and Virtue, and were given by Princes to the Ancestors of those Families for defending their Countrey, or some Noble exploit. Accordingly they are to be learnt early to despise *Death in a good Cause*, and well settled in the Notion of true Honour: Both which they'll learn from good History, when they come to read it, which we look upon to be too voluminous a Study for their Mothers to instruct 'em in; only they shou'd be careful to let 'em begin with such Historians as give fair Characters of Virtue and Honour, especially *Phuarchs Lives*, (as lately translated) and this we think even before our own English Histories, concerning which we intend a particular Discourse, having some Questions from another hand, relating to it, and which are yet very lame notwithstanding all our Chroniclers. And these we think enough for a Lady to teach her Children: Since as for *Physicks*, all that's worth knowing there depends on Experiment; and for *Mathematicks*, they require a riper Age and Judgment. As for *Dancing, Musick, &c.* tho'

one necessary, and a little o' t'other convenient, yet because they rather relate to the forming the Body than Mind, we'll only thus mention 'em; and for Poetry, they'll e'ne take to that fast enough of themselves without teaching, unless 'twere more virtuous than generally 'tis.

For the third Question; Which is the best way to refer what they meet with in their observation or Reading to those General Heads: We answer, there are but two ways for't that we know of, either by common placing or else by the strength of Memory. The first tho' 'tis more sure, yet is too tedious for persons that are very young: And besides their Judgments are hardly ripe enough for such an exercise, but heavy work at best, and more fit for a Dutch Commentator, than the livelier Genius of a Gentleman. We therefore think it better they shou'd only rank what they meet with worth preserving under some of those General Heads wherein they have been before instructed, by the help of their Memory, which will both strengthen and increase it every day, and make them much more masters of their Notions than if they only lay dead in writing. And thus much in answer to these three Noble Questions: wherein if we han't done right to the Subject, we have yet endeavour'd to do it to the Ladies, by acknowledging they are some of the most difficult as well as useful Questions we ever yet receiv'd.

Quest. 2. *Is the Soul of Woman inferiour to the Soul of Man? and if so, will his Superiority continue eternally?*

Answer. We think the difference much the same here, that 'tis between one Mans Soul and another, only accidental, from the different disposition of the Organs and Tone of the Body; or else from those opportunities of Improvement which some persons have more than others, or a more industrious inclination. As for Essential difference, there can be none, for then they must be perfectly distinct Creatures. However, there a superiority may arise from an accidental difference only, as we see in Birth, which is only an accident, and yet makes one Man a King, and many thousands else his Subjects — But then here's no Superiority in Souls, nay, very often there are many Subjects who excell their Prince in several real accomplishments. Thus in the Souls of Women, we see not but there are many of 'em as truly great, as brave, as learned, and as capable of any accomplishments as those of Men; and in fact have managed Affairs as well, even when plac'd upon Thrones; for which reasons we believe there's no Essential difference between theirs and ours — But what there is depends only on their Bodies, and since we believe there will be no difference in them at the Resurrection, and that there will be nothing of Sex, any more than in the Angels, in those who neither marry, nor are given in Marriage, therefore we believe that what superiority there is shall not be eternal, but shall cease as soon as this Life is ended.

Quest. 3. *Who are wisest, those that Marry for Love, or for Convenience?*

Answer. There's no degree of Wisdom in either, but they are e'ne both Fools if they marry for one without t'other. Love without the necessary conveniencies of Life, will soon wear thread-bare, and Conveniencies without Love, is no better than being chain'd to a Post for the sake of a little meat, drink, and clothing. But if we compare the small degrees of each together, much Love, and moderate Conveniency is far better than the most plentiful Estate with little or no Love.

Quest. 4. *A Lady that's extremely troubled with Corns, desires to know the Reason?*

Answer. Alas poor Lady, there may be many weighty Reasons assign'd for this sore Calamity, some of which our Society will sooner light upon than all the Colledge. Perhaps her hard Heart has infected her Toes, and made 'em as obdurate as she her self; or else the little Hag Cupid is taking his Vengeance upon her, for having murder'd some of his humble Servants, and is turning her into Stone, for a Flinty-hearted Creature as she is, as his Cozen Apollo serv'd Niobe, and she is now dying upwards, as Daphn's poor Toes rooted in the Ground, and if she appeares not the little angry God the sooner, must in a few days more expect to be perfect Plaster of Paris all over.

POSTSCRIPT.

THE Frenchman, amongst the Works of the Learned has crowded in 3 leaves of Scandal, a strange entertainment for the expectation of all wise and Good men. We shall by and by shew how grossly he accuses himself of all he has charged us with, and something more: the first is upon the Translation of our Supplements in some particulars, which pass'd the press without our review, as being done in haste, all which are easily mended with a Pen: we might oppose to this, that if we knew not better than what he wou'd persuade the World of, we have not abus'd the French Tongue half so much as he has the English Dialect: See his Vol. for October, p. 77. l. 16. p. 79. l. 1. p. 80. l. 12. ib. l. 23. and 24. &c. we shan't proceed to go farther, nor need we mention the Expressions, they are so silly and obvious. What he charges us next with, is such a reflection upon himself, that we know not whether to impute it to his Ignorance or Impudence: His words are these, *But he, (i. e. Mr. N—) being a judicious Man, surely could not favour the Dissenters.* (November's Abstracts p. 152. l. 26.) 'Tis natural enough for a Frenchman to act in Ecclesiasticks, as his old Master does in Politicks, i. e. Despotically, to sit judge upon all the World, and censure every Body that is not his profelyte; but 'tis a bold stroke to censure the wisdom of the best of Kings, the Piety and Honour of the present Bishops, nay, and above half of the Churchmen of England, because they have more Moderation and Goodness than a Mercenary, ignorant, malicious Frenchman, who we can prove guilty not only of D— but also of F— and shall do it if he reflects any further. He likewise has scrawled Reflections on the present Learned Author of the Universal Bibliotheca, (which any that knows what Kidney this Gentleman is of, will take but little notice of) but we need say no more as to that, for we expect that worthy Author will speedily speak for himself, and send us the full Character of this French Interloper, with the Reasons why he was continu'd no longer an assistant to *Monsieur le Clerk*. As to our English Account of Books, we are so far from reflecting upon Mr. N—, or any others, (for 'twou'd be strange if we shou'd, we being our selves Members of the Church of England, as by Law establish'd,) any further than the words remark'd upon tend to the keeping up old Animosities, which should now be laid aside. However, he has now given us a fair and just occasion of answering the following Question lately sent us, *What are your Thoughts of that horrid Bigotry and Gallicism frequently found in the Frenchmans works, and of the brief and false account he gives of Books?* In answer to which, we shall not only shew the notorious, false, and imperfect accounts he has given of almost every Book he has medled with, but also shall rake off the Calumny from those worthy Persons he has abus'd, and set his whole performance in so true a light, that no man may be any further imposed on by him, tho' there seems to be no great occasion for this, his Book meeting with a very inconsiderable Sale, (to use his own Expression) and is now fallen from 1 s. to 6 d. (which 6 d. Book he not only makes a sheet less than formerly, but has fill'd 5 leaves of it up with nothing else but Titles of Books, and envious Reflections upon the Dissenters, &c.) which evidently shews the slight Opinion the Learned have of this Gentlemans undertaking. And indeed 'twou'd be strange, if persons shou'd be so weary of their Money as to buy his false and brief Extracts of Books, when they'l always meet with the same Extracts largely and impartially done in our several following Supplements, besides an Alphabetical Table, which will comprehend not only the contents of our Young Students Library, but also of all our Mercuries and Supplements printed in the Year 91. His Baseness for offering to interfere with us in the Young Students Library, was so ill relented by all good and wise men that ever heard o' t, that he has flung it up in silence; but had he attempted it, we shou'd have made it evident, that no man cou'd have subscribed to him but wou'd have bought the same Extracts twice. —

The Poetical Character of this French Interloper, we reserve till he gives us further provocation.

But for a further account of this Frenchman, read the Preface to our 4th Supplement, and our Proposals for the Young Students Library, (which will be revised by several MASTERS in the French Tongue) which are to be had at the Raven in the Poultry.

The Athenian Mercury:

Saturday, December 12. 1691.

Quest. 1. **A**S within this week I was travelling between Kenford, and Bury St. Edmonds, I was unfortunately set on by three Men in Disguise, who not finding their expected Booty, were so incensed as to rattle me of all my Cloaths, and were sending me home naked, had not one good-natur'd, and more compassionate Rogue than the rest idd his Brothers in Iniquity, (pulling the Evangelists out of his pocket) That if the Gentleman would swear to send them 5 Guineas to such a house, and promise upon Oath not to discover them, I should enjoy my Cloaths, otherwise I must expect to be ill treated, and exposed to the Weather: So I swallowed their Oath, willing to be at liberty, and sound, promising all; but before I pay the Money, I have a Mind to know your Opinion, Whether the Oath be Ostrivory, I'm satisfied almost about it; and if the publick good by bringing these Road-plagues to Justice would not be satisfactory for the breach thereof: Give me a Solution by the middle of this Month, for this Money is to be paid speedily?

Ans^r. An Oath is not properly so, unless it be free and unconscion'd; Fear, Passion, &c. which are the Causes of an Oath ought to be repented of as such, rather than the Oath it self, which by the by will show the insincerity of Death-bed Repenances. But to answer the Question directly, we are satisfied that the Querist is not only free from his Oath, it being forc'd from him, but he is also oblig'd to use what lawful means he can to secure the intended Receiver of the Money, if not the rest that are concerned, th^t Honour, Good-nature, &c. may tempt him to the contrary. — Our Reason is this, We are commanded by God to obey the Magistrate; but the Magistrate has establish'd such and such Laws, which not only contradict, but punish such practices: Therefore whoever is accessory, (as the Querist is if he keeps his Oath) acts contradictorily to the Laws of God, and the Laws of Nations. Our Advice is this, That the Querist repent of the Rashness, Ignorance, and Cowardize of such an Oath, and that he resolve for the future to suffer bravely in any just and honourable Cause, rather than oppose Truth and Justice for little bale ends. We could give several other Reasons that his Oath is cancell'd, if the Case was as doubtful as formerly, but every Casuist is now satisfied. Read Mr. Perkins Cases of Conscience, ch. 13. p. 230.

Quest. 2. What Language was spoken by our First Parents in Paradise?

Ans^r. The British would persuade us 'twas theirs, and the Irish sure will put in too for the Honour, since their Chronicles, they'll tell you, run up almost as high, and they are sure there was a Schoolmaster of their Nation, who taught the Irish Grammar in the plain of Shinar, so early did they begin to be Learned. But lest some should be so uncivil to question their Memoirs being authentick, we'll e'ne let 'em alone to stand by themselves, and impose nothing on the Reader. That Wag Hudibras puts in for the German, when he mentions Mother Eve, and the Serpents tempting her — By an High-Dutch interpreter; which Fancy he founded as the Notes tell us, on a Fancy of Gropius Bocanus, who takes a great deal of pains to prove the High-Dutch, which was his own, the Primitive Language. But rejecting all these, as hardly carrying the Face of probability, we think the Hebrew, or Sacred Language stands much fairer for't than any others; for all the Names we find mention'd in History of the beginning of the World were undoubtedly Hebrew. None we think who believe the Scriptures, can question that Adam was really the Name of the first Man, and Eve of the first Woman, or that these Names are Hebrew, the word Adam, signifying much more than Red or Ruddy, for which we generally take it, namely, a florid whiteness, and the brightness and

lustre proper to Pearls and precious Stones; Eve, a Mother, as the Scripture tells us, *Issa*, which Adam first call'd his Wife when he saw her, *Vira*, or a *She woman*. But this is also very remarkable in the Hebrew Names of all living Creatures, impos'd by Adam, which appear not to be given by chance, or deflected from any other Language, as the Greek, Latin, and all others, but to contain therein the Nature of the Creature, as the Learned and industrious Bochart admirably proves in his *Hierozoicon*, where he shows that their Names were partly taken from something obvious to the Senses, as their Colour, their Hair, their Stature, and external form; partly from their inward properties and dispositions, which he could neither know by use, nor the Information of others but by that Original Wisdom wherewith he was created, (by the Socinians leave,) and a great part whereof he lost by the Fall; for which reason these Names are the most noble Monuments of Antiquity we have left in the World. Thus to instance in a few; the Camel, a Creature which keeps its Name almost in all Languages, and which Varro himself grants to be taken from the Syriack Language. 'Tis derived from the Hebrew word *Gamal*, which signifies to *retribute*, or *repay*, either good or evil, for both of which the Camel is still noted as the most tenacious of any animal. The Hebrew name of the Horse is derived from a root, which signifies to rule, to guide, to moderate, and 'tis notorious this Creature is the most docile, and most easily ruled, considering its vast strength, of any other.

The Ass is derived from a word which signifies Red, of which colour they generally are in the East, a White Ass being it seems a Rarity; the Judges and Great persons usually for state riding upon 'em, as we see in the Song of Deborah: another name of the Ass is taken from his strength, which is undeniably more than any other Creatures of the same bulk. The Bull or Ox derives its Name from a word that signifies firmness, or stability; 'tis in the Hebrew *Sor*, for which the Chaldees read *Thor*, the Arabians *Taur*, whence undoubtedly the Greek and Latin, *ταύρος*, and *Taurus*. The Goat from a word that denotes roughness, — The Swine from another, alluding to the smallness of his Eyes; the Dog *Caleb*, from the Heb. *Club*, and the Arabian *Calub*, which signifie a pair of Tongs or Pincers, from the firmness of his Teeth and holdfast, so remarkable that a true Mastiff will let his Legs be cut off, as has been try'd, before hee'll quit his hold — To instance in no more, tho' 'twere easie from the forementioned Author to run through all sorts of Creatures, and after the same way prove their Originals. And we make no doubt but the same thing might be done by most words as well as the Names of these Creatures; we mean, that all or most other Languages, at least in our part of the World, are deriv'd from thence, as Avenarius has endeavour'd to make good throughout his whole *Lexicon*, and that in many, and we think most words, with at least as little or less violence than our common Etymologists use in works of that Nature, when they'd fetch the original of their words nearer hand. And tho' it may be true, that Learned Men may sometimes stretch things farther than they'll go, by indulging too much to their Fancies, especially in these Elymologies; yet we think the forecited Great Man (we mean Bochart) has prov'd the Punic and Phœnician Language to be all one, and both a Dialect of the Hebrew, and most of the Names of Countries, Islands, Promontories, and remarkable places in Europe, as well as further, from them to have taken their Originals; as among the rest our own Island, the Elymology of which from *Baratanak*, answerable to the *Cœcæterides* of the Greek, no Learned Man is now ignorant of. However, thus much we are certain of, that all or most other Languages are visibly de-

As it is, at least as has been said, those about us; but as to the Matter, it centers in it self, and we can track it no further; for which reason as well as those before mentioned, we conclude it the *Primitive Language*, and spoken by *Adam* in Paradise, as to be sure it must be if he nam'd all Creatures there with *Hebrew Names*.

Quest. 3. *How cam the two Disciples to know Moses and Elias in the Mount?*

Ans. Its certain they did so, by *St. Peters* calling 'em so readily by their Names, as we find in the History, *Master, let us make here three Tabernacles, one for thee, one for Moses, and one for Elias*; and how they came to know 'em we think not difficult to be solv'd, there being several ways to do it. They might have seen their Pictures, and thence know 'em: We know 'twill be objected, that the Jews forb'd the making of any Images at all, as *Philo* and others tell us, taking the second Command in a too strict Sence at last, when they sinarted for the breach on't. But even this seems to admit exceptions; some Jews were not severe, nay, we read in their History of an Image (more than a Picture) which *Michal* put in the Bed in the room of *David*. But supposing they themselves made no Images, their Neighbours round 'em might, (with whom they traded in such things as the Law forbid, as Swines-flesh) namely, the *Pharicians* and others, who knew the History of *Moses*, as appears from their *Synchriation*, and highly honour'd him for his Memoirs. That's one way, another might be from the Kingly Note in which *Moses* might appear, at least the Glory of his Face, which to be sure was not lessen'd by his being in *Heaven*; and for *Elias*, 'tis probable since he must appear in some dress, (for we don't think they were naked,) that most likely it should be in that wherein he is described when living; like *John Baptist*, *A hairy Man, and dwelt in a Garment of Camels-Hair, and girt with a Leathers girdle*: With which marks its probable, they rather appear'd, that the Disciples might know 'em, and be Witnesses of the Reverence which undoubtedly they paid to our Saviour. Agen, our Saviour might himself tell 'em who they were, who as all own, did and said many things not recorded in Scriptures, and some things which happened at the Transfiguration being omitted in some Evangelists, why might not others in all? Lastly, they might know by their Discourse who they were, for 'tis said in one Evangelist, *They talk'd with him, and in another more largely, they talk'd of his Decease, [&c.] which he was to accomplish at Jerusalem*. All these ways we esteem probable, but the second and the last the most so of any others.

Quest. 4. *Whether Methuselah was the longest liver, or not?*

Ans. He was the longest Liver, as we learn from the Scripture, tho' he was not properly the Oldest man, because *Adam* being created at perfect Age, which then must amount to near *Sixty*, or in the same State of Body which he wou'd have been in had he bin born as others were, and liv'd 'till 60. Add to this his 930 which he liv'd, and it makes 990, which at that rate amounts to 21 more than *Methuselah*, who dyed at 969.

Quest. 5. *Is not the Sun a Mass of liquid Gold, cupellated by the Influence of the fix'd Stars?*

Ans. This is such a pleasant Question, that we believe the Gentleman cou'd hardly be angry if we shou'd omit to answer it. However, we'll bestow one argument upon't, which will prove the contrary: If the Sun be cupellated by the fix'd Stars, then they must be all so by one another; for 'tis agreed on all hands, that they are all Suns, but we suppose he won't affirm the one, therefore the other must fall to the ground.

Quest. 6. *Whether ever the Sun has been totally eclips'd, if so, what was the Cause, and when?*

Ans. If it has never been totally eclips'd, yet 'tis possible it may be so: for tho' the Moon, 'tis granted, is far less than the Sun, being 42 times less than the Earth, as the Sun 139 times bigger, according to *Tycho*; we say, tho' 'tis so much less, 'tis yet nearer to us, and therefore its apparent Dique may equal that of the Sun, and cover it all from our sight, when the Moon is, as the Astronomers call it, in her *Perigee*, or nearest approach to the Earth. Thus to give a plain instance, I can Eclipse the Sun my self, or cover the Body of it by putting

my hand between my Eyes and it, by which 'tis eclips'd to me, tho' not so in it self; nor indeed is it any more really in it self eclips'd when the Moon gets between that and the Earth, which might more properly be call'd an Eclipse of the Earth than the Sun, since 'tis the Earth only wants light, but the Sun has it as plentifully as ever. But to speak with the vulgar, and take the word *Eclipse* in the common Sence wherein Astronomers use it, we say further in answer to the Question, that if there never was a total Eclipse of the Sun, there has bin however a total darkning of it for 3 hours together, from the 6th. to the 9th, longer by an hour than a Natural Eclipse cou'd continue, which can be but two hours at furthest, at the time of our Saviours Passion. Besides, this cou'd not be a proper or a natural Eclipse, because that can only be in the *New-moon*, but this when the Moon was about 14 days old, and so at Full, as it was to be when the Passover was celebrated. However we can't subscribe to the Opinion of some Learned men, who lessen the Miracle, and wou'd confine it to *Judea* only, which its true is sometimes meant by the word *yn*, which we translate *Land*, tho' none denies that may as well expers the whole World; especially since we have the same confirm'd by profane History, as *Eusebius* tells us, one *Phlegon* the Emperors Freeman an Historian, who liv'd at that time, giving an account of 'em in such a manner. Its true, some here urge agen, that these were not the same, that which *Phlegon* mentions happening in the 781 year *Urb. Cond.* and our Saviours Death being not till 784 -- But as to this, a mistake of 2 or 3 years might be easie either in *Phlegon*, or his Transcribers, or even our accounts of the Death of Christ -- then as to the manner on't, we agen dissent from most others, and believe 'twas not such a darkneis as overspread *Egypt*, which probably arose from Vapours out of the Earth, but rather by some of those solar spots mentioned above, which have sometimes appear'd so thick, as in *Charlemain's* time, as to make the Stars visible at Noon-day, and design'd, tho natural, as Comets, for tokens of Gods displeasure.

All Gentlemen who expect the benefit of our Proposals for the Young Students Library, are desired to send in their Money with all speed to John Dunton at the Raven in the Poultry: for we having already got a great number of Subscribers, not only in England, but from Foreign parts, shall soon have this Work in the Press. In which such great care will be taken both as to good paper, and as to the accuracy of the Translations, &c. that we doubt not but to give general satisfaction to all Subscribers: For your further information, read the Preface to our 4th Supplement, and the Postscript to our last Mercury, which was N. 37. 5.

Advertisement.

The Preface, Index and 12 Numbers that complet the first 18 Numbers of our 4th Volume, will be publish'd all together next Monday morning at 12 d. price, that so all those Gentlemen that took in the single sheets from time to time, might have their 4th. Volume entire for 2 s. 6 d. and also that those Coffee-houses that did the like, might have the said Volume stich'd up by them for the constant entertainment of their Customers, single sheets being apt to be lost except pasted in a Book. In these 12 Numbers are answer'd many of the Ingenious Questions lately sent us. Printed for John Dunton at the Raven in the Poultry, where also is to be had the Supplement to this 4th Volume.

If any Gentleman or Ladies are desirous to Learn to speak Latin or French truly and properly, according to Grammar Rules, and to explain any Author, Mr. Switerday (recommended to our present King) has invented a very short and easie method, by which they may learn the said Language (if they can but spare 2 or 3 hours in a Week to be with him) in one Year. Those who have learn'd formerly may recover it in 3 or 4 Months. He offereth to be bound to every one for the performance thereof. He Teacheth Mondays, Wednesdays and Frydays, in High-Holborn, near little Turn-stile, next to the Falcon; and Tuesdays, Thursdays and Saturdays in Clements-lane, near Cannon-street, at the Sgar-loaf: Where you may have Grammatical, and Latine, and French Historical Cards, by which he Taught Children of 8 or 9 Years of Age to speak Latine and French fluently in a very short time. Three or four Youths may lodge with him: He teacheth also high and low Dutch, and Italian, in a very short time.

The Athenian Mercury:

Tuesday, December 15. 1691.

Quest. 1. **T**He Answer in your last Mercury to the Question concerning the Sun's Eclipse, gave me such great Satisfaction, that it encourages me to ask — What is the continual supply to the Heat of the Sun, and the cause of its continual motion?

Answer. For its Heat, the Sun is now generally believ'd, (and we can go no further than guess,) by what observation we can make on't by Glasses, to be a vast Body of Fire, unequal in its surface, and compos'd of several parts of a different Nature, some fluid, others solid, that its Dique appears a Sea of Fire, wherein is a perpetual agitation of Waves of Flame. That its Fuel is either supply'd from the Exhalations of other Stars, or, which we esteem more likely, from its own Body, by prodigious *Flames*, or burning Mountains, which there is no fear should ere be at an End while the World lasts, since even some of ours upon Earth, (for Example *Atna*) have already lasted to our knowledge, as inform'd by undoubted History, almost two thousand Years, if not full as much, and all this while actually burning more or less, tho' its matter far enough from being yet consumed; beside, it may be of the Nature of some Chymical Fire, to be retain'd, that it ne're preys, or but very little, on the matter that sustains it. If any one should here be so silly to ask, How comes it to pass then that the Fire of the Sun should not fall down and burn the World? — We may tell 'em its for the same Reason that the water of the Sea does not fall upwards, and quench that: They are indeed both fix'd by the Almighty to their proper Centers, and as the Earth, if it moves, whirls round with it the Atmosphere, or parts of Air, Earth and Water flying about it, yet all tending to their proper Center, or to speak more sensibly, retain'd in that due posture by the Magnetical Virtue of the Earth; so here would that Fiery Atmosphere of the Sun whirl round together with it, and that more easily than the Earth's Atmosphere, or (to put it beyond doubt) that of any of the other Planets, which all grant to be in perpetual motion, since Fire is of greater activity than all the other Elements, to talk for once like a through-pow'd Aristotelian, when besides nothing but the Flame and Heat is suppos'd to be without the Sun: — But after all, what if the Fire should actually come to us, but by the vast distance, and the Sun's perpetual whirling be beat into very small particles or atoms, as water when whirl'd round from a *Stop*, and so be purely innoxious, unless when many of 'em are contracted together in a burning Glass? This for the Sun's heat, next for its motion, the Disquisition whereof we'll yet enlarge in answer to another Question much more full sent us by another Hand: Wherein the Querist desires to know the Reason of the different motions of the Sun, Its diurnal motion being from East to West, its annual from West to East — a third might have bin added, lately discovered by Glasses, from West to East round its own Axis in about 26 Days. The old Ptolemaic System supposes that the Sun and all the Stars are whirl'd round once in every twenty four hours from East to West, by the motion of the *Primum Mobile*, which according to them, encloses all the other Heavens as one Coat in an Onion does another, or as one Box enclos'd in another; hence the Sun as well as the rest is dragg'd round from East to West every day, and back agen from West to East obliquely by the *Zodiac*, in its yearly periodical revolution. And for that third motion, they ne're knew it; and so ne're trouble themselves with it: But the mischief is, all these solid Orbs are nothing but Fancy, for had they bin so, they had been crackt to pieces long ere this, for Mars has bin seen below the Sun, which could ne're be, according to their System, without perfect Penetration of Dimensions. Let's then try whether we can lite on any other way of Solution which may appear

more rational than what these advance; and first then for the motion of the Sun. The famous *Descartes*, tho' Philosopher enough, resolves all motion into the power of God the first Mover, and indeed this was one of the Ancients great Arguments for the Being of a God. But how the particular motions were impress'd upon the Sun and other Planets, *Galileo* attempts to satisfy the World by this ingenious Supposition; namely, That each Globe of the universe was at first created at some convenient distance from the place wherein, or the Center about which 'twas afterwards to move: To explain the thing by a Diagram, as suppose A be the globular Body of some Planet created in that place, and the Circle D, E, F, G, H, I, K, L, M, be design'd for the Circle of its future Revolution, whereof C is the Center. Suppose also that it were let fall when perfected, from A, the place of its Creation, with command to go to the place of its design'd residence, nor nearer or farther from the Center of its Revolution than the Semidiameter of the Circle D, C, therefore it must needs fall in the prick't Line A, D, as Bodies use to do towards their proper Center of Gravity; now when it comes to D, it can no longer proceed in the straight Line towards E, for then 'twould go farther off from the Center C, than 'tis allow'd by the aforesaid Command or Law of Nature; therefore it must then begin like a *Pealstone*, to turn about towards F, that it may keep its due distance, and having acquit'd velocity in its fall from A to D, it continues the same to G, H, I, K, L, M; and there being no natural Impediment, it must continue the same velocity without increase or decrease in continual repeated Rounds in the Circle for ever, unless stop't by a supernatural cause. Such a motion as this, if the Sun moves round the Earth, it must be suppos'd to have, and thus might be acquired; and if the Earth round the Sun 'tis in effect the same, only then the Earth moves from East to West annually. This of the annual or periodical motion, now for the diurnal, 'tis easie to conceive the same thing may have two motions, a progressive motion forward in a greater Circle, and a less round its own Axis; but then they should both be right onward, not one forwards and t'other backwards, one or which would contradict and deaden the other; as if the Wheels of a Coach run backward, that must go back too, tho' forwards inaced they might have a double motion, tho' each the same way. — To avoid this as well as old *Euclomy's* solid Orbs, *Tycho*; and others, have deny'd the Sun, or the rest of the Stars have a double motion; but instead of that introduce one Spiral motion toward the Welt, that is, as they explain themselves, not directly, by parallel Circles, but obliquely, or by Spiral turns or windings. Lastly, For the motion of the Sun round his own Axis, which none now will deny, being finish'd in the space of 26, or 27, or 27 days, which was first known by the motion of some Spots by the help of the *Tel-scope* discover'd on its body, but which moves regularly from East to West; which particular motion of the Sun, which certainly holds whatever that of the Earth does, may be thus explained. Suppose it then created at B, in the former Diagram, and thence dropt and determin'd directly to the Center C, without any such loss of distance as D, C, suppos'd already for the annual motion. — When therefore its Center is once come to the right place appointed for it at C, it must there always continue in the same motion wherein 'twas first dropt: And as by these spots we find this motion of the Sun about his own Axis, so might we also be certainly determin'd by the same in the great Question of the motion of the Earth, were they but fix'd and permanent, the contrary whereunto our Glasses inform us: And thus much of this Noble Question concerning the Sun's Heat and different motions.



Quest.

Quest. 2. *In my Minority I married a Lady contrary to the knowledge of our Parents, and now I'm grown to a State of Maturity, have professed to court this Lady whom I have married: The motion has taken such good Effect, that our Marriage is concluded on: Query, Whether we may lawfully be married again; for if they understand that we have acted without their Consent, 'twill certainly prove our Ruine?*

Ans. *There's nothing a Sin that is not the breach of some Law; but this is the breach of no Law, Ergo, it is no sin: 'Tis needless as to you two, but not as to the World; Put the Case thus; I promise or vow to such a Person, that I will do so and so ——— If I repeat my promise to him in a New Company, I am not guilty of any breach of promise, but on the contrary it shows my resolution to perform what I first promis'd. Again, it is lawful for any man to say what it is lawful for him to do, as actions are preferable to words: But 'tis lawful for a Man to love, cherish, and be faithful to his Wife, &c. always, Ergo, 'tis lawful to say so always if there be occasion: 'Tis no sin to marry a hundred times to one Wife; nor is it any mocking of God Almighty in this Case, who would have us act so, as we may be accountable to our Fellow Creatures. There's no more difficulty in the Matter than to give several Bonds upon the same proviso's, to be paid at one day. One is sufficient, but more are not amiss for Satisfaction; A dumb man is always marrying, 'tis action that is essential, not words.*

Quest. 3. *Balaam being a Moabite, how could he understand the Ass speaking unto him in Hebrew?*

Ans. *Should we suppose him a Moabite, he might yet understand the Hebrew Language, since it would have bin his own, for what Language should the Moabites speak but what they learnt from their Father, and what Moab himself, but that which his Father Lot taught him, which none doubts to have bin the Hebrew, which Abraham, nay in probability, which all the posterity of Heber also spoke. But the Querist was either a little shortsighted, or else not much used to the Bible, when he takes Balaam for a Moabite, when the Text expressly tells us, that he was an Aramite: See Numb. 23. v. 7. The King of Moab hath brought me from Aram, out of the Mountains of the East. Now this Aram we must here take either for Aram of Damascus, or Aram of Maubab, wherein was the Land of Tob and Ishboth, which is more likely to be his Country, because it lay East of Bamoth-Baal where he then was, and besides upon the Edges of the Mountains Gilead and Hermon (Branches of Anti-Libanus) which he might call the Mountains of the East, between which and the King of Moabs Country there was only that of Ammon then in League with him, and Vineyards too thereabouts, as the History reports 'em, there being a Town which takes its name from 'em exactly in the way between, and much about midway thither; which is confirm'd by the King of Moab's coming to meet him — In a City in the Border of Arnon, which is the uttermost coast, as Num. 23. which might be Dibon or Arnon its self, both seated on his very borders, and on the River Arnon. Now supposing the Syrians descended from the first Aram, the Son of Arphaxad, not from him of Ebers Family; yet the Land of Tob being so near Arnon, of the same Language with Moab, and both with the Hebrew, it might easily be understood of Balaam a Borderer, and a Learned and famous man amongst 'em.*

Quest. 4. *What was it that Eve Spin?*

Ans. *Nothing at all that we know of, since nothing the Scripture tells us, she was a Sempstress indeed, for so she did, as well as Adam ——— when they sew'd Fig-leaves together to make 'em Aprons; but no Spinster, whatever Title our Law gives her Daughters.*

Quest. 5. *A Lady affirmed their Sex to be more excellent than Mans, because let a Man wash his hands never so often, there will be some settled Dirt in the water, and that 'tis not so when a Woman washes: Whether is this true; and if so, what's the Reason?*

Ans. *That the Fair Sex in some things excell ours, there's hardly any to surly to deny, that the pretty little half-Virtue of neatness or cleanliness, which the Latins call *Munditia*, both better becomes 'em, and is more eminent in, at least most of 'em, is as certain as the other. Accordingly its very likely that a Mans hands which are more used to business, may have more*

dirt on 'em than a Womans, and if 'tis of any long standing, 'twill not easily be remov'd, perhaps not all of it with several washings. But this, its plain, is wholly accidental, for take a Cook-maid and a Gentleman, and let 'em wash their hands, and we doubt not but the Event will be quite contrary to the Ladies observation. After all, we doubt the Querists Hands might not be very clean when he waited on her, for which she was a little pleasant, and put this innocent Fallacy upon him.

A word or two to the Anabaptists.

☞ We find no Question, or any thing else in those 3 Sheets and a half drawn up, and publish'd (as we are inform'd) by the joynt consent of the *Principal Anabaptist Preachers in London*, or in any other of their Papers, but what we can easily and fully answer; but our promise being to answer the *Questions and Scruples* of other Persons as well as those sent to us by *Anabaptists*, we shall (that we may oblige all our reasonable *Querists*) reserve the answering of 'em till the publication of the 12 *Numbers* that complete our 6th *Volume*; and then the *Anabaptists* may expect a full answer to all the Questions in 'em, or to any other *Questions* or *Objections* they can send to us between this and the publication of the forementioned 12 *Numbers*. Only this Remark we shall make at present, that surely had not the *Anabaptists* (amongst whom we hope there be many good persons; but as to the point of *Infant Baptism*, they are certainly in a mistake, as we shall shew 'em at large) thought we had advanc'd something of moment in our two *mercures* about *Infant Baptism*, they would never have call'd in such great Assistance for the answering of 'em, or made such a stir about 'em: If any *Anabaptists* are disobliged by the *Historical Reflections* in our answers concerning those called *Anabaptists in Germany*, we shall when we come to that part of *History*, endeavour to put it in its true light, which has never bin done yet, for we'll be impartial to all our *Querists*.

Mr. John Steer if you send agen, pray pay for the postage of your Letters, or they will not be taken in.

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☞ The *Fourth Volume* of the *Athenian Mercury* is now Publish'd; Resolving all the most *Nice and Curious Questions*; Propos'd by the *Ingenious* of either Sex, from Tuesday, October 17. to Saturday Decemb. 12. Price 2 s. 6 d. This *Fourth Volume* is neatly done up in *Manuscript Paper*, with a *General Title, Preface and Index* to it. Printed for John Dunton, at the *Raven* in the *Poultry*; where are to be had the *First, Second, and Third Volumes* of the *Athenian Mercury*, (and the *Supplements* to 'em.) And also the *Preface, Index, and Twelve Numbers* alone, that complete the *First Eighteen Numbers* of the *Fourth Volume*: In which *Twelve Numbers* are Answer'd many of the *Questions* lately sent us.

ERRATA.

In the *General Title* to the 4th. Volume, instead of from *August 18th. to October 17th. 1691.* read from *October 17th. to Decemb. 12th. 1691.*

☞ In *Flow-yard*, the third Door in *Grays-Inn-lane*, lives Dr. Thomas Kildens, a Collegiate Physician, and Sworn Physician in Ordinary to King Charles the Second, until his death; who with a Drink and Pill (hindring no Business) undertakes to Cure any Ulcers, Sores, Swellings in the Nose, Face, or other parts; Scabs, Itch, Scurfs, Leprosies, and Venereal Disease, expecting nothing until the Cure be finish'd: Of the last he hath cured many hundreds in this City, many of them after fluxing, which carries the evil from the Lower Parts to the Head, and so destroys many. The Drink is 3 s. the Quarr, the Pill 1 s. a Box, with Directions; a better Purger than which was never given, for they cleane the Body of all Impurities, which are the causes of Dropsies, Gouts, Scurvie, Stone or Gravel, Pains in the Head, and other parts. With another Drink at 1 s. 6 d. a Quarr. He cures all Fevers and hot Distempers without Bleeding, except in few Bodies. He gives his Opinion to all that writes or comes for nothing.

The Athenian Mercury:

Saturday, December 19. 1691.

Quest. 1. **A** Young Man that was an Apprentice in the Parish of St. Giles Cripplegate, London, his Master and he had some difference, whereupon he went away from him; his Master sent to this Young mans Mother, and told her that he would throw up her Sons Indenture, for he could not rule him; she came to him and told him, If he could not rule him, she could not, (she being a Widow:) Hereupon they went to drink together, and sent to see if they could light of him any where, which they could not do for some time, but at last they heard where he was, and his Mother sent to him to come to her and his Master, but he swore bitterly he would not; his Mother went to him to persuade him, but he swore, God Rot his Soul and Body, he would not; nevertheless after much persuasions of his Mother, he yielded to go along with her; so soon as he came to the door of the House where his Master was, his Tongue began to swell, so that he could not speak, and when he came into the House, his Eyes rould about in a very strange manner, and immediately he fell down on the ground, and soon after dyed: Your Thoughts are desired upon this sad Providence?

Ans. We are very well assur'd of the truth of this Relation, the Young Man being yet unburied at the sending of this Relation to us: we cou'd give many such Instances, but we shall only mention one. At Friburg a Town of Misnia, are yet the footsteps to be seen of a Stubborn Son who cou'd not be remov'd from the place where he stood all his Life long, till he dyed of the Plague, with whose Disobedience his Father being one time exceedingly provok'd, had prayed God he might never stir from that place he was then in whilst he lived, Camer. p. 400. We cou'd mention others who have wisht heavy Imprecations which happen'd to 'em. Our remark upon the whole is this, That our Modern Atheists who attribute all things to a Regular Mechanism of Nature, may plainly see the Finger of God in such Instances, since the ordinary Course of Nature is thus inverted, and that at such Critical moments when the Sin calls for immediate Vengeance; and by the by, we may observe, that Disobedience to Parents, and false Imprecations bear the greatest share of such immediate Judgments of God Almighty.

Quest. 2. What is the Cause of the Flux and Reflux of the Sea?

Ans. Read the 23d. Dialogue of the Visions of the Soul before it comes into the Body: Written by a Member of the Athenian Society, and there you'll find a full Answer to this Question.

Quest. 3. I have sent you this true Relation, which I had from two Gentlewomen Lodgers in the house of one who keeps a Chandlers shop in Berry-street, St. James, as followeth: About the 25th. of the last month, about break of day Mrs. E--- went to open the street door, which she did, and just without it found a tallow Candle (as fair as a wax one) burning, the end turn'd up very finely some 6 or 7 inches long, which she put out, and laid by. The next night when her Husband and she went to Bed, she lighted this Candle, she was no sooner in Bed but she fell into a violent burning kind of a Fever, and continued so as long as the Candle lasted; four of the Lodgers found 4 Candles more, which was not every morning successively, but every other morning, or every 3d morning, that I did not ask exactly, nor do I suppose it material, each one being some half an inch less and less, but none durst burn theirs, Mrs. E--- found a second but did not use it; and this morning a Youth found another at the foresaid time about day, which he carried up to one of the Gentlewomen whom I had it from, who threw it out of the Window, saying, As the Devil brought it let him take it; this may be had upon Oath if desired: Your Opinion of this Matter is requested in your next?

Ans. Some Authors tell us, that Candles compounded of Humane Fat are reported to have great Operation on People, the Devil by this gratifying the de-

fires of profligate Wretches, to believe its in the Nature of the Candle absolutely, that if it be set up lighted in any part of the House, it will keep them sleeping that are asleep. A famous instance of this was printed of a Thief who practis'd this Art, but being deceived by one that was out of the House, who came home, he and his Confederates were seized, and they discovered their practice, and their many Murders and Robberies, and he that was the most notorious of 'em was drawn in a Cart throughout the chiefest City in Norway, and at the corner of every street had his Flesh tore with red hot pincers till he was Dead, to deterr others from this Magical practice. We are not able to dive into the Relation contain'd in the Letter, but believe all to be a trick, and that the feavour would have happen'd without the Candle. *Albetrus Magnus*, and many Authors, speak of strange effects of Candles, and Lamps to make Sport, as to make people seem without heads, or as if the room was full of Snakes.

Quest. 4. I am no stranger to our common practice of using Equivocations in Oaths; but however, since you are so generous to allow Vol. 5. N. 4. Q. 1. the Gentleman to forfeit his Honour for the lucre of 5 Guinea's, I shall use no other argument than only to beg a solution of this Query: What favour the Gentleman must expect, (or indeed deserve) should he ever fall into those Highway-mens hands again?

Ans. The Querist wants a true Notion of the word Honour, or he would not have charg'd us as Patrons of an ill thing. Honour and Honesty are both one, and come from the same Radix; but we beg the Gentlemans pardon, if he be the person that is like to lose the five Guinea's by our Answer, since we advis'd no such thing; we only told him how far his Conscience was oblig'd, and if after all he has a mind to be Generous, he is at his Liberty, and we have nothing to do as to that.

But to answer the Question fully, we say, that he would deserve very well at their hands, because he acted reasonably, and if they treated him otherwise, 'twas their fault and ignorance, not his.

Quest. 5. A certain Old Woman pretending her self to be a Fortune-teller came the last week into a certain house at Bristol, and having some discourse with the Mistress of the house, told her of many Truths concerning the Family, which was impossible for the Old Woman to know, had she not been a Witch. The Discourse being ended, and the Old Woman gone, the Mistress of the House found that she had lost all the money out of her pocket, tho' she is certain that she had it at the time of her discoursing with the Old Woman, and yet the Witch never touch'd the Mistress, nor came near her: The Query therefore is, Whether it be possible for a Witch to bewitch the money out of any ones pocket, without touching the party in whose pocket the money is?

Ans. The Substance of this Query is already resolv'd, in our former Volumes.

Quest. 6. You affirm Vol. 1. N. 8. Q. 3. That a Rational Soul is distinguishable by its actions, and if a Monster can Number, Discourse in Questions and Answers, that such a Monster hath a rational Soul, and shall be accountable in the Day of Judgment for its Actions: Query, Whether the Merwoman you give an account of Vol. 1. N. 11. Q. 2. may be included in that Rank?

Ans. She cou'd never be taught to speak or discourse rationally, therefore she cou'd not be rank'd in the Classis of Rational Creatures: Her docility which was very uncommon, exceeded not that of other Creatures; the strange Relations of Dogs and Elephants exceed this, especially the latter of which some have learn'd so far as to make Letters in Sand with their feet, which bids fairer for pretensions to Rationality. But we need not go out of the Watry Element for more intelligent Creatures, witness that of the Dolphia, who to

the exceeding love he bears to Mankind, leaves us Examples of the preservation of some that have been cast overboard; amongst the rest History informs us of one which us'd to keep near the shore where Boys were wont to play; and were so familiar with one of 'em, as to carry him up and down, and bring him to shore again, till one day by some unlucky motion the sharp fin upon his back run into the Boys Belly, which the Dolphin perceiving, made what haste he cou'd to Land, and threw himself and the Boy out of the Water, and dy'd with him. But to be short, we are not so much to judge of Shape, as Accomplishments, for an Index of Rationality, since we find many misshapen wretches, and humane Monsters, that have not so much of humane Figure, as some Creatures we meet with in Authentick History.

Quest. 7. Page 247. in Howels Letters, we have an account that in Valencia in Spain, a proper Young Man under 20 was executed there for a Crime, and before he was taken down from off the Tree, there were many gray and white hairs had budded out of his Chin as if he had been 60: I desire your Thoughts what might cause this?

Ans. We have a parallel Relation in Vesalivs, the Reason we conceive is this. Hair is hollow like a Tube, or a Vein, and therefore we may safely affirm, that it has its Circulation as well as any part of the Body: But the oppression of the Heart by the extraordinary concern, caus'd the Spirits and Blood to retire thither for its Succour, and so by an extraordinary coldness, and a precipitation of the oily and salt Humour, which by cold was clos'd up in the Hair, the Hair it self became ting'd, or had the effect in a few hours, which it wou'd have had by a regular Method in many years; for 'tis manifest 'tis a deficiency of heat that is a Cause of this Change, as may be seen by the Example of Old Age, which loses its Vigour and Warmth as it begins to grow hoary.

Quest. 8. Whether three Suns really appeared ever at once?

Ans. We are assur'd there has been an Appearance of three Suns at once, but we believe there was never any more than really one, since the Appearances of more Suns than one may be solv'd by Phenomena's of Refractions, &c.

Quest. 9. In Page 71. Dallison's Aphorisms, he affirms, That while the Crocodile sleeps with open mouth, the Indian Ratt shoots himself into his Belly, and gnaws his Guts asunder: Your thoughts whether there be any thing of reality in it?

Ans. Matter of Fact determines the Question, but we meet with no Ocular Experiences, but 'tis said, they say, and such like proofs.

Quest. 10. A certain Virtuoso affirms, that in Rain is contained Salt, and that if the unprofitable parts by which it is involv'd be taken away by distillation, a salt as white as Sugar may be found: Your Thoughts whether it is so or no?

Ans. Chymists have made a great noise about the *Salmundi*, or Salt of the World, which is caus'd by a fermentation of the Elements, and the Operation of the Mechanism of Nature; and as to this mentioned in the Question, they pretend to a great use of it as to Cures. Certain it is, that upon the Evaporation of all Liquids, nay in Blood it self, there is Salt, which answers the Question.

Quest. 11. In Dallison's Aphorisms, page 277. He affirms, Lightning ne're hurts the Laurel: Your Opinion of this, which if you assent to, then the Cause of it, why that more preserved than other Trees?

Ans. 'Tis a very weak Argument, because 'tis a Laurel, therefore not to be touch'd by Thunder; if it has always escap'd, which is questionable; we believe it is from the scarcity of the Tree; if it was common, no doubt but it wou'd have the same fate as others.

Quest. 12. I had the Fortune to be joyned in Marrimony to a Man who had another Wife and Children by her, which I discovering, brought an Indictment against him, and cast him at the Old-Baily for his Life, after which I begg'd he might be transported, which was granted: Sometime after Advice was brought me that he was dead, and I having no Children by him, after 2 Years, as I thought, Widlowhood, was married to another, and liv'd about 3 years with him, when I had advice that my first Husband was still alive in a

Foreign Countrey, and desires my Company, &c. Query, which of the 2 (for they are both alive) is my real Husband, and which of them ought I to follow? or ought I to shun both?

Ans. See Vol. 4 N. 20. Q.

☞ An Inquiry into the Constitution, Discipline, Unity and Worship of the Primitive Church, that flourished within the first three hundred Years after Christ. Faithfully Collected out of the Extant Writings of those Ages. In two Parts. By an Impartial hand. Printed for Jonathan Robinson at the Golden Lyon, and John Wyat at the Rose in St. Pauls Church-yard. 1691. This Book deterring general perusal, we design to insert it in our *Young Students Library* — All Gentlemen who expect the benefit of our Proposals for this *Young Students Library*, are desired to send in their Money by the 10th. of January next at furthest (for upon their accounts who live at a great distance from London, we find it requisite to allow 'till that time for the sending in Subscriptions) to John Duntion at the Raven in the Poultry; for we having already got a great number of Subscribers, shall soon have this work in the Press, in which such great care will be taken both as to good paper, and as to the accuracy of the Translations, &c. that we doubt not but to give general satisfaction to all subscribers. — For your further Information, read the Preface to our 4th. Supplement, which is now publish'd, and also the *Postscript* to our *Mercury Num. 3. V. 5.*

☞ The Proposals for the *Young Students Library*, are to be had at the Raven in the Poultry.

* * We desire all our Querists to read those new directions given 'em for sending to us, which they'll find in the Preface to our 4th. Volume of the *Athenian Mercury*, which is now publish'd, and sold at the Raven in the Poultry.

The Question about the Earth is already answered. The 12 Ingenious Questions sent us this week, shall speedily be answered altogether in one Paper.

☞ There is newly published a Treatise entituled, *Fall not out by the way: Or a Perswasion to a Friendly Correspondence between the Conformists and Non-conformists.* In a Funeral Discourse on Gen. 45. 24. Occasioned by the Desire of Mr. Anthony Duntion, in his last Will. By Timothy Rogers, M. A. Sold by John Duntion at the Raven in the Poultry. Price bound 1 s.

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The Athenian Mercury:

Tuesday, December 22. 1691.

We are much oblig'd to the Author of these Questions for the good Opinion he is pleas'd to entertain of us. But we desire his pardon, in that the great numbers that lye upon our hands have hitherto prevented our answer to 'em. 'Tis our Judgment, that his particular satisfaction is so subservient to the publick, that it neither ought to be delayed any longer, nor one of his Questions omitted, as being all of 'em not a little Curious and useful.

Quest. 1. **W**Hether the force and Virtues of the old Egyptian Talismans, and their other Magical operations were true and real, or only Imaginary, or Illusion.

Ans. In treating upon this Subject, we shall consider it in this Method. The word it self, the manner how 'tis made, what Effects (according to the Ancients) it hath produced; and lastly; What our Judgment is upon the whole.

The word *Talisman* is Arabick, and comes very near the Hebrew word *Tselem*, which signifies *Image, Figure or Character*; so far as we can learn, *Zoroaster* was the first Inventor of it. Some Authors tell us that the manner of making it is thus: When such and such Constellations, Aspects, &c. of Stars happen, which according to Observation had such and such influences, the Artist engrav'd his Talisman, or Figure in the Nature of an Hieroglyphick, signifying such or such Mystery, upon some Metall, precious Stones, Rings, or Meddals, which they believ'd wou'd receive and keep the Critical Influences of their design'd Aspects. Some were to work Cures, some to incite such and such passions, some to keep away rain, hail, venomous Beasts; in short, all sort of Evils: and others were to procure such and such good things, according to the Nature of the Aspect under which they were engrav'd. — But Engraving wou'd be too long an Action, and wou'd not be finish'd before its proper aspect was over, and another begun; therefore we are rather of the Opinion of those Authors who inform us, that the Metall was ready melted, and at the Critical Moment cast into a mold, where it receiv'd the Impression design'd by its Author, under its respective Constellation. It wou'd be too long to tell the World that many things have really been effected by, (or at least under the shew of) a Talismanical Virtue, amongst the *Egyptians*, besides in other Histories there are many Instances, *Virgil's* Brazen Fly and Golden Horseleech, with which he hinder'd Flies from entering into *Naples*, and kill'd all the Horseleeches in a ditch. The Figure of a Stork placed by *Apollonius* at *Constantinople*, to drive all the Storks out of that Countrey, as also that of a *Gnat*, which clear'd *Antioch* of those little troublesome Insects: Thus we read that the people of *Hampts* in *Arabia*, and those of *Tripoli* in *Syria*, preserv'd themselves from venomous Beasts by the Talisman of a *Scorpion*, placed upon one of their Towers. *Paracelsus* mentions one against the Pestilence, *Fulius Ristonius a Prato* had one powerful against the *Gout*, with innumerable more such Instances; which not only show that there has been such things as Talismans, but that really such effects have been, and as was suppos'd, by vertue of their *Characteristicks*. We shall also give the reasons why the Ancients believ'd such vertues in 'em, viz. because they really believ'd the Stars had such and such Influences which might be communicated by Sympathy, as our Sympatheick Powder, wound Salve, &c. now, and according to the Observations formerly made upon the *Ophites*, which having Veins in it like a Serpent, cures the bite of a Serpent by Application, the Squill and Poppy which resemble a Head, cure the Headach, Eye-bright cures sore eyes, which it resembles, and innumerable more such unaccountable things in Nature.

Our Opinion is, that really such Cures and other Miracles have been wrought, but 'twas only by the help of the Devil, not of Talismans; and in this the Devil imitates God, who was pleas'd to make use of a brazen Serpent to cure the *Israelites*. Thus a silly Jugler, *Blow here, presto be gone*, &c. which was only mock and pretence, when something else was the cause of Conveyance. Under this may be reckoned Charms for Tooth-ach, Agues, &c. as also unlawful and wicked tryals about Witches, and a hundred Observations, which weak and ignorant people are guilty of. But to prove Talismans, Charms, &c. to be all abuse, cheat and illusion, we shall offer,

That every thing acts by its first or second Qualities, or by its substance, whence proceed all properties and Sympathies; not by their Qualities, as heat, cold, hardness, softness, &c. since then it might do it in other shapes: Not in their Substance, for several sorts of matter will serve to make a Talisman. To which we might add, that 'tis not the Figure neither, which is no more proper to receive the influences of such an aspect, than the Skin of the Animal it self stuff'd with straw; those things which cure by occult and unknown qualities, do not do it by vertue of their Figure, but by the property of their Substance, which remains when they are despoil'd of their figure, and turn'd into powder. In short, The whole is a wicked, superstitious, ridiculous Juggle, and the Devil has had too many fair Opportunities of such things for his Interest.

Quest. 2. *What Wind in our Body is, whence it proceeds, and what are the true remedies for it?*

Ans. The Moderns have experimentally explain'd the Notion of the Ancients, viz. that all parts of our Bodies are perspirable, and that steams are always reaking in our Bodies, is demonstrable upon cutting up any Animal; these steams are humidities rarify'd, and insensitively pervade all parts; but if steams are multiply'd from stagnant humidities beyond the natural degree, and distend the parts beyond what is usual, then 'tis call'd that offensive Wind which the Question supposes. As this encrease of Vapours is extraordinary, so ought a transpiration to be to keep the Body in its due State, to remedy which, Baths, Fomentations, and warm Vehicles impregnate with Spirituous Liquors, Clifters, &c. are extraordinary helps; but what agrees most with Nature, and is a very easie Method to keep the pores open, is a moderate warmth in Food, Apparel, Sleeping, &c.

Quest. 3. *Which is the best Text extant of the Old Testament, the vulgar, Hebrew, or the Septuagint?*

Ans. A full and satisfactory answer to this is to be had in *Dr. Lightfoot's* and *Bishop Ubers* Works, which make up part of our *Young Students Library*, which will shortly be put to the Press.

Quest. 4. *Whether there be any Specifick cure for the biting of a Viper, or of a mad Dog, and what?*

Ans. A *Specifick* is that which is determin'd to some one thing, and hath above it the *Generick*, and below it the *Individual*. We conceive that as there are diseases of all Forms, Pestilential, venomous, &c. So there are Remedies too, and Experience shews that Remedies don't always depend upon first Qualities: *Rhubarb* purges, *Mugwort* is good for the Mother, and *Bezoar* is a Cordial: But this comes not from heat and dryness in such a degree, for then every thing that hath the same temperament shou'd be likewise purgative, hysterical and Cordial, which is not true. There is a certain *Specifick* Remedy not mention'd in any of our Directories, which upon several applications, to our own knowledge, never yet mis'd; it may be prepar'd for any person, if notice be given to our Bookseller, which is our Answer. — The common Method (and which

which is often effectual) is a piece of a mad Dogs Liver, and Ducking in the Sea.

Quest. 5. How the Blood circulates in a Body whose Leggs are cut off?

Answer. This Question about the Circulation of the Blood is already answer'd in our former Volumes.

Quest. 6. Why no venomous Creature will live in Ireland, Guernsey, and some smaller Islands?

Answer. Bogs, which are many there, send up such unctuous Exhalations, as may in a great measure affect the Air, and render it destructive to venomous Creatures, but that there are some few there, we are experimentally sure of.

Quest. 7. Whether there have been Satyrs, Centaurs, or other discoursing Creatures produced between the race of Men and Brutes, or those Stories so frequent in Greek and Roman Writers, and in Records of some Northern Kings, wholly fabulous and impossible?

Answer. We believe there are a great many false things impos'd upon the World, but 'tis a weak Conclusion to infer from thence, that all must be false that we hear. If the Authors of this Age shou'd record the late Calf with its Top-knot, they wou'd take it unkindly (if they cou'd be sensible of it when dead) to have their Relations call'd in Question half a dozen Ages hence, especially if they shou'd descend to Circumstances, as to say it was calv'd in such a place, carry'd to the Tower, and expos'd to many thousands for gain. We believe there have been Centaurs, Satyrs, &c. we will give you our reasons, and leave your own Faith at liberty. We find that *Plato* in *Convivio Sapientium* relates, That a Shepherd presented to *Periander* a Foal born of a Mare, that had the Neck, Head and Hands of a Man, the rest like a Horse, yet the Voice of a Child. *Diocles* affirm'd it ominous, and presag'd Divisions, but *Thales* affirm'd 'twas Natural, and said Horsekeepers ought to be married. *Plutarch* in *Sylla's* Life mentions a Satyr, with the Circumstances of taking it, and letting it go again, too long to relate here. We read of one that was shown in *Alexandria*, under the times of *Constantine*. *Pausanias* makes mention of 'em in an Island where he was driven by a Storm. We cou'd tell you more out of *Pliny*, if his Authority wou'd pass, as well as many other Authors, which our narrow limits won't suffer.

Quest. 8. Whether Japan be an Island or no? and whether the Lands on the South-side of the Megallan Streights be so or no, and of what extent?

Answer. We shall examine the best Authorities, and then return our answer.

Quest. 9. What is the fair interpretation of the second and 4th. verse of the 6th. Chapter of Genesis, concerning the Sons of God and the Daughters of Men, and the Generations from them?

Answer. The Sons of God were such as profess'd the true Religion, and had dependance upon *Adams* Family, and the Clans of it; the Sons of Men we take to be the Off-spring of wicked *Cain*, and Professors of false Religion, who settled in the Land of *Nod*.

Quest. 10. At what time the Creed commonly called the Apostles Creed was first compiled and published, by whom, in what place and time?

Answer. This will also be answer'd in our *Young Students Library*, where there will be a Collection of ten Forms of Creeds, which we find mention'd in the first 3 hundred years after our Saviour.

Quest. 11. What is your Opinion concerning the motion of the Earth or the Sun: I desire neither Reasons nor Authorities, but upon the whole your own Opinion upon this matter?

Answer. We disagree in our Opinions about it, the *Ptolomaick* System is very false in some things, and the *Cartesian* is not demonstration, as all *Des Cartes's* profelytes confess themselves; there are very plausible Arguments on both sides, and plausibility is the utmost either party can pretend to.

Quest. 12. Whether the Athenian Mercury be written by one man; if so, whether of any profession, and of what Age, if by more, how many, and of what professions?

Answer. There are several, but their Names, Ages, Qualities, &c. are Anonymous, and desire to remain so.

Quest. 13. Whether the Ancients knew the Mariners Compass? and who first invented it?

Answer. Undoubtedly they did not know it as we do now; that is, they had not the knowledge of the Magnet, and its admirable use and Virtues. There's something, 'tis true, quoted out of *Plautus* which looks a little pretty, but has nothing solid in't, and which is brought as a proof, that some such thing was known to the Ancients—'Tis that passage of his, *Cape nunc versoriam*; but there are things enough in a Ship to which the word *Versoria* may belong, and yet the Needle and Compass not be intended. That they had not the use thereof till two or three Centuries last past, we mean the Europeans; since for the *Chineses* 'tis at least very probable, they had it long enough before us, as well as Guns and Printing, seems certainly prov'd by their not daring to adventure so much as out of sight of Land, only coasting about from one shore to another; nay so afraid were they, then of long Voyages, that Laws were made on purpose to prohibit sailing even upon the *Mediteranean* during Winter, passing the whole breadth of which is no more to one of our *East* or *West India* Voyages, than crossing the water. This great Discovery was reserved for after Ages, as well as those to be made thereby, and which in all probability wou'd never have been found without it, namely *America*, and the remote part of the World. And its remarkable, that as an *Italian* first discover'd that new World, *Columbus*, the *Florentine*, so another *Italian*, *Flavio* of *Amalphi*, had some time before found out the way to get thither by the Invention of the Magnet, and the use thereof, which he discover'd *Anno Dom. 1465*. tho' 'twas the best part of an hundred years after before 'twas known, or at least made use of here in *England*.

THE First, Second 3d. and 4th. Volumes of the *Athenian Mercury*, (resolving all the most Nice and Curious Questions propos'd by the Ingenious of either Sex) and the Supplements to 'em; (containing Extracts of the most considerable Books newly Printed in *England*, and in the *Foreign Journals*) Printed for *John Duntton* at the *Raven* in the *Poultry*. Where are also to be had the Preface, Index and 12 Numbers alone, that compleat the first 18 Numbers of the 4th. Volume (in which 12 Numbers are resolv'd many of the Questions lately sent us) or single ones to this time.

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Advertisements.

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In *Plow-yard*, the third Door in *Grays-Inn-lane*, lives *Dr. Thomas Kirleus*, a Collegiate Physician, and Sworn Physician in Ordinary to *King Charles* the Second, until his death; who with a Drink and Pill (hindring no Business) undertakes to Cure any Ulcers, Sores, Swellings, and Venereal Disease, expecting parts; Scabs, Itch, Scuffs, Leprosies, and Venerial Disease, expecting nothing until the Cure be finished: Of the last he hath cured many hundreds in this City, many of them after fluxing, which carries the evil from the Lower Parts to the Head, and so destroys many. The Drink is 3 s. the Quart, the Pill 1 s. a Box, with Directions; a better Purger than which was never given, for they cleanse the Body of all Impurities, which are the causes of Dropsies, Gouts, Scurvies, Stone or Gravel, Pains in the Head, and other parts. With another Drink at 1 s. 6 d. a Quart. He cures all Fevers and hot Distempers without Bleeding, except in few Bodies. He gives his Opinion to all that writes or comes for nothing.

The Athenian Mercury:

Saturday, December 26. 1691.

Quest. 1. **W**Hether there's any such thing as the imputed Righteousness of Christ, by which we are justified, since the *Quest.* can find no mention thereof in the new Testament?

Ans. It's for want of looking in the right placethen, or indeed one wou'd think looking not at all, since 'tis the very chief design, and whole Tenor of the Gospel, or New Law of Jesus, that we are sav'd by his Merits, and for his sake, not our own, which we look on to be the same in other words with Christs imputed Righteousness. But since there are on both sides very dangerous Errors on this point, the *Popists* making their own works or Merits the proper Cause of our Justification, and the *Antinomians* denying any necessity of Good Works, we must carefully proceed between both Extrems to find the Truth; which to do, we must enquire what's the meaning of being Justified, and of Christs imputed Righteousness, and then we shall easily reconcile all mistakes about either of 'em, and show in what Sense they are to be put together. By God's justifying a Sinner then, as the great Dr. Barrow most clearly expresses it, is meant, *looking upon us, and treating us as just and innocent persons, altho' before we stood guilty of heinous Sins, and thereupon liable to grievous punishments.* According to we say, as Gods Word has directed us, that we are justified or accepted with God in several Sences, and by several ways — as a *Means* by Faith, or a true Belief of what God reveals, and trusting in his Mercy thro' his Son, which is so plain in the Scripture, that there are every where found places to prove it. To instance in a few, *Rom. 3. 30. God who justifieth the Circumcision by Faith, and the uncircumcision thro' Faith;* and *ch. 3. v. 20. By the deeds of the Law shall no Flesh be justified,* — and *28. A man is justified by Faith without the Deeds of the Law:* What Law? the Law of works, as the Apostle tells us the verse before, or Jewish Law, wherein they so much trusted, as appears both from its being oppos'd to the Law of Faith, or the Gospel, both here and all thro' the Epistle to the *Galatians*, who were inclin'd to Judaism, and by *v. 29. of this same Chap. Is he the God of the Jews only, is he not also of the Gentiles?* But this Law of Faith is oppos'd both to the Ceremonial Law, which was thereby quite abolish'd, and even to the rigid moral Law, a *sincere* obedience being accepted by the Gospel, whereas the legal Dispensation requir'd that which was perfect, or Blood for its Transgression; for as the same Apostle, *If there had bin a Law which cou'd have given Life, Righteousness should have bin by the Law;* the rigid Moral, not the Ceremonial, *Do this and live,* as is further clear from his arguing *v. 23. of the forenam'd Chap. All have sinned, and come short of the Glory of God.* And that 'tis by the Law of Faith, or by Faith as a means, that we are justified or accepted with God, not by a rigid observation of all the precepts of the Law, now impossible for us to observe, he proves from the instance of *Abraham* in the next Chap. *Abraham believ'd God, and that was counted unto him for Righteousness;* from which Text, unless we are mistaken, may be inferr'd a clearer Definition of Faith than all the Thorny niceties of the Schoolmen ever yet produced, namely, that 'tis a firm dependance on God's Goodness and Truth, that whatever he has promis'd, he is both able and willing to perform: And this sense thereof is confirm'd and explain'd quite thro' the 4th. chap. *He against hope believ'd in hope — being not weak in Faith, he consider'd not his own Body being dead, &c. He stagger'd not at the promise of God thro' unbelief, but was strong in Faith, giving Glory to God;* and being fully perswaded that what he had promis'd he was able also to perform — and therefore it [Faith] was imputed unto him for Righteousness: Tho' he was not without Fault, yet God accepted this confidence of his in his promise, instead of a perfect Righteousness or Obedience. Observe what is added *v. 23. and*

*24. that this was written not for his sake alone, for his Honour, but for our sakes also, for our Direction and Comfort, to whom it shall be imputed, Faith for righteousness, as 'twas to him, if we believe in him that rais'd up Jesus from the dead, as Abraham did in him that cou'd raise up Isaac a Type of Christ. From all this it appears that we are, and how 'tis that we are justified by Faith, as a means of our Reconciliation with God: — But then this very Faith must be justify'd by works, as Abraham's was, for 't had been in vain for him to have pretended he had believ'd Gods former promise to him, had he not in obedience to his Command also offer'd up his Son Isaac. So faith the same Apostle in the 11th. to the Hebrews, By Faith Abraham when he was try'd offer'd up Isaac; whence we may learn to reconcile him and St. James, who speaks of the self same thing, owns that Abraham was justified by Faith, or accounted Righteous before God: Abraham, says he, believ'd in God. He plainly speaks of true Faith, the Nature of which he shows, namely, that Good Works was of the Essence and Perfection thereof: Faith without works is dead — By works is Faith made perfect. Abraham was justified by works, that is, as just after 'tis explain'd, Faith wrought with his works. Thus far we are then come. Faith justifies as a Means or Instrument, Works justify that Faith. Then 3dly, We are also justified by Baptism, as a Sign, a Pledge, an earnest of our acceptance with God. Its the Door of the Church, (*extra Ecclesiam non est Salus*, in an ordinary way) as Faith is the Hand that opens and admits us in. And this many Learned men believe is intended in that washing which the Apostle refers to, *1 Cor. 6. 11. And such were some of you, but you are washed, but you are sanctified, but you are justified in the Name of our Lord, and by the Spirit of our God;* where is a clear allusion to, if not a distinct mention of the three adorable Persons of the sacred Trinity into whose Name we are baptiz'd, our Lord Jesus, and the H. Spirit of our God; which perhaps relates to Father and Son both, since it proceeds from them both. In the same sence is Baptism call'd by the same Apostle, *κρηνη παντογενετης, the Laver of Regeneration;* accordingly our Church not only lawfully but commendably uses the word Regeneration for Baptism, and in the Offices for that Sacrament, more than once mentions the child's being *Regenerate*, which it explains by its being graft-ed into the Body of Christs Church, and so admitted into the *Communion of Saints*, as all those are call'd who are Members thereof, and appears so to the World, tho' they may be Hypocrites in their Hearts, and before God. They have then a foederal Holiness, as Children of believing Parents, and as the first-born among the Jews were dedicate, devoted, or Holy in the Lord, and in that sence they are Holy, in that sence they are Regenerate, as 'tis in the other Sacrament, and as even ill men in a sence eat and drink the Body and Blood of the Lord; that is, Christ and the Church have done their parts, and Holiness, Justification and Regeneration are actually conferr'd by their Sacraments, if the persons receiving be not wanting to themselves, for they work not as Charms, but by a rational way as well as in a Spiritual manner. And tho' the Apostle says, *Baptism does now save us;* and a greater than he, our Saviour himself, that *he that believeth and is baptiz'd, shall be sav'd;* making Salvation the effect of both, yet as our Saviours words intimate, there must be something besides Baptism, namely, Faith, which as is prov'd, includes Obedience: and the Apostle adds, *'Tis not only the Ceremony which must save us, removing the filth of the Flesh, or outward ceremonial washing with water, but the answer of a good Conscience towards God, through the resurrection of Jesus.* Thus much of the Justification by Baptism, which in the sence we have explain'd it, not only the Church of England, but all the Primitive Ch. did unanimously believe.*

lieve. For the last and chief sense in which we are justify'd, or accounted Righteous before God, the sole, true, proper, meritorious Cause thereof is the Merits or Righteousness of Christ, and we wonder how any can deny this who have ever seen the Bible; by which we mean all his active and passive Obedience, tho' more especially the inestimable Sacrifice of his most precious Death, by which, as the Apostle tells us, *he became the Author of Eternal salvation to those that believe*: Tho' his very Death was in a sense justify'd, or acceptable with God by the obedience and Holiness of his Life, as well as the dignity of his Person; for had he not been the *Lamb without spot*, his Death could have been of no value to atone for the Sin of the World, all the World were lost in *Adams* transgression. Now if this Righteousness, or Obedience, or Merits of our Saviour, which we take to signify the same thing, be not imputed to us, how come we to be sav'd by it, or by him who is the *second Adam*? or is't only his Example that saves us, as the *Socinians* very rationally dream? We shou'd have perfectly obey'd Gods will, we cou'd not, we have *all sinn'd, and were guilty of Death*. — Christ did perform it, Christ dy'd, how come we not to dye, if not by his Death? how was that acceptable as Man but by his Obedience? How come we to escape but by his dying in our stead, as well as finishing and fulfilling all Righteousness before he dy'd? and what's all that to us, unless imputed to us, that is, accounted as if we had really done it, since 'twas done by our Surety for us, tho' this still we are to obtain a share in by those means before prescribed, viz. Faith and Obedience; yet still not for that Obedience, for that Faith as a meritorious Cause, only as an Instrument are we sav'd, justify'd, or accepted, or accounted righteous before God. We have advanc'd nothing on this Head but what we think we have express warrant for in the very words of Scripture. Therefore not to heap up many, from the Old Testament we shall only produce one, *Isa. 53. 11. My righteous Servant shall justify many, for he shall bear their Iniquities*. If he bears our Inquiries, the punishment of 'em, we by parity of Reason must bear his Righteousness, must be justified thereby. In the New Testament we'll only take our Arguments out of one Chapter, the 5th. of the *Rom.* where v. 9. 'tis said, *We are justified by his Blood*, there's his passive Obedience; v. 19. *By the Obedience of one shall many be made righteous* — there's both active and passive, because oppos'd to *Adams* Disobedience: But shou'd it be deny'd, the preceding verie we think will place it beyond doubt: *As by the offence of one Judgment came upon all men to condemnation, even so by the Righteousness of one the free gift came upon all men unto justification of Life*. *Adams* offence is imputed to us, or why do we dye, Christs Righteousness is imputed to us, or how do we live? By whose Righteousness its plainly affirm'd in the words mention'd, *all men* have a Title to Justification of Life, or such a State of favour and acceptance with God, as, if it be't their own faults, if they hearken to the offers of peace and pardon, before the *Day of Grace* is pass'd, will certainly by Gods Mercy bring them to eternal Life. — And thus we have endeavour'd to answer this Gentlemans Question: for the other, concerning the *old Inclinations* of an Acquaintance of his, whom he takes to be a good Man, we think it more fit for a private Letter than such a publick Paper.

Quest. 2. *Seeing 'tis undeniably allowable by the Laws of God for the Clergy to marry, how comes it to pass that their Wives and Children above all others shou'd prove most unhappy?*

Ans. As the Question is propos'd, that their relations are generally and remarkably unhappy more than others, we are certain 'tis not true, but believe it only an old piece of Popish Superstition, which they have subtilly spread, and prevail'd to make it pass like one of their own Traditions, tho' 'tis indeed like them, no better than an old wives Fable, which to confute, we need send the Querist no farther than to the Parsons Sons Feast, where he may by the very sense of seeing be convinc'd of the contrary. This we say against their being generally unhappy, as if Heaven shou'd have plac'd some mark of displeasure upon them more than others, but yet if they should sometimes, nay not seldom prove more unhappy than others, there might be an

easy natural Reason to be assign'd for't. — They have had ingenious Education, they are left poor, the State takes no care of 'em, as it does in other Nations; hence they are expos'd to more Temptations than almost any others, for which reason 'tis rather a wonder that more of 'em take not ill Courses, and an honour that so many of 'em come to good, than at all strange if some of 'em prove no better than they shou'd be.

Quest. 3. *Whether there be any example of an Extempore Prayer made before a publick Congregation met together for the publick Worship of God in all the New Testament?*

Ans. The Querist knows as well, or better than we, that there is no such thing, if we take Extempore prayers for the immediate production of the Preacher, not the miraculous Gifts of Gods Holy Spirit, which was then pour'd out on the Apostles and other Christians. They, its true, might, and we believe did, pray without premeditation, both word and matter, being immediately inspired by God, which sure none but the wildest *Enthusiast* will now pretend to; or if they do, we must take the Liberty not to believe 'em 'till we see 'em work other Miracles. But here we must own, we think there is a Medium to be found between all Form and all Extempore, namely, premeditated prayer, we mean as to the things, not the words; — which seems at least as allowable as well as feasible, as a Sermon thus utter'd; which way of preaching, as the Querist knows, is the method of some Great Men in the Church of England, and even the same way of praying, as we think most grant, is allow'd before Sermon in their Pulpits, as the Writer of the *CASE of Prayer* owns, tho' cautiously; — and we also believe, that there are very few who have command of words enough to express themselves as they ought on such an occasion, and therefore a Form is the safe way.

☞ All Gentlemen who expect the benefit of our Proposals for the *Young Students Library*, are desired to send in their Money by the 10th of *January* next at furthest (for upon their accounts who live at a great distance from *London*, we find it requisite to allow 'till that time for the sending in Subscriptions) to *John Dunton* at the *Raven* in the *Poultry*; for we having already got a great number of Subscribers, shall soon have this work in the Press, in which such great care will be taken both as to good paper, and as to the accuracy of the Translations, &c. that we doubt not but to give general satisfaction to all Subscribers. — For your further information read the *Preface* to our 4th. Supplement, which is now publish'd, and also the *Postscript* to our *Mercury Num. 3. V. 5.*

* * * *The Supplement to the Fourth Volume of the Athenian Mercury*, containing an account of the Design and Scope of the most considerable Books newly Printed in England, and in the Foreign Journals, and of the Quality of the Authors, if known: with impartial Remarks upon their Undertaking and Performance. These Supplements will be continued constantly by several Learned Persons, and comprehend a Brief Idea of all valuable Books publish'd from time to time. Printed for *John Dunton* at the *Raven* in the *Poultry*, where are to be had the 1st. 2d. 3d. and 4th. Volumes of the *Athenian Mercury*, and the Supplements to 'em: And also the *Preface*, *Index* and 12 Numbers alone, that complete the first 18 Numbers of the 4th. Volume, in which 12 Numbers are answer'd many of the Questions lately sent us.

Advertisement.

☞ *All not out by the way*: Or a Perswasion to a Friendly Correspondence between the Conformists and Non-conformists. In a Funeral Discourse on *Gen. 45. 24.* Occasioned by the Desire of Mr. *Anthony Dunwell*, in his last Will. By *Timothy Rogers*, M. A. Sold by *John Dunton* at the *Raven* in the *Poultry*. Price bound 1 s.

The Athenian Mercury:

Tuesday, December 29. 1691.

We have receiv'd a very useful Question in Navigation, which we think very well worth a publick Communication; its as follows:

Quest. 1. **S**uppose a deaf Man well skill'd in Astronomy and Navigation, should have all his Books and Instruments taken from him, and he put down in the Ships Hold some days before she sets sail, and there kept close many days after, so that he knoweth not when the Ship set sail, how long she hath sail'd, nor towards what Coast, and then to be brought aloft some clear Morning, and his Books and Instruments deliver'd him again, and he commanded to tell the Year, and Day of the Month, and in what Point or part of the Earth the Ship is in: What method must he use?

Answer. We answer, (1.) He must with all Exactness take the Suns Meridian Altitude, and rectifie his Azimuth-Compass, (an Instrument well known to most expert Seamen that Sail to the East Indies) duly noting the present Variation of the Compass, and set his minute Watch to the time of the day very exactly. (2.) And After noon when the Sun is well Declin'd towards the West, take his Altitude and Azimuth, and well note the time of the Observation: And now having the Altitude, Azimuth and Hour, by the first Case of *Norwoods oblique Spherical Triangle*, [viz. two sides and an Angle opposite given] you may thereby find the Suns Declination, with which and the Meridian Altitude before found, you may thereby find the Latitude of the place. (3.) And at Sun-set, take his Amplitude also the exact time of Sun-setting, by which the Artist may make another Operation for the Latitude, by the 13th. Case of *Norwoods Rectangled Spherical Triangles*, [viz. two sides given to find an Angle included.] These observations, and operations may shew the Latitude nearly: But yet because the Sun has the same Declination twice in a Year, the day of the Month will be uncertain. (4.) The Artist must then take the Meridian Altitude of the first known Star that Transitteth the Meridian, and note the exact time thereof, and this Observation will either confirm or correct the former; for the Latitude, and the time of the Stars Southing conferr'd with its Right Ascension, will shew the Suns Right Ascension, and consequently the day of the month. (5.) But because this dependeth upon the time of the Stars coming to the Meridian, which may not be perhaps so exactly taken, the precise day will yet be dubious: But when the Moon ascends the Horizon near to some known Star, which with a little Conference with his Ephemerides, assureth him both of the Year and Day, and by taking the Moons distance from the Star, and the time of the Observation he finds the Longitude. (6.) And lastly, By his Inclinator he may take the Inclination of the Needle in the place, and thereby find the Longitude, as Mr. Bond has shew'd in his Book call'd, *The Longitude found*, which he may compare with the former, and according to these Directions may an Example be formed. — This is an excellent Proposition, and perhaps when 'tis publish'd, (for 'twas never yet in Print) we doubt not but some of our best experienc'd Seamen and Mariners may try experiments thereby, and put it into Practice.

Quest. 2. *A Gentlewoman marries, the Husband by Constraint is to leave her so much at his Death, (if she survives him) she would deposit a parcel of her Husbands Goods in a Friends hands, to be there kept for her own use without the Husbands privity: This I fear is a thing too much practis'd by Wives in this great City, and elsewhere, to the great damage (and sometimes ruine) if their Husbands; therefore your resolution is desired at large, viz. Whether 'tis not unlawful in both the Wife and Receiver: This Question and your Solution I am sure may be of great use to the publick?*

Answer. Theft on either side is very base and unjust, since what is the Husbands is the Wifes, and what is the Wifes is also the Husbands; but the injustice is worse on the Womans side, since the Law can only touch the Husband, who is answerable both for his own and his Wifes Actions. This is so well known, that we want not some unhappy Instances of Women that have only Married, to have Husbands to lye in Prison for 'em. Such an Instance as this in the Question, seems as unnatural as for one Member of a Body to seek for private Receptacles and Circulations of Blood, in prejudice to the rest, notwithstanding the whole frame of Nature is settled before, and that in the best Method possible for the good of the whole Man. In justice neither Man nor Wife has power to dispose of a farthing without each others Concurrence, tho' this strictness is conveniently enough dispens'd with, where either party is willing to trust to the Judgment of the other in what is proper for their Stations, as the way of publick Concerns, and the private management of the Family are different. And indeed in all matters of little moment, there's no need of the trouble of acquainting one another, since 'tis fairly enough suppos'd that if the other knew, they would not contradict it; which allowance does not yet infringe the priviledges of Justice, which is that we now speak of.

Tho' after all, we don't deny but in some Cases such secret securing one parties separate interest, without giving the other any account, may be very just, vertuous, and prudent. As for Instance, when either the Man or the Wife run on willfully and obstinately in an unavoidable Course of ruining themselves and their Families; but even here, all convenient tenderness, Admonition and Counsel first by ones self, and then by Friends, ought to be made use of; which if to no purpose, the last Remedy is as reasonable as to lay things of value out of the way of Children and Fools.

Quest. 3. *In Vol. 3. N. 24. Question 12. of your Mercury, is asked whether Devils can generate, &c. which you answer in the Negative. In Dr. Martin Luther's Colloquia Mensalia, is a Relation of a certain Man who was much addicted to Swearing, especially one particular Oath, he having a Wife, and she dying, sometime after her Death, a Spirit appear'd to him, he asked it who it was, it answered, I am your Wife: he replied, My Wife is dead; the Spirit replied, was, by reason of your Swearing I dyed; but if you will leave off your Swearing, (or your most usual Oath) I will live with you again; to which he agreed, and accordingly the Spirit either carried then, or came again in the form of his Wife; they lived together a considerable time, and had Children, (at least a Child: But one day having some Friends at Dinner, she went up to fetch something, but tarrying long he forgot himself, and swore his formerly accustomed Oath; after which going up stairs he found the garments which she wore lying cross the side of the Box or Trunk in which the things lay which she went up for, her self being never seen after. The Elector of Saxony (I think) in whose Jurisdiction it happened, sent to Luther to have his Opinion of the Children, which I have forgot, (not having the Book at present by me,) as also the page where you may find it, and it may be some other material passages thereto relating; but if the Book be hard to procure, if you let me know it, I will send you the whole Relation Verbatim. Few Protestants question the truth of any thing which Luther spake of his own knowledge; wherefore for the satisfaction of myself and others, I would desire you to give your Opinion of this matter, and of the condition which the Devil made with the Man to leave off his Swearing, which was contrary to his Interest?*

Answer. We are certain the matter of Fact is absolutely impossible, from the Nature of Humane Bodies, and the wonderfull Chymistry (if we may so say) that Nature uses in Concoction. The Devil may re-

present

present bill can never form a Body with regular Veins, Muscles, Arteries, and all the operations of the Animal Spirits, &c. If our Querist has a very particular Relation, we desire him to give us an account of the Birth, Nature, and Constitutions of the Children. The Oath was only a Blind, and the whole was a juggle and imposture of the Devil.

Quest. 4. About 2 months ago I made bold to beg your Opinion concerning a strange voice calling a person who dyed soon after; but I find I have not been particular enough to satisfy you that it was not a Dream or a Fancy, a fault which I run into for fear of being impertinent: But since you are pleased to think it worth your notice, I will endeavour to answer all your Objections. — The Gentlewoman positively affirms, that not only her self, but the whole Family were utterly ignorant of her Friends illness, and that she had not dreamt of her, nor so much as thought of her for some weeks before: And though I cannot say that all the Family were Strangers to her, yet it could not possibly be any of them, for the voice seemed sometimes by the Bed, and immediately at a great distance, the door being fast locked all the time, and as I said before, the voice called at least 40 times. — The Gentlewoman is very desirous to know what you think the voice was, and why she only should hear her called, since she was no relation, but only a bare acquaintance?

Ans. See our last Paper of Apparitions.

Quest. 5. The included was found in the street tied with the Bone in it, in the manner I have sent it, and brought to me to know what might be the meaning of it; which not knowing, I have sent it you to desire your Opinion of it, the manner of its being tied with the Bone, and writing (I think in Blood) within its seeming very strange? The words were these:

Quartermaster Dagge: 9 Dec. 1691. :: What is Law Martial: Our Father: What is Martial Law? a Word of Command: What more? Empeuring to destroy our the Enemy: Who gives the Word? My King and my God: Whats the Word? (a drop of of Flame.) Signed.

A Man that understands a Man, ought not to be countermanded. Sign that I King.

Ans. The Bone that came along with this Letter, and the Original Paper writ in Blood, are to be seen at the Rotterdam Coffee-house in Finch-Lane, behind the Royal Exchange, if any persons have the Curiosity of passing their Judgment on it. We read that the Geese once sav'd the Roman Capitol, and things of the least moment in appearance, have had deep designs at the bottom. But we hope there's nothing of the Nature of Lilliburlero, and Bullin a lab, the word of distinction at the Malfacre in Ireland. Our Opinion is, That 'tis only a trick to amuse the hinder, who might be very credulous and fearful, or else that 'tis an Idle Fancy, or Frolick of some one that is either out of his Wits, (which seems most probable) or of one that is affected with such incoherent expressions.

Quest. 6. The Question I have to propound to you, I received from so good hands, together with the permission of informing you of the very person where the Servant-maid lives, that I don't doubt but upon the enquiry you will your selves be as well satisfied of the truth, as I was before I ventur'd to send it you: At Sir J. B—s in Suffex, there lives a Servant-maid whose Tears whenever she weeps, are very near as red as Blood, and have been observ'd to have been so from her Infancy: Pray give me your Thoughts what the occasion may be of such a Phenomenon, and if ever you heard or read of the like: I hope on Saturday I may expect a solution of it.

Ans. We have not yet met such an Instance as this, we'll make it our Business to consult all the Naturalists, and Forreign Journals about it, and return our answer in a short time.

Quest. 7. I have to maintain my wicked Extravagances wrong'd a certain person who is now dead, both of Money and other things, for which I being troubled in Conscience, and struck with a remorse of my Crime against Almighty God; I am resolv'd to the utmost of my power to make a full and speedy Restitution to the Widow of the deceased, but the shame of owning my self guilty of such a Fact, makes me very unwilling to put my name to a Letter I shall send with the Money: Pray your Opinion, whether the satisfaction won't be

sufficient without discovering who I am, to the Person I give satisfaction to?

Ans. This Question is already answer'd a pretty while since in the Affirmative, to which we refer you.

Quest. 8. A Friend of mine is much dissatisfied, and willing to refer the Case to your Society: She having been engaged to a Gentleman upon the account of Marriage, and when he first made his address to her Friends, he pretended himself a Protestant, and for their satisfaction went to Church, and now having gained the Ladies Affection, declares himself a Roman Catholick: Whether or no she can lawfully break off the Contract made between them, the Lady having discours'd him about her own Liberty, and is sensible she shall not have it?

Ans. In our Opinions that Contract is void, which cannot be kept without Sin. If the Contract is not ratif'd to all intents and purposes in the Eye of Law; we believe the Laws of God requires it not, but rather forbids it. Be ye not unequally yoked together with unbelievers: Whether the word Unbelievers dos not only comprehend under it, Jews and Heathens, but also such as Err both in the Fundamentals of Christian Religion, and alio practical Atheists; and if so, Whether not only Papists in General, but also the particular Person in the Question intended, be not concern'd in this Prohibition, we leave to the decision of all Learn'd and Casuistical Divines: And tho' we have given our Opinion, we desire you not to rely on it, unless confirm'd by the Approbation of some of our Bishops, for 'tis a matter of great Moment, that pretends to the decision of an Interest in both Worlds.

** The Questions concerning Justification, extempore Prayer, and the Parsons Sons, were answer'd in our last Saturdays Mercury.

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** The Effigies of King William, and Queen Mary, with 7 new Bishops, (viz.) the most Reverend Fathers in God the Archbishops of Canterbury and York, and the Bishops of Salisbury, Worcester, Ely, Chichester, and Bath and Wells, curiously Engraven on a large Copper plate, (By Arthur Soley, and William Elder) for Thomas Jones, near Essex-Street without Temple-Bar. Price 1 s.

The Athenian Mercury:

Saturday, January 2. 1691.

Quest. 1. **S**uppose A, B, and some others are concerned for their shares in a certain Estate, whereof C the Son of B by consent of all parties is made Receiver of the Rents, A being indebted to B very near the value of his share, offers to assign over to him all his part and share which is or should be due to satisfy his debt and interest which his Son might pay him, if he would give A a Covenant to answer for his share in the said Estate, and pay the overplus when his debt and interest was paid, to which B agrees and prepares an Assignment, such as A thought was agreeable to his offer, with a Covenant on A's part to make up the debt and Interest to B, if his share should fall short; the Assignment being sealed and a Witness thereto, A leaves the management of his whole share and interest to them for many years together, during which time B dyes, and makes C his Executor. When A thought the Debt and interest might be overpaid, he desires of C an account of his share, C gives him an account, wherein he omits one considerable branch of A's share, which was known to all concerned to be so, and C could not be thought ignorant thereof himself, having paid the like for another sharer, who claimed equally with A, and must have been allowed him if he had charged it on his Accounts, or demanded it. C says he nor his Father ever received it, and refuses to account for it, saying, the Covenant his Father gave did oblige him to account only for what they should receive of A's share; and not for A's share in the Estate, which perhaps in strictness of Construction in Law may be true, and A thereby lose his right without remedy; and if so, the Question is, if B and C knew or believed A understood the true intent and meaning of the Covenant in the latter sense, and that they believed A thought they did so too, (and that thereupon he left the whole management of his whole share to them, by which means they had it in their power to defraud A, to their own profit, so that the less they received for his share, the more they received for their own:.) Whether the said B and C are guilty of the Sin of deceiving, over-reaching, or defrauding their Brother; and if so, Whether God Almighty can according to his Revealed Will in the Scripture, and the veracity and perfection of his own Nature, pardon B and C upon their bare Repentance, without Restitution?

Ans. If the Case be fairly stated, 'tis a cunning Circumvention and Cheat; and if so, C must make restitution, if it be in his power, under the penalty of Damnation, if Sacred Writ may determine the Case. See our answer to another Instance of the same Nature in Vol. 3. N. 2. and Vol. 4. N. 16. Q. 7. This we only say upon a Supposition of the Truth of the Case, which if not fairly stated, we desire C also to send his account of the matter of Fact: So that comparing 'em both together, we may be better enabled to give a stricter judgment, for to give our Opinions absolutely decisive before that, we cannot; knowing, that Justice always leaves one Ear open for the Accused, and that he must be an unjust judge who determines any thing, tho' justly, one party unheard.

Quest. 2. Was that Angel that appear'd to Balaam in the way, an Angel from Heaven, or an Angel sent on that purpose figur'd with a Flaming Sword?

Ans. We don't well understand the Sense of this Question: But we suppose the Querist may aim at something of the common Doubt in relation to the Existence of Angels, which some Hereticks have deny'd in our own Age as well as those foregoing, attributing what we read related of 'em either to Fantasms or Apparitions, as the Querist here seems to do, or else to meer men, or prophets of God. However 'twas intended, we answer both in this and other such Instances, that 'twas a real Angel which appear'd to Balaam, and that an Angel sent from Heaven, and that Angela real immaterial Substance, in a distinct rank or order of Beings from that of men. That there are such Beings as these, there's

none can deny who really believe the Scripture, wherein their Existence is unanswerably asserted, as well as their agency, duty and operations often describ'd: And we dare affirm, that they are mention'd at least in 200 places of the Bible, in such a manner, as distinct immaterial Substances must thereby be unavoidably intended. There were Angels which familiarly convers'd with the Patriarchs, with Abraham, with Lot, with Hagar, with Jacob, with Moses, and many others: And as plainly as any where in this History of Balaam, Num. 22. That he was an Angel from Heaven, appears from v. 22. where he's called, *The Angel of the Lord*. That 'twas not a Providence, a Dispensation, or we know not what, as the Quakers Dream, we may infallibly learn from the History it self, if we indeed believe it: For supposing that Balaam could see, hear, and discourse with a Providence, sure his Ais could not do it, which 'tis said saw him several times, and turned from him as long as she could possibly avoid him. For the Flaming Sword, 'twas undoubtedly as real as the Angel himself, and the power of the Angel might as easily extend to the framing a fiery Meteor into that form, as to condense a Body of Air for his own appearance, tho' both hid from Balaam, not by any small Cloud interposing, which might easily have been done, but by a more compendious way, obstruc'ting his Eyesight; for when he did at last see him, 'tis said the Lord opened his eyes. That this was a real Angel and not an appearance or Fantain only, we may learn by comparing the History with other places wherein the Existence of Angels is plainly asserted. Thus where the Angels are said to look into the Church; where our Saviour is said to be made a little lower than the Angels, where the Angels of little Children are said always to behold the Face of their Father which is in Heaven: Should we take all this in their sense, either for Fantasms or Providences, what ridiculous assertions and Suppositions must we charge on the infallible Spirit of God? and thereby come too near those who are guilty of Blasphemy against him: It further appears from the Scriptures aforementioned, as well as many others, that these Angels were not Prophets or men of God, as others have asserted — They are in Heaven as their place of residence, they look into the Church as Strangers, they are Ministers indeed, but ministering Spirits; they appear and disappear at pleasure; nay, as in the case of Manoah, ascend to Heaven in a flame of Fire. Let then the Superstitious Papists on one side, follow the track of the old Hereticks, and worship those Angels whom they only ought to respect and reverence; let others on the contrary as much derogate from those Blessed Spirits, and pretend they are either Apparitions, or Men, or as some of the Quakers have taught, Gods preserving, delivering comforting Providences — Let 'em be as mad as they please in embracing either of these mad Opinions, yet all the sober and religious part of mankind will still believe Gods Word before either of 'em, which tells us in express terms, *That they are all ministering Spirits, sent forth to minister to those who are Heirs of Salvation.*

Quest. 3. What is the Reason of the Strake on every Mules back representing a Crucifix?

Ans. The Reason on't is, because an Ass was his Father — If it be ask'd why an Ass has such an one, the Papists will tell you, its because our Saviour rode upon one, and therefore all the kind have been thus mark'd ever since; but there's as much reason that all Fig-trees are curs'd because one was so. Had they bin but so civil to have confin'd the Miracle to all the Strain of that very Ass, the story had then had some Face with it, and might have been as likely to be true, as that of the famous blessed Chicken of Compostella; but since we find it in the whole Species, we must either believe the Hair is generally more worn in those places than

others;

ethers; or if it be so in old as well as in young, arises from the particular formation of the parts, and can no more be accounted for than the spots of a Leopard, or the beautiful Strakes on the back, and all the round of the Body of the Creature call'd a Zebra, in some parts of the World.

Quest. 4. *What is the Cause of the continuance of the Bodies of living Creatures without putrefaction?*

Ans. As Salt preserves dead Bodies from putrefaction, for which Reason the poorer sort of the Egyptians made use either of that, or some cheap bituminous Substance to soule up all their Great Grandfathers, which they'd still call by the finer name of Embalming, that or any such strong astringent, as it were sealing up the pores, and hardning the Body to such a consistency as prevented Liquefaction; so we shou'd think there might be something of a Natural Salt in Living Bodies, which might have something of the same effect, tho' not exactly in the same manner, were it not for an obvious Objection. How then shou'd they putrifie after Death, when there's, for ought appears, as much Salt in 'em as ever? For which reason we must find some other way to solve it; accordingly must enquire what putrefaction is, and whence it proceeds. And 'tis only a Liquefaction or alteration, and dissolution of the smaller parts of any Body, by a preternatural fermentation or motion therein, which also owes its rise to the want of a due Circulation of the Blood, and juices of the Body in their proper natural ducts, which ducts, or fine passages being by some disease or violence either broken or stop'd, or blended one among 'tother, their particular Juices must necessarily stagnate where they are, and being depriv'd of their natural motion, acquire a non-natural one, the smaller parts endeavouring to file off, and fly away as fast as they can in strong sulphureous steams of an unpleasing and fetid favour. To illustrate this by a mean but natural comparison; when the Sewers are kept clean, and the water has a free passage thro' them, they are sweet enough, but if some of those passages are broken down thro' which it shou'd flow, or if the channel otherwise obstructed that it has no passage or vent, the water there immediately tends to putrefaction; which 'tis impossible shou'd ere happen in such Common shores, as we corruptly call 'em, where the Tides come up, or there's free passage for all thats thrown into 'em. Thus the Body of any Living Creature, while all those little parts discharge their peculiar offices, and there's a free Circulation, and a natural motion within, must continue in its natural state, but when this ceases, soon putrifies much after the manner of a Gangrene, which arises from the same cause.

Quest. 5. *Whether a Forreigners Condition, such I mean as the French Inhabitants with us, who have Liberty to inhabit or Trade in any part of England, the Metropolis it self not excepted, and are exempted from all Duties, Customs, Taxes and Rates even to the poor, and have their poor reliev'd by the Contributions of the charitable English, be not rather to be chosen than that of a Free-born Subject?*

Ans. We think not, if we take their Condition all together, tho' in some respects its true they live more easie than we; for tho' they have all these priviledges, they are still Exiles, and that whatever we flatter our selves, from a much finer Country than ours, and indeed one of the finest in the World were it not incumbred with a Tyrant on its Throne. And as they are Exiles, they have most of 'em lost their All, many of 'em great and noble Estates, nay left 'em behind, and that for the sake of Religion, escaping hither with nothing sav'd but that and their Lives; and finding by the generous Charity of the English to 'em, that they are not that unhospitable people to strangers, which some Apostates of their own have represented 'em. Besides, tho' there may be more of 'em in some places than others, yet their number is not very considerable in respect of all the people of England, where we want hands, the numeroufness of Subjects being the strength of a Kingdom. Then they are for the most part Handycraft Trades, set up with little or nothing, live poor and mean, at such a rate as an English man wou'd be very unwilling to change with 'em taking all together.

Quest. 6. *Whether 'twou'd not be a great ease to the Na-*

tion if they were Naturaliz'd, and bore a paye proportionall to their Abilities in the charges of the War?

Ans. If they were Naturaliz'd, they wou'd in all likelihood tarry here for ever, at least unless they had leave to depart; but if this is not done, when the War is ended, and beter times in their own Countrey, no doubt is to be made but many of 'em wou'd be willing to go home agen, especially those who had Estates, who may then hope to recover 'em, with all such as depend on 'em; which shou'd it happen, wou'd quiet the Clamor of many of our own Handycraft people, who now complain they take the meat out of their mouths, perhaps a true, tho' as things are, an unavoidable Complaint. Besides, its notorious, they are most of 'em poor, they live, and that's all, having no stock to begin with but our Charity and their own Industry, and but a little while yet for its Improvement — Supposing therefore that they were Naturalized, what shou'd we get by't, and how inconsiderable a part of our own Charity shou'd we wring back agen from those poor Cratures, and how little a way wou'd it go in the Charges of such a War? were they once settled here? — Besides, we might only bring more charge on our selves by endeavouring to avoid it; for if Naturaliz'd, we must then be bound to relieve their poor as well as our own, (indeed theirs wou'd then be so) whereas what we now do is voluntary, and no more but a pure Benevolence. However, were they once fully settled among us, shou'd they grow rich and wealthy, or but come to live at the same rate with our ordinary people, (which unless they are Gentlemen, 'wou'd be much better than e're they did before in their Lives) it might then be just and convenient to oblige 'em to the same rates and Charges with other Subjects; but it looks both like good men, good Hosts, and good Christians to let 'em alone for a little while to take breath and enjoy themselves in our Kingdom, after they have been so many years haras'd by the savage cruelty of their own, remembering that not long since we wanted but little of being our selves just in the same Condition.

Quest. 7. *It is thought Mr. S — is the Author of those lines in Num. 1. Vol. 5. that relate to the late Pastoral Poem?*

Ans. Not to reflect on that Ingenious Person, we have no need of going out of our own fixt Society, which consists of several Members read in all Sciences, some of which have already appear'd publickly in this kind of Study, from whom the World shall soon have a further account.

THE First, Second 3d. and 4th. Volumes of the *Athenian Mercury*, (resolving all the most Nice and Curious Questions propos'd by the Ingenious of either Sex) and the *Supplements* to 'em; (containing Extracts of the most considerable Books newly Printed in England, and in the *Forreign Journals*) Printed for John Dunton at the Raven in the Poultry. Where are also to be had the *Preface*, *Index* and 12 Numbers alone, that compleat the first 18 Numbers of the 4th. Volume (in which 12 Numbers are resolv'd many of the Questions lately sent us) or single ones to this time.

* * *Diatriba de Signo Filii Homini, & de secundo Messia adventu; ubi de modo futuræ Judæorum conversionis, nec non de signis novissimis Diei differitur, Authore Gregentio Mathero, V. D. M. apud Bostonienses in Nova Angliâ. Sold by John Dunton at the Raven in the Poultry.*

Advertisements.

THE Accounts that have been sent to us concerning Mr. De la Crose, were undoubtedly drawn up by some malicious hands, for upon Enquiry we find they are but mistakes and misrepresentations, of which we thought fit to give publick notice.

There is now in the Press, The Life of *Marcus Aurelius Antoninus*, written in French by Monsieur and Madam Dacier, Englished by a Person of Quality. Printed for Tho. Bennet, at the Half-moon in St. Pauls Church-yard.

The Athenian Mercury:

Tuesday, January 5. 1691.

Quest. 1. **E**xempt from drowsie Prose, I speak in measure,
And love proportions both in pain and pleasure:

My Parents in Poetick raptures lay,
And nicht the Muses. ———
As soon as born I wept an Elegy,
And deafe my Nurse with peevish Harmony.
And thus I led my Life, too long to tell ye
Only in Rhimes I eat, drink, fill my Belly ;
Nor do I ere converse, (perhaps you know it)
With Flesh and Blood, unless I meet a Poet :
Now having seen in your Athenian Sheet
That Oracles still use Poetick Wit,
Pray tell me what unlucky Star, d'ye mind it,
Could influence my Temper as you find it ?

Ans^r. Thou Man of Porch, as long as the Piræum, (a)
Were all like thee we cou'd not halt furvey 'um.
Least thy strong lines shou'd our weak Ears rebang, (b)
Take this short answer to thy long Harangue :
'Twas Venus with Sir Phebus in conjunction
That rul'd thy Birth, and markt out poor function.
And hence, unless the Planets Gypsies prove,
Thou'lt a new Song, and a new Woman love.

Notes on Quest. 1.

(a) [as long as the Pyæum] we desire Mr. Readers
gentle thoughts concerning this word, and that hee'd not believe
we lugg'd it in meerly for Rhymes sake, since 'tis nearer
a-kin to us than every body knows, being the name of the
long Haven at Athens, for which reason we take our selves to
have more right to borrow a small Simile from it than any
other Authors.

(b) [rebang] We must not suppose our Reader so ill ac-
quainted with Philosophical writings, as not to know that
'tis very usual and allowable for those who deal much in 'em
to start a new hard word or two of their own now and then ;
for which we shall the easier find pardon because 'tis the first
we ever ventur'd upon, and besides, not half so long or loud as
his Fellows use to be, (tho' pretty well of his inches) the signi-
fication whereof is no more than a second banging.

Quest. 2. Why is't that Musick, Rhymes and Dances
Have such Effects upon our Fancies ?

Ans^r. If Rhymes are numbers ty'd to Chimes,
Nothing but what has Reason rhymes.
And Reason must to this agree,
Which says the Soul's all Harmonie :
Musick is Rhyme tho' stript from words
But such as Nature's self affords ;
A Dance is Musick without noise,
The silent Foot supplies the voice :
And when some Orpheus sweeps the Strings
With mighty Numbers, mighty things,
The soft note Dances through the Ear,
And meets and clasps its Fellow there :
Then round the Heart they gently play,
And through the Brains soft mazes stray,
Backning the wandring Soul away.

Quest. 3. What think you of that Doggrel Prater
That steals the name of Observator, (a)
And aims at Wit, but comes not at her ?

Ans^r. We think that Spark the Mean has hit
Alike in Malice and in Wit.
His Satyr very mild, and he
A very moderate Enemy ;
For bating Vandens Golls and Phyz,
(Where all Mankind so Wittie is)
He's e'ne as tame as Heart can wish.
But what could be expected quicker
from muddy Beer (b) his humble Liquor ?
Then prithee Nobbs be kind ! write on
'Till all thy Hellicon be gone.
The greatest Danger we can fear
Is least th' unlucky World shou'd swear :

We hir'd thy dullness to promote our Fame,
Whil'st thou hast Booty play'd, and lost the Game.
A killing Beau as e're was seen
For Humour, Manners, Face and Meen :

Nature's and Fortune's Ball and Sport,
Who missing Bedlam roll'd to Court,
Where else shou'd men of parts resort ?
But rosd from thence, his Fate so hard
(Merit not always finds regard)
He next rebounds to Georges yard ;

Where he, when all refus'd to use him,
(c) When even Vander did refuse him
Thought he might lawfully abuse him.

But though he says a thousand paw-things,
And crys our Works are crude and raw things
'Tis nothing to the Fate of Athens.

So have I seen in stinking Cafe
A Foot-ball kickt from place to place,
Dash't up in some Athenians face :

Sober and grave, he wipes it o're,
Then trudges on and says no more,
For 'tis as clean as 'twas before.

Notes on Quest. 3.

(a) That Spark of eternal Doggrel that call'd himself Mer-
curius Deformatus, or the True Observator.

(b) [From muddy Beer his humble Liquor] see the
same famous Author p. 1. v. 9. Thro' muddy Beer in rhiming
vain.

1.

Quest. 4. The greatest Blessing that mankind can know
Is met with in a sweet and pleasing rest :
The strongest Curse ill Fortune can bestow,
Is still to be with mighty pains oppress'd ;
Man never finds the former till he dyes,
The latter flows from beauteous Womens Eyes :

2.

In all things else the choice does plain appear,
And common Sense but seldom goes astray,
Why then are mortals so misguided here,
So blind, or so mistaken in their way ;
To long for quiet, yet from Death to run,
And Fly to Love while they wou'd Torment shun ?

1.

Ans^r. Hail Bard Divine ! unknown, we must adore,
Thy Eagle-pitch out-tours our haggard flight,
Our glimmering Lamp within will flame no more,
Quench't by too unupportable a Light.
Else wou'd we mingle with thy sacred Fire
As Sister-strings tun'd by some Neighb'ring Lyre.

2.

Can one that writes like thee complain for Rest,
Or any Heart to thee obdurate prove ?
Canst thou e're want a Song to charm thy Breast ?
Or canst thou be unhappy in thy Love ?
That Grief that shows so well, is sure sincere,
Nor can Ill Fortune better Mourning wear.

3.

Nor need'st thou any longer search in vain
For what so much thy busie thought confounds :
Love's a delicious plague, a pleasing pain,
Smiles when it stabs, and tickles when it wounds ;
Mad to the Hive we run, and if we bring
The Honey thence, with ease despite the Sting.

4. We

We fain wou'd Land, but hear the Billows roar,
The dashing waves and hollow whistling wind:
'Tis a wide Leap to that dark dreadful shore,
And none come back to tell us what they find.
'Tis well great Jove some further Bounds did give,
If Death were all, ah who wou'd longer live.

Quest 5. *The different accident of Colour shows
That different matter dwells the Clouds compose.
Well-nam'd Athenians! Pray be pleas'd to show
What vapours to the composition go
Of black and brown, of gilded, gay and white,
Which oft are mingled in their common flight!*

Ans. Of Natures works, and Natures self I sing,
Muse! tune thy Lyre, and touch thy founding string,
The wondrous hidden seeds of Colour show,
Which none but Boyl himself and Phæbus know
What Beauties on the gentle dew-drops born,
What purple blushes dress the rising Morn?
Whence chearful green or gray; or lovely bright,
And all the various Births of shades and Light?
Thee, reverend Black, for all things first were thine,
Let's trace, and own thy Origen Divine.
Old Chaos knew thee, and thy sober Face,
Spread wide around through all th' unbounded space;
Before fair Phosphor ever wak'd the morn,
Before the Stars or Sun it self was born;
But when th' All-wise did thy dark Realms display
And brought from his own Heav'n the cheerful day
Thy Horrors smiled, struck with so sweet a sight,
And greedily drunk in the Genial Rays of Night.

Another by the same Author.

Quest. 6. *Since all our Doctors of Astro nomie
Maintain the Sun the only Spring to be
Whence Heat and Light, those welcome goods do flow,
Ingenious Casuists! I fain wou'd know,
Why when in Summer time Heav'n's journeying Light,
Whose sad departure brings the mournful Night
The Western Borders of this Hemisphere
Being left, our Antipodes go to cheer
The midnight then, or light expecting morn,
Although the Air (that doth like all things scorn)
To bear its contrary, hath long oppos'd
The Air by Sols prevailing force enclos'd
Exceeds in Heat some Winters Days wherein
Tho distant fair Hyperions to be seen?*

Ans. Indifferent Sir! your Planet doth foretell
In Verle a moderate Stile, in Prose as well:
But ah! what's that to th' Sun, whose bright abode is
By day with us by Night with th' Antipodes?
Then to your doubt, which much perplex you may,
(Very egregious Querist thus we lay)
The Cause wherefore the heav'nly Carnian does
In Summers night with warmth more comfort us
Than in the Winters Day, in brief is thus:
Have you not seen a Loaf expecting Oven,
Which long with Vulcans fiery streams have strown;
At length red hot become, which Heat will stay
When you have swept the flagrant coals away,
And also then abide more hot than those,
Whose Fire just at the mouth, not inward glows,
Fire, scarce enough to warm or burn my Nose:
For one word why shou'd I make use of twenty,
If this you have but seen — *Sui Sapienti?*

Quest. 7. *Say Learn'd Athenians! how I may improve
Or else secure the Extasies of Love?
One of the softer Sex is mine, and I
Am hers, just now 's the Nuptial Foy.
Guess at the rest, your Condescension can
Congratulate my Bliss, and pain the happy Man.*

Epithalamium.

Ans. All that's sweet and soft attend
All that's calm, serene, and bright,
That can please, or pleasure mend,
Or secure, or cause delight.

Little Cupids come and move
Round the Bridegrooms greedy Eyes,
Whilst the stately Queen of Love
Round the Bride her Cestus tyes.

Golden Hymen bring thy Robe,
Bring thy Torch, that still inspires
Round the stately amorous Globe
Vigorous flames, and gay desires.

Sister Graces all appear,
Sister Graces come away,
Let the Heavens be bright and clear,
Let the Earth keep Holy day.

Jocund Nature does prepare
To salute the Charming Bride,
And with Odours fills the Air
Snatch't from all the World beside.

Virtue, Wit and Beauty may
For a time refuse to yield,
But at length they must obey,
And with Honour quit the Field.

Their efforts in vain will prove
To defend their Free-born State,
When attack't by mighty Love
They must all Capitulate.

Marble-hearsed Virgins, who
Rail at Love to show your Wits,
So did once Eliza too,
Yet with Pleasure now submits.

You too envious Swains, who wou'd
Follow Cupid if you might,
Like the Fox that gaping stood
Discommend the Grapes for sight.

Since Experience teacheth best
Ask if mutual Love has Charms,
When the Bride and Bridegroom rest
Lockt in one another's Arms.

When we have receiv'd Questions enough for another
Poetical Mercury, the World may expect such another
Entertainment.

M. A. 1. 2, 3.

All Gentlemen who expect the benefit of our Proposals for the
Young Students Library, are desired to send in their Money by the
10th. of January next at furthest (for upon their accounts who live
at a great distance from London, we find it requisite to allow till
that time for the sending in Subscriptions) to John Dunton at the
Raven in the Poultry; for we having already got a great number of
Subscribers, not only in England, but in Foreign parts, shall soon have
this Work in the Press, in which such great care will be taken both as to
good paper, and as to the accuracy of the Translations, &c. that we
doubt not but to give Satisfaction to all Subscribers.

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The *Visions of the Soul*, before it comes into the Body, in several Dialogues: Wherein the Nature, Conceptions, Doctrines and Correspondencies of *Unbodied Spirits* are distinctly treated of, and many things *wholly new* are advanc'd: Together with a brief Account of the *ATHENIAN SOCIETY*, and of the different Tempers of their *QUERISTS*. Written by a Member of the *Athenian Society*, Price bound 1 s. 6 d. Sold at the Raven in the Poultry.

The Athenian Mercury:

Saturday, January 9. 1691.

Quest. 1. **L**ooking over Sir William Temple's *Memoirs*, I met with a Story in it concerning an old Parrot belonging to the late Prince Maurice, that readily answer'd to several Questions promiscuously put to him, which you may more particularly inform your selves of, by referring to the aforesaid Book, Page 58, 59. I am very doubtful as to the matter of Fact, tho' Sir William says 'twas told him as a real Truth by the Prince himself; but supposing it to be so, I should be glad to know by what means this Creature attained to the knowledge of doing that which to humane reason seems so very improbable?

Answer. Scaliger tells us, that he saw a Crow in the French King's Court that was taught to fly at Pratridges or any other Fowl from the Faulconers fist. In *Hist. Man. Art. c. 11. p. 173.* Cardinal *Affinio* had a Parrot that was taught to repeat the *Apostles Creed* verbatim in *Latin*, and in the Court of *Spain*, there was one that cou'd sing the *Gemut* perfectly; if at any time he was out he wou'd say, *Nova Buono*, that is not well; but when he was right he wou'd say, *Buono va*, now it is well, *John Barnes* in *lib. de Equivocatione*. In the time of War betwixt *Augustus Caesar* and *M. Antonius*, there was a poor Man at *Rome*, who purposing to provide for himself against all Events, had this Contrivance, he bred up two Crows with his utmost Diligence, and brought it to pass that in their praling Language, one wou'd salute *Cesar*, and the other *Antonius*: This Man when *Augustus* return'd Conqueror met him upon the way with his Crow upon his Fist, which ever and anon came out with his *Salve Caesar Victor Imperator*, Hail *Cesar*, the Conqueror and Emperour; *Augustus* delighted herewith, purchased the Bird of him at the price of 2000 Deniers of *Rome*. 'Twou'd be too long to mention the tractability of the *Dragon Seneca* speaks of, *Moris Iivner. p. Hist. Man. Art. c. 11. p. 169.* or what strange things have been perform'd by *Emanuel King of Portugal* his Elephant, the quickness of some Dogs at *Rome*, and *Constantinople*. Our Thoughts upon the whole are these, that the Novelty of things makes 'em wonderful, whenas there's not the least reason for wonder, if we consider the Nature of such things. Wee'll grant it possible for a Parrot to answer distinctly to such and such Questions; but this action needs no reason to the performance of it, since it may be effected without it, viz. by an habituated *Idea* of things; not only Man, but the inferior Ranks of Animals receive their *Idea's* by the Senses. Suppose the Ear, for that comes nearest the Question, such and such Sounds oft repeated, and such and such Actions immediately preceding or immediately following such Sounds, must necessarily form a *Complex Idea* both of the Sound and Action: So that when either such Action or such Sound is repeated, an *Idea* of the other must necessarily attend it. Thus Dogs are taught to fetch and carry, and thus Parrots talk when they speak more words than one together, as for Instance, *Poor Poll*, these words being often repeated together, if one of 'em be mention'd and the other left, there must necessarily be an *Idea* of the other Sound, because Custom and habit chain 'em together; and if two words, why not three? and if three, why not many together? there needs but a little more diligence, care and frequent instruction. Some wou'd wonder to see an Elephant dance, and wou'd suspect a possession by the Devil, or at least *Witchcraft*, when all is nothing but the pure Effect of Custom upon repetition of *Complex Idea's*. The manner of teaching an Elephant to dance has been thus practic'd. They bring a Young Elephant upon a Floor heated underneath, and play upon the Musick whilst he lifts up his Legs, and shifts his Feet about by reason of the torture of the heat, this often practic'd he does so upon the bare Sound of Musick: So that in Shows, when he dances after Musick, 'tis not from any

principles of Reason, but from the Concatenation of the 2 *Idea's* of Heat and Musick, which Custom has habituated him to, and thus it is with Dogs, Birds, dancing Horses, Parrots, Magpies, &c.

Quest. 2. Our Furors, (particularly at Justice-Hall in the Old-baily) that try in Cases of Life and Death, are oblig'd to be (or at least to tell the Court that they are) all of one Mind, before they can give, or the Court receive their Verdict: And it being but reasonable to suppose that it may so happen, that one or more of the twelve may dissent from the major part, as being of a deeper Judgment, &c. or by building upon false Notions, which yet he believes, and cannot be persuaded otherwise but that they are the Truth, &c. In short, we'll suppose him to act according to his Conscience, whether otherwise he be in the right or no, and then Query, How must such a Man act, so as to keep a good Conscience towards God and Man, so as not to be guilty of the blood of the Prisoner, as well as of Perjury, if he bring him in guilty and he is not, or of hazarding his own Life, and the lives of his fellow Furors, by being shut up without Food, till one of them dye, or else comply, tho' against his Conscience, that he and they may not undergo that hardship and danger?

Answer. The Law supposes not only good men but men of Sense to be concern'd in Verdicts; and if so, Truth never clashing with Truth, they must all be of one mind at the first, or else upon laying down their Arguments the prejudices are soon remov'd, for truth will take place of every unprejudic'd person. Tho' we willingly grant, that if we take the World as it is, the majority of Votes wou'd be an argument of Error: but the care is infinitely alter'd, where persons of Sense and Judgment are concern'd. But suppose, as you say, that one amongst the rest, as in the case of Mr. *Crone*, does withstand all the rest, and cannot comply without Perjury or Murder as he pretends. To which we answer, If the most reasonable Arguments cannot be enough convincing, 'tis ten to one but 'tis the prejudice of Interest, Passion, &c. and not Reason that holds up the side, and then the Question belongs not to such persons, for such as are so prejudic'd in Cases of Life and Death, can easily away with Perjury or Murder: but to go yet nearer, and suppose both sides honest and Conscientious, we answer then, honest and Conscientious Arguments will soon decide the Controversie, for 'tis absolutely impossible that many Patrons of Truth cannot explain it to the convincing one or two: So that after all, we conclude the Supposition an Impossibility, or else the Wisdom of our Judges, and the very essential parts of our Laws were wicked and unreasonable in enacting such Obligations; but never cou'd the greatest Enemies of our Laws, charge our Laws themselves, as wicked and Erroneous, only the abuse and perverting of 'em, has and may be in too many Cases censurable.

Quest. 3. The Tuesday before Christmas day I gave you an account of a Gentlewoman who hath mightily impoverish'd her self and Children by daily relieving the necessities of her near Relations, the tenderness of her Nature being such, that she could not possibly forbear supplying their wants, whilst she had a competency, tho' she thought she should suffer for it hereafter: Indeed her Objects of Charity were always very destitute of any other help, seeming to be thrown upon her by the immediate hand of Providence, upon which Providence she depends for a maintenance of her own Children; but she is very fearful since she finds so much difficulty in her declining condition, that God Almighty who is the best Judge will rather scourge her for her folly in doing more than she was able, than reward her good intentions in any degree: This Gentlewoman is a Friend of mine, and it is a great grief to me to see her in so much Affliction, and in such doubt of such a present and future punishment for her good deeds: Pray Sirs your Thoughts and Advice upon the whole?

Answer.

Ans. Every person ought to keep as near as they can an exact account of their Incomes, that they may proportion their Expences to 'em. If this Rule were observ'd, a great deal of Debts and Cheats would vanish out of the Commonwealth, and we might also have very good Rules and limits for our *Actual Charities*, (our intentional ones are only known and rewarded by God.) Having an Account, or very near it of our Incomes, 'tis easie by experience to find what is absolutely necessary for our selves. What is above that we may give, but no more is any where expected from us; but if after all, some well meaning and charitable persons should act imprudently, by making cunning *Guzmans* and unfit persons the Objects of their Charity; nay, if they should intrench upon their own absolute Necessities, they may yet be assur'd, provided they are not willfully wasteful, and do it not with a design to tempt by Providence, they shall be certainly provided for. There is not, that we know of halfto many promises made in the whole Sacred Writ to any one-thing as Charity, no doubt but because God very well knew the distrustfulness of our Nature. Our Saviour was well acquainted with this when he spent so many words, contrary to his usual Custom upon other Subjects, in perswading his Disciples of a certainty of convenient Subsistence, *Consider the Lillies of the Field*, &c. It would be too long for our design to enumerate all the promises made to the Charitable, of which the *Proverbs* are very full, we shall only take notice of *Dauids* Observation. *I never knew the Righteous forsaken, nor his Seed begging bread*; from which some would infer, that to see a poor Beggar is always a certain Sign that he or his Parents were wicked. This Verse is truly explain'd (tho' not commonly taken notice of) by the preceding, *The Righteous is merciful and lendeth*, &c. So that without any far fetch't Interpretations, the *Merciful and Lender is Dauids Righteous man here*; and then the Sense is, *I never knew the merciful and Lender forsaken, nor his Seed begging their Bread*; which agrees very well with the rest of the promises to the Charitable. Our Advice is, that the *Querist* take heed of Melancholly, which may do her an Injury; that she compute her Estate, that her Expences every way may not exceed her Receipts, and then let her be as charitable as her own Necessities will let her, and wish to do more if she were able, and 'tis all that God and Nature demand of her.

Quest. 4. Besides the many gross Immoralities which have overspread a great part of the Nation; there is a certain Infirmity, which hath seized almost all the rest, which I call the Prudentials; and in short, it is the Scorbute of the Soul. It hath of late been bred more than ever before, from the Excrements of a late Plagiary, called Thomas Hobbes of Malmesbury, who used by stealth to lick up the Spittle of an ancient ingenious Orator call'd Carneades; and with that and the scraps which he stole from the Troughs of Epicurus and one or two of his Herd, he fed a rotten and most poisonous Carcass. Yet being well skil'd in the Art of Dressing and Trimming, he presented himself to the World as a sound and strong Philosopher, and hoped to be ador'd by Posterity as the Author of a famous *Soft*: and he had the advantage of a very degenerate Age of people, who having little sense of the Virtue and Manhood of their Ancestors, but despising that, became very sequestrous to this Impostor. Some of them so much admired him, that they even fed upon his Excrements: And those became thereby almost transform'd into Brutes and Devils. Others, whose Stomachs could not bear so gross food as that, having been better educated from their Childhood, were yet infected, at a distance, with the Odor of them: and tho' they retain indeed the form of Men, and would be thought no mean Men in their Countrey, yet are they in truth, God knows, a very sickly weak Generation; always complaining, usually of Ill management and the State of the Nation, but with great Caution, that nobody hear them, but such as are as cautious as themselves that they come in no danger; or gravely censuring the Rashness, or tenderly pitying the Indiscretion of such as will not be govern'd to act by their Prudentials. Little Sense they have of the Powers either of Truth, or of a manifest just Cause, or of the Divine Providence in protecting and assisting honest, Virtuous and Generous Undertakings. The great and late Experiments of the Admirable Providence of God in the Deliverance of these Nations from the very brink of Ruine, hath

little or no effect so animate them to any generous Action: And as little hath the Noble Example of the Glorious Undertaking of a most Heroick Prince. No Sense of Religion, no Honour of a Virtuous Prince, no regard to the preservation of a Noble Constitution, no sense of Duty or necessity can raise in these Scorbuteck Souls any thing worthy of an English-man, much less of a Christian. Not only the fear of a Great Man, but even of Reproach, and being laugh't at by a few empty dissolute People, presently extinguisheth all sense of those things in such as are infected with this Disease. Were there nothing worse in it, even Charity and Pity to those Persons would move a good Nature to think of some fit Remedy for their Relief; but there is more in it. The persons infected with this Disease have a very specious appearance, and like fat rotten Sheep, can hardly be known until they are opened: And if we should have any store of this sort (as I fear we have too many) get into places, how sick and weak a State and Management of Affairs must it needs produce! This, Gentlemen, is the Case, and my Question upon it is only this, What Remedies are most proper and fit to be used in this Case?

Ans. We have heretofore engaged our selves to consider of Mr. Hobbs Principles, not but that there are several Learned Pens have sufficiently expos'd 'em already, and known that whatever he has advanc'd, is either false or old discoveries disguis'd and muffled up in new Language, which he pass'd off for his own, knowing well enough that noise and words take with most persons, sooner than a genuine and distinct Idea of things themselves. All that we can offer in answer to the Question is this, that since it is too probable, but that Mr. Hobbs's Writings have spread farther than their Answers, we will undertake to prove this Assertion against all his Disciples, which are numerous enough, That every particular period in all his Writings is either destructive to the Principles of Reason, or else that he has borrow'd 'em elsewhere; if this upon Examination appears to be truth, Mr. Hobbs's Followers may be asham'd of their Matter; if it be not, we desire his Followers to offer a few particulars, naming the Book, Page, &c. whereby our charge upon him may appear to be ill grounded. We promise the World to be very faithful in publishing what any person shall offer to us on this Subject, with our Animadversions upon 'em, which perhaps may be a little serviceable to the Age where prejudices are not already habituated.

* * The Ladies Questions will be answer'd next Tuesday.
J. F. 670. 4.

All Gentlemen who expect the benefit of our Proposals for the Young Students Library, are desired to send in their Money with all speed to John Duntun at the Raven in the Poultry; for we having already got a great number of Subscribers, not only in England, but in Foreign parts, shall have this work in the Press, in a few Days, in which such great care will be taken both as to good paper, and as to the accuracy of the Translations, &c. that we doubt not but to give Satisfaction to all Subscribers.

An ADVERTISEMENT to all those who suffer'd under the late Cruelties of George Lord Jefferies.

The third Impression of the Book entituled, *The New Martyrology, Or Bloody Assizes*, being quite sold off, a 4th Impression of the said Book is speedily design'd. This is therefore to desire all those Countrey Gentlemen, and others who had Friends that suffer'd in the West of England, and elsewhere, under the Cruelty of George Lord Jefferies, to send to John Duntun at the Raven in the Poultry, all they have met with remarkable relating to the Lives, Tryals, Apprehensions, Imprisonments, Sufferings and Deaths of Sir Edmundbury Godfrey, Arthur Earl of Essex, William Lord Russell, Coll. Sidney, Alderman Cornish, Mr. Colledge, the late Duke of Monmouth, or his Expedition into the Well, the E. of Argyle, Coll. Rumbold, Mr. Dangersfield, Sir Thomas Armstrong, Capt. Walcott, Mr. Rouse, Mr. Benjamin and Mr. William Hewling, Mr. William Fenkins, Mr. Batiscomb, the Lady Life, Mrs. Gantt, Mr. Nelthorpe, Mr. Charles Speak, Coll. Holmes, Mr. Hicks, Mr. Lark, Mr. Madders, Capt. Kjd, Dr. Temple, Mr. Parret, Capt. Annesley, and Capt. Mathews. This is also to desire 'em to send to the forementioned place all that they have met with remarkable, in reference to any others not here recited who suffer'd in the West, &c. from the Year 1678. to 1689. or any thing they have met with remarkable relating to the Life and Death of George Lord Jefferies, that to this Book entituled, *The Bloody Assizes*, may be now compleated in this New Edition, to which will be added an Alphabetical Table, as also the Pictures of the most eminent Sufferers, (and the Elegies and Epitaphs that were writen upon them) if sent to the Raven in the Poultry by the tenth of February next.

The Athenian Mercury:

Tuesday, January 12. 1691.

Quest. 1. **I** Have long liv'd in an unlawful, tho' successful Amour. I have enjoy'd all the Favours that a lovely young Woman can bestow. I am very sensible of the Sin I commit, as well as the Injury I do the Husband. My Circumstances and Employment are such I cannot quit this Town or Land, nor would willingly expose her Reputation: I therefore give you the trouble of this to beg your Advice what measures I shall take (besides those prescrib'd by Religion) to avoid this lovely Tempter, who will not fail to press me to a continuance of my Passion, which I am resolv'd to quit. Your Directions in this case will very much oblige — Yours, &c.

Ans^r. This being a thing of more than ordinary moment, as well in its self as from the Influence it may have upon others, we thought fit to print the Letter at large, to let our Gallants see, that there are yet some imitable Examples left, of penitence at least, if not of perfect Virtue.

In answer. We first hope the Gentleman is in earnest, and that he needs no more Arguments to convince him of the absolute necessity there is of his leaving this damnable Sin. He asks what measures he shall take besides those prescribed by Religion? we reply, none at all, for that reaches the Case in all its Circumstances, since it directs not only to Purity, but to Prudence and Generosity too, in things of this Nature. Joseph when tempt'd by his Mistress wou'd not ruine her Reputation, by revealing it to his Master, tho' this Generosity had almost cost him his Life; much less we think ought any to do so who have either bin the sole Tempters, or at least equally guilty. The same Holy Books teach us Prudence in the same case, both in Josephs Example, and in Solomon's Precepts, one who had bin but too well acquainted with things of that Nature. Joseph hearkened not to his Mistress so much as to be with her, for he knew 'twas dangerous venturing near to fair an Enemy: And Solomon says, Come not near the door of her House, keep out of Eye-shot, and to be sure there is no danger. But this common Prudence may be branch'd out into particular acts, as the Temptations may pierce. What has been already said we think may be sufficient in general, in what manner to avoid her; but we'll go further, as we suppose the Querist desires, and direct him how to break off intirely. This we'd advise him by no means to do personally, for the Reasons before mention'd, but by Letter, in which if he please he may enclose this Paper, which perhaps may make the Breach incurable; and if it does, so much the better, for hee'll have the less trouble afterward. Prudence and Generosity will still direct him what the Subject of the Letter ought to be, and that 'tis the Sin and Danger to both their Souls, which is the real occasion of the Breach, using the same arguments to convince her, and make her a real Convert to Virtue and Honour, which he found before work'd on his own mind. But what e're she pretends, see her no more, if possible to be avoided; at least converse not with her, nor receive Letters from her, but to the Fire with 'em as soon as e're you perceive they are hers, if you are sure of the Hand without so much as opening 'em, or else you'll endanger the rekindling a worse Flame in your Breast, than that from which you have sav'd 'em. As for your self, have a care of Relapses, more dangerous than the Disease. Remember you are now engag'd against all your Enemies at once, the World, the Flesh, and the Devil — They'll struggle hard, but there are more with you than against you. Read in the Ingenious Benvolio and Urania, the Conflict between Nickomachus and Orestis, with her other Sisters. Virtue, Religion and Honour engage on your side, and Glory is your Reward — and as the Divine Herbert says, If reitennels have more, let Heaven go.

Quest. 2. A Gentlewoman that has a Husband who used her barbarously, makes her go in danger of her Life, and keeps a Whore, refusing to live with her, but making her work for her Bread, having the offer of a single Gentleman that will maintain her very well: Whether it be any Sin to accept of his kindness?

Ans^r. Here are several ambiguous words in this Question, which must be explained before we can go any further — [Offer of a single Gentleman] — [to maintain her] to [accept of his kindness] If the words, offering to maintain, signifie keeping in the usual Sence on't, as by the circumstances 'tis extremely probable they do; and if by the accepting his kindness, be meant being kind to him agen, then the Case is clear; and why all this fine clean Language to wrap up that broad word WHORE, with which she so fairly brands one that is kept by her Husband, when about to bring her self into the same Circumstances: Is't any Case of Conscience whether a Woman ought to turn Whore because her Husband is a Whoremaster? Has he been never so brutish and barbarous, tho' perhaps hee'd represent her as ill might he speak for himself, is that any excuse to her to imitate him? or will she be so mad to stab her self, and infinitely worse, because her Husband has put her in danger of her Life? But we'll take the Case at fairest — Suppose the Gentleman wou'd only generously supply her necessities and expect no criminal returns for his kindness, if such a thing be possible in such an Age, or rather else let's say, pretends to expect none, yet 'tis ill trusting him, 'tis a dangerous Experiment, 'tis much more honourable and honest to to get her Living by painful Labour, nay almost by begging it self, supposing he has ever made any pretences to her, or she has reason to believe he intends any such thing.

Quest. 3. Suppose the Querist have a Daughter about twenty years of Age, and a Brother about the same Age, and they happen to have so sincere and earnest a passion for each other, that its fear'd no reason will prevail with 'em from marrying; or if prevented, in all probability will occasion their ruine in this World: Query, Whether upon this consideration may the Marriage be solemniz'd with hope of Gods Blessing, and the quiet enjoyment of their Liberties and Estates to them and their posterity, notwithstanding any scruples that may be rais'd against it?

Ans^r. If it be absolutely unlawful and forbidden by Gods Word, undoubtedly it ought by no means to be contented to; nay those concern'd can't acquit themselves by being only passive in the case. That 'tis so, seems the positive Judgment of our Church and Nation; for we find in the Table of Kindred and Affinity, Num. 25. the Brothers Daughter among the prohibited Degrees to the Man, and the third to the Woman, her Fathers Brother being forbidden her, and this as its said there, In Scripture and our Laws. Its true, here's a doubt, whether those words are taken together or asunder, that is, Whether were intended thereby that all these degrees were forbidden both by the Laws of God and the Laws of the Land, or some by one and some by the other, tho' this is clear'd in the Canon it self, which says, 'That none shall marry within the Degrees prohibited by the Laws of God, and expressed in a Table set forth by Authority, An. D. 1553. (in the Reign of Blessed Qu. Elizabeth) from which Table we have taken the two former Prohibitions. Nay further, 'That all Marriages so made and contracted, shall be adjudged incestuous and unlawful, and consequently shall be dissolv'd as void from the beginning, and the Parties so marry'd shall by course of Law be separated.' Here then is the venerable Judgment and Authority of the best regulated Church in the World, that such a Marriage is absolutely unlawful, and ipso jure void, and that in Conjunction with the authority

of the State which declares the same. But supposing it indifferent of it self, undoubtedly it ceases to be so when Authority determines as it does here, otherwise it is no Authority. If we come to Scripture, its true its not there expressly forbidden, tho' it seems to be by parity of Reason; for in the 18th. of *Leviticus*, the *Fathers Sister* and *Mothers Sister* are absolutely forbidden, and *Fathers Brother* is no farther off than his Sister, tho' it must be acknowledg'd there may be some difference between the *ascend* and *descent*, tho' not enough to make either lawful. The Summ is, that we think the Gentleman oblig'd in Conscience to hinder this incestuous Marriage, whatever the Consequences may be, and the Parties immediately concern'd to break off this unlawful Amour, tho' with the hazard of their Lives, for those prohibitions mention'd are certainly natural, and not ceremonial, as appears from v. 24. of the forecited Chap. *Defile not your selves in any of these things, for in all these the Nations are defiled, which I cast out before you.*

Quest. 4. *A Young Man of a very amorous disposition, has had the misfortune to yield to every attack of his Passion, and being strait charm'd with every new Object, hath promis'd two several Young Gentlewomen Marriage, and thereby enjoy'd 'em both. This heat of imprudent Love being over, he is very sensible of his Fault, and very melancholly upon it: His Inclinations don't lead him to have either of 'em, tho' he's fully perswaded of their Love and true Affection, and this aversion is the more because he sees he can't have one without rendring the other discontented and implacable, nor can he see any means to make her or them a satisfactory restitution: I therefore beg your best Advice you can in this matter, it being of Consequence, and this grief requiring a speedy remedy, &c.*

Ans. First let him heartily beg pardon of God Almighty, and continue the same every day he lives. Then, unless there be any private Reason, or rather necessity, why he should marry one more than the other, (and there can be but one, which he may easily guess) he ought, we think, to marry neither, unless one should release him, or dye, in which case, notwithstanding any pretended or real Aversion, he must marry her that's left free: If they both live, and refuse to release him, he must remain all his Life single, since he cannot lawfully marry either of them, or any other.

Quest. 5. *A Young man being in Love with a Young Gentlewoman, promis'd her Marriage without the knowledge of his own Parents, tho' her Parents did both know and approve it; and it may be if he had given notice of it to his Parents they would have consented to it. It happened the Young man being gone to Travel, found another occasion of Marriage as well more pleasant to his Fancy, as advantageous to his Fortune: Now the Question is, Whether without wounding his Conscience, and with the consent of his Parents for the other, he may leave the former and take the latter? — This Question belongs to a Countrey where all promises of Marriage being clandestine, are void without the consent of the Parents on both sides?*

Ans. Notwithstanding all this, the Prior Obligation is still valid, unless he can get a release from the former, and tho' he may be free in *Foro humano*, yet we think he is still oblig'd in *Foro Conscientiae*, tho' he did ill to promise without the Consent of his own Parents as well as hers.

Quest. 6. *Why Women are for the most part fonder and falser than men?*

Ans. We shall deny they are so for the most part, until the Querist has told all the Noses in the World. For their Fondness, none e're went further in the Tryal ont that we e're read or heard of, than *Spencers Squire of Dames*, and he made the Experiment, as we remember, but on three hundred, but that's all a spiteful roguish Fable, invented on purpose by the angry Poet for the lo's of his Mistress; and wou'd some fair Lady make the same Tryal, undoubtedly she'd find fewer Denyals than he did, supposing the Story true. Then for their being falser too, the Objector unluckily destroys one part of the Calumny by the other; for if fonder, how falser? if falser, how fonder? Indeed we men are generally the Painters, and order all things how we please — we write the Histories of Women, and

represent our selves and them as we think fit, but they seldom either write ours, or defend themselves: But grant the observation true in some cases, yet the poor Ladies are easily excus'd: If they are fond, 'tis disingenuous to blame 'em, and we seldom think 'em so till we are willing to leave 'em: If they are false, 'tis we teach it 'em, and they are often driven into it either out of despair or revenge.

Quest. 7. *Whether after Promises made between two persons, they may't lawfully leave each other, and accept or court others by mutual Consent?*

Ans. We think there's no doubt to be made but they may, the obligation being mutual, and just as much on one side as the other, so that both giving up their part there's no wrong done — Nay, we think 'twou'd be very requisite they should do so in some cases; as where there's no probability of living otherwise than poorly and miserably if they should come together: for tho' Love may make a shift to keep 'em warm before Marriage, they won't find that alone will do it afterwards.

Quest. 8. *Whether Sappho or Mrs. Behn were the better Poetess?*

Ans. We must beg the Person of Honours pardon who lent this Question, if we can't help telling a pleasant passage before we answer it, 'tis met with in the Voyages of one *Struis a Dutchman*, about some 10 years since translated into English; and 'tis this, p. 288. *In the City of Ardebil in Persia are a Corporation of Whores, all Poetesses, whose chief Subject is the praise of the Emperor. This unlucky Story was brought to mind by some woful Loyal Plays, which for 2 Reigns together pester'd the Theaters and Stationers, which is all we will say of 'em, considering whose they were, but come now to the comparison: Sappho writ too little, and Mrs. Behn too much, for us to give 'em any just or equal Character, not but that by the little, very little we have of Sappho, we believe hardly ever were 2 Souls more alike than Mrs. Behns and hers. Mrs. Behn, its true, has writ many things, and some of 'em excellently well, in her own soft strain, few coming near her; particularly in her *Lovers Watch*, which if we mistake not, we formerly mention'd. And then her *Voyage to the Island of Love*, proves her a great proficient both in the Theory and practical part of that passion: But yet one Fragment consisting but of a few Lines, which we have of Sappho's, carries something in it to soft, luscious and charming even in the sound of the words, that *Catullus* himself, who has endeavour'd somewhat like 'em in Latin, comes infinitely short of 'em, and so have all the rest who have writ their own thoughts on that Subject; — for which reason we cou'd wish Mrs. Behn herself had translated 'em before she went to *Elysium* to meet her.*

Advertisements.

TO Morrow being the 13th. Instant, will be Published a Book Entituled *England's Miseries*, set forth in their true Light, being a brief History of the manifold difficulties this Kingdom laboured under in the Reigns of King *James* the First and his Unfortunate Son, which brought on our Civil Wars and the Death of King *Charles* the First, and at last caused the Abdication of King *James* the Second, with the Declaration for Lawful Sports to be used on Sundays. By a Person of Quality. Sold by *Richard Baldwin* near the *Oxfords-Arms* in *Warwick-lane*.

AT *Mile-end-Green*, the Sign of the *green Gun*, being a fair large Houle, having a Bowling-green, Stable and Out-houses, is to be Lett, inquire at Mr. *Cripps* at the *Kings Arms*, next door to the *Gun*, and you may know further.

The Athenian Mercury:

Saturday, January 16. 1691.

Quest. 1. **W**herher Hobbs or Lestrange the better Christian?

Ans. We might with justice enough get off from this Question, by rejecting it among those unanswerable ones which we have already told the World we'll have nothing to do with. But that we mayn't altogether seem to put a sleight on two such Persons of Quality, we'll see if we can make any thing of 'em. For Mr. Hobbs, its notorious to any who have but cast an Eye on his Works; that he owns none but a material God, that he holds an absolute Fatal necessity for the worst actions, that he denies Hell, or any future Punishments, that he lessens, if not quite destroys the Miracles of our Saviour himself, as well as those recorded in the Old Testament, that he perfectly confounds Power and Right, and makes Justice nothing but Custom, which can end in nothing but destroying the Eternal difference of good and evil, (as indeed any man must, who owns the fatal necessity) That agreeable to his Notion of Power, &c. he teaches absolute obedience, without any reserve so much as of Gods Law, from the People to the King, (and according to the same Principle) from King to People too, if they get uppermost, and finds fault in his *Behemoth* with the Author of the *Whole Duty of Man*, for affirming, that we ought not to obey the Prince when he exacts anything contrary to the commands of God. Last of all, that we may effectually judge what a Christian he was, his avow'd Principles, if not his positive Assertions, plainly infer the *Alcoran* of equal Authority with the *H. Bible*, nay Superiour to it under the *Turkish Dominions*, for both he and his Disciples ground their belief of our Bible only on the Authority of the State that enjoyns it; whence 'tis easily infer'd, that shou'd Authority enjoyn the *Alcoran*, or shou'd any of 'em live under that Authority which did enjoyn it, they must embrace it as the *Gospel*, the Religion of the State being to conclude theirs, and all the Martyrs a parcel of Fools, and worse, as they'll not stick to call 'em. Then for the goodness of his Temper, his frank Disposition and Humour, his Ingenuity and Courage, and Quality, they were just as remarkable as his Religion, and were of a piece with it. However, this we can't without injustice deny, that he was an universal Scholar, tho' unless we are mistaken, more a sharp Wit, than a deep or sound Philosopher. And to this ill-natur'd Wit of his, which he did not want, was added an excellent English Philosophical Stile, it being indeed his Master-piece, that he cou'd exprels hard things in plain and easie words, whereas most others affect the quite contrary; and this he knew so well, and was so proud of, that he'd be very angry sometimes with things because express'd in such words as did not please him, and worry one for the sake o' t'other, as we have formerly had occasion to observe — But we have been so long busie with Mr. Hobbs, that Sir Rogers Christianity will have hardly any room. However, we must do him the Justice to think he has a little more on't than the other, and that he has at least as much Christianity as Tully and Seneca, whom he translated, both of which believ'd and defended some Truths which Mr. Hobbs did not; both talk very well, and the latter, if we may believe *Causin*, was a kind of a Christian. Its true, there are some Articles of Mr. Hobbs's Creed, which seem to be explain'd in the old Observators, as of absolute Submission and Power, &c. But we have no proof that he believ'd the others, and therefore Charity obliges us to hope the best. This is certain, whether or no he's the better Christian, Sir Roger is clearly the better Gentleman, (that's somewhat) and at least as good, if not a better Englishman, we mean (for we wou'd not be mistaken) writes finer English than even Hobbs himself, which we need go no further to prove than his Fables; — one of which,

that of the old Lyon when his Teeth were out, &c. makes us say less of him than we otherwise shou'd, tho' he must not expect so fair Quarter from all the rest of the Forresters, most of whose Fur he has formerly made fly about their Ears.

Quest. 2. Whether the Samaritan Character, or vulgar Hebrew be the more ancient?

Ans. We shall resolve this Question with several others a-kin to it, in a discourse we intend in answer to some Questions relating to the Version of the LXX, which we have already receiv'd.

Quest. 3. Whether Milton and Waller were not the best English Poets? and which the better of the two?

Ans. We shall answer this double Question together: They were both excellent in their kind, and exceeded each other, and all besides. Milton was the fullest and best, Waller the newest and most correct Poet we ever had. But yet we think Milton wrote too little in Verse, and too much in Prose, to carry the Name of Best from all others; and Mr. Waller, tho' a full and noble Writer, yet comes not up in our Judgments to that, — *Mens divinator atque os — Magna Sonaturum*, as Horace calls it, which Milton has, and wherein we think he was never equalled — His Description of the *Pandemonium*, his Battles of the Angels, his Creation of the World, his Digression of Light, in his *Paradise lost*, are all inimitable pieces, and even that antique Style which he uses, seems to become the Subject, like the strange dresses wherein we represent the old Heroes. The Description of *Samson's* Death, the artificial and delicate preparations of the Incidents and Narrations, the turn of the whole, and more than all, the terrible *Satyrs* on *Woman*, in his Discourse with *Dalilah*, are undoubtedly of a piece with his other Writings; and to say nothing of his *Paradise regain'd*, whereof he had only finish'd the most barren part, in his Juvenile Poems, those on Mirth and Melancholly, an Elegy on his Friend that was drown'd, and especially a Fragment of the Passion, are incomparable: However, we think him not so general a Poet as some we have formerly had, and others still surviving.

Quest. 4. Whether the Manna of Calabria be not the same in Nature without any specifick difference, with that which Israel had in the Wilderness?

Ans. Supposing it were, the Miracle ceases not, for its falling in such a quantity, and at such times, had still been miraculous, as the *Quails* also were, tho' a natural Food. But its plain from several marks, as if on purpose given in the Text, that this was neither *Calabrian* nor *Arabian* Manna, nor any Substance that to our knowledge has its like in Nature. There are two sorts of Manna mentioned in profane Histories; one to which *Galen* and *Dioscorides* give that Name, which is no more than certain fragments of *Frankincense*, fit indeed for Men to present to God, but not for God to send as Food for Men. There's another sort, that in the Question, and which our Apothecaries so commonly use, which is a kind of a *Honey-dew*, falling indeed from Heaven, but in a natural way, yet so much resembling the true Manna, that thence the *Arabians*, on whose Mountains 'tis found in great plenty, gave it that Name; for whence else cou'd it have it, and what cou'd it signifie, this meaning on't being only a Portion in the Hebrew, because distributed to the people according to their wants: But this the *Israelites* Manna cou'd not be, as is plain from several different qualities to be found in either, they differ'd in Colour: The *Israelites* Manna was white, the Apothecaries yellowish. In consistence, the *Israelites* was hard and Fryable, it might be ground in a Mill, beaten in a Mortar, or baked in an Oven; whereas the other is rather glutinous or clammy, like other Honey. The other Manna the *Israelites* very probably

might:

might have seen before, *Moses* at least, who had bin so long conversant in the *Wilderness*; but this neither he nor any of 'em knew, but gave it a new name, as is usual to things that are new. Natural Manna either always falls, or else uncertainly; this fell not always, yet certainly as to its stated time, all the week except the *Sabbath*. Then it fell but in certain places from *Rephidim* to *Gi'zal*, when they had need, and no longer, not before their provisions they brought out of *Egypt* was gone, nor after they had provision in *Canaan*, and did eat of the old Corn of the Land. This could not be a usual natural thing; if so, why might not *Armies* still pass those *Wildernesses* with the same provision? nor could it be casual, because it lasted for forty years, and each person found just enough for his Family. This purified and stunk if kept till morning, if that should do so, the Apothecaries would have but an ill Trade on't. Lastly, This was good, substantial, wholesome, nay pleasant and delicious Food; for which reason its call'd the Food of Angels, agreeable no doubt to the Taste of all who were fed by it — That has a faint *Physical Taste*, or at least a *Physical operation*, being purgative as all know; and if they should all have made but one meal on't, would soon have made such work among six hundred thousand men, that all the whole *Wilderness* would hardly have been room enough for 'em: And all these or most of 'em at least, are *specifick differences* between 'em, if any thing can be said to be so.

Quest. 5. *Whether H. Grotius, Buchanan, or Barklay wert the better Latin Poets?*

Answer. 'Tis a Maxim among the *French*, That 'tis impossible for a *Dutchman* to be a Wit; nor are they much more favourable to us *Insularies*, as they are commonly pleas'd to call us. But as there is nothing more barbarous than such general Reflections on whole Nations, (tho' as we've formerly said, some are more inclin'd to some sort of Vices than others;) So there's for the most part nothing more fall; and that of *Furvenal* will ever hold — *Summos posse animos, & magna exempla duros — Vervecum in patria cras- soque sub are nasci*; of which there needs no greater proof than *Erasmus*, and the famous *Grotius* for *Holland*, and the other two Gentlemen nam'd in the Question for *Scotland*, the thick Fogs of one Countrey, and cold blasts of another not being able to nip those extraordinary Wits, who in spite of both grew so justly famous in the World. Its true, there are some Countreys, as well as some Soyls, where one thing seems not to grow so kindly as in others. Thus in Poetry, loves a cold Countrey, nor thrives well in it; nor for Example, did we ever yet hear of any famous Poet among the *Lapllanders*; nay, or so much in either of the Northern Kingdoms, except *Saxo Grammaticus*, who was an excellent Scholar, and ingenious Person. Nor can we think *Holland* is a much kinder Soyl for this Art than the Isle of *Fersey*, of which Mr. *Cowley* so pleasantly in his Miscellanies, on occasion of a Copy of *William Pryn's* Verses sent him thence,

*Well, since the Soil then does not nat'rally bear
Verse, who (a Devil) should Import it here?*

And the same or worse its probable, he'd have said had he liv'd to see his own Works translated into *Dutch*, as 'tis said they are. For that great Man *Grotius*, he had Learning enough of other sorts to establish his Reputation as long as time lasts, without the gilding and Garniture of Poetry, wherein however he was far from contemptible. For *Barklay*, he has a good Fancy, and flowing stile both in Verse and Prose, and indeed they were too near a-kin, but we think there are no Miracles in either. For *Buchanan*, notwithstanding his Sentiments of Monarchy differ from ours, or at least that of our Kingdom from his, we think him both an honest Man, and an excellent Poet, far beyond either of the other, his Psalms having justly gain'd him Reputation through all the World, though not fine enough to please so nice a Taste as our *Cowley's*, who says tartly of 'em, that they come as far behind *Dauids* as his Countrey does behind *Judea*.

Quest. 6. *There is a Weed which grows among Corn very plentifully, call'd Cats-tail by the Country-people, of a pleasant blew colour, which comes up but once in three years, and when it comes, does much injury: Now if your Society can resolve us why it comes but once in three years, and what method might be taken to destroy it, you'd do a great piece of service to the Countrey, which is extremely pester'd with it?*

To this we'll add another that's somewhat a-kin to's, and then endeavour to answer 'em both: *What's the reason that the Eyes of Beans in the Kid grow downwards some years, and upwards other, as this?*

Answer. We reply to both, that it becomes the Gravity of Philosophers first to be sure of matter, of Fact, and then, and time enough too, to search after the Reason of the thing. The Querists must therefore give us leave to make Experiments three years about one, and 'till we are satisfi'd about t'other, and then we'll endeavour also to give them satisfaction.

☞ We design speedily to publish those Proposals concerning the *Natural and Artificial Rarities of England*, which we promised in the Preface to our 4th. Volume.

* * The Questions about the different length of days in the Southern part of the World, the precise time of our Saviours Nativity, the Altars being at the East end of the Church, the bowing at the Name of Jesus, the difference and Original of the *Fulian* Accounts, &c. will be speedily answer'd.

* * We desire the Querist that sent us an account about some drops of blood, to inform of his Name and place of Abode.

* * We receiv'd the Quakers Letter, and shall return our answer to it in the 12 Numbers that complete our 5th. Volume.

An ADVERTISEMENT to all those who suffer'd under the late Cruelties of *George Lord Jefferies*.

☞ The third Impression of the Book entituled, *The New Martyrology, Or Bloody Assizes*, being quite sold off, a 4th. Impression of the said Book is speedily design'd. This is therefore to desire all those Countrey Gentlemen, and others who had Friends that suffer'd in the West of *England*, and elsewhere, under the Crueltys of *George Lord Jefferies*, to send to *John Dunton* at the *Raven* in the *Poultry*, all they have met with remarkable relating to the Lives, Tryals, Apprehensions, Imprisonments, Sufferings and Deaths of *Sir Edmundbury Godfrey*, *Arthur Earl of Essex*, *William Lord Russell*, *Coll. Sidney*, *Alderman Cornish*, *Mr. Colledge*, the late Duke of *Monmouth*, or his Expedition into the West, the E. of *Argyle*, *Coll. Rumbold*, *Mr. Dangerfield*, *Sir Thomas Armstrong*, *Capt. Walcott*, *Mr. Rouse*, *Mr. Benjamin* and *Mr. William Hewling*, *Mr. William Jenkins*, *Mr. Baiscomb*, the *Lady Lisle*, *Mrs. Gaunt*, *Mr. Nelthorpe*, *Mr. Charles Speck*, *Coll. Holmes*, *Mr. Hicks*, *Mr. Lark*, *Mr. Mudders*, *Capt. Kild*, *Dr. Temple*, *Mr. Parret*, *Capt. Annelley*, and *Capt. Matthews*. This is also to desire 'em to send to the forementioned place all that they have met with remarkable, in reference to any others not here recited who suffer'd in the West, &c. from the Year 1678. to 1689. or any thing they have met with remarkable relating to the Life and Death of *George Lord Jefferies*, that to this Book entituled, *The Bloody Assizes*, may be now completed in this New Edition, to which will be added an *Alphabetical Table*, as also the Pictures of the most eminent Sufferers, (and the *Elegies* and *Epitaphs* that were written upon them) if sent to the *Raven* in the *Poultry* by the tenth of *February* next.

Advertisement.

Proposals for Printing of *Synodycon in Gallia Reformata*: Or, The Acts, Decisions, Decrees and Canons of those famous National Churches in *France*: Being a most faithful and impartial History of the Reformation in that Kingdom. A Work never before extant in any Language, now ready to be Published from several Manuscript Copies of the said Councils. By a Judicious Divine.

Proposals are to be had of *Mr. Thomas Parkhurst* at the *Bible* and *Tree Crowns* at the lower End of *Cheapside*, and *Mr. Jonathan Robinson* at the *Golden Lyon* in *St. Pauls Church-Yard*.

The Athenian Mercury:

Tuesday, January 19. 1691.

Quest. 1. **W**hat's the Reason that his present Majesty, King William has never yet toucht for the Evil, and why is that Divine Gift neglected, which has been so many Ages inheritin all the lawful Kings of England?

Ans^r. We don't pretend to have any Privy Councilours among us, and think it as dangerous a business to question Kings as to advise Parliaments. Perhaps his Majesty is yet too busie in preserving the Lives and Liberties of the whole, to be able to mind the sick, unless it be in his Hospitals, and works for many miracles abroad, that he's not yet at leisure to do any at home. But what're the Reasons may be, we shall dive no further in 'em, only having luckily another Question, sent us very much to the same purpose, but clear of t'other side of the Post, we'll e'ne let it start just as we receiv'd it, and they shall have a fair run one against t'other. The Question it self, with what follow'd was in these express words.

Quest. 2. Whether or no the Kings of England really cure the Disease call'd the Kings-Evil? After which are added several Arguments against it, some whereof as follows:

1. 'The Causes for which God gave such miraculous Gifts, were the confirmation of the Gospel and Godhead of Christ; but there being no more need of such proofs now, we have no reason to think they shou'd be still continued.

2. 'This Gift was claimed by a Succession of persons without any other Qualification but that Succession, and also by Popish, superstitious, and very wicked men; nay by those that were USURPERS as well as such as were in the right Line.

3. 'The Work did very often visibly fail in the Hands of the best of Kings, which wou'd not have bin had they bin really impow'd from God.

4. 'The Original of it came from Edward the Confessor, a Popish Saint, it being attributed to him for the Honour of his Saintship.

Objection. The Kings Touch has actually cur'd, as the Parties confess?

Ans^r. Many come to the King many miles, and thereby obtain change of Air, change of Diet, motion of their Bodies, and (N. B.) Directions from the King's best Surgeons and Physicians; — and these things may effectually cure 'em tho' the King shou'd never see 'em, nay many may be cur'd by the meer strength of Nature.

Thus far he; for what remains we'll sum up fairly up together, and leave every one to judge as he is most inclin'd: in answer to what is said against the Miracle — That it often fails in the Hands of the best of our Kings, those who are for it, will readily say, That then 'tis not the King's Evil, but some other Disease. But 'tis still reply'd, and Instances may be given of several persons in the same Family affected exactly in the same manner, some of which have been cur'd by the Touch, others not; 'tis rejoyn'd, because some want Faith. But they have been all Children, and their Parents and Friends have brought 'em. — Then they belike had Faith for one and not for another: But if by Faith be meant strong persuasion, as no more can be in this case, it's certain they have had more, the second than the first Time, the former Cure having rendred 'em confident of the latter. Another Argument for the Miracle is, That it tends much to give the people a great Idea of their Prince, (as Vespasians curing the Blind man.) But 'tis easily reply'd by their Antagonist, that our Monarchs are great enough of themselves when lov'd by their People, and need no little pretended Miracles to render 'em more venerable. And this is most of what is said Pro and Con in this Argument.

Quest. 3. A Person who had the hard Fortune to be extremely in Debt, was advis'd to settle some of his Estate in Trust so firm, that no Law cou'd touch it, for the maintenance of himself, his Wife and Children, it being no more than just a competency whereby they mayn't be chargeable to others, which accordingly he did. Now the Remainder of his Estate being not above half enough to satisfie his Creditors, he's extremely dissatisfied in his Conscience, almost to Despair, about his not being able to make 'em full Restitution, except it shall please God to raise his Fortune in the World, and then he fully designs to do it whether the Law obliges him to't or no. He desires to know whether he may not upon his sincere and hearty repentance, thro' the merits of our Saviour hope for Mercy, tho' it never please God to enable him to make full Satisfaction; and if there be any comfort for such a person in distress, for Gods sake let him have it, &c.

Ans^r. This Question being of so much moment we have propos'd it at large in the very Terms, we receiv'd. — In answer, supposing here any fraudulent conveyance, and voluntary breaking, or what's equivalent to't, on purpose to cheat the Creditors, and run away with vast Estates, the common Trick of some Bankers, and others, as nothing can be a sower Cheat, so there's no hopes of pardon without Restitution to the utmost ability. Further, supposing our own carelessness and extravagance, have brought such a misfortune upon us, 'twill be a more melancholly consideration to reflect on, than if 'twas purely the effect of Gods Providence. But taking the Question here as truly and fairly stated, we reply, That if by his keeping that part of the Estate yet in his own possession, he be in any probable Capacity of afterwards paying the whole Debt, we think he offends not in doing it, for there are few Debts to be paid at a day. But if he may do thus much, he ought however to spend no more then just what's absolutely necessary for him and his Families Subsistence, that he may save whatever may be, to satisfie his Creditors; nay, if he has any Friends with whom his Family may live; or if by their own Labour they can get their Living, he ought to satisfie to the utmost Farthing of his Estate, unless his Creditors will voluntarily mitigate it, which if they have any thing of humanity, they will certainly do, when they see him bear so honest a Mind. And without thus much at least, he can't justly expect pardon. — But after all we wou'd not have him entirely acquiesce in our Judgments, but consult better, which he can't fail of here in London, if he's willing to enquire.

Quest. 4. Whether or no the Doctrine of Ireneus concerning the State of the Soul after Death be according to Scripture?

Ans^r. That Opinion of his which we suppose the Question intends, is, That the Souls of good men go not immediately to Heaven after their departure from the Body, but are reserv'd in Paradise till the day of Judgment; which his not only his Opinion, but that of all the Church of God in those first Ages, nay, 'twas insert'd into their very Liturgies, and no other thing intended by that perfection, Confirmation, and Refriggerium or refreshment which they desired for 'em; and to this they refer'd those phrases we meet with in the Scripture of Abrahams Bosom, not thinking it congruous that the Souls of the Faithful shou'd at the day of Judgment be turn'd out of Heaven again, and expos'd a second time at the Bar of Gods Justice: Which Opinion is at present also embraced by very great and Learned Men in the Church of England, Dr. Sherlock himself as good as positively asserting it in a Sermon of his upon Judgment, and answering all the Scriptures brought against it. All that we shall say to it is, that this middle State is far enough from either the Popish Purg-

Purgatory, or Soul-sleepers Dream. And that the Scriptures say but little explicitly and clearly of the intermediate State of the Soul between this and the Day of Judgment, whether they shall be in Heaven, or any other place, tho' its sure from thence that they are not yet completely happy: We esteem it therefore a probable *Opinion*, and as such we leave it.

Quest. 6. *What is the meaning of the Urim and Thummim mentioned in the Scripture?*

Ans. There are so many various Opinions in this matter, that there needs now a new Oracle to tell us the method and meaning of the World, and what was said of those who pretended to the Priesthood, but come not to prove their pedigree, seems applicable to this, *That it can't be decided till their arise a Priest with Urim and Thummim*. However, we'll recite the principal opinions of Learned Men, and let the Querist know to which of 'em we are most inclin'd. For the words themselves, we are like to get but little *Light* from 'em, whatever they may carry in their Names, *Urim* being the plural number of the word אור as we write it *Ur*, tho' more properly *Aur*, (whence the Latin word *Aurum*, and the French *Or*, for *Gold*) signifying either *Light* or *Fire*; accordingly what we read *Ur* of the *Chaldees*, taking it for the proper name of a place, it seems the *Rabbins* took for an *Apellative*, signifying *Fire*, and thence have a Story that *Abraham* underwent a sort of an *Ordeal*, being thrown into the *Fire* by the Idolatrous *Chaldeans*, because he wou'd not worship it as they did, and some of the same parts do to this day. *Thummim* signifies *Integrities* or *Perfections*, from the Root תמ , perfect, or *righteous*: So that *Urim* and *Thummim* are *Lights* and *Perfections*, but what these are, is still the Question. *Aben-egza* plainly acknowledges, — *Qualia fuerint non scimus* — We cant tell what to make of 'em. The difficulty of understanding their meaning is render'd greater, because they were not under the 2d. Temple, as appears by the Text already quoted, any more than the Ark of the Covenant, all that looks like 'em in any of their Historians, being what *Josephus* records — that when God accepted the Sacrifice, the Onyx on the Priests left shoulder gave a glorious and miraculous Light, tho' ceas'd as he acknowledges some hundreds of Years in his Time, which the Learned Mr. *Mede* thinks related to the *Thummim* only, which he takes to be distinct from the *Urim*, tho' others judge 'em the same. Whatever they were, this we are sure of 'em, 1. That they were put in the Breast-plate which was fastned to the *Ephod* over against the Heart of the H. Priest, *Exod.* 28. 30. *Thou shalt put in the Breast-plate of Judgment the Urim and Thummim, and they shall be on Aarons heart when he goeth in before the Lord*. We are further sure that they were an Oracle, or that the Priest gave answers by them from God, *Num.* 27. 21. *Joshua shall stand before Eleazar the Priest, who shall ask counsel for him by the judgment of Urim before the Lord*, and so *David* when at *Keilah*, *Abiathar* having brought the *Ephod* with him. Thus far we think all are agreed — But here some think they were only the Name *Feboua* put within the foldings of the Breast-plate, whence proceeded those strange operations; but this seems too fanciful a conceit to be much insisted on. *A. E.* says, the Breast-plate was call'd the Breast-plate of Judgment, because thereby Gods Judgment and Decrees were known, and thinks the *Urim* and *Thummim* were somewhat made by the Artificer, tho' *Nachman* thinks they were *Opus Divinum*, and given by God to *Moses* in the Mount together with the 2 Tables of Stone, tho' it's not likely had such a thing bin, that *Moses* wou'd have omitted it. Some think it was only the stones in the Breast-plate which did shine when God granted or answer'd, but not shine when he refus'd to grant, the Question being propos'd Disjunctively, as in *Dauids* Case — *Shall I go up, or not go up*: But this others disallow, because they seem mention'd distinctly from those stones, *Exod.* 28. 29, 30. *Aaron shall bear the names of the Children of Israel in the Breast-plate of Judgment upon his Heart, when he goeth in unto the holy place, for a memorial before the Lord continually* — *And thou shalt put in the Breast-plate of Judgment the Urim and Thummim, and they shall be upon Aarons heart when he goeth in before the Lord, and Aaron shall hear the Judgment of the Children of*

Israel upon his Heart before the Lord continually. — *Urim* we say these two Scriptures are explanatory of each other, the Expression being almost the same. And indeed our Judgment is, That this Opinion stands fairest for the Truth. Its certain, the *Urim* and *Thummim* whatever they were, were to be just in the Breast-plate, so were these Names. They were to be upon *Aarons* heart whenever he went into the Holy Place, so were the Names; other circumstances might be added where they agree to explain this in the case of *David*, 2 *Sam.* 2. 1. *Abiathar* having brought the *Ephod* with him, *David* enquir'd of the Lord shall I ascend into any of the Cities of *Judah*? Now the Names of all the 12 Tribes being engraven on the stones, there wanted but a few Letters to compleat an Alphabet, which to do, the *Jews* tell us the Names of *Abraham*, *Isaac*, and *Jacob*, and these two words, אור בבמי the Tribes of *Israel*; or *Feshurun* were added. Now when a Question was propos'd, some, as before, believe all the Stones either shin'd, or were dim, and this only pass'd for a grant or denial; others that those particular Letters shin'd out in the Stones, which made up the answer, as when *Dauids* Question was, האעלה The Letter ע in *Shimeon* ל in *Levi*, and ה in *Febuda*, put themselves out, or shin'd brighter than all the rest, forming the word עלה , ascend. If this still be thought too fanciful, there's another yet behind, which perhaps to some may appear more probable than either of the other — That when the Priest put on those Sacred Ornaments, he was immediately inspir'd by God, and himself *viva voce*, utter'd an answer to what was propos'd. And thus much of this great Question.

The Young Students Library is now in the Press, so which will be added something very curious more than has bin promis'd, of which we shall give a further account in next Merc.

Advertisements.

Vocabulario Italiano & Inglese: A Dictionary Italian and English First compiled by *John Florio*: And augmented by himself, with many thousand words, and *Thuscan Phrases*: Diligently Revised, and compared with *la Crusca*, and other approved Dictionaries, extant since his Death, and enriched with very considerable Additions. Whereunto is added, A Dictionary English and Italian; with several Proverbs and Instructions for speedy attaining the Italian Tongue. By *Gio. Torriano*, an Italian; some time Professor of the Italian Tongue in London. Now Reprinted, Revised and Corrected, by *J. D. M. D.* London, Printed for *Tho. Sawbridge* at the 3 Flower-de-luces in Little Britain, and *M. Gilliflower* in Westminster-Hall, 1690.

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The First, Second 3d. and 4th. Volumes of the *Athenian Mercury*, (resolving all the most Nice and Curious Questions propos'd by the Ingenious of either Sex) and the Supplements to 'em; (containing Extracts of the most considerable Books newly Printed in England, and in the Foreign Journals) Printed for *John Dunton* at the Raven in the Poultry. Where are also to be had the Preface, Index and 12 Numbers alone, that compleat the first 18 Numbers of the 4th. Volume (in which 12 Numbers are resolv'd many of the Questions lately sent us) or single ones to this time.

The Athenian Mercury:

Saturday, January 23. 1691.

Quest. 1. **A**T what time of the Year was it that our Saviour was born, or whether it is possible, since the Learned seem to disagree about the month, to find the exact Anniversary day of his Nativity?

Answer. We shall here, to obviate another Question sent by the same hand, consider the various Changes that the Year has undergone: And first we find that *Romulus* began it in the Month of *March*, making only ten Months to the Year, which contain'd in all 304 days. *Numa* reform'd this *Calendar*, and made the Year contain 12 months 354 days; but as some believe, being a little Superstitious as to the sound of Numbers, he added one more, which made 355. But this *Calendar* suffer'd its predecessors fate, and was again alter'd by *Julius Cæsar*, who sent for one *Sisigenes* the famous Astronomer of *Alexandria*, who fram'd a new *Calendar* upon the Suns motion, which finishes its Circuit in 365 days, and six hours, which were divided into twelve unequal Months, as at this day, and these months were again subdivided into *Calends*, *Nones* and *Id's*, so frequently made mention of in the dates of the *Roman* Writings, this is that which is called the *Julian Account*.

After this the Council of *Nice*, upon some unhappy Disputes amongst the Primitive Christians about the Observation of *Easter*, *Christmas*, &c. regulated the account of *Julius Cæsar*, which was about 11 minutes longer than the Solar Year, and above the *Golden Number*, whose full revolution bringing not the Moon back to the same point, disagrees with the *Calendar*. In *Julius Cæsar*'s time, the vernal *Equinox* commenc'd 23d. of *March*. But *Pope Gregory*, (from whence comes the *Gregorian Account*) by his Bull published 1581. ordain'd, That in the following Year the fourth day of *October*, should be chang'd into the 15th. which is the reason of the difference betwixt our Accounts here in *England*, and theirs beyond *Sea*, which is held 10 days before ours by all Foreign *Catholic*s (not the *Greeks* and *Reformed Churches*) because establish'd by the *Pope*.

But to prevent any more Questions that may be ask'd upon this Subject, we shall show how *Leap-year* (not understood by every body) comes about; according to the *Nabonassar* and *Julian* Account, the Year consisting of 365 days, six hours and more, the odd six hours were never reckon'd for 3 years together, but the fourth Year only, because 4 times 6 hours makes 24 hours, or one natural Day, which they all placed *February* the 29. at the four years end, *February* having but 28 days the other 3 years, that the 6 hours are not reckon'd.

And now for the precise time of our Saviours Birth, tho' some have assign'd the 20th. of *April*, others 16th of *May*, some the 17th. of *April*, yet we have reason enough to believe it the 25th. of *December*, tho' perhaps knowing the exact time is not absolutely necessary for our happiness. *Clement Alexandrinus* reckons from the birth of *Christ* to the death of *Commodus* exactly 194 years 1 month, and 13 days. *Teodoro* by *ap'le* & *Kuce*, &c. *Strom. lib.* p. 249. according to the *Nabonassar* Account, which left out the 6 odd hours, for the *Egyptians* began their Account with the Month *Twelfth*. Now the first day of our *March*, according to their Account, will be seven hundred years hence the first of *September*, and 700 after that it will be upon the first of *March* again: So that we must deduce one Month and 18 days for those odd hours, and so reckoning the Birth of *Christ* from the Death of *Commodus*, which happened on the first of *January*, to be 194 years, wanting five or six days, it will appear that *Christ* was born the five or six and twentieth day of *December*. There are some other Questions sent by the same hand, which we have not room for at this time.

Quest. 2. What did *Solomon* mean by his not knowing the way of a young man with a Maid, *Prov.* 30. v. 19. when 'tis certain he had a thousand Wives and Concubines, and 'twas hard, &c.

Answer. Perhaps he meant the Effects of that unruly Passion were unaccountable, for so his Failings evinc'd, tho' so Wise a Man.

Quest. 3. There was a poor Man a Carpenter, who in the exercise of his Trade cut off two of his Fingers, carries them in his other hand to the Lady for whom he was then at work, who affixt them to their proper places an hour after cut off, made some applications, with which they were healed, and are now as useful to him as any of his Fingers: Pray you reasons for it?

Answer. There, &c. 'Tis absolutely impossible according to Nature, we know not but the Lady of *Loretto* might be the Doctress, if so, *Ecce Miraculum*.

Quest. 4. Whether bowing at the Name of *Jesus* be sinful?

Answer. When the Commands of the Magistrate bind us not to any precise Form or Mode of Worship as to kneeling, standing, &c. (neither good nor bad in themselves) forbidding the omission of any such Modes, or the addition of any other, as in the Act of Uniformity, *Can. 2. par.* — then it is sinful because not enjoy'd by the Act, but indefinitely forbidden; but where (as is the present Case) the Magistrate has dispens'd with these former Obligations, the Case is quite alter'd, and all indifferent things are again reduc'd to their first indifference, and therefore whoever looks upon bowing at the Name of *Jesus* as absolutely necessary, is ignorantly Superstitious, and comes under the Censure of the Apostle, *viz. Will-worship*: So on the other hand he is equally guilty of Superstition and *Will-worship*, that looks upon the bowing at the Name of *Jesus* as sinful, since it is no where forbidden, and since the External Forms of Worship are wholly left to the prudence of Persons, and Customs of places, which our Saviour himself comply'd with in the manner of eating the *Passeover*, which in its first Institution was very different from his and the *Jews* latter practices: So that in short this must be the Test of Superstition. — Whatever indifferent thing in Divine Worship is either omitted as essentially wicked in it self, or done as absolutely necessary, 'tis wickedness and Superstition. This is granted by all that distinguish betwixt Names and Things, and whoever denies it, arraigns and censures the practice of his own and all other Churches; for reading or praying, whilst sitting, kneeling, lying or standing, in a Surplice, Coat, Cloak, or Doublet, are all justifiable from the Liberty that God Almighty has left to his Church, and from the Nature of indifferent Actions, and the same Argument that is for or against any of 'em, is equally concluding for or against 'em all.

Quest. 5. Whether bowing towards the Altar is wickedness? and whence came the Original of that practice?

Answer. No, unless he that bows thinks he sins if he should not bow, and even here *Sin* is too hard a word, and may be softned into that of Ignorance. 'Tis necessary when we come into the Church that we worship God, or why come we there? And if we worship, 'tis necessary our Face should be some way, and why not towards the East? We may bow, or not bow, 'tis all one to them that think it so, but to reverence God with our Bodies, since he has redeem'd them as well as our Souls, is very reasonable: No intelligent person bows towards the Altar, or Communion Table, out of reverence to the Table, but because the Eye meets such an Object there as represents the highest Mysteries of Love and Redemption, which cause (or should cause) a reverential Gratitude to the Author, productive of

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acknowledgments, which may be as properly paid there whilst the thoughts are warm, as in the *Sea*, or any other place. We mean no more than this by bowing towards the Altar; and if weak Consciences believe otherwise, they ought to inform themselves better, before they are either scandaliz'd, or censur'd; so that to some it may be Sin, to others not, the difference arises from want of Judgment and Information.

To the second part of the Query, we answer, The Original of this Custom we find in the early times of the Primitive Church, in the days of *Justin Martyr*, *Alexandrinus*, &c. which they also mention as a Custom very antique, and practis'd amongst the Ancient Heathens. *Alexandrinus's* words are these, *Stromit. lib. 7. p. 520. Let prayers be made towards the East, because the East is the representation of our Spiritual Nativity, as from thence light first arose shining out of darkness: So according to that rising of the Sun the day of true knowledge arose on those who lay buried in Ignorance*, &c. the reason of this, turning towards the East, we find to be from this that in the Old Testament, the Title of East is given to our Saviour, the word is *Ανατολή*, which signifies an arising, or sprouting out, in the Greek 'tis rendred *ανατολή*, which signifies the same, and this by a Metonymy is appropriated to the East. There are several other reasons which the Ancients give, but we shall pass 'em over, since this is the greatest.

Quest. 6. *A certain person has murder'd another, a third is taken up upon Salvation, is try'd and condemn'd, and now lies in Prison in Ireland, and tho' he has got a long Reprieve yet he is likely to suffer: Query, Whether the Murderer ought to give himself up to the Law, and free the Innocent, or to conceal himself, and leave the Innocent to suffer wrongfully, or be repris'd from Death by no less than a Miracle?*

Ans. 'Twill be a second Murder to let the Innocent suffer, and aggravated by this, *That he is innocent*; tho we believe no Man is bound to deliver up himself to the Law for any past breach of it, but to avoid such a future breach of it, he ought to do it, *since Death is rather to be chosen than Sin*, and no body can doubt but that it is Sin to be guilty of anothers death: But after all, we believe it very possible to prevent the Death of the Innocent, and of the Refugee Criminal too, viz. By giving timely Notice of it to the proper Magistrate of that place, with offers of true discovery upon Condition of Pardon, or some such like Method; but if after all no Conditions can be got, the Innocents Life ought to be redeem'd with that of the Criminals.

Quest. 5. *What's the meaning of the little Circle which we see pictur'd round the Heads of Saints and Martyrs?*

Ans. We must go to the Schoolmen for the Resolution of this Question, since the Painters can hardly tell us — 'twas their Doctrine, that there are Degrees of Glory in Heaven. The Essential Glory which all good men shall have, they term *Aurea*; the preeminence of Glory, or some addition to be made to it, they term *Aureola*, or a *Coronet* to be added to the Crown of Glory, which they ascribe to three sorts of persons, Doctors or Prophets, Virgins and Martyrs: Now this Circle represents that *Coronet*, as the Rays the Crown it self.

Quest. 8. *Pray let me know in the next Mercury how often a man must send you a Question before you'll answer it, or whether you only answer Questions of your own propounding, as 'tis generally thought?*

Ans. To the first part of the Question — He must send till we have room, or think fit to answer, and if he keeps count, he may this way be soon resolv'd; for the latter part, — Whether we only answer Questions of our own proposing, let the Querist himself now be the Judge: But to satisfy him we can show him some Reams already answer'd, and a great many more yet upon the File, where they are many of 'em still like to hang, if the importunate Querists won't follow those Methods propos'd in the Preface of our 2d. Volume.

Quest. 8. *You tell us Vol. 1. Num. 26. Qu. 3. That Jephtha did not really sacrifice his Daughter, but dedicate her to the Service of God, by obliging her to perpetual Virginity,*

and give several (I think) unanswerable Arguments and explanations of that part of the Scripture that relates to his story, in maintenance of your Opinion: But Vol. 3. N. 28. Qu. 2. you say and use several Arguments to support that Opinion, That you cannot but believe Jephtha did actually sacrifice his Daughter: This seems to me to contradict your former Judgment on the matter, therefore I desire you to reconcile these 2 accounts with each other?

Ans. See what 'tis to write much; it brings little people as well as the great into contradictions and Errors; for we must acknowledge this more than seems to be a contradiction, since 'tis really one, and that irreconcilable, tho' if the only fault or mistake in all our Mercuries, we are the happiest Writers that ever came in publick, since the ceasing of Inspiration. But we'll not only acknowledge this slip, but tell the Reader how it happen'd. He knows there are several persons of our Society, and tho' we generally all review what is made publick, this happen'd to be omitted when the 2d. Resolution was inserted, tho' we must after all contents the Argument brought therein from the last of *Levit.* has reduc'd our Judgment to a kind of an *Equilibrium* in that Question.

Quest. 9. *Whether the Lute Lapsulor Mr. Wickam, alias Morus, did believe he should die when he made such an extravagant Will, and receiv'd the Sacrament? or whether God Almighty did not in Justice take him away for jesting with Death, altho' Poverty or any other design might prompt him to such an unhard of Adventure?*

Ans. 'Twould be a bold Answer either to determine the thoughts of any persons Hearts (which is only the Prerogative of God Almighty,) or to offer the reasons of God Almighty's Proceedings with his Creatures. All that we can say is, that it is one of the strangest Instances we ever met with, if truth; tho' we hope there's many circumstances concealed from the World which may much alter the matter of fact. One side is unheard, and can't speak for himself till the Day of Judgment, and 'twould be well if every one would either look at their own failings, or let other persons alone till then.

H. S. Jan. 1691. †

F. K. 161. +

G. T. 272. +

I. G. 353. +

The Young Students Library is now in the Press, to which will be added a Manuscript Copy relating to the Bible, that has bin the result of many years Study, as at a New Essay upon all sorts of Learning, Written by the Athenian Society; which Essay being much larger than was at first design'd, it will enhance the value of the said Book to all such who do not subscribe for it, but for such who do, they shall have it given in, together with the Manuscript Copy and those other things promised in our Proposals. — We did design that no person who did not subscribe in the 10th. of this Instant January, should have had any Advantage by our Proposals; but at the earnest request of several who have not yet quite compleat ed their Sets, we have given till the 20th. of February next for the sending in Subscribers, but after that time no person whatsoever must expect any Benefit by our Proposals.

The Proposals for the Young Students Library, are to be had at the Raven in the Poultry.

Advertisements.

A Funeral Sermon for the Reverend, Holy, and Excellent Divine Mr. Richard Baxter, who deceas'd Decem. 8th. 1691. with some account of his Life: By William Bates, D.D. London Printed for Brabazon Aylmer at the 3 Pigeons against the Royal Exchange in Cornhill. 1692.

Miscellanea Sacra; containing Scriptural Meditations, Divine Breathings, occasional Reflections, and Sacred Poems. London Printed for John Lawrence at the Angel in the Poultry. 1692.

The Athenian Mercury:

Tuesday, January 26. 1691.

'Twas some time since that we receiv'd these following Questions; to which was desired a speedy Answer, and that in the same Language wherein they were propos'd, which was not *English*. The First of these Requests we are forc'd to deny; both because of the multiplicity of Questions on our hands, and the Gravity of the Subject to be discour'd of. For the latter also, we must beg to be excus'd; because our Design is for the General Satisfaction; which would be much abridg'd, should we seal up so large a Disquisition as this must be in an *Unknown Language*. The Questions are concerning those words, *Eph. 6. 12. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.*— The sense of which words the Gentleman takes to be, "That we struggle not against weak or contemptible Enemies, that Phrase, *Flesh and Blood*, as he thinks, "sometimes signifying *Impotence, or Weakness*; but "against those that are most strong and powerful, to wit, *Principalties, Powers, &c.* Or else we wrestle not "only against *Men*, who consist of *Flesh and Blood*, and "who with all their force oppose Christianity, but "also against the combin'd Power of the *wicked Spirits.*" — Upon which Explication he propos'd these Five following Questions.

Quest. 1. **W**Hether these words may be referr'd to the Christians in general, to wit, in all Ages of the Church, or to those only who living in the Churches Infancy, suffer'd Persecution, and all sorts of Calamities, for their professing the Faith? Or to any other Christians plac'd in the same Circumstances of Persecution; because the Apostle giving a Reason of this Exhortation in the Context, says in the 13th. Verse, That ye may be able to stand in the Evil Day, namely, in the Day of Persecution; which seems to relate only to the Christians of the latter sort?

Quest. 2. If those words are referred to all Christians in general, in what sense are we said to wrestle against wicked Spirits, seeing we do not seem to experience any such thing?

Quest. 3. In what sense Evil Spirits are call'd the Rulers of the darkness of this World?

Quest. 4. In what sense they are said to be in High-places?

Quest. 5. If they are said to be in High Places, because they are in Heaven, that is, in the Regions of the Air; how shall we reconcile that Phrase with what went before, — Rulers of the darkness of this World, seeing the Apostle seems here only to vary his Phrase, but still to speak of the same, not different Subjects?

— All which Questions we have placed entirely together, because they depend on each other; and shall now endeavour to give 'em their distinct and respective Answers?

Ans. 1. To the First Question: — We believe the words relate to *Christians in general*; because all Ages of the Church have the Devil, as well as the World and *Flesh* to wrestle with, — though more particularly to the Church of God in those First Ages, when the Devils Idolatrous Kingdom was destroy'd, and his Oracles silenc'd; — and yet perhaps most exactly and accurately to those *Ephesian Christians*, who it may seem in a special manner were to combat with *wicked Spirits*, — as appears from the History of their Conversion by *St. Paul*, *Act. 19. 8. God wrought special Miracles by the Hand of Paul: From his Body were brought to the Sick Handkerchiefs, and the Evil Spirits went out of 'em.* That these Spirits were very common among the *Ephesians*, appears also by the Story of *Scelus's Sons*, who it seems made a Trade of it to cast 'em out. This further appears by the burning of their Conjuring-Books when Converted, *ver. 19. Many of them*

which used curious Arts, brought their Books together, and burnt 'em before all men. And that these Arts were commonly practiced among the *Ephesians*, profane Authors tell us. — Now this seems to make a much greater propriety in the words, when directed to the *Ephesians*, with whom *St. Paul* himself had formerly convers'd, and to whom he might so properly say, *We wrestle against Principalities, and Powers, and wicked Spirits*, because he himself had been so often engaged in that sort of Conflict at *Ephesus*, where he fought not only with *Beasts*, but with *Devils*, and left them to go on with it. As for the *Evil Day*, in the 13th. Verse, it may relate to a time of Temptation, as well as Persecution, though indeed those are reciprocal. It seems to us to signify a Day of Trouble, or Danger, when the *Evil One*, the *Evil One*, mention'd in the 16th. Verse, shou'd stir up his Servants, and raise Persecution against 'em from without, as well as secretly tempt 'em and attack 'em by his own *fiery Darts, or wicked suggestions.*

II. To the second, If these words are to be referr'd to all Christians in general, in what sense are we said to wrestle against wicked Spirits, seeing we do not seem to experience any such thing? We answer, First, that all Christians and Christianity in general, were the *Evil Spirit* saw that his *open Dominion* and Tyranny over the deluded Nations was now come to an end, and that the Emperours were to ascend the Throne of *Christ*, whether could he any longer appear to put his Power in force, nor if he might, was it his Interest to do so; — to work with all *deceivableness of unrighteousness* in those who were given over to *strong delusion*, that they should perish, and he accordingly has done so, and has taken the very Life of *Paganism*, namely, *Image-worship, Idolatry, Itheism*, and most other Heathenish Rites, as well as Persecutions, under the Name and show of *Christianity*, and thus will he continue to do till the time come when he shall be bound by the Angel, and cast into the bottomless Pit. As to particular Christians, they still wrestle against him, or else, as has been before hinted, why shou'd they vow against him in Baptism, when they are enroll'd under the Banner of *Jesus*? And tho' they mayn't so plainly perceive when and how he tempts 'em, yet they are not ignorant of his *devises*, tho' the more close he works, the deeper he runs, the more dangerous still he is — He sets upon us indeed in the dark, (he's the Ruler of the darkness of this World) and those who fight in that manner have need of the most caution, because they know not whence the blows come, but yet may be sure that they feel 'em, and know the Hand that gives 'em. But this will be still clearer in answering to the following Questions.

III. In what sense Evil Spirits are call'd the Rulers of the Darkness of this World? The Original is, *Κοσμοκράτορες τῆς σκότους τῶ αἰῶνος τούτου*, which is word for word, *The worldly Rulers of the darkness of this World*; being only a Pleonasm, for which reason in some Copies those last words *τῶ αἰῶνος τούτου*, are left out. *Beza* tells us, since they are included in *Κοσμοκράτορες*, nor does our Translation fully express it, tho' there may be indeed a distinction between *Κοσμος* and *αἰῶνος*, or *mundus* and *seculum*, one relating to the World, as 'tis now, this Earth, this material Sublunary World, the other to the whole time or State of the present World, as opposed to that to come, as the first to that which is *invisible*. Now Evil Spirits, which 'tis plain are meant by these *Κοσμοκράτορες*, both from the following words, and from those *αἰθεράσιαι τῶ δαιμόνια* before, and *τὰ βέλη τῶ πνεύματι* which come after, are call'd *Κοσμοκράτορες*, or *Mundipotent*, that is, *Rulers of this World*, in the same sense that the Devil their Maker is call'd the *Prince of this World*, the *God of this World*, because of his usurp'd *Autority*, or rather *Tyranny* here, especially among

mong the *Children of Disobedience*, who are call'd also the *Children of this World*, who are of their Father the *Devil*; who are call'd the *World*, because they are the greater part of it, and because their portion is in it, and these acknowledge the Devil for their Prince, or Ruler, either by worshipping him as some, or obeying him as all of 'em do: To whom the other Spirits being in Subjection, he being their Prince as well as the worlds, they as his Deputies Rule the *World* also, and thence obtain the Name of *Κοσμοκράτορες*. They are call'd Rulers of Darkness — *τῶ σκότους*, for the same reason that their Master is call'd the *Prince of Darkness*, either from a Moral Reason, because he blinds the Eyes of those that believe not, or because he is the King of the *Regions of darkness*, that bottomless Pit, whose Smoke goes up for ever and ever; or because he is the Prince of the Power of the Air, this thick inferiour *Darksome Air* consisting of our Atmosphere, where the Devils have power since the Fall, to raise storms, Tempests and *Hurricanes*, (which last word some say in the Language whereof tis compos'd, alludes to the *heads* of the Devil, who, as the *Indians* say, is mad or angry when those furious Storms appear) and either to tempt or punish the Inhabitants of the World according as their Charities are inclin'd. For any, or all of these Reasons, believe me more, which will be given in answer to the 11th Question, we suppose the *wicked spirits* are call'd the *Princes of Darkness*. And that of this *World*. *Τὸ πᾶν αὐτὸ* & *ἑκατὸν τὸ πᾶν αὐτὸ πνεῦμα*, the *whole world* & *the all that is in it*, whereof St. Paul and all the holy Apostles have spoken, nor these *wicked spirits* but the *Satan* shall reign on Earth, and be *Kings and Princes* to the *last age* & till the words of the Scripture shall be fulfilled.

IV. For the fourth *Question*: In what sense they are said to be in *high-places*, — *ἐν τοῖς ὑψηλοῖς*: In *Sabbath*, as some; or in *celestialibus*, as others, and the Origin: — We have said almost all that needs in the foregoing *Questions*: To which we have this to add, — That 'twas the Nation born of the Jews and Heathens, that all the Ispire from Earth to Heaven was full of such Spirits. Thus the *Herbseus Sect*, as *Oenomaus* in *Euseb.* call's 'em, the *Demons* mentioned in *Hesiod's Theogonia* are described by him, as *Ἡερα σαρκευοι*. For that Expression, or *σαρκευοι*, 'tis known even to School-Boys, that there are *several Heavens*; in the lowest of which, the Sublunary or Aerial Heaven, he who is call'd the Prince thereof, with most of his black Retinue, may yet make their Abode, till they shall be sent to a worse place *proper* for 'em; where, when their *time comes*, according to their own Confession, they are yet to receive higher degrees of Torment.

V. To the fifth and last *Question*: — If they are said to be in *high-places*, because they are in Heaven, or the *Regions of the Air*, how does this agree with what is said before. — That they are *Rulers of Darkness*, seeing the Apostle here seems to speak of the same? — We Answer, First, As well, and as congruently as the Devil, who is call'd the *Prince of Darkness*, and the *Angel of the Bottomless Pit*; and his Kingdom, the *Kingdom of Darkness*, is also call'd the *Prince of the Power of the Air*. There is no need that either this *Darkness* should refer to *Physical Darkness*, though we believe here it partly may; nor that the *Spirits*, though they are in *εψηλοῖς*, in *airy* or *heavenly* places, should be in the *Light*. The *Evil One* himself, as well as he that doth Evil, *hath* the *Light*; and that perhaps the natural comfortable Light of the Sun, as well as of Truth, which he maligns and envies to us Men; nor can he himself bear or endure it. If it be true, that wicked Spirits fly the Light, and disappear at the *dawn*, as we have abundant Evidence from their Apparitions that they frequently do, as they easily may, changing their place as the Sun does his, and still keeping behind in the *dark shadow of the North*, and yet still be in the Air, or our Atmosphere. But there is still another very probable Interpretation. *Isaiah* in his Epistles to these same *Eph'raim*, speaks of the *αἰθρη δὲ εἰς τὸ ἄνω ὡ ἐνεστασεν*, *Airy and Earthy Spirits*. The Terrestrial ones the Learned *Grotius* thinks may be meant by those *Κοσμοκράτορες τῶ σκότους*, *Rulers of Darkness* — The *Airy* by the *πνευματικὰ πνεύματα ἐν σπηρατικῶν*, the *Spiritual wickedness*, or *wicked spirits*, (like

opaca locorum, or plana camporum) in high, or heavenly, or airy places. The first of which the *εἰς τὸ ἄνω ἐνεστασεν*, (of whom the Golden Verbes) the Terrestrial Spirits, the before mention'd great Author tells us our of the Hebrew Writers, are thought chiefly to tempt mankind with grosser and more carnal Suggestions, to Lust, Covetousness, &c. and all sensible pleasures. The other, which are *Airy*, to Pride, Revenge, Vain-glory, and such like, not less dangerous, tho' more subtil Vices, (which may also deserve to be reflected on as a further answer to the II. Query.) Almost in the same words the excellent Dr. Hammond on the place: — "He takes notice here (says he) of different kinds of "Spirits, differing either in their Suggestions, or place "of Abode, namely, the Terrestrial, those *κοσμοκράτορες τῶ σκότους*, *Rulers of Darkness*, who suggest Lust and "carnal Delires, &c. Or *Aerial*, who tempt to *Pride*, "and other *spiritual sins*." And this we hope may in some measure suffice in Answer to these Noble Questions.

The Young Students Library is now in the Press, to which will be added a Manuscript Copy relating to the Bible, that has bin the result of many years Study, as also a New Essay upon all sorts of Learning. Written by the Athenian Society; which Essay being much larger than was at first design'd, it will inlarge the rate of the said Book to all such who do not subscribe for it, but for such who do, they shall have it given in, together with the Manuscript Copy and those other things promised in our Proposals. — We did design that no persons who did not subscribe by the 10th of this Instant January, should have had any Advantage by our Proposals; but at the earnest request of several who have not yet quite compleated their Sets, we have given till the 20th of February next for the sending in their opinions, but after that time no person whatever must expect any Benefit by our Proposals.

Advertisements.

Vocabularia Italiano & Inglese: A Dictionary Italian and English, first compiled by *John Florio*: And augmented by himself, with many thousand words, and *Tuscan Proverbs*: Dugently Revised, and compared with *la Crusca*, and other approved *Dictionaries* extant since his Death, and enriched with very considerable Additions. Whereunto is added, a *Dictionary English and Italian*; with several Proverbs and Instructions for speedy attaining the *Italian Tongue*. By *Gio. Torriano*, an *Italian*; some time Professor of the *Italian Tongue* in *London*. Now Reprinted, Revised and Corrected, by *F. D. M. D.* *London* Printed for *Tho. Sambrooke* at the 3 *Flower-de-luces* in *Little Brittain*, and *M. Gilliflower* in *Westminster-Hall*, 1690.

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* * A *Display of Tyranny*, in 2 parts: Or Remarks upon the Illegal and Arbitrary proceedings in the Courts of *Westminster* and *Guild-hall*, *London*, from the Year 1678, to the Abdication of the late King *James* in the Year 1688. Sold by *Richard Baldwin* near the *Oxford Arms* in *Warwick-lane*.

* * On *Friday* last was published the *Effigies* of *General Grouse*, after *Mr. Hill* in *Tork Buildings*, Painted by the Life since his return from *Ireland*, done in *McZ-Tinro*. By *Robert Williams* over against the *Royal Bignoin Long Acre*, sold at most Print Shops in *London*.

The Athenian Mercury:

Saturday, January 30. 1691.

Quest. 1. **W**Hether Zerah the Ethiopian, and his ten hundred thousand men, mention'd 2 Chron. 14. 9. were inhabitants of that Country we commonly take to be Prester Johns, or the Abyssines or no? If they were, what might be the distance between that Country and Judea, and thro' what Countries must they march to get thither?

Ans^r. For the number of Zerah's Host, 'twill never be question'd either by those who have read the Story of Xerxes, who with an equal, if not a superior Number, invaded Greece; nor by any who consider the numerous Subjects, and vast Territories of those Eastern Monarchs. In answer to the Question, Whether that Ethiopia whence Zerah came were the Abyssines Country, or no? We say there's neither necessity that it shou'd be, nor necessity that it shou'd not be so. For the first it has been unanswerably prov'd by several Learned Men, especially Sir Walter Raleigh, that there are two Ethiopias, or Chus's; one what we now call Abyssinia, bordering on Egypt on one side, near the Arabians, both of which Nations the Egyptians were generally in League with, as being near kin to 'em, no farther off than Cousin Germans, the Egyptians from Mizraim, the Ethiopians from Cush his Brother, both the Sons of Canaan. Of the latter sort was Zipporah, Moses's Wife, who is call'd an Ethiopian, because her Family was planted in that Country, and as it were naturaliz'd among 'em: These are also several times mention'd in Holy Scripture, as particularly 2 Chron. 21. 16. *The Arabians which were near the Ethiopians*; which must be understood of those which lay near the Holy Land. But where the Ethiopians are mention'd together with the Lubims, or Lybians their Neighbours, there's no room to doubt but the African Ethiopians are thereby intend'd. Thus Ezek. 30. 5. *Ethiopia and Lybia*, and 38. 5. *Persia, Ethiopia, and Lybia*: So Jer. 46. and 9. *Ethiopians and Lybians*; and to name no more, Dan. 11. 43. *Egypt, and the Lybians and Ethiopians*. Of the former sort of these, most Commentators understand this Zerah to be King, namely, the Arabian Chusites or Ethiopians, which indeed appears very probable both from the quality of the Spoil the Conquerors got, in the last v. of the Chapter, wherein the History is related, *They smote also the Tents of Castles, and carry'd away Sheep and Camels in abundance* and because of the difficulty in marching a million of men thro' so vast a Tract of Ground; but notwithstanding all this, we must confess we are inclin'd to think they were the African, and as we now call 'em, *Abyssinian Ethiopians*. Our reason is, because they are joynd with the Lubims, or Lybians in the next Chapter but one, and the 8th. v. *Were not the Ethiopians and the Lubims a huge host, with very many Chariots and Horsemen?* (and that this was their way of fighting, we learn from *Heliodorus*) which Nations are also mention'd coming to aid the Egyptians in their Expedition under *Sihabak* against *Ferusalem*, with 12000 Chariots and 60 thousand Horsemen, and the Lubims and the Ethiopians. Nor do we read, unless we are mistaken, of any Chariots the Arabians had, tho' their Horie was always strong: The difficulty is, How such an Army shou'd go so vast a distance thro' such barren Countries. For the distance, its not half so far as *Tamerlan* went, and that with a huge Army, when he made his progress from *Samerland* to Greece, and fought all his Army. Besides, they travell'd thro' a Friends Country, the Egyptians, who its likely joynd with 'em in the Enterprize, as they before with the Egyptian, when they learnt the richness of the Country, and were thereby, its probable, induc'd to make a second attempt upon it, their first having so well suc-

ceeded. For their passing the Desarts between Egypt and Judea, they might miss most of 'em, and cross over by *Pelusium*, which is scarce a Fortnights march: And besides, how have other Armies often gone the same way in the Wars between the *Ptolemy's* and *Pharo's*, and several of the Asiatick Princes. For the Camels, Sheep, Tents, &c. The first is the common carriage of all the Eastern Nations, Turk and all, to this day; the second was for Food, the third for Lodging to the Army.

Quest. 2. *What is the meaning of the word Fame, and whether do you think a man famous or infamous for an ill Action?*

Ans^r. Twou'd not much edifie the Querist if we shou'd let him know that *Servius* upon *Virgil* tells us *Fame* is *ἐκ τῶν μέσων*, and therefore we'll in plain English tell him 'tis a middle word, or of a doubtful signification, and is taken either in a good or bad sense: the Latin word *Fama*, (from whence to be sure the English *Fame*) being deriv'd as some think from *fando*, which signifies speaking or discoursing, so that its no more than whatever is divulg'd, be it good or bad, tho more fairly 'tis deriv'd from the Greek *εἶπεν*, the 2 *Et's* being chang'd by a Dialect into *Alpha's*, according to the manner of the Roman Language, as some Gramarians observe, who have treated of its Original, tho the matter is still the same, and comes from the Verb *εἶπεν* of the same signification with *Fari*. Accordingly we seldom meet it in good Authors, but with an Epithet to distinguish it, much after the same rare with the word *Name*, whose sense is not far different from it: Thus we say a good Name, or an ill Name, and *Fama bona*, or *honesta*, or *mala*. So *Horace*, *Banam deperdere famam*; and of 'other side *Virgil* calls her not only *Bad*, but *Badness* it self, *Fama milum, quo non aliud velocius ullum*. Indeed we can't find in any good Latin Author that 'tis taken when by it self in any but that middle sense before mention'd, either for the Heathen Goddesses so call'd, whom they pleasantly Fable to be born to the Earth, on purpose to publish the Rogueries of their Gods, after they had destroyed the Gyants, or else for a great Discourse or rumour of any person or thing to which Fame is attributed, whether good or bad. As for the word *Fame* it self, we use it in our Languages indeed sometimes as the Latins did, in a middle Sense, but more often, and more properly in a good than a bad one — We have a word that's some kin to 't, which will illustrate what we mean, tho' by a contrary speaking 'tis notorious, which as all who are acquainted with old Writers know, was formerly used in a good Sense, and thō now only in a bad, and thō the Notation or Derivation of the word leaves it perfectly indifferent.

But here we must remark once for all, that Etymology or Derivation is no certain Rule for the present Sense of English words, or indeed of any other Language; nay not so much as the usage of those who have bin in their time excellent Authors, the propriety of words, being purely *ex instituto*, or arbitrary, as far as we can guess, is to be known from the present use of 'em both in refin'd and common Speech, and among good Authors; and indeed after all, rather to be tast'd than describ'd. Thus there the word *Famous* as well as *Fame*, is used by the Latins in a middle Sense, tho' we believe for the most part in a bad one, contrary to our English, as in *Horace*, where he brings in old *Lucilius* (the *Chaucer* of the Romans) attacking *Lutus*, whoever he was, with *Fame'sis versibus*, which we shou'd render *Lampoons*, or *Defamatory Verses*, in which Sense the middle Finger is also stiled *Fame'sus Digtus*: Then for infamous, the Latins and we take in the same

Sense,

Sence, always for the worse — Let's now apply this to the Question, *What's the meaning of the word Fame, and whether we think a man famous or infamous for an ill action*: We reply, positive Judgment is from the observations we have made on the usage of our Language, That in the most proper and usual Sence of the word *Fame*, 'tis taken for the better, and that a Man is only properly famous for good actions, and infamous for ill ones, and that when we call a notorious Villain a Man of *Fame*, or a Famous Fellow, its only in our Language, a Catechretical, or improper Expression, and used in an Ironical manner, as when we say of a great Rogue, he's a *fine*, or a *brave Fellow*, tho' he has perhaps stood in the Pillory, and been whipt in *Eridwell*.

Quest. 3. *A certain Lady whom I am concerned withal I have sworn to continue in my Amours, and wished all things which I undertake may never prosper, if ever I alter otherwise; besides, I have promised to live single, till it shall please God to take her Husband away, and then to marry none but her, I am sensible that all the time I live in a damnable sin, and now I see the opportunity to marry a Vertuous good Woman, but am timorous, having made such solemn promises to the other Lady: Pray please to give me the best Advice, and you will oblige your Servant unknown?*

Ans. This is one of the most ridiculous and foolish Impeties we ever met with; 'tis a breach of the tenth Commandment to covet our Neighbours Wife, but to covet virtuously what is not, or what is dispos'd of already, which is much the same, is a contradiction: Nor are the Terms or Conditions of the Amour less foolish, to wit, *To marry at the decease of her Husband*; for how knows he that the date of the Husbands Life is short, or that the Wife may not dye before the Husband, or whether his own Life may not be shorter than either of theirs, for in any of these three Cases there is an impossibility of performing the said rash promise. The whole Transaction is very wicked and foolish, and such as God has forbidden: So that if to vow an ill Action is a Sin, to continue in the Action is a greater, by so much as an habituated Sin is worse than a single Act. Such Vows oblige no persons. All that can be done, is to leave the Folly, and ask God pardon; nor is the Woman less, but rather more to be blam'd than the Man, not only for entertaining his Amours, but because God had already settled her Condition, and provided such a Companion for her as he thought convenient.

Quest. 4. *It is very common, a Person being dead, that if one that is ignorant thereof should in a Minute afterwards ask how the party did, it would be answer'd, I hope he is Happy, notwithstanding the wonderful distance between Heaven and Earth: Now I would know how far it is to Heaven, and how long a Soul is before it gets thither after its separation from the Body?*

Ans. This is an intricate sort of a Question, and not to be resolv'd to a Demonstration, since we have no intelligence from such Souls as have made Experiment: However we shall give our Opinion, and such a one as we hope may not be repugnant to either Scripture or Philosophy.

We have already spoken something about the Locality or Scituation of Heaven in our former Papers, and we here again offer, That 'tis very probable there can be no such a place as a *Local Heaven*, or a separate place design'd for the reception of happy Spirits. For proof of this Assertion, we shall give these two Reasons. First, *God Almighty* is not at all confin'd, nor ty'd to this or that place, but is every where, and this by a vertual Contact of his very being, not of the Emanation of his power, or a Communication of his Attributes; if it were not so, he would be finite, Comprehensible, in short, he would come in a great manner under the same predicament with his Creatures. This consider'd, that Text which says, *The Soul returns to God that gave it*, can be only thus interpreted, viz. that it has finish'd its commission in actuating its Body, and is again at the immediate Disposal of its Creator, who being every where, there needs no *local motion* to find him out. (2.) Our second Argument is from the Nature of a Spirit, which according to the best defini-

tions is a *Cognitive Substance*, and if so, not to be determin'd by place or Matter; that is, it can't be said to be in a place locally, because it can't be circumscrib'd or included in a place, by any material division, or limits: the reason of it is this, *Spirits and Matter cannot be naturally passive*; that is, tho' Spirits can work upon Matter, as greater Powers command lesser, yet Matter cannot work upon Spirits; for a Spirit can as easily pass thro' Glass, Gold, Stones, Wood, &c. as through Air. Indeed we must allow, that tho' Spirits can't be said to be in a place, yet they may be in a *space*, for thus they are distinguished from the Nature of *God Almighty*; by a space we mean thus; a Spirit may be said to be in *Germany*, when at the same time it cannot be said to be in *Ireland*, tho' we don't at all doubt but it could get into *Ireland* in the hundredth part of a Minute after it leaves *Germany*: All this consider'd, we can't but believe, 'till we find better Reasons to the contrary, that Heaven is every where, and that Hell is also every where; we mean, that departed Spirits upon their Separation from their Body carry their Heaven or Hell with 'em, to wit, a Similitude to the Divine Being in having been holy, which is the parent of Happiness, or Heaven; or Dissimilitude to the Divine Being, in having been unholy, which is the parent of Unhappiness, or Hell; 'tis not at all to be doubted but that a Soul so soon as it is separated from the Body, has more exact and adequate Conceptions than it had whilst in the Body, and by consequence sees it self naked and without prejudices, and knows its future Condition by a reflection of that Habit which Vertue or Vice has fastned upon it in the Body; and accordingly Commences its Heaven or Hell; If this be truth, the Querist is now able to answer his own Question; if it is not truth, we are willing to retract what we have here advanc'd, as soon as any will show us wherein this Assertion contradicts either Scripture or Philosophy. But be it as it will, since 'tis no Article of Faith, 'tis not derogatory to the Christian Religion, nor have we advanc'd this upon any other Principle than *Speculative Philosophy*.

The First, Second 3d. and 4th. Volumes of the *Athenian Mercury*, (resolving all the most Nice and Curious Questions propos'd by the Ingenious of either Sex) and the Supplements to 'em; (containing Extracts of the most useful Books now published in England, and in the Foreign Journals) Printed for John Dunton at the Raven in St. Dunstons Church. Where are also to be had the Preface, Index and 12 Numbers more, that complete the first 18 Numbers of the 4th Volume (in which 12 Numbers are resolv'd many of the Questions lately sent us) or single ones to this time.

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The Athenian Mercury.

An Appendix to the Answer to two Athenian Mercuries, concerning Infant-Baptism, containing divers Sylogistical Arguments to disprove Pedo-Baptism, and to prove the Baptism of Believers.

Gentlemen,
SINCE you desire Syllogisms, I have gratified you therein.

to satyrize and blacken even Virtue it self; but when we come to prove any thing, Truth takes place, so that (Gentlemen) if your Tenets are Truth, they may be proved, and if you have prov'd 'em, they cannot be disprov'd, for 'tis impossible for Truth to be, and not to be at the same time; if you have not prov'd 'em, you ought to dismiss 'em; for 'tis stubbornness and folly to persist in, and pretend to what cannot be done; besides, 'tis worse than all this, when the Unity of the Church lies at stake, and is unhappily divided, or the Division upheld by such as pretend to be Disciples and Believers of the Prince of Peace and Union.

Arg. 1. If none are to be baptized by the Authority of the great Commission of our Blessed Saviour, *Matth. 28.* but such who are first made Disciples by being taught; then Infants, who are not capable to be taught, ought not to be baptized. But none are to be baptized by the Authority of the great Commission of our Blessed Saviour, but such who are first made Disciples by Teaching; Ergo, Little Babes ought not to be baptized.

Arg. 2. If Infant-Baptism was never instituted, commanded, or appointed of God, Infants ought not to be baptized. But Infant-Baptism was never instituted, commanded, or appointed of God; Ergo, They ought not to be baptized.

As to the Major; If one thing may be practised as an Ordinance without an Institution or Command of God, another thing may also; so any Innovation may be let into the Church.

As to the Minor; If there is an Institution for it, &c. 'tis either contained in the great Commission, *Matth. 28. Mark 16.* or somewhere else. But 'tis not to be found in the Commission, nor any where else; Ergo.

The Major none will deny.

The Minor I prove thus. None are to be baptized by vertue of the Commission, but such who are discipled by the Word, as I said before. and so the Greek word *μαθητευματις* signifies.

If any should say, Christ commanded his Disciples to baptize all Nations, and Infants are part of Nations, therefore are to be baptized. I answer;

Arg. 3. If all Nations, or any in the Nations ought to be baptized before discipled, then Turks, Pagans, Unbelievers and their Children may be baptized, because they are a great part of the Nations. But Turks, Pagans and Unbelievers, and their Children, ought not to be baptized; Ergo.

Besides that, Teaching (by the Autho-

A general Reply to all the Papers and Appendixes that have yet been written by the Anabaptists against ours of Infant Baptism, and particularly a full and distinct Answer to the 27 Sylogistical Arguments of the Collateral Appendix

THIS very obliging (Gentlemen) that ye have at last given the World an opportunity to judge of your Demonstrations; 'tis an easie thing to ridicule any Opinion, and

Ans. The Argument is defective both in the Form and Conclusion; Teaching, and being Taught, are inconvertible Terms, and conclude like themselves, which is equally absurd with the Conclusion you have given; viz. Little Babes, for Infants, we speak to you as a Logician.

who are first made Disciples by Teaching;

Ans. This consequence is also irregular, and borrows a Relative for a Substantive, so that we might justly refuse any Answer to it; but since we find almost all the rest of your Arguments of the same Thread, we shall trouble our selves no farther about the Form, but examine what you wou'd have made demonstration; only since you pretend to Logick, we advise you to go to School again to learn better, or else stay at home and study the prudence of letting those things alone which you understand not.

To return then to your first Argument, we deny that part of it which was design'd for the Minor (for we shall examine the second afterwards) but we'll give you fairer play than you cou'd expect in the Schools; for we'll prove the contrary, without putting you upon that hard Task of maintaining Impossibilities, by shewing that Infants are, and always were included in the Commission of Disciple and Baptize all Nations, &c. See our following Appendix.

As to the second Argument, the Major is falsely suppositious, and therefore the consequence can conclude no more than false suppositions, as will appear in our following Appendix.

In the Minor (for forms sake, but not for the sense) you might have added, before Discipled next after the word Baptized: This Argument indeed is far beyond our reach, & we question not any thing but beyond the Authors too; for no one can make of it: 'Tis nonsense to go about to prove what every body grants; viz. That Heathens ought to be discipled before baptized, or that Heathens

rity

rity of the Commission) must go before Baptizing, we have proved; which generally all Learned Men do assert: if the Institution is to be found any where else, they must shew the Place.

Arg. 3. *that you have prov'd that Teaching goes before Baptizing, 'tis false; nor have you convers'd with the generality of Learned Men, who agree with you in your Judgment about the order of the words in the Commission, for they are truly rendred thus, Go disciple all Nations, baptizing them, &c. Teaching 'em, &c. The word Disciple being the Emphasis of the Commission, and Baptizing and Teaching the Modification or Form of the Commission; tho' if the Order had been inverted, and Teaching had gone before Baptizing, it wou'd not at all avail you; for the Commission mentioning neither Men, Women nor Children, includes all in their several Capacities, and you your selves will never be able to prove a distinction from the words; but we shall shew you by and by the true measure of Judging in such inexpress Cases.*

Arg. 4. Faith and Repentance are required of all that ought to be baptized. Infants are not required to believe and repent, nor are they capable so to do. Ergo, Infants ought not to be baptized.

The Major is clear, *Acts 2. 8, 10, 16.* Chapters; and 'tis also asserted by the Church of England. What is required of Persons to be baptized? that's the Question. The Answer is, Repentance, whereby they forsake Sin; and Faith, whereby they stedfastly believe the Promise of God made to them in that Sacrament.

The Minor cannot be denied. *It from Romans the 5th, and Ezekiel the 18th. restrictive application from your own Principles.*

Arg. 5. That Practice that tends not to the Glory of God, nor to the Profit of the Child, when done, nor in after times when grown up, but may prove hurtful and of a dangerous Nature to him, cannot be a Truth of God. But the Practice of Infant-Baptism tends not to the Glory of God, nor to the Profit of the Child when baptized, nor in after-times when grown up, but may prove hurtful, and of a dangerous Nature to him. Ergo. See *Levit. 10. 1, 2.* Where Moses told Aaron, because his Sons had done that which God commanded them not, that God would be sanctified by all that drew near unto him; intimating, that such who did that which God commanded not, did not sanctify or glorify God therein. Can God be glorified by Man's Disobedience, or by adding to his Word; by doing that which God hath not required? *Matth. 16. 9.* *In vain do you worship me, teaching for Doctrine the Commandments of Men:* and that that Practice doth profit the Child, none can prove from God's Word: And in after-times when grown up, it may cause the person to think he was thereby made a Christian, &c. and brought into the Covenant of Grace, and had it sealed to him; nay, thereby regenerated, for so these Gentlemen in their Mercury, *Decemb. 26.* plainly intimate, and that Infants are thereby ingrafted also into Christ's Church. Sure all understanding Men know Baptism of Believers is not called Regeneration, but only metonymically, it being a Figure of Regeneration. But they ignorantly affirm also, that Infants then have a Federal Holiness; as if this imagined Holiness comes in by the Child's Covenant in Baptism, which may prove hurtful and dangerous to them, and cause them to think Baptism confers Grace, which is a great Error. *How can Water, saith Mr. Charnock, an external thing, work upon the Soul physically?*

Children ought to be baptized before their own or Parents Conversion; but the Case is far different betwixt the Children of Believers, and those of Heathens, as we shall hereafter take occasion to demonstrate; and as for your sub-

Ans. 4. Faith and Repentance are prerequisite to all Adult persons only. But how can ye have the Confidence to contradict our Saviour after ye have already been told of it? He says, Children have Faith. (See our second Paper.) As to Repentance, they have no need of it; for what must they repent of? actual sins they have none; therefore in that respect they are as innocent, and as fit for the Seal of the Covenant, as Adult persons that are made innocent by Repentance: And as for Original sin, we must all die a Temporal Death, Young and Old; but it damns none eternally, according to your own Doctrine: And as we remember, you maintain, So that this Argument is very irrational in its

Ans. 5. It must first be prov'd that Children are excluded the Commission, *Matth. 28.* If we prove that they are in the Commission (as we shall endeavour when we have run over all your Arguments) we can easily prove that to follow the Institution and Command of our Saviour is both to the Glory of God, and the benefit of the undertaker. But pray how can it prove hurtful (as you affirm) or of dangerous consequence to the Child to be baptiz'd? is it because he may commit sin afterwards? So said the Antient Hereticks that deferr'd Baptism till the last gasp? or is it (as you seem to intimate) because he may turn Reprobate? So God knows do too many Adult persons after Baptism: But what is that to the purpose? if they relapse, they must answer for it; but this does not invalidate the Baptism of others. As for your Inferences of not commanded and Commandments of Men, we shall slyly consider 'em by and by; and as for Baptism being call'd Regeneration in our Church Catechism, in saying, This Child is regenerate and born a-new, we believe not with the Papists, that the act of Baptism immediately confers Grace ex opere operato, but that it is only a Consecration or Seal of the Covenant of Grace upon the Subject baptiz'd. The Antients call'd Baptism Illumination; we Regeneration; and St. Paul has a term pretty near it, The Laver of Regeneration; and our Saviour calls it born a-new; which we take to be Symbolical, as in the Lord's Supper, This is my Body. So that all your long Paraphrase is to maintain what is already granted.

'Nor

'Nor can it, saith he, be proved, that ever the Spirit of God is tied by any Promise, to apply himself to the Soul in a gracious Operation, when Water is applied to the Body: If it were so, then all that were baptized were regenerated, then all that were baptized should be saved, or else the Doctrine of Perseverance falls to the ground. Some indeed, says he, say, that Regeneration is confert'd in Baptism upon the Elect, and exerts its self afterwards in Conversion. But how so active a Principle as a Spiritual Life should lie dead and asleep so many years, &c. is not easily conceived. *On Fegon. p. 75.*

Arg. 6. If the Church of England says, that Faith and Repentance are required of all that ought to be baptized, and in so saying speak truly, and yet Infants can't perform those things; then Infants ought not to be baptized. But the Church of England says, that Faith and Repentance are required of all such, &c. and speak truly, and yet Infants cannot perform these things. *Ergo*, Infants ought not to be baptized.

Object. If it be objected, That they affirm they do perform it by their Sureties:

Ans. If Suretiship for Children in Baptism is not required of God, and the Sureties do not, cannot perform those things for the Child: then Suretiship is not of God, and so signifies nothing, but is an unlawful and sinful Undertaking. But Suretiship in Childrens Baptism is not required of God, and they do not, cannot perform what they promise. *Ergo.*

Do they, or can they cause the Child to forsake the Devil and all his Works, the Poms and Vanities of this wicked World, and all the sinful Lusts of the Flesh? In a word; Can they make the Child or children to repent and truly believe in Jesus Christ? for these are the things they promise for them, and in their Name. Alas, they want Power to do it for themselves, and how then should they do it for others? Besides, we see they never mind nor regard their Covenant in the Case: and will not God one Day say, Who has required these things at your Hands?

this Controversie, may doubt of this Custom amongst the Jews, such we refer to our second Paper, where we bring some Authorities from the Jews themselves, tho' it's unquestionable amongst all the Ancient Writers, and is in part (if we needed it) confest by our Antagonists themselves in giving an Instance (Arg. 7.) of a Dispute about the Legality of it betwixt two Rabbies, which shews its being a practice, as we inferr'd before.

But as to what follows about promising for the Infant, is meant no more than their utmost endeavour for the Child to do so and so, and that's the utmost any one can promise for himself when adult, or baptized at the years of discretion.

Argu. 7. If there be no Precedent in the Scripture, (as there is no Precept) that any Infant was baptized, then Infants ought not to be baptized. But there is no Precedent that any Infant was baptized in the Scripture. *Ergo.*

If there is any Precedent or Example in Scripture that any Infant was baptized, let them shew us where we may find it.

Erasmus saith, 'Tis no where expressed in the Apostolical Writings, that they baptized Children. *Union of the Church*, and on *Rom. 6.*

Calvin saith, 'It is no where expressed by the Evangelists, that any one Infant was baptized by the Apostles. *Instit. [c. 16. Book 4.*

Ans. 'Tis not only a very unhandson, but also an inadvertent Charge you make upon the Church of England, to force your own turns, before ye have examined her Principles, or truly weigh'd your own; pray in what Edition was it that you saw the word all, all persons to be baptiz'd? But suppose by an Error all should be slipt in it, I'm sure it's no where added, that Faith and Repentance are required before-hand, of all persons; they mean no more than thus; viz. of all that are actually capable, when adult, or of baptized Children after they come to be grown up.

As for Suretiship, it has probably been always the Custom from the Apostles days, who no doubt had it from the Jews, long before our Saviour's time, who when they proselyted any Heathen Families into their Religion, they baptiz'd 'em, and all that were capable answer'd for themselves, and those that were not had Sponsors, or such as answer'd for 'em. We find this practice no where condemn'd by any of the Prophets, our Saviour himself, nor any of his Apostles, who could not be ignorant thereof, and then we need not be afraid of the Censure of the Anabaptists. The first time that we find this Custom quarrell'd with, was two hundred years after our Saviour, the Primitive Church us'd it then; for it is impossible to Censure a Custom that had no being; it was Tertullian, his words are these, *Quid enim necesse est Sponsors etiam periculo ingeri, &c?* What necessity is there that Sponsors should expose themselves to danger, who through death may fail, &c? Some perhaps who have not seen

Ans. 7. This is one of the most extravagant Positions we ever met with, and condemns not only all Christian Churches, but the Anabaptists own practice. What think you of your Wives communicating? shew me one female Precedent in all the Scripture, or a literal proof of All the Articles of your Faith: We grant most of 'em to be express, but not all; I believe the holy Catholick Church, the Communion of Saints, &c. How will you come off in such cases without the help of necessary consequences; as for the few Authorities you mention, there's none that say that Infant-Baptism is not to be found in the Scripture by necessary consequence, but only that the express Terms are not to be found, so that they are cited to no purpose at all.

Ludovicus Vives saith, 'None of old were wont to be baptized but in grown Age, and who desired and understood what it was. *Vide Ludov.*

The *Magdeburgenses* say, 'That concerning the baptizing the Adult, both Jews and Gentiles, we have sufficient proof from *Acts* 2, 8, 10, 16 Chapters; but as to the baptizing of Infants, they can meet with no example in Scripture. *Magdeb. Cent. l. 2. p. 469.*

Dr. Taylor saith, 'It is against the perpetual Analogy of Christ's Doctrine to baptize Infants: For besides that Christ never gave any Precept to baptize them, nor ever him- nor his Apostles (that appears) did baptize any of them: All that either he or his Apostles said concerning it, requires such previous Dispositions of Baptism, of which infants are not capable, *viz.* Faith and Repentance. *Lib. Proph. p. 239.*

Arg. 8. If whatsoever which is necessary to Faith and Practice is left in the Holy Scripture, that being a compleat and perfect Rule, and yet Infant-Baptism is not contained or to be found therein, then Infant-Baptism is not of God. But whatever is necessary to Faith and Practice, is contained in the Holy Scriptures, &c. But Infant-Baptism is not to be found therein; *Ergo,*

That the Scripture is a perfect Rule, &c. we have the Consent of all the Antient Fathers and Modern Divines.

Athanasius saith, 'The Holy Scriptures being Inspirations of God, are sufficient to all Instructions of Truth. *Athan. against the Gentiles.*

Chrysostom saith, 'All things be plain and clear in the Scripture; and whatsoever are needful, are manifest there. *Chryst. on 2 Theff. and 2 Tim. 2.*

Basil saith, 'That it would be an Argument of Infidelity, and a most certain sign of Pride, if any Man should reject any thing written, and should introduce things not written. *Basil in his Sermon de Fide.*

Augustine saith, 'In the Scriptures are found all things which contain Faith, manner of Living, Hope, Love, &c. Let us, saith he, seek no farther than what is written of God our Saviour, lest a Man would know more than the Scriptures witness. *August. in his 198 Epistles to Fortunat.*

Theophylact saith, 'It is part of a Diabolical Spirit, to think any thing Divine, without the Authority of the Holy Scripture. *Lib. 2. Paschal.*

Ishybius saith, 'Let us who will have any thing observed of God, search no more but that which the Gospel doth give unto us. *Lib. 5. c. 16. on Levit.*

Bellarmin saith, 'That though the Arguments of the Anabaptists, from the defect of Command or Example, have a great Use against the Lutherans, forasmuch as they use that Rite every where, having no Command or Example, theirs is to be rejected; yet is it of no force against Catholicks, who conclude the Apostolical Tradition is of no less Authority with us than the Scripture, &c. This of Baptizing of Infants is an Apostolical Tradition, *Bellarmin. in his Book de Bapt. l. I. c. 8.*

Mr. Ball saith, 'We must for every Ordinance look to the Institution, and never stretch it wider, nor draw it narrower than the Lord hath made it, for he is the Institutor of the Sacraments according to his own pleasure; and 'tis our part to learn of him, both to whom, how, and for what End the Sacraments are to be administered. *Ball, in his Answer to the New-England Elders, p. 38, 39.*

And as to the *Minor*, 'tis acknowledged by our Adversaries, it is not to be found in the Letter of the Scripture. And as to the Consequences drawn therefrom, we have proved, they are not natural from the Premises; and though we admit of Consequences and Inferences, if genuine, yet not in the case of an Institution respecting a practical Ordinance that is of meer positive Right.

Arg. 9. If Infant-Baptism was an Institution of Christ, the Pedo-Baptists could not be at a loss about the Grounds of the Right Infants have to Baptism: But the Pedo-Baptists are at a great Loss, and differ exceedingly about the Grounds of the Right Infants have to Baptism; *Ergo,* 'tis no Institution of Christ.

As touching the *Major*, I argue thus; That which is an Institution of Christ, the Holy Scripture doth shew, as well the End and Ground of the Ordinance, as the Subject and Manner of it. But the Scripture speaks nothing of the End or Ground of Pedo-Baptism, or for what reason they ought to be baptized; *Ergo,* 'tis no Institution of Christ.

The *Minor* is undeniable; Some affirm, as we have shewed, *p. 15.* it was to take away Original Sin. Some say it is their Right by the Covenant, they being the Seed of Believers. Others say, Infants have Faith of their own, and therefore have a Right. Others say, They have a Right by the Faith of their Sureties. Some ground their Right from an Apostolical Tradition; others upon the Authority of Scripture. Some say, All Children of professed Christians ought to be baptized; others say, None but the Children of true

Answ. 8. All the Authorities you bring are needless, for we say the same; *viz.* That the Scripture is a full and perfect Rule for all matters of Faith, either in express words, or in necessary consequences, amongst which we shall quickly prove Infant-Baptism to be one.

But Infant-Baptism is not to be

Answ. 9. 'Tis a false Supposition; have not Christians differ'd extremely about the Nature of Justifying Faith? yet he's no Christian that denies such a Faith. There's no need the Scripture shou'd particularly mention the Ends of Pedo-Baptism, since there is but one Baptism for all; tho' more Subjects of that one Baptism.

Believers

Believers have a Right to it. Sure, if it was an Ordinance of Christ, his Word would soon end this Controverſie.

Arg. 10. If the Children of believing Gentiles, as ſuch, are not the natural nor ſpiritual Seed of Abraham, they can have no Right to Baptiſm, or Church-Membership, by virtue of any Covenant-transaction God made with Abraham. But the Children of believing Gentiles, as ſuch, are not the natural and ſpiritual Seed of Abraham; *Ergo.*

Arg. 11. If no Man can prove from Scripture, that any ſpiritual Benefit redounds to Infants in their Baptiſm, 'tis no Ordinance of Chriſt. But no Man can prove from Scripture, that any ſpiritual Benefit redounds to Infants in their Baptiſm; *Ergo.*

Arg. 12. That cannot be an Ordinance of Chriſt, for which there is neither Command nor Example in all God's Word, nor promiſe to ſuch Who do it, nor Threatnings to ſuch who neglect it. But there is no Command or Example in all the Word of God for the baptizing of little Babes, nor Promiſe made to ſuch who are baptized, nor Threatnings to ſuch who are not; *Ergo.*

That the Child lies under a Promiſe who is baptized, or the Child under any Threatning or Danger that is not baptized, let them prove it, ſince it is denied.

Arg. 13. If no Parents, at any time or times, have been by God the Father, Jeſus Chriſt, or his Apoſtles, either commended for baptizing of their Children, or reprov'd for neglecting to baptize them; then Infant-Baptiſm is no Ordinance of God. But no Parents at any time or times have been by God commended for baptizing of their Children, &c. *Ergo,* Infant Baptiſm is no Ordinance of God.

This Argument will ſtand unanſwerable, unleſs any ſhew who they were that were ever commended for baptizing their Children, or reprov'd for neglecting it, or unleſs they can ſhew a parallel caſe.

Arg. 14. If Men were not to preſume to alter any thing in the Worſhip of God under the Law, neither to add thereto, or diminish therefrom, and God is as ſtrict and jealous of his Worſhip under the Goſpel; then nothing ought to be altered in God's Worſhip under the Goſpel. But under the Law Men were not to preſume ſo to do, and God is as ſtrict and jealous under the Goſpel; *Ergo.*

The *Major* cannot be denied.

The *Minor* is clear; See thou make all things according to the Pattern ſhew'd thee in the Mount, *Exod.* 25. 40. and *Levit.* 10. 1, 2. See how *Nadab* and *Abihu* ſped, for preſuming to vary from the Command of God, and *Uzzah*, though but in ſmall Circumſtances, as they may ſeem to us. How dare Men adventure, this being ſo, to change Baptiſm from Dipping into Sprinkling, and the Subject, from an Adult Believer, to an ignorant Babe? Add thou not unto his Word, &c.

Arg. 15. Whatſoever Practice opens a Door to any humane Traditions and Innovations in God's Worſhip, is a great Evil, and to be avoided: But the Practice of Infant-Baptiſm opens a Door to any humane Traditions and Innovations in God's Worſhip, *Ergo,* to ſprinkle or baptize Infants is a great Evil, and to be avoided.

The *Major* will not be denied.

The *Minor* is clear, becauſe there is no Scripture-ground for it, no Command nor Example for ſuch a Practice in God's Word. And if without Scripture-Authority the Church hath Power to do one thing, ſhe may do another, and ſo *ad infinitum.*

Anſw. 10. The Children of Believers are the ſpiritual Seed of Abraham, till by actual ſin unrepented of, they are otherwiſe, as we have in part ſhewn in the preceding *Anſwer* to the fourth Argument, and ſhall farther demonſtrate when we come by and by to treat of Federal Holineſs, that great Point about which moſt of this Conteſt depends.

Anſw. 11. We'll prove the ſame ſpiritual Benefits belong to baptiz'd Infants, if either they die ſuch, or afterwards live well; as ye can prove belong to adult baptiz'd Believers; and their miſery is but the ſame if they don't, with that of adult baptiz'd perſons that apoſtatize from the Faith.

Anſw. 12. As we ſaid before, we'll prove by and by that Infants are included in the Commiſſion; and if ſo, this Argument falls with the firſt.

Anſw. 13. Pray Sir not ſo peremptory; your Argument is certainly anſwerable, unleſs you will deſtroy Laying on of Hands, one of the Principles of the Chriſtian Religion; for by your unanſwerable way of arguing, that and Infant-Baptiſm muſt run one fate. None was ever commended or reprov'd in Scripture for being or not being the Subject of Laying on of Hands; *Ergo,* 'Tis no Principle of Chriſtian Religion; but this by the by ſhews how ſtrong and concluſive your Arguments are.

Anſw. 14. You might have told every body that the Conclusion of your Argument is, Nothing ought to be altered in God's Worſhip under the Goſpel. We can't well ſee how Baptiſm is properly call'd a Worſhip of God; but ſuppoſe it was, for we need not catch at words, it wou'd follow that the Church has ever alter'd it from what it was in the Apoſtles days, as we ſhall ſhew you preſently; in the mean time remember that diminiſhing has the ſame Threatning as adding; and if ſo, your own Argument concludes againſt your ſelves.

Anſw. 15. The *Minor* is a falſe Charge; for we have already told you, 'tis included in our Saviour's Commiſſion, as we ſhall evince by and by.

Arg. 16. Whatsoever Practice reflects upon the Honour, Wisdom and Care of Jesus Christ, or renders him less faithful than *Moses*, and the New Testament in one of its great Ordinances, (nay, Sacraments,) to lie more obscure in God's Word, than any Law or Precept under the Old Testament, cannot be of God. But the Practice of Infant-Baptism reflects on the Honour, Care and Faithfulness of Jesus Christ, and renders him less faithful than *Moses*, and a great Ordinance, (nay, Sacrament) of the New Testament, to lie more dark and obscure than any Precept under the Old Testament; *Ergo*, Infant-Baptism cannot be of God.

The *Major* cannot be denied.

The *Minor* is easily proved: For he is bold indeed who shall affirm Infant-Baptism doth not lie obscure in God's Word. One great Party who assert it, say, 'tis not to be found in the Scripture at all, but 'tis an unwritten Apostolical Tradition: Others say, it lies not in the Letter of the Scripture but may be proved by Consequences; and yet some great Asserters of it, as *Dr. Hammond* and others say, Those Consequences commonly drawn from divers Texts for it, are without demonstration, and so prove nothing. I am sure a Man may read the Scripture a hundred times over, and never be thereby convinced; he ought to baptize his Children, tho' it is powerful to convince Men of all other Duties.

Now can this be a Truth, since Christ who was more faithful than *Moses*, and delivered every thing plainly from the Father? *Moses* left nothing dark as to matter of Duty, tho' the Precepts and external Rites of his Law were numerous, two or three hundred Precepts, yet none were at a loss, or had need to say, Is this a Truth or an Ordinance, or not? for he that runs may read it.

And shall one positive Precept given forth by Christ, who appointed so few in the New Testament, be so obscure, as also the ground and end of it, that Men should be confounded about the Proofs of it, together with the end and ground thereof? See *Heb. 3. 5, 6.*

Arg. 17. That Custom or Law which *Moses* never delivered to the Jews, nor is any where written in the old Testament, was no Truth of God, nor of Divine Authority. But that Custom or Law to baptize Profelytes, either Men, Women or Children, was never given to the Jews by *Moses*, nor is it any where written in the Old Testament; *Ergo*, It was no Truth of God, nor of Divine Authority: And evident it is, as *Sir Norton Knatchbul* shews, 'That the Jewish Rabbins differed among themselves also about it: For, saith he, *Rabbi Eliezer* expressly contradicts *Rabbi Joshua*, who was the first I know of who asserted this sort of Baptism among the Jews: For *Eliezer*, who was contemporary with *Rabbi Joshua*, if he did not live before him, asserts, that a Profelyte circumcised and not baptized, was a true Profelyte.

Arg. 18. If Baptism is of mere positive Right, wholly depending on the will & Sovereign Pleasure of Jesus Christ, the great Legislator: And he hath not required or commanded Infants to be baptized: then Infants ought not to be baptized: But Baptism is of mere positive Right, wholly depending on the Will and Sovereign Pleasure of Jesus Christ, the great Legislator, and he hath not required or commanded Infants to be baptized.

This Argument tends to cut off all the pretended Proofs of Pedit-Baptism, taken from the Covenant made with *Abraham*; and because Children are said to belong to the Kingdom of Heaven, it was not the Right of *Abraham's* Male Children to be circumcised, because they were begotten, and born of the Fruit of his Loins, till he received Com-

Ans. 16 The obscurity of the Ordinance of Infant-Baptism does not at all reflect on the Wisdom, Care or Faithfulness of Jesus Christ, since his Apostles to whom he deliver'd the Commission were Jews; and since at the same time it was a continual settled Custom amongst the Jews, to baptize whole Families (Men, Women and Children) of profelyting Heathens, so that it being the Custom to baptize all, there was no need of any thing farther than a general Commission. If there had been any occasion, our Saviour wou'd have excepted 'em out of his Commission; but we find nothing of that in any of his, or his Apostles Writings; so that the true and real state of the Question shou'd be this; Whether Children are by Jesus Christ or his Apostles forbid to be baptiz'd; or when or where they are excepted out of the Universal Practice, we appeal to the common sense of all Mankind: If this is not the most natural and genuine Conclusion that can be made, and if so, whether the Commission is at all darkly deliver'd, or more darkly for Children than for Men or Women, for neither are particulariz'd.

Those Consequences commonly drawn from divers Texts for it, are without demonstration, and so prove nothing. I am sure a Man may read the Scripture a hundred times over, and never be thereby convinced; he ought to baptize his Children, tho' it is powerful to convince Men of all other Duties.

Ans. 17. Suppose we grant it, that this Custom of the Jews was not given by *Moses*, nor was of any Divine Institution, but only an Universal Practice crept in by degrees, yet our Saviour's not altering it (if he did, shew where) but confirming it by messencing it into his Commission, does sufficiently authorize and make it a Divine Institution—That Instance of *Rabbi Eliezer* and *Rabbi Joshua's* Dispute, if we had need of it, confirms the Customs, for they cou'd not dispute about a thing that was not, as we have above remarked.

Ans. 18. This is the old Story in another dress, and one wou'd think a Question so often begg'd without obtaining, shou'd be equally nauseous and ridiculous. We say our Saviour did institute Infant-Baptism. See *Ans. 16.* As for *Abraham's* Heirs, we shall speak of it in its place.

Christ, the great Legislator, and he hath not required or commanded Infants to be baptized; *Ergo*, Infants ought not to be

mandment from God to circumcise them. Had he done it before, or without a Command from God, it would have been Will-Worship in him so to have done. Moreover, this farther appears to be so, because no godly Man's Children, nor others in Abraham's days, nor since, had any Right thereto, but only his Children, (or such who were bought with his Money, or were profelyted to the Jewish Religion) because they had no Command from God so to do, as Abraham had. This being true, it follows, that if we should grant Infants of believing Gentiles, as such, were the Seed of Abraham (which we deny) yet unless God had commanded them to baptize their Children, they ought not to do it; and if they do it without a Command or Authority from Christ, it will be found an Act of Will-Worship in them.

Arg. 19. All that were baptized in the Apostolical Primitive Times, were baptized upon the Profession of Faith, were baptized into Christ, and thereby put on Christ, and were all one in Christ Jesus, and were Abraham's Seed and Heirs, according to Promise. But Infants, as such, who are baptized, were not baptized upon the Profession of their Faith, nor did they put on Christ thereby, nor are they all one in Christ Jesus, also are not Abraham's Seed, and Heirs according to Promise; Ergo, Infants ought not to be baptized.

Mr. Baxter confirms the Substance of the Major. These are his very words, *i. e.* As many as have been baptized have put on Christ, and are all one in Christ Jesus; and are Abraham's Seed, and Heirs, according to the Promise, Gal. 3. 27, 28, 29. 'This speaks the Apostle, saith he, of the Probability grounded on a credible Profession, &c. Baxter's Confirm. Réconcil. pag. 32.

The Minor will stand firm till any can prove Infants by a visible Profession have put on Christ, are all one in Christ Jesus, are Abraham's Seed, and Heirs according to Promise. Evident it is, none are the Spiritual Seed of Abraham, but such who have the Faith of Abraham, and are truly grafted into Christ, by a Saving Faith. If any object, We read of some who were baptized who had no Saving Faith, but were Hypocrites. I answer; Had they appeared to be such, they had not been baptized, nor had they a true Right thereto.

Arg. 20. Baptism is the solemnizing of the Souls Marriage-Union with Christ, which Marriage-Contract absolutely requires an actual profession of consent. Infants are not capable to enter into a Marriage-Union with Christ, nor to make a Profession or Consent; Ergo, Infants ought not to be baptized.

The Major our Opposites generally grant; particularly see what Mr. Baxter saith, 'Our Baptism is the solemnizing of our Marriage with Christ. These are his words, p. 32.

The Minor none can deny: No Man sure in his right Mind, will assert that little Babes are capable to enter into a Marriage-Relation with Christ, and to make a Profession of a Consent: And the Truth is, he in the next words gives away his Cause; *viz.* 'And 'tis, saith he, a new and strange kind of Marriage, where there is no Profession of Consent; p. 32. How unhappy was this Man to plead for such a new and strange kind of Marriage? Did he find any little Babe he ever baptized (or rather rantized) to make a Profession of Consent to be married to Jesus Christ? If any should object, he speaks of the Baptism of the Adult. I answer, his words are these, 'Our Baptism is &c. Besides, will any Pædo-Baptist say, that the Baptism of the Adult is the solemnizing of the Souls Marriage with Christ, and not the Baptism of Infants? Reader, observe how our Opposites are forced sometimes to speak the Truth, though it overthrows their own Practice of Pædo-Baptism.

Arg. 21. If the sins of no Persons are forgiven them till they are converted, then they must not be baptized for the Forgiveness of them, till they profess themselves

Answ. 19. Who told you that all that were baptized in the Apostles times, &c. were, &c. Have ye kept any correspondence with Erra-Pater? Or where had you your intelligence? Nothing will convince you but to find some place in Scripture where Children made Confession of their Faith before they would speak; would ye have any thing spoken of Children, but what is proper to their Nature? Do but suppose with your self, that a Believers Child was baptized, what use could the Apostles make of any of its looks, smiles, tears or actions, that could help on with the great work of Christianity? Certainly it would be below their gravity to mention such things in their Writings: All that your Argument proves is this; All such as profess their Faith were baptized and put on Christ, did profess their Faith, were baptized and put on Christ, which is a leaving the Argument where you found it.

Answ. 20. We grant that Baptism is a Marrying us with Christ, but how comes it to be absolutely necessary that there be a Mutual Consent: We grant it necessary in Adult persons, but not in Children, and must Children be damned therefore, for not doing what they are not able? then no Children could be saved; then our Saviour has in vain assured us, That of such is the Kingdom of Heaven, which cannot be without being one with Christ, or married to him. Whatever sense the Author makes Mr. Baxter's words to speak, they cannot be Truth if they contradict our Saviours. Reader, observe what poor Observations our Antagonist has made in the latter end of his Paragraph.

Answ. 21. How! the sins of no persons forgiven till they are converted? Are Infants persons or not? if they are persons, according to this Argument they are all damned; for they

to be converted; but the sins of no persons are forgiven them till they are converted; Ergo, No person ought to be baptized for the Forgiveness of them, till they profess they are converted.

Mr. Baxter in the said Treatise lays down the Substance of this Argument also; take his own words, *i. e.* 'As their sins are not forgiven them till they are converted; Mark 4. 12. so they must not be baptized for the Forgiveness of them, till they profess themselves converted, seeing to the Church, *non esse*, and *non apparere* is all one. Repentance towards God, and Faith towards our Lord Jesus, is the Sum of that Preaching that makes Disciples, Acts 20. 21. Therefore, saith he, both these must by a Profession seem to be received, before any at Age are baptized; p. 30, 31. And evident it is, say I, from hence, none but such at Age ought to be baptized. 'Philip caused the Eunuch to profess before he would baptize him, that he believed that Jesus Christ is the Son of God. Saul had also, saith he, more than a bare Profession before Baptism, Acts 9. 5, 15, 17. p. 28. 'The Promise it self, saith he, doth expressly require a Faith of our own, of all the Adult that will have part in the Priviledges: Therefore there is a Faith of our own, that is the Condition of our Title; Mark 16. 16. p. 16.

He might have added by the Force of his Argument; therefore Infants should not have the Priviledges: I argue thus, *viz.*

Arg. 22. If there is but one Baptism of Water left by Jesus Christ in the New Testament, and but one Condition or Manner of Right thereto; and that one Baptism is that of the Adult; then Infant-Baptism is no Baptism of Christ. But there is but one Baptism in Water left by Christ in the New Testament, and but one Condition and Manner of Right thereto, and that one Baptism is that of the Adult; Ergo, Infant-Baptism is no Baptism of Christ.

Mr. Baxter saith, Faith and Repentance is the Condition of the Adult, and as to any other Condition, I am sure the Scripture is silent; the Way of the Lord is one, one Lord, one Faith, one Baptism, Eph. 4. 5.

'If Profession of Faith were not necessary, saith Mr. Baxter, *coram Ecclesiâ*, to Church-Membership and Priviledges, then Infidels and Heathens would have Right; also, saith he, the Church and the World would be confounded. He might have added, but Infidels and Heathens have no Right to Church-Membership, &c. Ergo. 'Tis a granted Case among all Christians, saith he, that Profession is thus necessary, the Apostles and Antient Church admitted none without it; p. 21. And if so, why dare any now adays admit of Infants, who are capable to make no Profession. He adds, 'Yea Christ in his Commission directeth his Apostles to make Disciples, and then baptize them, promising, *He that believeth, and is baptized, shall be saved*, Mark 16. 16. pag. 27. Furthermore he saith, 'If as many as are baptized into Christ, are baptized into his Death, and are buried with him by Baptism into Death; that like as Christ was raised from the Dead, so we also should walk in Newness of Life, &c. Then no doubt, saith he, but such as were to be baptized, did first profess this Mortification, and a Consent to be buried, &c. In our Baptism we put off the Body of the Sins of the Flesh, by the Circumcision of Christ, *being buried with him, and raised with him through Faith, quickened with him, and having all our Trespasses forgiven*, Col. 2. 11, 12, 13. And will any Man (says he) yea, will Paul ascribe all this to those that did not so much as profess the things signified? Will Baptism, in the Judgment of a wise Man, do all this for an Infidel, (or, say I, for an Infant) that cannot make a Profession that he is a Christian? pag. 31, 32. He proceeds.

Arg. 23. The Baptized are in Scripture called Men washed, sanctified, justified; they are called Saints, and Churches of Saints, 1 Cor. 1. 2. all Christians are sanctified ones: pag. 33. Now let me add the *Minor*.

But Infants baptized are not in Scripture called Men washed, sanctified, justified, they are not called Saints, Churches of Saints, Christians nor sanctified ones. Ergo, Infants ought not to be baptized. If any should say why did you not cite these Assertions of Mr. Baxter's whilst he was living? I answer, More than twelve Years ago I did recite and print these Assertions, and many other Arguments of his to the same purpose, to which he gave no Answer.

Credit for you to have troubled himself with

cannot be converted; if they are not persons, to what end was this Argument brought, since we always granted that it concludes for Adult persons? Mr. Baxter's words which you have so strangely perverted (for he speaks of the Adult) cannot help you out in this case.

Ans. 22. You run a little too fast, and take it for granted, that Baptism is only of the Adult, and bring a Conclusion from your own Principles, without ever proving the Principles themselves; for we cannot grant the Major, but shall immediately shew the Errors of it, and of the preceding ones which we have already promised.

Baptism is that of the Adult; Ergo, Infant-

Ans. 23. 'Tis no wonder that a person out of prejudice, passion, or some other sinister end should wrest other persons Writings, and abuse 'em into the bargain; but thus to treat the Word of God, and out of a heedless giddy Zeal to father a Lie upon the Holy Ghost, plainly shews what side ye are on. The Apostle, 1 Cor. 1. 2. writes to the Church of Corinth, to them that are sanctified, &c. not to be distinct and separate from Women and Children, as is falsely suggested; which we shall soon shew were included in this and all other True Churches of Christ. As for your citing Mr. Baxter, and he not taking notice of it to vindicate himself, it was because there was no need of it; for he was sensible it would have been too much in exposing your Partiality and Ignorance.

Arg. 24.

Arg. 24 If there is but one way for all, both Parents and Children to be admitted into the Gospel-Church to the End of the World, and that it is upon the Profession of Faith to be baptized; then both Parents and Children, to be admitted, &c. But there is but one way for all, both Parents and Children, to be admitted into the Gospel-Church to the End of the World, and that is upon the Profession of their Faith to be baptized; *Ergo*.

Arg. 25. That cannot be Christ's true Baptism wherein there is not, cannot be a lively Representation of the Death, Burial and Resurrection of Jesus Christ, together with our Death unto Sin, and Vivification to a new Life. But in the Rantizing or Sprinkling of an Infant, there is not, cannot be a lively Representation of Christ's Death, Burial and Resurrection, &c. *Ergo*.

Arg. 26. That pretended Baptism that tends to frustrate the glorious End and Design of Christ in his instituting of Gospel-Baptism, or cannot answer it, is none of Christ's Baptism. But the pretended Baptism of Infants tends to frustrate the glorious end and design of Christ. or cannot answer it, in instituting of Gospel-Baptism. *Ergo*.

The *Major* will not be denied.

As to the *Minor*, all generally confess the End or Design of Christ in instituting the Ordinance of Baptism, was in a lively Figure, to represent his Death, Burial, and Resurrection, with the person's Death unto Sin, and his rising again to walk in Newness of Life, that is baptized, as the Sacrament of the Supper was ordained to represent his Body was broke, and his Blood was shed. But that a lively Figure of Christ's Death, Burial and Resurrection, appears in sprinkling a little Water on the Face, I see not; and as done to an Infant, there can no Death to Sin, and rising again to walk in Newness of Life, be signified; and therefore Christ's Design and End therein is frustrated.

Arg. 27. If Baptism be Immersion, from the proper and genuine signification of the Greek word *Baptizo*, as also of those Typical and Metaphorical Baptisms, and the Spiritual signification thereof; then Sprinkling cannot be Christ's true Baptism. But Baptism is Immersion from the proper and genuine signification of the word *Baptizo*, and also of those Typical and Metaphorical Baptisms spoken of, and the Spiritual signification thereof; *Ergo*, Sprinkling is not Christ's true Baptism.

1. That the proper and genuine signification of the word *Baptizo* is to dip, &c. we have proved, which is also confessed by the Learned in that Language.

2. The Typical baptism was, first, that of the Red Sea, wherein the Fathers were buried, as it were, unto Moses in the Sea, and under the Cloud. *Pool's annotations* on 1 Cor. 10. 2. 'Others, saith he, more probably think that the Apostle useth this term, in regard of the great Analogy betwixt Baptism (as it was then used) the persons going down into the Waters, and being dipped in them; and the Israelites going down into

Answ. 24. This is the same with the 22th Argument, equally suppositions and inconclusive; the same Answer will serve both.

Children must upon the Profession of their Faith to be baptized; *Ergo*.

Answ. 25, 26, 27. These three Arguments are all one, and mean no more than this. that Children ought to be dipp'd, not sprinkled, because Dipping is a livelier Representation of the Death, Burial and Resurrection of our Saviour: We grant it is so, and that 'twas a Custom of the Jews in their Baptisms; but this is not at all material, for our Church denies Dipping to none that will have their Children dipp'd, only indulges the other by a Power which the Learned have always concluded lay in the Church: The Primitive Church thought so, and so acted; some were sprinkled, and some dipped. In Clinick Baptism, or the Baptism of such as were Bed-rid, they sprinkled Water upon 'em, *Nos non moriturus baptizati*, &c. Novatian being sick, and as thought, near Death, was baptized in his Bed by perfusion. *Epist. Cornel. ad Fab. Antioch apud Euseb.* At the Ordination of this Novatian, to be a Presbyter, he was oppos'd, because of his Baptism, many of the Clergy and Laity looking upon it as unlawful, because 'twas done by perfusion or sprinkling, but after some Disputes was by the Bishop admitted. Also one Magus writing to St. Cyprian to know whether those were truly baptiz'd, who through their Infirmities were only aspers'd or sprinkled; he answer'd, *Nos quantum concipit Mediocritas nostra*, &c. That so far as he cou'd conceive he apprehended that the Divine Benefits cou'd in no wise be mutilated or weaken'd, nor that less thereof cou'd be bestowed where the Divine Gifts are received with a sound and full Faith both of Giver and Receiver; for in Baptism the spots of sin are otherwise washed away than the filth of the body is in a carnal and secular Bath, in which there is need of a Seat to sit upon, of a Laver to wash in, of Sope, and other such like Implements, that so the body may be washed and cleansed; but in another manner is the heart of a Believer washed, and the mind of a man purified, by the Merits of Christ, &c. And a little after he adds, the Scripture says, *Ezek. 36. 25, 26.* I will sprinkle clean Water upon you, and ye shall be clean from all your filthiness, and from all your Idols will I cleanse you; a new heart also will I give you, and a new spirit will I put within you, (which by the by alludes to the times of the Gospel or New Covenant.) He cites also *Numb. 19. 19, 20. Numb. 8. 6, 7.* from whence he finally concludes that Sprinkling is valid and sufficient.

We mention this only to shew that Sprinkling was us'd, tho' not so universally in the Primitive Church, but we shall not contend for it as the most significant way, nor condemn Dipping; but this is not the great Contest betwixt us, the matter is, who is the proper Subject, which now we come to treat of.

the

‘ the Sea, and the great Receptacle of Water, though the Water at that time was gathered on Heaps on either side of them; yet they seemed buried in the Water, as persons in that Age were when they were baptized, &c. The second was that of *Noah's Ark*, 1 *Pet* 3. 21. See Sir *N. Knatchbull*: The *Ark of Noah* and *Baptism*, saith he, were both a Type and Figure of the Resurrection, not the Sign of the washing away of Sin, though so taken metonymically, but a particular Signal of the Resurrection of Christ: Of this Baptism is a lively and emphatical Figure, as also was the *Ark of Noah*, out of which he returned as from a Sepulchre, to a new Life.

3. Metaphorical Baptism is that of the Spirit and of Affliction: The first signifies not a sprinkling of the Spirit, but the great Effusion of the Spirit, like that at *Pentecost*, *Act*. 1. 4, 5. *Shall be baptized*, &c. On which words *Casaubon* speaks thus: See Dr. *Du Veil* on *Act*. 2. ‘ The Greek word βαπτίζω is to dip or plunge, as it were to dye Colours, in which sense, saith he, the Apostles might be truly said to have been baptized; for the House in which this was done, was filled with the Holy Ghost; so that the Apostles might seem to have been plunged into it as in a large Fish-Pond. Also *Oecumenius* on *Acts* 2. saith, A Wind filled the whole House, that it seemed like a Fish-Pond, because it was promised to the Apostles, that they should be baptized with the Holy Ghost. And the Baptism of Affliction are those great depths or overwhelming of Afflictions, like that of our Saviour's suffering, i. e. no part free; *Matth*. 20. 22. where you have the same Greek word βαπτίζω; and like that of *David*, who saith, *God drew him out of great Waters*.

4. The Spiritual signification thereof is the Death, Burial and Resurrection of Christ, and of our Death to Sin, and Vivification to a new Life.

This being so, it follows undeniably Sprinkling cannot be Christ's true Baptism, it must be Immersion, and nothing else.

And in the last place, *Finally*. To confirm that *Baptizo* is to dip, both from the literal and spiritual signification thereof, as also from those typical and metaphorical Baptisms mentioned in the Scripture, I might add further, that this evidently appears from the Practice of *John Baptist* and the Apostles of Christ, who baptized in Rivers, and where there was much Water: And also, because the Baptizer and Baptized are said to go down into the Water (not down to the Water) and came up out of the Water. *John Baptist* is said to baptize them into *Jordan*, as the Greek word renders it, which shews it dipping and not sprinkling. Would it be proper to say, *He sprinkled them into Jordan*? The Lord open the Eyes of those who see not, to consider these things.

An Appendix to what we have already written upon the Subject of Infant-Baptism, wherein is fully and plainly asserted, That Infants have now the same Right to the Seal of the Covenant under the Gospel as they had before under the Law.

IN Order to the prosecution of this Discourse, we shall first premise, *That the Idea and Perception we have of things depends not upon words* (or so many letters put together) but that words depend upon things, and where words are not fully expressive of things, such things are not prejudic'd thereby, or lose their nature. This Assertion is manifest from the different sort of Languages, which express one and the same thing after different manners. Hence 'tis non-sense for an English man to raise a dispute and say, *Θεός* is not expressive of the Idea we have of the Divine Being, because he expresses his Idea thereof in the Word of *God*, or a dumb man in some reverential sign or other; for this Divine Being is not tied to any of these expressions, or lessened in his Essence by their different sounds, but is always the same; and thus we may call him *Eternal Mind*, *Nature*, *God*, the *Almighty*, &c.

This premised, it inevitably follows, that all plain and necessary Consequences in Scripture are as conclusive, and do as properly express a Truth or Doctrine, as any direct or single sound of a word or words, whereby we declare and make known the Idea we have conceiv'd of such Truth or Doctrine. We will only add, that those

persons who make use of any sound or words to express their Ideas of a thing are the most proper Judges of what they mean by such words.

Hence it is demonstrable, that if our Saviour did in his Commission mean *Men, Women and their Children*, when he express'd himself by the term of *All Nations*, it is the same thing as if he had said, *Men, Women and their Children*.

That this General Commission included all, we shall prove, *First*, from the Circumstances of the persons, place and time, where and when it was deliver'd. (In answer to the 1, 2, 8, 12, 14, 15, 18, 22, 24 Arguments) The Commission was deliver'd by our Saviour, a Jew, to his Disciples, who were Jews, and therefore 'twas impossible but they shou'd be acquainted with the most considerable Practices and universal Customs that were us'd amongst their Country-men. *Secondly*, This Commission was not given in any strange place, but in *Jury*, where 'tis confess'd on all hands, that the Custom of baptizing Men, Women and Children, of proselyting Heathens into the Jewish Religion, was in use. *Thirdly*, This Commission was given at a time when the Jews were most zealous for Tradition and Customs: Now these Circumstances of persons,

persons, time and place consider'd, 'tis plain that our Saviours Commission of discipling *all Nations*, &c. in general Terms, was more full, proper and pertinent, than if he had particulariz'd *Men, Women and Children*, for both he and his Disciples very well knew who were the Subjects of Baptism. Therefore a General Custom and a General Commission were most Analogous, and becoming the Authority and Wisdom of our Saviour.

Again, this Custom of Baptizing Infants being then in use: The Question ought not to be, *Where do you find that Children are commanded to be Baptized*, but thus, *Where do you find that Children are forbidden to be Baptiz'd?* Or thus, *Where do you find in Scripture that Children who were once in the Covenant are cast out of it again?* The likeliest place to look for such a change is at the Conversion of the three thousand Jews, who were Circumcis'd, and their Children, and consequently in the first Covenant; is it not reasonable to believe that they had that tenderness for their Children as to desire they might have their Children seal'd with 'em in the second Covenant as well as the first, especially when they were told the promise was to 'em and to their Children? If they had been deny'd we shou'd have had some Informations of it, by Command, Examples, &c. or by their repining at a State which left their Children worse than before, but there's not one footstep that shews the least intrenchment of Infants Privileges, or that the Second *Adam* had left 'em more unhappy than he found 'em.

Now finding no prohibition in the Apostles practice or writings, we'll examine the custom of the first Ages of Christianity, where so often as there is occasion to speak of Infant Baptism we find it mention'd as an Orthodox and Apostolick practice. St. *Irenaeus*, as we have somewhere else observ'd, and have no answer, was the Disciple of St. *Policarp*, who was the Disciple of St. *John*, and who convers'd often with such as convers'd with the last surviving Apostles, if not with the Apostles themselves, he makes frequent mention of it in his writings, particularly in *Ep. ad Rom. l. 5.* and in *lib. Hom. 8.* and *lib. 2. Cap. 39: p. 137.* which sufficiently shews that by the word *all Nations*, our Saviour, his Apostles, and the Primitive Fathers, did intend and mean *Men, Women and Children*. It wou'd be too tedious to reckon upon the Authorities of *Tertullian*, *Cyprian*, *Chrysostom*, *Ambrose*, *Ferom*, *Augustine*, &c. We shall only mention one Authority which will convince any unprejudic'd person. 'Tis that of the Presbyter *Fidus Anno 254.*

This *Fidus* had some scruples about the time of Baptizing Infants, whether he shou'd defer it till the eighth day, or not, which began to spread, and caus'd a Convocation of Bishops call'd the *African Synod*, amongst whom the Question was started;

there was three-score and six Bishops present, and 'tis impossible so many cou'd be deceiv'd in Customs, tho' six thousand might be deceiv'd in Opinions. They decreed unanimously that Children might be Baptiz'd upon the third, fourth, &c. days as well as the eighth. The Synodical Decree is too long, or we would transcribe it Verbatim, but 'tis to be seen at length in the 59th Epistle of St. *Cyprian*, or in the *Inquiry into the Constitution*, &c. of the *Primitive Church*, or in an Abstract of that book in our *Young Students Library*. Here's Authority enough, and such Persons as are so wilfully blind and prejudic'd as not to own it, are past dispute, and ought no longer to be treated with as reasonable Creatures.

Now having prov'd that the first Ages practis'd Infant Baptism, we shall examine who was the first Opposer, and we find him to be one *Auxentius* an Arrian, who lived 380 years after our Saviour. See our second Paper, and after him several more in *Germany*, &c. Now if there was any more need of Arguments, we wou'd ask the Anabaptists this Question only, *That since (as we have shewn, and can further if there was occasion) that Infant Baptism is frequently mentioned by the Primitive Fathers for above one hundred years together before ever any one Person oppos'd it, it is not a more antient (and consequently true) Doctrine than that of the Anabaptists?* Thus much for the Fathers.

But for the sake of such ungrounded Persons as may have been misled by the plausible pretences of the *Anabaptists*, we shall shew the Inconclusiveness of their Doctrines, as well as we have, for the use of all, declar'd Infant Baptism to be Originally of Divine Institution, and therefore to be practis'd.

And now to the great Question of *Abrahams Seed*, the most rational of *Anabaptists* believe that if Children cou'd be prov'd to be in the Covenant, they are fit Subjects for Baptism, and 'tis also St. *Peter's* reason, *Acts 2.* In order to prove this we'll recur as far as *Adam*, where we may safely assert, *That if Adam had not sin'd his Children had been holy from the Womb, by Original Justice*; Hence we may infer from the *Anabaptists* own Principles, that Believers Children are in the same condition, (we mention not this as the Church of *England's* Belief) for they have no Actual Sin, and as for Original Sin, the Second *Adam* has taken it away. *Ergo*, nothing hinders but that they are holy, and as such in the Covenant, and by consequence Candidates for Baptism.

But to advance a Conclusion, whose Premises are consonant to all true Churches of Christ: First then, every one agrees that Children were in the Covenant. It follows then that *Children are still in the Covenant, or else they are excluded; but they were never excluded, therefore, &c.* We advanc'd this Argument before, which stands, and always

always will stand in force, till the Anabaptists shew where; Mr. Collins wou'd strain the words of *John the Baptist*, *But now the Ax*, &c. to enervate this position, but 'tis so weak that we leave himself to judge of it, if he will consider the Context, where nothing is mention'd or design'd of Children, nor can it be thence deduc'd by any probable Consequence; besides, St. *John's* Baptism was distinct from that our Saviour Instituted; and his words were directed to such as came out of *Jerusalem, Judea*, &c. but not to Children who cou'd neither walk nor understand him if brought thither; the design of St. *John* here is largely discours'd upon by almost every Annotator; if you'll please to consult 'em all you'll find no Exposition of any one of the Fathers or Modern Divines that ever gave your sense of the place.

Again, we are not to judge by the Heart as God does; but according to appearance, all that we can determine is about visibility. Circumcision was called *the Seal of the Righteousness of Faith*, therefore all that were Circumcised had this Seal visibly, tho in Gods repute *all were not Israel that were of Israel*: That Visibility is all we can judge of is plain from St. *John's* Baptism who Baptiz'd all that came unto him out of *Judea, Jerusalem*, &c. tho' 'tis not to be question'd but some might probably be Hypocrites. Thus St. *Peter* when the three Thousand were Converted and Baptiz'd, 'twas in so short a time that he cou'd have no demonstration of their sincerity, but Baptiz'd 'em as they *appear'd to be Converts*. Thus in the case of Infants whose Parents are Believers, their Children are Visible Members in the Covenant (for so they are accounted, *Acts* 2. 39.) till by ill Lives they appear otherwise.

Besides, the Jews with their Priviledges were not Extirpated wholly, there were but some Branches broken off, and the Gentiles being ingrafted into the common Stock partaked of their Priviledges, but this of Childrens Incovenanting was amongst other Priviledges of the Jews, therefore, &c. *Rom.* 11. 16, &c.

Again, from the same major the Argument in the preceding paragraph is made good; tho' there is one grand Cavil against it, and that is concerning foederal Holiness, which we shall now examine from this Text, *else were your Children unclean, but now they are holy*.

The Anabaptists say, *The Apostle means only a Matrimonial Holiness which is Legitimation, that the Infidel is sanctified by the Christian by Marriage, and that the Copulation is not Adulterous, because the Children are not Bastards, but Legitimate*. That Matrimonial Holiness or Legitimation is not meant, is plain, (1.) By the Apostles design, which was to shew how the Blessing of Christ was to come upon the Gentiles, that Christian Gentiles were to be grafted in for the Jews broken off. That Christians were Children of the Promise after the manner

of *Isaac*, &c. all which is quite different from your Construction of the place, and makes good our preceding Arguments.

(2.) If only a Legitimation of Marriage was design'd the Christian wou'd be sanctified in the Infidel as well as the Infidel in the Christian, but the Infidel is mentioned to be meerly passive, to be *sanctified* and not *sanctifie*.

3. It wou'd fasten an impertinence on the Apostle who so often mentions the term Infidel.

4. By unclean is not meant Bastards, but such as want foederal Holiness are called *unclean*, *Isa.* 52. 1, 2. & *è contra*, such as have foederal Holiness are *clean*.

5. Children of Infidels born in Marriage are *Matrimonially holy*, and then Children of a Married Believer and an Infidel are not less, so that it 'twou'd have been absurd, in your sense, for the Apostle to have said *else were your Children unclean, but now they are holy*.

6. If Legitimation was only meant, the Apostle was mistaken in the Question, which was not whether living together were not adulterous, for that no body believes that has his Sences, but *whether a Christian might with a safe Conscience have such a familiarity with an Infidel*, &c. which seem'd inconsistent with the Precepts of Christianity; as, *Have no Fellowship with Unbelievers*. The Answer is, that if they were Married (as 'twas common in the Early times of the Gospel, that one was converted to Christianity before the other) in such case the Christians Faith shou'd be efficacious to the Children, and make 'em participate of the believers' qualities, not the unbelievers, which very well agrees with the fifth of the *Romans*, where we find the *free Gift, Righteousness of the Second Adam*, &c. to avail over and exceed the *unrighteousness of the first Adam*. To which we add, that the Seed is distinguish'd according to the Qualification of the Parent, visiting the Iniquity of the Parents upon the Children to the Third and Fourth Generation of *them that hate me*, and shewing Mercy unto *Thousands* (that is *Thousands of Generations*) in *them that love me*, &c. We shall mention but one other place which alone is sufficient to convince any rational Person that the Seed of believers and unbelievers are contra-distinguish'd, *Gal.* 2. 15. *We are Jews by Nature, and not Sinners of the Gentiles*; see the occasion of this saying. All which Arguments added together shew that there is a foederal Holiness of the Children of those that are in the Covenant, & *vice versa*.

From whence we argue.

If foederal Holiness supposes a right in the Covenant, and this right in the Covenant intitles its Candidates to Baptism, then the Children of believers are to be Baptiz'd.

But foederal Holiness supposes a right in the Covenant, and this right in the Covenant intitles its Candidates to Baptism, *ergo*, The Children of Believers are to be Baptiz'd:

Baptiz'd: See *Acts* 2. 38, 39. and *Acts* 3. 25. which confirms the premises.

Reflections upon H. C. Rejoin'd, &c.

Lo, mark, behold, here's nothing but *Humane Authority, &c.* Answer, You grant, yield, confess that *Humane Authority* is enough to confirm civil things, we mention'd the Jewish Baptism only as a Custom amongst the Jews, and bring the *Rabbis* themselves speaking of matter of Fact, and not of Opinion: Ergo, you grant what we ask for — — *Women shall never want Authority for Communicating so long as these Texts have a Being, I Cor. II. 28. 1 Tim. 2.5. Gal. 3. 28.* Answer, The two last have no relation to *Communicating*, and the first is not expressive if you deny consequences. — — *Sure John Baptist repeat'd Infants in Covenanting sufficiently, when he told the Pharisees Abraham was their Father, and so to claim Baptism, &c.* Answer, Here's not one word of Children mention'd or understood; according to the Best (and perhaps all) Expositors. — — *What Children are as to the Eternal Decree of God is not within our Sphere, but what they are actually and by appearance.* Answer, We say the same, and since, as we have before prov'd, Children of Believers are in Covenant as soon as Born; who are we that we shou'd examine what they will be, and deny 'em their Rights and Priviledges for fear they shou'd be wicked afterwards. — — *Your calling Baptism a Circumstantial will not prove it so.* Answer, 'Tis false, our words are these, *The Church has power to dispense with Circumstantials, and the manner of Acting, though not the rite itself, meaning the Act of Baptism, and the Modus of it.* — — *What you say about the Condescension of the Council of Elders at Jerusalem, and St. Pauls, proves nothing of John and the Apostles Baptism to be the Continuation of an old Custom.* Answer, Nor of a vacancy in *Bedlam*. Pray look again what it was brought to prove — — *You seem to be troubled about our Answer to yours upon the Commission, &c. I shall leave the two Papers to be consider'd by the Impartial.* Answer, No we are extremely pleas'd, and accept of the offer. — — *You subtilly joyu dissuovtis next, which comes not in till the next Verse.* Suppose the Bible had not

been divided into Verses—as formerly there needs no great subtilty to determine how far the period goes, and where the sense ends. — — *Is this a good Argument for Infant Baptism; by Faith and Prayer my Child is recover'd of a Fever at eight days old, Ergo, my Child is a fit Subject for the Lords Table and Communion of Saints.* Answer, No, but this is a good Argument, Through Ignorance or Prejudice, I abuse the sense of my Antagonist, Ergo. I shou'd grub my Pen — — There's another such an Argument soon after, but tis not worth notice. — — *Only the Adult that came over from the Heathen were Baptiz'd; have you forgot the three thousand Jews which believed were Baptiz'd?* Answer, The Crucifiers of Christ, and Discipisers of his Doctrines were as far off the Christian Religion as the Heathens. — — *We continue our thanks for granting no Infant Baptism until three hundred years after Christ, &c. Infant Baptism was about three hundred or three hundred and eighty years after Christ.* — — *Courteous Reader, consider this well.* Answer, Perhaps there never was an Author so ridiculously Civil, or so willing that the Courteous Reader shou'd see his Error — — Where did we grant that there was no Infant Baptism till three hundred or three hundred and eighty years after Christ. We said that none withstood Infant Baptism till that time, as *Auscenius* the Arrian; indeed *Tertullian* makes mention how ill he resent'd some Formalities in Infant Baptism about two hundred years after Christ as to Godfathers, but we have given you Instances of Infant Baptism in *Irenaus* his time, who conversed with the Antient Presbyters that convers'd with the Apostles; see our second Paper, which was writ before this Rejoynder of our Antagonist. Courteous Reader, consider this well. *You tell us, Column the third, that Christ was not Baptized in Infancy, because he was a Jew; profolyted Heathens were only Baptiz'd when young, what, and yet all Nations to be Baptized!* Here is a contradiction with a witness. Answer, 'Tis inadvertence with a witness, or you might see, that 'tis spoken of the Jewish Baptism, into which whole Families of the profolyting Heathens were Baptized. Your Syllogistical Arguments are all the same with Mr. K — — s, only the last, in answer to which we have prov'd the Primitive Church did Baptize both Adult Persons and Infants.

An Answer to Three and Twenty Unanswerable Questions propos'd by the *Anabaptists* to the *Athenian Mercury*.

Qu. 1. *Whether there was not a two-fold Covenant made with Abraham, one with his Fleishly Seed, and the other with his Spiritual Seed, signified by the Bond-woman and the Free woman, and their Sons Ishmael and Isaac?*

If so, I query, Whether Circumcision was an Ordinance that appertained to the Covenant of Grace, and was the Seal of it? 1. Because 'tis contradistinguished from the Covenant of Grace, or free Promise of God, Rom. 4. 2. And 'tis also called a Yoke of Bondage. And, 3. 'Tis said also, that he that was circumcised, was a Debter to keep the whole Law. And, 4. Because Ishmael, who was not a Child of the Covenant of Grace with Esau, and many others, yet were required to be circumcised as well as Isaac. And, 5. Since 'tis positively said, Faith was imputed to Abraham for Righteousness, not in Circumcision, How was it imputed then? when he was circumcised, or uncircumcised? not when he was circumcised, but when he was uncircumcised, Rom. 4. 10.

Covenant of Works is distinguished from the Covenant of Grace; and as all *Israel* had the Seal of the first, tho' many were wicked, and thereby frustrated themselves of the Priviledges, so the case is the same amongst Christians as to the Seal of the latter Covenant. 'Tis too long for one Paper to shew how *Ishmael* Heatheniz'd with his Posterity when *Isaac* worshipt the God of his Fathers.

Qu. 2. *Whether the being the Male-Children of Believers, as such, gave them right to Circumcision, or not rather the meer positive Command of God to Abraham; since we do not read of any other Godly Man's Seed in Abraham's days, or since. had any right thereto, but only such who were born in his House, or bought with his Money?*

Qu. 3. *Whether Circumcision could be said to be the Seal of any Man's Faith save Abraham's only, seeing 'tis said, He received the Sign of Circumcision, a Seal of the Righteousness of the Faith he had [mark] yet being uncircumcised, that he might be the Father of all that believe; which was the Priviledge of Abraham only: For how could Circumcision be a Seal to Children of that Faith they had before circumcised, seeing they had no Faith at all, as had Abraham their Father, they being obliged by the Law of God to be circumcised at eight days old?*

Qu. 4. *What is it which you conceive Circumcision did, or Baptism doth seal to Children, or make sure; since a Seal usually makes firm all the Blessings or Priviledges contained in that Covenant 'tis prefixed to? Doubtless if the Fleishly Seed of Believers, as such, are in the Covenant of Grace, and have the Seal of it, they shall be saved; because we are agreed, that the Covenant of Grace is well ordered in all things, and sure, there is no final falling, therefore how should any of them miss of Eternal Life? And yet we see many of them prove wicked and ungodly, and so live and die. If you say it seals only the external Part and Priviledges of the Covenant of Grace;*

Qu. 5. *I demand to know what those External Priviledges are, seeing they are denied the Sacrament of the Lord's Supper, and all other External Rites whatsoever? If you say, when they believe they shall partake of those Blessings; so, say I, shall the Children of Unbelievers as well as they.*

Ans. 1. We can find but one Covenant made with *Abraham*, and 'twas that of Circumcision. You run into a strange Error when you say, *Isaac* was the Spiritual Seed, and *Ishmael* the Fleishly; they were both *Abraham's* Fleishly Seed: The words are, *In Isaac shall thy Seed be called*, and not *Isaac* himself; 'tis true, *Isaac* was a Child of the Promise, but he was as it were a Channel, a Line from whence the promis'd Seed was to come, viz. *Christ*; he only is the Spiritual Seed. See *Gal. 3. 16.* Now to *Abraham* and his Seed, were the Promises made; he saith not unto Seeds, as of many, but as of one, and to thy Seed, which is *Christ*, which agrees with, *In thy Seed shall all the Nations of the Earth be blessed.* The Priviledges that *Isaac* had before his Brother, was that Offspring that shou'd come from him, as God's Select People the Jews, and amongst them our Saviour the Promised Seed: From whence 'tis plain, that all the Subdivisions of your first Query, are upon wrong suppositions, and may receive this Answer, That the

Ans. 2. The first, and the Argument you use your self is conclusive.

read of any other Godly Man's Seed in Abraham's days, or since. had any right thereto, but only such who were born in his House, or bought with his Money?

Ans. 3. Amongst the Antient Hereticks, we never met with such a strange Position as this, That the Seal of the Righteousness of Faith was the Priviledge of Abraham only. Pray what is your Baptism, or all the rest of the Jews Circumcision? 'Twas significant of something; trace it to the Original, and you'll find *Christ* at the Head, and without Faith *Christ* is of no effect, neither to us who believe on *Christ* come, nor to the Jews who believ'd in him to come.

Ans. 4. It seals, and did seal to all that belong to *Christ* Life and Salvation; but to such as do not, it seals nothing at all; we are to take our measures from visibility, the rest belongs to God. All *Israel* had the first Seal as the visible Seed of *Abraham*, and consequently of the Jewish Church, but some were Apostates, and so it is amongst Christians, as we said before.

Ans. 5. We insist not upon External Priviledges; 'tis foreign to the matter in hand.

Qu. 6. If the *Fleshly Seed*, or *Children of believing Gentiles*, as such, are to be accounted the *Seed of Abraham*; I query, Whether they are his *Natural Seed*, or his *Spiritual Seed*? if not his *Natural Seed*, nor his *Spiritual Seed*, what *Right* can they have to *Baptism*, or *Church-Membership*, from any *Covenant-Transactions* God made with *Abraham*?—

Ans. 6. They are his *Spiritual Seed* (*visibly*) for so far only belongs to us to judge, and therefore they have a *Right* to the *Seal* of the *Covenant*.

Qu. 7. Whether those different grounds upon which the *Right of Infant-Baptism* is pretended by the *Fathers of Old*, and the *Modern Divines*, doth well agree with an *Institution* that is a mere *positive Right*, depending wholly on the *Will of the Legislator*, doth not give just cause to all to question its *Authority*?

Ans. 7. This is already answered.

Qu. 8. Is it not an *evil thing*, and very *absurd* for any to say, *Baptism* is a *Symbol* of *present Regeneration*, and yet apply it to *Babes* in whom nothing of the things signified thereby doth or can appear? And also to say, I baptize thee in the *Name*, &c. when indeed he doth not baptize, but only *Rantize* the *Child*? and to say, *Baptism* is a *lively Figure* of *Christ's Death*, *Burial* and *Resurrection*, and yet only *sprinkle* or *pour a little Water* on the *Face* of the *Child*?

Ans. 8. This is added, but 'tis your common treatment, the word *present Regeneration*. &c. is no where exprest—The term *Visible* solves all these *Quibbles*, and brings us into our own sphere: How do you know *Hypocrites hearts*? if they profess *Faith*, &c. you baptize 'em. So we baptize *Children* as the *Seed of Believers*, and as such, they are *Visible Members* of the *True Church* till they apostatize, if ever.

Qu. 9. Whether that can be an *Ordinance of Christ*, for which there is neither *Command* nor *Example* in all the *Word of God*, nor no *Promise* made to such who do it, nor *Threats* denounced on such who neglect it, or do it not? For though there are both *Promises* made to *Believers* baptized, and *Threats* denounced on such who neglect it, yet where are there any such in respect of *Infant-Baptism*?

Ans. 9. This is answered before in one of your *Syllogistical Propositions*.

Qu. 10. Whether a *Pagan* or *Indian*, who should attain to the *knowledge* of the *Greek Tongue*, or of the *English*, or any other *Tongue* into which the *Original* should be translated, by reading over the *New Testament* a *thousand times*, he could ever find *Infants* ought to be baptized; if not, how doth it appear the *Faith* of *People* about *Pedo-baptism* stands in the *Power* of *God*, and *knowledge* of his *Word*, and not rather in the *Wisdom* of *Men*, who having endeavoured, with all the *Art* and *Cunning* they can, to draw pretended *Consequences* for it, tho' after all they do not naturally and genuinely follow from the *Premises* to which they refer?

Ans. 10. A good *Scribe* well instructed in the *Kingdom of Heaven*, brings out of his *Treasure* things new and old. This passage has been interpreted by all *Divines*, to relate to the *New* and *Old Testament*, whereby it appears we must search both; and if so, your *Indian* well instructed, would find *Infants* in the *Covenant* in the *Old*, *Gen. 17. 12.* and *Children* in the *Covenant* in the *New*, *Acts 2. 29.* But neither he nor you will be ever able to shew where they were turn'd out of the *Covenant*; do this only, and we'll for ever yield up the *Cause*.

Qu. 11. Whether *Christ* having expressly mentioned the *Qualifications* of such as are to be baptized, viz. *actual Repentance*, *Faith*, and the *Answer* of a good *Conscience*, &c. doth not thereby exclude all those who are not capable of those *Qualifications*.

Ans. 11. This only belongs to the *Adult*, and you are to prove where *Children* are excluded from the *Rights* of *Baptism*.

Qu. 12. Whether it doth not reflect upon the *Care*, *Wisdom* and *Faithfulness* of *Jesus Christ*, who as a *Son* over his own *House*, exceeded the *Care* and *Faithfulness* of *Moses*, to affirm, *Infants* ought to be baptized, and yet it cannot be found in all the *New Testament*? Can it be thought it should be a *Gospel-Precept* nay, a *Sacrament*, and yet *Christ* speak nothing of it? or could it be in the *Commission*, and yet the *Apostles* never to mention it, but contrariwise, require *Faith* of all they admitted to *Baptism*? *Paul* says, *He* declared the whole *Counsel* of *God*, and said nothing of it in any of his *Epistles*, nor any where else. How many *thousands* of *Children* were born to baptized *Believers*, from the time of *Christ's Ascension*, to the time *John* wrote the *Revelations* but not one word of any one *Child* baptized?

Ans. 12. This is answered in one of your preceding *Syllogistical Positions*.

Qu. 13. Whether in matter of *positive Right*, such as *Baptism* is, we ought not to keep expressly and particularly, to the *Revelation* of the *Will* of the *Law-giver*?

Ans. 13. Yes.

Qu. 14. Whether the *Baptism* of *Infants* be not a *dangerous Errour*, since it tends to deceive and blind the *Eyes* of poor *ignorant People*, who think they are thereby made *Christians*, and so never look after *Regeneration*, nor true *Baptism*, which represents or signifies that *inward work* of *Grace* upon the *Heart*?

Ans. 14. We never tell 'em that they are made *Christians* thereby, but that they have the name of *Christians* from it; but it must be their own *Piety* and *Obedience* to the *Will* of *Christ* that effects the rest: We hope you teach the same *Doctrine* to your *Adult Profelytes*, and if so, it tends not to blind the *Eyes* of poor *ignorant People*.

Qu. 15. Whether the Ancient Church, who gave the Lord's Supper to Infants, as well as Baptism, might not be allowed as well to do the one as the other, since Faith and holy Habits are as much required in those who are to be baptized, as in such who come to the Lord's Table? And all such in the Apostolick Church, who were baptized, were immediately admitted to break Bread, &c. And also the Arguments taken from the Covenant, and because said to be holy, and to belong to the Kingdom of Heaven, are as strong for them to receive the Lord's Supper, there being no Command nor Example for either and Human Tradition carrying it equally for both for several Centuries.

Qu. 16. Whether Nadab, Abihu, and Uzzah's Transgressions were not as much circumstantial, and so as small Errors, as to alter Dipping into Sprinkling; and from an understanding Believer to a poor ignorant Babe? And whether to allow the Church a Power to make such Alterations, be not dangerous? See Rev. 22. And doth not this open a Door to other Innovations?

Q. 17. Whether there is any any just cause for men to vilifie and reproach the People called Anabaptists, for their baptizing Believers, and denying Infants to be Subjects thereof, seeing they have the plain and direct Word of God to warrant their practice, i. e. not only the Commission, but also the continual usage of the Apostles and Ministers of the Gospel all along in the New Testament, who baptized none but such who made profession of their Faith? And the Church of England also saith, Faith and Repentance are required of such who are to be baptized. We dare not baptize our Children, because we cannot find it written; 'tis from the holy Fear of God, lest we should offend and sin against him, by adding to his Word.

Q. 18. What should be the reason that our faithful Translators of the Bible should leave the Greek word Baptism; or Baptisma, and not turn it into English, seeing the Dutch have not done so, but contrariwise translate, for John the Baptist, John the Dooper; and for he baptized, he dooped, or dipped them?

Qu. 19. Whether those who translate out of one Language into another, ought not to translate every word into the same Language into which they turn it, and not leave any word in the same Original Tongue, which the People understand not, and for whose sakes they undertook that Work; and not to translate every word, but also to give the right, literal, genuine and proper signification of each word, and not the remote, improper, or collateral signification of it? Which if our Translators of the Bible had so done, I query, whether the Doubt among the Unlearned, concerning what the word Baptisma signifies, had not ceased?

Q. 20. Seeing the Greek Church uses Immersion, and not Asperision, may it not be look'd upon as a great Argument against Sprinkling, especially seeing they disown the Baptism of the Latine Church, because they use Sprinkling; for doubtless the Greeks best knew the genuine and proper signification of the word, that Tongue being their own natural Language in which the New Testament was wrote.

Q. 21. Whether if a Minister should administer the Lord's Supper in one kind only, and so doing, it cannot answer the great Design of Christ the Law-giver, i. e. the breaking of his Body, and shedding of his Blood, would not prophane that holy Institution? If so, whether such, who instead of dipping the whole Body, do but sprinkle or pour a little Water on the Face, do not also prophane the Holy Sacrament of Baptism, since it is not so done to represent in a lively Figure the Death, Burial, and Resurrection of Christ, with our Death unto Sin, and Vivification unto Newness of Life? Rom. 6. Col. 2. 11, 12.

Ans. 15. Infants of Christians have a Right to the Lord's Supper, the substance of both Sacraments being the same; yet the Lord's Supper ought not to be given to Infants, because 'tis an active Institution; whereas Baptism is a passive one, as was Circumcision. Seeing taking and eating are required at the Communion, which Children are incapable of. Baptism is for Incipients, the Lord's Supper is for Proficients; both Exercises in the School of Christ; but because he in the lowest Form is not capable of the like Studies as he in the highest, does it therefore follow that he is no Scholar, and must be excluded the School? Pray consider the Case of the Passover amongst the Jews, and draw your own Inferences.

Ans. 16. We have answered this before.

Ans. 17. There is no reason at all to reproach you for your Practice, but rather to pity you. We know Adult Believers, if not baptized before, have a warrant for Baptism, but till then, they implicitly own themselves Heathens: But it follows not if Baptism belongs to the Adult, that it does not belong to Infants; no more than because Abraham, and millions more were Circumcis'd when old, that Infants ought not to be circumcised. If you say, you want not a Command for your Practice, we say, we must see the first Command repeal'd till we give over ours, *Sacramenta sunt mutata, non Fides.* August.

Ans. 18. They are best Judges themselves, if we can but understand 'em, 'tis enough.

Ans. 19. They are the best Judges, as we said before. Your design about the *Modus* is not material; we have comply'd with the Emphasis, and told you our Church denies Dipping to none, but rather enjoyns it. See her words in the Rubrick—Then the Priest shall take the Child into his hands, and shall say to the Godfathers and Godmothers—Name this Child—and then naming it after them (if they shall certifie him, that the Child may well endure) he shall dip it in the Water discreetly and warily, saying, &c. But if they certifie that the Child is weak, it shall suffice to pour Water upon it, &c.

Ans. 20. See our last Answer.

Ans. 21. Our Answer is as above.

Qu. 22. *Whether all such who have only been sprinkled, ought not to be deemed Unbaptized persons, since Aspersion is not Immerfion, or Ramtizing, not Baptizing? For though the Greek word βαπτίζω, in a remote and improper sense may signifie to wash, yet, as the Learned confess, it is such a washing as is done by dipping, swilling, or plunging the Person or Thing all over in the Water.*

Q. 23. *Since you say Children have Faith potentia: I query whether Unbelievers, and all ungodly persons, have not also the like Faith potentia as well as Children, and so the same Right to Baptism? We grant they may have Faith hereafter; what tho'?*

As to your additional Censure about Childrens having Faith in Heaven, we mean no more than this, the Object of their Faith is there as well as ours; we are not to answer for the Printer's faults. See whether the place we quoted agrees not with it, *Heb. 11. 1, 2.* Your catching at distant Circumstances and Words shews your cause weak.

Now to your Questions about the Fathers.

Qu. 1. *What reason can be given why Nazianzen, an eminent Greek Father, should counsel the deferring of the Baptism of Infants, until the third or fourth Year of their Age (except in danger of Death) if it were in Nazianzen's Time, as some suppose it was, the Opinion of the whole Church, as also his own, that Infants, by an Apostolical Tradition, were to be baptized as such, that is, as soon as born?*

Qu. 2. *Whether all the Fathers of the third and fourth Century, both of the Greek and Latine Church, who have wrote any thing about Infant-Baptism, do not unanimously give this as the Reason why Infants should be baptized, viz. the washing away Original Sin, or the putting them into a capacity of Salvation; and some of them, particularly St. Austin, sentencing Infants to Eternal Damnation, if not baptized.*

Qu. 3. *If so, whether the Fathers might not be mistaken in the Right of Infants to Baptism, as well as in the Judgment of most Protestants they are, in the Reason why they should be baptized.*

Answers to your four other Queries.

Qu. 1. *Whether God hath allowed or enjoyned Parents to bring their little Babes, of two or ten days old, into a Covenant with him by Baptism, since 'tis not to be found in the Scripture he either hath allowed or enjoyned them so to do?*

Qu. 2. *If it cannot be proved he hath required any such thing at their hands, Whether that Covenant can be said to bind their Consciences when they come to Age, especially since they gave no Consent to it, nor were capable so to do?*

Q. 3. and 4. *If this pretended Covenant was not of God's appointment. I query, how these Children who refuse to agree to the said Covenant when at Age, can thereby be guilty, 1. Of rejecting Christ; 2. Of renouncing the Blessings of the Gospel; 3. And that 'tis Rebellion continued against their Maker; 4. That 'tis Ingratitude and Perjury to their Redeemer; 5. Gross Injustice to their Parents; 6. That 'tis self-killing Cruelty to their own Souls; 7. And a damning Sin.*

Q. 4. *Query, Whether this be good Divinity, not rather a strange Doctrine? And whether unwarrantable Articles of Faith, taken out of the Jewish Talmud, or Turkish Alcoran, may not by as good Authority, be put into a Christian Catechism, as such Assertions as these?*

Answers to four Queries sent by another hand.

Qu. 1. *Whether Traditions, Jewish Talmuds, the Opinion of private Doctors, Schoolmen, &c. be a sufficient Warrant for the Churches to establish such a Practice, that hath neither Precept nor Example in the holy Scriptures.*

Ans. 22. *Those that doubt may see the sure side.*

Ans. 23. No, the Case is very different. Take a parallel, Those Heathens that refus'd profelying into the Jewish Religion, cou'd not expect the Priviledges of any one Infant of the Israelites, of which there yet appear'd no despair but that it might be a true Son of Abraham; or in short thus, that judging visibly, or like Men, between such of whom we have great hope, and of such concerning whom we have great despair.

Ans. 1. If Nazianzen counselled to delay it till the third or fourth Year, but not if in danger of Death, it plainly shews the practice of Infant-Baptism then, and the utmost was at a time when they were too young to make a profession of their Faith. So that this Query is for, not against us; but cite this Father's Works, we cannot believe that he would contradict himself, having said the contrary elsewhere.

Ans. 2. That was not the only Reason assign'd, tho' 'tis as old as Irenaus, but neither does this destroy the Authority of Infant-Baptism. St. Austin's particular Opinion makes no general Rule.

Ans. 3. The answer of this Query (if given as you would have it) destroys the few Authorities you can bring against Infant-Baptism in the 4th and following Centuries; but it concerns not an universal and perpetual practice, as we have proved.

Ans. 1. We have already told where he allowed and enjoyn'd Infants in covenanting, and we expect of you to shew us where it was repeal'd, if you will justify your neglect of it, or condemn ours.

Ans. 2. This falls with the first, being built upon the same Foundation with the first.

Ans. 3. and 4. We have nothing to do with this Charge; these seven Assertions are none of ours, nor any where to be found amongst what we ever said or wrote; so that 'tis impertinent to bring 'em here, and rail at 'em as Jewish, Turkish, &c.

Ans. 5. Gross Injustice to their Parents; 6. That 'tis self-killing Cruelty to their own Souls; 7. And a damning Sin.

Ans. 6. Query, Whether this be good Divinity, not rather a strange Doctrine? And whether unwarrantable Articles of Faith, taken out of the Jewish Talmud, or Turkish Alcoran, may not by as good Authority, be put into a Christian Catechism, as such Assertions as these?

Ans. 1. *See our foregoing Appendix for an Answer to this.*

Qu. 2.

Qu. 2. Since the pretended Foundation of Infant-Baptism, (viz. its absolute necessity to Salvation) proving to be a mistake of the Text, Joh. 3. 5. as is generally acknowledged by Protestants, Whether the Structure ought not to fall with it, as it did in the Case of giving the Child the Eucharist?

Qu. 3. Whether the Faith of the Parent, or Gossip, on the Child's behalf, be required of God, or will be imputed to the Child by God? If not, why ventur'd on, and not rather a waiting for Faith in the Subject; as required in Holy Writ, by the Apostles and Primitive Churches, and seemingly by the Church of England in her Catechism?

Qu. 4. Whether the Church hath a good War-rant that will justify her before God, in changing the Mode from Dipping to Sprinkling? and whether that Alteration doth so well answer the Design of the Holy God, as that Ceremony which himself appointed?

As to the Postscript, there's nothing but what's the old o're and o're; only two things are of very great consequence, and upon which the whole stress of the Question lies, to wit, that of Repealing Infants Privileges, and the Testimony of the Fathers.

As to the first, viz. That of Repealing Infants, you engage our Syllogism, which is thus laid down.

An Ordinance once enjoy'd and never repeal'd, is always in force? But the Ordinance of Childrens Incovenanting was once enjoy'd, and never repeal'd; Ergo, &c.

You deny our Minor, and say, it was repeal'd, alledging, —He took away the first, that he might establish the second, Heb. 8. And Now the Ax is laid to the root of the Tree, &c. Matth. 3. To the first of these Texts we answer, you prove a Change of the Covenants, but not of the Subjects of the Covenant, so that it still lies upon your hands; as to the last Text, either Children are concern'd in it, or they are not; if they are concern'd, then they are all damn'd, for they can't or bring forth good fruit: If they are not concern'd, to what end did you bring it? So that the Argument is yet untouched.

The next thing we meet with of moment in your Postscript, is some small Animadversions upon the Authority of the Fathers; you challenge us to prove one Instance in the first or second Century for Infant-Baptism, telling us, that all we have depends upon Origen's Testimony; take one that was his Senior by forty six years, and who liv'd in the second Century, 'tis Irenæus, from whom you have these four Testimonies,

Ans. 2. Prove your first Author that expounded this Text, and we'll prove Infant-Baptism several hundred years in the Primitive Church before such Exposition was ever made, which will evince that Infant-Baptism depended not upon that Exposition, and therefore ought not to fall with it.

Ans. 3. Such practice was in the Jewish Church, and never contradicted by Christ or his Apostles, nor but by one Father (as we read of) in the Primitive Church, whom we have before cited, therefore we think it very reasonable to continue it.

Ans. 4. This we have fully answer'd before.

whether that Alteration doth so well answer the Design of the Holy God, as that Ceremony which himself appointed?

Lib. 2. c. 39. ad. Hereses, Christus enim, &c. Christ aid sanctifie EVERY AGE by his own Susception of it, and Similitude to it, &c. In Epist. ad Rom. l. 5. pro hoc & Ecclesiæ ab Apostolis Traditionem Suscepit etiam PARVULIS Baptismum dare, &c. For this also did the Church learn from the Apostles to baptize CHILDREN, &c. In Lucam Homil. 14. PARVULI baptizantur in Remissionem peccatorum, CHILDREN (or little ones) are baptized for the Remission of sins. Et in Lib. Homil. 8. propterea baptizantur & PARVULI, Children are also baptized. —We expect a full Answer to this, or pretend to no more Authorities. —What you urge out of Greg. Nazianzen is false, (or he contradicts himself) in Orat. 40. in Sanct. Baptisma, he says, Νήπιον, ὅτι σοι — Hast thou a Child? let not sin get the advantage, but let him be sanctified from his Infancy, &c. And afterwards Ἔσθ' ταῦτα φησὶ καὶ ἐπὶ τῶν ἁγιωτάτων τῶ βαπτισμῶν, &c. Thus for the Baptism of those that desire Baptism; but what shall we say of Infants, who are sensible neither of the Gain nor Loss of it, shall we baptize 'em? most certainly, &c. You cite Dr. Barlow, who says, Tertullian condemns Infant-Baptism as unwarrantable and irrational. Thus you bring in Mr. Daile and Danvers for the same purpose; but those that consult History and Tertullian's Contemporaries, will find that it began to grow into a Custom to baptize the Children of Heathens, which therefore Tertullian oppos'd; besides, he was otherwise erroneous, and was for deferring the Baptism of Virgins and Widows till they were married; 'twas in the beginning of the third Century; but by the by all these are Arguments for Infant-Baptism, for that could not be oppos'd which had not a being.

Postscript.

AND now Gentlemen, upon the whole, the weight of the Dispute lies in this; You ask for a Divine Command for Infant-Baptism, we ask for a Divine Repeal of the Rights that Children once had to the Covenant.

To gratifie our demand, you brought us two Texts (as above) the one of 'em we have shewn does only signify a change of the Covenants, but not the Subjects of the Covenants; the other (we have prov'd) cannot concern Children, but the consequence will be damnation to all the Children that ever have or shall be born.

To gratifie your demand, we have shewn that Children once were in the Covenant, that the Jews did baptize, proselyting Men, Women and Children into their Religion, that our Saviour continued the Custom, and by his Authority made it of Divine Institution; and that it being a general Custom, a general Commission was enough, viz. Disciple all Nations, &c. which the Apostle St. Peter (Acts 2. 29.) And the first Fathers of the Primitive Church took in a general sense, that we have frequent mention of it in Irenæus, Climens, Justina Martyr, Origen, Cyprian, Fidus, &c. And now after all, to avoid Eternal Controversies, we'll cut the work short with you,

and give you up the cause, if you can do these three things.

1. Prove the Repealing of the Priviledges that Children once had with their Parents.

2. Or, A Confutation of the Authorities we have brought for Infant-Baptism.

3. Or lastly, To give us an Instance amongst the first Fathers of the Primitive Church where Infant Baptism is but once mentioned, as orthodox before many Instances that we have brought wherein it is mentioned as orthodox.

If you are able to undertake the Proposals, do it, if not, we desire you would give a publick satisfaction to those you may have misled, by acknowledging your Errors; but we desire to be freed from the impertinencies of one of your Party, who has hitherto been so disingenuous to make a noise, and run away with our Arguments without thinking what they were brought for, and then to say, They do not conclude so, so, which we were intended they should; such a person we think not fit to dispute with— You shall, if there be occasion, hear from us every nine weeks in the twelve Numbers, six of the nine we'll allow you to make good your Party; but be so ingenuous for the future, as not to say we have not answer'd such and such Queries when we had never seen 'em.

The Athenian Mercury.

Quest. 1. **T**HE Dispute between Michael the Arch-Angel, and the Devil concerning the Body of Moses; What are the Conjectures of the Learned on that Affair?

Ans. The place where this passage is found in the ninth of St. Jude—“These speak evil of Dignities, yet Michael the Archangel when contending with the Devil he disputed about the Body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee—Which words are plainly an enlargement or kind of Commentary on those in the second of St. Peter 2 10, 11. “They are not afraid to speak evil of Dignities—whereas Angels which are greater in Power and Might, bring not railing accusations against them before the Lord—And here we must first enquire who Michael the Archangel is, and secondly, what is intended by the Body of Moses, and the Dispute between the Devil and the Archangel concerning it. By Michael the Archangel some understand our Saviour, who is call'd an Angel in several places in the Old Testament, and as some say particularly in the third of Zech. viii, which many think is here alluded to: Others understand it of a Created Angel, a Chief, or Archangel, one of the highest Order, nay, Head of that Order, (Michael fought and his Angels) for that there are distinct Ranks among those Blessed Spirits was the Judgment of all Antiquity, and will be made good in the Answer to the next Question. Now that it was a Created Angel here mentioned, we are inclin'd to think for several Reasons. First, Because Christ and the Archangel are distinguish'd both in the Old Testament and New. In the Old 'tis hardly to be doubted but that Daniel speaks of two distinct Persons in that Michael the Prince, and that Messiah that was to be cut off, which he mentions; but it's yet made plain in the N. T. See 1 Thef. 4 16. The Lord shall descend from Heaven with a shout, with the voice of the Archangel, and with the trump of God, &c. and 2 Thef. 1. & 7. The Lord Jesus shall be reveal'd from Heaven with his Mighty Angels, which may well refer to the Archangels. He that shall be reveal'd with the Angels, with the Archangel, can't be himself that Archangel, or any of those Angels. Our second Argument is from the same passage mentioned in St. Peter, as quoted above; this whole Epistle of St. Jude, as appears plainly to any who but casts his Eye upon't, being an Abridgment of the second of St. Peter, though in this place rather an Enlargement thereof. “The Angels, saith St. Peter, being greater in power and might bring not railing Accusations. Had it been Christ, the Argument

would have run higher, he being greater than the Angels, above all Principalities and Powers; nor are we to think the inspired Author would have omitted what would have added so much more force to his Argument. The Angels, that is, Michael and his Angels, (for they were all seven present at this dispute in the Temple, See Zech. 3. ult.) though greater in power and might, bring not railing accusations against them before the Lord. Greater than whom, against whom, greater than those Dignities, and against them; and who those Dignities are St. Jude tells us (compar'd with the Apocalypse) Satans, or the Dragon and his Angels, those *κατακρατορες τῶν ἀστροῦ τῶ ἀδίου τῶν ἡσῶ* (whereof formerly) Rulers of the darkness of this World, Princes of this World, who by the Fall of Man obtain'd a sad Dominion over the World, whose Thrones are in the Hearts of the Children of Disobedience. These are Dignities and Powers, certainly *de Facto* only, yet against these for that reason because permitted by God to Lord it here—the Archangel himself did not, nay dared, not bring a railing accusation.

Thus much for Michael now for the second difficulty, the Body of Moses. The Interpretation which at first sight seems most easie and probable, is, that this dispute was between 'em concerning the divulging the place of Moses his Burial, which was kept secret by God, as Deut. 34. 6. the Devil being willing to discover his Body on purpose to make the Jews Idolize it; the same way he first brought Idolatry, both into the Heathen and Christian World, and Michael resisting him in his Attempt, which both the Apostles might have by Tradition, confirm'd and guided by Inspiration, (as Moses himself also wrote.) Or perhaps out of Sanbook of the Jews then extant, which might relate it, they having undoubtedly many which were not Canonical, tho the Holy Spirit might direct these Apostles to what was true therein, if as here necessary to their present Argument. And such a Book is mentioned by Grotius and others of the Moderns, nay, even by Origen and Epiphanius, if not more of the Ancients, under the Name of *Assumptio* or the Assumption of Moses. And of this Opinion are Estius, Grotius, Vorstius, and most other Commentators: Nay, so confident in it that they give it with an *haud-dubie*, undoubtedly, say some of 'em it must refer to that 34th of Deuteronomy. But yet the other side are as confident as they, and both the Learned Junius, and our own excellent Dr. Hammond tell us that it does *Indubie* (full as good as *haud-dubie*.) refer to Zech. 3. 2, 3. &c. where the very words are found, and that spoken to Satan by the Angel of Jehovah, very probably this same Michael, since

since one of the Seven, as before. "The Lord rebuke thee O Satan, &c. But still here's nothing concerning the *Body of Moses*, nor o't'other side is there any thing of this *dispute*, where we read of his *Burial*; something therefore must be *supply'd* in *one place*, and why not rather *here* than *there*, since so many other *Circumstances* meet? The *Body of Moses* therefore these two great Men take in a *Figurative Sence*, for the *Temple at Jerusalem* then *Rebuilding*, and the *Worship of God* then about to be *restor'd*, which Satan no doubt wou'd have *hinder'd*, standing to *resist Joshua*, and which is call'd, "The *Body of the Jews* in the *Maccabees*, and may as fitly be the *Body of Moses*, because depending on *Moses* as the *Head* or *Legislator*, (we are *Moses* his *Disciples* say the *Pharisees*.) Nor is this *sence* of the words without a *president*, as harsh as it may at first found, for exactly after the same *Scheme* or *manner of Speech* we find in the *N.T.* the *Chr. Church*, or *Christians* gathered together to the *worship of Christ* who is their *Law-giver*, and *Instituted* their *worship*, are call'd, The *Body of Christ*, as on the other side the *Body of Christ* is called a *Temple*, and our *Bodies* the *Temples* of the *Holy Ghost*, and this latter *Opinion* is in our *Judgment* the more *probable* of the two, leaving others to their own *Thoughts* in this matter.

Quest. *What we are to think of St. Denis the Areopagites opinion concerning the Hierarchy of Angels which he divides into nine Orders—whether there's any thing in it, or we are to suppose a perfect equality between 'em?*

Ans. For that *Denis* whose works we now have, we are not very sure he was a *Saint*; but we are certain he was not the *Areopagite*, and for his nine *Orders*, or *Trinal Triplicity*, as *Spencer* calls 'em, they are more fit for *Poetry* than *Divinity*, since there's nothing of *certainty*, nor so much as any fair or tolerable *probability* for 'em in the *H. Scriptures*, and whence else shou'd we know any thing of 'em, since meer *reason* only tells us that they may be, but can never without help *demonstrate* so much as their *real existence*, much less their *qualities* and *orders*. That which this *Man of mystery* whoever he was, pretends to found his *Doctrine* upon, is no more than the mentioning those nine words in the *Scripture* relating to *Angels*, and no more than bare mentioning most of 'em, namely *Cherubims*, *Seraphims*, *Thrones*, *Powers*, *Hosts*, *Dominions*, *Principalities*, *Angels*, and *Archangels*—of whom he gives us as exact a *description* as *Mahomet* himself does of those *Angels* who had one *Horn* *Snow* and the other *Fire*—and perhaps for the most part one as *authentick* as the other—His *intention* seeming only to be, that he'd be thought to know more than all the rest of the *World*, to attain which he tow'r'd so high that he lost both himself and *sence* and *truth* and all. But not thinking it worth the while to follow him in his *Dreams*, we shall only observe, with the great *Grotius*, that these names seem to be brought with

the *Jews* from the *Persian Empire*—Thus much however, we shall observe from 'em, that there certainly is an *Order*, a *Government*, a *Hierarchy* among 'em, these *Blessed Spirits* which we think very clear from *Sacred Scripture*; and even that particular *Angels* preside at least over particular *Countries*, and the *Archangels* over the *affairs of the Church*. That some of 'em preside over particular *Kingdoms*, or *Empires*, seems plain from the *Prophecy of Daniel*, where the *Angel* that spake unto him mentions the *Prince of Persia*, the *Prince of Grecia*, and both these *Angels* as well as *Michael* one of the chief *Princes* immediately after nam'd or *Michael* your *Prince*—The *Guardian of the Jews*, at that time the only *Church of God*, as afterwards of the *Christian Church*, for which *Michael* fought and his *Angels*, as we read in the *Apocalyps*. Now where ever there are *Principalities*, nay *Princes*, there must as certainly be some *Order*, some in *Subjection*, as the *Relate* do's infer the *Correlate*, the *Father* the *Son*. Further, and what else is the meaning of so many expressions founding this way so fairly in the *H. Scripture* what is a *mighty strong Angels*, *Revelation*,—but an *Archangel*? Whose *Number* our *Church* also holds to be more than *one*, as well as their *Order* distinct from the ordinary *Angels*. For thus she expresses her self in that *Seraphical Hymn* at the *Communion*—
Therefore with *Angels* and *Arch-Angels*, &c. That this was the *Opinion* of the *Jewish Church*, we may learn from the *History of Tobit*, *I am Raphael*, says *Azariah* there, one of the seven *Angels* which stand and minister before the *Holy One*. So their very number expresses—In this *Apocrypha*, so say many, was the *Book* whence both *St. Icker* and *Jude* quote their *History*, as before, yet that was certainly true, and so may this—Nay, there's more than a *probability* on't, for the *Canonical Scripture* confirms it—See *Zech. 4. 10, 12.* Those seven are the *Eyes* of the *Lord*, which run to and fro thro' the whole *Earth*; relating to the seven *Lamps* of the *Candlestick* in the *Temple*, by which the seven *Angels* were figur'd, and which were also mentioned, *cap. 3. v. 9.* as all of 'em assisting at the *Foundation* of the *Temple*—Upon one *Stone* shall be seven *Eyes*. The *Angels*, says *Philo*, being the *Eyes* of the *great King*. The *Eyes of the Lord*, says *Hannani* the *Seer* to *King Asa*, *2 Chron. 16. 9.* run to and fro thro' the whole *Earth*, to shew themselves strong in the behalf of those whose hearts are perfect towards him. So the very expression used here by *Zechary*—But as much is said more than once in the *New Testament*, where are mentioned, *Rev. 1. The seven Spirits before the Throne of God*—But if that be doubtful, (tho' it cannot be meant of the *H. Ghost*, who is *God* himself, and therefore in the *Throne*, not before it. See *cap. 4. and 5.* There were seven *Lamps of Fire* burning before the *Throne*, and these are the seven *Spirits of God*—alluding plainly to the place already

already quoted out of *Zechary*, to which if we add the 6th of *Rev* and 7th. 'The Lamb had seven Eyes, which are the seven Spirits of God, sent forth into all the Earth—agreeing to the description of the Angels in *St. Paul*, that they are ministering Spirits, sent forth to minister to those who should be Heirs of Salvation—All Ministers, tho' some principal, others subordinate. Now, should we make all this nothing but Figure and Mystery? Should we interpret these seven Spirits seven Powers, or Gifts sent forth to shew themselves strong, &c. Besides that, 'twould hardly be fente, at least very harsh, there's a much greater inconvenience; for the Hobbists and others, who deny any such thing as the Existence of Angels, calling 'em only Powers, or Virtues, would interpret all other places of Scripture where they are mentioned in the same manner, and as it seems with the same probability of Reason—Nay, make the Holy Ghost it self no more than the *Power of God*, as is asserted by some blasphemous Hereticks. We'll add but one Text more, and then conclude this Answer—'Tis in *Rev*. 8. 2. &c. 'And I saw the seven Angels which stood before God (no doubt the same before described) and to them were given seven Trumpets, and the seven Angels which had the seven Trumpets, prepared themselves to sound, and the first Angel sounded, &c. and so on of all the rest—Now it's hence plain, that these *seven Spirits* were seven Angels, that the seven Eyes were the same, and that all these were distinct from each other.

Having occasion given us by several Questions sent us to discourse of the Sect of *Quakers* if that ben't their name, we'd fain know what 'tis) tho' we advanced nothing concerning 'em but what we were satisfied was Truth, yet some of 'em are, it seems, so extremely displeas'd at it, that instead of turning the other Cheek, as well as refusing Oaths, those unpassionate People have expressed their resentments very warmly in a familiar Epistle which in the name of their No—Churches is sent unto us. With big threatenings that if we take no notice on it, and we suppose, do penance by acknowledging our Faults, the *Verbatim of the Letter is to be printed* (take their own pretty phrase) and the *Athenians* swing'd off in the face of the World.—But lest the reader should injure himself with too eager expectation; we must ask leave to forestall our angry Friend a little, and produce some Paragraphs of the Letter before they print it all themselves.—It begins thus;

Athenians—“ At and since your appearing in the World by that name, your repeated Protestations of Christian candor and modesty in answering such questions as were fit to be answer'd, and total silence in such as were not, did make the ingenious of either Sex however distinguish [Brethren & Sisters, or otherwise] willing to further what might be of Service to the publick, but your notorious prevarications have been such, and sufficiently shewn (we

“ can't make better fence on't) that what was intended for your encouragement and others service, you have made use of as a ladder to climb higher than others, whereby you might have your hateful opportunity of abusing what and whomsoever agrees not with you, and that by aspersions so gross and false, that it needs not the judgment of an *Athenian* to unvail you.

And after a great deal more of the same, he insists on our abusing his party in several of our Papers, In *Vol. 3. Num. 3. Qu. 6.* where we say that none but silly Enthusiasts now take our Saviours words about swearing in that express literal sense they seem to bear—and *Number 23. Quest. 4.* Where the Quaker is found among Muggletonians, &c. And a touch at their opinions—but chiefly *Vol. 4. Number 30.* Where the Parallel is made between him and the Papist, and several very ill things laid to his charge, which our Epistolizer dos utterly deny, declaring such our assertions to be false, scandalous and *Malitious* (tho' all his Light within can never prove the last) what e're he might pretend to the other Epichets, requiring us to make our assertions good, or to be accounted what he's pleas'd to say we truly are, the worst of Incendiaries, accusing us also for falling from the very forms of Civility and Charity in *falsly belying* and accusing our neighbours, or else we must look to be expos'd, and our falshood and baseness detected in every particular, &c.

Here's a great deal of Heat and anger, which we wish may not argue *Guilt* rather than *Innocency*, and another spirit rather than that of our Saviour. If we have wrong'd that party or any other, let 'em prove we have done so, and we will not only profess our selves ready to make them publick satisfaction, but shall be extremely glad to find our selves so happily mistaken. But we are too confident we are not so in the present case, and if they have liberty to make Profelytes, we hope we may have as much to endeavour to preserve those who are of our Communion by shewing them what principles they really hold, if we may trust either our Eyes or Ears, tho' they are not, it seems, publickly owned by them; and this in answer to such Questions as are propos'd to us by those who may be perhaps, more concern'd than we were aware of. For their threatening to expose us, and defend themselves, unless we make our former Assertions good, we shall be very glad to see it done, that we may once know what they believe, for which very reason we'll defer our proof of what we have formerly asserted, as well as to take altogether the force of their Opinion; only the following Questions, we desire 'em positively to answer in their intended Paper, otherwise the worst will be taken *pro confesso*. 1. Whether they all do generally own the Scriptures to be the Word of God? 2. Whether they own Jesus Christ to have been God equal with the Father from all Eternity? 3. Whether they own the Holy Spirit to be
God

God, and that in the Holy Trinity there are three Persons and one God blessed for ever—4. Whether they hold their boasted Light within, to be this very Third Person, or only their own Natural Reason? 5. Whether they partake of either of the Sacraments in their Congregations, or whether they do not absolutely neglect both Baptism and the Supper of the Lord? 6. Whether they believe Angels, or any Immaterial Spirits besides the Soul of Man? 7. Whether they believe the Existence of the Soul after Death, and the Resurrection of the Body and Re-union of the Soul thereunto at the Day of Judgment? 8. Who was their first Founder? 9. Did they Quake and Tremble or no when they first came into *England*, and the reason thereof? 10. Where we may find their Creed, or an account of their Religion? and whether 'tis not altered in several particulars since their Rise, tho' but of so few years standing? This, if they are Christians, they cannot deny, for all are to give a Reason of their Faith, when demanded—These things we expect to see answered positively and categorically, not with any equivocating Jesuitish Tricks and Evasions, lest we should the more suspect their Original from that side of the Water—All the fore-mentioned Articles we expect to see cleared, not from their own words, but the Testimonies of their Authentick Writers—which when done to satisfaction, and they have prov'd themselves *Christians*, we shall be very ready to acknowledge our mistakes, and call 'em *Brethren*.

Quest. 2. B. P. 965.] *A Youth being speedily design'd for the University, desires your Instruction how from the first Entry he may behave himself so as to preserve his Integrity and encrease his Learning?*

Ans. 2.] Let both the Young Man, and his Friends and Parents first ask the Assistance of Heaven to preserve him from those Temptations he will be sure to meet with, as any where in the World, so especially when from under the Eye of his Parents, and among those whose Age enclines 'em so strongly to Vice and Extravagance, tho' the Discipline should be the most exact in the World. Next let a Tutor be chosen for him, if possible, on the proper knowledge of those who send him thither, at least, not on the distant recommendation, but personal acquaintance of some other prudent person. Let him be such a one as is famous both for Piety, Prudence, Diligence, and Learning, neither of which Qualifications will be sufficient without all the rest—Let then some Friend or Acquaintance be found out for 'em in the Colledge, either by their Relations or Tutor, who is of a Pious Life, and Industrious Inclinations, and proof against all these allurements of Vice, which are now so common all the World over, that by his Direction he may know whom to keep company with, and whom to avoid. Let him keep close to his Study, unless at permitted hours; constantly

mind the Publick and Private Lectures, which if he does, and takes care to discharge his own Colledge-Exercise commendably and handfomly, he'll scarce have much time for ill Company. Let him not affect to make or receive those frequent and chargeable Treats (such we mean as are unnecessary) which one Scholar so usually gives another, tho' he'll find he must pay for't himself when his own turn comes. As for the particular Method of his Learning, his Tutor, if such an one as propos'd, will instruct him better in't than we can do—only let him take exact care of his Tutors Lectures, consulting other Systems as soon as well acquainted with his own, and keeping the Hall-Lectures and Disputations with Industry and Attention. Besides, his Relations would do well to visit him now and then, not only enquiring exactly of his Tutor, as to his proficiency and behaviour, but also from others that are of other Colledges, and getting him examined as to the encrease he makes in those Arts which he pretends to study—But for the second Question—What is the fittest Colledge in both Universities, &c. That's too high, and would not be very modest for us to answer.

Qu. 3. *Whether there be any difference in the Souls of men in respect of the Rational Faculty & Power thereof, when they come first out of the hand of the Creator? My meaning is, whether souls are all equal in their first Creation in respect of all those Powers and Abilities which they act in their several Bodies; or else are some of 'em of more noble and exalted Qualities others of an inferior kind, in regard if we allow the former; every days experience seems to argue strongly against it, by that vast disproportion that is clearly discovered, betwixt the judgment, understanding, &c. of some men and others of the latter be allowed, considering the circumstances of some men, what ungovernable Bodies, weak inferiour Souls are joyned to, it seems to reflect on the Goodness of God, either in respect of Creation, or else in respect of the Union that he has made between two such unfit Companions, a weak Soul, and an headstrong Body, that either by the power of Inclination, Resistance, or Craft, betrays it, & unavoidably into the commission of many Vices, &c.*

Ans. 3. We differ in our Opinions about this nice Query, but the Major part of us, believe an Inequality of Souls; when they first come out of the hands of God, that they are Equal cannot be prov'd, from the old Argument, which say, the difference of their Organs, as being more or less qualified for a reception, alters the appearance of the Souls Qualities; for, if suppose Souls are unequal in their Nature, the Effects would also be unequal under unequal Organs; we see no reason for their Equality, but a great deal against it, when we consider every distinct Classis of Created Beings, which are necessarily unequal for the Regulation of the Universe, where order is fetcht out of disorder. See we not Beasts, Fowls, Fishes, Birds, Plants, Minerals, &c. unequal, nay even amongst the Stars and Angels themselves (which comes pretty near the Question) we find different degrees and orders. If we consider the Fallen Angels, we shall meet with a Prince amongst them. Inequality seems to be absolutely necessary, and it's impossible it should be otherwise amongst Humane Operations, which cannot form two things exactly like in every thing; not but that 'tis possible to God, but we see he has been pleas'd not to do it in any other Created Beings, and to believe he should only do it in Souls, when we have no demonstration at all of it, appears to us very unreasonable.

Remarks upon the last Sheet Publish'd by the Anabaptists.

AS our last Sheet went into the Press, there came to our hands another Piece called *Confidence Corrected, &c.* 'Tis a magisterious Title, and calls for our humble thoughts; therefore since we have told the World we would in these twelve Numbers give an Answer to all the *Anabaptists* have written, we shall take notice of what it contains, but upon examination we find nothing material in it, but what we have already answered, only some New Expositions, and a few Catches, like drowning men, at whatever they think may bespatter and render us odious; amongst the rest, we'll only examine these Expositions that seem to answer any of those three Points we have before laid down, to which (we hope) we have justly reduced all this tedious long Dispute betwixt us, which may continue to Eternity, if we follow 'em in the long Chate of impertinent Circumstances that have so little relation to the matter in hand.

As we remember, (so we may be pardon'd for tautologizing, since our Papers are at the Press) the Heads are these, which if ye answer, the Cause is your own.

1. Since Children by God's immediate Appointment and exprefs Command were reckoned and included with their Parents as proper Subjects for Incovenanting, where are they by God's immediate Appointment and exprefs Command excluded again?

2. Disprove our Testimoneis either of the Jews or Primitive Fathers.

3. Or bring Dnr credible Instance where Infant-Baptism is mentioned as inorthodox, before many credible Instances that we have and can yet farther shew, where 'tis mentioned as orthodox in the first Ages of the Church.

We desire the Reader to pardon our stating these Heads again, since we have done it (our Papers being absent) not only to examine by them what this last Book of the *Anabaptists* may urge against any of them, but also to take off another Objection that they have started against us, as that our Positions are darkly delivered, especially upon the first Head, which every Disputant ought to avoid, since such things start new Argument, and are only proper for bad Causes, and such as would lose the Argument first stated.

The second Head is first engaged, but stands firm, since confirm'd by what we have brought, as well as by your own Instance of the Rabbi's disputing about the Legality of Circumcising Profelytes without baptizing them, which could not be without such a practice; and since other Nations that had their Customs from the Jews, have the same practice. See *Dr. Lightfoot's* Collections upon this Point, and they will fully satisfy you.

The next that comes near any of our three Heads, is your Exposition upon *Acts 2. 39. The Promise is to you and your Children.* Here you bring several Texts wherein Children is taken in another sense, besides *Little ones*; but this does not therefore exclude *Little ones*, since it is as commonly taken in this sense too; and which is yet more, since *St. Peter* by that Text refers to *Abraham* and his Seed, and mentions that Covenant wherein *Little ones* were included; which we hope proves no exclusion of Infants, but the contrary.

A little after speaking of Childrens being in Covenant, you say, if you grant, that they are in Covenant, *Holy &c.* (page 35.) yet you deny that they ought to be baptized—*Ans.* The most reasonable persons amongst you always granted this upon that supposition, but we want not your suffrage; for *St. Peter* in *Acts 2.* makes the Covenant a Ground and Title for Baptism.

P. 35. You say, you value not the universal Consent of Churches, nor Antiquity for Infant-Baptism. *Ans.* Then you are past dispute; for who are the most proper Judges of the unexpress'd Subjects of a General Commission, (*Go disciple all Nations*) than the immediate Successors of the Apostles, unless you believe the Apostles practices were not known by those very persons which they set over the Churches, and that the Successors of these slept all the time their Predecessors taught them and their Contemporaries; certainly if such persons Testimonies are not to be valued, especially when we see 'em brought to the Stake for their Masters Truth, then every thing is to be question'd, even the Bible it self, which by their Tradition we are assur'd to be the *Word of God.* Nothing but an *Anabaptist* could question their Knowledge and Truth, or deny that to be the sense of our Saviours words, which himself never contradicted, nor his Apostles after him, but what was made frequent mention of in the Writings of such as convers'd with the Antient Presbyters that were contemporary with the Apostles themselves.

What you urge about Antiquity as to the true Marks of it, is obscure, since you have not given us your true Marks of it; and as for your saying, *from the beginning it was not so,* it lies upon you to prove when it it began; we have given you Authority that it was practis'd before our Saviour, as also in the time of those that convers'd with the Contemporaries of the latter Days of the Apostles.

Ye say, *p. 39.* that Childrens Faith is not to be prov'd from that Text, *Little ones which believe in me, &c.* we'll examine this by and by, when we consider your Post-script, particularly that of *Childrens beholding*

ing God's Face in Heaven, and the Inference from it. — *An Ordinance once repealed, &c.* p. 41. See it stated to your better satisfaction in the first of our three Heads; and we expect a full Answer to it, or else that you hold your Tongues, and not persecute every bodies Ear with Abuses, Non-sense,

And now to your Unchristian, Scandalous Postscript.

HERE we are treated very meanly; the occasion is, because we asked you for an Instance of Female-Baptism; could you not have given it in mild and plain terms, and then you had done all that could be expected, but instead of that, you leap at the poor Question, like a Catt at a Mouse, and having fasten'd upon it, you grumble, play, and tantalize the poor thing, till you are weary with its disgrace, and then out of pity end its expectation, bringing a purring Syllogism to prove it lawful. Generously done! but you did not consider, that whether there was, or was not any such Instance, it made our Case of Infant-Baptism neither better nor worse, which shews your Quarrel lies at whatever you can catch; tho' after all, we have to tell you there are three or four more such Questions, if you could have seen 'em, which we ask'd on purpose, not that we want to be satisfied in 'em our selves.

The next Quotation which we are so severely check'd for, is a passage which we think fit to cite again, to shew the World how much malice and ignorance appears in their Comments upon us; the words are these; *If God be pleased to irradiate upon the Souls of Children, in Heaven; and they do behold the face of God (as our Saviour says) then it follows that they have Faith in Heaven; and why not on Earth? To behold the face of God is an act of Faith, Heb. 11. 17.* Let the Reader take notice, that we are here supposing, that if Faith were absolutely prerequisite to Baptism, Children have it, from our Saviour's words; *These little ones which Believe in me:* And that our Saviour's words may as well be expounded of Infants as of such who are meek and humble as Infants, we have brought some unquestionable Instances in our first Paper (where these words are cited) of Infants who have had strange Effects of Actual Faith, even before they had the proper use of their Reason, from whence we spoke as above, and meant no more by it than this, that *if God who is in Heaven was pleased to irradiate and shine upon the Souls of Children (who are upon Earth, for we don't plead for the baptizing those Children that are in Heaven, that's not our design) and that these Children by a reflex of this irradiation do see God, or behold Jesus Christ, who is the Object of their Faith in Heaven, why mayn't their Faith serve for an Ordinance on Earth, as Baptism, &c?* That we mean Children upon Earth is plain also from the Text cited, *Heb. 11. 17.* where St. Paul speaks of a Subject upon Earth, and not of a Subject of the

and impertinent Inferences, as of a Man bringing a Chizzel to cut out a Doublet, &c. What you there offer is nothing near it; Mr. C—understood what we meant, and bid fairest for an Answer, to which we have rejoyn'd, and if you can help him out, do.

Beatifick Vision: But why so malicious and spiteful an inversion of the Order of our words? *Why not on Earth?* To therefore on Earth, and from thence to fix non-sensical Syllogisms, and irrational Consequences upon us; but to teach these persons a little Justice and Reason, we'll shew 'em how they might make our sense into a Syllogism agreeable to it, by changing the *Why* into a very fair presumption.

'Tis highly reasonable that if Children are capable by Faith to apprehend God, or Christ Jesus in Heaven, which is a great matter, they may apprehend Baptism upon Earth, which is a lesser matter.

But Children are capable by Faith to apprehend, &c. *Ergo, &c.*

The Third thing you ridicule in your Postscript is our Query, *How the Faith of the Parent can put the Child further off from God, and how Children can lose by Christs coming, &c.* We think there's but little Absurdity in it, for if Children had the Happiness of being in the Covenant with their Parents under the Law, it must be an Unhappiness if they are excluded out of the Covenant. from their Parents under the Gospel; if so, Children have lost by Christs coming; which we don't meet with any where under the Gospel, and if you do, it lyes upon you to prove it, and then we'll yield our Inference an Absurdity, See the first head of our proposals to you, as above.

The last Scurrilous reflection gives to Pedo-Baptists the Character of the *faculty of sawning upon one another*, only because we inserted a Postscript which mentions Mr. Ellior; tho' at the same time we told the World it was sent to us from an unknown hand. The Miserable stuff that follows it has our Pity; especially when we find such an humble submissive Person in the clofe, that for all his humility can prefix such an Arrogant Magisterial Title to his Book.

There are seven Arguments Subjoyn'd to the Treatise, six of them are answered by us already, the 7th runs thus;

Arg. 7. *That which is Substantially and Severely forbidden by the Word of God is not of Divine Authority: But Baptizing Infants in the Name of the Lord is Substantially and Severely forbidden by the Word of God: Ergo, Infant-Baptism is not of Divine Authority.*

Ans. This Syllogism is out of form, yet prove the *Minor*, and we'll for ever give up the Cause. And remember that you oblige'd your self to do it, or else to Submit.

Till then,

Farewel.

THE
SUPPLEMENT

TO THE
FIFTH VOLUME
OF THE
Athenian Gazette;

RESOLVING

All the most Nice and Curious Questions proposed by the Ingenious of either Sex.

To which is prefixt

The New Project concerning the
Natural & Artificial Rarities

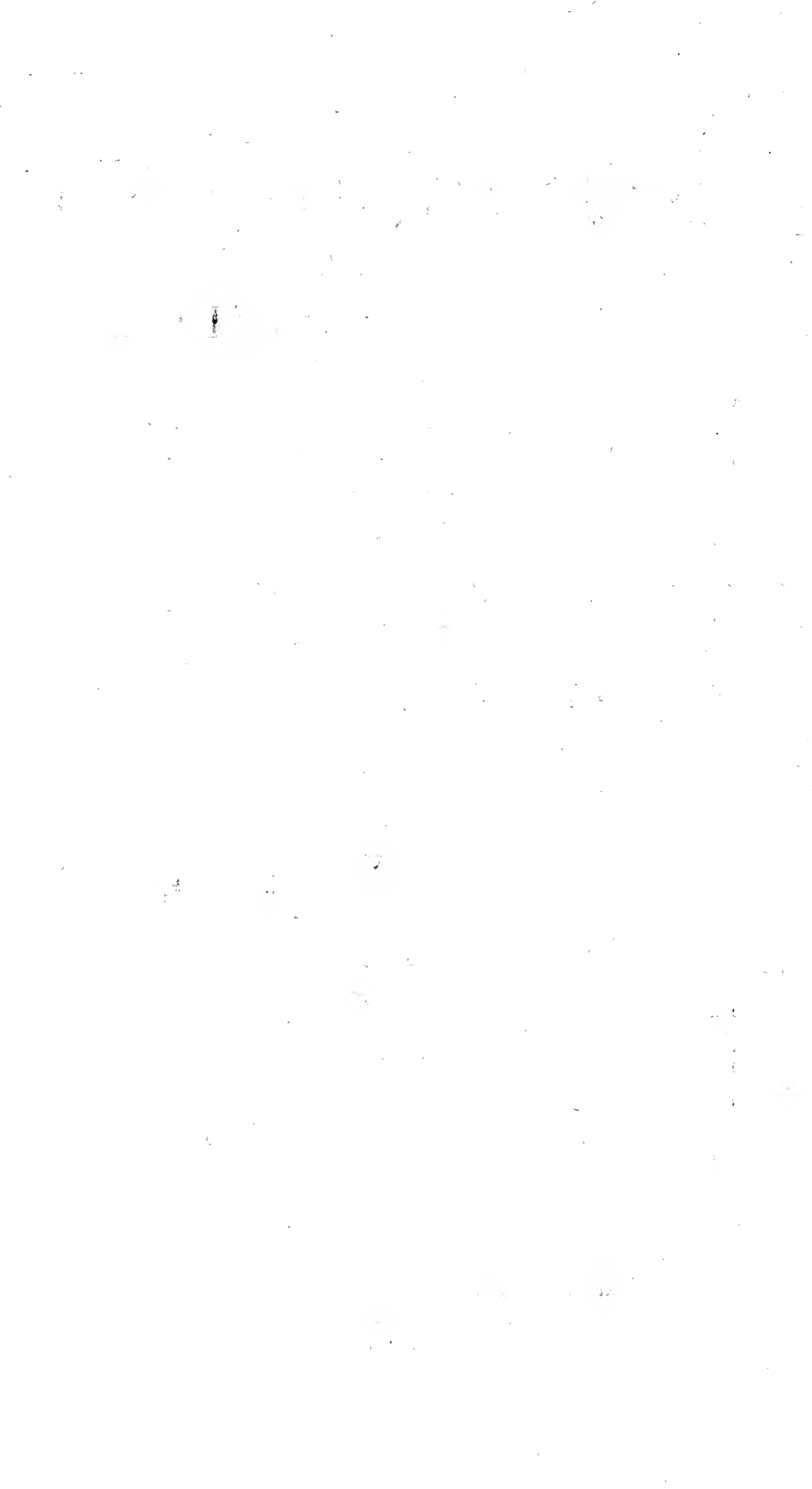
OF
ENGLAND.

AS ALSO

A N O D E
TO THE
Athenian Society.

L O N D O N ,

Printed for *John Dunton* at the Raven in the *Poultry*, where is to be had the *First, Second, Third Fourth, and Fifth Volumes* of the *Athenian Gazette*, (and the *Supplements* to 'em) completing the Entire Set for the Year 1691. (or single ones to this time.)



The Preface to the Fifth Supplement.

OUR Weekly Mercuries *having had the Good Fortune to meet with a very Publick and General Reception, we thought nothing could more contribute to the Perfection of our Project, than attempting the Natural History of a Countrey where they are so plentifully disperst. This Design we greedily embraced, and some Time since have made some Collections and Memoirs for this purpose, which had ere this appear'd, but our Desire that it might be as entire and compleat as a Matter of that Importance ought to be, made us as yet forbear the Publication.*

In the Performance of this Design, we shall not only give the World a Prospect of what the Best Authors who have done their Country the Justice to write its History, have delivered, but farther publish all such Informations which any Ingenious Persons shall from time to time communicate to our Society, of whose Truth we can receive any Tolerable Assurance.

Within the compass of our Design will not only be comprehended the Natural History, but as exact an Account as we can receive of all Artificial and Civil Things Remarkable in England and Wales, Scotland, Ireland, and all the Forreign Plantations depending on them, &c. All Appearances in the Heavens, Air, as strange Lights, Noises, &c. The Natural Growth and improvements, their Productions, Qualities of the Soil, Earth's, Minerals, and Things Dug; the Local History, or an Account of the Civil Transactions of each Place, as Battels, Sieges, &c. which have happen'd there. The various sorts of Fowls, the several species of Fishes common to our Seas, the Murders that have been formerly or lately committed in every County,
and

The Preface to the Fifth Supplement.

and by whom, and when discovered. Princes, Famous and Great Men who have been Natives of each Province, County, Shire, Hundred, Town, &c. Immemorial Customs. In short, we shall endeavour to present the World with whatever is Curious & Entertaining on every Subject, which if it be of too great Extent, will in some measure Excuse the Faults of our Performance--You have here a General Idea of the whole Matter; for the more full View of which, we refer the Reader to the PARTICULAR DRAUGHT, which will suddenly be made Publick, and, as we hope, satisfie all those who will be pleased to concur with us in a Design so much for the Honour and Profit of the English Nation.

And we here promise the Reader, that whatever is sent us of any kind, the communicating whereof may be either a service to the Publick, or to particular Persons, shall not fail to be inserted in this Undertaking, with our thoughts thereon.

Those Gentlemen from whom we have received Sollicitations with Importunity for the doing something of this Nature, will not, I hope, reproach us with Non-performance of our late Promise, since too much hast must have been of necessity Prejudicial to Our Grand Undertaking. And I question not but these Reasons will be a sufficient Apology to all Ingenious Gentlemen, who heartily wish the Advancement of our Design.

ADVERTISEMENT.

THIS Fifth Supplement compleats one entire Set for the Year 1691. which may be bound up altogether, or in separate Volumes, as soon as ever our General Table is finish'd, which is to comprehend the Contents of all our Papers for the Year 1691. and is added at the end of the *Young Students Library*.

The Young Student's Library had now been ready to have been delivered to the *Subscribers* according to our Promise in the Proposals, notwithstanding the late Frost put a stop to the Printing of it for near five weeks together, had not the Two Original Pieces that are prefix'd to it by the Athenian Society, enlarged the said Book to several Sheets more than was at first propos'd, so that the Undertaker hopes no Subscriber will take it amiss that he is forc'd to stay longer than was at first design'd, seeing the waiting longer will be much to his advantage: The *Additions* being so very large as to raise the Price considerably to all those that have not subscribed for it. When the Book is finish'd, there will be Notice given to all Subscribers in the *Athenian Mercury*.

TO THE
Athenian Society.

Moor-park, Feb. 14. 1691.

GENTLEMEN,

SINCE every Body pretends to trouble you with their Follies, I thought I might claim the Priviledge of an English-man, and put in my share among the rest. Being last year in Ireland, (from whence I returned about half a year ago) I heard only a loose talk of your Society, and believed the design to be only some new Folly just suitable to the Age, which God knows, I little expected ever to produce any thing extraordinary. Since my being in England, having still continued in the Countrey, and much out of Company; I had but little advantage of knowing any more, till about two Months ago passing through Oxford, a very learned Gentleman there, first shew'd me two or three of your Volumes, and gave me his Account and Opinion of you; a while after, I came to this place, upon a Visit to ————— where I have been ever since, and have seen all the four Volumes with their Supplements, which answering my Expectation. The perusal has produced, what you find inclosed.

As I have been somewhat inclined to this Folly, so I have seldom wanted some-body to flatter me in it. And for the Ode inclosed, I have sent it to a Person of very great Learning and Honour, and since to some others, the best of my Acquaintance, (to which I thought very proper to inure it for a greater light) and they have all been pleased to tell me, that they are sure it will not be unwelcome, and that I should beg the Honour of You to let it be Printed before Your next Volume (which I think, is soon to be published,) it being so usual before most Books of any great value among Poets, and before it's seeing the World, I submit it wholly to the Correction of your Pens.

I intreat therefore one of You would descend so far, as to write two or three lines to me of your Pleasure upon it. Which as I cannot but expect from Gentlemen, who have so well shewn upon so many occasions, that greatest Character of Scholars, in being favourable to the Ignorant, So I am sure nothing at present, can more highly oblige me, or make me happier.

I am,

(Gentlemen)

Your ever most Humble,
 and most
 admiring Servant.

Jonathan Swift.

O D E.

TO THE

Athenian Society.

I.

AS when the *Deluge* first began to fall,
 That *mighty Ebb* never to Flow again,
 (When this huge Bodies Moisture was so great
 It quite o'rcame the vital Heat,)
 That Mountain which was highest first of all
 Appear'd, above the Universal Main,
 To bless the *Primitive Sailer's* weary fight,
 And 'twas perhaps *Parnassus*, if in height
 It be as great as 'tis in Fame,
 And nigh to Heaven as is its Name.
 So after th' Inundation of a War
 When *Learnings little Household* did embark
 With her World's fruitful System in her sacred Ark,
 At the first Ebb of Noise and Fears,
Philosophy's exalted head appears ;
 And the *Dove-muse*, will now no longer stay
 But plumes her Silver Wings and flies away,
 And now a Laurel wreath she brings from far,
 To Crown the happy Conquerour,
 To shew the Flood begins to cease,
 And brings the dear Reward of *Victory and Peace*.

II.

The eager *Muse* took wing upon the Waves decline,
 When War her cloudy aspect just withdrew,
 When the *Bright Sun* of Peace began to shine,
 And for a while in heav'nly Contemplation fate
 On the high Top of peaceful *Ararat* ;
 And pluckt a *Laurel* branch (for *Laurel* was the first that grew,
 The first of Plants after the Thunder, Storm, and Rain)
 And thence with joyful, nimble Wing
 Flew dutifully back again,
 And made an *Humble * Chaplet* for the King.
 And the *Dove-muse* is fled once more,
 (Glad of the Victory, yet frighted at the War)
 And now discovers *from afar*
 A Peaceful and a Flourishing Shore :
 No sooner does she land
 On the delightful *Strand*,
 When strait she sees the *Countrey all around*,
 Where fatal *Neptune* rul'd e'rewhile,
 Scatter'd with *flowry Vales*, with fruitful *Gardens* crown'd,
 And many a pleasant Wood,
 As if the Universal *Nile*
 Had rather water'd it, than drown'd :
 It seems some floating piece of *Paradice*,
 Preserv'd by wonder from the Flood,
 Long *wandering thro' the Deep*, as we are told
 Fam'd *Delos* did of old,
 And the transported *Muse* imagin'd it
 To be a fitter *Birth-place* for the God of *Wit* ;
 Or the much-talkt *Oracular Grove*
 When with amazing Joy she hears,
 An *unknown Musick* all around,
 Charming her greedy Ears
 With many a heavenly Song

* The Ode I
 writ to the
 King in I-
 reland.

Of Nature and of Art, of deep *Philosophy and Love*;
Whilst Angels tune the Voice, and God inspires the Tongue.

In vain she catches at the empty Sound,
 In vain pursues the Musick with her longing Eye,
 And courts the wanton Echoes as they fly.

III.

Pardon *Ye* great Unknown, and far-exalted Men,
 The wild excursions of a youthful pen;

Forgive a young and (almost) *Virgin-muse*,
 Whom blind and eager Curiosity

(Yet Curiosity they say,
 Is in her Sex a Crime needs no excuse)

Has forc't to grope her uncouth way

After a *mighty Light* that leads her wandering Eye;
 No wonder then she quits the *narrow Path of Sense*

For a dear Ramble thro' Impertinence,
 Impertinence, the *Scurvy* of Mankind,

And all we Fools, who are the greater part of it,
 Tho' we be of two different Factions still,

Both the Good-natur'd and the Ill,

Yet wheresoe'er you look you'll always find

We join like Flies, and Wasps, in buzzing about Wit.

In me, who am of the first Sect of these,

All Merit that transcends the humble Rules

Of my own dazled, scanty Sense

Begets a kinder Folly and Impertinence

Of Admiration and of Praise:

And our good Brethren of the *Silly Sect*

Must e'en all herd with us their *Kindred Fools*,

For tho' possess'd of present Vogue they've made

Railing a Rule of Wit, and Obloquy a Trade,

Yet the same want of Brains produces each effect;

And you whom *Pluto's Helm* does wisely shroud

From us the Blind and thoughtless Croud,

Like the fam'd Hero in his Mother's Cloud,

Who both our Follies and Impertinencies see,

Do laugh perhaps at theirs, and pity mine and me.

IV.

But Censure's to be understood

Th' *Authentick mark* of the Elect,

The publick Stamp Heav'n sets on all that's Great and Good,

Our shallow Search and Judgment to direct.

The War methinks has made

Our Wit and Learning, narrow as our Trade;

Instead of boldly sailing far to buy

A Stock of Wisdom and Philosophy,

We fondly stay at home in fear

Of ev'ry censuring Privateer,

Forcing a wretched Trade by beating down the sale,

And selling *basely* by Retail,

The Wits, I mean the Atheists of the Age,

Who fain would rule the Pulpit, as they do the Stage,

Wondrous *Refiners* of Philosophy,

Of Morals and Divinity,

By the new *Modish System* of reducing all to sense,

Against all Logick and concluding Laws,

Do own th' Effects of Providence,

And yet deny the Cause.

V.

This *hopeful Sect*, now it begins to see

How little, very little do prevail

Their *first and chiefest force*

To censure, to cry down, and rail,

Not knowing What, or Where, or Who, You be,

Will quickly take another course,

And by their never-failing ways

Of Solving all Appearances they pleate,

We soon shall see them to their ancient Methods fall,

And straight deny you to be *Men, or any thing at all*;

I laugh at the grave Answer they will make,

Which they have always ready, general and Cheap;
 'Tis but to say, that what we daily meet,
 And by a fond mistake
 Perhaps imagine to be *wondrous Wit*
 And think, alas, to be by mortals writ,
 Is but a *Crowd of Atoms* juffling in a heap,
 Which from Eternal Seeds begun,
 Juffling some thousand years till ripen'd by the Sun,
 They're now, just now, as naturally born,
 As from the *Womb of Earth* a field of Corn.

VI.

But as for poor contented Me,
 Who must my Weakness and my Ignorance confess,
 That I believe in much, I ne're can hope to see;
Methinks I'm satisfied to guess
 That this New, Noble, and Delightful Scene
 Is wonderfully mov'd by some exalted Men,
 Who have well studied in the *Worlds Disease*,
 (That Epidemick Error and Depravity
 Or in our Judgment or our Eye)
 That what *surprises us* can only please:
 We often search contentedly the whole World round,
 To make some *great Discovery*,
 And scorn it when 'tis found.
 Just so the Mighty *Nile* has suffer'd in it's Fame,
 Because 'tis said, (and perhaps only said)
 We've found a little inconsiderable Head
 That feeds the huge unequal stream.
 Consider *Humane Folly*, and you'll quickly own,
 That all the Praises it can give,
 By which some fondly boast they shall for ever live,
 Won't pay th' *Impertinence* of being known;
 Else why should the fam'd *Lydian King*,
 Whom all the *Charms* of an Usurped Wife and State,
 With all that Power unfelt, courts Mankind to be Great,
 Did with new, unexperienc't Glories wait,
 Still wear, still doat on his *Invisible Ring*.

VII.

Were I to form a regular *Thought of Fame*,
 Which is perhaps as hard t' imagine right
As to paint Eccho to the Sight:
 I would not draw th' *Idea* from an empty Name;
 Because, alas, when we all dye
 Careless and Ignorant Posterity,
 Although they praise the Learning, and the Wit,
 And tho' the Title seems to show
 The Name and Man, by whom the Book was writ,
 Yet how shall they be brought to know
 Whether that very Name was *He, or You, or I?*
 Less should I dawb it o're with transitory Praise,
 And *water-colours* of these Days,
These Days! where ev'n th' Extravagance of Poetry
 Is at a loss for Figures to express
 Men's Folly, Whimsies, and Inconstancy,
 And by a faint Description make them less.
 Then tell us what is Fame? where shall we search for it?
 Look where exalted Vertue and Religion sit
 Enthron'd with Heav'nly Wit,
 Look where you see
 The greatest scorn of *Learned Vanity*,
 (And then how much a nothing is Mankind!
 Whose Reason is weigh'd down by Popular air,
 Who by that, vainly talks of basting Death,
 And hopes to lengthen Life by a *Transfusion of Breath*,
 Which yet whoe're examines right will find
 To be an Art as vain, as *Bottling up of Wind*.)
 And when you find out these, believe true Fame is there.
 Far above all Reward, yet to which all is due,
 And this *Pr* great Unknown, is only known in You.

VIII.

The *Jugling Sea-god* when by chance trepann'd
 By some instructed *Querist* sleeping on the Sand,
 Impatient of all *Answers*, straight became
 A *Stealing Brook*, and strove to creep away
 Into his Native Sea,
 Vext at their Follies, murmur'd in his Stream;
 But disappointed of his fond Desire
 Would vanish in a *Pyramid of Fire*.
 This Surly, *Slippery God*, when He design'd
 To furnish his Escapes,
 Ne'er borrow'd more *variety of Shapes*
 Than *You* to please and satisfie Mankind,
 And seem (almost) transform'd to *Water, Flame, and Air,*
So well You answer all Phenomenæ there;
 Tho' Madmen and the Wits, Philosophers and Fools,
 With all that *Factious or Enthusiasticks* Dotards dream,
 And all the incoherent Jargon of the Schools,
 Tho' all the Fumes of Fear, Hope, Love, and Shame,
Contrive to shock your Minds, with many a senseless doubt,
 Doubts, where the *Delphick God* would grope in Ignorance and Night,
 The God of Learning and of Light
 Would want a * *God Himself* to help him out.

* *Bees and
ants.*

IX.

Philosophy, as it before us lyes,
 Seems to have borrow'd some ungrateful taste
 Of *Doubts, Impertinence, and Niceries,*
 From ev'ry Age through which it pass't,
 But always with a stronger relish of the Last.
 This beauteous Queen by Heaven design'd
 To be the great Original
 For Man to *dress and polish* his Uncourtly Mind,
 In what *Mock-habits* have they put her, since the Fall!
 More oft in Fools and Mad-mens hands than Sages
She seems a Medley of all Ages,
 With a huge *Fardingal* to swell her *Fustian Stuff,*
 A new *Commode, a Top-knot, and a Ruff,*
 Her Face patch't o'er with *Modern Pedantry,*
 With a long sweeping *Train*
 Of *Comments and Disputes, ridiculous and vain,*
All of old Cut with a new Dye,
 How soon have You restor'd her *Charms!*
 And rid her of her *Lumber and Her Books,*
 Dress her again *Genteel and Neat,*
 And rather *Tite than Great,*
 How fond we are to court Her to our Arms!
How much of Heav'n is in her naked looks!

X.

Thus the *deluding Muse* oft blinds me to her Ways,
 And ev'n my very Thoughts transfers
 And changes all to Beauty, and the Praise
 Of that proud Tyrant Sex of Hers.
 The *Rebel Muse,* alas, takes part
 But with my own *Rebellious Heart,*
 And You with *fatal and Immortal Wit* conspire
 To fann th' unhappy Fire:
 Cruel *Unknown!* what is it You intend!
 Ah, could You! could you hope a *Poet for your Friend!*
 Rather forgive what my first Transport said,
 May all the Blood, which shall by *Womans scorn* be shed
 Lye on you, and on your *Childrens Head,*
 For You (ah, did I think I e'er should live to see
 The fatal Time when that could be)
 Have ev'n encreas't their *Pride and Cruelty.*
 Woman seems now above all *Vanity grown,*
Still boasting of Her Great Unknown;
Platonick Champions, gain'd without one Female Wile,
 Or the vast *Charges of a Smile;*
 Which 'tis a shame to see how much of late
 You've taught the *Courtous Wretches* to o're-rate,

And

And which they've now the Conscience to way
In the same Ballance with our Tears,
 And with such *Scanty Wages* pay
 The Bondage and the Slavery of Years.
 Let the *vain sex* dream on, their Empire comes from Us,
 And had they *common Generosity*
 They would not use Us thus.
 Well — tho' you've rais'd Her to this high Degree,
 Our selves are rais'd as well as she,
 And 'spight of all that They or You can do,
 'Tis Pride and Happiness enough to Me
Still to be of the same exalted Sex with You.

XI.

Alas, how fleeting, and how vain,
 Is even the *nobler Man*, our Learning and our Wit,
 I sigh when e're I think of it
 As at the closing an unhappy Scene
 Of some *great King* and Conqu'rors Death,
 When the sad, melancholy Muse
 Stays but to catch his *utmost breath*,
 I grieve, this Noble Work so happily begun,
 So quickly, and so wonderfully carried on,
 Must fall at last to Interest, Folly, and Abuse.
 There is a *Noon-tide* in our Lives
 Which still the sooner it arrives,
 Altho' we boast our *Winter-Sun* looks bright,
 And foolishly are glad to see it at it's height
 Yet so much sooner comes the long and gloomy Night.
 No Conquest ever yet begun
 And by one mighty Hero carried to it's height
 E'er flourish't under a Successor or a Son;
 It lost some mighty Pieces thro' all hands it past
 And vanisht to an *empty Title in the Last*.
 For when the animating Mind is fled,
 (Which Nature never can retain,
 Nor e'er call back again)
 The Body, tho' Gigantick, lyes all *Cold and Dead*.

XII.

And thus undoubtedly 'twill fare,
 With what unhappy Men shall dare,
 To be Successors to these *Great Unknown*,
 On Learning's high-establish't Throne.
 Censure, and Pedantry, and Pride,
 Numberless Nations, stretching far and wide,
 Shall (I foresee it) soon with *Gothick* Swarms come forth
 From Ignorance's Universal North,
 And with blind Rage break all this peaceful Government;
 Yet shall these *Traces of your Wit* remain
 Like a *just Map* to tell the vast Extent
 Of Conquest in your short and Happy Reign;
 And to all future Mankind shew
 How strange a *Paradox* is true,
 That Men, who liv'd and dy'd without a Name;
 Are the chief Heroes in the sacred List of Fame.

Jonathan Swift.

THE
SUPPLEMENT
 TO THE
FIFTH VOLUME
 OF THE
Athenian Gazette.

Quest. 1. **F**ROM which of the three Sons of *Noah* did the *Europeans* proceed.

Ans. There's little Question to be made, but that they came from *Japhet*, tho' neither perhaps from his first Plantation, but some after Colonies; nor are we to think the division of the Earth into four parts, of which *Europe's* one, was near so ancient as this first division thereof after the Flood, among the Sons of *Noah*; nor are we to find all the Sons of *Japhet* among the *Europeans*, many of 'em being first seated in *Asia*. Now to discover the Colonies, we must first find the Original Seats, and there we are like to find the Sons, where we find the Father. *Japhet* himself, or *Ἰάφετος* is a common Name in the Greek stories, as one of the first of men. We also find *Javan* his Son, both in the *Jones*, which are call'd *Jaones*, by *Homer*, and expressly *Jaunas*, or *Javanas* by *Suidas*, being the most ancient of all *Greeks*, and in *Fanus* the Founder of the *Italians*; part of whom, retain'd both the Name and Language of *Greece*. Let's proceed to *Javan's* Sons, who, as well as all the rest of his Fathers and Grand-father *Japhet's* Stock were to dwell in the Tents of *Shem*, or near his Portion. And they are four, as we find 'em in the 10th. of *Genesis*, (the antientest piece of Geography in the World) Their Names are *Elisha*, *Tarshish*, *Cittim*, and *Dodanim*, which it's but reasonable to think were Seated near their Father. *Elisha* the Eldest is assign'd to *Achana* and part of *Peloponnesus* — whence sometimes all the *Greeks* are called *Ellenes*, and many marks or footsteps of his Name, notwithstanding so vast a Tract of Time, still remain legible in that Countrey more than others. as a great part of that Land called *Ellas*, the River *Elifus* or *Ilifus*, the *Elysiac* Fields, the *Eleusinia Sacra*, and Goddess *Eleusis*, the City *Elifus* in *Aradia*, and *Elis* in *Peloponnesus*, and *Aeolis* a Colony of *Achana*. *Tarshish* the second Son was Seated in *Cilicia*, where was the famous City of *Tarsus*, a Colony of the *Romans*, the Birth-place of *St. Paul*, and the *Tarshish* whither

Jonas fled from the presence of the Lord, *Tarshish* being often nam'd in the Prophets, together with *Tire*, to which this *Tarsus* is a near Neighbour, and the whole Sea being also call'd *Tarshish* in the Sacred Writings, because the Sons of *Tarshish* were Lords of it. The *Cilicians* being anciently famous at Sea, as well as the *Syrians*, and *Phenicians*: And here *Josephus* and most of the ancients also, Originally place *Tarshish*.

A third Son, was *Ceth*, or *Citti*, whose Children only we have Recorded, and called *Cittim*, which should be near *Tarshish*, both because Brothers, and generally nam'd together in the Scripture. And to these is suppos'd to have fallen *Caria*, *Lycia*, and part of *Pamphilia*. In which Tract is a Country call'd *Cetis*, by *Ptolomy*, a people call'd *Cetii* by *Homer*, and unless he's mistaken, there's a River *Cetius* in the same Quarter.

The *Dodanim* come next, of the Plural number, as the *Citta* or *Cittim*. To whom are assign'd near their Brethren, the Country of *Epirus*, and part of *Peloponnesus* — for it's the most improbable thing that can be imagin'd, that by these should be meant the *Rhodians*, so far distant from all the other Sons of *Javan* — The Reason for which some Authors have planted 'em here being only a mistake of the Jewish Scribe, who instead of *Ἰ Daleth*, writ *Ἰ Resh* (whose forms are extremely alike) in the Repetition of these Names in the *Chronicles*, which mistake seems to be very ancient. the seventy reading it the same way, who if we don't mistake, use here the word *Ἰ Resh*. But we may find a more convenient Habitation for 'em, namely, that we have already assign'd, which some thousands of years after retain'd the Name of their Progenitors, in their famous *Dodona's Grove*, and *Jupiter Dodonaus*.

This for *Javan* — Let's proceed to *Gomer*, whose Habitation we must seek North from *Judea*, for so *Ezekiel* describes him, and *Togarmah* together, *Chap.* 38. 6. *Gomer and all his Bands, the house of Togarmah, of the North quarters* (or the sides of the North, as a Learned man thinks it rather signifies) Now the Jews call the lesser *Asa* North,
 C and

and the Kings thereof in *Daniel* are filed Kings of the North; and to the Sons of *Gomer* are assign'd all the North-East parts of *Asia*, as *Phrygia*, *Pontus*, *Bythinia*, and a great part of *Galatia*, the Inhabitants of which Countrey were call'd *Gomerai*, as *Josephus* tells us, and *Herodorus* that here dwelt of old the *Cimmerii*, which is not a very distant Corruption of that word, and *Pliny* speaks of a Town in *Troas* called *Cimmeris*.

This *Gomer* had three Sons, *Ashkenaz*, *Riphath* and *Togarma*. *Ashkenaz* seems to be Seated about *Phrygia* the less, or *Troas*, where the famous *Troy* or *Ilium*, as would perswade several fair resemblances of his Name to be found there — As a Countrey call'd *Askania*, mention'd by *Homer* in those parts, a River *Ascanius*, and several men of the same Name.

The second Son is *Riphath*, who inhabited *Pontus*, *Paphlagonia*, &c. Which People *Josephus* informs us were anciently call'd *Riphathai*, and *Pliny* here places the *Riphai*, and *Arimphai*.

The third is *Togarma*, who must be near *Gomer*, being so often nam'd with him — accordingly *Josephus* finds 'em in *Phrygia* the Greater, whose Inhabitants were call'd *Tygrimmeries*.

Thus have we disposed of the two Sons of *Japhet*, whose Children are recorded, the other five *Magog*, and *Madai*, and *Tubal*, and *Meshech*, and *Tyras*, not having their mention'd, for which reason we can go but one step with them.

For these three, *Meshech*, *Tubal* and *Magog*, they are often nam'd either two of 'em, or all three together in the Holy Scriptures, and must be all three in the North, because *Magog* there, and the rest must be found with him. To *Meshech* belongs *Cappadocia*, formerly call'd *Meschini* or *Moschi*, as *Historians* witness, and the chief City of that Region *Mazaca*, even to the time of *Tiberius*, who chang'd it's Name. His Neighbour *Thubal* had *Albania*, *Iberia*, &c. To the S. E. of the *Euxine* Sea, the Inhabitants whereof were formerly call'd *Thabeli*, and *Strabon* places the City *Thabilaca* in these Quarters. For the third *Magog*, he must be Father of those *Scythians*, which are *East* and *N. E.* of the *Euxine* (now the *European Tartars*) for this very People (as we have formerly noted in the Question of *Gog* and *Magog*,) having in a great Inroad they made into *Asia* taken the City of *Hierapolis*, and call'd it *Scythopolis*, after their own Name, the *Syrians* call'd it *Magog* ever after, to signify the same thing in their own Language, as we learn from *Pliny* in his natural History.

For the two other Sons, *Madai* and *Tyras*, there is *Macedonia* and *Thracia* left for them; *Macedonia* for *Madai*, which was formerly *Emathia*, *A* or *Ai*, in *Heb* signifying *Terra*, whence *ai* of the *Greeks*, — and the *Hebrew* without a *Dagish* is much the same found with *Th*. as the old *Saxon*, which is still written *D*. so that *Ai*, or *Aiamathia*, is no more than the Land of

Madai — And in the same Tract, we read of a People call'd *Medi*, or *Madi*, and *Aristotle*, mentions *Medes usque* hereabouts, where was also the *praefectura Medica* of the *Romans* in after Ages, and *Isocrates* in his Oration mentions, one *Medus* a King of those Nations before the *Greeks* came thither. For *Thiras*, it's generally agreed that his Lot was *Thracia*, from *Thiracia* to *Thracia*, being an easy Transition — as *St. Jerom* also observes.

And thus have we endeavour'd to fix all the Sons of *Japhet* in their first Seats, according to what we esteem the most probable opinion of Learned Men in this matter. But should we review all these again, we shall hardly find any, unless *Magog* and perhaps part of *Tubal*, whose Countreys at first were any part of *Europe*. We must then search for their Colonies, if we'd discover our more immediate Ancestors.

To begin then in the same Order, which we used for their first Plantation. *Javan* we have already observ'd to be the Father of the *Jonians*, *Jannas*, or ancient *Grecians* — as these of the *Romans*, who still retain the Name of their Father *Javan* in *Janus*, quasi *Javanus* (as *Jupiter* for *Juvans-pater*) Now it's plain that these were at first *Grecians*, and that the first Colony that the *Grecians* ever sent over, as appears by their Language, those who were the first Inhabitants of that Country the *Latins*, or *Aborigines*, as they took a pride to call themselves, speaking the *Jonian Tongue*, as *Varro* tells us. Further, that they were a Colony of the *Chittim*, appears from the sacred Scripture. Thus in *Balaams* Prophecie — *A Ship shall come from the Coasts of Chittim, and shall afflict Assur, and shall afflict Eber, and he also shall perish for ever.* It's true part of that Prophecie, may refer to *Alexander* the Great, and his *Macedonians*, who are call'd *Chittim* in the *Apocrypha*, and *Machrus* by *Gellius*, a Colony of the *Chittim*, first swarming off to their Uncle *Madai's* Territories, who it's probable had not so many Children, these *Macedonians* might be partly intended by those Ships of *Chittim*, who should afflict *Assur*, or destroy the *Persian* Monarchy, and afflict *Eber*, or the *Hebrews*, as *Alexander* partly did, tho' he was entreated by *Jaddus* to spare *Jerusalem*; but then, what follows can't refer to his time, for its final completion — And he also shall perish for ever — He, that is, *Heber*, — shall perish for ever — shall be totally rooted out of his Countrey, and be no more a Collected Nation, for a long time or many Ages after. Now this can only refer to the *Romans*, who brought under *Antiochus* and the *Seleucian* Family, and also utterly destroyed the Jewish Polity, carrying 'em Captives, contrary to their Custom, from their own Land. Not but that, after these *Chittims* first came over to *Italy*, there might be and were other Casts, which knowing the way, followed their Countrey-men, as those who Peopled that part call'd *Magna Grecia*, who used the common Greek Language, as much differing it seems, then from the ancient *Greek*, or *Jonian*, as our Modern

Greek does from theirs at this present — This for *Italy*, the finest and fairest part of *Europe*.

For the other Sons of *Javan* whose Colonies Peopled *Europe*, we can neither find *Elisha* or the Father of *Dodanim* had any thing to do with it — only *Tharshish* as well as *Chittim*, being more for Sea-service, not only nam'd other places, in other parts of the World as many Learned Men conjecture, but even here in *Europe* as most agree — particularly the old *Tartessus* in *Spain*, which being near *Hercules* Pillar, and it's probable the utmost of their Voyage that way, those of *Tarshish* in *Cilicia* might build and call after their own Name (as *Adria* built at the end of the *Adriatick* Sea.) Which was also not improbably, as one undertakes to prove, the old *Tarshish* whither *Solomon* sent, being vastly rich and abounding in Silver, &c. as old Writers tell us.

For *Gomer*, *Japhets* other Son, the *Cimmerians* came from him, as is already said, and generally believ'd, whence the *Gauls*, stiled by the *Greeks* Γαλάται, and contracted Κέλται, or *Celta*; the same with the *Cimbri*, in the same manner contracted from the *Cimmerii*. And these probably came from *Togarma*, whose Portion only lies open by the *Egean* Sea to the *Mediterranean*, and therefore his Colonies must go that way — Of whom our old *Britains*, a Cast of the *Gauls*, who in their own Language are called *Cumri*, quasi *Cimmerai*, or *Gomerai* to this day, as in that Proverbial Speech of theirs — *Mon Mam Cumri*. His other Son, *Ashkenaz*, is thought to have given Original to the *Germans*, his Colonies first passing and naming the *Cimmerian Bosphorus*, and going along by the *Danube*; which People *Diodorus Siculus* tells us, had their Original from the *Cimmerians*, and are call'd *Askenozim* by the *Jews* to this day. — Nay some think they are called *Germans* — quasi *Gomirens*, as the *Syrians* call the *Arameans* *Armin*, whence the *Greek* *Armenia*, and as well the *Latin* *Germania* from their *Gemren* or *Germen*. *Gemron* being as easily form'd from *Gomer* (as a Learned Man of our own observes) as Brethren from *Brother* by us *English*, who are a Branch of these *Cimmerii* or *Askenazim*, and so a kin to the *Germans*, as are also all those of the *Cimbrica Chersonesus*. As for *Riphat*, the third Brother, lying open to the *Euxine* Sea Northward, it's not much to be doubted but he gave Rise and Name to those *Riphai*, which were formerly above the *Euxine*, as the Name to the *Riphaean* Mountains, and from these the *Rutheni* and *Prutheni* instead of *Riphateni*; nor is this a much greater change than we are sure there is in their Names, being call'd *Russians*, *Prussians*, *Forassians* in our Language. For the remaining Sons of *Japhet*, *Meshech* Lot lay open Northward, and there's none doubt, but his Colonies were thrust up into the Country now call'd *Moscovy*. *Thubal* did not spread much, unless he sent some of his *Iberians* to *Spain*, but that seems too long a Journey, or more properly with his Brother *Magog*, the worst People to the worst Country, up into the North, as far as *Nova Zembla*, tho' certainly they wou'd

ne're have gone thither, unless forc'd by some greater Power or extream necessity. For *Madai*, we have no certainty, and but little probability of his spreading much further, and 'tis much the same with *Tyras*, concerning whom we can only find this remarkable, that there's a River on the Edge of *Russia* call'd by his Name. Thus have we largely discuss'd this Noble Question, and considering how vast a tract of time is between the Naming and Writing of these things and the present Age, we may rather wonder so much thereof is yet left, than that we have no more, especially if we compare the Names of Places and People, but in *Protonomy* or *Casur* with what they now bear.

Quest. 2. If the Hebrew Points were Originally (as some affirm :) If not by whom and where were they invented?

Quest. 3. Wherefore is ' Jod the least in the Hebrew Alphabet, in length and bigness, but especially in the Word יידין, when other Nations in Honour to that most Glorious Name, begin it with a great Letter?

Quest. 4. Give the Signification of Selah יידין which is above sixty times mentioned in the Psalms. Gentlemen, my Questions are no way captious, but may be answered, and ought so to be, and your Answer, I shall shortly expect. Vale.

Ans. To the second Question about the Original of the Points is at large answered in the Discourse about them now in the Press, and to be annexed to the *Young Students Library*.

Ans. To the third Question, why *Jod* is the least Letter, especially, why 'tis not greater than Ordinary, when it begins the Name of God, *Jehovah*.

Ans. 1. In general *Jod* is by accident the least Letter in the *Hebrew* Alphabet, as the least Letter in any other Language and Alphabet is the least Letter of it.

Ans. 2. But more especially to the Question, why 'tis not greater than ordinary, when at the beginning of the Name *Jehovah*, we say, the *Hebrew* never observe that rule of beginning Names, either of God, of Men, of Places, or the like, with a Capital Letter, as other Languages do, and therefore never put the first Letter of a Word bigger than the rest on any such account. But there are several places in the *Hebrew* Bible, wherein a Letter is either bigger or lesser than ordinary, whether in the beginning, middle, or end of a Word, being so found in ancient Copies, and these are reckoned up in the discourse above mentioned, and the places where they are found so written.

Ans. As to the fourth Question about the sense of the Word *Selah*; this is what *Kimchi* saith on the 3d. Psalm ver. 2. that some think it meaneth *for ever*, as doth the *Chaldee* Paraphrase, others, as *Ebenesra* think it signifieth *truly*, but he thinketh it signifieth no thing particularly, but only directeth the Leader of the Tune to lift up his Voice at such a place in Singing the Psalm, being no where used but in the Psalms, and in the Song of *Habakkuk*, and derived from the Word,

ללל signifying to lift up, as in *Isai. 62. 10.*
 הלהללהלהללהלהללה Cast up, cast up the High way
 or lift, or raise up the High way.

Quest. 5. Pardon an irresolute, an unfortunate Lover, who confesses he has been wondrous impertinent, but hopes his Condition so uncommonly miserable will plead his excuse: he acknowledges it a rudeness thus to break in on your calmer advances of Learning, and with his noise and complaints to interrupt your more generally useful enquiries, but you must allow him to believe that you have obliged your selves, to advise and assist the afflicted as well as resolve the curious. Misery will be talkative, and if ever that Privilege justly belonged to the unhappy, I have but too sure a claim to it. It cannot certainly be Love, which makes such cruel Desolations in my Heart, that soft, tender thing you give such pretty Descriptions of in your Papers; no, it must be some spurious Deity, that thus plays the Most Christian Cupid within me. You cannot find in your Hearts sure to be angry at my frequent Letters; no, Gentlemen, the Man means well, forgive him, I know he is scarce himself, he would fain be at rest, that's all. Persons less ingenuous, less moderate than your selves would perhaps slight or rally him, but he hopes better things of you, and thinks he may expect not only Pardon, but Pity and Counsel from your sweetness and good temper. Oh can you blame him! he has been these four years tost in an unruly and tempestuous Sea of Passion, and has now made one desperate stroke on a Rock, and if you will condemn him for taking such a hazardous unseasonable Voyage, this must be said in his Defence, 'twas none of his Counsel, he pray'd, he protested against it, but all in vain, the Ship Crew bound him and then ventured out in such a Sea, as every Minute they are within twelve inches of Destruction. He tryed Prayer and Fasting and such other violent remedies, as few of his Youth and Complection ever troubled themselves withal on such occasions, and when he perceiv'd his Love render'd these Distracted and Ineffectual, as the last Preservative he could think of, he quite chang'd the method of his Studies, and leaving the dry, speculative parts of Learning, bent the whole course of them to practical Divinity, endeavouring by reading pious Discourses, to get the Head of his unreasonable Passions; but ev'n this fail'd him in Conjunction with the two former, and 'tis strange to think what Shifts and Evasions, he had injected into his mind either to stifle or hinder these duties, and now he is worse than ever. He will and he will not, he is nothing but one intire Mass of Inconsistencies; he would be learned, easie, virtuous, but these he cannot be and Love. All that is left in my old Friend is still a desire of Peace, he Pants and Sighs after repose as much as the poor Peasants of Turkey or the Palatinate. I tremble to think (could you look there) what horrid scenes you would find in my Heart, for in all the vast newly desolated Campian's of Christendom, there are not so many miseries as in this little nook of my breast. What shall I do, Gentlemen? I love to excess and would enjoy ev'n that fair angry Creature I mention'd, but then I must be also wedded to Shame and Poverty. My Constitution almost forces me to Marry, and yet my circumstances forbid, and yet if I do not Marry

this Woman or some other I shall be perpetually in danger, for my kindness to the fair Sex, is so interwoven with my Constitution, as I can hardly converse with any of them without such thoughts, as are infinitely perplexing to one, who would fain bring, not only his actions, but his thoughts under the Rules of Virtue and Religion; and how can he be a fit Candidate for the Ministry, who is thus over-run by his disorder'd Passions? Since my last, the young Lady here at home very industriously flies me, whether it be a piece of Female cunning to draw me in, I cannot tell, nor do I much care, for now I am for keeping Lucinda, and cannot hear of parting with her. But this very day after a whole Nights consideration I thought I had quite conquer'd my Passion, both for one and the other, and went to Town this Afternoon fully resolv'd to propose a mutual release, but as I was going, all on the sudden my Mind alter'd and I must Love her whatever come on it, but how long I shall continue in this, I cannot tell.

POSTSCRIPT.

I have expos'd my weakneses to your consideration with so great plainness, that I should almost die with shame should I be discover'd: Perhaps this is the first step to a cure, that I have made sincerely and without reserve, for when I pray against it, God knows it is (as St. Austin confess'd of himself) so superficially, and with so much tenderness as if I were afraid or unwilling to be heard, but yet I could not satisfie my self without doing it, tho' I doubt Love acted with me on this occasion, as Mr. Baxter in his *World of Spirits*, says, the Devil does with Wicked men, it suffer'd me to pray twice a day against it, so I cherish it at all other times. What if I should run away into some remote part of the Kingdom, yes, methought this would do had I the courage to put it in practice, yet Love fearing this Resolution, always finds out some sham, some delusory Reasons to perswade my stay. Oh! how I wish sometimes, that some kind Person would drag me from this accursed place, but ev'n this very wish I fear does not come from the bottom of my Heart, for I should be unwilling and loath to go, and how can I hope to do any good, when I am thus unfaithful to my self, and partial to my Inclinations?

I shall go no farther at present, but must leave off like a Lover, that is, always with something else to say, (tho' this is a Head that since my Captivity I have blotted many Quires of Paper about) and sum up the evidence with that incomparable Description of an Irresolute Lover, by our English Rapine, Mr. Rymer, in his *English Monarch*, p. 26.

*I chuse, repent, refuse, and chuse again:
 This Pulse beats Love, the next a cold disdain.
 I contradict, before I fully speak;
 And ere half bent my Resolutions break.
 Each fair design, I ruine in the bud:
 Then, only what I had condemn'd, I think good.
 No sooner in my Breast a thought can rise,
 But others spring and catch it as it flies.
 So hot's my Head, whatever enters there,
 But Whizzes, and straight vanishes to Air.*

*If ought more tough to an Opinion grows,
 Away that Bubble, the first whisper blows.
 My Soul is perfect Discord, Chance, nor Skill
 My Choice, and but the Shadow of a Will.
 Dreams are more Real: To this Point I sail;
 But veer again, with the next breathing Gale:
 Whilst a new Calenture my Sense do's mock:
 For every Course I Steer, presents a Rock.*

If this poor Gentleman is worth saving, refuse him not your timely Assistance, perhaps afterwards, he may think of something that may make amends for all this Trouble.

Do not think me Dishonest, because I have said I would be Virtuous, were it not for Love, tis fillily express'd, I confess it: but I mean no more than being free from idle and extravagant thoughts and desires; for as to any thing else, I abhor even those thoughts of it.

Ans. We have thought fit to publish this whole Transcript, since we are certain that Subjects are not so much regarded by the Ingenious, as the matter whereof the Subjects are compos'd. Tho' we see little reason for such an Apology, since as the Dictator has well observ'd, we are oblig'd to Assist and Relieve the Afflicted, as well as satisfy the Curious. If we might be allowed to make Remarks, as well as assist with our Advice, we would tell the World (and perhaps the fair Cruel One may hear and think amongst the rest) that the whole does not only carry along with it, a Demonstration of Sincerity; but also a great share of Judgment, Wit and Sweetness of Temper, an Uncommon Accomplishment in this Age; and 'twou'd be a severe Treatment (and a Discouragement to such Vertues for the future) neither to remedy the Subject of their Unhappiness by Act, nor seek to divert it by Counsel: We readily confess that if our Querist's Judgment was not byas'd and prejudic'd by Passion, he need not Consult any other Oracle but his own Reason; but till that has finished its Labours either by attaining its end, or by a Conquest of its own Disorders, We offer,

That we are oblig'd to Opinion for above three quarters of our Unhappiness we are Unhappy, Poor, &c. because we think so, when upon a strict Inquisition into the Nature of things, we find all but a Chimera and a Dream. If we ask'd our selves this Question, what is the end of every thing we propose to our selves? We should answer, HAPPINESS. Now the Question recurs how shall we know when we are happy? To which we Answer, by Acting agreeably to the Dictates of Right Reason, not of Opinion; 'Twill not be amiss to observe what the Ingenious Mr. Boyle has laid down for Distinguishing the Degrees of Cold; to wit, not according to the common way, because we are more or less Cold. Since the Constitution of our Bodies, the Season, &c. may make Cold more or less Sensible to us at one time, than at another; when as it is not really so in its own Nature, therefore he was for prescribing a certain Method, which depended not upon the Sences; but up-

on Mechanical Demonstrations: The Case is parallel. I am not poor, nor despicable, because I appear little in the Eyes of others; but I am poor, when I think my self so, or more properly to keep up the parallel, when I want the possession of Vertue, and other such qualifications, which if absent, wou'd render me void of the Essential part of my Happiness, to wit, an agreeableness to the Dignity of Human Nature. 'Twould be too long to expatiate upon particulars, only this we shall add, that no Body can be Poor or Unhappy as to this World (which is chiefly suppos'd in this Case) who has what is necessary for a daily Subsistence, and no Body can be depriv'd of that who secures himself of the providence of God by an Industrious, Honest, Endeavour after it. — But we have only brought these Arguments for the use of the Querist, and every Body else, who are, or may be reduc'd to mean Circumstances in the World, to undeceive 'em as to their imaginary Misfortunes.

But since this Case may be of General use to the Publick: We shall further consider it as a Parallel with Mr. Boyles Observation, to wit, that our Sences are not the proper Judge of Cold. We are not fit Arbitrators of the Nature of our own Passions, and particularly this of Love: We are of Opinion, though we could wish our selves mistaken, that never any person had such an Estimate of his Love, and the effects of it, as he afterwards found; but we speak not this to discourage any ones pretensions that way, believing that where there is Vertue, an Agreeableness of Temper, and Competency of Subsistence, 'tis the greatest Worldly Happiness that Human Nature is capable of: The Misfortunes of it are owing to our selves, such, as expecting impossibilities acting inconsiderately, not discovering to each other before-hand, the worst that must be known afterwards with a thousand more inconveniences which are more easie in their expectation and preparatives against 'em, than in a sudden unlookt for Shock or Surprizal. — As for any further Advice that our Querist may expect from us, we refer him to those papers he has already mention'd; believing that he will find himself already fully answered there.

An Answer to Mr K—s Syllogism.

We beg the Readers Patience in answering one Syllogism of Mr. K. an Author amongst the Anabaptists; — Sir- we had your REPLY, &c. last Tuesday Night; and returning you our hearty thanks, for the Honourable Terms you are pleas'd to confer upon us, as Confident, Inpertinent, Dogmatical, &c. soft Words pray Sir, and as hard Arguments as you please, we'll grant you the better at your Natural Weapons; but as for any other Pretensions, we beg your Pardon, if we leave the World to Judge of 'em, rather than our selves, indeed our three Propositions, we must for ever stand by, which if answered, we have done, and give up our Cause;

and to you, as being an Author, we made one Proposition upon the same Account, and since you pretend to have done it, and call on us for doing you Justice, and giving you up the Cause, we'll do it, if the World to whom we refer our selves, will say you deserve it. — The Proposition was, if you'd prove the Minor of a certain Syllogism you'd laid down, then we'd Submit to you.

Your Syllogism was this.

“ That which is Substantially and Severely forbidden by the Word of God, is not of Divine Authority. — But Baptizing Infants in the Name of the Lord, is Substantially and Severely forbidden by the Word of God, Ergo &c. — here follows your Proof, Verbatim.

“ To prove the Minor here upon which you have promised Submission for ever: I commend to your serious Consideration, that awaking Text, Deut. 18.20 *That Prophet which shall presume to speak a word in the Name of the Lord, which the Lord hath not commanded, even that Prophet shall dye, from whence I plainly argue thus: That which is not Commanded by God, is Substantially and Severely forbidden by this Scripture, to be done in his Name; but the Baptizing of Infants is not commanded by God: Ergo, &c.* and a little after, remember if you cannot Confute this, you are bound for ever to give up the Cause.

Ans. This Text (which is brought to confirm your Minor) Commands, as do several others, that we presume not to add to, or diminish from the Word of God, under a heavy Penalty. Now that we have not added to this Word, we have prov'd in shewing that the General Commission, which has for its Subject, *ALL NATIONS* does include Infants, since we are assured, by the practice of the Apostles Successors, and the first Fathers of the Church, that Infants of Believers were Baptized; and since we are assured from the Word of God, that Parents and their Infants were always in or out of the Covenant together, and that they are no where separated, as also by many more Arguments. But now let us see, whether this Text which Mr. K. has brought, does not Condemn himself

That Prophet which shall presume to speak a word in the Name of the Lord, what the Lord hath not Commanded, even that Prophet shall dye.

But Mr. K. hath spoken in the Name of the Lord, that Infants ought not to be Baptiz'd, which the Lord hath not commanded him (or any one else) to do, Ergo, Mr. K. shall dye.

We heartily wish this Argument may be conclusive against the Errors; but not the persons of *Anabaptists*.

A LENTEN MERCURY.

Qu. 6. *I intend to Communicate at Easter, and since Confession is not only necessary to Re-*

pentance, *but requir'd by our Church in order to Absolution, I intreat your Ghostly Council in this important Affair.*

I have not only, thro' my Extravagance expended my own yearly competent Allowance, but have contrary to the Knowledge of my Father run out Cash, which he has intrusted me with. He is Ignorant of it, and will continue so, if I don't confess it, if I do I'm certainly undone, and how to make him Restitution I can't tell; the Reflection on which is very troublesome to me. I'm willing to give to the Poor, if that will atone, twice as much as I've imbezell'd; nay if nothing but Restitution to the Person I've wrong'd will satisfy, and I can't do it but by acknowledging my Crime to him, I'm resolv'd I'll do it, tho' to my utter ruine, to avoid that Horror of Conscience I'm now under. I desire your speedy Answer and Direction in this Affair, which till I receive, I expect no rest. Yours, &c.

Ans. We are very glad, there are still some undoubted Instances of Penitence, and Reformation wherewith to Confront those Persons, who would persuade us all things of that Nature are only Cheat and Hypocrisie; and the present we think very remarkable, and such as we hope may have some Influence on others in the like Circumstances. The Querist has wrong'd his Father, is sensible of it, and penitent for it, and would willingly make Restitution. But is doubtful, whether 'twill be sufficient to give to the Poor as great, or a greater sum than he has imbezell'd, or if it must be done to his Father, whether he ought not to confess the Crime to him, tho' he thinks 'twill certainly ruine him. Because Confession is necessary to Repentance, and is required by the Church in order to Absolution.

To the first of these doubts, whether 'twill not be sufficient to restore to the Poor what he has wrong'd his Father of? we reply, that the Negative is clear, because the Poor are only in place of God, and Restitution only to be made there, when the mediate Proprietor can't be found: But he being here still living and present, it ought undoubtedly to be made only to him. But the third still is, whether the Penitent ought to confess unto him the wrong he has done him, since, if he does, 'twill certainly be his utter ruine, and without it he thinks there's no true Repentance, nor can he have any right to the Church's Absolution. But before we can proceed, we must here, first set him right as to the Protestant Notion of Confession and Absolution. We are ordinarily and principally bound to confess our Sins only to God, so the Exhortation before the general Confession, and that before the Sacrament in our Liturgy, and clearly in the second part of the Homily of Repentance. There's secondly an occasional Confession or acknowledgment of our failings one to another, of which St. James. There's extraordinary Confession, or ~~unburdening~~ *unburdening* our Minds to our spiritual Guide, if prest with any grievous Sin, especially on the apprehension of approaching Death, both of which recommended by our Church it self, and by most sober Protestant Writers. There's also a Confession to any particular party whom

we

we have any way *wrong'd*, before we receive the Blessed Sacrament, unless this may be thought included under the second, and to these there are different degrees of *necessity* and *obligation*. The first namely to God, we are *all* to make of *all our Sins known or unknown in general*, or else we can expect no share in the *Declarative Absolution*. (He pardoneth and absolveth, &c.) which is thereafter given us. The third is very *useful* and *convenient* in the circumstances before describ'd, and in the *Absolution* seems more *Authoritative* than either of the other, and therefore only given in *Sickness*, and if the Penitent *humbly and heartily desire it*; tho' indeed the other two may also be reputed *Authoritative*, as well as *Declarative*, for the Priest has *Authority to Declare*, which we think solves all the *Difficulty* concerning those words. For the *second* and *last* sort of *Confession*, when we have *injur'd any Person*, we think it only *secondarily necessary*, so that tho' it's very requisite to be made as well as *Restitution* in order to *Plenary Satisfaction*, yet 'tis not so absolutely necessary but that on some *Cases* it may be omitted, and yet the *Repentance* true, and the Penitent obtain a share in the Churches *Absolution*. To make this bear, supposing the *Case* here *fairly stated*, and that the Penitent would *certainly*, or but in all *moral probability* be *ruin'd* by such *Confession* to his Father, we don't think him *obliged* to make it, if he makes *Restitution*, which is the *essential part* of *Satisfaction*, which it seems he would willingly do if it might be done without so *acknowledging* his *Crime*, as to *expose* himself to *ruine*, and this we think may *easily* be done, either if he still remains with his Father, by *gradually* and *insensibly restoring* what he embezzel'd in the same manner; or if *absent*, by getting some *grave good man*, *intimate* with his Father, and of *sufficient Prudence* to manage a business of that *concern*, to *restore* it without letting him know whence he had it; or *working* him at a *distance* to *pardon* him, on *Confession* which he must be a *strange Father* if he *refuse* to do when he finds him so truly *penitent*, and the last way, if *practicable*, we think the *best* of all we have proposed. However in this as in other *cases* of so great concern, after we have freely deliver'd our own *Opinion*, we desire the Querist not to rest entirely satisfi'd therein, but personally to consult some *grave and learned Divine* as the Church directs him; and if the *minister* of his *Parish* deserve that *Character*, as we verily believe he can hardly meet with any, who don't in *this City*, much rather *then* than any other. Whence if his *Sentiments* agree with ours as we are apt to believe they will, he'll have the *advantage* of receiving *double Satisfaction* in the present *Difficulty*.

Quest. 7. *I have been in Town about half a Year, where I have led a very loose and wicked Life, and believe in this short time my sins have been more numerous, than those I have committed in eighteen years past, which together with the Obscure of my Heart, makes me almost despair of Mercy, But when I go about to repent, something or other always presents it*

self that diverts me from it; and when any Temptations offer themselves, particularly Women, I can't withstand 'em, tho' before fully resolv'd against 'em, Several Times I have fix'd to put a period to this Wicked course of Life, and accordingly nominated certain Days wherein to set about it, but when the time has expir'd, and I have then beg'd Pardon for what has been past, and made Promises for the future, immediately after some new Temptation presents it self, with which I generally comply, relapse into my old Sins, and am soon as bad as ever. This I've done several times, and do verily believe, unless I retire into the Countrey again, which I can't well do, being but a Servant to a Gentleman, who has fix'd his residence here, it's almost impossible for me, without Gods restraining Grace to change my course of Life.

Which that I may do, I earnestly beg your advice in your next Mercury, it being a thing of very great concern both to my self and others.

Ans. The present *Case* is indeed very *dangerous*, tho' not *desperate*, and as the Querist ought not to *despair* of *Mercy*, because he yet *lives*, so he ought not to *presume* upon it, because he knows not whether his *Time* may be much *longer*. We shall observe one or two *Errors*, of very ill consequence in his *Expressions* and *Behaviour*, and then give him what *Directions*, we think most proper for his *Condition*. "He nominated certain *Times* " wherein to leave his *Sins*, and when those " were expired, he beg'd *Pardon*, &c. Whence it appears too probable, that he thought to *compound* with *Heaven*, giving a *Loose* to *Vice* for so long, some prefix'd *Time* and resolving then to *repent*. Wherein his *Sin* was far *greater*, than if he had only been *hurry'd* away by the *violence* of a sudden *Temptation*, there being something *resolv'd* and *premeditated* in it, the highest *Aggravation* of any *Wickedness*. Nor is't then any wonder, that when the *time appointed* comes, he can't *repent* and *amend*, since our Church teaches us, that we have no *Power* of our selves to *help* our selves, and that *Grace* may justly be deny'd him, which he has presum'd upon to *harden* himself in his *Wicked Life*. For 'tis not only *almost*, as he crudely expresses it, but *altogether impossible*, that without Gods *restraining Grace*, he should ever grow *better*. But then this *restraining Grace* works on us as *Men*, not as *Beasts*, and tho' there's something in't more than bare *moral suasion*, as we have formerly prov'd, otherwise *Man* might do as much as *God* to the *conversion* of *Sinners*, yet this *Reformation* or *Conversion* is wrought and perfected in us as *rational agents*, by our making use of those means which *God* has appointed, and if *God* himself does not, much less can the *Evil Spirit* force our *Wills*, but its still our own *Faults*, when we yield to any *Temptation*.

This in general; to come closer to the particular *Case*, we'd advise the Person concern'd, never more for the future to set a *Day* to *Sin on to*, and then *repent*, but after having solemnly ask't pardon for his formerly doing so, immediately to *set about* it, and leave no *stone* unturn'd to accomplish it, as he

he wou'd for a *Pardon* from his *Prince*, if to suffer within a few moments, unless he obtain'd it, for those particular Temptations he mentions, to endeavour to *Arm* himself against 'em every day by *devout Prayer*, both in private and of the Church, and especially by frequent *Fasting* and *Abstinence*, and if both prevail not, to acquaint some *Christian Friend* with the *Temptation*; and when it approach't never to give *Eye* or *Ear* to it, but *run for't*, which in this Case is the truest *Valour*: To remember, that 'tis but in vain to attempt any one single *Sin*, unless he strikes at the root of all, by an *Universal Repentance* and *Amendment*. And if all this avail nothing to quit this *Town*, *service* and all, and rather endure the greatest *hardships* for an honest livelihood where he might preserve his *Integrity* and *Innocence*, than live in the greatest *affluence* and *ease* expos'd to the prevailing shock of so many *Temptations*.

Quest. 8. *I think I really Love, Virtue, am sure I'm much concern'd for Gods Glory, my Heart burns within me, when I discourse of him, and I can't bear him dishonour'd without sensible Emotions, and great Pain and Displeasure, yet there's one Sin, which after all my attempts, I can't conquer, and which I doubt will be my ruine, so that I'm often ready to despair, and think my self the most miserable man in the World. Is there any Hope for me, or can you give me any Directions, how I shall gain a conquest over this Bosom-sin?*

Ans. There is *Hope*, but 'tis in leaving your *Sin*; not still retaining it; for one *Leak* sinks you, if not stop'd in time, as effectually as if a whole *Plank* were sprung; nor will all your *Righteousness* avail you, or be remember'd in the day of *Vengeance*. You ought to have specify'd what your *Disease* was, if you wou'd expect suitable *Remedies*. If it be a *Solitary Sin*, have a care of your self as much as possible, ne're venture your self alone, unless *Reading* or *Praying*, or full of necessary lawful *Employment*, *Fast*, *Pray*, *Beat down the Rebel*, and think much of *Heaven*. One wou'd think the *last* alone shou'd be sufficient to arm us against all the *Temptations* we can meet with; for how can a man grovel on the *Earth*, when the better part of him is so far above it? However, never expect to get thither without *Labour*, and after all, chuse a *Faithful, Prudent Spiritual Guide*, with whom you may trust your *Soul*, (we mean the *Direction* of it) acquaint him impartially with your *Condition*, and follow his *pious Councils*, and when by Gods *Grace* and *Blessing* on them, you are at last a *Conquerour* and *Happy*, if you please remember us your *unknown Friends*, and wish us as well as we do you, and all the *World*.

Since *Man* truly begets *Man*, because there is that very action in which the *rational Soul* is substantially united to the *Body* or *Matter*, as in your answer to *Qu. 3. No. 12. Vol. 1.* and that the *Soul* of an *Embryo* is not less perfect and excellent than that of him who has liv'd a hundred years, and if 'thad the same perfection of *Organs* wou'd exercise the same *Organical acts*, as in your answer to *Qu. 5.*

No. 1. Vol. 1. and that the *Souls of Monsters*, supposing 'em such as are of *humane offspring*, must be known, as *Fire* is by its *Quality* of *Heat*, and distinguishable by their *actions*, as *numbring, Discoursing, &c.* and that thereupon it must follow they have a *rational Soul*, as in your answer to *Qu. 3. No. 8. Vol. 1.*

Quest. 9. *Whether the Soul of such a Monster as above, may not be both excellent and perfect, tho' it may not be distinguishable by such actions as Numbring, Discoursing, &c. that of an Embryo not being so distinguishable.*

Ans. We rather supposed than granted, in the place above cited, that there are any such *Monsters* as are partly *Brute* and partly *Humane*; and cou'd never yet meet with any *Authentick proof*, that there have been really any such, but if possible, cannot yet believe that a *rational Soul* wou'd be infused into such *confused matter*, without which *rational Soul*, it must only be a *Brute*, accordingly there's a vast difference between the *Soul* of such a *Monster*, and that of an *Embryo*: The *Incapacity* of the *Embryo* for the *Acts* of *Reasoning* is not *essential* or *radical*, but only *temporary* or *accidental*, but there's a *fundamental* and *essential incapacity* in the *Soul* of a *Brute* to exert any such *actions*, therefore the *Monsters Soul* can't be as perfect or excellent as that of an *Embryo*: And this *Opinion* we must still be of till the *Querist* produces an *Instance*, not only of some such *Monster*, but of a *Monster* that can *Number, Discourse, and Reason*, as for the other sort of *Monsters*, those who are born with some *excess* or *defect*, that they may perform such *Acts*, and have such *rational Souls*, there is none e're made a *Question*.

Quest. 10. *Whether if such Monster had the same Perfection of Organs, it wou'd not exercise the same Organical Acts, as a more perfect Man doth, and whether it's defect lies only in the Organs?*

Ans. Still 'tis but *cussing the Air*, to dispute upon a *Supposition*. However undoubtedly a greater *Perfection* of *Organs* will produce a resembling *Perfection* of *Acts*, as if a *Man* had *Wings*, he might fly, had he but *Life*, or a *Principle* of *Locomotion* within him, and so 'tis here. But for the second part, whether the *Defect* wou'd lie only in the *Organs*, (we suppose the *Query* relates to what's before-mention'd, the *Acts* of *Discoursing, Numbring, &c.*) we answer, 'twou'd lie both in the *Organs*, and *Principle* of *Action*. For *Nature* Proportions *Organs* to the *Power* she has given. By which *Organs* we understand the *Instruments* of *Perception*, or *Imagination*, to the *Objects* whereof the *rational Soul* seems to advert in it's *Actions*, tho' whether or no in those *Actions*, it immediately makes use of any *corporeal Organ*, we confess we are not satisfy'd, and think there's little more than *Conjecture* for any *Opinion* on that *Head*.

Quest. 11. *Whether at the Resurrection the Soul of an Embryo, which you say is as perfect, shall not be united to as perfect a Glorified Body, as the Soul of him that has lived an 100 Years, since Heaven admits of no Imperfection?*

Ansiv.

Answ. All Rational Souls are equally perfect, as to that which Constitutes their Essence, namely, a Principle of Reason; where-ever then a Rational Soul is infused, as 'tis where-ever the Matter is rightly prepared, there may be said to be a perfect Man; perfect as to Essence, tho' deficient as to several Accidents of the Body; and so 'tis with Infants after the Birth, the Deformed, the Aged, &c. But as the accidental Imperfections of Infants and Adult Persons, shall be removed at the time of the Renovation, and these vile Bodies made like a more Glorious Body, so must it be with all those Bodies which are united to Rational Souls: Otherwise we must necessarily provide a Metempsychosis or a Limbus Infantum, to dispose of these Straglers, both which Opinions have been long since justly laugh'd out of the World.

Quest. 12. Whether one that procures Abortion, be not Guilty of as great a Murder, as she that Destroys her Child?

Answ. As the Question is proposed, we think these Terms Convertible, procuring Abortion, and destroying her Child, though we suppose the Querist might intend Destroying it after its Birth: Accordingly we Answer; That we think such a Person that procures Abortion, as really guilty of Murder, as one who destroys the Child after it's perfect, tho' not guilty of as great a Murder, because there are Aggravations of Murder, as well as of all other Sins; and accordingly it seems a higher piece of Cruelty on some accounts, to take away a perfect Life, than what is yet but a kind of imperfect one; and so our Law esteems it. Tho' the other also is an extream piece of Barbarity, and by all good Casuists, reputed no less than Wilful Murder.

Quest. 13. Whether in every Act of Generation in Men, a Rational Soul is Substantially united to the Body or Matter?

Answ. It must be answered in the Affirmative, for if the old Saw holds, omne generat sibi simile, every thing produces its like, then if a Man himself consists of Soul and Body substantially united, when ever he Generates, there must be such a Soul so united to Matter or Body.

Quest. 14. Whether if, &c. after Pregnancy, it being then impossible that such Body or Matter, to which the Rational Soul is then Substantially united, can be brought to a perfect Organization, are not thereby guilty of a sort of Murder, since the Soul must be immediately separated from its Body or Matter?

Answ. No, they are not, because either no Soul and Body are thereby united, or if they are, 'tis not absolutely impossible, but that a second Fœtus may be formed and brought to a perfect Organization and Birth too, as well as the former, as Superfluous Births prove beyond Contradiction.

Quest. 15. Whether such Body or Matter at the Resurrection shall arise as a perfectly glorified Body, united to its Soul; and if so
9. Whether, &c. 10. Whether, &c. 1. But those two wade so deep into Manmidwifery,

that we must e'ne refer our Querists to Culpeper for satisfaction, only to the 8th. Query we

Answ. If there's a second perfect Conception, the Body will arise, as in reply to the foregoing Question; if not, as it happens in a Million of Instances to one of the contrary, there's no need on't, and so no difficulty.

Quest. 16. Whether Onan were not guilty, as in the Twelfth Query?

Answ. Far from it, for the occasion of his unnatural Crime (which we have formerly discoursed of, vol. 1. No. 25. Qu. 1.) was, lest he should raise up Children to his Brother; and thus much for these troublesome Queries, which tho' we could not refuse to Answer, since they contain Matter of some Difficulty and Moment, yet we hope we have kept to the Rules of Decency and Modesty, in all we advance about 'em.

And next to these, we'll Insert several others sent us from a Civil Gentleman in the Country, if we mistake not, a Clergy-Man, who it seems has far other thoughts of our Design, than either Monsieur Delacrose had, or our Antagonists still pretend to have; for the First of whom, we confess him a very Ingenious Gentleman, and are glad our Bookseller has made Peace with him; but for the Latter, by their Leave, we despise them, as all the World besides does? Nor shall we be so vain, as to print what the forenamed Gentleman thinks, or at least writes concerning us; who is perhaps as widely mistaken on one side, as our Adversaries on the other. However we think it a piece of Justice, to acknowledg his Civilities, and shall in requital, here Insert as many of his Questions, as we have room for in this Paper.

Quest. 17. Whether Habits may be properly said to have Parts, as a Habit of Learning, of Faith, of Piety, and the like? and if so, what kind of Totum a Habit is.

Answ. We think the Question had been clearer, and the Resolution easier, had the Instance bin given in a Moral Habit, either of Vice or Virtue, since Faith and Piety are generally accounted infused Habits, as they indeed partly are, though it may be still said, that they are acquired and perfected after the same manner with Natural Habits: Then for Learning, it's an aggregate of almost infinite particulars, of the most Heterogeneous Nature, including no less than all knowables, on which account, we think a Habit of it seems a Totum per accidens only. But Virtue and Vice, especially the First, which is wholly positive, we should rather instance in to clear the Question: Virtue then, as for Example, Fortitude, one of the four Cardinals, is acquired, as other Habits, by frequent Acts, but yet we think those Acts can't properly be called parts of that Habit; because the Acts don't so much compose or formally constitute the Habit, as produce it, those two being sufficiently distinct. If a Habit therefore have any Parts, particularly that of Fortitude, we are rather

inclin'd to think those *Parts* are compos'd of several *Dispositions*, or imperfect *Habits*, one whereof being added to another, may compose the compleat *Habit*; We therefore think it may most properly be reckon'd a *Totum Essentiale*, because it consists of *Dispositions*, as its *constituting parts*, though we are sensible, a great deal may be said to the contrary, since in all these *Metaphysical niceties*, 'tis an easy matter to argue *Pro* and *Con* almost eternally, which we shall leave to those, who take more pleasure in it.

Quest. 18. *What's the Reason, that when any person has lookt on the Sun, when he comes to view any other Objects, there seems to be a Cloud upon his Eye for a long time after?*

Ans. There may more than seem to be a Cloud, for there really is one after such an Experiment, for the *Eye* being hot, and strain'd, and all the fine *Vessels* thereof oppress'd with *Light*, there immediately falls a new Supply of *Liquor* from the *Lachrymatory Vessels*, and that in a larger quantity than ordinarily, to moisten those *Coats*, which need it, whence the *Eye* may appear Clouded and even Watry to a by-stander, much more may the *Objects* appear clouded and confus'd to him whose *Eye* is thus affected; for the *Organ* being strain'd, as before with too powerful an *Object*, can't perfectly perform it's *Duty*, as in the *Twin-sence*, that of *hearing*, we find any vast or violent *Tension* of the *Membrane*, which happens in the discharge of many a *Canon*, in a *Mill*, (and perhaps in a *House* where the *Woman's* too loud) renders *Persons* who are long near it much *Deaf*er than others, and some have thereby quite lost their *hearing*, the *Drum-head* being broke; as in this *Case*, others their *Eyes*, by looking on the *Sun*, at least as the way now is in *Persia*, by a red hot *Basin*, held at a small distance, which in a few *Minutes* not only *Clouds*, those two living *Suns*, but forces 'em to set in *Eternal darkness*.

Quest. 19. *Wherein consists the true Notion of Persecution, and what may be a proper Description of it?*

Ans. All parties that ever yet were under it in any part of the *World*, will tell you it consists in prosecuting them, for their *Religion* or *Opinion*, and then out come all the handsome Arguments for mutual forbearance and *Tolerat*ion that can be imagin'd, tho' never any yet that we read or heard of, got entirely uppermost, but immediately fell a scourging those that had whipt them, who in their turns cry *Persecution*, and open for *Tolerat*ion as loud as the others; and this the very *Pagans* did after the *Christians* had got the *Staff* in their own *Hands*, and *cædebant non cædebantur*, began to be thought good *Doctr*ine. However, there must be a *Standard*, and *Truth* alone must hold it, if we could once find where 'tis, which it might be much easier to do cou'd we wipe our *Eyes* from *Interest* and *Prejudice*; and *Truth*, not *Error*, or the Judgment of a mistaken *Conscience*, must be suffer'd for, otherwise we think men can't properly or justly complain of *Persecution*, at least of being persecuted for *Righteousness's sake*, much less when out of *obstinacy* and *pride* they re-

solve to persist in their opinions, tho' never so much against *Reason*, in defiance of any lawful *Power* who commands the contrary. However we scorn to disown our *Judgment* in this matter, and 'tis, that even where men follow the dictates of an erroneous *Conscience*, if it be only in matters less essential, it looks so like *Persecution*, to prosecute 'em for it, that the *Magistrate* wou'd do better, if he thinks fit to let 'em alone.

Sometime since we receiv'd these following Questions, which we answered at large in Vol. 2. No. 10. of our *Mercury*.

Quest. 20. *Whether Sin might not be ordain'd to Gods Honour and Mans Happiness?*

Quest. 21. *Whether Sin were not ordain'd, or all Possibility of Adams standing taken from him?*

To which answer we have some time since receiv'd a *Rejoinder* by the same hand, with addition of several other Questions: The *Man* seems to have a crabbed *Head*, his Questions of the highest moment, and some of his *Objections* not contemptible. The *Method* therefore in which we'll proceed with him shall be; first, To remark what we have advanc'd on those *Heads* in our former *Mercury*, which he has left unanswer'd (tho' we confess for a very weighty reason, because they are unanswerable) in these his second Papers; we shall then take notice of his Answers and further *Objections*, and proceed to his new *Queries*, with his own thoughts upon 'em.

For the first, against his Assertion, that *Sin* might be ordain'd for *Gods Honour*, because the ordaining (or absolute necessitating *Man* to the *Commission* on't) conduc'd to *Gods Honour*, in the *Manifestation* of all his *Attributes*; We reply'd, "That the quite contrary wou'd follow, supposing any such irresistible *Ordination*; instancing in his *Wisdom*, true *Wisdom* consisting in chusing right and just means to attain a good end. But *Sin* is a bad means to attain any thing, tho' the best of *Ends*, and such means as *God* won't permit his *Creatures* to make use of, tho' for the best ends, whom he has expressly forbidden to do *Evil* that *Good* may come on't on pain of *Damnation*, tho' it can't be deny'd their *Perfection* consists in the *Imitation* of their *Maker*, but chusing such a means to obtain his *Ends*, wou'd make *God* guilty and his *Creatures* *Innocent*, and therefore cou'd not conduce to the *Manifestation* of his *Wisdom*. Where's his *Justice*, if he punishes his *Creatures*, for what he himself has produc'd in 'em, what they can't avoid, what he has forc'd 'em to commit? Where's his *Holiness*, and how does he hate *Sin*, if he himself causes, necessitates, ordains it? — And nothing of this he either does or can answer, and therefore wisely passes it by, as well as what follows our answer to an *Objection*, How then comes *Sin* into the *World* if *God* does not ordain it? We answer'd, "By his *Permission*; a much more modest Word, *God* not being oblig'd to hinder it, nay oblig'd not to hinder it, because otherwise man had not been a free agent; that he permitted it for all those reasons for which the *Querist* pretends

“tends he *ordain'd* it, which can't be injur'd
 “by such his *Permission*, which has no *real*
 “*Influence* on a *free agent*, but considering him
 “as fallen, his *Attributes* might thereby be a-
 “bundantly glorified. For the consequence, he
 “would draw from his Opinion, “That if *Sin*
 “might be thus *ordain'd*. it was so, we abso-
 “lutely deny'd it, as weak and fallacious,
 “being *à posse ad esse*, but turn'd it upon him,
 “*à non posse ad non esse*, it cou'd not be, there-
 “fore it was not. His second Corollary was
 “that if there was *necessity* of *Sin*, there cou'd
 “be no *Eternal Punishment*, the *Consequence* we
 “granted, but the *Antecedent* (it thou'd have
 “been the *Minor*, had it been a form'd Syl-
 “logism) we deny'd, for the reasons before
 “given, and others yet to come.

As to the second Question, Whether *Sin*
 were not *ordain'd*, or all possibility of *Adams*
standing taken from him? Which he attempts
 to prove from *Eph. 3. 9, 10, 11. Who created*
all things by Jesus Christ, to the intent that now
unto Principalities and Powers, might be known
by the Church, the manifold wisdom of God.
 Whence he argues. “God created all things
 “and therefore *Adam*, to the setting forth
 “his *manifold Wisdom* to the Powers above,
 “which was too solid a concern to be left to
 “*Adams* standing to frustrate, from whence
 “he concludes there lay an *absolute necessity* on
 “*Adam* to fall, that *Sin* might enter, &c.
 We answered, “That even what he here
 “first asserts, is not *deducible* from that Text,
 “to which he does violence by his Interpre-
 “tation, (for which we must refer the Rea-
 “der to the Mercury, not being willing to
 “transcribe any more on't, lest he should
 “pay twice for the same thing.) However,
 he, our Querist, says in his answer, “That
 “this is nothing to our *Confutation* of what
 “he says, as to *Adams* fall, which thou'd we
 “grant him, it's yet a *Confutation* of his way
 “of Interpreting that Scripture; to which
 “charge, he's not pleas'd to return any an-
 “swer: However what follows is to the
 “*Confutation* thereof, namely. “That *Adams*
 “fall was permitted by God, and that this
 “*Permission* will answer all those ends, for
 “which it's pretended he *ordain'd* it. That
 “worse cou'd not be said of the Devil him-
 “self than that he *causes, irresistibly causes* any
 “*Sin*. and then *punishes* those who *commit* it,
 “since this takes away all *Law*; And where
 “there is no *Law*, there is no *Transgression*, that
 “He who *causes* any Ill is much more culp-
 “pable. than he who *involuntarily commits* it:
 “That saying, he who *ordains* the *Sin* *ordains*
 “the *Punishment*, can't help, nay rather *wi-*
 “*dens* than *lessens* the *difficulty*; and for the
 “other common shift; That we are not to
 “*Judge* of Gods *Sovereignty* and *Justice*, we
 “have at least as much *right* to do it as our
 “*Adversaries*; and besides, God appeals to our
 “*Reasons*, which he wou'd ne're do, if we
 “were not in some measure *capable Judges*.

To all this our Querist has vouchsafed no
 answer in his Papers he has since sent us, and
 yet is so civil to trouble us with many new
 Objections and new Matter; which tho for
 the present we shall take notice of, we must

desire him hereafter both to get clear of all
 he has yet left behind, and of what we shall
 still advance, before he goes any further,
 otherwise we shall let him alone, as he does
 us.

This for his Omissions, It's time now to
 come to those parts of our Paper, which he
 has attempted to answer, and the Objections he
 makes against what we assert therein. His
 first refuge is, “That our Answer does not
 “at all concern his *Question*, because we sup-
 “pose that *Sin* which is *necessitated*, to be al-
 “so eternally *punish'd*, whereas his opinion is,
 “That *Sin* might be *ordain'd*, for Gods *Glory*
 “and Mans *Happiness*, in that a *finite Sin*
 “might not have an *infinite Punishment*, so
 “that all our Discourse is wide of the mark.
 We answer, that 'tis home to the mark,
 where and all, and comes fully up to his Que-
 sition and Objections. 1. Because in all that
 which we have quoted, and which he has not
 answer'd, there's not so much as one argument
 which respects the *Eternity* of *Punishments*,
 they being all taken from the Nature of a
 Law, the Nature of God, of Prudence, Ju-
 stice, Holiness, &c. 2. Because we provid-
 ed against this *subterfuge*, and took care to
 hold him fast, by asserting the *Eternity* of *Pu-*
nishments in the close of our Argument. It being
 his own Concession, that if there be any such
 thing, there can be no *necessity* of *Sinning*,
 which *Eternity*, &c. we shall prove accord-
 ing to our Promise, when we come to those
 Objections he brings against it.

The next he attempts to answer, is what
 we advanc'd concerning *Enochs* Translation,
 which he says, “was all the *opposition* he cou'd
 “find in our Papers to his (but we hope we
 “have found more for him.) His Argument
 in his first Paper lay thus, “*Sin* might be *or-*
 “*dain'd* for Mans *Happiness*, because if he
 “had not *Sinn'd*, he had not *dy'd*, and if he
 “had not *dy'd* he cou'd not have been *glori-*
 “*fy'd*. The first we granted, if he had not
 “*Sinn'd*, he had not *Dy'd*, but the second we
 “deny'd, if he had not *dy'd*, he had not been
 “*glorify'd*; instancing in *Enoch* who was *glori-*
 “*fy'd*, tho' he never *dy'd*, and the same way might
 “all *Mankind* have been: To this he replies in
 his second Paper, (for we'll insert the very
 words that we may not wrong him) “That
 “our Instance of *Enochs* Translation is wide of
 “an Answer, because, says he, my drift in
 “that discourse was, that without *Sin* had
 “been first committed, there wou'd have
 “been no *Death* or *Destruction* in the *Flesh*,
 “whereby there had been no *Glorification*.
 So that if *Enoch* had not first committed *Sin*,
 where had he been *glorify'd*? Since no such
 thing had been without *Justification* in Christs
 Blood, who *justifieth* none but *Sinners*?

Here indeed he raises a new Objection, which
 we shall immediately consider, but does no
 more towards answering our Argument but
 repeating it. *Enoch* it's true *sinn'd*, and was
glorify'd, but this without any proper *Death*,
 which is enough to prove 'twas possible for
Man to have been so: As to his Objection,
 “There can be no *Glorification* without *Justi-*
 “*fication*, and *Christ* *Justifies* none but *Sin-*
 “ners;

“ners; we answer, Supposing *man* as *fallen*, this is true, but we are now supposing him *not fallen*, and discoursing of him while in the State of *Innocency*, wherein he had no need of a *Saviour* or *Mediator*, being never *lost* and having never *offended*: Notwithstanding which he must have been *glorify'd*, for neither cou'd the Earth have held all his *Posterity* had none been *remov'd*, nor did God ever make a *rational Soul* to have it's *Eternal* and ultimate Satisfaction on *material Objects*.

He comes to the second Question, and his Text before quoted, on which he only repeats what he has said before — that there lay an *absolute necessity* on *Adam* to fall, because the manifesting Gods *Wisdom* to the World was too *solid* a concern to be left to *Adams Free-Will* to frustrate. But we again say there's a great deal of difference between Gods creating the World on purpose to manifest his *Wisdom* by the Church to the *Angels*, in *Christ*, (which yet might have been done had *Adam* ne're fallen) and his commanding the Gospel to be *preacht* to the *Gentiles*, to manifest the same *Wisdom* to the *Angels* (which if look't into further, may be something of an argument for particular *Angels* presiding over particular *Nations*, tho' that's *Forreign* to the present dispute, and we shall therefore here prosecute it no further) one of these considering *Adam* actually fallen, and *Christ* actually Crucified, the other neither. Again, as has been said, Gods *Permission* of *Adam* to fall without his *necessitating* or ordaining it, wherein there is a *vast difference*, was sufficient to manifest Gods *Wisdom*, nay wou'd much more conduce to the manifestation thereof, by bringing *good* out of *evil*, and that such *Evil* as he had not *caus'd* nor *necessitated*, than if he had thus *necessitated* it — especially when God knew he wou'd as certainly fall if *permitted* and left to *himself*, yet left with *Grace* enough to have *stood*, had it not been his own fault, as if he had been *necessitated* to it.

He next falls triumphantly on one poor word of ours, in which he thinks we give up all the *cause*, but we'd hope he therein rather ignorantly *mistakes* than *wilfully perverts* our meaning. We had said the *Fall* of *man* was *order'd*, tho' not *ordain'd*, to manifest Gods *Wisdom*, &c. On which he takes some pains to prove these two words *Synonyma's* — But we cou'd have sav'd him that labour had we had an opportunity before, to have *explain'd* in what sense we used the word. *Ordaining* considers the *Fall* before it happen'd, *ordering* relates to it afterward, being intended by us to signify no more than *disposing* of the *Effects* thereof, or bringing *good* out of *evil* not at all *necessitating* or *ordaining* that *Evil* — As the *Wisdom* and *Justice* of a Kingdom may so order the *Crimes* and Punishment of a *Traytor* or *Malefactor*, which certainly it never *ordain'd*, as to deter others from the *like offences*.

He goes on — “ 'Tis absurd, says he, to

“ think that God wou'd permit man to fall, “ and by giving him two such Potent *Friends* “ as the *Woman* and the *Serpent*, *trapping* “ him or many of his *Posterity* into *Hell-Fire*, “ which was never *foretold* him — In answer; *Eternal Punishment* or *Hell-Fire*, is the just *desert* of every *sin*, as all Protestant *Divines* have ever held, and as we shall anon prove. And this was foretold him in that expression — Thou shalt surely *Dye*, *Death* being taken in the *Scriptures* both for *Death Temporal* and *Eternal* — Now *Adam* being created after Gods Image, hardly any *Christians* but allow his *Knowledge* much *perfecter* than ours now is. If therefore the *Doctrine* of *Eternal Punishments* be a *Truth*, 'tis of so great consequence, that we must not suppose *Adam* cou'd be ignorant thereof, undoubtedly he knew he had a *Soul*, he must understand what *Temporal Death* was, namely a *separation* of that *Soul* from his *Body*. He cou'd not but know that this *Soul* must *exist* after this separation, and that absent from God, or out of his *Favour*, which is one great part of the *Torments* of *Hell*, tho' far from being *all* of it, as some have *thought* — From all which it appears how much the *Querist* talks without *Book*, when he says *Adam* did not understand *Eternal Death* by the punishment denounc'd against him — tho' we had said as much as he had, we only affirm'd he did understand it, seeing he's pleas'd to give no reason for his asserting the contrary. Things being so, if it had been *unjust* for God but to permit *Adam's fall*, as the *Querist* asserts, what had it then been to have *necessitated* or *ordain'd* it? Nay had he not been more than *Trapann'd* into *Sin* and *Death* the undoubted effects of his *Prevarication*?

His next attempt is to confound the *Pre-science* and *Decrees* of God — ‘No Entity, ‘ saith he, can *foresee* any thing without he hath ‘ the *ability* of bringing the thing to *pass*, or ‘ hath that *foresight* by some *president* or *example* created by that *ability* — Instancing in a ‘ *Master of a Ship*, who can't *foresee* whether ‘ he shall bring it *safely* to the *Port*, because ‘ he han't the *Winds* and *Seas* at his *Command*. ‘ And therefore God must *determine* *Adams* ‘ *Fall*, because he *foresee* it; proving it further from *St. Pauls* being *ordain'd* to be ‘ sav'd in *Christ* before the *World* began. We answer both his *assertions* are false and his *instances* not to the purpose. God can *foresee* a thing which he has not the *ability* of bringing to *pass*, if thereby he means *really* and *effectually* causing and *necessitating* it — As any *Sin*, for Example a *Lie*, which if it be a *contradiction* to his own *Nature*, it must be also *impossible* for him *really* to *cause*, nay *necessitate* in others — Else why does he *speak* against it? Why does he *produce* it if he *hates* it, how can he *punish* it if he *produces* it? Permit he may, *necessitate* he neither can nor will; for if he did he cou'd not be God. Besides, 'twou'd not be an *ability*, but a *Disability*, a *Dishonour* to God thus to *do* himself, what he forbids his *Creatures*, and in the most proper sense of the words, ‘ to *Love* and *make* a *Lie*. Again, ‘ even

even *man* can *foresee* a thing he has not the *ability* to *produce*; nor any *president* or *example*, created by that *ability* — as the *rising* of the *Sun* to *morning*; tho' supposing he could not, any more than the *Mariner* the event of his *Voyage*, 'twere nothing to *God*, whose *knowledge* is *infinite*, and who knows how all *causes* will *act*, and what *effects* they'll *produce*, if left to their own *free agency*, without any *necessity* or *force* upon their *Natures*, especially if *rational*, where such a *Force* would quite *alter* and *destroy* their very *beings*: Nor is the Instance of *Saint Paul's* being *ordain'd* to *Salvation* before the *World* was, any more to the purpose, since there's a great deal of difference between *ordaining* to *good* and to *bad*, since even this *ordaining* infers no *compulsion* or *absolute necessity*, which is here *contended for*, and since on the *fore-sight* of the *Fall* *God* might *ordain* men to be *save'd* without *ordaining* that *Fall*, as on the *fore-sight* of a *Malefactor's Crime*, a *Prince* may *resolve* to *Pardon* him or his *Children*, and take them into *favour*, tho' he ne're *forc'd* or *necessitated* to the *Crime*.

Our Objector goes on, (who is too *voluminous* to be clear'd in one *Mercury*) and repeats one or two of our arguments against his position as that 'an *absolute necessity* destroys all *Law*, because it makes its *Subjects* *incapable* thereof, and takes away the *Justice* of any *punishment*, *temporal* as well as *Eternal*. Which *Reason* he pretends not to answer, but takes an *easier* way and *confronts* it with two or three *mistaken Scriptures* which he thinks will *conclude* the matter. His first is, *Ezek. 14. 9.* "If the *Prophet* be *deceived*, 'I the *Lord* have *deceived* him, and will cut 'him off. The second in the Instance of *Pharaoh*. *Exod. 7. 13.* *God* *hardened* *Pharaoh's* *Heart* that he should not let the *Children* of *Israel* go — yet he *commanded* him 'to let 'em go, and *punish'd* him for not doing 'it. The *Infants* of *Bethlehem* were *murdered* by *Herod*, *Mat. 2.* for the *fulfilling* the *Scriptures*, yet how could they help *Original Sin*? From all which Texts he says it appears that both *sin* and its *temporal* *punishments* are *necessitated* and *compell'd*, as well 'as *Adams Fall* — and therefore we cannot 'avoid either *Death* or *Sin*.

To all which we answer — first in *General*. *God* may be said (by some) to *cause Sin* several ways. First, *Directly*, and *Properly* — and that either *Physically*, by a real, *effectual* influence on man, *determining* or *necessitating* his *will* to the *unlawful act* or *object*, or else *morally*, by *commanding* him what's a *Sin*. But neither of these ways can he be affirm'd to *cause sin* without *blasphemy*, for the reasons afore *produc'd* — There remain then three others. And first, *God* is sometimes said to *command* or *excite* in the *Holy Scripture*, when he only *permits* to *sin*: and this he does in a *law* and less *proper sense*, tho' more properly than man could be said to do so by his *permission*, because there's more in his *permission* than there is in *man's*, since none can *act* without it. This is plain in the case of *Job*. *God* did not *properly command* or *excite* the *Devil*

to *torment* him, but on his *desire*, he *permitted*, or gave him *leave*, which as to the *effect* was *equivalent* to a *Command*, tho' indeed no more than a *permission*. Secondly, *God* is said to *excite* or *command* *evil*, where he *forsakes* men, and *suffers* it to be *inflicted* on 'em; as in the case of *Ahab*. The third way is by his *presiding* over, *ruling* and *governing* the *Wills* of men; whence tho' they are *permitted* some *evil*, they are *precluded* and *bind'd* from others which they'd gladly *commit*. Lastly, by *punishing* one *sin* with *permitting* 'em to fall into another, by taking away the *means* and *occasions* of *Repentance*, by not giving 'em *Grace* to *use* that *means*, it being now too late, and by *suffering* *occasions* and *Temptations* to *Sin* to be offer'd to 'em: None of which ways infer any *necessitating* and *really influencing* and *compelling* 'em to *sin*.

To apply this to the particular *Texts*. That in *Ezek.* 'If the *Prophet* be *deceiv'd*, 'I the *Lord* have *deceived* him, and will cut 'him off. That is, 'have *permitted* him to 'be *deceived* — have given the *Devil* *leave* to *deceive* him, as in the case of *Ahab* and *David*, and that because he was *wicked* before, and would not make use of *Grace* while 'twas offer'd. And that the *Prophets* of *Israel* were thus, see the frequent complaints of *Ezek.* both before and after this *Chap.* and the same thing by *Isaiab* and *Jeremiah*. For *Pharaoh*, he was an *oppressor*, a *Tyrant*, an *ungrateful* man, nay, *impenitent* and a *Blasphemer* before e're *God* is said to *harden* his *heart*. And therefore *harden'd* his own *Heart* in *Impenitence* before *God* is said to *harden* it in *Judgment*. Thus after the *Message* to him from *God* by *Moses* and *Aaron*, says he arrogantly and wickedly — who is the *Lord* that I should let *Israel* go? I know not the *Lord*, neither will I let them go? On which *God* *withdrew* his *Grace*, and gave him up to a *Spirit* of *delusion*, the *consequence* of which was his still higher degree of *obduracy* and *impenitence*. For the *History* of the *Innocents*, 'tis not there said *Herod* *murdered* 'em, that it might be *fulfilled* which was spoken by the *Prophet*, &c. nay some think that *Scripture* here quoted only by way of *parity*, *accommodation* or *allusion*; however certain it is that 'twas once before *fulfill'd* when the *Jews* were carried away *Captive* into *Babylon*: At least this *Prophecy*, *foreseeing* or rather *foretelling* such accidents as afterwards *came* to *pass*, had no more real *influence* on what did afterwards *happen*, did more *necessitate* the *event*, and in the present case, *force* *Herod* to *kill* these *Innocents* (if it had, he had been as *Innocent* as they) than an *Astronomer's* certain *Prediction* of an *Eclipse* causes that *Eclipse* to *happen*, or, to use a *higher Instance*, than *God's* *Prescience* *influences* and *necessitates* mans *actions*, which we have already prov'd, it by no means can be said to do. Then have we considered those *Texts* he has *produc'd* to prove his *assertion*, which coming all far short of doing it, we shall *invert* his *conclusion* from them, and affirm. 'That neither *sin* nor *punishment* is *necessitated* or *compell'd* much less

were either so in *Adam's fall*, and therefore it was not to him impossible to avoid both Death and Sin. Though shou'd all of 'em be granted to speak the fence the *Querist* would have 'em, 'twou'd be little or nothing to the case of *Adam*, since they consider the World as 'tis now, with *Sin entered* into it— But then there was no such thing, which makes a vast difference between 'em

He says, after this, “ That there's no objection against this Doctrine, but from that one Text, “ God doth not *Tempt any Man*— But we have proved there are many more, the least of which will make him sweat to Answer— But this here he pretends to clear, by saying, “ That 'tis not God does “ it, 'tis *Lust* or the *Devil* does it by *God's* “ Order; and that thus the *Devil* compels us to sin “ by order. The Lord said unto *Shimei*, Curse *David*— “ A *Lying Spirit* was sent from the “ Lord to deceive *Ahab*, &c. And this way “ the difficulty, he fancies, is perfectly unty'd, “ and wonders we wou'd not take notice “ on't in our Answer— We'll now tell him, why we did not then more expressly Answer it— E'ne because we thought it so frivolous and ridiculous, that it deserved not any. As we shall prove by the particular Examination of what he produces. For *Lusts* being ordered by God to tempt and compel Man to sin, We Ask him, What he makes of *Lust*? Whether he thinks it a *Devil*, or any Rational Being, that 'tis capable of being properly ordered by God, or following his orders? Does he think that God has given us over so far into the power of the *Devil*, that he too can compel us to evil? But to the main of the Argument— By this way he unavoidably runs into Blasphemy, and makes God the *Principal*, and the *Devil* but the *Accessory* in all mischiefs, and *Man* much less than either. He knows not that common Axiom— “ The “ Cause of the Cause is the Cause of what's “ caus'd or produc'd by it. He considers not, that if one *Man* bids another force a Third to kill a Fourth, the First is as guilty, nay, in a Sense, more guilty than either of the other, he being the First *Original* of all the mischief. Nay, as *Belarmin* Argues, Does not this ordering the *Devil* to take us, and force us to sin, make God guilty, and Man wholly innocent? The blackest blasphemy that can be imagin'd; and yet the direct unavoidable consequence of this Opinion. For the *Instances* urg'd, they can't be taken in the fence he pretends, for the *Reasons* we have given; they must therefore, in some of those we above assign'd, none of which contain any absurdity in them. *Shimei* was permitted, the *Devil* was permitted, to do what they did; nay, *Ahab* was deliver'd into *Satan's* hands, to be deceiv'd by him for his destruction— But no necessity of sinning in all this, nor any thing to *Adam's* necessity.

However, there is one thing he urges against us, that we must confess looks somewhat plausible, and deserves consideration and Answer. We said in our Paper, that Necessity, the highest absolute Necessity takes away all Law, all Sin; and therefore can't

justly be punished so much as temporally, much less eternally— which is not a bare Assertion, but fair Reason, which he does not pretend to Answer; but, as his way is, clogs it with a new Objection— “ *Original Sin*, says he, is “ necessitated, yet 'tis punished— We Answer, First— Supposing our Assertion ought to have been a little Guarded, and *Original Sin* were really to be excepted; yet this destroys not all our other Arguments, which stand upon different Foundations. Yet we think there's no need of this last refuge, for Secondly,— There's a great difference between *Original* and *Actual Sin*; the first being a *Sin* by Imputation, or Traduction only, the other properly our own. The Question was chiefly here of *Adam's Sin*, not his *Posterity's*— nor is it fair to argue thus from one sort of sin to another, which has little common to it but the Name, the best *Divines* fixing it only in a kind of *Resemblance*, that is, in a few words. The Soul being united to the Body, by the Act of the Man Generating, must immediately act in that Body— it finds the Body inclin'd, or sway'd to Evil, as proceeding from our sinful *Frogeneritors*, it must act in this Body— It can't do good, for it wants *Original Righteousness*, it must therefore do Evil, till some better Principle is Imprinted upon it. But our Third and main Answer is— This necessity of *Original Sin* comes from our first Parents, not from God, who did not necessitate them at first to sin, nor does he us; only gives not that Grace which we have forfeited, and which he is not bound to give in any other ways than he has appointed— And so much for his Instance of *Original Sin*.

He proceeds to several new Arguments, to prove, *Adam's Fall* was not his own Crime; but that there lay a necessity upon him to fall— which, by the way, it seems, notwithstanding all his Knowledge, he himself was ignorant of; otherwise, Why did he not plead it with his Maker? but, instead on't, come off with that lame Excuse, “ The Woman “ which thou gavest me, &c. The First of his Reasons for it, is; “ That if it had not “ been his own Crime, and determin'd by God, “ it does not stand to Reason, that God dying “ in the Flesh for Sin, cou'd have rendred “ Justice Satisfaction— Observe the Argument well, and see what 'tis less than both Blasphemy and Nonsense; Since the Stress on't must lie here, or no-where; “ God necessitated Sin, therefore God must die for Sin.

And if this does not make God the Author of Sin, nothing does. Besides, if necessity excuses eternal punishments, What did Christ die for? What Justice did he satisfy? What Benefits did he obtain? Not the preserving us from Eternal Death, for the *Querist* says there's no such thing, Necessity takes it away. Not saving us from Temporal Death, for that we all suffer. Not from other Temporal Punishments, for he owns the Good have 'em rather more than others. Is he a Saviour to save us from nothing? It can't be from our sins, because they are necessitated; nor from the Devil, because God has deliver'd us up unto him, that he may compel us to sin: nor to bring us to Heaven, since, according to him,

him, all must go thither, *Judas and all*; nay, there's no other *place* for 'em to go to, and therefore they can't *miss* it. And how, I'd fain know, does this manifest God's *Wisdom* in the *Death* of his *Son*, when, at this rate, it *unavoidably follows*, that he dy'd for *nothing* at all?

His *Second Argument* is— "'Tis the *same thing* to be *ordained* to *commit sin*, and "to be made *subject* to it for *Adam's offence*. But we have already shewn, it is not the *same thing*, since one is only a *permission*, the other an *actual Causation*, which are vastly *different things*.

He comes again to another *Set of Arguments*. The *First*, "If some, as *Judas*, are "made *Vessels of wrath*, fit for a more heavy "punishment in this *Life*, for fulfilling the *Scriptures*, yet if he received more than *Ten thousand fold satisfaction* for his *unavoidable sin* of *betraying Christ*, and *unavoidable punishment* of *destroying himself* for the fulfilling "the *Scriptures*, wherein is God *unjust*? since "the *Sufferings* of this *World* are not to be "compared to the *Joys* above— whence we find, his *wonderful Charity* has already *helped Judas* to *Heaven*; and we expect his next attempt will be to give the *Devils* themselves a *List* thither again; which they must also have a *Title* to, if they *sinn'd* only by *compulsion*. But to Answer his *Questions*— God would be *unjust* to make that a *Sin*, which was *unavoidable*; and to make *Judas* *destroy* himself for what was so— and if even a *despairing Wretch*, who put an end to his own odious *Life*, when stung with horror for *Betraying his Master*, and the *Lord of Glory*— if even he might have hope of *Heaven*, when he dy'd in the very *Act of Sin*, without the least sign of *Repentance*, then those also may have so, who vent such *Blasphemies* as these, should they be in the same *Circumstances*.

He adds — such *Ordinations* set forth God's *hatred* to *Sins*, in the *punishment* of 'em: But what perfect *Nonsense* is this? How can he *hate* what he *causes*? who ever *hate* what they themselves *produce*— if by *another*, it's the *same*; for, *Qui facit per alium facit per se*, is a *Maxim* that holds in all the *Courts* in the *World*.

Secondly, — He Argues, "If the *wisdom* "of the *World* be *confounded* by this *Mystery* "of *Iniquity* (they are his own words) it "must needs set forth the *wisdom* of God above the *wisdom* of *Man*, who, without *Revelation*, can't find out this *Mystery*, though "declared in the *Holy Scriptures*— But this is so far from an *Argument*, that 'tis scarce so much as a *Prejudice* — and such as it might indifferently serve to prove *Transubstantiation*, or any other *Absurdity* or *Blasphemy*— *Iniquity* enough, we must confess, there is in it, but nothing of *Mystery*— and for that *Revelation* thereof, which he seems to assume to himself, 'twould be worth the while to know, in what manner 'twas made— 'twas certainly by a *Dream*, nor either by a *Spirit*, or an *Angel*, unless by some of the *Black ones*, whose *Kingdom* it tends so much to advance.

Thirdly,— *Mercy*, he says, confers the highest honour on any *Being*; but nothing more conduces to magnifie the *Mercy* and *Love* of God, than his making us *Sinners*, and inflicting *Temporal Punishments* on us, that we may be as *Gods*, knowing good and evil— Again, it conduces to God's honour, that he's able to make an *Eternal Fire*, to punish *Sinners*, and yet will not. In *Answer*, — *Mercy* alone, without *Justice* or *Wisdom*, is only *fondness* and *folly*, and does not honour, but *dishonour* any *Being*. And such wou'd it be, to let the *wicked* live *prosperously* here, as they commonly, nay most frequently do, and yet have no *punishment* hereafter. Besides, we must again Ask— Where's the *Mercy*, to cause the *sin*, and then *punish* it— Nay, where's any *good* or *evil* for us to know? It's well he'll grant God is able to *punish Men* eternally in *Hell*; it seems he does not hold 'em *annihilated* from that *Text*, as some of his *Brother Hereticks*— However, we have this granted against we have occasion— That *Hell-fire* is not always a *Metaphorical Expression* in *Scripture*, unless he'll say, 'Tis for God's honour that he's able to make a *Metaphor*.

His *Fourth Argument* is only the *Text*— Lord, why hast thou made us to err from thy ways, and hardened our heart from thy *Fear*?— Which, with the *Instances* of *Pharaoh*, the *Innocents*, &c. has been already largely Answered.

His *Fifth Argument* he grounds, on clearing an *Objection*, that this *Doctrine* tends to *Licentiousness*: No, says he, for there are *rewards* and *punishments* for *Sin* in this *Life*— but it's granted those are *unequally distributed*— Then there is more *abundant Glory* in the other to make even — but we say, there can be no *Glory* for *wicked Men*, who cou'd not be *happy* in *Heaven*. He adds— To do good for *fear* of *Hell*, is a *slavish temper*; not like the *Apostles*, whom God's *Mercy* led to *Repentance*— We Answer, this reaches as well the *Punishments* of this *Life*, those *Terrors* of God he before mentions. Again we may serve him for *both* reasons; and had not *Christ* seen both *necessary*, he wou'd not have urg'd 'em, as he plainly does. He says, our *Monthly Sessions* shew, that 'tis *Grace* alone, not *Fear*, that must do the *Work*— but where's our *Justice*, to punish a poor *Innocent Murderer* or *Ravisher*, for what he can't help: and if *Fear* and *Love* together won't make 'em honest, How should *Love* alone ever do it?

He goes on, and affirms, "That this *Doctrine* of *Universal Salvation* advances our "Love to God more than that of *Hell fire* and "Free-will— But we must not advance God's "Love by *Lies* and *Fables*— Even the true "Doctrine of *Eternal Torments*, which our "Saviour himself has so frequently, so plainly, "and so *positively* Taught us, will make a "good *Man* highly love God, whom he daily Prays to deliver him from *Evil*. And so certainly will that of *Free-will*, taken in a *sober sense*; whereas on the contrary, none but a *Brute*, or a *Stone*, (supposing 'em capable of doing it) wou'd thank God for making 'em so. And the greatest *Charity* we can have

have for persons, who rigidly embrace that Opinion, is—That they are in the *height* of *Melancholy*, and as truly fancy themselves turn'd into *Stocks* and *Stones*, as others have into *Venice-glasses*, or a *Bottle of Hay*.

He adds—That our next *Duty* to *Love* to *God* is *Charity* to our *Neighbour*; which none denies; though all that have either *Love* for one, or *Charity* for the other, must act what follows in the fence that he takes it, “That if I conclude *Man's* ways to be not of himself, whereby I deny *Free-will*, I can then more easily forgive, nay, love my worst *Enemies*—But he might as well talk of a couple of *Clocks* loving and forgiving one another. They are all wound up, and must necessarily strike on without any choice of their own; they can neither hate nor love, according to his *Notion*, but are determin'd and necessitated to do either. “Does not the *Doctrine* of *Free-will*, he goes on, set *Men* together by the *Ears*, nay *Persecution* it self hath a share in't, by persuading us, that *Mens* ways are in themselves, which makes it the more difficult to pardon 'em? Why there's no help for't—to the *World* will still believe, and many a poor *Pick-pocket* must suffer for't, whose *Hand* *Fate* shuffled into his *Neighbour's* *Purse*, and *Neck* into the *Noose* before he was aware on't; nay, so necessarily, so irresistibly, that 'tis the highest folly in the *World* for him to seek to avoid it. However, wou'd the *Querist* himself but live up to this noble *Principle*, he would undoubtedly have all the *Shoplifters* in *Town* his *Customers*, when at home; and all the *Gentlemen* on the *Road* his *Attendants* abroad; for he cou'd not in *Conscience* prosecute them for't, and have 'em hang'd for *Robbing* him; which they cou'd no more avoid, than he his being *Robb'd*. But it seems he's yet to learn, that there's *Charity* even in *Justice*; and that the *Divine* Being himself, as one of the *Fathers* says, is as merciful in building a *Hell*, as in framing a *Heaven*.

“These two *Duties*, he adds (of *Love* to *God*, and *Charity* to our *Neighbour*) are the *Foundation* of all good *Moral* *Acts*. But he forgets there can be none *morally* good, if there are none *morally* evil; and we are sure none can be so, if they are not *voluntary*.

His *Postscript* makes an *Excuse* for the *proximity* of his *Letter* (but for that we are now pretty even with him) and tells us, the Reason is, “The *Surprizal* he found we were in at this *Doctrine*; No, he must not have so much as that *Honour*—we can assure him: It caus'd little or no *Surprizal* in us, since 'tis now a *Common* *Road* to those who wou'd introduce *Atheism*.

But he has not yet done with us; for it seems he has still more *new* *Revelations* to bless the *World* with—His *Fifth* is—“Which are the best signs of a perfect *Faith* in *Christ*? He replies, “The *doubt* of a thing is not perfect *Faith*, nay may be said to be no *Faith* at all—and agen, ‘a *doubt* of a thing is no *Faith* at all—and most *Men*, for fear of punishment, are more apt to conclude, *Christ* did suffer, than the contrary; yet few can

“say, they positively believe it, or, without any *doubt* assent unto it.

That of such a *doubting* *Faith* the *Apostle* speaks, when he says, “He that *doubteth* is *damned* if he eat. And this perfect *Faith* is accompanied with an absolute and perfect *Satisfaction* of *Salvation*. That this perfect *Faith* is of two sorts, *Particular* accompany'd with the knowledge of the *Mysteries* of *Divinity*, which the *Apostles* only had, and a *Common* *Faith*, than which, some that were *Bishops* had no other—as *Titus* 1.4. That a perfect *Satisfaction* of *Salvation* is the oneiy sign of true *Faith* in *Christ*, as a true sign of that *Satisfaction*, to despise this *World*, and give all to the poor, like the first *Christians*, desiring to be dissolved; and not questioning, in the least, the full *Fruition* of *Heaven*.

All which amounts to little more than the old *Error*, “That assurance is of the *Essence* of true *Faith*—only he helps it all along with a *fallacy*, calling it perfect *Faith*, which he confounds with what is saving—though at last he owns, he means no more by it, than a *True* *Faith*. “The *doubt* of a thing, he says, is not perfect *Faith*; which we grant; and more, that *Doubt* is not *Faith* at all, any more, than *White* is *Black*, or *Dross* is *Gold*;—But yet *white* and *black* may be mingled; and there is some *dross* or *alloy* in the purest *Gold*. We further grant, that *suspense* or *doubt* cannot be consistent with a perfect *Faith*; but it may, in some measure, with a true *Faith*. We say, *Faith* may consist with some degree of *doubting*, at least with a loss of assurance, which is the same thing. The *Apostles*, there's none doubt, had true *Faith*; nay, *Christ* himself acknowledges they had a little *Faith*, which they Pray to him to *Increase*. And he accordingly promised that he'll not break the bruised *Reed*, nor quench the smoking *Flax*. *St. Peter* had true *Faith*, as none deny, and yet 'twas accompanied with *doubt* and *fear*—when he saw the *Sea* boisterous, he was afraid, and began to sink. Again, he confounds *Historical* with *Saving* *faith*, which he fixes “In a positive belief that *Christ* did suffer—but if that were all, the *Jews* had it, nay the *Devils* themselves, who believe and tremble. He says, that of this *doubting* *faith*, or *faith* accompanied with some doubts, the *Apostle* speaks in the 14th of the *Romans*, “He that *doubteth* is *damned* if he eat, because he eateth not with *faith*—This relates not to saving *faith*, or *faith* in *Christ*, as the *Saviour* of the *World*; but is only a firm persuasion of the lawfulness of *Indifferent* things—as is plain from the *Context*. The whole scope of the Chapter is about eating meat or herbs; observing days or not; meats clean or unclean; concerning which, some *Christians* believed one thing, some another, and practis'd accordingly; “One believes he may eat all things; another being weak, eateth herbs.

On this the *Apostle* endeavors to prevent *Censure*; “Let's not therefore judge one another—*Scandal*—Destroy not thou thy Brother with thy meat—Doing nothing without being satisfi'd of its lawfulness; “He
“that

“ that doubteth is damned, or condemned; *αὐτο-
καταδικάζεται*— if he eat, because he eats not of
faith— But what’s all this to faith in Christ,
as the Saviour of the World?— Nay, What
need of any faith at all, if, according to him,
we may be sav’d without it— though the
Scripture tells us, we can’t please God with-
out it. Again, Why shou’d our Saviour
upbraid the Jews with their Unbelief, if
faith is not in our own power, by God’s bles-
sing and assistance?— Which it cannot be,
if we are necessitated in all our actions. For
his particular and common faith, though there
may perhaps be a mistake, we see no poison,
and so shall let it alone. That a perfect sa-
tisfaction of Salvation is not the only sign of a
true faith, will from hence appear— any
more than selling all we have, is a Sign of
that Satisfaction; for though this was conve-
nient for the First Persecuted Christians, yet
it lasted not long even among them, per-
haps was no where in use but at Jerusalem:
was not required by the Apostles, who bid
’em provide (in particular) for their own
Houses, or else tells ’em, they’d be worse
than Infidels; wou’d, if now practic’d, over-
turn all Order as well as Propriety, and con-
found the World.

His Sixth Question is— We Read i’t
Romans— “ They which are the chil-
dren of the Flesh, these are not the children
of God, but the children of the promise are
accounted for the Seed. On this he Queries,
What is the Promise? In Answer, he tells
us himself, that St. Paul only tells us here in
a mystery what this promise is— ‘ Sara shall
have a Son, which Son is Isaac, who Typifies
Christ; Jacob the Soul, and Esau the body of
Man— For proof of which he tells us—
’Tis usual with the Scriptures to call the Fi-
gures of things by the name of the Substance.
And that the Promise was— In thy Seed
(that is, in Christ) shall all the Nations of the
Earth be blessed. This promise the Jews were
ignorant of; and St. Paul advises ’em to take
care, lest a Promise being left of entering in-
to this Rest, they should seem to come short
of it. This Promise being so necessary for
our entering into Rest, or Satisfaction of our
Salvation; Let’s see, says he, St. Paul’s In-
terpretation of it, in Gal. 3. 8. ‘ The Scrip-
ture fore-seeing that God wou’d justify the
Heathen thro’ Faith, Preach’d before the
Gospel to Abraham, saying, In Thee shall
all Nations be blest— where it’s plain, that in
Christ they were to be blest— whence he pro-
ceeds to enlighten the Mysteries of this Pro-
mise, and adds, ‘Twas confirmed to Abraham
before the Law; therefore since on this
Promise depended our Salvation, tho’ the
Law of Moses enter’d 430 years after, and
great Punishments were inflicted on those
who broke it, yet none cou’d be heirs to this
promise, unless they broke this Law. So that
the Law enter’d to make Man fit to receive
this promise, by bringing Man under sin, and
condemning him to Death for it, that he
might be blest in this promise, justified in
Christ’s blood, and so glorified— For those
that can keep the Law have no occasion of

Christ’s blood, there’s no punishment in the
flesh for ’em, they shall live here for ever.
So that the children of the flesh being cut off
by the Law, by death for sin, are not the chil-
dren of God, but the children of the promise,
being glorified persons, or ordained to be.
The Law of Moses is the Law of sin and
death; the Gospel the Law of the Spirit; so
that if we had ne’r sin’d, we had ne’r been
glorified. Whence St. Paul says, Rom. 6. 9.—
God be thanked that ye were the servants
of Sin; not that he loved sin, but because there-
by were we glorified. Whence he pretends
to interpret several places of Scripture. He
goes on, and says, ’Tis usual in Scripture to
have the children of the flesh, and the chil-
dren of the promise mention’d as distinct,
though really the same persons.

And this is the substance of his Assertion
in his Sixth Question. In Answer,-- That I-
saac was the Type of the Messiah none deny,
or that Jesus was he, except the Jews. But
that Jacob Typifies the Soul, and Esau the
Body, he only affirms, without giving any
Reason for’t. That the Jews were ignorant
of the Promise he there mentions, has not
the least face of probability with it, since Mo-
ses and the Prophets were Read in their Syna-
gogues every Sabbath-day; and they took no-
tice enough of those promises, which seem’d
to foretell any Advantage or Grandeur to their
Nation, especially what related to Abraham,
of whom they so much boasted that he was
their Father. We say, ’tis not to be suppo-
sed they cou’d be ignorant of the promise, though
they might of the fulfilling it, which are things
vastly different. This promise, he says, was ne-
cessary for their entering into rest, or being sa-
tisfy’d of their Salvation. But neither was
the promise absolutely necessary, for the thing
might, and wou’d have been, though this pro-
mise had ne’r been made to Abraham; that is,
Christ wou’d have come in the flesh, having
been promis’d to Adam and Eve almost 2000
years before he was to Abraham. Nor is en-
tering into rest, and satisfaction of Salvation
the same thing, the first being long after the
latter, nay, may be without it; this rest signi-
fying either the Sabbatism in this World,
(whereof we have discours’d formerly, and
shortly may again) or else the Eternal Sab-
bath. But again— How is this promise ne-
cessary for our entering into rest, when we
cou’d not but have enter’d in, whether there
had been any such promise or no?— nay, whether
we have Faith, Assurance, or any thing else;
though we have been Atheists, Infidels, or
guilty of the vilest Immoralities; nay, though
we have served the Devil all our Lives, accord-
ing to our Querist’s Hypothesis. He goes on--
None cou’d be heirs of this promise, unless
they broke the Law of Moses-- This we deny,
for Infants are heirs on’t, and yet to be sure
they ne’r sin’d against Moses his Law, as he ac-
knowledges in his former Objection from
Original Sin.

Nor did the Law enter to bring Man un-
der Sin, in that sense wherein he asserts it,
(tho’ it did indeed to make Sin more clearly
known,) for Man was certainly under Sin be-

fore the Law, else he had not dy'd. Again, says he, 'those that can keep Moses his Law have no occasion of Christs Blood; supposing any cou'd keep Moses his Law perfectly, they'd yet have need of Christs Blood for Original-Sin, for there's no other way of being cleans'd from it. He adds, there wou'd be no Punishment for 'em in the Flesh, but they'd live here for ever. 1. There might be Punishment for 'em in the Flesh, or temporal Punishment, tho' 'twere possible they should live here for ever. Again, they must die for Original Sin, as we see Infants do, tho' they had not sinn'd against Moses his Law, as before, and therefore it's not true, that they shou'd live here for ever. He again asserts, 'if we ne're had Sinn'd, we cou'd ne're have been Glorify'd, which we have before confuted; as for St. Pauls saying, 'God be thanked, ye were the Servants of Sin, he no more says so, than David 'That there is no God, 'tis indeed only a piece of a Sentence, he cutting off what follows, and for which the Apostle Praises God. 'But ye have obey'd from the Heart, and ye are the Servants of Righteousness, as if he had said; tho' you have been one, thanks be to God ye are now the other. He says, the Children of Flesh and Promise, tho' mention'd as distinct in Scripture, are yet really the same Persons, but he only says it without proving it, nor is't worth the while to confute so absurd an Opinion. He shou'd now come to his seventh Paper, where he strikes at the Root, and absolutely denies the Eternity of Punishments, and his Arguments for it, we shall consider in our next Mercury.

We shall here go on with several Questions sent us by the Gentleman mention'd in our last Mercury.

Quest. 22. Whether Justification and Forgiveness of Sin be all one?

Ans. We must own it's our Judgment, that the Schoolmen of old, and others after 'em, have made too much noise about these Words Justification, Faith, &c. And we must also acknowledge, the dispute seems to us very often more about Words than Things, especially among Protestants. We also think the plainer Religion is the better, and that huge Tomes of little else, but Hard-words, and Mood and Figure, on these Subjects, do oftentimes only serve to puzzle, and confound the unlearned, and amuse the Learned, keeping 'em from more useful Studies, whereas if we are not extremely mistaken, a few Words might render all sufficiently clear to any well-meaning ordinary capacity, and what our Judgment is on that Head, we have partly express'd in a late Answer concerning the Imputative Righteousness of Christ. But not wholly to omit it here, we shall enquire into the true Notion of Justification, from whence 'twill be easie to guess whether it be the same with forgiveness of Sins. And this we are sure to find, as far as the Churches Judgment can give it, in her Articles and Homilies. From the eleventh Article, intitled 'of the Justification of Man, we may learn, that thereby was intended, 'Our being accounted Righteous before God only for the Merit of our Lord and Saviour Jesus

Christ, by Faith, and not for our own works or deservings; referring us for a larger Explication to the Homily on that Subject. We suppose that of the Salvation of Mankind, the third in Order in the Book, is thereby principally intended; where the present case is sufficiently clear'd. See p. 12. (the first of that Sermon.) 'They which in Act or Deed do Sin after Baptism, when they turn again to God unfeignedly, they are likewise washed by this Sacrifice from their Sins, (the Sacrifice of our Saviour before mention'd) in such sort, that there remaineth not any Spot of Sin, that shall be imputed to their Damnation. This (N.B.) This is that Justification, or Righteousness which St. Paul speaketh of, &c. Whence it's plain that Forgiveness of Sins, is at least included in Justification, nay is the main part, if not the whole thereof; and indeed may without violence be reckon'd a convertible Term with it, since other excellent advantages we attain thereby, seem rather Fruits or Effects thereof, than included in its very Essence. But our Sin's being Pardon'd, our being esteem'd righteous by God, our Justification thro' our Saviours merits, we think, are but the same thing in different Expressions.

Quest. 23. Whether Arminianism or Antinomianism may be the more dangerous and pernicious?

Ans. If the Arminians do really hold, that we may be saved by our own natural Power or Will, without Gods Grace, thro' Christ, preventing us and working with us, we think they are as far from Truth as from the good old Doctrine of the Church of England, which expresses its Judgment, Artic. 10. exactly contrary to any such Opinion: But the soberest of 'em, nay all that we e're met with, absolutely deny any such thing, and protest they depend upon Gods Grace in all their good actions, tho' man's Will must be taken in, as a subordinate agent, and we are to work out our own Salvation, without which we shall never obtain it. However, if any of 'em under this fair Covert do really hide any poisonous Pelagian Doctrines, confounding Nature and Grace, their Opinions ought to be detested, as taking off Man from his dependance on the Almighty, and rendering him equally vain and miserable. But this must be first clearly prov'd upon 'em before 'tis imputed or believ'd; nor do we think it fair to stretch consequences, as if upon the Rack, to make 'em confess what was never intended: Nay, nor so much as to take advantage of every warm expression, that slips from a Man in heat of Disputation, but appeal to his sober self, especially if for the main we have reason to believe him truly Religious. For the Antinomians, it's notorious that they hold good-works not necessary to Salvation; only a Compliment we pay to Heaven out of Civility and Generosity; which the World is not now much inclin'd to. Now to give a fair Judgment between these two Antagonists, we must compare their Consequences together, and take 'em both at the worst, without enquiring any further, whether justly or unjustly charg'd, only

ly what the height of their reputed Opinions wou'd probably produce, if reduc'd into *Practice*. The former, as is said, wou'd take Men off from depending on the *Divine Assistance*, and set 'em like the old Heathens, on actions morally good by their own Strength and Power, and thus far they might attain, tho' hardly to any *Christian Perfection*. The latter leaving Men at Liberty to do good or evil, wou'd soon make 'em use that Liberty for a Cloak of *Licentiousness*, as we find by the event it notoriously did when formerly more commonly believ'd. It vacates the main end of Christianity, which was to make men better, not leave 'em to be worse than before; nay, to be worse than Heathens. It not only borders on blasphemy, but we can't see how it can get clear of being really so: In that intolerable notion, that Christ is actually and really, not imputatively, guilty of the Sins of all Believers: as they'll call themselves, tho' a Turk may at this rate be reckon'd in that number; at least the greatest Debauchees in Nature, who too commonly, if they think fit to be call'd Christians run into that way, and hope Christ will save 'em, let 'em be as Wicked as they please. On the whole, we think *Antinomianism*, if believ'd and practis'd, wou'd by direct consequence, destroy both Christianity and Morality. *Arminianism* might sap the Foundations of Christianity, at least extremely endanger 'em, but wou'd still leave us indifferent good Heathens, for not only Morality but Natural Religion wou'd be still left us: For which reasons we think it of Bad, not the Best, for there's no degree of goodness in either, but the less harmful and dangerous: Tho' we heartily pray God to preserve the Church from 'em both, since both wou'd prove extremely pernicious unto it.

Quest. 24. *Why the Sea call'd the Red-Sea has that Denomination?*

Ans. This common Question is already answer'd, for which we must desire the Querist to consult the Indexes of our former Volumes.

Quest. 25. *Whether the Doctrine of Consubstantiation or Transubstantiation be the more absurd?*

Ans. Let's compare 'em. The Consubstantialists hold that In, With, and Under the Substance of the Bread and Wine, is contain'd the very Substance of the Body and Blood of Christ, whence they take their Name. The Papists, that the very Substance of the Elements is translated or chang'd, into the Substance of the Body and Blood of Christ, and nothing but the Accidents of the Bread and Wine remain, as their Colour, Taste, &c. which Accidents they hold separable from their Subjects, at least by the Divine Power, which they call'd in for their aid: And we must here ingenuously acknowledge the Papist in our Judgment makes the Cleverer work, for he takes all away that can be taken, all that can't be seen with our Eyes, and judge by our Sences, and for them he takes care to except against 'em as Incompetent Judges: But if the Lutherans hold the Substance of Christ's natu-

ral Body and Blood, in a gross carnal manner; as the Papists in their Sacrament to be present together with the Substance of the Bread, they have most of their absurdities to answer for, and some of their own, which seem to overweigh what they get clear of by owning the Substance of Bread, &c. which the others deny. But the more moderate of 'em will explain this Presence of Christ's Body, into little more, if not quite the same, with our real presence. That his Body is Spiritually and Sacramentally there, and that he's only eat and drunk by the worthy Receivers, who by Faith do verily and indeed take and receive him, tho' those who come unworthily only, eat and drink their own Judgment or Damnation. And this Sense being not only tolerable, but the very same with our Churches, (nay, even with the Assemblies,) has no manner of absurdity in it, (tho' it must still be acknowledged something Mysterious,) but is the undoubted Opinion of the first Fathers of the Universal Church, and Reformers of that of England.

Quest. 26. *Whether the Souls of Brutes are of a Spiritual Nature, or whether they are only material, and if so, how come they to act with such apparent designs as we see they do?*

Ans. Tho' we have many Arguments for the Immortality of humane Souls, yet we see no reason why we shou'd part with one of the best of 'em, from their Spirituality or Immateriality. Since if one gives one Argument, and another another, we may at last give the Sadducee all he desires: For which cause we won't allow the Souls of Beasts to be immaterial, unless we were forc'd to do it by some evident reason, some Act of their's, which might be prov'd to terminate on Immaterial Objects, which we believe impossible to be done. As for their Acting with Apparent Designs, or to a certain End, this as we have formerly prov'd, must be acknowledg'd implies Reason, or an intelligent Being, but not in 'em, but over 'em, we mean the Divine Wisdom who has indu'd 'em with such Instincts or Powers, as are necessary for the Preservation of their Beings and Service of Man, tho' such as it can ne're be prov'd they are themselves conscious of. But for a more full Resolution of this Question, see Vol. 1. N. 9. Quest. 2. where it's more largely disputed over.

Quest. 27. *What is your Opinion of the Quakers Light within, they so much talk of, and what are your thoughts of the Men and their Doctrines?*

Ans. For their Light within, we wou'd hope for their Sakes, 'tis no other but common Reason, or natural Conscience, which all mankind enjoy as well as them. For our thoughts of them and their Opinions, we have already spoken most of what we know concerning 'em; not with a design to exasperate or expose their Persons, but to clear the Truth, and satisfy those concern'd; what we have there advanced, we are sure is no Calumnies of our own inventing, as some of 'em unjustly charge us, but most of it we have from our own Knowledge, and the rest from undoubted Testimony. However we have publickly propos'd

posed several *Queries* to 'em for our own and the Worlds *Satisfaction*, to which, if they give a fair *Answer*, we shall know 'em somewhat *better* than now we do.

Quest. 28. *Whether Quakerism or Popery be the more absurd or dangerous?*

Ans. Consult our *Indexes*, and you'll find this already *Answer'd*.

Quest. 29. *Whether it's possible for any Man to arrive at a sinless Perfection in this Life? If not, what account can you give of that Scripture, Mat. 5. 48?*

Ans. To the *first*, we need say no more than our Church does in the Sentences at the beginning of her *Service*, and in the fifteenth *Article*, (*Christ alone without Sin,*) which are also the express Words of the Holy Scripture, 1 *St. John* 1.8. *If we say, we have no Sin we deceive our selves, and the Truth is not in us.* For the second, the Scripture there quoted, *Be ye therefore perfect even as your Father, which is in Heaven, is perfect:* 'Twould be the highest *blasphemy*, as well as *absurdity* to pretend it relates to an *Equality of Perfection*, we are to endeavour an *Imitation* indeed of Gods *Excellencies*, to be *Holy as he is Holy*, but this no more as to *impeccability*, than *Infiniteness*. Besides, this *Perfection* here mention'd is that of *doing good to our Enemies*, wherein we are to imitate our Heavenly Father, as to the *manner*, tho' we can't as to the *Extent* of that *Duty*.

A Vindication of what we have written upon Usury.

SEeing we understand, Mr. Jones is not the Author of the Answer to our Mercury, of *March* the fifth, from whom we had certainly received, as we indeed deserved more *Civility*. We shall only briefly reply, what is absolutely necessary for our own just defence, without any relation to Mr. Jones, for whom we pay the same respect, we expressed in the Mercury we now defend; and we say, we undertook no more, than to prove

that some Use of some Persons was not absolutely unlawful; for if 'twas, it must be either evil in its self, or else somewhere forbidden; but 'tis not evil in its self, because

1. Then the Use of Houses, Lands, and every thing of like kind were so too, which yet none will say is evil, and hereunto the vindicator returns no Answer. And
2. Because then, 'twould be evil to take Use of Strangers, which yet was permitted *Israel* to do: That God might suffer a hard-hearted People to use Polygamy and Divorce, lest they should reject the whole Law, we do not debate, but we still deny, that God, who is unchangeably Holy in his own Nature, ever did or could allow his People or others, in Moral evil, or any thing evil in its self, or ever can so do without changing his own Holy Nature, than which he may as soon cease to be.
3. Nor is it any where forbidden to all of all, but only to receive it of the Poor, and we own that 'tis unlawful to receive any Use of the Poor; so that for the Rich to pay the Poor some Use, (whether by Contract or in Gratitude it matters not) this is neither unlawful in its self, nor any where forbidden in Scripture; which is all we were to prove in that Mercury. And though we say the Word translated Usury, and any Increase, *Neshek* and *Tarbitih*, strictly taken, signifieth Biting, Extortion, and therefore what is translated any Increase, *Ezek.* 18. 8, 13. is translated *Unjust Gain*, *Prov.* 28. 8. Yet we do not say, that *Israel* was allowed to take Extortion of Strangers, but were forbid to Oppress or Injure them, as we shewed from *Kimchi* on *Psal.* 15. nor need we insist on the strictest sense of the Word Usury, it being (whether it be much or little) forbidden to be received of the Poor only, and therefore the contradictions charged on the Mercury are undeserved, and we shall quickly inlarge upon this Subject; but we hope with such Candor and Mildness, as our Opposers shan't have any reason to believe, we have the least Quarrel with their Persons, but their Errors only.

ADVERTISEMENT.

THE *Journals des Scavans*, *Universal Bibliothèques*, [et] *Acta Eruditorum Lipsiæ*, &c. are Licens'd and Entred in the Hall Book, by our Bookteller, who was the first Undertaker, and will be still published by him, beginning with *April* next, and so to be continued from *Month to Month*.

F I N I S.

A N

ACCOUNT

Of our whole

Athenian Project.

TO refresh the Memories of those that may perhaps have forgotten what we promised, when first we entred upon our Athenian Project. We shall here give a full account of what we designed from our very first engaging in it, which was not only to confine our selves to answer all manner of Nice and Curious Questions in *Divinity, Physick, Law, Philosophy, History, Trade, Mathematicks, &c.* and all other Questions what ever proposed by either Sex, or in any Language fit for a resolution (which shall also be performed from week to week, either in our eighteen single numbers, or in those twelve that compleat each volume —) But also to give an account of the *Natural and Artificial Rarities* of every County in England, which *Rarities, &c.* (together with those *Questions and Answers*, which we have not room to insert in our several Volumes,) shall be the subject matter of our following *Supplements*, which when finisht we shall proceed in the same Project as to other Countries, till we have publisht the *Natural and Artificial Rarities* of every Contry throughout the *Known World*. In order whereto we have settled a correspondence beyond Sea, being resolved to spare no charges to gratifie the Ingenious.

We design also to insert the conferences and transactions of several English Virtuoso's and whatever else is curious and remarkable (either in *Prose or Verse*) that shall be sent us from time to time, according to our Promise in the Preface to the first Supplement.

If any person whatever will send in any new Experiment, curious Instance, Profitable Invention, or any thing remarkable, relating to the Life and Death of any eminent Person, which they know to be Truth and Matter of Fact, circumstantiated, with Time and Place, we will according to our former Promise, insert it in our Mercury, (but we shan't use the Authors Name without his License) and if it wants a Demonstration to the senders we will endeavour to find one for the satisfaction of them, as well as of all other ingenious enquirers into Natural Speculations.

When our *New System* is ready for the Press, which will contain great variety of Philosophical Questions, publick notice will be given thereof to the World.

We shall publish a *Poetical Mercury*, as

often as we receive Questions enough of that Nature to fill it up.

The *Ladies Questions* concerning Love and Marriage, &c. shall be answered the first Tuesday in every Month.

We design to add a *General Title, Preface and Index* to every Volume, and after the publication of every 5 Volumes and the *Supplements* to 'em to draw up an *Alphabetical Table* to the Whole, that so those Gentlemen or *Coffee-houses*, that keep by them the several Volumes and *Supplements*, or *single papers*, that are publisht from time to time may then bind them up altogether, and by the help of the said *Alphabetical Table*, presently find any Subject or Question they have a mind to consult.

Our *Single Mercuries*, will be publisht every Tuesday and Saturday, and our several Volumes (which shall always consist of thirty numbers) thus.

After the Publication of every eighteen numbers we shall constantly publish twelve numbers altogether, to compleat the Volumes, that so those *Querists* that stay longest for answers, may not think us tedious.

And that we may effectually make good our first promise of answering all manner of Questions sent us, we design to Print an Appendix to be added to every five volumes of our *Athenian Mercury*, which said Appendix shall consist of 120 sheets, and contain Answers to all those ingenious Questions and Occurrences, &c. which we have not room to insert either in our *eighteen weekly Mercuries* or *twelve Numbers* that compleat 'em, or *Supplements* to 'em, we therefore desire all our Querists to continue sending in their Questions as formerly to *Smith's Coffee-house* in *Stocks-Market*, or to the *Rotterdam Coffee-house* in *Finch-Lane*, till such time we give notice we have received Questions enough (with what we have already by us) to fill up the said Appendix.

To the Appendix here promised we shall add an *Alphabetical Table*, comprehending the contents of it, and of all our *Mercuries* and *Supplements* Printed in the Year 1692.

This we design shall be our constant Method and that we may render our undertaking perfect, we promise our Querists, that in case any Person should interfere with us, in our design of answering Questions, that they shall

constantly find either in our *Saturdays Mercuries, Supplements, or Twelve Numbers*, answers to all his *Questions* whatever, that so neither our *Querists, the Booksellers, nor the London Coffee-houses*, might be impos'd upon by buying the same *Questions* twice answer-

ed, for they should always find in our *Papers* the last of his thoughts an account of his *Errors*, and our own *Improvements* upon all his *Questions* whatever, but more of this if there should ever be any occasion for it.

The Contents of the Fifth Supplement.

THE Preface to this fifth Supplement containing a brief account of the new Project concerning the *Natural and Artificial Rarities of England, &c.*

Mr. Swift's Letter to the Athenian Society. p. 1.
His Ode to the Athenian Society. p. 2.

From which of the three Sons of Noah did the *Europæans* proceed. Q. 1. P. 7

If the *Hebrew Points* were Originally (as some affirm :) If not by whom and where were they invented? Q. 2. P. 9.

Wherefore is ' Jod the least in the *Hebrew Alphabet*, in length and bigness, &c. Q. 3. P. 9.

Give the Signification of *Selah*, &c. Q. 4 P. 9.

The *Lovers* leeter and Postscript. p. 10.

An Answer to Mr. K—s *Syllogism*. p. 11.

A *Lenten Mercury*. p. 12.

I intend to *Communicate* at *Easter*, q. 6. p. 12.

I have been in *Town* about half a Year, q. 7. p. 13.

I think I really love *Vertue*, am sure I'm much concern'd for *Gods* Glory, my Heart burns within me, when I discourse of him, and I can't bear him dishonour'd without sensible *Emotions*, and great *Pain* and *Displeasure*, &c. q. 9. p. 14.

Whether the *Soul* of such a *Monster*, &c. q. 9. p. 14.

Whether if such a *Monster* had the same perfection of *Organs* it would not exercise the same *Organical* Acts, as a more perfect *Man* doth, &c. q. 10. p. 14.

Whether at the *Resurrection* the *Soul* of an *Embryo*, &c. q. 11. p. 14.

Whether one that procures *Abortion*, &c. q. 12. p. 15.

Whether in every *Act* of *Generation* in *Men*, &c. q. 13. p. 15.

Whether if, &c. q. 14 p. 15.

Whether such *Body* or *Matter* at the *Resurrection* shall arise as a perfectly glorified *Body*, &c. q. 15. p. 15.

Whether *Onan* were not guilty, as in the *Twelfth Query*? q. 16. p. 15.

Whether *Habits* may be properly said to have *Parts*, &c. q. 17. p. 15.

What's the *Reason*, that when any person has lookt on the *Sun*, &c. q. 18. p. 16.

Wherein consists the true *Notion* of *Persecution*, &c. q. 19. p. 16.

Whether *Sin* might not be ordain'd to *Gods* Honour and *Man's* Happiness? q. 20. p. 16.

Whether *Sin* were not ordain'd, or all Possibility of *Adams* standing taken from him? q. 21. p. 16.

Whether *Justification* and *Forgiveness* of *Sin* be all one? q. 22. p. 24.

Whether *Arminianism* or *Antinomianism* may be the more dangerous and pernicious? q. 23. p. 24.

Why the *Sea* called the *Red-Sea* has that *Denomination*. q. 24. p. 25.

Whether the *Doctrine* of *Consubstantiation* or *Transubstantiation* be the more absurd? q. 25. p. 25.

Whether the *Souls* of *Brutes* are of a *Spiritual* Nature, &c. q. 26. p. 25.

What is your *Opinion* of the *Quakers* Light within, &c. q. 27. p. 2.

Whether *Quakerism* or *Popery* be the more absurd or dangerous? q. 28. p. 26.

Whether 'tis possible for any *Man*, &c. q. 29. p. 26.

A *Vindication* of what we have written upon *Usury*. q. 26.

THE Author of *Nuncius Infernalis*, being out of *Town*, when that *Book* was *Printed*, upon a perusal of it, found so many gross errors, that he resolv'd, for his own reputation, to publish the *Errata* with the *Book*; but the *Printer* and *Bookfeller* concern'd, fearing such a vast number of *Errors*, would spoil the *Sale* of the *Book*, prevail'd with him to defer it a while; but finding the *Errors* of the *Press* were made use of against the *Author*; he thought himself oblig'd at length to vindicate himself, so far, as to lay the fault at the right door, and therefore out of near one hundred mistakes, has pick'd out the most material, hoping that the *Reader* will be so kind, as to allow him to understand *Grammar*, and *English*, so far as not to be guilty of so abominable a neglect of both, as this impression of his *Book* would persuade, and attribute the false *Printing*, and false numbers to the intollerable neglect of the *Printer* and *Corrector*.

Epistle Dedicatory page 2. line 19. add it. p. 3. l. 5. for *has*, read *have*. p. 4. l. penult. f. and r. *car'd*. p. 7. l. 24. f. *directives* r. *directice*. Of the *Book* p. 1. l. 4. f. *new*, r. *now*. l. 6. f. *trappians*, r. *trappings*. l. 11. f. *Man's*, r. *Manes is*. p. 2. l. 24. *die* if you, l. 29. f. *unparalled*, r. *unparalled*. l. 30. f. *Makes*, r. *make*. l. 33. f. *Aposiosis*, r. *Apotheosis*. p. 3. l. penult. f. *this*, r. *their*. p. 4. l. 18. f. *Heligabal's*, r. *Heliogabalus*. p. 4. in the Marginal Note, for *credere*, r. *crediderit*. p. 5. l. 28. dele again. p. 6. l. 11. f. *preferment*, r. *performance*. p. 7. l. 22. f. *Stijled*, r. *Stiflead*. l. 30. f. *inHabit*, r. *inhabitz*. p. 9. l. 5. and 6. f. *receives*, r. *beholds*. p. 11. l. 17. f. *dois*, r. *do*. p. 12. l. 8. f. *Bain*, r. *Band*. l. 43. dele. *All*. l. 45. f. *ingeniously*, r. *ingenious*. p. 13. l. 2. add *the*. p. 13. l. 31. add one. l. 40. f. *Fiend*. *End*. l. 44. f. *Wincing*, r. *Wivcing*. l. 48. f. *part*, r. *Port*. p. 15. l. 19. f. *Beau's*, r. *Beaux*. l. 21. f. *so r. fois*. l. 42. f. *Blau's*, r. *Beaux*. p. 16. l. 18. f. *Rakellomians*, r. *Rakhellorum*. l. 34. f. *Oringe*, r. *Cringe*. l. 35. f. *she*, r. *he*. l. 39. f. *Bayle*, r. *Bowow*. f. and severed, r. answered. p. 17. l. 9. f. *Blau's*, r. *Beaux*. l. 30. f. *wild*, r. *wide*. p. 18. l. 9. f. *give*, r. *gratifie*. l. 11. add to. p. 19. l. 3. f. *Sneak-phiz*, r. *Sneak-phiz*.

A N

Alphabetical Table,

COMPREHENDING

The Contents of { The Five First Volumes of the *Athenian Gazette*.
 { The Five Supplements to 'em.
 { The *Young Student's Library*; and of
 { The *History of the Athenian Society* (by a Gentleman who got Secret Intelligence of their whole Proceedings.)

Which Several Volumes COMPLETE the Entire Set for the Year 1 6 9 1.

Note, That at this Mark [*] begins the Contents of the Five First Volumes of the *Athenian Gazette*: At this Mark [] the Contents of the Five Supplements to 'em: At this Mark [†] The Contents of the *Young Students Library*: And at this Mark [§] The Contents of the *History of the Athenian Society*.

<p>[*] A Author in League with penny post, v. 1. n. 2. q. 1. Alexander, or Julius Cæsar, which greatest? v. 1. n. 5. q. 2. <i>An liceat mulieribus bellum gerere</i>? v. 1. n. 6. q. 4. <i>Angels fall, the cause on't</i>? v. 1. n. 9. q. 6. <i>Abdication, the meaning of the word</i>, v. 1. n. 10. q. 1. <i>Athenian Gazette, why changed into the name of Mercury</i>? v. 1. n. 12. q. 1. <i>Astrology sinful, censur'd by Scripture, &c.</i> v. 1. n. 14. q. 5. <i>Apple, whether real, our Parents eat in Paradise</i>? v. 1. n. 15. q. 6. <i>Astrologers acknowledge the Sun to be a Body of Fire</i>, v. 1. n. 16. q. 6. <i>Animal, what nourishes it</i>, v. 1. n. 20. q. 6. <i>Antimony, how does it emit a virtue</i>, v. 1. n. 23. q. 12. <i>Allegiance to the present Government</i>, v. 1. n. 23. q. 13. <i>Age, why generally desired</i>, v. 1. n. 24. q. 1. <i>Angels, when their first existence</i>, v. 1. n. 28. q. 2. <i>Adam, how could all sin in him</i>? v. 1. n. 30. q. 3. <i>Adam and Eve, whether they had Navels</i>? v. 2. n. 1. q. 12. <i>Adams fall, when</i>? v. 2. n. 1. q. 18. <i>Athenians, whether Batchelors</i>? v. 2. n. 3. q. 1. <i>Adultery, what satisfaction it requires</i>? v. 2. n. 3. q. 2. <i>Abortive, whether capable of a future state</i>? v. 2. n. 4. q. 5. <i>Adam and Eve, where had they Needles</i>, v. 2. n. 5. q. 9.</p>	<p><i>Apprentice, whether forced to serve the Widow</i>, v. 2. n. 5. q. 11. <i>Apprentice, whether loses his Gentility</i>, v. 2. n. 9. q. 2. <i>Ague, how cured, its return again</i>, v. 2. n. 11. q. 1. <i>Atheists, why apt to swear by God</i>, v. 1. n. 12. q. 2. <i>Aposthume on the left Thigh</i>, v. 2. n. 12. q. 6. <i>Atheist in Bedford</i>, v. 2. n. 12. q. 8. <i>Auction of young Ladies</i>, v. 2. n. 13. q. 1. <i>Angels, why painted in petticoats</i>? v. 2. n. 14. q. 4. <i>Aged man, whether possible to recover his vigor</i>, v. 2. n. 16. q. 4. <i>Athenians, will they maintain what they assert</i>, v. 2. n. 17. q. 12. <i>Athenian Project, how long will it continue</i>? v. 2. n. 17. q. 13. <i>Acquaint, with the Athen. how to</i>, v. 2. n. 18. q. 4. <i>Accident following the finding of Money</i>, v. 2. n. 20. q. 6. <i>Acumen, Ingenium & Sal, which signifies wit</i>, v. 2. n. 24. q. 13. <i>Animals, whether their Blood, &c.</i> v. 2. n. 24. q. 19. <i>Apostles, did they know Salu.</i> v. 2. n. 26. q. 10. <i>Adam, had he stood, wou'd, &c.</i> v. 2. n. 26. q. 12. <i>Abraham, the Hist. of the Ang.</i> v. 2. n. 27. q. 7. <i>Adam, did he lose the Image of G.</i> v. 2. n. 29. q. 16. <i>Adam, was he a Giant</i>? v. 2. n. 30. q. 4. <i>Aaron, did he make the Calf</i>, v. 2. n. 30. q. 6. <i>Amazon s, whether there be any</i>? v. 3. n. 2. q. 7. <i>Astronomers, can they know the bigness of the Sun</i>, v. 3. n. 2. q. 8. <i>Armies, when engaged, does God fight for one</i>, v. 3. n. 6. q. 1. <i>Armies seen in the Air</i>, v. 3. n. 6. q. 6. <i>Arts and Sciences, how many may be attain'd</i>? v. 3. n. 9. q. 1. <p style="text-align: right;">A a a a a a Atheism,</p></p>
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The T A B L E.

- Atheism, who its first founder,* v. 3.n.9. q. 4.
Ark, what became of it after the fl. v. 3.n.9. q. 10.
Adam, whether he wou'd have multiply'd Children, v. 3. n. 10 q. 4.
Antipathies in nature, v. 3. n. 11. q. 2.
Angel, whether one makes a Species, v. 3. n. 11. q. 3.
Alderm. in the City, 7 Quest. in one, v. 3. n. 12 q. 1.
Athenian, whether their credit. v. 3. n. 13. q. 4.
Adul. whether the Laws against it, v. 3. n. 13. q. 5.
Adam and Eve, why they sew'd Fig-leaves together, v. 3. n. 17. q. 6.
Atheist and Jew, how will you prove the Scripture to 'em v. 3. n. 18 q. 2.
Angels, whether they move, v. 3. n. 20. q. 1.
Ambergr. and Musk how produced, v. 3 n. 21. q. 8.
Animal, which is the happiest, v. 3. n. 25. q. 1.
Adam's Fall, was it on the day of his Creation? v. 3. n. 26. q. 4.
Adam, did he sin more than once, v. 3. n. 30 q. 5.
Adam, if he had not sinn'd, had he been Immortal? v. 3 n. 30. q. 8.
Angels, how many fell at first? v. 3. n. 30. q. 9.
Adam, was he a perfect Man, and Eve taken out of his side, v. 4. n. 5. q. 5.
Apparitions to warn a Man to repent of a crime, v. 4. n. 7 q. 1.
Apparition in Scotland, v. 4 n. 7. q. 7.
Apparitions, 4 Rel. concerning 'em, v. 4. n. 10. q. 1.
Apparitions instanc'd in several, v. 4. n. 10. throughout.
Adam, had he stood, wou'd the World increase as now, v. 4. n. 15. q. 4.
Athenians, would they not oblige the World by Artificial Rarities, v. 4. n. 7. q. 7.
Abraham's Age, how reconcil'd? v. 4. n. 11. q. 9.
Affronts offer'd me, how shall I revenge 'em? v. 4. n. 19. q. 6.
Apparitions, a large relation, v. 4 n. 20. q. 1.
Affidavits of several about Appar. v. 4. n. 20 q. 21.
Apparition to a Person of Quality, v. 4. n. 22 q. 2.
Apparition of a Grandmother, by the Church door, v. 4. n. 22. q. 3.
Apoplexy, which caused Dumbness, v. 4. n. 22. q. 4.
Afflicted in Body, Medic. in vain, v. 4. n. 24 q. 3.
Atheism expose'd. v. 4. n. 24. q. 7.
Angels, how can they be said to eat, as in Lot's case, v. 4. n. 28 q. 4.
Athenian, Society, have they ever a Poet among 'em, v. 5. n. 1. q. 1.
Anabaptist, a word to 'em, v. 5. n. 5. q. at the end.
Apprentice at Cripplegate, a strange Relation, v. 5. n. 6. q. 1.
Apostles Creed, when Compil'd, v. 5. n. 7. q. 10.
Athenian Mercury, whether writ by one Man, v. 5. n. 7. q. 12.
Antients, whether they knew the Mariners Compass, v. 5. n. 7 q. 13.
Angel that appear'd to Balaam, v. 5. n. 10. q. 2.
Anabaptist, why are they vilified, v. 5. n. 26. q. 17.
Angels, are there a perfect equality between 'em, v. 5. n. 28. q. 2.
Anabaptists last Book, remarks upon it, v. 5. n. 30. q. 1.
Anabaptists Postscript, remarks on't, v. 5. n. 30. q. 1.
A *nimals, whether any have Reason,* 1 Suppl. p. 26.
Art, which is the most necessary of 'em, 2 Suppl. p. 27.
Art of Divining, 2 Suppl. p. 28.
- Abortion, to procure it, is it Murther?* 5 Suppl. p. 15. q. 12.
Arminianism, or Antinomianism, 5 Suppl. p. 24. q. 23.
Athenian Project, a full account of it, 5 Suppl. p. 27.
- [†]
- A** *ntriquity and Original of the Points, Vowels and Accents that are placed to the Hebrew Bible, in 2 Parts,* p. 241.
Advice to Young Students in Divinity--- p. 241.
Animadversions on the various Editions of the Bible, by the Athenian Society. p. 291.
An Abridgment of Universal History, p. 105.
Altings Works, p. 145.
Art of Navigation demonstrated by Principles, and confirmed by many Observations, drawn from Experience, p. 233.
Anatomical Bibliothecque, p. 414
Art of Preaching the Word of God, containing the Rules of Christian Eloquence, p. 430
- [*] B.
- B** *earless Men, the cause on't,* v. 1. n. 3 q. 3.
Beasts, how they came into the Islands--- v. 1. n. 4. q. 1.
Babel, Tower, what was the height, &c. of it, v. n. 14. q. 4.
Beauty, real, or imaginary, v. 1. n. 18. q. 1.
Babels builders, Languages confounded, v. 1. n. 19. q. 3.
Beasts in the Ark, v. 1. n. 20. q. 11.
Bodies, what Matter shall they have in the other World, v. 1. n. 23. q. 10.
Bottle let into the Sea, v. 1. n. 26. q. 7.
Brothers, two born together, v. 1. n. 29. q. 4.
Burnet's Theory of the Earth: about Peter, v. 1. n. 29. q. 9.
Buggs, their Cause, and Cure, v. 2. n. 1. q. 2.
Balaam's Ass, what Language it spake, v. 2. n. 1. q. 8.
Bleeding, an Experiment about it, v. 2. n. 4. q. 2.
Bodies deform'd, what remedy, v. 2. n. 5. q. 1.
Baths, why is the Water more Hot, v. 2. n. 5. q. 10.
Breath, why does it blow cold, v. 2. n. 12. q. 4.
Bullet falling from the Ship, v. 2. n. 12. q. 11.
Bees, a Swarm of 'em in Cheapside, v. 2. n. 15. q. 4.
Basilisk, is there any such Creat. v. 2. n. 15. q. 10.
Bashfulness, the cause of it, v. 2. n. 16. q. 3.
Burning-glass, why it contracts the Sun-beams, v. 2. n. 17. q. 5.
Bodies, when taken out of their graves, has the Soul, &c. v. 2. n. 23. q. 7.
Barrenness, why counted a Curse, v. 2 n. 27. q. 1.
Being of God, v. 2. n. 27. q. 12.
Born Poor, or Rich, which best, v. 2. n. 28. q. 9.
Blockhead, Why have one of ten, v. 2. n. 29. q. 6.
Birds, have they any government, v. 2. n. 29. q. 10.
Bible, how an ordinary capacity may know it, v. 2. n. 30. q. 9.
Bully o' th' Town, drew in a young Lady, v. 3. n. 10. q. 3.
Brutus, and the rest, whether they did ill in killing Cæsar, v. 3. n. 12. q. 9.
Banter, how far inconsistent with Wisdom? v. 3. n. 12. q. 9.
Buggs, why bite one more than another? v. 5. n. 13 q. 6.
Battles, why so few kill'd in 'em? v. n. 1. q. 2.
Brother, how far oblig'd to conceal his brothers Money, v. 35. n. 16. q. 3.
Body

The T A B L E.

- Body, what matter will it be made of, in the other world?* v. 3. n. 17. q. 3.
- Body, what physical alteration made in it by the Fall.* v. 3. n. 17. q. 5.
- Brown in his Religio Medici,* v. 3. n. 20. q. 6.
- Bezoar, what account can you give,* v. 3. n. 21. q. 7.
- Birds, Tom. Tit the least,* v. 3. n. 23. q. 10.
- Beard, why the hair grows gray* v. 3. n. 24. q. 10.
- Born with Cawls, what signifies it?* v. 3. n. 25. q. 10.
- Bodies, what befel those that perish'd in the Deluge?* v. 3. n. 30. q. 10.
- Balaam's Ass, what sex was it?* v. 3. n. 30. q. 12.
- Bees, how they make that hum.* v. 4. n. 2. q. 12.
- Baptism of Infants, a whole Mercury about it,* v. 4. n. 14.
- Baptism, whether in the room of Circumcision,* v. 4. n. 14. q. 1.
- Baptism of Infants, what Practice and Grounds for it* v. 4. n. 14. q. 2.
- Baptism of infants, is it found in Scripture?* v. 4. n. 14. q. 3.
- Books order'd to be given at Fun.* v. 4. n. 15. q. 1.
- Body drown'd, why not found in fourteen days after?* v. 4. n. 15. q. 2.
- Baptism of Infants further ass.* v. 4. n. 18. through.
- Brothers born two in one, had they two Souls?* v. 4. n. 28. q. 2.
- Body while Tenantable, the Soul may separate without Death,* v. 4. n. 30. q. 6.
- Brimmer, is there any deceit in't?* v. 5. n. 1. q. 4.
- Branches and Heads to instruct Children,* v. 5. n. 3. q. 2.
- Balaam a Moabite, how cou'd he understand his Ass?* v. 5. n. 5. q. 3.
- Blood, how circulates i'th' Body?* v. 5. n. 7. q. 5.
- Bodies of living Creatures, why without putrefaction?* v. 5. n. 10. q. 4.
- Brother, may he marry his Sisters Daughter?* v. 5. n. 13. q. 3.
- Bowing at the Name of Jesus, whether sinful?* v. 5. n. 16. q. 4.
- Bowing towards the Altar, its Original,* v. 5. n. 16. q. 5.
- Baptism of Infants proved in several Mercu-ries,* v. 5. n. 19. Arg. 1.
- Baptism from the Greck Word Baptizo,* v. 5. n. 23. q. 27.
- Baptism of Infants proved in answer to twenty three Questions,* v. 5. n. 25. q. 1.
- Baptize thee in the Name, &c.* v. 5. n. 26. q. 8.
- Baptis. of Inf. no prom. nor threats,* v. 5. n. 26. q. 9.
- Bap. of Inf. no where in Scripture,* v. 5. n. 26. q. 10.
- Baptism we ought to keep to the reveal'd Law,* v. 5. n. 26. q. 13.
- Bapt. of Inf. if a dangerous Error,* v. 5. n. 26. q. 14.
- Baptism and the Lords Supper alike to be given,* v. 5. n. 26. q. 15.
- Baptism or Baptifina why not translated right?* v. 5. n. 26. q. 18.
- Baptifina what does the word m.* v. 5. n. 26. q. 19.
- Baptizing or Rantizing,* v. 5. n. 26. q. 22.
- Baptizing of Inf. why deferr'd?* v. 5. n. 27. q. 1.
- Bap. was not the Fathers mistaken,* v. 5. n. 27. q. 2.
- Baptism of Infants, is it good Divinity?* v. 5. n. 27. q. 4.
- Bap. of Infants Postscript to it,* v. 5. n. 27. postc.
- [II]
- B**lount's Judgment of the most Celebrated Authors, 1. sup. p. 20.
- Beauty, several questions about it,* 1. sup. p. 25.
- Bynaeus of the Birth of Jesus,* 3. sup. p. 8.
- Beughem's Essay towards a literary History,* 3. sup. p. 24.
- Blount's Essays on several Subjects,* 3. sup. p. 34.
- Becker's Enchanted World or Treatise of Spirits,* 4. sup. p. 17.
- Body or matter at the Resurrection,* 5. sup. p. 5. q. 5.
- [†]
- B**Arrow's Works. p. 13.
- Body of the Canon Law,* p. 79.
- Dr. Burnet's Letters,* p. 117.
- Boil's disquisition into the received notions of Nature,* p. 161.
- His Discourse of specifick Remedies and Disquisition about the usefulness of simple Medicaments,* p. 184.
- His disquisition of final Causes,* p. 202.
- Bergerac's Eloquent Speech,* p. 121.
- [*] C.
- C**heating ones self or another, v. 1. n. 2. q. 4.
- Confessor, whether he may discover Secrets.* v. 1. n. 4. q. 13.
- Cambridge or Oxford, which the antiemest University,* v. 1. n. 8. q. 6.
- Clouds, what they are, &c.* v. 1. n. 8. q. 8.
- Converse with Angels, Reasons for, and against it,* v. 1. n. 10. q. 8.
- Child, whether troubled for Damnation of Parents,* v. 1. n. 10. q. 9.
- Circle, whether it may be squar'd? that is, &c.* v. 1. n. 15. q. 7.
- Churches of Asia, what is become of them?* v. 1. n. 15. q. 9.
- Chyrurgion being taken into your Society, I desire, &c.* v. 1. n. 16. q. 4.
- Consonant, double Ch. doth not always, &c.* v. 1. n. 16. q. 13.
- Children oftener like the Fath* v. 1. n. 18. q. 5.
- Clouds composed of Rain,* v. 1. n. 20. q. 1.
- Conflagration of the World,* v. 1. n. 20. q. 2.
- Copper, why dearer than Brass?* v. 1. n. 20. q. 4.
- Cuckoldry, the word and infamy,* v. 1. n. 20. q. 8.
- Cain's Wife.* v. 1. n. 20. q. 17.
- Castle which best fortif in Europ.* v. 1. n. 20. q. 18.
- Clergy suspended for refusing Oaths, &c.* v. 1. n. 22. q. 3.
- Children by a first wife, whether they ought, &c.* v. 1. n. 23. q. 1.
- Coffee and Tobacco, whether prejud.* v. 1. n. 23. q. 1.
- Chickens when hatch'd in Ovens,* v. 1. n. 23. q. 7.
- Covenant, how may a man know when in't,* v. 1. n. 25. q. 2.
- Cain, what Mark set on him?* v. 1. n. 26. q. 8.
- Cock crowing thrice reconciled,* v. 1. n. 29. q. 5.
- Christ's disputing in the Temple,* v. 1. n. 30. q. 4.
- Child father'd on a friend of mine,* v. 1. n. 30. q. 10.
- Corps, why bleed when toucht by its Murderers,* v. 2. n. 1. q. 2.
- Corns and Warts. how to be destr.* v. 2. n. 1. q. 6.
- Cannibals, whether any such people?* v. 2. n. 1. q. 10.
- Cain, what Weapon slew he his Brother with?* v. 2. n. 1. q. 19.
- Calf with Flesh like a Commode,* v. 2. n. 2. q. 1.
- Cæsar or Alex. which preferable,* v. 2. n. 2. q. 8.
- Coffee-houses, whether take the twelve numbers?* v. 2. n. 4. q. 1.
- Clouds, the difference of sight about em,* v. 2. n. 4. q. 3.
- Chamelion, its properties, and living on Air, whether true?* v. 2. n. 14. q. 7.
- Cricket.

The T A B L E.

- Cricket, whether lucky? v. 2. n. 18. q. 8.
- Confident, why some more so than others? v. 2. n. 18. q. 11.
- Circulation of the Blood, v. 2. n. 19. q. 2.
- Child growing out betwixt a Man's Breasts, v. 2. n. 19. q. 4.
- Cain, who he fear'd should slay him v. 2. n. 23. q. 8.
- Cain's Wife, who was she? v. 2. n. 23. q. 9.
- Cain, whether any help'd him to build the City? v. 2. n. 23. q. 10.
- Cowleys negative defin. of wit, v. 2. n. 24. q. 14.
- Child, whether possible to be born without a Navel? and live, v. 2. n. 24. q. 18.
- Christianity, whether invented at the destruction of Jerusalem, v. 2. n. 25. q. 3.
- Cain, who did he fear won'd kill h. v. 2. n. 27. q. 4.
- Christ, why he took our Nature to suffer Death? v. 2. n. 27. q. 11.
- Cat hang'd full of Kittens, v. 2. n. 29. q. 3.
- Cain's Damn, why so avouch'd? v. 2. n. 30. q. 8.
- Comet, a Dream of it, v. 3. n. 2. q. 2.
- Crimes, whether to be pub. conf. v. 3. n. 2. q. 4.
- Cowkeepers Daughter, v. 3. n. 4. q. 1.
- Cloud and a Fog the difference, v. 3. n. 5. q. 4.
- Contract when Solemn, whether it can be broke, v. 3. n. 6. q. 8.
- Child speaking when 10 w. old, v. 3. n. 10. q. 2.
- Carkass, whether eat by Vermin or Lice? v. 3. n. 11. q. 1.
- Creatures, whether all apprehend the same thing? v. 3. n. 11. q. 7.
- Criminal his own Executioner, v. 3. n. 12. q. 2.
- Charms, Amulets, Love-powder, any force in 'em? v. 3. n. 13. q. 8.
- Camel going through the Eye of a Needle, v. 3. n. 17. q. 8.
- Cambridge Schol. his Extravag. v. 3. n. 20. q. 5.
- Coral why soft under the water? v. 3. n. 21. q. 9.
- Carps why they breed in Ponds? v. 3. n. 24. q. 2.
- Contract, whether one marrying the other may, v. 3. n. 24. q. 15.
- Compass their Variation, v. 3. n. 25. q. 3.
- Cyrenius mention'd, Luk. 2. Governour of Syria, v. 3. n. 26. q. 5.
- Christ's Ascending up to Heaven, and no flesh seeing God, how agree? v. 3. n. 27. q. 2.
- Communion, which comes nighest to our Saviours Doctrine, v. 3. n. 28. q. 4.
- Christ, why did he pray being God himself? v. 3. n. 30. q. 11.
- Court a Mistress, how to accost her at first, v. 4. n. 3. q. 1.
- Carriage and Behaviour most winning to a Lady, v. 4. n. 3. q. 2.
- Created, does it signifie matter, or only Existence, &c. v. 4. n. 4. q. 2.
- Concept of my wife, I am sick, v. 4. n. 7. q. 6.
- Creatures, which strongest considering the Bulk? v. 4. n. 8. q. 10.
- Chiromancy, what are we to believe of it? v. 4. n. 8. q. 11.
- Chequer, why the Sign of an Ale-house? v. 4. n. 9. q. 10.
- Comprehension, whether necessary, v. 4. n. 11. q. 1.
- Christ, was he baptized before he was 30 years old? v. 4. n. 14. q. 4.
- Conyers Collection of Rarities, whether best to expose 'em, v. 4. n. 16. q. 4.
- Christians, which most in the right Q. Elizabeth's or King James's, v. 4. n. 19. q. 9.
- Clergy man whether he may give Bonds to resign his Living, v. 4. n. 23. q. 2.
- Conjurers, can they absolutely tell Events? v. 4. n. 23. q. 4.
- Child found in the fields, run away unseen v. 4. n. 23. q. 10.
- Crickets breeding in a house, v. 4. n. 24. q. 2.
- Clergy-man broke his Contract with a Lady, v. 4. n. 24. q. 4.
- I Cor. II. 14. about long Hair, your thoughts on't? v. 4. n. 24. q. 5.
- Creatures allow'd for food, whether sinful to kill them cruelly? v. 4. n. 24. q. 6.
- Coals, ten Bushels laid on a fire make but a few Ashes, v. 4. n. 28. q. 1.
- Christians, which best, Precisians or Moralists, v. 4. n. 29. q. 4.
- Canons of the Church, v. 4. n. 30. q. 5.
- Constantine the Great, the cause of his War with Licinius, v. 5. n. 1. q. 6.
- Candles, found a strange story of 'em, v. 5. n. 6. q. 3.
- Crocodile sleeping, the Indian Rat shoots himself into his belly, v. 5. n. 6. q. 9.
- Clergy's wives and Child, why unhap. v. 5. n. 8. q. 2.
- Christ born, at what time of the year, is it possible to know? v. 5. n. 16. q. 1.
- Covenant about Circumcision, v. 5. n. 25. q. 1.
- Circumcision, whether all Believers had a right to it? v. 5. n. 25. q. 2.
- Circum. whether a Seal of Faith? v. 5. n. 25. q. 3.
- Circumcision or Baptism, does it Seal Children? v. 5. n. 25. q. 4.
- Circum. what are its Priviledg. v. 5. n. 25. q. 5.
- Children, what right to Covenant Transactions? v. 5. n. 26. q. 6.
- Covenant, does it bind the consciences when at Age? v. 5. n. 27. q. 2.
- Covenant, if not of God's Appointment? why, &c. v. 5. n. 27. q. 3.
- [II]
- Critical Remarks upon the prettiest Fancies to be found in the Works of Ancient and Modern authors, 1. sup. p. 8.
- Ciampini's Examination of the pontifical Book, 1. sup. p. 13.
- Coast of France, 1. sup. p. 19.
- Contint why no body meets it, 1. sup. p. 24.
- Caves Literary History of Ecclesiastical Writers, 2. sup. p. 6.
- Consubstantiation or Transubstantiation, which most absurd, 5. sup. p. 25. q. 25.
- [†]
- Critical Disquisitions upon the various Editions of the Bible, p. 289.
- Chardin's Voyages into Persia and the East Indies, p. 90.
- Collection of some curious Pieces, concerning the Philosophy of Mr. Des Cartes, p. 182.
- Cicero's Offices with Grævius Notes, p. 189.
- Curious Observations on Insects, p. 236.
- Caves History of the Lives, Acts and Martyrdoms of those who were contemporary with or immediately succeeded the Apostles, and of the chief Fathers of the Church of the 3 first Ages, p. 321.
- Clemens Alexandrinus's Works 9th. Edition, p. 365.
- Clements Epistles, p. 388.
- Curious Miscellanies, or the Journal of Physicks by the curious in Nature of Ger. p. 401.
- Coll.

The T A B L E.

- Collection of several Pieces of Eloquence, presented to the French Academy,* p. 419.
Clergymans Letter to the Nuns, who have the Education of Young Women, Exhorting them to second the Popes Intentions about Nakedness, p. 424.
Clerkson's Discourse concerning Lyturgies, p. 438.
Comber's Answer to Mr. Clerkson of Lyturgies, with a Scholastical History of the Primitive and General use of Lyturgies in the Christian Church, p. 443.
Cocquetin's Famous Speech, p. 111.
 [*] D.
D*esign of the Athen. Gazette, N.1. Col.1* V. 1
Dreams, their cause and pleasure, v.1.n.2.q.6
Divorced persons, whether they may Marry, v.1.n.4.q.2
Dying in Infancy— v.1.n.10.q.10
Dead to appear. and live again, v.1.n.17.q.11
Departed, whether any knowledge of Earth v.1.n.20.q.5
Defect, natural in the Parent, v.1.n.22.q.2
Distraction, whether ever pleasant, v.1.n.22.q.11
Dog, his overtaking the Hare, v.1.n.26.q.6
Dives and Lazarus, a Parable or History, v.1.n.28.q.6
Dictates of God's Spirit, &c. v.1.n.28.q.9
Deceased, do they walk? v.1.n.29.q.3
Death, what is it? v.2.n.2.q.3
Distraction, &c. why it takes away Reason, v.2.n.2.q.2
Drunken Man, how a fright recovers him? v.2.n.5.q.2
Dreams, the reason of it in a Gar. v.2.n.5.q.3
Dolphin, why it follows a Ship, v.2.n.5.q.5
Death, whether an indisposition of the Organs, v.2.n.9.q.5
Dogs, why linkt together, v.2.n.9.q.8
Dog, why he always turns round, v.2.n.9.q.9
Devil, whether a Corporeal subst. v.2.n.14.q.5
Devils, whether drown'd with the Sw. v.2.n.14.q.6
Death watch, what is the cause of it? v.2.n.16.q.2
Dying persons, why they fold the Sheets? v.2.n.16.q.8
Debauchery and ruine of youth, how prevented? v.2.n.16.q.19
Dream, why of things we never thought of, v.2.n.17.q.3
Delightful, what is most so to any Man? v.2.n.17.q.4
Debt, whether a Man may Marry then? v.2.n.20.q.3
Deceive the Deceiver, is it a sin v.2.n.20.q.10
Die of Conceit, whether possible? v.2.n.21.q.1
Dancing-master, or School-master, which preferable? v.2.n.24.q.13
Divine Idea's, the Notion of Omniformity, &c. v.2.n.26.q.1
Devil of Mascon, v.2.n.26.q.3
Deity acknowledg'd and prov'd, v.2.n.26.q.9
Devil, does he know our thoughts, v.2.n.26.q.11
Democritus, or Heraclitus, which in the right? v.2.n.27.q.13
Die, why most in the Night, your reason, v.2.n.29.q.1
Duelling, how far lawful? v.3.n.2.q.1
Dream, whether obliging to Marry? v.3.n.4.q.17
Drunken Man, whether capable of Marriage? v.3.n.5.q.2
Discourses, vain and absurd, v.3.n.12.q.8
Drunken man, how far obnoxious to the Law? v.3.n.14.q.2
Despair caused by unkindness of Relations, v.3.n.14.q.9
Drunken man, how brought to his Senses, v.3.n.15.q.9
Divines, whether Preaching against all vice v.3.n.18.q.3
Dew of Hermon, how it descends on Mount Sion, v.3.n.18.q.6
Die than live, is it not better, v.3.n.19.q.2
Dreams of commit. a grievous sin, v.3.n.20.q.7
Dreams, do we think then? v.3.n.21.q.3
Devotion, how hinder'd by Ignor. v.3.n.21.q.10
Drown'd Bodies, why they float, v.3.n.22.q.1
Devils, can they generate, v.3.n.24.q.12
Defrauding, whether pardon'd without restitution v.3.n.24.q.14
Devotion, what Book you advise me to, v.3.n.25.q.4
Dan. 5. 23. Why Daniel leaves out a word, v.3.n.25.q.9
David's heart, why it smote him for Saul's garment? v.3.n.26.q.1.
David's Sin in numbring the People, where consists. v.3.n.27.q.6
David's speaking in Scripture, is it the word of God? v.3.n.30.q.4
Debtor and Creditors, what a brother must do? v.4.n.1.q.3
Dissenters, are they Schismatics? v.4.n.2.q.2
Discourse, to cry out O God, is it just. v.4.n.2.q.9.
Dragon, is there any such creature? v.4.n.6.q.5
Dissenters that freely communicate with the Ch. of England, v.4.n.7.q.4
Delivery of a Gate, &c. Town of Lymrick &c. v.4.n.8.q.1
Dizziness in the Head, v.4.n.8.q.8
Dreaming of a Text Preach't on, v.4.n.16.q.3
Dealing with a secret reserve, whether just? v.4.n.16.q.5
Divines, why they begin their Prayers so low? v.4.n.19.q.11
Death, if the cause be in the Body onely? v.4.n.25.q.2
Death, is the cause of it in the Soul or in the Body? v.4.n.28.q.7
Dramatique Writers. who the best? v.5.n.1.q.3
Dramatique Professor, who the best? v.5.n.2.q.1
Disciples, how come they to know Moses and Elias? v.5.n.4.q.3
Devils generating, a relation of one, v.5.n.9.q.3.
Defrauding and over-reaching our Brother, v.5.n.10.q.1.
Different Colours in Clouds, the reason for it, v.5.n.11.q.5
 [||]
D*issertation on a State of Virginity,* 1 Suppl. p. 18
Dispute about the Grandeur of Great Britain, 1 Suppl. p. 21.
Description of the City of Rome, 2 Suppl. p. 3
Dine, or to sup, whether better, 2 Suppl. p. 30
 [†]
D*issertations of Mr. Burman,* p. 107
Darmonseus Philosophical Conferences, p. 179
Dodwell's Dissertations on St. Irenaeus, p. 356
Du Pin's new Bibliothéque of Ecclesiastical Authors, B b b b b b b

The TABLE.

- thors, containing the History of their Lives, the Catalogue, Crisis and Chronology of their Works; the sum of what they contain, a Judgment upon their Stile and Doctrine, with an Enumeration of the different Editions of their Works, Tom. 1. of the Authors of the 3 First Ages, p. 445. Tom. 2. Of the Authors of the Fourth Age of the Church,* p. 391.
- Dury's Treatise of Church Discipline,** p. 454
- Discourses upon the Sciences, in which, beside the Method of Studying, it is taught, how we ought to make use of Sciences for the good of the Church, with Advice to such as live in Holy Orders,** p. 411
- Discourse of the French Academy,** p. 420
- [*] E.
- EARTH, its Circumference and Thickness,** v. 1. n. 2. q. 10
- Earth, whether destroy'd or refin'd,** v. 1. n. 3. q. 4
- Earthquakes, their causes,** v. 1. n. 10. q. 5
- Experiment about perpetual motion,** v. 1. n. 10. q. 7
- Eels, how produced,** v. 1. n. 17. q. 9
- England, be happy,** v. 1. n. 22. q. 9
- Essence, be really distinguish'd from Existence,** v. 1. n. 22. q. 13
- Estates, whether an ensuring office for 'em,** v. 1. n. 26. q. 4
- Exodus 7. 33. comp. with Ver. 20,** v. 1. n. 29. q. 7
- Egyptian Magicians Miracles, whether real,** v. 2. n. 1. q. 16
- Earth or Sun, which moves,** v. 2. n. 6. q. 9
- Eye-sight, how best preserved** v. 2. n. 14. q. 1
- Eunuchs, why never troubled with the Gout,** v. 2. n. 20. q. 7.
- East-India, and African Company, one who has a stock,** v. 2. n. 24. q. 3
- Eve, did she lose her Beauty by the Fall,** v. 2. n. 26. q. 13
- Eyes shut under water,** v. 3. n. 9. q. 8
- English Nation, why the Finest People, and yet Ill Singers,** v. 3. n. 13. q. 12
- Earth, are its Foundations to continue for ever?** v. 3. n. 18. q. 5
- Experiment about finding out a Thief, whether lawful,** v. 3. n. 22. q. 1
- Errors, whether they will be tolerated at Judgment?** v. 3. n. 24. q. 13
- England, the most devout, why delight no more in singing Psalms,** v. 3. n. 29. q. 5
- English, what Language is it,** v. 3. n. 30. q. 3
- Empyrean Heaven, had it no Begin.** v. 3. n. 30. q. 11
- Eccho, its nature,** v. 4. n. 17. q. 5
- Experiment about artificial wind,** v. 4. n. 22. q. 7
- English Satyrists, who is the best,** v. 5. n. 1. q. 2
- Eve, what she spun?** v. 5. n. 5. q. 4
- Egyptian Talisman, their Force and Vertue,** v. 5. n. 7. q. 1
- Epithalamium on a Wedding** v. 5. n. 11. q. 7
- Eyes of Beans in the Kid, why grow downward some years,** v. 5. n. 14. q. 6
- Ephes. 6. 12. 5. Whether these words are refer'd to all Christians?** v. 5. n. 17. q. 1
- Evil Spirits, in what sence do we wrestle with 'em,** v. 5. n. 17. q. 2.
- Evil Spirits, in what sence the Rulers of darkness,** v. 5. n. 17. q. 3
- Evil Spirits, in what sence they are in High Places,** v. 5. n. 17. q. 4
- Evil Spirits, how reconcile some Phrases about 'em?** v. 5. n. 17. q. 5
- []
- Elliot of New-England his Life and Death** 3 Suppl. p. 32
- Europeans, from which of Noah's Sons did they proceed,** 5 Suppl. q. 1. p. 7
- [†]
- Essay upon Criticks, wherein is shewn in what the Poetry of the Hebrews consists,** p. 294
- Examination of the Infallibility of the Roman Church,** p. 99
- Enquiry into the Constitution of the Primitive Church,** p. 382
- Education of Daughters, by Mr. Trevelton,** p. 398
- Extract of a Letter concerning some Manuscripts of China,** p. 424
- Essay upon all sorts of Learning, by the Athenian Society, contained in the four sheets that are prefixt to the Young Students Library.**
- [*] F.
- Fishes, whether they breathe or no,** v. 1. n. 2. q. 13
- Fish in salt-water, why fresh?** v. 1. n. 3. q. 7
- Fire extinguish'd, where goes it?** v. 1. n. 7. q. 3
- Friendship, if there be any such thing, what is it?** v. 1. n. 7. q. 4
- Friendship between persons of different Sexes,** v. 1. n. 11. q. 1.
- Females, if went a Court'ng, more Marriages than now?** v. 1. n. 13. q. 9
- Friendship contracted before Marriage—** v. 1. n. 15. q. 1
- Friendship, its grounds being placed, &c.** v. 1. n. 15. q. 8
- Friends engaging to meet after death, whether lawful,** v. 1. n. 16. q. 1
- Fleas, whether they have Stings,** v. 1. n. 17. q. 1
- Feme Covert, whether oblig'd to appear,** v. 1. n. 18. q. 12
- Fire emitted Tobacco-pipe & Cane,** v. 1. n. 20. q. 12
- French King's Father,** v. n. 22. q. 6
- Flowers, their different colours,** v. 1. n. 23. q. 11
- Females, how Circumcis'd,** v. 2. n. 1. q. 9
- Fools, why ask they more questions,** v. 2. n. 1. q. 20
- Flashes of Fire, what natural cause,** v. 2. n. 5. q. 6
- Fire, whether visible,** v. 2. n. 5. q. 13
- Fishes living longer with, or without Scales,** v. 2. n. 5. q. 15
- France, a Descent on it by Sea, or by Savoy,** v. 2. n. 6. q. 1
- Fishes, what instances may we expect,** v. 2. n. 6. q. 8
- Figures, how to make 20 out, &c.** v. 2. n. 9. q. 10
- Frenchman, why Incens'd with the Lie,** v. 2. n. 15. q. 8
- France's King, what is he doing now,** v. 2. n. 17. q. 1
- Friendship, when contracted, whether best to Marry,** v. 2. n. 18. q. 1
- Flie, or the Late King, which the greatest Heart?** v. 2. n. 18. q. 5.
- Faces, why not two alike?** v. 2. n. 18. q. 10
- Friendship contracted, the one Rich, the other Poor, &c.** v. 2. n. 19. q. 7
- Friend, when in drink,** v. 2. n. 23. q. 14
- France, whether Psalms were sung in the Air there?** v. 2. n. 30. q. 10
- Flood, what was the greatest sin before it?** v. 2. n. 30. q. 11
- Fogs, why some stink more than others?** v. 3. n. 2. q. 6
- Fornication, what sin?** v. 3. n. 4. q. 3.
- Fondness,

The TABLE

- Fondness, or Coyness, which most desirable*, v. 3. n. 4. q. 19
- Fair, the keeping it*, 3 Questions *Ans. in one*, v. 3. n. 8. q. 7
- Fly-bloms, their cause*, v. 3. n. 8. q. 10
- French, why love the English, &c.* v. 3. n. 9. q. 2.
- Forms of Prayer, whether lawful*, v. 3. n. 9. q. 3
- Fairies and Goblins, their Circles and Customs*, v. 3. n. 10. q. 5
- Figures, how pattern'd out by one act*, v. 3. n. 12. q. 6.
- Friends, falling in Love with the same Lady*, v. 3. n. 13. q. 3
- Friendship, or Love which the Strongest*, v. 3. n. 13. q. 7.
- Falshood in Love, is it a Folly or Knavery*, v. 3. n. 13. q. 10
- Friends, how far oblig'd to one another*, v. 3. n. 15. q. 4
- Fornication, or to eat Puddings, which is the greatest Sin*, v. 3. n. 22. q. 9
- Fornication, whether it does not dissolve a Solemn Contract*, v. 3. n. 24. q. 3
- Fear, what is the best antidote against it*, v. 3. n. 24. q. 7
- Fondness after Marriage, worse in Man or Woman*, v. 3. n. 13. q. 6
- Flux, and reflux of the Sea*, v. 5. n. 6. q. 2
- French here exempted from all Taxes, Liberty to Trade*, v. 5. n. 10. q. 5
- French, if Naturaliz'd, wou'd it not ease the Nation*, v. 5. n. 10. q. 6
- Fingers cut off and heal'd, and now useful as before*, v. 5. n. 16. q. 3
- Fame, the meaning of the word, and what it is*, v. 5. n. 18. q. 2
- Faith of the Parent, will it serve the Child*, v. 5. n. 27. q. 3
- []
- F** *Oneral Oration of the Dauphiness*, 1 Suppl. p. 4
- Fleetwood's Collection of Ancient Inscriptions*, 2 Suppl. p. 25
- [†]
- F** *asciculus Rerum Expetendarum, or a Collection of things to be sought after, and things to be avoided* p. 404
- [*] G.
- G** *uardian Angel*, v. 1. n. 1. q. 3
- Government, what sort is best*, v. 1. n. 4. q. 11
- Glass broke flying into dust*, v. 1. n. 5. q. 8
- Gog and Magog, whether yet destroyed*, v. 1. n. 8. q. 2
- Goodness objective consists in the Agreement &c.* v. 1. n. 12. q. 7
- Glass painting, is it different from what was*, v. 1. n. 14. q. 6
- Gunpowder, or Printing, which done most mischief*, v. 1. n. 14. q. 7
- Gout, its original cause*, v. 1. n. 15. q. 5
- Genus and Species, their difference*, v. 1. n. 16. q. 7
- Games, its production*, v. 1. n. 17. q. 7
- Globe of the Earth, a Mill-stone fall, &c.* v. 1. n. 17. q. 10
- Gentlewoman left to her own management*, v. 1. n. 18. q. 3
- God's Prescience, and Man's Agency*, v. 1. n. 28. q. 5
- Glass, its different representations*, v. 2. n. 1. q. 1
- God, when he reveals himself in a Dream*, v. 2. n. 17. q. 10
- Golden age*, v. 2. n. 18. q. 12
- God's Spirit, how moved on the waters*, v. 3. n. 9. q. 5
- Good Conduct in a General*, v. 3. n. 15. q. 1
- Girl of Seven years old, whether capable of love?* v. 3. n. 15. q. 5
- Gen. First, v. First, &c. Confutation of Atheists*, v. 3. n. 26. q. 4
- Gentleman Marrying a Lady, may they separate for a time*, v. 4. n. 8. q. 3
- God's Name not once mentioned in Esther*, v. 4. n. 9. q. 13
- Government, whether we are oblig'd to serve it?* v. 4. n. 19. q. 8
- Gunpowder-Treason, how a Plot?* v. 4. n. 25. q. 1
- Grotius, Buchanan, or Barklay, the best Latin Poets*, v. 5. n. 14. q. 5
- []
2. **G** *eneral of an Army, whether he should fight as others*, 1 Suppl. p. 28
3. *Gurtler's History of the Templars*, 2 Sup. p. 9
1. *Gallant Discourses, containing Questions and Answers, Translated out of French*, 1 Sup. p. 22
- Gallant Discourses, being a Continuation of Questions and Answers*, 2 Suppl. p. 27
- Genealogical History of the Kings and Peers of Great Britain*, 3 Suppl. p. 25
- Generation in the Act is not Soul united to Matter*, 5 Suppl. p. 15. q. 13
- [†]
- G** *rotius Letters, the Subject Criticks and Divinity*, p. 48
- *His Letters, Part 2. Treating upon Law, History and Politicks*, p. 55
- Gregory Nazianzen his Works and Life*, p. 331
- Grand Seignior's Spy, and his Secret Relations sent to the Divan*, p. 414
- Goa Inquisition, a Relation of it*, p. 462
- Gronovius's Exercitations upon the Death of Judas the Traitor*, p. 314
- [§] H.
- H** *istory of the Athenian Society; Giving an Account of the Novelty, Advantage, First Inventor, and Occasion of this Useful Undertaking; the Difficulties that attend it; the Noble Daring of the First Author, with a particular account of the rest; the Reasons why this Society assumed the Title of Athenian; The Progress, Methods, and Performances of the Society when Establish'd; A Prospect of what the World is suddenly to expect from it; and likewise what it has Reason to hope for hereafter; with a too-favourable Account of both the Principles of its opposers, and the Injustice of their Endeavors; to all which is prefix'd an Ode, made by Mr. Swift; as also several Poems written by Mr. Tate, Mr. Mollieux, Mr. Richardson, and others. These heads are all largely treated on in the forementioned History, which is prefix'd to the First Volume of the Athenian Gazette.*

The T A B L E.

- []
Hair and Nails of Dead People, v.1.n.4.
 q. 10
 History, whether any true except the Bible, v.1.
 n.9 q.4
 Heaven or Hell, whether local, v.1.n.9.q.5
 Hope or Fruition, which most pleasant, v. n. 14
 q. 2
 Heathen, how to be convinced that our God is the
 true God, v. n.14.q.9
 Happiness, wise men or fools, v.1.n.20 q.9
 Homer and Virgil, your sence of 'em desired,
 v.1.n.21 q.7
 Horace, whether translated right, v.1.n.21.q.9
 Hairs, an equal number on any 2 Mens head, v.1.
 n.21.q.13
 Horse, why it emits a square Excrement, v.1.
 n.23.q.5
 Hell punishment, whether equal, v.1 n.27.q.3
 Husband, where likeliest to get one, v.2.n.13.q.5
 Husband, whether lawful to pray for one, v. 2.
 n.15.q.1
 Husb. a Lady wou'd know when she shall get one?
 v. 2.n.15 q.2
 Hiccough, whether pronouncing the word one,
 v.2.n.17.q.14
 Hearing or Sight, which best to lose, v.2.n.18.
 q.9
 History says, that Æneas lived in the days, &c.
 v.2.n.29 q.11
 Habit, what it is, whether to be overcome, v.3.
 n.1.q.1
 Handsome Wife, whether a happiness, v.3.n.4.
 q.12
 Highlanders of Scotland, Sawcy Rebels, v.3.
 n.11.q.9
 Heaven, will there be Sexes there? v.3.n.13 q.2
 Harangue, whether pleased with it, v.3 n.14.q.7
 Hating Cheesc, and other Antipathies, v.3.n.16.
 q.6
 Husband willing to part with his Wife to ano-
 ther Man, v.3.n.19.q.1
 Hue and cry after lost piety, whether 'tis not
 time, v.3 n.20 q.4
 Horse unsound, am I oblig'd to tell the Buyer
 so? v.3.n.21 q.6
 Horses and Men compar'd in their breed, v.3.
 n.24.q.11
 Hair, why not grow on the Face of a Woman,
 v.3 n.29.q.4
 Hebrew word, of the World being a Chaos, v.3.
 n.30 q.2
 Hanging in Chains alive, v.4 n.2 q.5
 Husband and Wife, when they cannot agree, may
 they part, v.4 n.2 q.7
 Heb.6.4,5,6. how to be understood, v.4.n.2.q.8
 Horse Neighs, is it Rejoycing or Angry, v.4.n.2
 q. 13
 Husband gone to Virginia 8 years, may she
 Marry, v.4 n.7.q.3
 Homunculus, &c. v.4 n.7.q.4
 Hag, is there any such thing as Witch-riding,
 v.4.n.8 q.4
 Horse, whether cheer'd by Bells and Harnes, v.4.n.9.q.9
 Horse, from whence proceeds it being broken
 winded, v.4 n.17.q.2
 Hainousness of the Sin of Astrologers, v.4.n.23
 q.4
 Hammers of four ounces, drive a double Ten in-
 to a Plank, v.5 n.2.q.2
- Heads of things best to enter Children in, v.5 n.3
 q.1
 Heads of things how to refer to 'em, v.5.n.3.q.3
 Hair turn'd Gray at 20 years of Age, v.5.n.6.
 q.7
 Hobbs, or L'Estrange, the better Christian,
 v.5.n.14.q.1
 Heaven, how far is it there, v.5.n.18 q.4
- [||]
HOn Camps. Apology for the Sacred Scri-
 tures, 1 Suppl. p. 22
 Heat or cold, which is most supportable, 1 Suppl.
 p. 28
 History of the Empires and Princes during the
 First Six Ages of the Church, 2 Suppl. p. 1
 History of Monsieur Constance, 2 Suppl. p.8
 Huygen's Treatise of Light, 2 Suppl. p. 14
 Heat, whether better to heat one by fire, or ex-
 ercise, 2 Suppl. p.30
 Hebrew Points, by whom, and where invented,
 5 Suppl. q.2 p.9
 Habits, have they Parts, &c. 5 Suppl. p.15.
 q. 17
- [+]
History of Great Britain, p.95
 History of a Christian Lady of China, p.156
 History of the East Indies, p.159
 Hook's Micrographia, or some Philosophical De-
 scriptions of Minute Bodies, made by Magni-
 fying-Glasses, with Observations and Enqui-
 ries thereupon, p. 221
 History of Animals mention'd in Holy Writ, in
 which the Names of every one are drawn
 from their Originals, and their Nature, Pro-
 fits and Uses are Explained, p. 434
- [*] I.
Idea of the Spiritual World, v.1.n.3.q.1
 Individuation of Separate Souls, v.1.n.3.q.2
 Infant Soul, what conception of things, v.1.n.3
 q.3
 Islands, how they came to be Inhabited, v.1.n.4
 q.2
 Ill desires guest at, by undecent habit, v.1.n.5.q.6
 Judicial Astrology, whether lawful -- v.1.n.6.q.3
 Incest, whether it be Malum in se? v.1.n.12.
 q.6
 Jewish Custom of Marrying at 25, &c. v.1.n.12
 q.7
 Intellect. what there; was it first in the Sences?
 v.1.n.21.q.16
 Jacob's Rod, how influenced it Laban's Cattle,
 v.1.n.21.q.17
 Jephtha, whether he Sacrificed his Daughter?
 v.1.n.26.q.3
 Joy, its effects, v.1.n.29.q.1
 Ingratitude to former Benefactors, v.2.n.1.q.3
 Idea of a thing, but when we speak of God, v.2.
 n.7.q.1
 Individuation, what is it, v.2.n.8 q.1
 Infallibility, where lies it now the Papal Chair,
 v.2 n.19.q.6
 Ingratitude, what Punishment fit for it? v.2.
 n.23 q.13
 Ink, how to take it off from Paper, v.2 n.24.q.21
 Jews, why they make their Idols like a Calf?
 v.2 n.30 q.2
 Jealousie, how to cure it? v.3 n.4 q.20
 Informer, whether not now a Rogue? v.3.n.7.q.4
 Justice

The T A B L E.

<p><i>Justice of Peace Tippling in Sermon time</i>, v.3. n.7.q.4</p> <p><i>Iron laid on the Cask, why it prevents Mischief by Thunder</i>, v.3.n.9.q.9</p> <p><i>Irish Fugitives, that received Alms</i>, v.3.n.14.q.3</p> <p><i>Josephus, Dr. Burnet's opinion of it</i>, v.3.n.14.q.8</p> <p><i>Judas, how hang'd and yet burst asunder</i>, v.3.n.18.q.7.</p> <p><i>Injuries how to be forgiven?</i> v.3.n.22.q.6.</p> <p><i>Jew, Mahometan, Quaker, &c. may they expect future happiness?</i> v.3.n.23 q.4.</p> <p><i>Infans, &c. how they shall arise at the last day?</i> v.3.n.23.q.5.</p> <p><i>Image of God, should we form in our minds?</i> v.3.n.25.q.5.</p> <p><i>Jacob, did he sin in putting the Rods to Laban's Cattel?</i> v.3.n.26 q.8.</p> <p><i>Josephus his Testimony of our Saviour</i>, v. 3. n.27.q.1.</p> <p><i>Jacob, did he sin in defrauding his Brother?</i> v.3.n.27.q.4.</p> <p><i>Jesse's Sons 1 Sam. 16. & 1 Chron. 2. how reconcil'd?</i> v.3.n.27.q.5</p> <p><i>Jacob, did he wrestle with an Angel, or with God himself?</i> v.3.n.28.q.1</p> <p><i>Jephthah, had he sin'd had he broke his Vow?</i> v.3.n.28.q.2.</p> <p><i>Interrupted Discourse, &c. create Aversion or Love?</i> v.4.n.3.q.5.</p> <p><i>Infants, if saved without Baptism, what signifies it?</i> v.4.n.14.q.7.</p> <p><i>Infants have they Faith, since that is necessary to Baptism?</i> v.4.n.14.q.8.</p> <p><i>Jacobites and Williamites</i>, v.4.n.27.q.1.</p> <p><i>Informers against Vice whether well</i>, v.4.n.29.q.5.</p> <p><i>Informers against Vice, is he a Busy-body?</i> v.4.n.29 q.6.</p> <p><i>Informers against Sin, what benefit do they get?</i> v.4.n.29.q.7.</p> <p><i>John Whitehead's Miracle</i>, v.4.n.30 q.2.</p> <p><i>Japan, whether an Island or no?</i> v.5.n.7.q.8.</p> <p><i>Fury-man, how to act in Causes of Life and Death?</i> v.5.n.12.q.1.</p> <p><i>Irenæus Doctrine about the Soul, whet her Scriptural?</i> v.4.n.15.q.4.</p> <p><i>Jephtha's sacrificing his Daughter, how contradicted?</i> v.5.n.16.q.8.</p> <p><i>Impostor, M. Wickam, did he believe he should die?</i> v.5.n.16.q.9.</p> <p><i>Infants incapable of being taught</i>, v.5.n.19.q.1.</p> <p><i>Infant Baptism never appointed of God</i>, v. 5. n.19.arg.2.</p> <p><i>Infants of all nations ought not to be baptis'd</i>, v.5.n.19.arg.3.</p> <p><i>Infants are not requir'd to believe</i>, v.5.n.19.arg.4.</p> <p><i>Infant Baptism does not tend to the Glory of God</i>, v.5.n.19.arg.5.</p> <p><i>Infants ought not to be Baptis'd</i>, v.5.n.20.arg.6.</p> <p><i>Infant Baptism has no precedent in Scripture</i>, v.5.n.20 arg.7.</p> <p><i>Infant Bapt. is not in Scripture</i>, v.5.n.20.arg.8.</p> <p><i>Infant Baptism no institution of Christs</i>, v. 5. n.20.arg.9.</p> <p><i>Infants of believing Gentiles</i>, v.5.n.21.arg.10.</p> <p><i>Infants have no spiritual Benefits by Baptism</i>, v.5.n.21.arg.11.</p> <p><i>Infant Baptism, no promises made to it</i>, v. 5. n.21.arg.12.</p> <p><i>Infant Baptism, no Ordinance of God</i>, v. 5. n.21.arg.13.</p>	<p><i>Infant Baptism added to the Worship of God</i>, v.5.n.21.arg.14.</p> <p><i>Infant Baptism of Human Tradition</i>, v. 5. n.21.arg.15.</p> <p><i>Infant Baptism reflects on the Honour of Christ</i>, v.5 n.21.arg.16.</p> <p><i>Jewish Profelyte</i>, v.5.n.21.arg.17.</p> <p><i>Infant Baptism of positive Right</i>, v.5.n.21.arg.18.</p> <p><i>Infants not Baptis'd upon their profession of Faith</i>, v.4.n.22.arg.19.</p> <p><i>Infants not capable to enter into a marriage Union</i>, v.5.n.22.arg.20.</p> <p><i>Infants not to be baptiz'd for forgiveness of sins</i>, v.5.n.22.arg.21.</p> <p><i>Infant Baptism, no Baptism of Christ</i>, v. 5. n.22.arg.22.</p> <p><i>Infants baptiz'd are not in Scrip.</i> v.5.n.22 .arg.23</p> <p><i>Infants not to be admitted into the Church</i>, v. 5. n.23.arg.24.</p> <p><i>Infant Baptism no lively Representation of Christ</i>, v.5 n.22.arg.25.</p> <p><i>Infant Baptism frustrates Christs end</i>, v. 5. n.23 .arg.26.</p> <p><i>Infant Baptism, an Appendix to it</i>, v.5.n.23.</p> <p><i>Infants Right to Baptism</i>, v.5.n.27.q.3.</p> <p><i>Infants, are they to be brought to Christ</i>, v. 5. n.27 q.1.</p> <p><i>Infant Bapt. a mistake of the Text</i>, v.5.n.27.q.2.</p> <p style="text-align: center;">[]</p> <p>I <i>Ttigius's Discourse of the Arch-hereticks in the Apostles Age</i>, 3 sup.p.16.</p> <p><i>Italy, a new Founrey thither</i> 4 sup. p.15.</p> <p><i>Jod, why the least in the Hebrew Alphabet?</i> 5 sup.q.3 p.9.</p> <p><i>Justification and Forgiveness of sins, is it all one?</i> 5 sup.p.24.q.22.</p> <p style="text-align: center;">[†]</p> <p>J <i>Urieu's true System of the Church</i>, p.72.</p> <p>J <i>—His Accomplishment of Prophecies with the Explication of all the Visions of the Apocalipse</i>, p. 76.</p> <p>J <i>—His Treatise of Nature and Grace</i>, p.458.</p> <p style="text-align: center;">K.</p> <p style="text-align: center;">[*]</p> <p>K <i>Ingston-Bridge, why the Water always runs? &c.</i> v.1.n.16.q.11.</p> <p><i>Knighthood, is an unbaptiz'd person capable of it?</i> v.1.n.21.q.1</p> <p><i>Know our friends in Heaven</i>, v.1.n.25.q.7.</p> <p><i>Kite, how suspended in the Air?</i> v.2.n5.q.8.</p> <p><i>Knowles Thomas his marriage</i>, v.2 n.8.q.2.</p> <p><i>Knowing nothing new</i>, v.2 n.17.q.2.</p> <p><i>Kittens crying in a Cat when she was hang'd</i>, v.2 n.20.q.8.</p> <p><i>Knowledge of things known or unknown, which most desirable?</i> v.2.n.23.q.5.</p> <p><i>Kings Evil, how cured by Englands Kings?</i> v.2.n.24.q.22.</p> <p><i>Knowledge of future State, will it be gradual?</i> v.2.n.30.q.3.</p> <p><i>Knight-Errantry</i>, v.3.n.1.q.3.</p> <p><i>Kingdom of the peoples giving, whether worth taking?</i> v.4.n.11.q.7.</p> <p><i>King James, why do you reflect on him?</i> v. 4. n.27.q.1.</p> <p><i>King William, why has he never toucht for the Evil?</i> v.5.n.15.q.1.</p> <p><i>Kings of England, can they cure the Evil?</i> v.5.n.15.q.3.</p>
---	--

The T A B L E.

[II]
K Nowing little of all things, or only one thing
 solidly, whether better? 1 sup. p. 25.
 Knowledge in Women, 2 sup. p. 29.

L.

[*]
L Azarus's Soul, v. 1. n. 1. q. 4.
 Lawful to beat a Wife, v. 1. n. 1. q. 6.
 Last query, who the Author of it? v. 1. n. 3. q. 10.
 Lazarus's Estate (if any) who enjoy'd it?
 v. 1. n. 5. q. 7.
 Land of Nod where was it? v. 1. n. 7. q. 2.
 Louis le Grand, of the French King, v. 1.
 n. 11. q. 6.
 Light, is it a Body? v. 1. n. 11. q. 8.
 Lawful to marry Cousin German, v. 1. n. 12. q. 4.
 Lawful to marry first Wifes Sister, v. 1. n. 12. q. 5.
 Lawful to make Addresses to young Ladies, v. 1.
 n. 13. q. 1.
 Lawful to marry a person one cannot love, v. 1.
 n. 13. q. 2.
 Ladies Aversion, what course to take to remove
 it? v. 1. n. 13. q. 4.
 Lawful to look on another than ones Wife, v. 1.
 n. 18. q. 4.
 Lines, whether there be not an infinite power?
 &c. v. 1. n. 22. q. 14.
 Lucretia, Codrus, Plato, &c. did well or ill
 in Suicide? v. 1. n. 22. q. 19.
 Lawful is it to do evil that good may come,
 v. 1. n. 30. q. 1.
 Levi's paying Tithes in Abraham, v. 1. n. 33. q. 2.
 Language before the Confusion of Babel,
 v. 1. n. 30. q. 9.
 Love when it decays, v. 2. n. 3. q. 3.
 Love twice, whether possible with a like Ardour,
 v. 2. n. 6. q. 3.
 Language if an infant should be kept, v. 2. n. 6. q. 6.
 Lion, whether it won't prey upon a Virgin?
 v. 2. n. 8. q. 5.
 Learning, &c. whether less now than formerly?
 v. 2. n. 11. q. 2.
 Lord's Supper, how to approach worthily?
 v. 2. n. 12. q. 1.
 Love, what is it? v. 2. n. 13. q. 2.
 Love, why it turns to Coldness after marriage?
 v. 2. n. 13. q. 3.
 Love, its Remedy and Cure, v. 2. n. 13. q. 4.
 Love, whether absence or presence best? v. 2.
 n. 13. q. 6.
 Lover, when true, whether offer injury to the
 beloved? v. 2. n. 13. q. 8.
 Litany, whether defective? v. 2. n. 20. q. 4.
 Love, whether diminishes by fruition, v. 2. n. 23. q. 6.
 Lady courted by several, v. 2. n. 24. q. 5.
 Lucifer, when cast out of Heaven, v. 2. n. 27. q. 2.
 Lincy Woolsey, why forbid the Jews, v. 2. n. 30. q. 1.
 Love or Hatred which strongest? v. 3. n. 2. q. 5.
 Love to two Mistresses, whether real? v. 3. n. 4. q. 5.
 Lady granted me some secret Favours, v. 3. n. 4. q. 8.
 Lady's consent, how to carry it afterward?
 v. 3. n. 4. q. 9.
 Love, which most constant? v. 3. n. 4. q. 10.
 Lady, whether to hide a private Amour?
 v. 3. n. 4. q. 15.
 Love, how to make the men know we love 'em?
 v. 3. n. 4. q. 19.
 Learning in the Hebrew, &c. whether it makes
 a Divine? v. 3. n. 5. q. 3.

Lady of a Noble Family found with a Lord,
 &c, v. 3. n. 7. q. 3.
 Lawful for Christians to swear, v. 3. n. 8. q. 6.
 Loadstone, why turns to the North? v. 3.
 n. 11. q. 4.
 Love or Friendship, will it last after this life?
 v. 3. n. 13. q. 6.
 Lady, shou'd she answer a Lovers Letters?
 v. 3. n. 13. q. 11.
 Light, why seen at first waking in the night?
 v. 3. n. 14. q. 5.
 Language, whether ours is in its perfection?
 v. 3. n. 16. q. 5.
 Lord's Prayer, when we live in Hatred, &c.
 and say we curse our selves? v. 3. n. 20. q. 2.
 Ladies Dress and Topknots, whether a sign they
 be going to the Devil? v. 3. n. 20. q. 3.
 Lawful to separate from a whoring Husband?
 v. 3. n. 21. q. 4.
 Laughter, how caus'd by contrary Effects?
 v. 3. n. 22. q. 2.
 Letter sent us upon Psalm 133. 5. v. 3. n. 23. q. 5.
 Lazarus, why did he never laugh, v. 3. n. 30. q. 6.
 Lover, what Expressions fittest to declare his
 Passion? v. 4. n. 3. q. 3.
 Love you say is a pretty little soft thing, pray
 Explain it? v. 4. n. 3. q. 8.
 Life of Man divided into several parts,
 v. 4. n. 5. q. 1.
 Lawful to swear, v. 4. n. 9. q. 12.
 Lovers sing, shou'd we praise 'm? v. 4. n. 13. q. 2.
 Lovers, how handsomly to put 'em off, v. 4.
 n. 13. q. 3.
 Lawful to marry a vicious man? v. 4. n. 13. q. 8.
 Livelihood, what course best to take for it?
 v. 4. n. 19. q. 7.
 Liver swimming, the reason is desir'd? v. 4.
 n. 22. q. 9.
 Letter G, is sound'd Ghe, before the Vowel &c.
 v. 4. n. 28. q. 2.
 Lot's two Daughters, whether lawful to go in
 to their Father? v. 4. n. 29. q. 3.
 Laws against Vice, whether duly executed?
 v. 4. n. 30. q. 4.
 Lovers, can they break off after solemn Engage-
 ments? v. 5. n. 2. q. 4.
 Letter from a Mistress, its strange Effects,
 v. 5. n. 2. q. 5.
 Light or day, what was it before the Sun was
 made, &c. Gen. 1. v. 5. n. 2. q. 7.
 Lady not learn'd, but having Children?
 v. 5. n. 3. q. 1.
 Lady troubled with Corns, v. 5. n. 3. q. 4.
 Language, what was it our first Parents spake?
 v. 5. n. 4. q. 2.
 Lady I married in my minority, may I marry
 her again? v. 5. n. 5. q. 2.
 Lady affirm'd their Sex more excellent than
 Mans, v. 5. n. 5. q. 5.
 Lightning ne're hurts the Laurel, your Opinion
 of it, v. 5. n. 6. q. 11.
 Ladies Lover after engagement declares himself
 a Papiſt, v. 5. n. 9. q. 8.
 Lovely tempter, how to avoid her? v. 5. n. 13. q. 1.
 [II]
L ove of Inclinations, 2 sup. p. 29.
 Lean persons, whether healthier than
 others? 2 sup. p. 29.
 Leti's universal monarchy of Lewis 14th.
 3 sup. p. 20.
 Leti's

The TABLE.

- Leti's second part of the foremention'd Book, 3 sup. p. 22.
- Lovers Letter and postscript, 5 sup. p. 10.
- Lenten Mercury, 5 sup. p. 12.
- [†]
- L** Eusdens Abridgment of the Hebraick and Chaldaick Grammar, p. 293.
- Lightfoot's Works, p. 1.
- Lock's Philosophical Essay on human Understanding, p. 162.
- Lives of Saints and Saintesses, drawn from the Fathers of the Church and Ecclesiastical Authors, p. 418.
- Le Moin's Works, p. 467.
- M.
- [*]
- M** Onster of a Man that calls in the French, v. 1. n. 2. q. 2.
- Marry'd State, whether happy or no? v. 1. n. 4. q. 4.
- Miracles, whether ceas'd? v. 1. n. 4. q. 14.
- Mons, Wagers about it, v. 1. n. 5. q. 1.
- Man well educated, how to live? v. 1. n. 5. q. 4.
- Moon, the world in it, inhabited by whom? v. 1. n. 7. q. 1.
- Monsters, whether endued with rational Souls? v. 1. n. 8. q. 3.
- Men, whether before Adam? v. 1. n. 9. q. 1.
- Man, how shall he know when he Dreams? v. 1. n. 9. q. 3.
- Mount Aetna, why Eruptions in stormy weather, v. 1. n. 10. q. 4.
- Melchizedecks father who was he? v. 1. n. 10. q. 11.
- Mermen and Mermaids, have they Reason? v. 1. n. 11. q. 2.
- Man turn'd out of his Employ with Wife and Children, &c. v. 1. n. 11. q. 3.
- Melancholy, its Symptoms, Causes and Cure, v. 1. n. 11. q. 4.
- Men, why some black some tawny? v. 1. n. 12. q. 2.
- Matches in this Age made for Money, v. 1. n. 13. q. 8.
- Marriages of persons under Age, whether lawful? v. 1. n. 13. q. 10.
- Marrying where there is an aversion to please Parents, v. 1. n. 13. q. 13.
- Man know when a Lady loves him, v. 1. n. 13. q. 14.
- Majesty what is it? v. 1. n. 16. q. 10.
- Motion, its efficient Cause, v. 1. n. 17. q. 5.
- Man, what's the sin, &c. the Lady, v. 1. n. 18. q. 2.
- Mountains, Springs found there, v. 1. n. 19. q. 4.
- Matter the least particle, v. 1. n. 20. q. 16.
- Mouse going into a mans Body, when asleep, v. 1. n. 21. q. 4.
- Man defend himself against Attempts to kill him, v. 1. n. 22. q. 4.
- Man, how to know himself, v. 1. n. 22. q. 7.
- Melancholy, natural or accidental, v. 1. n. 22. q. 8.
- Methods to reconcile our differences, v. 1. n. 22. q. 10.
- Marbles and Stones, why in rainy weather dewy? v. 1. n. 22. q. 15.
- Marking, Longing, Swounding at a Cat, &c. v. 1. n. 23. q. 3.
- Mechanism, Nutrition, how regularly order'd, &c. v. 1. n. 23. q. 6.
- Monkeys, how they came into the World? v. 1. n. 25. q. 10.
- Meaning of that Text, 1 Cor. 7. 36 v. 1. n. 28. q. 7.
- Melchizedeck, who was he, Christ, or, &c. v. 1. n. 28. q. 8.
- Men, whether they do marry in vain? v. 2. n. 3. q. 7.
- Marriage, whether the Ceremony was before Moses? v. 2. n. 3. q. 8.
- Mankind, whether multiplying like Trees? v. 2. n. 3. q. 9.
- Marriage, whether of Divine Right? v. 2. n. 3. q. 10.
- Members, what depriv'd of, and yet exist? v. 2. n. 4. q. 6.
- Memory of things we have forgotten, v. 2. n. 5. q. 15.
- Monkey, is it capable of learning, v. 2. n. 6. q. 5.
- Man, born as his mother was carrying to the Grave, v. 2. n. 9. q. 3.
- Miracles, their nature how know true ones? v. 2. n. 9. q. 7.
- Men, how many sufficient to form a Square? v. 2. n. 12. q. 7.
- Marriage of two wives, whether lawful? v. 2. n. 12. q. 10.
- Mother or Mistress which to be prefer'd? v. 2. n. 13. q. 7.
- Marryed or single life, which best? v. 2. n. 15. q. 3.
- Mouth, why it waters at the sight of Lemons? v. 2. n. 16. q. 10.
- Majesties, how best to serve them? v. 2. n. 18. q. 2.
- Money that is Counterfeit, may I pay it away? v. 2. n. 18. q. 13.
- Money and Linnen convey'd away without knowledge, v. 2. n. 19. q. 3.
- Millers, why more deaf than other per'n? v. 2. n. 19. q. 8.
- Mandrakes, whether Fictitious or real? v. 2. n. 2. q. 3.
- Man, when marrying, says with, my Body, &c. v. 2. n. 21. q. 5.
- Master who is severe to me, v. 2. n. 24. q. 2.
- Matter, whether divisible into infinite parts, v. 2. n. 24. q. 6.
- Monstrous Bones at Gresham Colledge, v. 2. n. 24. q. 9.
- Man and Woman, when drown'd, how they swim? v. 2. n. 24. q. 12.
- Maggot when put in a Box, how't will turn to a Fly, v. 2. n. 24. q. 23.
- Martyrs, were they not fools? v. 2. n. 25. q. 5.
- Magicians of Pharaoh, why cou'd they not do all Miracles? v. 2. n. 26. q. 8.
- Man, why not created without sin? v. 2. n. 27. q. 10.
- Man when under Water? v. 2. n. 28. q. 2.
- Malefactor at Tyburn, v. 3. n. 1. q. 2.
- Man, how far to to accuse himself, v. 3. n. 2. q. 3.
- Man in debt, whether obliged to acquaint his Mistress? v. 3. n. 4. q. 7.
- Mistress lost, how to forget her? v. 3. n. 4. q. 16.
- Minister in Gloucester, whether forsworn? v. 3. n. 5. q. 1.
- Marriages whether made in Heaven, v. 3. n. 5. q. 5.
- Means to prevent self-murder, v. 3. n. 12. q. 12.
- Marriage of a young man and old woman whole-some, v. 3. n. 15. q. 6.
- Memory of past things, v. 3. n. 15. q. 8.
- Moon when totally Eclips'd, what causes the Light, v. 3. n. 15. q. 10.
- Mason's short hand, several questions and answers in one, v. 3. n. 16. q. 4.
- Memory of things we had forgot, v. 3. n. 23. q. 5.
- Marrying by the Law of the Land, but not by God's Law, v. 3. n. 25. q. 6.
- Man buried his Wife, &c. whether best to live single? v. 3. n. 25. q. 7.
- Matt.

The T A B L E.

- Matt. 26. 29. the meaning of that Text, v. 3. n. 27. q. 3.
- Monstrous Births, have they rational Souls? v. 3. n. 28. q. 7.
- Moses fight of Mount Pisgah, v. 4. n. 2. q. 3.
- Marriage contract whether by a mutual consent dissolv'd, v. 4. n. 2. q. 6.
- Musick and Singing, how far proper in making Love, v. 4. n. 3. q. 6.
- Mistress, how far prudent to acquaint her? v. 4. n. 3. q. 7.
- Millennium, is it past or to come, v. 4. n. 6. q. 1.
- Marriage, how shall we decently give consent? v. 4. n. 13. q. 4.
- Man and Woman shut up together, wou'd they know their Sex? v. 4. n. 13. q. 5.
- Marry, which best, a good temper, or a Shrow? v. 4. n. 13. q. 9.
- Means us'd to dream of a Sweet-heart, v. 4. n. 15. q. 5.
- Males of all creatures will not fight the Females, v. 4. n. 17. q. 3.
- Mouth, how blow cold or hot out of it? v. 4. n. 17. q. 6.
- Marry'd man's Address to a young Lady, v. 4. n. 23. q. 3.
- Man at sixty, falls in love with a Lady of 20, v. 4. n. 23. q. 5.
- Motion, was it before the Creation, or not? v. 4. n. 23. q. 6.
- Man who had two Wives, his last Wife had two Husbands, v. 4. n. 24. q. 1.
- Male and Female in Trees why ridicule their Notions? v. 4. n. 24. q. 6.
- Man's Goods seised for being at a meeting, and for swearing, v. 4. n. 29. q. 10.
- Marry for Love or Convenience, which best? v. 5. n. 3. q. 3.
- Man set on by Thieves, is his Oath to 'em binding? v. 5. n. 4. q. 1.
- Methuselah, was he the longest Liver? v. 5. n. 4. q. 4.
- Motion of the Earth and Sun, v. 5. n. 7. q. 11.
- Mr. S—— is thought to be the Author of those lines, v. 5. n. 10. q. 7.
- Musick, its effect on the Fancy, v. 5. n. 11. q. 2.
- Man who promised two Women marriage, v. 5. n. 13. q. 4.
- Marriage promis'd without parents consent, whether void? v. 5. n. 13. q. 5.
- Marriage promis'd betwixt two, whether they can break off? v. 5. n. 13. q. 7.
- Milton or Waller which the best Poet? v. 5. n. 14. q. 3.
- Manna of Calabria, whether the same nature with the Israelites? v. 5. n. 14. q. 4.
- Man dissatisfis'd about his Creditors almost to despair, v. 5. n. 15. q. 3.
- Murtherer, whether he ought to deliver up himself to free the innocent? v. 5. n. 16. q. 6.
- Man promis'd to marry another man's Wife, v. 5. n. 18. q. 3.
- Moses's Body the Dispute about it, v. 5. n. 28. q. 1.
- [||]
Montausiers Funeral Oration, 1 sup. p. 4.
Meditations on the duties of a Religious life, 1 sup. p. 10.
- Mertena's Antient right of Monks, 1 sup. p. 11.
- Man or Woman whether be most noble, in favour of the woman, in favour of man, 1 sup. p. 24.
- Mazarin's Letters, 2 sup. p. 12.
- Marry or not to marry, whether better, 2 sup. p. 30.
- Marc Antonines moral Reflections, 4 sup. p. 4.
- Morrie's great Historical Dictionary, 4 sup. p. 8.
- Mayers Election of the Pope of Rome, 4 sup. p. 23.
- Monster, where its defect lies, 5 sup. p. 14. q. 10.
- Murther, if after pregnancy, 5 sup. p. 15. q. 14.
- [†]
Manner of thinking well, as it has a relation to the operations of the mind, p. 152
- Mayerus's Christian Wife, or three Dissertations about Wedlock, Incest and Divorces, p. 408
- Mæcenas Life written by the Illustrious Maria Cecini, p. 426
- Mathews Treatise of Law, wherein he treats of Nobility, of Princes, Dukes, Counts, Knights, Esquires, and of all kinds of Gentry, p. 430
- N.
- [*]
Needle in the Sea Compass, v. 1. n. 2. q. 11
- Number, what is that, whose square being, &c. v. 1. n. 12. q. 9
- Noah's Flood, what became of those Waters? v. 1. n. 16. q. 5
- Nation, which most populous and antient? v. 1. n. 16. q. 9
- Nature, whether any such thing? v. 1. n. 21. q. 12
- Number if infinite, v. 1. n. 21. q. 14
- Naturals, what defects in their Souls? v. 2. n. 2. q. 4
- Nativity, whether calculated right? v. 2. n. 9. q. 10
- Names, whether set to the queries? v. 2. n. 19. q. 5
- Noisy and Troublesome person? v. 2. n. 19. q. 9
- Number, how more than one, and less than two, v. 2. n. 23. q. 2
- Night-Walking, v. 2. n. 23. q. 11
- Naked Gospel, why censur'd? v. 2. n. 29. q. 2
- Ninias and Amraphel, whether the same? v. 3. n. 2. q. 9
- Night-Rambles, an account of 'em, v. 3. n. 3
- Natural and spiritual man, what distinction? v. 3. n. 5. q. 3
- Night-Walkers or rebelling against parents, compar'd, v. 3. n. 5. q. 7
- Nero's Soul whether it dwells in Lewis the 14th. v. 3. n. 12. q. 4
- Natural modesty, is there any such thing? v. 3. n. 17. q. 7
- Negroes, shall they rise so at the last day? v. 3. n. 29. q. 6
- Negroes, is it lawful to Trade with them? v. 3. n. 30. q. 1
- Nature of Blights, v. 4. n. 9. q. 7
- Number, even or odd, which the greatest? v. 4. n. 17. q. 4
- Navigation, deaf mans Skill in it, v. 5. n. 9. q. 1
- [||]
Norris's Discourses upon the Beatitudes, 3 sup. p. 1
- Norris's Reflections on the Essay about Understanding, 3 sup. p. 2
- Norris's Discourses on several Divine Subjects, 3 sup. p. 28
- [†]
New Lexicon in Hebrew and Latin, p. 293
- New Relation of China, containing the most Considerable things of this great Empire, p. 83
- O.

The TABLE.

O why see be by night, then by day? v. 1. n. 10. q. 3	
O rigen to be prais'd, or censur'd for, &c. v. 1. n. 20. q. 10	
O vids Banishment, the reasons, v. 1. n. 21. q. 6	
O nan his Sin, what was it? v. 1. n. 25. q. 1	
O strich, if it digest Iron? v. 1. n. 25. q. 8	
O rphans, how to get their Money? v. 2. n. 1. q. 5	
O siers, why smooth one Tear v. 2. n. 2. q. 10	
O x, why longer Horns than a Bull? v. 2. n. 5. q. 19.	
O racles, how they could give account of things? v. 3. n. 11. q. 6.	
O yl, why some love it, and yet hate Olives? v. 3. n. 14. q. 4	
O pinion is it not the strongest thing? v. 3. n. 19. q. 3	
O aths, whether it be sinful to rehearse 'em? v. 3. n. 22. q. 8	
O racles of old, whether of God, or the Devil? v. 4. n. 4. q. 1	
O ak-apples their use: v. 4. n. 9. q. 6	
O aths Equivocations in 'em: v. 5. n. 6. q. 4	
O pinion, Questions about it: 1 suppl. p. 22	
O liver Cromwel the History of him: 4 suppl. p. 16	
O zanams Mathematical Dictionary, 4 suppl. p. 25	
O nau, whether he was guilty of Murther: 5 suppl. p. 15. q. 14	
O DE on the French King: p. 114	
P Re-existence of the Soul, v. 1. n. 1. q. 2	
P oorest men, who they are? v. 1. n. 2. q. 5	
P hilosophers Stone: v. 1. n. 3. q. 9	
P olygamy, whether lawful? v. 1. n. 4. q. 3	
P erpetual motion, why not invented? v. 1. n. 7. q. 5	
P aradise, where was it? v. 1. n. 8. q. 1	
P hilosophical or Moral Sin, be a humane, &c. v. 1. n. 12. q. 8	
P ublick or Private Courtship is the best, v. 1. n. 13. q. 3	
P ersons Marrying too Young: v. 1. n. 13. q. 5	
P raying for Husbands, whether a Duty? v. 1. n. 17. q. 4	
P latonick love: v. 1. n. 18. q. 9	
P hilosophers, what Sect best? v. 1. n. 20. q. 7	
P assive Obedience, and Non-Resistance: v. 1. n. 21. q. 10	
P hoenix, why but one? v. 1. n. 23. q. 9	
P atriarchs, whether their lives was really long? v. 1. n. 24. q. 4	
P eople before the Flood, whether stronger, &c. v. 1. n. 24. q. 5	
P igmies, whether any such Creatures? v. 1. n. 24. q. 6	
P entateuch whether written by Moses, v. 1. n. 25. q. 5	
P hilosophers ancient whether damn'd v. 1. n. 26. q. 9	
P arents forcing their Children to worship, v. 1. n. 26. q. 9	
P ope Joan was there any such person, v. 1. n. 28. q. 10	
P eters second denial reconcil'd, v. 1. n. 29. q. 6	
P aul's words Rom. 9. 3. how understood, v. 1. n. 29. q. 8	
P eople whether any with Eyes in their breast, v. 2. n. 1. q. 11	
P hilosopher his definition of the Soul, v. 2. n. 2. q. 7	
P ersons why two not alike, v. 2. n. 4. q. 4	
F uncio the meaning of the word, v. 2. n. 6. q. 7	
P rophet Elijah in Malachy be already come, v. 2. n. 10. q. 3	
P ride instanced in the Aldermans Daughter, v. 2. n. 12. q. 5	
P oet and Poem which the best, v. 2. n. 14. q. 3	
P ope's Election the manner of it, v. 2. n. 21. q. 4	
P ump why may it not be made to draw, &c. v. 2. n. 22. q. 2	
P arents unreconcil'd are they fit for the Sacrament, v. 2. n. 24. q. 16	
P rovidence vindicated, v. 2. n. 25. q. 1	
P haraoh whether a proper name, v. 2. n. 27. q. 8	
P apal Chair, v. 2. n. 29. q. 9	
P aul's Conversion, contradictions reconcil'd, v. 2. n. 29. q. 13	
P ope is he Antichrist, v. 2. n. 30. q. 5	
P olygamy if allow'd whether better, v. 3. n. 4. q. 4	
P ictures of former Lovers whether prudent to keep, v. 3. n. 4. q. 14	
P apists why not banish'd the Nation, v. 3. n. 6. q. 5	
P amphlets reflecting on Mr. B v. 3. n. 10. q. 11.	
P arthenissa was it ever finish'd, v. 3. n. 11. q. 10.	
P ride what is there in it that tends to happiness, v. 3. n. 12. q. 11.	
P lagues from Heaven why don't they better people, v. 3. n. 12. q. 11.	
P ublick house what rules to observe, v. 3. n. 15. q. 3.	
P salms 'tis said who feedeth the Ravens, what meant by it, v. 3. n. 18. q. 10.	
P ope's name when began to be chang'd, v. 3. n. 20. q. 8.	
P ilate's Lake what description in History of it, v. 3. n. 21. q. 1.	
P ilate what Countryman was he, v. 3. n. 21. q. 2.	
P id or Passion which the greatest sin, v. 3. n. 21. q. 5.	
P eople that have red hair the whitest skins, v. 3. n. 24. q. 4.	
P eople that are crooked why good condition'd, v. 3. n. 24. q. 5.	
P ardon beg'd before sin commit'd or after, v. 3. n. 28. q. 5.	
P eter and Paul did they use notes, v. 3. n. 29. q. 1.	
P risons whether not necessary to be look'd into, v. 4. n. 1. q. 2.	
P hilosopher who was the first, v. 4. n. 2. q. 10.	
P hysical Difference is there in Thunder, v. 4. n. 2. q. 11.	
P ublick rejoicing (Oth. 13.) Limerick surrend'r'd, v. 4. n. 6. q. 2.	
P ope's pretence to a Triple Crown, v. 4. n. 9. q. 11.	

P arliament members whether a regulation of 'em, v. 4. n. 11. q. 2.	
P arliament men shou'd be the best of men, v. 4. n. 11. q. 3.	
P arsons elect'd for Parliament how duly return'd, v. 4. n. 11. q. 4.	
P urchase Vices with money unfair dealing, &c. v. 4. n. 11. q. 5.	
P arliament assembled whether not a Fountain, &c. v. 4. n. 11. q. 6.	
P assion whether possibly subdu'd, v. 4. n. 19. q. 4.	
P icture of a Lady sitting upon the Grass, v. 4. n. 22. q. 8.	
P arrots and Magpies why talk, and not other Birds, v. 4. n. 23. q. 7.	
P atent have you any for answering impertinent questions, v. 4. n. 27. q. 2.	
P rophane swearing, v. 4. n. 29. q. 8.	
P arish Officers how they shou'd return the money, v. 4. n. 29. q. 9.	
P astoral Poem your thoughts on't, v. 5. n. 1. q. 5.	
P rayer extempore any example of it, v. 5. n. 8. q. 3.	
P aper and Bone found in the Street, v. 5. n. 9. q. 5.	
P oet one born so with notes on him, v. 5. n. 11. q. 1.	
P arrot in Sir William Temple's Memoirs, v. 5. n. 12. q. 1.	
P rudentials what that disperse is, v. 5. n. 13. q. 4.	
P Reface to the first Supplement giving an account of the design and use of it,	
P eccaull's Parallels of the Ancient and Modern touching Eloquence, 1 Suppl. p. 9.	
P ool (the Cardinal) his Life, 1 Suppl. p. 21.	
P leasure or Pain whether easier to resist, 1 Suppl. p. 23.	
P rinces Philosophy, 2 Suppl. p. 13.	
P roposals for Printing the Young Students Library, fronting p. 1. in the 3. Suppl.	
P arin's choice Letters, 3 Suppl. p. 13.	
P reface to the fourth Supplement giving an account of an ingreuous attempt,	
P reface to the fifth Supplement containing a brief account of the new project concerning the Ravities of England,	
P ersecution a proper description of it, 5 Suppl. p. 16. q. 19.	
P erfection that is smless is it possible, 5 Suppl. p. 26. q. 29.	
P oem on the King of Poland with other things, p. 115.	
P arallel of Julius Cæsar and the King of Poland, p. 116.	
P rerogatives of Saint Ann p. 120.	
Q uæritur num Argentum Vivum, &c. v. 1. n. 4. q. 12.	
Q uakers Marriage, whether Lawful? v. 1. n. 13. q. 12.	
Q uestion a full and satisfactory Answer to any one? v. 1. n. 21. q. 11.	
Q ueen of Scots: v. 1. n. 22. q. 5.	
Q uestions, why so many silly ones answered? v. 2. n. 17. q. 7.	
Q ueen of Sheba had she a Child by Solomon, v. 2. n. 27. q. 3.	
Q ueen of Sheba, if now alive, whether she? v. 2. n. 29. q. 7.	
Q uestion about Mistresses and Mother explain'd, v. 3. n. 4. q. 18.	
Q uests, whether proper to be given a Mistress? v. 3. n. 15. q. 7.	
Q uid vult, &c. v. 4. n. 19. q. 3.	
Q uerists very troublesome instanced in several things? v. 4. n. 26. q. 1.	
Q uaker, or a Papist, which Religion wou'd you chuse? v. 4. n. 30. q. 15.	
Q uestions, how often sent before answered? v. 5. n. 16. q. 8.	
Q uakers Letter to the Athenians: v. 5. n. 29. Athenians.	
Q uakers ten Questions, proposed to 'em: v. 5. n. 29. Athenians.	
Q uakers light within, 5. suppl. p. 25. q. 27.	
Q uakerism or Popery most absurd: 5. suppl. p. 25. q. 28.	
Q uæstio Theologica, &c. p.	
R Obbery suspected, v. 1. n. 14. q. 1.	
R eason that the extream part of the Wheel, (B) &c. v. 1. n. 15. q. 3.	
R ighteous Man Noah, Daniel, or Job, v. 1. n. 15. q. 12.	
R ock whether it eats Carrion? v. 1. n. 18. q. 11.	
R ats, Toads, Ravens, why Ominous? v. 1. n. 22. q. 1.	
R esurrection, in what estate shall we arise, v. 1. n. 25. q. 3.	
R oman Soldiers how numerous, v. 1. n. 28. q. 1.	
R eason what is it, v. 2. n. 1. q. 15.	
R iver Nile its Original, v. 2. n. 11. q. 7.	
R ain why none in Egyp't, v. 2. n. 16. q. 6.	
R iches and Honour are they of an intrinsick value, v. 2. n. 19. q. 1.	
R ain-how its cause, v. 2. n. 20. q. 1.	
R ain why not more in Summer than Winter, v. 2. n. 23. q. 1.	
R ock split in two, v. 2. n. 24. q. 10.	
R ed-sea which Israel pass'd over, v. 2. n. 24. q. 15.	
R evelation is it an invention, v. 2. n. 25. q. 4.	
R oom haunted by Spirits, &c. v. 2. n. 26. q. 4.	
R iver Save at Belgrade, v. 2. n. 28. q. 3.	
R ivers all naturally tend to the Sea, v. 2. n. 28. q. 5.	
R evolution who has writ best of it, v. 2. n. 29. q. 15.	
R eformation how to effect it, v. 3. n. 3. q. 1.	
R eligious converse why not practis'd, v. 3. n. 6. q. 3.	

The TABLE.

<p>Reformation many Quest under one head, v. 3. n. 7. q. 1.</p> <p>Reformation whether not to begin at the great ones. v. 3. n. 7. q. 2.</p> <p>Reformation whether not obstruct'd by selling Offices. v. 3. n. 7. q. 5.</p> <p>Rudder by what means it guides a Ship, v. 3. n. 9. q. 11.</p> <p>Restitution of unknown sums, v. 3. n. 12. q. 3.</p> <p>Rochester, a strange relation happen'd there, v. 3. n. 16. q. 1.</p> <p>Restitution whether a Wife shou'd suffer by it, v. 3. n. 17. q. 2.</p> <p>Reason how to distinguish between rational, &c. v. 3. n. 22. q. 3.</p> <p>Rock Fish why it appears when a Ship, v. 3. n. 24. q. 1.</p> <p>Rooks why they eat Carrion, v. 3. n. 24. q. 9.</p> <p>Rom. 8. 21, 22. the meaning of it, v. 3. n. 26. q. 3.</p> <p>Rogers Trouble of Mind arising, v. 4. n. 1.</p> <p>Reformation encourag'd for Gods sake or their own, v. 4. n. 11. q. 8.</p> <p>Royal Society what have they done these last years, v. 4. n. 17. q. 1.</p> <p>Remarks upon the Depositions of the Apparitions, v. 4. n. 21.</p> <p>Rule what can be given to measure reason by, v. 4. n. 22. q. 6.</p> <p>Reformation a letter relating to it, v. 4. n. 29. q. 4.</p> <p>Reformation, one concern'd in it like to lose all by it, v. 4. n. 30. q. 3.</p> <p>Richmond a strange creature found there, v. 5. n. 3. q. 6.</p> <p>Rebukes from a Stoical Gentleman, v. 5. n. 3. beginning.</p> <p>Rational Soul distinguishable by its actions, v. 5. n. 6. q. 6.</p> <p>Rain in it is contain'd self, a Virtuoso affirms, &c. v. 5. n. 6. q. 10.</p> <p>Righteousness of Christ imputed, v. 5. n. 8. q. 1.</p> <p>Remarks on the Pectical Observator, v. 5. n. 11. q. 3.</p> <p>Reflections upon H. C. rejoind, &c. v. 5. n. 24. q. 1.</p>	<p>Religious Slave and his adventures, 1 suppl. p. 5.</p> <p>Reading of Books or Word of Mouth which most instructive, 2 Suppl. p. 29.</p> <p>Rogers Practical Discourses on sickness and recovery, 3 Suppl. p. 31.</p> <p>Regis entire course of Philosophy, 4 Suppl. p. 10.</p> <p>Rays History of plants first Tome, p. 478.</p> <p>Radius second Tome of the History of plants, with a Botanic Nomenclature, p. 78.</p> <p>Reflections on the cruel persecutions that the reformed Churches suffer'd in France. p. 94.</p> <p>Reflections upon ancient and modern Philosophy, and the use that may be made thereof, p. 187.</p> <p>Recital of the conference that Luther had with the Devil, p. 413.</p> <p>Ruens notes on Virgil, p. 465.</p>
<p>Souls whether all alike? v. 1. n. 1. q. 5.</p> <p>Spots in the Moon, how they came? v. 1. n. 1. q. 7.</p> <p>Sea sports their Cause and Nature? v. 1. n. 1. q. 3.</p> <p>Sin committed without an idea of it, v. 1. n. 2. q. 9.</p> <p>Sea, why Salt? v. 1. n. 2. q. 12.</p> <p>Smith the Coffee man, v. 1. n. 3. q. 1.</p> <p>Sea its Ebbing and Flowing, v. 1. n. 3. q. 2.</p> <p>Sherlock upon the Oath of Allegiance, v. 1. n. 4. q. 5.</p> <p>Straight line, is 6000 foot, the Hill 6620. v. 1. n. 4. q. 6.</p> <p>Star in Cassiopeia, whether a Miracle? v. 1. n. 4. q. 7.</p> <p>Soul of Man, what 'tis? and whether Eternal? v. 1. n. 6. q. 1.</p> <p>Swallows, wherein the Winter time? v. 1. n. 8. q. 4.</p> <p>Soul is it subject to Passion? v. 1. n. 8. q. 9.</p> <p>Souls of Brutes what they are? v. 1. n. 9. q. 2.</p> <p>Sheep since 100 are kill'd for one Fox, v. 1. n. 10. q. 6.</p> <p>Soul whether join with the Body? v. 1. n. 12. q. 3.</p> <p>Stone Bullet, or other heavy Body let fall? v. 1. n. 14. q. 11.</p> <p>Serpent, whether real that tempt'd our first Par. v. 1. n. 15. q. 4.</p> <p>Stones whether porous? v. 1. n. 15. q. 10.</p> <p>Sky, whether it be a substance, and may be felt? v. 1. n. 15. q. 11.</p> <p>Sun, why doth it dance on Easter-day? v. 1. n. 16. q. 2.</p> <p>Superstition the meaning of the Word? v. 1. n. 16. q. 8.</p> <p>Sound no Substance, v. 1. n. 20. q. 15.</p> <p>Straight Stick in Water appears crooked, v. 1. n. 20. q. 19.</p> <p>Storks never found, but in Common-wealths, v. 1. n. 21. q. 2.</p> <p>Sm-all-pox, why so many marked with 'em? v. 1. n. 21. q. 3.</p> <p>Solomons Temple, why not reckon'd among the wonders of the World? v. 1. n. 21. q. 5.</p> <p>Satyrs or Sermons most successful, v. 1. n. 22. q. 12.</p> <p>Sexes whether ever chang'd? v. 1. n. 23. q. 1.</p> <p>Sherlock, whether Dean of St. Pauls? v. 1. n. 24. q. 2.</p> <p>Saints Bodies which arose with our Saviour? v. 1. n. 25. q. 4.</p> <p>Salvation of Cain, Eli and Sampson. v. 1. n. 25. q. 5.</p> <p>Sin of felo de se, it's Nature. v. 1. n. 25. q. 6.</p> <p>Snaail, the cause of it's Shell? v. 1. n. 25. q. 9.</p> <p>Salamander, whether it lives in the Fire? v. 1. n. 26. q. 1.</p> <p>Soul, whether knows all things? v. 1. n. 26. q. 11.</p> <p>Samuel, whether hear the Devil, &c. v. 1. n. 27. q. 1.</p> <p>Sabbath how chang'd? v. 1. n. 27. q. 2.</p> <p>Souls of good Men, where immediately after death? v. 1. n. 28. q. 3.</p> <p>Souls when separate, can they assume a Body? v. 1. n. 28. q. 4.</p> <p>Shuterkin, whence it proceeds? v. 1. n. 29. q. 2.</p>	<p>Scripture, how know we 'em to be the Word of God? v. 1. n. 30. q. 7.</p> <p>Sence of the Words, when we differ? v. 1. n. 30. q. 8.</p> <p>Serpents, whether they were real, &c. v. 2. n. 1. q. 9.</p> <p>Soul in what part of the Body it is? v. 2. n. 1. q. 13.</p> <p>Sight, from whence proceeds? v. 2. n. 1. q. 17.</p> <p>Sun, how it comes to shine on the Wall? v. 2. n. 2. q. 5.</p> <p>Substance Corporeal, and spiritual how all? v. 2. n. 2. q. 9.</p> <p>Spirits by what means do they speak? v. 2. n. 2. q. 9.</p> <p>Saul went into the Cave, &c. the meaning? v. 2. n. 5. q. 7.</p> <p>Scripture, why it forbids Lint Woolsey? v. 2. n. 5. q. 12.</p> <p>Senses, which of 'em can we best spare? v. 2. n. 5. q. 16.</p> <p>Soulimmortal, whether breath'd into Adam, &c. v. 2. n. 5. q. 17.</p> <p>Small Pox, the Cause of 'em? v. 2. n. 5. q. 18.</p> <p>Spell, what is it, and whether Lawful? v. 2. n. 6. q. 2.</p> <p>Sleep, how to make one Wakeful? v. 2. n. 6. q. 4.</p> <p>Soul, how is it in the Body? v. 2. n. 7. q. 2.</p> <p>Souls going out of our Bodies, whether, &c. v. 2. n. 7. q. 3.</p> <p>Soul seeing 'tis immaterial, whether, &c. v. 2. n. 7. q. 4.</p> <p>Souls when separate do they know the affairs of earth, v. 2. n. 7. q. 5.</p> <p>Souls separate, how do they know one another? v. 2. n. 7. q. 6.</p> <p>Souls departed have they present Joy or Torment? v. 2. n. 7. q. 7.</p> <p>Souls departed, where go they? v. 2. n. 7. q. 8.</p> <p>Souls has a man three, viz. the Supreme, &c. v. 2. n. 7. q. 9.</p> <p>Souls, where remain till the last day? v. 2. n. 7. q. 10.</p> <p>Souls, what have the Philosophers said of 'em? v. 2. n. 7. q. 11.</p> <p>Soul, how it's Union with the Body? v. 2. n. 7. q. 12.</p> <p>Stone in a Toads-head, Swan sings at Death? v. 2. n. 7. q. 13.</p> <p>Snow, whether white or black? v. 2. n. 8. q. 3.</p> <p>Sun, why looking on it cause sneezing? v. 2. n. 8. q. 6.</p> <p>Skeleton, a strange Relation of it? v. 2. n. 9. q. 1.</p> <p>Sin whether it might be ordain'd? v. 2. n. 10. q. 1.</p> <p>Sin, whether not ordain'd? v. 2. n. 10. q. 2.</p> <p>Saviour, how did he eat the Passover? v. 2. n. 11. q. 3.</p> <p>Spirits Astral, what is it? v. 2. n. 12. q. 3.</p> <p>Sensitive Plants, why emit their Operations? v. 2. n. 15. q. 5.</p> <p>Salamander, whether any such Creature? v. 2. n. 15. q. 9.</p> <p>Soul of Man, whether by Tradition or Infusion? v. 2. n. 16. q. 5.</p> <p>Smoke, what becomes of it? v. 2. n. 17. q. 6.</p> <p>Sounds, why ascend? v. 2. n. 17. q. 8.</p> <p>Sun, what matter is it made of? v. 2. n. 18. q. 3.</p> <p>Speech and Voice, from whence proceeds? v. 2. n. 18. q. 10.</p> <p>Saturn, whether he be Nomb? v. 2. n. 18. q. 12.</p> <p>Sleep, if Persons can walk far in it? v. 2. n. 20. q. 2.</p> <p>Sure to one three years, and now sure to? v. 2. n. 20. q. 9.</p> <p>Several Questions about the Soul all answer'd in one, v. 2. n. 22. q. 1.</p> <p>Sciences, whether the Practick or Theory preferable? v. 2. n. 22. q. 3.</p> <p>Smoke and Fire, a Wager laid about it: v. 2. n. 23. q. 1.</p> <p>Solomons Bounty to the Queen of Sheba, v. 2. n. 23. q. 12.</p> <p>Stone cast into the Waters, its figures, why such? v. 2. n. 24. q. 8.</p> <p>Scripture, whether retrieved by Eldras? v. 2. n. 25. q. 2.</p> <p>Synod of Dort had they Truth on their side, v. 2. n. 26. q. 2.</p> <p>Sermon, any reason for the clamour against it? v. 2. n. 26. q. 6.</p> <p>Soul, when it leaves the Body, where goes it? v. 2. n. 26. q. 7.</p> <p>Saviour, and the Thief on the Cross: v. 2. n. 27. q. 5.</p> <p>Sodom's overthrow, v. 2. n. 27. q. 6.</p> <p>Saviour his Humane, and Divine Nature: v. 2. n. 27. q. 9.</p> <p>Snake, when cut into Pieces? v. 2. n. 27. q. 16.</p> <p>State of the Sun, Moon, &c. at the last day, v. 2. n. 28. q. 1.</p> <p>Sea, how comes it not to overflow the World? v. 2. n. 28. q. 6.</p> <p>Silk-worm, how it lives? v. 2. n. 28. q. 7.</p> <p>Spiritual Substance, whether distinct parts? v. 2. n. 29. q. 4.</p> <p>Soul it's seat, v. 2. n. 29. q. 5.</p> <p>Souldiers, who has most? v. 2. n. 29. q. 12.</p> <p>Serpent, how could he speak with mans Voice? v. 2. n. 29. q. 15.</p> <p>Scripture and prophane History, why they differ? v. 2. n. 30. q. 7.</p> <p>Superstition of obtaining from Flesh: v. 2. n. 30. q. 12.</p> <p>Sun, where does it set? v. 3. n. 1. q. 4.</p> <p>Spider, how does it Poison a fly? v. 3. n. 1. q. 5.</p> <p>Singing Psalms, why not used? v. 3. n. 6. q. 4.</p> <p>Sea Water, why Salt? v. 3. n. 6. q. 7.</p> <p>Souls, whether all equally happy? v. 3. n. 8. q. 5.</p> <p>Soul of a Child quick in the Womb? v. 3. n. 8. q. 6.</p> <p>Shooting at Sea, why heard at a distance? v. 3. n. 9. q. 6.</p> <p>Soul, after what manner it enters into the Body? v. 3. n. 9. q. 7.</p> <p>Shell-fish, why the shell apply'd to the Ear? v. 3. n. 9. q. 11.</p> <p>Sermon of one hour, why seems longer than two? v. 3. n. 11. q. 8.</p> <p>Shoot right, why they wink with one Eye? v. 3. n. 12. q. 5.</p> <p>Self-distike, whether Wisdom? v. 3. n. 12. q. 7.</p> <p>Sences, which can we best spare? v. 3. n. 14. q. 1.</p> <p>Self-Murther for a Mistress, whether Lawful? v. 3. n. 16. q. 2.</p> <p>Socinian Heresie, when broach'd? v. 3. n. 18. q. 4.</p> <p>Spring, how visible? v. 3. n. 19. q. 5.</p> <p>Stones on Salisbury Plain? v. 3. n. 19. q. 6.</p> <p>Sky is it of any Colour? v. 3. n. 22. q. 5.</p> <p>Sacrament, whether a Person may receive with 2 Ch. v. 3. n. 22. q. 7.</p> <p>Snakes, when kept tame? v. 3. n. 23. q. 2.</p> <p>Snakes, Water-snake and Land-snake, how different? v. 3. n. 23. q. 3.</p>

The T A B L E.

<p>S <i>Sandiv, what is it?</i> v.3.n.24.q.16. <i>Substance and Body the difference?</i> v.3.n.25.q.2. <i>Soul, whether it presently enjoys God after Death?</i> v.3.n.25.q.7. <i>Souls of dead men & ignorant, whether alike next?</i> v.3.n.25.q.8. <i>Saviours Birth, why in Bethlehem?</i> v.3.n.26.q.6. <i>Scepter, why not to depart from Judah, Gen.49.</i> v.3.n.26.q.7. <i>Sins, which most destructive?</i> v.3.n.28.q.6. <i>Swoon, where is the Soul then?</i> v.3.n.29.q.3. <i>Saviour and his Miracles, how prov'd by History?</i> v.4.n.1.q.1. <i>Species in Nature, whether any?</i> v.4.n.1.q.4. <i>Sleep-walkers, a strange Relation of one?</i> v.4.n.5.q.2. <i>Such a Serpent as an Amphibæna, or double-headed,</i> v.4.n.5.q.6. <i>Seduc'd into a great Sin, Oaths, Promises,</i> v.4.n.7.q.8. <i>Sweating sickness mentioned, Present-estate of London,</i> v.4.n.8.q.7. <i>Sprinkling Infants, why not Dipping in Baptism?</i> v.4.n.14.q.5. <i>Secret Sinners, whether oblig'd to confess all to a Minister?</i> v.4.n.16.q.2. <i>Sympathy and Antipathy, how is it?</i> v.4.n.19.q.2. <i>Surgeon, whether sins in curing the French disease?</i> v.4.n.23.q.9. <i>Shipping and Navigation, whether improv'd?</i> v.4.n.27.q.3. <i>Soul when out of the Body is it alive or inactive?</i> v.4.n.28.q.5. <i>Soul, how long may it be absent from the Body?</i> v.4.n.28.q.6. <i>Soul, into what place does it go after Death?</i> v.4.n.29.q.1. <i>Songs on Moral or Divine Subjects impress virtue?</i> v.5.n.1.q.5. <i>Spirits, how big are they?</i> v.5.n.2.q.3. <i>Soul of Woman, is it inferior to Males?</i> v.5.n.3.q.2. <i>Sun, is it a Mass of Liquid Gold?</i> v.5.n.4.q.5. <i>Sun, whether ever totally eclips'd?</i> v.5.n.4.q.6. <i>Sun, what supplies it with heat and motion?</i> v.5.n.5.q.1. <i>Suns, three appearing at once, whether true?</i> v.5.n.6.q.8. <i>Specifick cure for the biting of a Viper or Mad Dog,</i> v.5.n.7.q.4. <i>Satyr, &c. or other discoursing Creatures, &c.</i> v.5.n.7.q.7. <i>Sons and Daughters of God mentioned, Gen.6.4.</i> v.5.n.7.q.9. <i>Stroke on a Mules back, the reason of't?</i> v.5.n.10.q.3. <i>Sun, why the spring of Light, a Poem?</i> v.5.n.11.q.6. <i>Sappho, or Mrs. Behn the best Poetess,</i> v.5.n.13.q.8. <i>Samaritan Character or Vulgar Heb. the ancientst,</i> v.5.n.14.q.2. <i>Solomons meaning in Prov.30.19. what was it?</i> v.5.n.16.q.2. <i>Saints, why pictur'd with Circles?</i> v.5.n.16.q.5. <i>Souls, are they all equal?</i> v.5.n.29.q.3.</p>	<p><i>Toad and Spider the Antipathy betwixt 'em,</i> v.2.n.20.q.5. <i>Temporals, whether they can be made sine,</i> v.2.n.20.q.10. <i>Thoughts uneasy and painful in Devotion,</i> v.2.n.21.q.2. <i>Trembling at the sight of a Mississ,</i> v.3.n.4.q.6. <i>Thunder why more terrible by Night than Day,</i> v.3.n.8.q.1. <i>Thunder, Lightning and Earthquakes their force,</i> v.3.n.8.q.2. <i>Tree of Life and Tree of Knowledge how differ,</i> v.3.n.17.q.4. <i>Turks and Pagans why so little care of their Conquer,</i> v.3.n.23.q.1. <i>Trade which is the best,</i> v.3.n.24.q.6. <i>Thieves the best way of punishing 'em,</i> v.3.n.25.q.3. <i>Thoughts when wicked how know 'em, &c.</i> v.3.n.29.q.2. <i>Tyburn an account of the antiquity of it,</i> v.4.n.2.q.4. <i>Tears, sighs, &c. of greater force to obtain a Lady,</i> v.4.n.3.q.4. <i>Thunder what causes the noise,</i> v.4.n.8.q.9. <i>Trees does the sap descend,</i> v.4.n.9.q.2. <i>Trees have they Male and Females,</i> v.4.n.9.q.3. <i>Trees whether cutting off the bottom Root,</i> v.4.n.9.q.4. <i>Toad in a solid Rock,</i> v.4.n.9.q.8. <i>Triumphal Arch in Chesapside your thoughts on't,</i> v.4.n.12.q.1. <i>Torments and happiness is there a cessation of 'em during Judgment,</i> v.4.n.29.q.2. <i>Text extant of the old Testament, the Hebrew or Septuagint,</i> v.5.n.7.q.3. <i>Tears of a Maid red as blood,</i> v.5.n.9.q.6.</p> <p style="text-align: center;">[]</p> <p>T <i>Hornassins method to study Grammar, and the Tongues</i> 1 Suppl. p. 1. <i>A. B. Tillotson's necessity of frequent Communion,</i> 2 Suppl. p. 28. <i>Tobacco Questions about it,</i> 2 Suppl. p. 29. <i>Tollivus's mad Wisdom or Chimerical promises,</i> 4 Suppl. p. 6. <i>Travelling, whether necessary,</i> 2 Suppl. p. 28.</p> <p style="text-align: center;">[+]</p> <p>T <i>Avervier's collections of several Relations,</i> p. 106. <i>Themistius 33 Orations,</i> p. 118. <i>Transactions of the Royal Society, Extracts of several Letters English Journals, Registers and Experiments, from p 208, to p 321.</i> p. 236. <i>Tentamen Porologicum,</i> p. 237. <i>Treatise of the Loadstone,</i> p. 237. <i>Trials of Mars or the art of war divided into 3 parts,</i> p. 307. <i>Treatise of the excellency of Marriage, of its necessity, and of the means of living happy therein, where is an Apology made for Women against the calamities of men,</i> p. 415. <i>Treatise of the Trial of Witches, wherein diverse questions relating to this subject, are most learnedly and pleasantly resolv'd,</i> p. 427.</p> <p style="text-align: center;">[*]</p> <p>V <i>Vacuum whether any,</i> v.1.n.4.q.8. <i>Unmarried persons whether lawful to cohabit,</i> v.1.n.5.q.3. <i>Virgin let a man know she loves him,</i> v.1.n.13.q.15. <i>Virtue, Theorick and Practical the difference,</i> v.1.n.14.q.8. <i>Undertaking, rash, how to shun the reproach,</i> v.1.n.17.q.22. <i>Union, Presbyterians and Independants,</i> v.1.n.19.q.1. <i>Unicorn, whether there be any,</i> v.1.n.20.q.3. <i>Virgil, whether it possible to make better verses than his</i> v.1.n.21.q.8. <i>Viols, two tuned in Unison,</i> v.1.n.22.q.18. <i>Urine its Motion in Water,</i> v.1.n.23.q.8. <i>Vipers its venom where it consists,</i> v.2.n.8.q.4. <i>Usurper who is the greatest,</i> v.2.n.12.q.4. <i>Utrum Androgyna, &c.</i> v.2.n.17.q.11. <i>Virtue whether it consists in intention,</i> v.2.n.17.q.15. <i>Virtue to an ill man, or Vice to a good man which hardest,</i> v.2.n.23.q.4. <i>Vault why colder in Summer than Winter,</i> v.2.n.24.q.17. <i>Union, is it desired by the Dissenters,</i> v.2.n.25.q.5. <i>Urine why emitted by putting the hand in cold Water,</i> v.2.n.29.q.8. <i>Vacuum what are we to think of it,</i> v.3.n.1.q.6. <i>Vow never to marry whether lawful,</i> v.3.n.8.q.4. <i>Varly wife how to reclaim her,</i> v.3.n.13.q.1. <i>Union of Soul and Body how is it,</i> v.3.n.15.q.11. <i>Virtus and Goodness is it any defence against misery,</i> v.3.n.18.q.1. <i>Unjust steward why did the Lord commend him,</i> v.3.n.26.q.2. <i>Vandons have they maintain'd the Christian Religion,</i> v.4.n.2.q.10. <i>Vow to relinquish suddenly an employ is it sinful,</i> v.4.n.8.q.2. <i>Variation in Plants as Holly, &c. be a defect,</i> v.4.n.9.q.5. <i>Unbaptiz'd Infants what becomes of 'em,</i> v.4.n.14.q.6. <i>Voice calling a Woman who soon after died,</i> v.4.n.15.q.3. <i>Venomous Creature why not live in Ireland.</i> v.5.n.7.q.6. <i>Vespes on pain and pleasure, &c.</i> v.5.n.11.q.4. <i>Vain and Thummin their meaning,</i> v.5.n.15.q.6. <i>University instructions to a Young man going there,</i> v.5.n.29.q.2.</p>
<p>S <i>Um of the Bible: Tome 1. 1. suppl. p. 15.</i> <i>Speaking or Writing, whether is better?</i> 1. suppl. p. 25. <i>Speaking or Keeping silent, which is better?</i> 1. suppl. p. 27. <i>Sum of the Bible, Tome 1. 2. suppl. p. 4.</i> <i>Siam the Revolution of that State:</i> suppl. 2. p. 8. <i>Spain a Relation of a Journey thither,</i> 4. suppl. p. 1. <i>Sherlock on Judgment,</i> 4. suppl. p. 26. <i>Swifts Letter to the Athenian Society,</i> 5. suppl. p. 1. <i>Swifts Ode to the Athenian Society,</i> 5. suppl. p. 2. <i>Selah, what is the signification of it,</i> 5. suppl. q. 4. p. 9. <i>Syllogism about Infant Baptism answered,</i> 5. suppl. p. 11. <i>Son that has wrong'd his Father, desires to communicate at Easter,</i> 5. suppl. q. 6. p. 12. <i>Soul of an Embryo, how shall it rise at last,</i> 5. suppl. p. 14. q. 11. <i>Sun and Clouds, when look'd on,</i> 5. suppl. p. 16. q. 18. <i>Sin, whether might not be ordain'd for Gods Glory,</i> 5. suppl. p. 16. q. 20. <i>Sin were it ordain'd, or all possibilities of Adams standing,</i> 5. suppl. p. 16. q. 21. <i>Souls of Brutes their Natures.</i> 5. suppl. p. 25. q. 26.</p> <p style="text-align: center;">[+]</p> <p>S <i>ynopsis of the New Polyglot Bible,</i> p. 292. <i>Selden of the use and abuse of Books,</i> p. 80. <i>Bishop Stillingfleets Antiquities of the Brittish Churches,</i> p. 135. <i>Stanly's History of Philosophy, containing the Lives, Opinions, Actions, and Discourses of the Philosophers of every Self,</i> p. 190. <i>Sylloge variorum opusculorum,</i> p. 467. <i>Seldens Criticks in Divinity,</i> p. 311. <i>Sprats History of the Royal Society.</i> p. 315.</p> <p style="text-align: center;">[*]</p> <p>T <i>Orments, of the Torments visible to the Saints,</i> v.1.n.1.q.2. <i>Tirillation what is the cause of it,</i> v.1.n.4.q.9. <i>Transmigration of Souls,</i> v.1.n.7.q.6. <i>Thunder its cause, and what it is,</i> v.1.n.8.q.7. <i>Ten Tribes where they went,</i> v.1.n.10.q.2. <i>Time, and Eternity their difference,</i> v.1.n.14.q.3. <i>Tree why does its fruit in growing, &c.</i> v.1.n.16.q.12. <i>Toads and Serpents production in Rocks,</i> v.1.n.17.q.8. <i>Tarantula, whether such a Spider,</i> v.1.n.27.q.4. <i>Truth is it to be spoke at all times,</i> v.2.n.1.q.14. <i>Time whether any Crisis wherein persons,</i> v.2.n.9.q.4. <i>Trade Winds,</i> v.2.n.11.q.5. <i>Tobacco whether good or hurtful,</i> v.2.n.14.q.2. <i>Tome 1. &c. real or a Fable,</i> v.2.n.14.q.8. <i>Tome 2. &c. whether a Fiction,</i> v.2.n.17.q.1.</p>	<p>T <i>Orments, of the Torments visible to the Saints,</i> v.1.n.1.q.2. <i>Tirillation what is the cause of it,</i> v.1.n.4.q.9. <i>Transmigration of Souls,</i> v.1.n.7.q.6. <i>Thunder its cause, and what it is,</i> v.1.n.8.q.7. <i>Ten Tribes where they went,</i> v.1.n.10.q.2. <i>Time, and Eternity their difference,</i> v.1.n.14.q.3. <i>Tree why does its fruit in growing, &c.</i> v.1.n.16.q.12. <i>Toads and Serpents production in Rocks,</i> v.1.n.17.q.8. <i>Tarantula, whether such a Spider,</i> v.1.n.27.q.4. <i>Truth is it to be spoke at all times,</i> v.2.n.1.q.14. <i>Time whether any Crisis wherein persons,</i> v.2.n.9.q.4. <i>Trade Winds,</i> v.2.n.11.q.5. <i>Tobacco whether good or hurtful,</i> v.2.n.14.q.2. <i>Tome 1. &c. real or a Fable,</i> v.2.n.14.q.8. <i>Tome 2. &c. whether a Fiction,</i> v.2.n.17.q.1.</p>

The TABLE.

<p>V Andois the History of 'em, 2 Suppl. p. 19. <i>Vadois a further History of 'em,</i> 3 Suppl. p. 36. <i>Voyage into the World of De Cartes,</i> 3 Suppl. p. 3. <i>Vicious Litter d'strous to reclaim,</i> 5 Suppl. q. 7. p. 13. <i>Vjury a vindication of it,</i> 5 Suppl. p. 26.</p> <p>Uther Bishops Life with a Collection of 300 Letters, published from the Original, p. 21. <i>His Antiquities of the British Churches,</i> p. 31. and p. 65. p. 37. <i>His succession and State of the Christian Churches,</i> p. 122. <i>Vindication of the Church of England,</i> p. 476. <i>Vossius book of Observations,</i> p. 122.</p> <p style="text-align: center;">W.</p> <p>Wha. whether she may beat her Husband? v. 1. n. 2. q. 7. <i>Weeping and Laughing, whence proceeds?</i> v. 1. n. 3. q. 5. <i>Witches, whether there be any?</i> v. 1. n. 3. q. 6. <i>What two Numbers are those?</i> v. 1. n. 5. q. 5. <i>Words express things,</i> v. 1. n. 6. q. 2. <i>Wind, whence it has its force?</i> v. 1. n. 8. q. 5. <i>Weapons, which most serviceable, Gun or Bow?</i> v. 1. n. 11. q. 5. <i>Womans Condition in Marriage, worse than Mans,</i> v. 1. n. 13. q. 6. <i>Woman believ'd, when she says she will not marry,</i> v. 1. n. 13. q. 11. <i>Wind, its causes, and whether they go?</i> v. 1. n. 14. q. 10. <i>Woman with Childs longing, the Reason of marking, &c.</i> v. 1. n. 15. q. 2. <i>Works de'raded thro' Malice or Ignorance, &c.</i> v. 1. n. 15. q. 13. <i>Weeping on the Wedding night, from what it proceeds?</i> v. 1. n. 16. q. 3. <i>Wounds, an experiment about them?</i> v. 1. n. 17. q. 3. <i>Womens Voice shriller than Mens,</i> v. 1. n. 17. q. 6. <i>Women, whether proper to be learned?</i> v. 1. n. 18. q. 3. <i>Women supposed to have no Souls,</i> v. 1. n. 18. q. 7. <i>Women an Army of 'em, do more than Men:</i> v. 1. n. 18. q. 8. <i>Whores common ones seldom have Children:</i> v. 1. n. 18. q. 10. <i>Wood, a Petrification of it, how effected?</i> v. 1. n. 19. q. 2. <i>Water, spring, hot in Winter,</i> v. 1. n. 20. q. 14. <i>Wife, that forsakes her Husband:</i> v. 1. n. 21. q. 15. <i>Wood rotten, why shine in the dark?</i> v. 1. n. 22. q. 17. <i>Wine was its use unknown,</i> v. 1. n. 24. q. 5. <i>World, what was it made of?</i> v. n. 24. q. 7. <i>Woman taken in Adultery,</i> v. 1. n. 30. q. 3. <i>Words in 1. Cor. 5. 7. why only Marginal noted?</i> v. 1. n. 3. q. 6. <i>Wagers, where had the Observator his Story of 'em?</i> v. 2. n. 2. q. 6. <i>Women, if meer Machines?</i> v. 2. n. 3. q. 4. <i>Women, whether not Bant'd into a believ of being Angels?</i> v. 2. n. 3. q. 5. <i>Women, whether wiser than Men?</i> v. 2. n. 3. q. 11. <i>Women, whether they have Souls?</i> v. 2. n. 3. q. 11. <i>War, whether better to carry it?</i> v. 2. n. 5. q. 4. <i>Water or Earth, which the coldest Element?</i> v. 2. n. 11. q. 6. <i>Women when bad, why worse than Men?</i> v. 2. n. 13. q. 11. <i>Word Culprit, the meaning of it?</i> v. 2. n. 15. q. 6. <i>Wife, taking for the Maid:</i> v. 2. n. 15. q. 7. <i>Wives, a form of Prayer for 'em:</i> v. 2. n. 16. q. 1. <i>World, does it hang upon nothing?</i> v. 2. n. 18. q. 6. <i>World, what quarter of the Year it began?</i> v. 2. n. 18. q. 7. <i>Wagers about King William:</i> v. 2. n. 23. q. 15.</p>	<p><i>Wheels of eighteen Inches, &c.</i> v. 2. n. 24. q. 1. <i>Wound, when its proves incurable?</i> v. 2. n. 27. q. 15. <i>Witches, how they contract their Bodies?</i> v. 2. n. 28. q. 4. <i>Wits, why generally the greatest Sots?</i> v. 2. n. 28. q. 8. <i>Woman plagued with an ill Husband:</i> v. 3. n. 4. q. 2. <i>Wife doubly married, whose is she?</i> v. 3. n. 4. q. 13. <i>Worlds, are there more than one?</i> v. 3. n. 6. q. 2. <i>Women, why fondest of those Men that slight 'em?</i> v. 3. n. 13. q. 9. <i>Witchcrafts, and other Possessions, whether Credited?</i> v. 3. n. 17. q. 1. <i>Word of God to resolve all Difference in Religion,</i> v. 3. n. 18. q. 8. <i>Word of God, how shall we know our Translations to be true?</i> v. 3. n. 18. q. 9. <i>World hath it any kindness in it, besides Interest?</i> v. 3. n. 19. q. 4. <i>What will make Persons wakeful?</i> v. 3. n. 24. q. 8. <i>Woman cloth'd with the Sun, what the meaning of it?</i> v. 3. n. 28. q. 3. <i>Wagers laid about Methuselahs Age:</i> v. 4. n. 5. q. 3. <i>Woman at Maryland, when she is with Child:</i> v. 4. n. 8. q. 5. <i>Walnut trees, what use is the Julius that falls in May?</i> v. 4. n. 9. q. 1. <i>Woman proper to yield at first to a Man we love:</i> v. 4. n. 13. q. 1. <i>Widows move forward to marry than Maids:</i> v. 4. n. 13. q. 6. <i>Woman, how soon Marry after the death of a Husband?</i> v. 4. n. 13. q. 7. <i>Wife, whether oblig'd to discover her Husband, who has murder'd?</i> v. 4. n. 16. q. 1. <i>Witchcraft, a long Relation concerning it:</i> v. 4. n. 22. q. 1. <i>Welch-light, before Persons die,</i> v. 4. n. 23. q. 8. <i>Wrong'd a Person, who is now Dead:</i> v. 4. n. 24. q. 7. <i>Wind in our Body, from whence it proceeds?</i> v. 5. n. 7. q. 2. <i>Wife, whether she may dispose of her Husbands Goods?</i> v. 5. n. 9. q. 2. <i>Woman impoverish'd, by relieving her Relations,</i> v. 5. n. 12. q. 3. <i>Wife abus'd, how to demean her self?</i> v. 5. n. 13. q. 2. <i>Women, why commonly fonder and falser than Men?</i> v. 5. n. 13. q. 6. <i>W'ed call'd Cats-tail, why does it come but once in three years?</i> v. 5. n. 14. q. 6.</p> <p style="text-align: center;">[H]</p> <p>Wisdom acquired, 1. suppl. p. 23. <i>Wife, or the Fools, which most Happy?</i> 2. suppl. p. 28. <i>Wine, whether it promotes Digestion, or binders it?</i> 2. suppl. p. 30.</p> <p style="text-align: center;">[†]</p> <p>Wakes, Dr. Vindication of the Church of England against M. de Meaux Bishop of Condom. p. 122. <i>His Discourse of the Holy Eucharist,</i> p. 134. p. 81.</p> <p style="text-align: center;">[*]</p> <p>Wheelers Voyages. Y. <i>Young Man whether fit to hear Philosophy,</i> v. 2. n. 16. q. 7. v. 3. n. 5. q. 6.</p> <p style="text-align: center;">[+]</p> <p>Zerach the Ethiopian and his men who were they v. 5. n. 18. q. 1.</p>
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