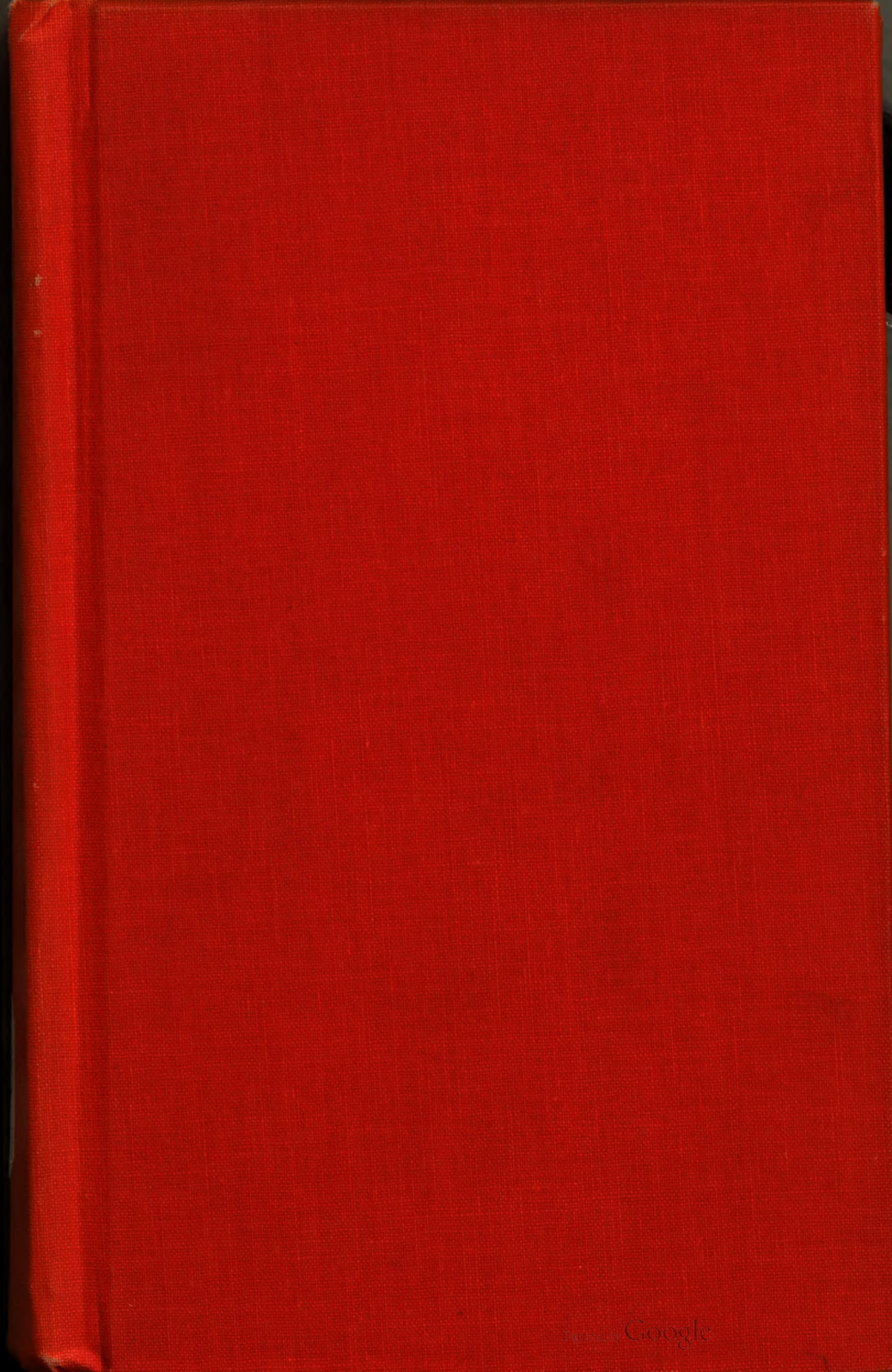

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T H E

Athenian Oracle.

Being an Entire

COLLECTION

Of All the VALUABLE

QUESTIONS

A N D

A N S W E R S

I N T H E

Old ATHENIAN MERCURIES.

Intermix'd with many CASES in

DIVINITY, } } MATHEMATICS,
HISTORY, } } LOVE,
PHILOSOPHY, } } POETRY;

Never before Publish'd.

To which is added, An *Alphabetical TABLE* for the
speedy *finding* of any *QUESTIONS*.

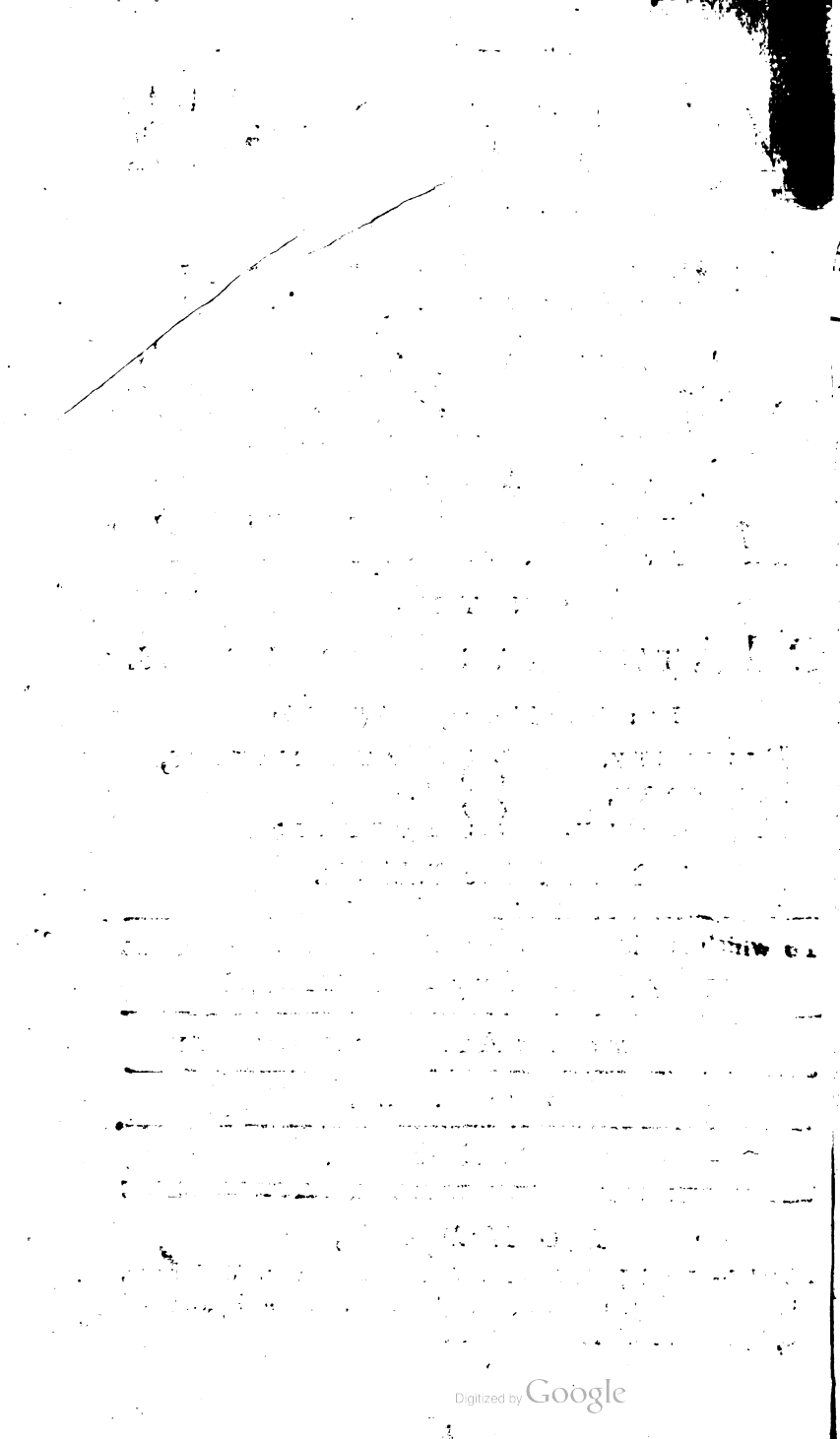
By a Member of the ATHENIAN SOCIETY.

V O L. I.

The Third Edition.

L O N D O N,


Printed for J. and J. KNAPTON, A. BETTESWORTH, W. MEARS,
F. FAYRAM, J. OSBORN and T. LONGMAN, W. INNYS, and
C. RIVINGTON. M.DCC.XXVIII.





THE
Athenian ORACLE.

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 dissolved. '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on purpose for objections; but yet a consideration of those advantages a great part of the world may reap by it, has superseded that difficulty.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.

Quest.  *N* 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?

Ans^r. We generally say, That the soul would act 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 embryo. 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 whatever 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 its understanding 'em, as soon as, by the advantage of speech, 'tis capable of doing it. On the other side, as to those

B *ideas*

ideas which proceed from *matter*, the *thoughts* which an infant's soul has of them, 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 its *memory* new *notions* and *images* of things; and the more of these it has by comparing 'em together, its thoughts are more clear every day than other.

Quest. *What idea can a man 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 to

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* we 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 *virtue*; afterwards, granting this *confusion*, they would either have none at all, or no other than all the rest. Thirdly, Granting that *Hypothesis*, our *Saviour's* soul and the good *thief's* 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*

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 themselves 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. *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 inclin'd 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 sub-

stance, 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 restitution (not destruction) of all things, for which the whole creation groans; and several others to the same purpose.*

Quest. *Whether the torments of the damn'd are visible to the saints in heaven? & vice versa?*

Ans. 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, not by receiving the visible species into the narrow glass of an organized eye; we shall then hear without the distinct and curious contexture 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 ather, 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 limits 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 liable 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 blifs, in escaping what the other suffer.—See the parable of *Dives* and *Lazarus*.

Q. Whether the soul is eternal, or pre-existent from the creation, or contemporary with its embryo?

A. 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 *actūs*) as 'tis impossible for the fire not to burn. But no person could ever yet produce one instance of their pre-existent 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 losing our selves in the straggling whimsies of what are not, otherwise than as fancy gives 'em life. Nor will our maintainers of pre-existence find any service in that text, (*viz.*) *And on the sixth day God ended his work which he had made.* For tho' it be literally 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 formed man of the dust of the ground, and breathed into his nostrils the breath of life, and he became a living soul.* Hence we conclude, That the soul is only contemporary with its embryo, since there can be no demonstration made of its acting, prior to what are apparent in that organ.

Q. Whether every man has a good and bad angel attending him?

A. The ministrations of angels is certain; but the manner how, is the knot to be untied. 'Twas
genc-

generally believed by the antient philosophers, That not only kingdoms had their tutelary guardians, but that every person had his particular genius, or good angel, to protect and admonish him by dreams, visions, &c. We read, that *Origen, Hierome, Plato, and Empedocles in Plutarch*, were also of this opinion; and the *Jews* themselves, as appears by that instance of *Peter's* deliverance out of prison, who retreated to his friend's house, the unexpectedness of his escape, made 'em believe it could not be *Peter, but his angel*. We are not without examples of the friendly offices of angels; witness *Grinaeus's* admonition and escape from *Spires*: Vide *Melancthon's* Commentary upon *Daniel*; *Bodinus's* Relation of his friend's *Caelestial Monitor*, with many more which would be too tedious to recount particularly; and as to the attendance of bad angels, we have the *Manichees* and *Priscilianists* as patrons of that doctrine, but these have been anathematiz'd as impious, groundless, and heretical: add to these the opinion of many modern casuists, who believe that the damn'd immediately turn to tempting devils, and then every man must have thousands attending him, or they would be most of them idle, who since the creation are increas'd to so great a number; but this is supposition only, and therefore too weak a basis to build an article of faith upon. We positively affirm, that every infant has his particular angel, *Matth. 18. 10.* and that it is a good angel, is deducible from *Matth. 19. 14.* nor can we believe that good angels cease to preside over adult persons, tho' never so

vicious, *Luke 15. 10.* But for the particular attendance of bad angels, we believe it not; and we must deny it, till it finds better proof than conjectures.

Q. *Where was the soul of Lazarus for the four days he lay in the grave?*

A. It was neither in heaven nor hell; if it had been in heaven, it had been a great cruelty to have depriv'd it of the beatifick Vision, and sent it again into its body to hazard another possibility of damnation:—If it had been in hell, then that doctrine falls to the ground, That there is no redemption from thence: But we are assured, that hell was not its mansion, *Lazarus* being a friend, a disciple, and believer of the *Messias*; so that we conclude, that those angels which had commission for the reception of the souls of *Lazarus*, the *Shunamite's* child, &c. had also an extraordinary order to retain them in their custody, till the time limited for their re-entry into their respective bodies, as an extraordinary translation was to *Enoch, Moses, and Elias*, both being particular exceptions from the general rule, It is appointed for all men once to die, and after that the judgment; which judgment or entrance into a future or irrevocable state, is immediately upon the death of other persons, as is evident from the parable of *Dives* and *Lazarus*.

Q. *Whether all souls are alike?*

A. All souls are of equal excellency and perfection, as well the soul of an embryo, as of *Aristotle*; if you speak of the essential or specific excellency, which is equally communicated to all the singulars or individuals of the same species.

cies: for there is but one *specific* difference by which man, and every particular man, is distinguished from the *beasts*, so that one man is not more reasonable than another. It is true, that the *genus* may be more perfect in one *species* than in another; so man is a more excellent creature than a *beast*, because the difference of *rationality* which is in man, is more excellent than the *irrationality* of *beasts*: But *Peter* is not a more excellent *man* than *Paul*, because the *specific* difference is not more in *Peter* than in *Paul*; in respect of some *accidental* differences, there may be some *inequality*; but these concern nothing the nature or essence of man: even so, one soul may have more knowledge, or other *accidental* perfection than another, in respect of fitter organs, and a better disposed *phantasy*; otherwise the same *essential* excellence is equal in all, and the soul of a *fool* is not less excellent than that of *Solomon*; nor of an *embryon*, than of him who hath lived an hundred years, except in *accidental* perfections, as I have said: For had the *embryon's* soul the same perfection of organs and *phantasy*, that the soul of *Aristotle* had, she would exercise the same *organical* acts that he did; the same, I say, that *immediately* flow from, and depend upon the soul.

Q. *Whether it is better to cheat one's self or another?*

A. I don't yet see a possibility of being inevitably put upon such an unhappy choice, so that this question seems to be put for argument sake; however, upon a supposition of the possibility, we assert 'tis better to cheat another: In *life* and *death*, the great good and evil of nature, the

law of self-preservation is taught by the meanest insect; now if it holds in greater, it holds in lesser circumstances; for 'tis an undeniable maxim, That every particular is of the same nature as its general, or else it is no particular of that general: 'Tis a common saying amongst some persons, That they had rather spend five pounds, than be cheated of five shillings; which is as much as to say, they had rather cheat themselves of five pounds, than be cheated by another of five shillings; or, they had rather kill themselves twenty times (if possible) than be killed by another once. Certainly he deserves to be begg'd, who rather than defend himself upon an assault, will abuse himself and break his own head; the case is much the same, and the application too, if the inquirer pleases.

Q. *What sort of men are the poorest in the world?*

A. Poverty is but a suggestion of our own fancy; therefore those men are the poorest, who think they want most, not those that possess least.

Q. *Whether 'tis possible to commit a sin, whereof we have no former idea in our mind?*

A. The committing a sin supposes a breach of some laws, but there is no law against what is not; and where there is no law, there is no transgression.

Q. *Why the sea is salt?*

A. The reason of it is the sun; by whose beams the more thin and subtle parts are exhald 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

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 fatter 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.

Q. *Whether fishes may be said to breathe?*

A. 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 denied 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-sunder 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.

Q. *How 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?*

A. 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 guess'd at, history therein leaving us in the dark, all we can do, is to advance some probable hypothesi, 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 persuades; 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 peopled from the North West part of Tartary, which if not a continent, must yet be much

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 sailors, in that part of the world, to find great numbers of living beasts floating upon the ice; and this way, as well as others, *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 join'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 give us instances, those *Peninsulas* were thereby transform'd into compleat islands.

Q. *Whether Polygamy were lawful to the Jews?*

A. 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 wou'd have been form'd for the first man—he had all conduc'd to his happiness; and what does otherwise, is unnatural. It seems disagreeable to the law of nature, to permit such a practice as draws with it the most fatal inconveniencies 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.

Q. *Whether there is a vacuum?*

A. In admitting a *vacuum*, we run into very great absurdities
by

by offering false conclusions from false premises. 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.* nothing. 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 abhorr'd a *vacuum*. Now we argue *a majori*, if thick water (or air condens'd) admits not a *vacuum*, the air, being much more subtiler and refined, cannot; and the argument is yet the stronger, if we consider that air may be contracted, as appears from several inventions of engines, air-guns, &c.

Q. What is the cause of titillation?

A. My Lord Bacon has observ'd, that a man is the most ticklish where the skin is 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 myself; 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 the ministers of sensation; as for example, the palms of the hands, and the soles of the feet are very nervous. Another reason is the unaccustomedness of touching those places, as appears in this, That the hand is not so ticklish as the foot, because 'tis more used to it.

Q. Whether a confessor may discover secrets committed to him?

A. 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 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 a villain in nature, and at once breaks all his bonds of duty to heaven, his neighbour, and himself.

Q. Whether miracles are ceas'd?

A. Much of the controversy lies in the definition of a miracle, which I believe not so easy to fix as is commonly imagin'd: 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

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 impending 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.

Q. *Whether Alexander or Julius Cæsar were the greater Man?*

A. 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 could not conquer other *worlds*, nor desired to be a *God* in *this*. For revenge, *Alexander* on the least *pique* wou'd *kill* his *best friends*; *Cæsar* very often forgave his *worst enemies*. As for

love, the *Grecian* 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 *rug*, 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 conquer'd *Scipio* too? he replyed, That then he should have esteem'd 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*.

Q. *Whether it is lawful for two unmarried persons, each consenting, to cohabit, &c. since marriage was a thing set up by man?*

A. Marriage, as to the essential part of it, was first constituted in *paradise*: and as man was endued with

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 establish'd for legitimacy of succession in estates, &c. 'Tis true, in the law of God we find not the least footstep of any set ceremonial 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 tho' 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.

Q. Suppose Lazarus had an estate, and bequeath'd it to his friends, whether ought he or the legatees to enjoy it after he was rais'd from the dead?

A. The querist ought to have adu'd, whether he meant accor-

ding 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 everybody knows without the advice of counsel, 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 Littleton, lib. 2. cap. 12. 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? 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 days as if they were dead, and yet have revived; and of others that have been buried 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 sleepeth*, 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

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.

Q. What is the reason that a drop of glass being broken at the lesser end, flies into dust?

A. This tear or drop of glass, as some will have it, is owing to the invention of *Holland*, and has pass thro' all the universities of *Europe*, baffling the curiosities of the greatest virtuoso's and philosophers that have studyed the nature and violence of its fraction. *Robault* in his physical tractate offers the most plausible account of it that I can meet with; nor is *Hobbs* silent in his essay upon this wonderful phenomenon. 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 contracted, and the spirit or more subtil matter of fire is by degrees exhausted, when as if the vessel could 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 a-sunder. 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 hindred 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.

Q. O H!

Q. **O**H! who can fly from that his heart doth feel?
 What change of place can change implanted pain?
 Removing moves no hardness from the steel,
 Sick hearts that shift no fits, shift room in vain:
 In vain I go to Chelsea's purer air,
 From London's noise, to quench this ardent flame,
 And rest my spirits, almost worn out with care,
 When she's the cause, all places are the same.
 Still her idea represents its charms
 Omnipotent as well by day as night:
 Continually fresh fear my soul alarms
 As well in darkness as the brightest light.
 If I say, Tush, I'll find out one more fair,
 Who shall possess my true and constant love;
 All my endeavours prove tormenting care,
 None in the world but she my heart can move.
 As the less perfect light of Luna's rays
 Suffers eclipse when brighter Sol appears;
 So other beauties lose their charming ways
 When she is there, or her Voice strikes my ears.
 Since no superior nor equal then
 She hath, since still my raging flames endure,
 Shall I return a prisoner back again,
 And if it please her, die without a cure?
 But if your wisdom thinks this too severe,
 Tell me what method then I ought to use,
 To live free from a lover's care and fear,
 When I slight her who doth my love refuse?
A. Why will mistaken man still search in vain,
 For what 'twou'd only be his loss to gain?
 Whirlpools and wrecks he all around does see,
 Why will he still a bold advent'rer be?
 Those Horace justly blames, whom hopes of gain
 First taught to trust the wild perfidious main;
 Yet madder those, who on that ocean rove,
 That direful gulf where reigns the Syren love:
 Still madder they, by fruitless art giv'n o'er
 Beyond the cure of verse or hellebore,
 Who once escap'd, are yet escap'd in vain,
 To their lov'd gaol return, and hug their chain.
 What strange enchanted cups these Circes give,
 We cannot with 'em nor without 'em live?
 If all advice for lovers i'n't too late,
 See the sad wrecks around, and shun their fate.
 Keep out of sight of love, or you're undone,
 'Tis Scylla and Charybdis both in one.
 O keep far off from that unhappy strand,
 Where tho' the shores look fair, 'tis death to land.

Q. My

*Q. My youth and innocence do prove
Weak guards against the force of Love,
Instead of keeping, have betray'd
The heart of a poor am'rous maid
To one who ridicules Love's power,
Says 'tis beneath him to adore
A God that lurks in womens eyes.*

*O tell me how I may surprize
His roving soul, and fix his mind
On Love, and make him soft and kind?*

*A. Cupid like Proteus (out upon him
Ne'er throw away good nature on him)
Ne'er good for any thing was found
Unless fast manacled and bound:
'Tis a most disingenuous creature,
The god's of a true spaniel nature,
Kick him, the cur will prove complying,
But fear him, he's an arrand lyon.*

*This sad experience proves too true,
So you serve us, so we serve you.*

*Q. Say, Athens sons, profoundly skill'd
In problems hard and tough,
Why is one half o' my beef well boyl'd,
T'other not half enough?*

To which problematical gentlewoman we return'd this reply.

A. Your beef half raw comes out o'th' pot.

(For rhyme we wish ye half throttled)

Because the water covers it not,

Nor is't pres'd down by th' potlid.

(a) Eliz. Bates

*But not being yet satisfied, she has thus a second time accosted us,
by way of rejoynder to our answer.*

*Q. Most learned sirs, in your late Mercury
You spoke that which was false indeed, truly;
You said, half of my beef boyl'd did show,
The rest above water seem just raw:
Now give me leave to inform you better,
The half above was boyl'd by th' steam o'th' water:
How can it then ever be truly said*

That you are wise, being taught by a cookmaid? (a) Dorothy Potlid.

*A. Thou he-cookmaid, with pen and tongue outrageous
Still shall thy wit boyl on? still wilt thou plague us?*

Ne'er satisfy'd with reason or authority:

Have at ye then once more, good Mr. Dorothy:

If steam alone wou'd boyl beef fit to eat,

Thy own bright phys long since had been good meat.

Then for the press; henceforth no more be itching,

But prithee, honest Potlid, mind thy kitchin.

(a) It's never good when folks change their names.

Q. Whether

Whether judicial astrology is lawful?

A. Among 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, 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 *Oliganus*) is the increase or decrease of the innate virtue of the planet by being in such or such a sign of the *Zodiac*, besides, retrogradation, station, direction, have their dignities and debilities assign'd '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 *Cazimi* 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 there-

fore (if at any time) much stronger than in the beginning of that semi-circle 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 sun's beams upon the earth, and are probably as cold as the earth itself; it being remarkable that the greatest frosts happen when the sky appears the most starry; all which suppositions want reason, as much as they do demonstration.—But to ruin the whole body of astrology at once, we assert, that there is no real *Zodiac* in heaven, or, if ye will, no heaven for such a *Zodiac*, where these impostors would have houses tenantable by trigons, triplicities, &c. 'Tis an old error of *Ptolemy* and his followers, who, notwithstanding the true system of the world, and the motion of the earth, in which is solv'd the anticipation of the equinoxes, have fram'd an heaven above *Cælum Stellarum*, and a zodiac that did not recede from east to west as the starry zodiac does, which some of the most learned astrologers are so ingenuous 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.

Q. What 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 nourish-

nourishment or life they have?

A. 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 controversy 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; not an igneous or luminous orb as the sun is, because we can't find the least *sensible* heat proceeding from its rays, tho' 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.

Q. Where was the land of Nod? &c.

A. 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 wandring 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, situation, 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,

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 God's favour and protecting presence by his sins. This the formentioned 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, then exercised in his father *Adam's* family. Both senses are safe, let the impartial reader chuse which he likes best.

Q. *Where extinguish'd fire goes?*

A. The more gross excrementitious parts of it falls down to the earth, and the more subtle and pure mounts 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. το διαφανές σίωσ perspicuum, nisi condensetur est ἀδιαφαν, 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.

Q. *Whether there's any such thing as true friendship in the world, and wherein it consists?*

A. 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, 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 itself, 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 vertue 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 compliment you very handsomely, 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

C

many

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 itself requires.

It must be founded either on mutual similitude 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 effect, without distinct reflection thereon, tho' generally we observe something alike in those we make our friends, either in body, circumstances, humour, or manner of life. Tho' 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; this 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 is 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 endeavour'd to give a rude kind of sketch, or some few *out-lines* of this noble vertue. 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.

Q. *Why may there not be invented a perpetual motion?*

A. *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.*

Q. *What is to be thought of the transmigration of souls?*

A. The notion that we have of it is, that the great propagators of that doctrine, as *Plato, Pythagoras, Platinus, &c.* taught it (not because they believed it, but) to stir up their auditors to a desire of great and vertuous 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 actuation, 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 inquirer's 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 undergo one sentence?

Q. *Where was paradise?*

A. 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 *Perates* 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 *Havila*, the other *Chus*, both are near this island. We have something like *Pison* in the river call'd *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.

Q. *Whether monsters are endued with a rational soul?*

A. 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

rate 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 generation, and then the question is limited to one of these, a monster in humanity, or a monster partly human, 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.

Q. Where are swallows in the winter time, and how live they for those sixth months?

A. 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 *Greenland*, for the generality, follow the light, to avoid the solitude of that long and tedious night. But as some of these 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 dismembering '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 joyn'd 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'd, How they can revive again? I answer, The matter of fact has been prov'd, not only in them, but cuckoos. And tho' 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.

Q. Whence the wind has its force, and the reason of its changes?

A. 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,

way, viz. towards 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.

Q. Whether Cambridge or Oxford is the ancients university?

A. Oxford, by 241 years.

Q. What is the cause of thunder, and what is it?

A. 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 spirituous 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 rarification 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 antiperistasis, the exhalation is kindled, and the violent strife is the cause of that noise we call thunder-claps. If we be askt, 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, 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 compos'd of a sulphurous matter, is evident in this, that where a thunder-bolt falls, there is a strong smell of sulphur or brimstone.

Q. What are the clouds, and where, when the air is clear?

A. 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, tho' not an impossibility to resolve: Suppose then a room, thro' 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 judge of light without darkness, nor of motion without something fixt, & *à 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 darkness, 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 debarred before.

Q. *Whether there were any men before Adam?*

A. I look upon this question to be as sensible as, *Whether there is any number before an unite?* The first admits of no former. If we believe there was ever 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* itself, 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, tho'tis certain, even to a demonstration, that if there were such *worlds*, they cou'd not be *eternal*.

Q. *What are the souls of brutes?*

whether they have true reason, and how they differ from that of man?

A. These questions, though propos'd *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 endeavour'd to solve 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 *inferior 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 to all others, that the *souls of brutes*, or the principle of sensation and operation within them, are only the *finest particles of matter*, educed with a *brisk motion*, therefore a *sort of fire*, which is the immediate original of their vegetive and sensible operations.

They can't have *true reason*, because they have not, that can be

be prov'd (and the world is not in an *humour* to give more) either any proper *reflection*, or at least any *consciousness* of such *reflection*. 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 *brute's soul* differs from a *man's*, just as much as a *man's* from a *brute's*, and how much that is, any may see who'll turn to the question concerning the soul of man.

Q. How a man shall know when he dreams, or is really awake?

A. 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 *ground-work* 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 it; 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.

Q. Whether there may be an impartial and true history in the world? (Sacred Writ excepted.)

A. 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 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 panegyriks or calumniators; their design being to cut out either a pattern of virtue 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 lordship's conclusion, have had the fair dealing of both their virtues 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 maxim, That if we weigh the interests and prejudices of things and persons together, we may, by collateral circumstances, find out the naked truth.

Q. 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?

A. 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 pas-

sages in *holy writ*, which sound that way; and this very reason seems to be got among the *heathens*, in the stories of their *giants wars*; nor can it be more graphically described, than in that of their poet, who mentions it as a current old tradition among 'em
Affectasse fuerunt 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 enterprize, that we can scarce suppose any intelligent being cou'd be guilty on't, till corrupted before by some other irregular thought, which might be the forementioned *envy*, tho' 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 shou'd at least query whether the *heathens* had not also some not dispicable notices of this latter event. The *Tisans*, 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---*Cretus satus*: nor is't an improbable supposition that some footsteps might therein be contain'd of man's being made out of the earth; --- nay, perhaps the very words *Cretus*, *Creatus*; &c. may have the same original. To push this no further, we shall proceed on the latter supposition, and seeing there is no absurdity therein, assign *envy* as the first cause of the angels fall, whereof the creation of

of man was one accidental cause, and their own defectibility or mutability another. For tho' 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 God's 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.

Q. *Whither went the ten tribes?*

A. 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 travel, 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.

Q. *What is the cause of earthquakes?*

A. '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 itself 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 ruin and decay, as the lesser particles of the creation, and that earthquakes are but the convulsion of nature's 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, tho' more in some places than others, as mount *Ætna*, *Vesuvius*, &c. Now this being granted, a motion is prov'd, 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 ruins 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.

Q. Whether it be convenient to entertain converse with angels or no? And the reason for or against it?

A. 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.

Q. Whether the child at the day of judgment shall not be grieved at the damnation of its parent?

A. Natural relation is cancelled in the grave, and there is no confanguinity in heaven. I shall equally love St. Peter and my brother, and equally hate Julian the apostate and my father, under a supposition of an equality in their final sentence.

Q. What are we to think of those that dye in infancy?

A. 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 attainder of blood being no heavier on the child than the parent; nor an accessary more

guilty than the principal. —As for the *minor*, the best expositors have concluded 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.*

Q. Whether a tender friendship between two persons of a different sex can be innocent?

A. 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

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, lest the friendship should in time degenerate, and the body come in for a share with the soul, as it did among *Boccalin's* petesses and *Vertuosi's*, which if it once does, farewell friendship, and most of the happiness arising from it.

Q. Whether, since mermen and mermaids have more of the human shape than other fishes, they may be thought to have more reason?

A. According to our promise made before, 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 lit into 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 among 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 Alvares, secretary to the store-house 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* says many things of 'em, but his credit is questionable. *Philosoph. Tract.* 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 1403, and when the inundation returned, a merwoman was left in *Dermert Mere*, and the milkmaids who us'd to cross that mere with boats when they went to milk, saw a human head above water, but believed their eyes deceived 'em, till the repeated sight confirmed their assurance; whereupon they resolved one night to watch her, and saw that she repaired to a sedgy 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 used her kindly, and cleansed the sea moss and shells from off her, and offered her water,

water, fish, milk, bread, &c. which she refused, but with good usage, in a day or two, they got her to eat and drink, tho' she endeavoured to make her escape again to sea; her hair was long and black, her face human, 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 *Haerlem* 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-house, and had a dame assigned to her to teach her. *She learnt to spin, and shew devotion at prayer*, she wou'd laugh, and when women came into the town-house to spin with her for diversion, she would signify by signs, she knew their meaning in some sort, tho' she could never be taught to speak. She would wear no cloaths in summer; part of her hair was fillited 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 oyl, and hangs now in the town-house of *Haerlem*, 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.

Q. *What is melancholly?—what are the symptoms, causes, and cure thereof?*

A. This question were fitter for a *profess'd physician* than for such as pretend no more than in a short essay to satisfy the *curious*: however, lest 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 busy, for the most part intent upon 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

the unguided fancy, which are almost infinite — or as the particular causes thereof, *jealousy, superstition, love, despair*, and sometimes even a fit of violent passion or anger, which is one degree beyond *melancholy*, 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 college will prescribe better, tho' scarce cheaper remedies.

Q. *Is the light a body?*

A. Light is not a body; any 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 earth's 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.

Q. *What is the reason that some men are black, some tawny, and some white in the same climate, as in India?*

A. 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 *Cain's mark* was black, and therefore his successors colour might be alter'd from what *Adam's* was, and so by new marriages and intermixtures, the world might be diversly coloured. Some say *Lot's* daughters having, upon their flight from *Sodom*, an idea of the smook 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 touch'd upon an island of blacks near *Bambam*, where after they had dispatcht their mercantile affairs, they were conducted to the king's palace, who when he had ask'd 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 where 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 Jacob's policy of transferring Laban's flocks into his: See Gen. 30. v. 37, 38, 39. Now a colour being once changed, it naturally follows that intermarriages, transplantations, and mixtures of such persons, must produce variety of colours, tho' we must allow a great cause in the nearness or distance of the sun.

Q. *If it be lawful for a man to marry his cousin-german?*

A. I could never see any thing that look'd 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; tho' 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 ei-

ther 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 inveterate prejudices there are, which render many people tender in this matter. The first that it being a controvertive 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. No, 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 denied me. For if another's 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 the 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,

man, I am confident, ever made a collection of cases in this matter large enough to found an introduction 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.

Q. If it be lawful for a man, having buried his wife, to marry her own sister, the first leaving issue behind her?

A. 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 controversy of queen *Katherine* and her two husbands, prince *Arthur* and *Henry VIII.* that ever the world yet saw. 'Tis not an easy matter to say any thing on that subject which has not been already said, since it employed 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 brother's 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 oblig'd, 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 sponson or affiancè, 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.

Q. Whether it is lawful to make addresses to young ladies, without a prior acquainting their parents and relatives therewith?

A. 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 servants 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 easy 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.

Q. Whether it is lawful to marry a person one cannot love, only in

com-

compliance to relations, and to get an estate?

A. Had the question only been proposed 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 other's sight before; tho' 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 proposed 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 marries 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 *Mexentius* 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.

Q. Whether a publick or private courtship is the best?

A. 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 uncom-

mon 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 assiguation 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 fillily upon one another. Difficulty renders any pleasure more sapid and lively when 'tis obtain'd; and tho' there should be other golden apples as good as those which grow in the *Hesperian garden*, yet none will taste so sweet as those which are stol'n 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 e'en as 'tis managed.

Q. What course must a person take to remove a lady's aversion to him; supposing her under some secret preingagements?

A. A preingagement of that nature is so sacred a thing, that tho' a lover sticks at nothing to obtain his desire, no man in his sober reason ought to contribute any thing towards the breaking

making 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 lady's 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 *tame 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 lewd sex, there are few of us, when once lov'd, who love long after.

Q. *Whether if females went a courting, there would not be more marriages than now there are?*

A. I am 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 virtue of a man, so *modesty* is of a woman (tho' we meet with 'em sometimes in the contrary sexes;) for which *reason*, many ladies wou'd dye sooner than stoop to what they think so 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 so *ingenuous* 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 *profer'd*, and almost forc'd upon 'em.

Q. *Whether Quakers marriages be lawful?*

A. We shall answer as the great L. C. J. *Hale* did, Whatever has the *essence* of marriage, may so far be reckoned a *lawful marriage*, tho' 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 *cohabitation* with its consequences, and a *stipulation* besides *intervening*, which any *wife* and *honest persons* would also have as *publick* and *solemn* as their *occasions* permit.

Q. *How shall a man know when a lady loves him?*

A. 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* herself, knows how to *deceive* you. *Jealousy* is counted one pretty sure sign of love, but I think it much such another as *convulsions* 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 *strewdest* sign that a woman loves ye, is her *marrying* ye.

Q. *Whether is hope or fruition more pleasant?*

A. The querist ought to have mentioned the object of hope, and fruition; that is, whether

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the object is an entertainment to his senses or his reason; but since he has not distinguish'd, we will make a supposition in both. In the first, if he means *beauty, honour, preferment*, 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 ideas, unwearied, unpall'd appetites, which could not be persuaded by the experienc'd that all was fiction, 'till we undeceived our selves by a supplantation of better hopes—If the querist means, *An enjoyment of a peaceable breast, a virtuous conquest of our senses, or an accomplishment of such actions as are the deliberate products of true reason*, the expectation is like *Solomon'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.

Q. What is the difference betwixt time and eternity?

A. 'Twas a great philosopher's maxim, He that will compare two bodies, must know 'em both, which also holds in accidents. The question is put to a person that has experienced but one, nor that to his own satisfaction; but when he has experienced the other (if ask'd again) he will give an answer: in the mean time from those dark ideas 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.

Q. What was the heighth, &c. of Babel's tower?

A. 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*: *Apolonius Thyaneus* 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 drowned; 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 *Vershegan* 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 ruins of it remain near *Bagdat* to this day, and that it stands like a great mountain, the passage up 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 briars 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.

Q. Whether a friendship contracted by single persons may continue with the same zeal and innocence if either marry?

A. That excellent person, the reverend bishop *Sanderson*, has a case very near akin to this, if not nicer, which the persons concerned will find extremely well worth their *reading and consideration*.

men. — In the mean time we answer — It may, though 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 concerned; a friendship may perhaps be innocent where 'tis not safe; but hardly either long, in this case, unless between those of great prudence and vertue, 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 vertue 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 married? 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 diminished, as if the marriage be happy, it generally, perhaps always is. If I an't mistaken, the pinch is here, and the solution accordingly, *That if the friendship between the persons married 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.*

Q. *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?

A. *By the power of imagination* all agree, but how that which we may very near say is not, or has of itself no real being, should produce such strange undeniable effects, is not so easily solv'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 it 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 physics as the other in history. Nor, supposing some of those instances true, does it seem possible to account for them 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 delivered 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 imagined) 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 stirr'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*, joyn'd to the *mother* as a *branch* to the *root*, or rather as the plants of the *Indian Pig-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 changed by degrees into the *flesh*, form such *impressions* there, as it before received 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 *mother's 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 *mother's fancy*, 'tis thence transferred to the *child's body*.

Q. *Whether it was a real serpent that was made use of for the tempting of our first parents?*

A. The naturalists tells us of serpents, and other creatures that have human 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 persuaded 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 *angel's cunning* to act in that creature, which would least surprize our parents, not in an human 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.

Q. *Whether it was a real apple our parents did eat in paradise?*

A. 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 bore it, being called the *Tree of life*, rather than any other name usually amongst

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. *Gorop. Becanus*, in his *Indooscybica*, thinks it an *India fig*. *Pala-danus* (upon *Linscholen*) lays, that the *Indians* and *Arabians* have a fig-tree bearing a kind of fruit which they call an *Apple of paradise*, or the evil fruit. *Malum* signifying both an apple and evil: and 'tis remarkable, that an apple cut cross has in it ten several cells, which some will have to denote the *ten commands*, &c. *Borkbeir* holds it to be an *Indian wheat*.

Q. *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?*

A. The least that can be said of such an attempt, is, that 'twou'd be,

1. *Fruitless*, since truth itself tells us—*If they will not hear Moses and the prophets, neither will they believe tho' 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 it be without some evasion or other still to continue his infidelity.

2. 'Twould 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 were 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 falsehood instead of a truth, or mingle truth and falsehood 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 human 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 *Cesar*, because one of these has all the moral demonstrations of truth the other has, namely universal, or an unanswerable human 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.

Q. What became of the waters after Noah's flood?

A. The earth was environ'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, though no doubt but the earth drank up some, and some was rarified into air.

Q. Whether fleas have stings, or whether they only suck or bite, when they draw blood from the body?

A. Not to trouble you, *madam*, with the *hebrew* or *arabick* name of a *flea*, or to transcribe *Boschart'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 polished, and armed with scales, which can resist any thing but fate, and your ladyship's unmerciful fingers; the neck of it is exactly like the tail of a lobster, and by the assistance of those strong scales it is covered with, springs backwards and forwards 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 them 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 ma-

nage those fatal weapons (lovely basilisks as you are) for the ruin 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 them 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 forefeet before it, which it uses instead of a fan or mask when it 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 on'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 it) we immediately discovered what your ladyship desired, and found nature had given it a strong *proboscis* or *trunk*, as a *gnat* or *muschetto*, though much thicker and shorter, with which we may very well suppose it penetrates your fair hand; feasts itself on the nectar of your blood, and then, like a little faithless fugitive of a lover, skips away almost invisibly, no body knows whither.

Q. We 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

my own satisfaction, as of several other gentlemen that put me on?

A. As the appetite for a considerable time may be suspended from its office by an excessive 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, occasioned 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 viscous 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 heat can spare their retreat, 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.

Q. Whether beauty be real or imaginary?

A. We dare almost venture to affirm 'tis both. Custom and opinion, it must of necessity be own'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, would 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 punculio, xepilov msa*, &c. holding almost all the world over— Nor has complexion any better fate than 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* would persuade 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, mien,

and air. There is such a thing as a good *feature*, taken by itself, some things being *shaped* more neat, cleverly and handsome than others, as we may grossly see in a horse compared with an elephant, a greyhound 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 should be no horse to be compared with it; as a horse would be neat and clearly 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 deformed or unproportionable, not bearing that due regard of *situation* or *magnitude* 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 easy 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 *mien* and good *air* — with the *French*, from whence we had the terms — *belle air*, and *bonne mien*; they may more easily be distinguished than described, tho' both generally confounded. A

good mien relates to all the body, a *fine air* to the face only. A *good mien* is but of one sort, and more easily described than an *air*: it signifies — the handsome *appearance* some people make when you take them 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 *mien* 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 majestic, when he has a little sneaking phiz, or sweet when he's really lowre and ill natured — but 'twill still be unnatural, and he'll look as ill disguised as the ass in the lyon's skin, when his long ears stuck out and betrayed 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 it, that like *Cesar's* or *Gustavous Adolphus*, dazles all that beholds it, and is so sharp and piercing, that it is almost insupportable: at other times we meet with such an incomparable sweetness (mostly residing in the mouth and eyes, though the whole turn of the *face* contributes something to it) that it charms all that see it; and those who have it, we rather call *pretty* than *beautiful*, since it is often found where there is hardly one good feature. Now it is a rare happiness, indeed, to see a face at once both sweet and majestic, tho' when discovered they conquer the world — What then must they

they do when the owners of 'em have the advantages of a good *mien*, good features, just proportion, and a fine complexion? If we are ask'd, What proportion these several excellencies bear one towards another? we should 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, in general, one can't be without the other: Better than both, appears a good *mien*, 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 mien and complexion fails, when there is sometimes little that we can like either in feature or proportion, *this* always lasts; and nothing but death, we had almost said hardly that itself, can alter or destroy it.

Q. *Whether it be lawful to look with pleasure on another woman than one's wife when married, or others besides her we intend to make, so before?*

A. '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?

Q. *Why are children oftner like*

the father than the mother?

A. 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 father's face, not her own, in her mind, that of the child may be form'd accordingly like him, not her.

Q. *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 'em which they have imagined to do?*

A. 'Tis impossible a tower should be built up to heaven, if by heaven is meant the *calum stellatum*, 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 breathe in some thousand miles high, as upon *Teneriffe*, whose perpendicular is seven miles in height, yet the builders must die, and then the work must stand still, it coming in time to be above an age's travel; and therefore whoever went on purpose to carry on the work, would die 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

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 virtuous.

Q. *Why are springs found at the top of the highest mountains?*

A. 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 centre is just in the middle of itself. But now according to that maxim in *Hydraulicks*, *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.

Q. *Whether nature produces such a quadrupede as an unicorn?*

A. Yes, of several species; *Philostratus*, in the life of *Apollo-nius*, speaks of an *as* in the *sens* of *Colchis*, having one single horn in his forehead. *Pliny* says, 'tis like an horse, and to be found in the desarts of *Aethiopia*. *Garsus ab horro* says, 'tis an amphibious animal; bred on land near the *Cape of Good Hope*. *Marchus She-rar*, that there are whole herds

in the *Arabian desarts*. *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 *Aethiopia*, are the nearest to it, only a shorter neck and mane.

Q. *Whether the departed have any knowledge of, or ever concern themselves with the affairs of their friends in this life?*

A. 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 privileges 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, *Cesar Baonius*, 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 addictedness to the doctrines of *Plato*. It fell out, that these two discoursing together (as they us'd) 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 up with this firm agreement, that which soever 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

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 a 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*, wondring to hear his friend's 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 vanished out of sight. He, amaz'd at this extraordinary accident, very solicitously enquired if any thing had happen'd 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 offence; and I don't yet know in what they differ.

Q. Which is the best sect of philosophers?

A. 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 ancientest 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 *Schemos*) and *things* (*Sephireth*). *Josephus* argues thus, All other philosophers have had their sects, but this always remained 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 *Stoics* is a *majestical philosophy*; that of *Aristotle*, *honourable*; that of the *Scepticks*, *easy*; and that of the *Academics*, *safe*.

Q. Whether Origen was to be censured or praised for his voluntary castration?

A. The learned make three sorts of eunuchs; the natural, the factitious, and the voluntary; agreeable to our saviour's 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 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 of

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 heaven's 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 inclined to: These things considered, we must, with St. Jerom, rather admire than blame the action.

Q. *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?*

A. Apelles the Marcionist, 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 sustenance during the flood, as also conveniencies in the ark, for

exonerating their dung. Fuller in his *Holy State*, reports upon the overflowing of Severn, dogs, fowls, 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.

Q. *Why is sound, being no substance, but only a patible quality, conveyed by the wind?*

A. 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 imprisoned in round bubbles, and is by some other intervening body deny'd 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 compressed (as before) by the violence of chance,

ance, fancy, superstition and 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.

Q. Whether number is infinite?

A. Discrete quantity is infinite, much in the same manner that continued is, namely in power, admitting innumerable additions as that does divisions. Thus as nothing that has quantity, properly so called, but must also have parts, and those extended or not confounded with each other, which may be still in their own nature, though not by us, unless mentally, though never so small, yet further divided: So number may rise progressively, without any bounds to be fixed to its increase, which we reach after as much in vain, as at the knowledge of infinites, whereof 'tis as impossible we should have any adequate or proper notion, because we our selves are finite; as that a lesser circle should contain a greater.

Q. What's to be thought of a wife who forsakes her husband for his poverty?

A. Hardly any thing bad enough, if that poverty be not brought upon him, and still continued, by his own carelessness or wickedness.

Q. Whether it's true, that nothing's in the intellect, but what was first in the senses?

A. We think not, because the intellect must have some notions in it to judge the truth of what it receives from the senses, prior to any such reception; nay, does oftentimes check and contradict, or examine what it receives from them, comparing, affirming, and denying. This some will tell us is

nothing but *tying words together* which, if you'll believe them, is as material as stringing so many beads one upon another. But certainly these words signify things, and some of those things are not material; besides, supposing the things should be so, yet how the act itself of comparing, considering, revising 'em in such and such an order should be so, we can by no means imagine.

Q. Why rats, toads, ravens, screech-owls, &c. are ominous; and how come they to foreknow fatal events?

A. 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 fitch 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 visuals. 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 humour, and has no ground in the

the world besides foolish tradition, or a sickly imagination.

Q. How is a natural defect in the parents communicated to the child? By the particles of the semen, or otherwise?

A. 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 mother's mind, as to impress it on the child. *Natural defects* 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.

Q. Whether a man may defend himself against whoever attempts to kill him?

A. 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 mere self-defence, though the thing has much more of difficulty, supposing it were impossible to defend a man's 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 ranked 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 other's.

Q. What distraction is, and whether it can be ever pleasant?

A. *Distraction*, or *madness*, is the height of *melancholy*. It may be accidentally pleasant, even to those who feel it, who are sometimes taken with passions of laughter as well as grief.

Q. ' With heavy griefs, and weighty cares oppress,
 ' In vain I seek relief, or strive for rest;
 ' My flutt'ring soul within its dark abode
 ' Would fain be free'd from life's vexacious load:
 ' What mighty peace and quiet death would bring,
 ' Is the glad requiem it does gladly sing:
 ' And would heaven bless me with this kind retreat,
 ' Secure of ease, I'd fear no worser state.
 ' Thrice happy time, and welcome would it be
 ' When having just the space to say, I'm free,
 ' My soul shall take its flight, and wing away.
 ' As when the brave Athenians longing fate
 ' To know th' event of battle, and their fate;

That

' That brave man, who scarce had breath to tell
 ' The joyful news ; his soul outflow his zeal,
 ' The day is ours he cry'd, and down he fell.
 ' My youth betray'd to love, the wound increas'd,
 ' And *Sylvia* got possession of my breast ;
 ' Too soon my tender heart, alas ! took fire ;
 ' Too well the cunning maid could raise desire :
 ' Too well she knew the worth of her device,
 ' How weak the vessel, and how rich the prize.
 ' But my ill fate conspiring, made it worse,
 ' And now my fortune is entail'd — a CURSE !
 ' A curse on that damn'd curse, I mean a wife,
 ' Whose dearest proofs of love are noise and strife,
 ' The constant plague of man, and clog of life.
 ' And yet I grant you, of the sex there are
 ' The good, good-natur'd, witty, kind, and fair,
 ' And these are very good ; but very rare.
 ' Would providence had but bestow'd on me
 ' A mate endow'd with *one* good quality ;
 ' The pleasing comfort of whose little good
 ' Might calm the rage of angry flesh and blood,
 ' For who can always bear —————
 ' But, ah ! my wishes are but vainly spent,
 ' And I at last must hug my discontent ;
 ' Perplex'd, and almost quite bereav'd of sense,
 ' I know not what to do in my defence.
 ' I have been told by some wise men of late,
 ' That ——— There's another way to baffle fate ;
 ' ——— Who will be happy, must be desperate.
 ' Say then, learn'd sons of *Athens*, you that know
 ' The weakness of those minds o'er-tax'd with woe,
 ' What would y' advise a wretched man to do ?

A. O why has nature, or malicious fate
 Still made the good and brave unfortunate ?
 Fortune must needs unjust and cruel be
 When it delights to torture men like thee.
 Without thy verse who could thy woes endure ?
 Thy charming numbers wound at once and cure :
 There fate is kind ——— Thy verse, which all things can,
 Calms storms, cures woes, appeases God and man.
 Whatever's foe to life from numbers flies,
 By these the envious serpent bursts and dies.
 All noxious worms but one ——— that still revives,
 Sucks thy best blood, and on thy marrow lives.
 Since all thy charms that viper can't o'ercome,
 (Who may be deaf, but sure she is not dumb)
 We'll a few gentle curses lend, and you
 (If e'er we've need) as much for us shall do.
 Firsr, may she love ——— If room for more there were
 We'd still curse on ——— Yes, may she too despair ;

Grow

Grow old, affected, ugly, yet more proud,
 Have a worse breath and tongue — her voice so loud
 Till it esteem'd a common nuisance be,
 Thy neighbours all struck deaf as well as thee;
 Then justly, high exalted in the air,
 Fill once a week the penitential chair.

Stay — have we more? — our *satire* yet is warm,
 Yet take some droppings of our anger's storm;
 Sore legs, and eyes, ten issues may she have,
 And soon, soon let it be, thy life to save,
 And all the neighb'rhood's, rot into her grave.

Left the *Fair-Sex* think this too heavy curse,
 We add, May all ill husbands meet with worse.
 Whilst whiter hours and moments harness'd be,
 For those, dear bard! that lov'd like us and thee.
 That one good wife (for all men have, or shou'd,
 Think so, like us, the only one that's good)
 Be thy bless'd lot — Now with more caution feel!

Ware snakes, and, if thou can'st, have at the eel.
 Left you for blind directions us should blame,
 Her marks we'll tell you strait, but can't her name.

— No beauty she, remember *Osborn's* flies;
 She's not a fool, nor think her self too wise:
 No wit — that above all, good Heaven forefend,
 Nor bless with such a curse our rhyming friend:
 Equal in fortune, and in humour she,
 Equal, if you your self good-humour'd be:
 Your will and judgment may she still prefer,
 Still may she love you more than you love her.

Shou'd our unseasonable mirth displease,
 And you complain we give you dreams for ease;
 That all our curses give no remedy,
 And your good spoute still rampant is and high;
 But neither dead, nor e'er intends to die,
 Still there's one cure — and without Mercury.

The war, dear friend, refuses none distreis'd,
 There carry the imposthume in thy breast;
 There thy blind sorrows may direct thee right,
 There may'st thou out of mere despair and spight,
 Like any *Inniskilling* husband fight:
 Stay till the war is o'er — If she survive
 There's but small hope; she'll e'en for ever live.
 You have your chance, your greatest foe you fly,
 And either bravely live, or bravely die;
 And if the last, with laurels round your head,
 You'll strike the stars, and mingle with the mighty dead.
 There you'll at least, though here you cannot, rest;
 There are no wives, you know, among the bless'd.

Gentlemen, pray tell me,

Q. Where goes the wind when tempests cease to roar?
Sinks it in waves, or dies it on the shoar?

A. Man knows not whence it comes, or where it goes,
'Tis he that sends it knows, and only knows.

Q. 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?

A. 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 will 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 shrillness 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.

Q. Whether did Lucretia, Codrus, Plato, &c. do well or ill in the act of suicide? or whether suicide in any case is lawful?

A. 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 dependance; Lucretia unhappily evinced her wrong'd chastity by murdering her self; for if she consented not to Tarquin's crimes, why did she pollute her hands with the blood of an innocent? I mean herself. '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

E

tive

tive of justice, in making himself his own witness, judge and executioner. A brave soldier won't quit his post without his commander's leave; fortitude abides miseries, but cowardice 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.*

Q. Whether there ever was such a thing as change of sexes?

A. We are not without several affirmative instances; I will only recite two, which are authentick. *Paræus*, lib. 4. cap. 5. Some years since (saith *Paræus*) when I was in the retinue of *Charles* the ninth at *Vitriac* 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 discover'd 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.

Usher, in his annals, in *Au.*

Mundi, 3858, says, In *Abbas*, a city of *Arabia*, there was a certain woman called *Herasis*, she was the daughter of one *Diophantus* a *Macedonian*, and begotten by him of an *Arabian* woman; she was married to one *Samaides*, after which she changed her sex, and became a man, taking upon her her father's name *Diophantus*.

I shall add one other of the other sex's change; *Schenk*. p. 503. And *Donat. ibidem* p. 290. tells of a boy at *Beneventum*, who suddenly became a girl, and hath it in the words,

*Nec satis antiquum quod Campa-
no in Benevento,
Tenus Epheborum Virgo re-
pente fuit.*

Thus englished.

At *Benevent* (nor is it long ago) A youngster did into a virgin grow.

Q. By what mechanism is nutrition regularly ordered, and how by the stomach's heat, is it effected into chyle?

A. 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 constricts 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 itself, is disposed to chilify the mass, and a fermentatious power accrues, rendring it more fluid, and giving it a more white or creamy form, called chyle. The spirituous and fine

The particles first free themselves, and are transmitted 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 fermentatious force, and therefore lie heavy, and dispose to vomiting, altho' the power of *ferment* is more sharp and dissolvent in some than others. The *chyle* from the *intestines* is propell'd into the *lacteals*, thence to the *duæus chyliferus*, or *lymphaticus*, and distributes to some *glands*; and so conveys the *chyle* and *lymph* 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 surplusage 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*, *lymph*, *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*.

Q. *Whether there be such a bird as a Phœnix, and why but one in the world, and where that is?*

A. The ancients say, this bird lives many ages, according to *Ælian* 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 *Phœnix* 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 divers 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 itself 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 *amonum*, 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 *Ptolemy*, who reigned the third of the *Macedonians*: *Orus Apollo* in his *hieroglyphicks*, mentions it, as do *Manilius*, *Pliny*, *Ovid*, *Athenæus*, *Albertus Magnus*, *Tacitus* and *Belonius*; the last of which confounds it with the bird called *Manucodratus*. 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 ancients 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.

Q. *What kind of matter our bodies shall have in the other life?*

A. 'Tis in the power of *microscopes* to represent a hair glittering and curious beyond expression; much more can a real infinite power effectually 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 ascended 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 be 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 dazling here, not being yet capable to entertain greater manifestations, and such as we shall really be fitted for hereafter.

Q. *Whence arises the difference*

of colours in flowers?

A. '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. Then 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 fundry mixtures of the tinging sulphurs. Now, whenever a plant arrives at the maturity of flowering, its sulphur is in perfection, which by its various mixtures with the specific juice, is conveyed through its proper ducts into the Suneity of the plant, where, by the fineness and tenuity of the vessels, it's 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

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 carnations, &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 any thing of this nature, but may consult Mr. Boyle of colours, where they'll come nearest an entire satisfaction.

Q. *Whether the lives of the patriarchs were really as long as we generally think them? and whether we are to reckon their ages by solar or lunar years?*

A. 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 antediluvians 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 *Antediluvian* 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 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 969. 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 e'er he begat *Noah*, and yet died at 777. One thing more e'er 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*.

Q. *What was the world made of?*

A. *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 Ovid 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 consider'd as *pre-existent matter* in respect of what was 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 itself 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 for such a grant, for it is impossible for mere matter, properly or of itself, to act or produce any rational operation.

Q. *What was the sin of Onan? whether 'tis possible to be guilty of it now, &c.?*

A. 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 pleasure 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;

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 modest 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.

Q. In what estate shall we appear at the resurrection? That wherein we died, or perfect manhood?

A. 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, tho' 'tis probable, not cloathed with so much matter as we now carry about with us.

Q. Whither went the bodies of the saints which arose with our Saviour?

A. '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.

Q. Whether or no, we shall know our friends in heaven?

A. The affirmative is deducible from 1 Thef. 2. 19. *For what is our hope, our joy, our crown of rejoicing? 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 rejoicing 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 otherwise, seeing heaven is to be a place of perfection ; but to be limited in our knowledge, would argue imperfection.

Q. Whether the ancient philosophers, upon supposition of living good lives, can be reasonably thought to be damned?

A. 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 man's heart, and those that are denied a greater light shall be 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 would be a very narrow, uncharitable interpretation

tion to limit falvation to the letter; what (if fo) muft become of the fons of believing parents, who are born deaf, and yet by figns and tokens are brought to a knowledge of their duty, and of fome one that died for 'em? 'Tis impoffible to make 'em know it was *Jesus*, and yet not impoffible they may be faved: falvation by *Chrift* is virtual, and not nominal; we may be faved by believing the fecond perfon in the *Trinity* died for us; and the heathens by believing there was a *God*, believed in him essentially, tho' not perfonally, and fo could not mifs the benefit of his redemption any more than the patriarchs and the prophets before his incarnation.

Q. *What was the mark God fet upon Cain?*

A. The rabbins fay, that his flefh was crufted 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 fuch an impreffion upon his fpirits, that he carries a *visible mark of horror and difturbance in his countenance to this day*; and fuch an one, that caufes many thinking perfons, that are frangers to him, to take a particular notice of him, when they meet him. One amongft the reft, meeting him in my company, pull'd me by the arm to take notice of him, and when he was paff 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 replied, He did not know it before I told him: I am perfuaded that this was *Cain's mark*.

Q. *Whether the foul of man knoweth all things to come, but is hindered by the dulnefs of bodily organs?*

A. No: but rather than the proponer fhould think we are fingular, and have our own *ambidgments and limitations* for the foul, we'll allow it as great a prerogative as the angels and fallen fpirits, neither of which can properly be faid to have any *dull, organous or bodily obftruction*, either in refpect of their knowing or acting. Therefore we fhall firft confult the nature of angels, which we fhall find in an equal claffis with the fpirits of the juft, *Luke 20. 36.* And yet angels knowledge is fhort, both in refpect of the *mystery of redemption*, and the prefence of things to come; *1 Pet. 1. 12. Mat. 24. 36.* From which laft place, we may argue *à majori*, that if thofe angels who continue obedient, are defective in their knowledge, then certainly the fallen fpirits are ignorant of things to come, unlefs fome will prove that they found a greater knowledge by their fall, than *Adam* did by his, *viz.* his guilt and nakednefs. But to be full, once for all, the prophet *Isaiah, cap. 41. ver. 23.* arguing againft pretended prophetic fpirits, fays, *Shew us things to come, and hereby we fhall know that ye are Gods*; by which place 'tis eafily gathered, that all the knowledge of angels and fpirits, is either fuch as they have in commiffions from *God Almighty*, or elfe fuch as they gather from
 fcripture

scripture prophecies and natural observations of second causes; of which last sort is the devil's 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, *Precision* 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 revealable, either immediately by himself, or the natural order of causes and effects, which also are very often hindered.

Q. *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?*

A. 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 observ'd in the church of God, but what has either our Saviour's, 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* enjoined 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, 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 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 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 altering the *mode* of an old rite, not properly instituting

stituting a new one, for which we have both the apostle's 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 deliver'd 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 tho' they use *unction* for the *sick*, and perhaps the *eschara* 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 Lord's-supper, but must here fly to that universal tradition, which in other things they condemn, for their own warrant and excuse.

Q. *Whether the punishments of hell are equal?*

A. Equal as to extent, tho' unequal as to their degrees; their extent or duration must be equal, because all is infinite, that admits of no *magis & minus*: and infinite they must be, because of the infiniteness of that sin whereof 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 heinous 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.

Q. *When had the angels their first existence?*

A. Who but an angel knows? The *Scriptures* alone must be our rule, and we there can trace 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.

Q. *Whether a separate soul can assume a body; and how that which has no body, can operate on what is so?*

A. For the latter part, on which the former much depends, that what is not body, operates on what is so, we are as sure of, as that we our selves are made up of body and soul; but how it does so, better modestly acknowledge ignorance,

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.

Q. How does God's prescience consist with man's free agency?

A. 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 man's frame, and the possibility of prevaricating, he prescribed a method to restore such as forfeit their privileges. This is equally common to all; but if, after all, he will have more patience with *this man* than *that*, and by given 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 impeachment of his justice, who gives to every man sufficient means for his happiness. Thus God's prescience presides over man's free agency, but doth not over-rule it by saving man (ordinarily) whether he will or no, or by damning him undeservedly.

Q. What is the meaning of that text, 1 Cor. 7. 36. If any man think that he behaveth 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?)

A. The apostle in another place, says, *Marriage is honourable*, to which the word *uncomely* is here opposed; so that the sense is, *If any man who keeps his virgin, (that is, his virginity or chastity) and thinks it uncomely, or not so honourable a state as marriage, and also finds the constitution of his body necessitates him to his physical end, after a long abstinence, even beyond the flower of his age, let him marry if he will, he sins not; altho' from the preceding discourse of the apostle, a virgin state is more adapted to the service of God (generally) than a married one.*

Q. What are the utmost effects of joy, and how does it operate on the affections?

A. Sudden joy kills as well as sudden grief. *Diagoras Rhodius*, hearing his three sons were victorious at the *Olympick Games* in one day, died immediately in that transport of joy: and so did *Dionysius*, *Sophocles*, and *Philippides*, upon winning the bays from other stage-players. And what is yet stranger, *Zeuxis*, that famous painter, having made the portraiture of an old woman very odly, died with laughing at it. Grief destroys a man by a violent agitation of the spirits, and sudden condensation again, whereby they are too much thronged, their avenues obstructed, and their commerce with the air hinder'd; so that the heart wanting respiration, is stifled. Joy produces the same effect from contrary causes, namely,

by a too great dilatation of the spirits: they who die for joy, are of a sanguine, soft, and rare contexture; so that when this dilatation of spirits happens, they leave the heart destitute of succour, and the *ventricles* closing together, they perish under the passion.

Q. We have an account in Barth. Hist. of a monstrous birth, two brothers born together, both baptized, &c. Query, How shall they arise at the day of judgment?

A. Because the reader shan't want the satisfaction of the whole story, we shall, before we give our sentiments of it, lay down the relation; viz. [I saw (saith Bartholinus) Lazarus Colloredo the Genoese, first at Hasnia, after at Basil, when he was twenty eight years of age, but in both places with amazement. This Lazarus had a little brother growing out at his breast, who was in that posture born with him. If I mistake not, the bone called *Xiphoides*, in both of them, grew together. His left foot alone hung downwards, he had 2 arms, only 3 fingers upon each hand, some appearance there was of the secret parts; he moved his hands, ears, and lips, and had a little beating in the breast. This little brother voided no excrements, but by the mouth, nose and ears, and is nourished by that which the greater takes. He has distinct and vital parts from the greater, since he sleeps, sweats, and moves, when the other awakes, rests, and sweats not. Both received their names at the font; the greater that of Lazarus, and the other that of Johannes Baptista. The natural bowels, as the liver, spleen, &c.

are the same in both. Johannes Baptista hath his eyes for the most part shut, his breath so small, that holding a feather at his mouth, it scarce moves; but holding the hand there, we find small and warm breath. His mouth is usually open, and always wet with spittle. His head is bigger than that of Lazarus, but deformed; his hair hanging down, while his face is in an upward posture. Both have beards, Baptista's neglected, but that of Lazarus is very neat. Lazarus is of a just stature, a decent body, courteous deportment, and gallantly attired. He covers the body of his brother with his cloke: nor could you think a monster lay within, at your first discourse with him. He seemed always of a constant mind, unless that now and then he was solicitous as to his end; for he feared the death of his brother, as presaging that when that came to pass, he also should expire with the stink and putrefaction of his body; and therefore he took greater care of his brother than of himself.] We have a description of this from other hands; but by all that we can gather, we find no lineaments of a rational soul in Baptista, nor so much of the animal as brutes have. His brother shall rise without him at the day of judgment; for there will be no monsters at the resurrection. And if Baptista be not rational, he will be reckon'd in the classis only of animals: but if he has a rational soul, which is only hinder'd acting by the unfitness of improper organs, then he will be rank'd amongst children, fools and ideots, at the last day; but will rise separate, with

with a perfect body, not with another body, but the same organized for a future state.

Q. ' Why shake the valiant when the battle's near,
' And tremble, tho' they know not how to fear ?

A. The same effects from various causes rise,
So man for grief, or joy, or anger, cries.

Q. ' Whose warlike ensigns make a battle cease,
' And mighty arms proclaim a lasting peace ?
' Tell me where heat engender'd is by cold,
' Which fruitful makes of the half-dead and old ?
' What's that that's more refus'd when most requir'd,
' By those by whom 'tis most desir'd ?

A. No skill in riddles we did e'er pretend,
To *Thebes*, or *Paris*, not to *Athens*, send.

Q. ' Why men oblig'd, do still fresh loves pursue,
' Whilst those deny'd, are generally true ?

A. By wind and water sparks and flame arise,
While soon the quiet flame in ashes dies.

Q. ' How Love to all our hearts the way can find,
' When he himself (vain deity !) is blind ?

A. Unless our selves we yield, he can't command ;
He finds the way because we lead him by the hand.

Q. *What was the question on which Christ disputed in the temple ?*

A. Probable guesses 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 itself, before Aristotle reduced it to mode and figure) being by short questions and interrogation. For the substance thereof, we may lawfully and probably enough guess it to be concerning the impletion of the prophecies of the Messiah, in their books, the law, prophets, psalms, &c. The week of Daniel, or other things of that nature.

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Q. *What was it which our Saviour wrote on the ground ? and who that woman was who was taken in adultery ? whether it might not be Mary Magdalen ?*

A. This question is much of the same nature with the former, and can only be guessed at. It seems probable this person was not *Mary Magdalen*, because this woman was taken in adultery ; but *Mary Magdalen* was not, that we read of, ever married, and has the character of *meretrix*, not *adultera* ; 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

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.*

Q. Whether a man mayn't put away his wife in case of fornication, and not break the commandments of God?

A. No doubt the querist takes fornication here in the largest sense, as 'tis once or twice used in the scripture, including adultery it self; and we think there's no question to be made, but according to the laws of nature, the law of God, and the christian law, as well as the laws of our own, and almost all other lands, he may be divorced for that reason, or rather the marriage is actually dissolv'd by such a breach of the conjugal vow. But here the man is not permitted to be judge himself, for then perhaps we should have divorces every week, as oft as e'er men grow weary of their wives, and for as frivolous causes as the *Jews*, whose *Rabbies* teach, a man may leave his wife if she puts but too much salt in his broth, tho' they would pretend greater. But an action of this concern ought to have legal proof, and to be performed in a legal way, since 'tis not fair that the person should be both plaintiff, judge, and executioner—Tho' what sort of evidence will amount to proof in this case, and whether our laws were not extremely civil to the ladies in this particular, as well as te-

veral others, are other questions not now to be discours'd of.

Q. How comes it to pass that the animal spirits upon a mere velle (or act of the will) are immediately sent to any part of the body?

A. That *spirit acts* upon body we are certain, for there cou'd be no beginning of motion without it (and some beginning it must have) since what is *naturally unalive*, can never put it self in motion. Further, the more pure or fine any matter is, or the more spiritual, if we might have liberty to use the word, or rather the nearer it approaches to a spiritual substance, the more strongly, and forcibly, and nimbly it moves; as we experience in winds, which, tho' compos'd of so fine particles, as not to be visible, are endu'd with such prodigious forces as to overthrow towers and houses; nay, to tear up the very foundations of earth. But how it produces these operations, how lightning acts on gross bodies, how light itself is perform'd, and the motion of the luminous particles made, we ne'er expect to see clearly discover'd to the world—much less in what is pure spirit: All we can say, is, that the rational soul commands the imagination, as that the animal spirits, or somewhat equivalent, which are as it were *breath'd* down from head to foot when there's any occasion, by those nerves, or channels and paths to which they are accustomed. But again, if any ask, *How spirit acts on body which it can't touch?* we'd gladly learn of them, and confess our ignorance.

Q. Whether every individual of any species were not actually contained in the first individual of that species?

A. We

A. We answer negatively. In man its clear, for the form *individuates*; the soul is the form, or that which gives the very essence or being to a man, and makes him *be* what he *is*. But the soul of the child is neither actually, nor so much as potentially included in the parent, we mean that rational soul which individuates; for it's at least probable that there are other souls, or principles of action in man. Then for individuals of other species, neither are they actually included in their first individual, for some form or other they must have, whether substantial or accidental; but this form can't be actually in the first, for then one thing must have as many distinct beings as there will after proceed individuals from it, which may be to us infinite. Besides, the *hic* and *nunc* must be present to actual individuation, which are both absent here; for if present, the individual wou'd be before it is, or be and not be, and that actually too, at the same time, which is the greatest absurdity imaginable.

Q. Whether it's not a sin for a man to marry a woman superannuated, when he is not so himself?

A. There are several ends for which matrimony may be lawfully enter'd on. The chief natural end seems to be the continuance of mankind; but there are other political and domestical ends, as uniting interests, mutual society, and such like. There is likewise great difference in the tempers and constitutions of men, some being more vigorous, and endued with more natural heat than others, even to excess in some cases; whereas others are

cool and temperate. From these two considerations laid together, the query may be soon resolv'd. If a man can abstain, he may either remain unmarried, or only marry for mutual society, or the good and advantage of his family, former children, or relations.

Q. Whether the Roman empire from Julius Cæsar to Julian the Apostate, were elective or hereditary?

A. Partly one, partly t'other, partly neither. It began indeed, as almost all other great empires, by force and conquest, under Julius Cæsar, the commonwealth of Rome falling together with Pompey, its last defender. However, he did little, hardly laying the foundations, but rather marking out the bounds and lines of that great building, the design of which seem'd to fall with his death, and that of Augustus another, only like it, not the same; for he could do nothing till the triumvirate was destroy'd or broken; by whose conquest he became lord of all, rather than by any adoption or succession from Julius: accordingly he dispos'd arbitrarily of the empire. And after him, it's true, sometimes the next of kin, or at least the most powerful (as was the old law of *Panistry* in Ireland) succeeded to the purple. And this custom held indifferently well to the end of the twelve Cæsars; but after that, sometimes foreigners, Spaniards, Thracians, Britons, and other nations, got to the helm in their turn; some by the votes of the senate, others by the election of their *Prætorian* soldiers, or foreign legions (the most common way of all the rest) and some fairly bought it, and paid

paid for it, tho' they did not long enjoy their bargain.

Q. *Whom do you suppose to be the author of the Whole Duty of Man, &c. ?*

A. He or they, whoever they were, who so highly oblig'd the world with those excellent pieces, seem to answer all curious enquirers as the angel formerly did others, Ask not the name, seeing it is secret. All that can be done, is to tell 'em what is generally said, tho' little or nothing be certainly known in this matter. Some say the bookseller and king Charles knew it; others, that even the bookseller was ignorant of the author, who, as appears from several passages in it, and for the form of prayer, for an afflicted church, writ at least part of those works, particularly *The whole Duty of Man*, during the civils wars here in *England*.

Some say the late archbishop was the author, others Dr. Hammond, Dr. Allestry, Bishop Fell: Whoever 'twas, it's plain he had been with the king in his exile, or at least had been conversant in foreign parts, by what he mentions of the *popish worship* from his own observation; and whoever 'twas, 'tis agreed on all hands he is now dead. That which seems to us the most probable opinion, is, That no single person deserves the honour on't, since it appears too great a work for the best head in the world, but rather that some society was engaged therein. And lastly, whoever was the author or authors, we think *The whole Duty of Man* the best book, next to the bible, that ever was printed, and they the best writers, next to those who writ by *inspiration*.



An

An E L E G Y

On the Death of the Honourable

ROBERT BOYLE, Esq;

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A P I N D A R I C K.

I.

YES—still we must complain great *Boyle* untimely fell,
 Spite of the register and chronicle,
 By hasty death abruptly snatch'd away,
 As aye these lines which at his hearse we pay ;
 For tho' old time at least had shed
 The snow of threescore winters on his head,
 The world for such a loss was unprepar'd,
 It started when the news was heard,
 And cry'd, Philosophy is dead.
 Nor was't our narrow isle alone
 Which paid an universal groan,
 For where was *Boyle* unknown?
 'Tis true, his native *Thames*, nor cou'd she cause
 First heard, or rather felt, the dismal news;
 Swol'n with th' unusual floods that fall,
 To attend his funeral.

When the strange briny tyde did downwards flow,
 To her own *Boyle* she went the cause to know ;
 But e're she half had reach'd her head,
 Too soon the dismal tydings spread,
 Too soon she knew that her own *Boyle* was dead.

2.

Nor *Thames* alone, even hostile *Sein* does mourn,
 And backward to his much lov'd isle return ;
 Proud *Paris* with resentment hears,
 Nor her academy refrain their tears.
 Their own grand Lucifer they now no more
 For his successful villanies,
 Bought cities, and stoln victories,
 And worse than *Romish* cruelties,
 Blasphemously adore.

F

True

True worth they once with just *encomiums* raise,
 Restoring vertue her forgotten praise :
 Whilst in his closet their proud tyrant stays,
 Consults the advice of all his trusty spies,
 And reading the glad news with bloodshot eyes,
 Thus vents his wicked joy with a malicious smile,
 " As yet we're even with that stubborn isle, (a)
 " We've lost a kingdom (b), they have lost a Boyle.

3.

Ill fortune sure has wings,
 Or borrows from the pestilence — for see
 Already o'er the *Alps* it springs,
 And the world's general loss already brings
 To fruitful *Italy*.

First heard and mourn'd the royal *Po*,
 Frigid with grief almost forgot to flow,
 As swoln with ice instead of snow.
 Great *Tyber* him, him murm'ring *Mincius* grieves,
 And scarcely old *Benacus* leaves,
 But the expecting fields below deceives.
 Him gentle *Arno* most, who sadly calls
 On *Piza's*, and on fair *Florenza's* walls,
 But found 'em all in mourning dress'd for him,
 Who merited and had so long their best esteem.
 The *Literati*, and the *Dotti* come,
 (Names worn by many, merited by some)
 And hang poetick garlands round his airy tomb.
 Nay *Denmark* too, and distant *Normany* hears;
 And, spite of their eternal winter, thaw to tears.

4.

If these, to whom his deathless name
 Was known but by his writings and his fame,
 By such true grief their loss and ours proclaim;
 What then shou'd we, who knew
 His learning and his virtue too,
 What *Mausoleums* should we raise,
 Bright as his worth, and lasting as his praise?
 No, our officious kindness he disdain,
 That task he did himself perform,
 Outbraving time and age, and envy's storm,
 Nor left a thing of such concern to chance :
 Those god-like works in which his life he spent,
 To us and future ages lent,
 Are his eternal monument.
 Firm as the center the broad basis lies,
 The goodly spire aloft does rise,
 Surmounts the clouds, and glitters in the skies.

(a) *England*.(b) *Ireland*.

Thus

Thus when the noble *Theban* conqueror dy'd, (c)
 And victory lay bleeding by his side,
 And whilst he expiring lay, his friends lamenting come
 And fill with sighs the melancholy room,
 Lamenting that so great a mind
 Must all be lost in fate,
 Nor cou'd the grateful state
 A way to express their kind resentments find,
 He had left no heir behind.
Mistaken men, he cries,
 With that last breath, which when exhal'd he dies,
Yes, two fair daughters yet survive of me,
To give my name eternity,
Leuctra's and Mantinea's victory.

5.

How much to *Boyle* the learned world does owe
 The learned world does only know.
 He trac'd great nature's secret springs,
 The causes and the seeds of things:
 What strange elastick power the air contains,
 What mother earth secures within her secret veins:
 How water mounts, what fire can do,
 The chymist's boasted art he knew,
 Both its false wonders, and its true.
 What motion, tho' unheeded, can perform,
 How struggling whirlwinds breed a storm:
 How pestilential steams the air invade,
 And when the guilty town's afraid,
 What keeps us safe, or lends us aid.
 How shivering cold does the deep *Baltick* chain,
 Or burning heat half boyl the *Atlantick* main.
 Whence colours which the dove's fair plumes adorn,
 And whence those beams that paint the rising morn.
 Whence chearful green, and red, and native white,
 And all the mingled tribes of shades and light.

6.

He did not airy notions learning call,
 His thoughts were solid, brave, and man-like all;
 Of sense by sense, he judg'd, nor was content
 To take on trust, as most, as some invent;
 His physick's built on firm experiment.
 Sworn to no sect, an enemy to none;
 Tho' more than all the rest he has shown,
 To none oppos'd was he,
 But those vain fools who thought itself wou'd see,
 Who will not to just witness credit give,

(c) Epaminondas.

F 2

Who

Who will not God himself believe,
 Destroying faith and history.
 Or the loose garden or Pyrrhonian school,
 Whom only sense or fancy rule :
 The *Peripatum* sense by thought define
 These thought by sense, tho' they'll as soon agree
 The incommensurable quantity,
 As spirit to dull matter rules confine,
 Or by the senses unproportion'd line
 Mete out th' unequal bounds of things divine.

7.

The middle way our hero wisely chose,
 He had too much philosophy
 An *atheist* or *enthusiast* to be.
 Those two extreams, where most their senses lose.
 Its proper place to revelation gave,
 Nor reason made its mistress, or its slave.
 His zeal no foolish fire that leads astray,
 That over rocks and precipices leads,
 Pretending pleasant vales, and flowry meads,
 His zeal but trac'd, his judgment found the way ;
 His zeal, which like the *Phosphor* shin'd with lambent day ;
 It warm'd, but did not burn, nor chap the ground,
 Warm'd and enlighten'd all around :
 How softly cou'd he all our passions move,
 How easily unhinge from earthly love,
 And fix upon the beatifick beams above !
 O *Lindamor*, I bless and envy thee !
 Nay bless almost thy false *Hermione* ;
 For had she not been worthy blame,
 We had not learnt to regulate our flame,
 Nor fly the noblest passion at the noblest game.
 Read, sensual lover, read * and see,
 If yet blind passion has not blinded thee,
 Read here which has most charms, Heaven or *Hermione* !
 So sweet his style, so smooth his sense,
 So sweetly dress'd in flowing eloquence :
 He only sure could *Boyle* excel
 Who let us understand his loss so well.
 His other virtues others may commend,
 I'll only say that *Boyle* was *Sarum's* friend.

8.

Lend, *Galileo* ! lend thy wondrous glass,
 Though *Boyle* had those that thine surpasss,

* In Mr. Boyle's *seraphick love*.

Let's see if from afar,
 Glitt'ring beneath our northern pole,
 We can descry some new unwonted star,
 For that must be his soul ;
 Unless his numerous virtues scatter round the sky,
 And paint another *Galaxy* ;
 Never on earth shall we his second find,
 O father, O ! we cry'd, as swift he went,
 Clamb'ring against heaven's steep ascent,
 Where hast thou left thy mantle and thy spirit behind !
 A single portion wou'd sufficient be
 To make us all work miracles, while we
 Sip at the unbounded ocean that still flow'd in thee.
 Sure when the pale-fac'd operator came,
 And told thee he must quench thy glimm'ring flame,
 Like *Archimedes*, thee he found intent
 On the success of some *experiment*,
 So busy he, he minded not the soldiers cry,
 The groans o' th' slain, nor shouts of victory,
 And hardly cou'd himself find time to dye.
 Stay, hasty death, one moment more, he cry'd !
I have it not, says he, *with learned pride*,
 Then big with the dear *demonstration*, dy'd.

Q. What is the cause of snow,
 hail and frost ?

A. We find that the foreign
 virtuosi have endeavour'd, and
 perfected a very exact method for
 making artificial snow, which
 will give us no small light in the
 nature of that we see fall from
 the heavens : the manner is thus ;
 They prepared a small house, or
 rather a sort of a cave, without
 any other entrance for wind than
 what they design'd ; at 2 opposite
 sides were certain pipes of water
 which convey'd water into a
 cistern that stood betwixt them ;
 the two sorts of opposite pipes
 were fed by hot water and cold ;
 betwixt these two sets of pipes
 were certain small chinks level'd
 against the middle of the cistern
 where the hot and cold water
 met in their falling-down, and on
 the outside was a sort of wind-
 fan, or something turn'd round

with sails, to drive the wind forcibly thro' the chinks which fronted the mixture of the two waters, so that betwixt the strife of the hot and cold water, and with the violence of the wind that beat upon 'em, there arose, instead of froth, a real and perfect snow, which fled up and down the place, and continued after it fell a considerable time before it melted : Thus much for *artificial snow*, and now for the *natural*. No one can be ignorant that particular climates have particular minerals, and that the air must partake of the nature of the ascending vapours, and so be more or less sulphurous, vitreoline, nitrous, &c. as also, 'tis granted on all hands, that the air in no part of the world, is without nitre ; for if so, all creatures wou'd soon expire, only some places have more, and some less, according

to the prevalency of the sun, which dissipates aërio-nitral vapours. Thus under the frozen zone, as in *Friczland, &c.* are (if we may so say) the treasuries of nitre, which God and nature seem to store up there for the moderation of the torrid zone, and temperature of all climates, when proper gales fetch them from thence. Our virtuosi here, and those of the academy *del Cimento*, have made sufficient experiences about freezing, to persuade us that nitre is effectual for such ends. Hence when any aërio-nitral vapour from the north meets with a warm vapour coming from the south, the antiperistasis, or strife betwixt the hot and cold vapours (clouds or mists) helpt on by a brisk gale of wind, has the effect we see, to wit, *snow*, as in the artificial snow-cave we have spoke of. If any person shall think it incredible that heat should be any ingredient in *snow*, let him consider the tryal abovementioned, as also that it is sensibly warmer when it *snows*, than a little before. As for *hail*, it is nothing else but drops of rain congeal'd as they fall, by the coldness of that air wherein there is much nitre which the sun beams have not dissipated: and thus it is in all frosts upon water, and other liquids, which are congeal'd by the frigerifical particles of nitrous air: if any one asks what these particles are, we refer 'em to their own tryal when in a frosty morning at a proper turning in the corner of some street or other, they feel a sharp gale which makes the tears stand in their eyes, and scarifies their very face; 'tis not the vehemency

of the wind, for then it wou'd have the same effect in a warm southerly gale, but 'tis the particles of nitre in the wind that are so troublesome to us.

Q. You are desired to shew the nature of that love we ought to have for enemies, supposing a difference from that we bear to a friend?

A. We have only two rules left us in this case, either that of Sacred Writ, or that of profane history. In the first, That an enemy is overcome with soft words, we have the suffrage of the wisest men. Obliging actions, and good returns heap coals of fire upon our enemies heads, vanquish their prejudices, and melt their very malice into tenderness. It wou'd be too tedious to bring the many instances we meet with in history about treating enemies so handsomely, that the effect has had the universal applause of all wise men: take one instance for all. *Alphonfus king of Naples and Sicily was all goodness and mercy, he had besieged the city of Cajeta that had insolently rebelled against him; the city being straitned for want of necessary provisions, put forth their old men, women and children, and such as were unserviceable, and shut their gates upon 'em. The king's council advis'd they should be forced back into the city, as a means to make its delivery more feasible, yet the king pitying their distress, let 'em depart, tho' he knew it wou'd protract the siege, and being advis'd against it, he said, I value the safety of so many persons at the rate of an hundred Cajeta's: The citizens moved with such a vertus, submitted to him. Antonius Caldora was also one of the most powerful*

ful enemies of Naples, who being overthrown in a battle, and made prisoner, all men perswaded the king to rid his hands of so insolent a person, and so dangerous to the kingdom; the king oppos'd it, and gave him both his life and estate. This prince's words were agreeable to his actions, for being asked why he was thus favourable to all men, even to those that were evil, because, said he, good men are won by justice, and bad by clemency. Some of his ministers complaining of his lenity, he said, Wou'd ye have Lyons and bears to rule over you? clemency is the property of men, cruelty of beasts. It is in vain to go about to calculate an exact draught of a wise carriage towards enemies, since the variety of circumstances alters the measures, only this shou'd be a general rule, change conditions, and treat 'em as you wou'd be treated your self. A late bishop of Canterbury was so remarkable for this vertue, that it grew into a proverb, *Do the bishop of Canterbury an injury, and you shall be sure to have him your friend.*

Q. Is there any thing in the weapon salve, or Sympathetick powder? — Does it really cure wounds, and how?

A. Sir Kenelm Digby will tell us there's a great deal, as the little books wherein he has printed his dissertation at Montpellier, concerning it, inform us. The old way of making it was magical, with I know not how many odd ingredients, but his is only simple powder of vitriol, prepar'd by the heat of the sun, which he assures us will heal any green wound if sprinkled on the blood, and kept warm, tho' at ne'er so great a distance. This however,

we know has been try'd, that a dog being run thro' some fleshy part of his body with a sword, and this powder apply'd to the blood, the wound has been cur'd, and he has liv'd and done well; but the mischief is, that another dog has done the same, serv'd in the same manner, tho' no powder used, there being, as all know, a balsamick power in blood itself, which oftentimes cures a green wound, and closes the lips on't without any other remedy. We have also instances of persons who having accidentally hurt themselves, have been cur'd of slight wounds by the same way: but still the doubt recurs, whether they'd not have done as well without? this, however, they have affirm'd, which is something more considerable, that having accidentally lost the cloth with some of the blood and the powder sprinkled on it, for that way 'twas used, and kept warm about 'em, they immediately felt the wound rage, and extreamly pain them, tho' they knew not of the loss, which was again asswag'd as soon as the cloth was restor'd to a moderate heat: and this we have had from persons of quality and judgment, and cannot our selves question the truth on't, for which reason we are also ready to believe many of the instances Sir Kenelm relates. Accordingly taking the fact for granted, we'll now enquire into the manner on't according to Sir Kenelm's notion, which is, that the particles which proceed from the wound mingle with those which come from the blood and vitriol mixt together, the volatile salt of which vitriol is of an excellent balsamick virtue, tho' the fix'd is astringent and cor-

roding, and thence are carry'd to the wound itself, which is thereby speedily healed. And the truth is, this account seems rational enough, if the blood and *vitriol* be near the wound, but if at any great distance from it, we see not how such attraction or communication is performed, nor believe any such thing can be.

Q. Why is there no rain in Egypt, Ethiopia, &c. where the river Nile overflows? and the cause of its overflowing?

A. That there is no rain in *Ethiopia*, or that country, falsely called *Prestor John's*, is as great a mistake as that the emperor of the *Abyssines* is the true *Prestor*; for *Ludolphus* assures us that there are frequently prodigious storms of thunder and rain, and, indeed, naturalists say, it never thunders but it rains less or more. And to these vast storms which fall in *Ethiopia* about the time the *Nile* overflows, are in all probability to be attributed the constant and regular inundation of that river: for there being no rain in *Egypt* itself, modern travellers there assure us it's a mistake, some of them having been wet to the skin with showers in that country. But how then shall we reconcile this with what we find in the sacred scripture itself, *Zech. 14. 18. If the family of Egypt go not up, that have no rain*; and the common tradition both in prose and verse, "That wanting no rain, they worship the *Nile*, and need not the aid of *Jupiter* himself?" It is answered, that rain there is as prodigious a thing as a comet here, it being against the nature of their country, which is situated in the midst of nothing but

vast sandy deserts, so that from land little but fiery exhalations can be drawn, which the travellers sometimes find to their cost, when suddenly assaulted with suffocating winds as they pass those deserts, which if they perceive not soon enough, endanger their lives, if not perfectly kill 'em: then for the sea, what little vapours the sun draws from it may be easily consum'd by the sultry heat of those regions: if, then, a storm of rain happens to fall in *Egypt*, it's but a straggler wandering thither, and losing its way from *Ethiopia*, or some of the neighbouring countries, as those northwesterners of *Virginia*, and the hurricanes of that and other places, tho' not so violent in our world.

Q. What account do you meet with about the original of Shrove-tide?

A. *Shrove-tide* is from the *Saxon*; it comes from the word *shrive*, *shrist*, or *shrove*; or the tide or time when they shrove or confessed their sins (as was customarily with the *Catholicks*) and received the blessed sacrament, to the end that they might more religiously observe the holy time of *Lent* immediately ensuing. Some believe it might come from the word *scribere*, to write down, because their confession was usually taken in writing; but in process of time they turn'd it into a custom of invitations, and taking their leave of flesh and other dainties, and afterwards by degrees into sports and merriments. — Nor was this only the custom of *Catholicks*, but we find the same practis'd by the *Turks*, &c. which they call *Ramadan*, 'twas then (as they say) that the

the *Alcoran* came down from heaven, and therein they fast, which they begin in this manner. The night before, they all junket and revel till they can distinguish a white thread from a black by the morning light, and then they leave off, and begin to fast. Such as eat or drink privately, are (at least) bastinado'd, if no greater punishment be inflicted on them. The *Turks Lent* is very strictly observ'd, even in war, travel, sickness, &c. See *Thevenot's travels into the Levant*, p. 11. for a fuller account of this matter, as also the carnivals of other countries.

Q. *What nation invented painting?*

A. Some have been of opinion, that the offspring of *Abraham* that went into *Egypt* were the first, and that they taught it to the *Egyptians*: but 'tis more universally believed, that the *Egyptians* were the first painters (*Statuaries* and *philosophers*) and that *Greece* brought it to perfection; but what part of *Greece* is yet doubted. Some would assign it to *Sicyones*, others to *Corinth*, where, by drawing lines round the extremities of a man, was rudely made the first step to *picture*. The *Greeks* began with one colour, and by degrees brought it to the perfection which we find in the days of *Apelles*. From *Greece* it went to *Rome*, where it was almost lost again by the inundations of the *Huns*, *Vandals*, *Goths*, and *Lombards*; but was restor'd afterwards by *Titian*, *Raphael*, *Urbino*, *Angelo*, &c.

Altho' it be the opinion of a late author, that the *Egyptians* were the first painters; yet we find the most ancient writers

deny it: though in assigning the place they disagree amongst themselves. *Pliny* wou'd persuade us, that one *Gyges*, a *Lydian*, was the very first author. *Theophrastus* would have one *Polignotus*, an *Athenian*, to be the institutor thereof: But *Pliny* says, that *Polignotus* was a *Thalian*, and was only the first that painted women in single apparel, and trimmed their heads with caul and sundry colours. And 'tis very probable that *Pliny* was in the right, since painting with divers colours was not practis'd for a considerable time after the first invention, *Cleophantus*, of *Corinth*, being the first author of divers colours; as *Telephanes* was the first that drew with one colour only. So that, after all, a full answer to the question now, would be very magisterial, since the antients themselves disagree about it in their assertions.

We shall only take notice by the by, that a late author, who has writ on this subject, when he endeavour'd to prove that the house of *Israel* that went down into *Egypt* were not the first authors of painting, he asserts, that the *Egyptians* had too mean a value of 'em to learn any thing of 'em; and that the interest of *Joseph* was not sufficient to gain his brethren a greater favour than a frontier province: which is a gross mistake. See *Gen. xlvii. 6.* and there 'tis evident, that they had the CHOICE of all *Egypt* to dwell in. He says also, that *Aaron* learn'd to make the golden calf from the *Egyptians*: See *Exod. xxxii. 24.* from whence 'tis plain, that the words, *I cast 'em into the fire* (meaning the ear-rings and gold it was made on) and there came out this calf, suppose

suppose that 'twas a rude accidental form liker a calf than any thing else, and not an imitation of the *Egyptian Apis*, and by consequence not learn'd of the *Egyptians*. Another error is, that the *Egyptians* bragg'd they had painting six thousand years before it went into *Greece*, which was long before the world was made, and ought to have been but six hundred years. As also that the *Sycyonians*, not *Sicyones*, as he asserts, were the first practicers of painting in *Greece*.

Q. *Whether do you think most in the right, Aristotle, that thought the rational soul diffus'd all over the body; or Cartesius, who confin'd it to the glandula pinealis; or a late author, who wou'd place it in the nerves?*

A. Since the late author who placed the soul in the nerves, pretends to examine the other two, we'll consider the weight of his arguments, and afterwards give our sentiments upon the whole.

1. He denies the soul to be in all the body, *Because* (says he) *if a nerve be tied, all the dependant ramifications become motionless, and feel no impression whatever, therefore the soul cannot be in the parts below the ligature.* As much as to say thus, *If a man expires in a great glass bottle seal'd up hermetically, his soul cannot get out; an excellent way for atheists that have a mind to secure themselves from the devil.* But if, after all, we shall find the soul of too refin'd a substance to be cag'd up, the atheist will be at a loss. And thus also, if the soul can't be tied by a material ligature; nay, tho' a leg were cut off, if the soul itself is indivisible, immaterial, &c. then our author's opinion is as weak, at

least, as either that of *Aristotle*, or that of *des Cartes*; since it may be thus solv'd, *The soul retires from those ramifications below the ligature, as being by such usage incapacitated for a proper actuation.*

The next he engages *des Cartes*, and says, the *glandula pinealis* is neither pensile, nor moveable, &c. Alas, poor soul! that cannot stay in any place where 'tis not hang'd like a pig in a string, or rois'd like a cat in a blanket. The rest is too ridiculous to proceed in.

Nor must the last author's position find better treatment than the opinions of *Aristotle* and *des Cartes*, whom he pretends to confute; for since he says the soul is in the nerves, we demand of him what it is, and how big? we know how much 'tis possible for the nerves to contain, and that they are a place: No, if the soul, according to all definitions that have ever yet been made of it, is of such a nature as is incompatible with *longitude, magnitude, divisibility, place, and such gross terms*, how unreasonable it is to assign to it either the nerves, or any other place, we leave to all the world to judge. Wherever we feel the effects of it, we can reasonably say it is there, but the manner how, we know not; and if so, we must say, 'tis *tota in toto*, and *pars in qualibet parte*; which position will always stand good, till we can distinguish savors by the eyes, and sounds by the palate; that is, objects by powers altogether incompatible to 'em.

Q. *Whence the antients had their names; as Socrates, Diogenes, Hannibal, &c.? and whether they used any ceremony equivalent to our christening?*

A.

A. Undoubtedly they had the custom itself of naming children, by tradition, from their ancestors the sons of *Noah*, as the *Jews* had theirs: And the same method they took, expressing something remarkable which they saw or desired in their bodies or minds— Thus *Socrates*, as is most probable, from *σάω* and *νεγίω*, which may signify a safe, wise, or modest ruler, and so in their others. But one custom of the *Jews* they extremely symboliz'd with 'em in; which was fixing the names of their gods on their children, either as a token of nobility, or devotion. Thus the *Jews*, *Jedidiah*, *Jeremiah*, *Elkanah*, *Samael*, and a thousand others. Accordingly the heathens, which appears not only from their general names as *Theodorus*, *Theopompus*, &c. but very remarkably from their practice as to the names of particular gods; as among the *Greeks*, *Diogenes*, &c. and with the eastern nations, *Bell*, or *Baal*, their most ancient and famous idol, whence they named both men and women. Thus *Belshazzar*, nick-nam'd *Daniel Beltesbazzar*, after the name of his god, making him also half his own namesake, that country being in all probability the founder of idolatry, wherein the old *Babylonish antiquity* clearly outdoes the *new*. Thus even among the *Grecians*, tho' the termination a little varied by the idiom of the language; as in *Aristobulus*, or *Theobulus*, &c. which etymologists are mistaken, when they derive from *consilium*, their true original being much higher in this *Belus* or *Bel*, so that *Aristobulus* is the same with the Hebrew *Tbijah*, or *Tobadonijah* (in Eng-

lish, *Good-Lord-God*) and *Theobulus* the same with *Adonijah*, only inverted, as appears more plainly, when the *Goths* made use of that name, and stripp'd it from its *Greek* termination, only adding a letter of their own in the stead on't, and calling it *Theobald*, a word which expresses *Baal* or *Bel* more plainly than the *Greek Theobulus*. Thus remarkably among the *Tyrians* or *Phanicians*, both *Jezabel* the daughter, and *Ethbaal* the father, taking their names from the same god. Thus, as clearly the *Carthaginians*, which all now confess to be a colony of *Tyre*; and who, in imitation of their fathers, called their children, *Hannibal*, *Asdrubal*, &c.

As to the question, Whether the antients had a solemn time of giving these names, equivalent to our christ'nings; we answer, They had, and those taken very probably from the custom of circumcision among the *Jews*, received also by several other nations. Thus we find, in *Alexander ab Alex. dieb. Genealb. Varrp*, and others, that 'twas the custom among all civiliz'd nations to give the name on a certain day, the seventh, eighth, ninth, or tenth, according to the manner of the place; and that this was always performed with great solemnity; and among the *Greeks* with feasts and sacrifices.

Q. What is Scepticism?

A. *Scepticks* have their name ἀπὸ τῆ σκεπτικῆς, i. e. *considerare speculati*. They are yet the followers of those philosphers that were altogether for reasoning and speculation, but for no experimental conclusions: so that strictly speaking, most of the ancient philophy is *Scepticism*.
Tis

'Tis a metaphorical expression, and may be derived from *σκῆπτρον*, *scipio*, a walking-staff, or a cudgel to lean on; denoting a sect of persons that leaned on, or relied upon, bare speculative reasonings, without going any further. Some would have it from *σῆαῖα*, *umbra*, a shadow; as if bare speculation was only a seeking after truth in the dark, without the assistance of experimental knowledge, which our modern philosophers, especially the famous Mr. Boyle, has so much improved.

Q. Suppose all matter one continued moles, is it possible to divide that matter, and put the parts divided into a central motion, without necessarily owning a space distinct from that matter?

A. It appears at first sight, that the sense of the querist is, Whether a *vacuum* is necessarily dependant upon the vorticity of such bodies as have their original from our common mass? Whether any thing else is hereby design'd, we cannot determine; but if only this is meant, our answer is, That 'tis impossible but that there should be a space distinct from such central motions. As for instance, suppose the mass divided into three parts, represented by three circles, thus, \odot , \odot , \odot , unless we admit a penetration of bodies, there must be a space betwixt 'em. But, after all, a *vacuum*, strictly speaking, is not the result of such division, since other particles of distinct bodies may intervene, and hinder the *vacuum*. If it be objected, that the *chaos*, or first *moles*, was one distinct mass by itself, and that there was nothing dependant on it, or distinct from it, but that all

was an eternal *vacuum* about it; we answer, That however when all bodies were made, and put upon their distinct motions and offices, subtil *effluvioms* would necessarily proceed from *action* and *passion* betwixt 'em. Thus the sun by its influences heats the earth, and exhales vapours according to the nature of the *rivers*, *marshes*, *minerals*, &c. from whence they came. Now to say a bowl has a *vacuum* in it, because it is not full of earth, but only of water, which is exhaled from the earth; or of wind, which is water rarified, is absurd enough. We rather think the querist may have respect to the planets, &c. which Des Cartes, and others, tell us, have every one their *vortex* and vortiginous *effluvia* according to their own nature: if so, we only desire the querist to consider the nature of whirlpools, for there's no *vacuum* in the water, although such a stream may rush from such a point, and another or two from contrary ones, whereby they rather mix than confound or unravel one another, as some believe the planets will in a long tract of time. And thus we may safely conclude of the *effluvia's* of vertiginous bodies, which will mix in their more fine and subtil parts, rather than leave any place in the elements void, or such as can be said to have no particle of any matter at all in 'em.

Q. Whether the soul doth always actually think?

A. To answer this question, 'tis necessary that we have a true definition of the soul, but ignorance of its nature denies that: therefore we shan't enquire whether 'tis a *cogitative substance*, as some

some would have it, or what else, but what are the effects of it. And this we find to be *abstract ideas, ratiocinations, and conclusions*. This is the ordinary method of the soul's acting, and all this is by means of the senses, or by means of some idea formerly had by the senses: but now to say the soul acts no other way, or has no other ideas but what the sense gives, is to suppose that children think not at all in their mother's womb, or that the soul is either asleep at its separation from the body, or that it is void of pain or pleasure in a separate state; but that every one denies, and by consequence grants, that the soul thinks then, for 'tis impossible to resent anything without thinking. In fine, we must either conclude, that the soul is sometimes asleep, unactive, nay, not a soul; or else, that it is always thinking, that being as natural to a soul as vegetation to vegetables.

Relat. About a fortnight or three weeks, or some such time, before the death of any person in the family, there is an appearance, vulgarly called a *Fetch-light*, or a *Dead-man's-candle*; so denominated, I presume, from the form or figure of a candle, in which it presents itself. It is observ'd to come first from the bed whereon the person whose death is thereby signified, is to die, and thence to move into all other chambers of the house where the body shall be carry'd, either to be coffin'd, to lie in state, &c. and to rest for some small space at each of those places where the dead body is to be laid, thence to move the very same way, and about the same distance from the ground as the body is to be car-

ried until it comes to the church. It observes with such exactness the motion of the body, that some persons who have seen these lights, and afterwards the body carried to the grave, affirm, that now and then they took notice that the light halted, for a short time, in the very same place or places where the body was afterwards stopt, either to change bearers, or upon some other occasion. To satisfy you further with what preciseness this light imitates, and as it were apes the motion of the body, I shall give you this instance from the mouth of a gentleman of unquestionable credit, now in this town. He was some years ago in bed at a relation's house in *Caermarthen-shire*, and being fully awake, about one or two of the clock in the morning he observ'd a light to come into the room, at the door which was on the left hand as he lay. It came not immediately on the bed on that side which was next the door, but moved round the bed, and came up on the other side which was farthest from the door, whereas; it might have come at that side which was next the door; after this it fix'd upon that part of the quilt which lay on his breast, and after a short stay went out of the room. About a fortnight after a gentleman died in an upper room in the house, and a gentlewoman of the house (knowing nothing of this light) order'd the body to be brought down into this chamber, and the person who had seen this light happen'd to be then also there, and observ'd the servants to carry the body about the bed, and to put it in on the farther side, as coming to the mo-

tion

tion of the candle. That these lights do appear, is a most certain truth, and can be attested by several gentlemen now in town, whose reputation no man will dispute, and by almost an infinite number in the country where they appear. Dr. Nicholson, after bishop of Gloucester, and bishop Taylor, who both lived in Carmarthenshire, could not believe that there were such things, until afterwards they were convinced by ocular demonstration, as they themselves own'd. There was a man that us'd to keep late hours in coming home, who frequently saw them, and particularly one night acquainted the family that he had seen five or six move at some distance from one another over such a moor near the church. They seem'd to question the truth of his seeing so many at once; but about three weeks or a month after, he called his brother out of the house, and shew'd him so many bodies as he had seen candles at that time, carrying to be interr'd all at once, in sight. These lights have been seen to rest in highways where some men afterwards died, and upon the face of water where some one was afterwards drown'd, as also upon trees where men hanged themselves. I dare not take upon me to affirm, that these lights are seen no where else; but I assure you I could never hear that they ever appeared in any place out of the bishoprick of St. Davids, nor in any part of that so frequently, if at all, as the county of Carmarthen, where there is hardly any one dies, but some one or other sees his *light*, or candle. Now, gentlemen, for my part I can find no reason, either in na-

ture or religion for this, and therefore I've had it long in my thoughts to desire yours upon it; and upon the whole state of the case then I put these questions.

Q. 1. *What the nature of these lights is?*

2. *To what end they appear, since they are never (as I could hear) seen by those whose death they portend, but by others?*

3. *How this phenomenon comes to be confined to the diocese of St. Davids, and for the most part, if not altogether, to the county of Carmarthen?*

A. We would desire the querist that he would add to this particular relation, an account of the time of these *Fetch-lights* appearing: If 'tis in the night only, we may suppose it to be natural, as *Will-i-th'-wisp*, &c. which are common in all many places in England; if in the day-time, 'tis unnatural. Till we hear again, we suspend our judgments, promising our thoughts, upon the next information.

Q. *Whether there be any liquid so buoyant as to bear up an egg, or any thing whose gravity shall be more than the like quantity of the same liquid?*

A. No.—To give a fuller answer, would be more than the author of this query could expect, if he reflects what a scurrilous preface there was to it. But this only by the by, to let the author know, that as we are below resentments, so we are above the requital of an affront.—The reason then is this; where bodies are tenuous or lax, by reason of the soluble adhesion of their particles, as are all fluids, experiment shews, that in a mixture of such bodies, the more gross and heavy

heavy parts subside and press through the rest towards their center. Thus in a phial fill'd with several sorts of liquids, as is very common in your apothecaries juleps, and other liquid compositions, if you shake the glass, there's a mixture of all together, which, as it settles, you'll find 'em separate, and the lightest, as oil, &c. will mount uppermost; not that it would not tend to the center as well as the rest, but because the other being heavier, force their way thro' the lighter, and there being no penetration of bodies, they are forced upwards. This is the reason why any glass or vessel full of liquor, runs over, when you put any body into it that is heavier than the same quantity of the liquor into which it is put. But the question yet recurs, *What is the occasion of all bodies tending towards the center?* To which we answer, That our modern virtuosi's say, 'tis from a pressure of the atmosphere, which pressing always downward toward the centre of the earth, it takes all bodies along with it; and such as are the least porous, as gold, silver, iron, &c. fall, or to speak properly, are press'd down faster than other bodies, because the atmosphere can take faster hold on them, being solid; whereas it pierces and flies thro' the other, being looser and more expanded. But tho' this reason has something of plausibility, we are sure 'tis erroneous, till the patrons of this fine thought tell us what it is that also presses down the atmosphere, besides other objections which we shall soon take occasion to treat more largely of. But the question, however, is answered by the experiment above.

Q. About sixteen years since I fell in love with a very deserving young lady; and tho' her fortunes were below mine, made her acquainted with my passion, which she neither encouraged nor refused, but deferred giving me an answer, nor would ever see or suffer me to come into her company for thirteen years. At last she fell sick, sent for me, and resign'd her last breath in my arms, with all the expressions of a real affection. Three years are since pass'd, in which, notwithstanding all my endeavours to a christian resignation, my grief has at last brought me into a wasting consumption, so that 'tis impossible for me to be cured, altho' I may for some time continue—On the whole, my request is, that your society would give their opinion on the following questions.

1. *Will this my unaccountable love to a creature be imputed to me for sin, since I can by no means whatever prevent this my inevitable fate?*

2. *If her departed spirit can be sensible of this my grief? or if, at the day of judgment she will know me thus to have lov'd her?*

3. *If we meet in heaven, whether there we shall have more love to each other than to the rest of the glorified saints, notwithstanding all carnal love, shall be quite banish'd in that state, where there is neither marrying nor giving in marriage?*

A. The gentleman who proposes these questions desired us not to insert the letter he sent with them; accordingly we have printed no more of it than we thought absolutely necessary, that the reader might understand the thing. For the fact of the relation, we should think it a romance, the passages are so strange, only

only the expressions seem too *lively* to be *feign'd*: But whether one or r'other, we doubt not but the *ladies* will extreamly pity the *unfortunate lover*, and blame his mistress for her unaccountable severity and folly, tho' he on the one side is bound by all the laws of knight-errantry, right or wrong, to defend her, and find out some secret reason or other to call her the most generous *woman* in the world. However, we shall meddle no further with that controversy, lest, supposing the story true, we should be thought to make ourselves too merry with the miserable, and therefore shall immediately fall to answering his questions. To the

1st. He talks more like a *lover* than a *christian* in his *inevitable fate*; and his *actions* are but too correspondent to his words. It is an usual thing with *lovers* to call that fate which is only an *inveterate habit*, or an *unreasonable resolution*, and to think they have used all the means possible to conquer such a *passion* or *habit*, when they do the quite contrary, and feed and indulge it as much as they are able. It is a very difficult thing to love any *creature* very passionately, without loving it better than him who deserves infinitely more than all our *love*; which is not only a *sin*, but a *damning* one, without repentance, and will undoubtedly be imputed as such to those who are guilty of it. In this case nothing of *difficulty*, which *lovers* call *impossibility*, can excuse, the conquest being absolutely necessary; and therefore, as *Catullus* says in a like case, *It must be done, whether it can or no*. I would be

enquired, whether he has indeed used all the proper means, as well as endeavours, to obtain this resignation. Has he call'd in *religion* as well as *reason* to his aid against a *fruitless love*? Has he desired stronger help than his own resolutions, both from *earth* and *heaven*? Has he acknowledged his idolatry in *loving too well* what he has now lost, and which might be the occasion of his losing her? Has he read Mr. *Boyle* of *seraphic love*, where *Philander's* case is very near the same with his own? If he has done all this, we think he may look on his distemper as the punishment, as well as effect of his *extravagant passion*, and would hope he has had all his *hell here*, as we are sure he has had all his *purgatory*, and that on acts of continued *resignation* and *repentance*, he may hope to be happy in a better world.

2^d. For the second, it consists of two parts, *Whether her departed spirit can be now sensible of his grief?* And *whether at the day of judgment she will know him thus to have loved her?* To the first, we are extreamly in the dark as to the laws of the inhabitants of the other world. It shou'd seem by many authentick relations, that, at least on extraordinary occasions, there have been *appearances* in the *shapes* and *names* of deceased persons to their friends. But this we are apt to believe to have been either the illusions of the devil; or, if the deceas'd were good men, some good spirit forming themselves an airy body, (tho' the case of *Samuel* is perhaps an exception) since the spirits of the righteous are at rest, far remote from our dusty little spot of matter, tho' we know not but

but those of bad men, being already in the custody of their tormentors, may be hurried about (like the Roman prisoners) wherever their gaoler pleases. To the question then; If the lady was really so pious as her lover's character describes her, she's now happy; and though not in a state fully perfect, yet sure in such a one as admits of no diminution. But this it must needs be, could she know how miserable she has made one that loved her, supposing she has yet any of the sentiments of humanity left, which it should seem by the parable of Divines, are not quite divested, even in a darker world; and if she has none such, 'tis indifferent whether she knows her lover's grief, or is ignorant of it. To the 2d part of the query, *Whether at the day of judgment she will know him thus to have loved her?* We answer, If she knows it not before, 'tis not likely she'll know it then, unless he's called to answer for it at that dreadful bar. However, whether she does or no, he may assure himself they'll be then both too much concerned, either with suspense, or rather joy or sorrow, at the success of the great assize, which must conclude their estates to endless ages, ever to mind the effects of a fruitless passion, which lasted for a few moments while they were upon earth. To the

3d. Whether if they are so happy to meet in heaven, there will be more love between them to each other, than to the rest of the glorified saints? we must first enquire, whether we shall so much as know one another there; if not, we doubt lovers souls will be in the same case with others, unless they make use of Mr. Dry-

den's expedient, and wear inscriptions to distinguish them*. Though we must confess our judgment is for the

affirmative, as we think we have formerly declared it, and that separate souls shall know each other, at least glorified saints, when perfect in heaven; because their knowledge would be imperfect if they should not, and that in relation to such objects as would conduce to the addition and perfection of their happiness, as well as the glory. Because the society of saints in glory is by all granted to be one of the blisses of heaven; but society without knowledge can't be easily conceived of him who chiefly makes it. Because we shall be then like the angels, who we are sure know each other, and whom we believe indued with all knowledge they are capable of, as they seem to be of all but what is infinite. Because otherwise we should be less perfect than we are upon earth. Because, if there be any thing of humanity left, (and the essentials will still remain) it seems congruous to suppose we shan't be without what we should think would conduce so much to our happiness, as to see our friends partake thereof. Because there are no valuable objections against it; that of Abraham's being ignorant of us, and St. Paul's knowing no man after the flesh, relating plainly to our state in this world. And, lastly, because it seems agreeable to the divine equity, that the obligations of gratitude should never cease, but last even to the other world, we mean such real obligations, as the effect

* See Mr. Dryden's *Tyrannick Love*.

fects of 'em are eternal, such as make us more virtuous and holy, and such especially as bring us to heaven; and if they last so long, how can they be acknowledged and repaid, unless we know those who conferred them? Notwithstanding which lower degree of happiness, the *infinite* being may be still *all in all*, and we may in all the rest only admire and love the expressions, or emanations of his goodness. There's a notion which may add some light to this, which is embraced by persons of very good sense and learning, and which we think but few deny; namely, That such good works of good men as survive 'em here; for instance, books of devotion, and, in a sense, good examples, &c. when they have an effect on such as they leave behind, shall thereby advance their actual glory and felicity in the other world. And is't not then highly probable, that such as are advantaged by them, nay, directed to that happy place, should, when they once arrive there, both know and acknowledge their *benefactors*?—And here may be room for the *unhappy lover* to please himself with *not impossible* hopes; for if any of those pieces of service he did the lady while she liv'd, were such as made her *really more religious* here, and more happy above; nay, if he imitates her piety and virtue, wherein he thinks she has far exceeded others, as in her generosity and beauty, then they may probably not only *know*, but *love* each other better than others, in a better world. But then he must have a care to regulate his *extravagant passion* for her memory here, or else he only flatters himself when he hopes to

get thither, and must expect to exchange this *long separation* for what will be *eternal*. And thus much for the *three questions* of our *despairing lover*.

Q. *A certain person having been contracted to a virtuous gentlewoman, being troubled in conscience about some unjust actions he had formerly committed, he reveals his discontent to her, but withal promises to make a full restitution to all that he had wronged, and immediately sets about and performs it, without prejudice to his reputation: However, this discovery has sunk him so low in her esteem, and 'tis so great a trouble to her to find herself engag'd to a man that has own'd himself guilty of such crimes, that she thinks she may justly free herself from all the promises she has made him of being his wife. The question is, Whether a man that has made a voluntary restitution without any compulsion, but that of his conscience, and firmly resolves never to commit the least injustice again, ought to be reflected upon, and treated as a dishonest person, when he hopes the stains of what's past may be wash'd off by his repentance, and whether this be a just cause for her to disengage herself from him?*

A. Then we'll soon decide the controversy, and doubt not but the ladies will be of our side, and for once all vote against their own sex. If *ingenuity* or *repentance* be a sin, the lover has certainly committed the *unpardonable* one. Sure the lady never loved him, or else her other now properly *scrupulous virtues* have persuaded her that neither *prudence* or *generosity* were to be reckoned in that number. Where should a lover trust a secret, if not where he loves? And it's but a very ill return

return to reject him for the highest voluntary argument of his confidence and esteem: But she thinks he's an ill man, and that disengages her? No, he's good and virtuous, and this should chain her more closely than before. *Repentance* is a lovely virtue, and it ought not to be frowned upon, but to be encouraged and rewarded, and gives a new title to her heart: he's really as good, nay, perhaps, better than he was before; nay, we dare positively affirm he is so, on supposition he's sincere; for true *repentance* is better than bare *moral honesty*: And that this is true, we have all the marks whereby it can be known to man. Here's *sorrow*, here's *confession*, here's *restitution*, nor is so

much as his reputation sullied; 'tis clear before God, what was done being now undone again, and man knows it not, not any but she herself, who knows it as a secret only, and therefore 'tis to be as if not known, and at the same time knows his restitution and repentance. 'Tis no crime against publick government, for which restitution cannot be made, as treason or murder. But here *repentance* has removed the *stain*, and *restitution* the *injustice*. The case being thus stated, and the evidence summed up, we now gravely proceed to *sentence*, and it is, That she *seal* his pardon immediately, and, in witness thereof, give him her hand at Duke's place, or where else she pleases.

Q. ' Say, learn'd Athenians, how are bodies mov'd?
' By foreign spirits? or by what power are shov'd?
' We by applying matter, motion cause;
' They are not matter, act by other laws,
' Latent to me; instruct my ignorance,
' In what they are, and what we learn from thence.

A. Bodies ne'er move till mov'd, as all believe,
Nor can what's passive, active motion give.
Mind is all act, all matter mov'd we find
By some directing, or informing mind.
This a first Mover necessary shows,
But how that mover Moves, he only knows.

Q. ' What's an idea, or by what power do we,
' When absent from the object, think we see?

A. Whate'er impressions outward objects make,
The ductile fancy is prepar'd to take;
Stamp'd on the brain, the signature receives,
Which still behind its airy image leaves:
To this the mind adverts, by this we all
That's absent see, and this idea call.

Q. ' If we are free, and what we please procure,
' In chusing what is good, we merit sure;
' If we are fated, strange was heav'n's intent,
' First cause the sin, then make the punishment;
' If both are false, then sure our reason's blind,
' And we must grope in faith our heaven to find?

A. Whate'er has reason's free, though free in vain,
While sense does all our boasted reason chain:

Here heav'n must aid, and man's fond *pride* dethrone,
 He merits not, whose good's not half his own.
Faith lends us eyes to heaven to find the way,
 And none but *birds of night* will hate the day.

Q. ' Can witches, by the aid of pow'rs below,
 ' Transform themselves to beasts? Can nature know,
 ' Save nature's God, any *superior pow'rs*?
 ' Sure 'tis above its own, which changes ours?

A. E'er he those miserable wretches leaves,
 The grand deceiver only them deceives;
 Yet we his skill in *nature* vast esteem;
 He's wise, and *Hobbs* himself's a *dunce* to him:
 Th' old subtle serpent must have wiles good store,
 What *Nature* can, he does, but can no more.

Q. ' Tell me, ye learned heads, if such there be,
 ' Nature's profound and secret mystery:
 ' 1. How this vast orb on unseen axles turns?
 ' 2. And unconsum'd the *sun* for ever burns?
 ' 3. What unknown *power* gives its heat such force,
 ' Orders its motion, and directs its course?
 ' 4. How angry tempests drive the seas to shore,
 ' Beat the vast swelling wayes, and make 'em roar?
 ' 5. When waves, like mighty islands, rise and swell,
 ' How fish beneath those moving *mountains* dwell?
 ' 6. Why servile springs do constant tribute pay
 ' Unto their arbitrary monarch, *sea*?
 ' 7. How in the hidden space of fate's dark womb
 ' Things are at present laid that are to come?
 ' 8. Next the mysterious births of *flow'rs* disclose,
 ' From the *field-daisy* to the *garden rose*?
 ' 9. Why such a painted coat the *tulip* wears?
 ' And why in *red* the blushing *rose* appears?
 ' 10. Why clad in *white*, th' innocent *lily*'s seen?
 ' 11. And how the scent comes from the *jessamin*?
 ' 12. Why humble *strawberries* creep on the ground?
 ' 13. And why the *apple* struts, and looks so round?
 ' 14. Why *ivy* clings to the *oak*'s harden'd waste?
 ' 15. And why the *elm* by th' loving *vine*'s embrac'd?
 ' 16. Why nature did for *fishes* scales prepare?
 ' 17. And clothes some beasts in *wool*, and some in *hair*?
 ' 18. Why golden feathers do the fowls adorn?
 ' 19. And why they chirp and sing beneath the morn?
 ' 20. And why all these are destin'd to maintain
 ' The sovereign lord of all the creatures, man?

A. Dear friend unknown, we thus reply to thee,
 And thy profound *mysterious mystery*:

1. As mov'd at first by its great Maker's *troll*,
 It perseveres, i' th' same eternal roll.

Vast

2. Vast unexhausted *Vulcans* it compose,
Or *fume* turns *fire*, and as it burns it grows.
3. That power which deck'd with light the world's first morn,
Before the stars, or sun itself, was born :
4. Or *seams* that rush from subterranean *curves*,
Or *air compress'd*, thus vex the struggling waves.
5. As worm'd i'th' earth, when by fierce whirlwinds rent,
For nothing's press'd in its own element.
6. Less will to more, as small to a greater fire ;
The *lower wave* slides on, still press'd by th' *higher*.
7. What's yet to come is not, 'tis nothing then,
And *nothing* can have neither *how* nor *when*.
8. Your pardon, Sir! through half should we but run,
The mules *midwifery* would ne'er be done.
9. From mingled lights, so gay the *tulip* shows,
Or salts commix'd, from uniform, the *rose*.
10. This drinks not in, but outward beats the beams.
11. That spends its sweets in odoriferous steams.
12. Their legs are short and weak, their stature low ;
And those must creep that cannot stand nor go.
13. 'Thas a long waste, long flanks, and lofty crest,
What wonder then it *overlooks* the rest ?
14. Why do the faint and weak, *supporters* chuse ?
15. And tell me why do *cripples* *crutches* use ?
16. Them *mother nature* did with *scales* supply,
As *coats of mail*; to guard the *watry fry*.
17. Degrees of heat bring *curls*, or elle abate,
As in our *hair*, and *negro's* woolly pate.
18. From different *texture* different *colours* fall ;
19. Birds love the morn, because they're *poets* all.
20. Who else deserves their homage and esteem ?
If he's their *lord*, whom should they serve but him ?

Q. I buried a wife and several children above twenty years since, whom I loved very well, and every day to this hour in my private prayers cannot forget or forbear an orison and commemoration to almighty God for their souls: Now I do earnestly desire to be satisfied if this be an error, or not?

A. What reasonable subject there can be for such a prayer, we know not; for the state of that life, whether good or bad, being unalterable, it must be granted, that what endeavours are used to alter it, are vain and fool-

ish: and 'tis no less ridiculous, to wish any thing may continue in a state in which it cannot but continue. But besides the fruitless vanity of such an action, there's a great deal of wickedness in it; for *whatsoever is not of faith, is sin*: But there is no instance, no precedent, no promise, nor the least ground in sacred writ for such a practice. Now the scripture being the rule of faith, and it being silent, all prayers to that end are faithless, and, by consequence, sinful, whatever presence

tence of love or friendship may be the motive.

Q. I intend to christen my child next Sunday, and am a member of the Church of England, yet I design no Godfathers for it: Whether 'tis lawful for me to omit them? What's the reason of their institution? and why are they continued in this christian age? and what ground have the dissenters for their objections against 'em, that they are unnecessary and can't perform their charge?

A. We must for method's sake, invert the order of the questions, and enquire first, into the antiquity and reason of the institution of Godfathers or Sureties, then the reason of their continuation: after which, naturally falls in the present case, and the consideration of the two objections brought against the custom of our church. 1. For their antiquity, many think they were used even in the times of the prophets, as seems very probable from that passage in *Isa. ch. 8. 2.* where, at the birth of *Mahershalalhashbaz*, it's said, he took unto him faithful witnesses, and there were two, *Uriah* and *Zechariah*, and this, as it shou'd seem, according to custom; for we find not he had God's command for't. But not to insist on this, tho' *Junius and Tremellius* on the place speak of it as granted (with a *confiat*) that hence the custom was deriv'd, we are sure that 'twas in use among the Jews. The ruler of the house of judgment was to take care of the children of profelytes, and was call'd their father, and there was one to hold the child at circumcision, call'd the *Sponsor*, or *Surety*, as *Buxtorf*, and their own writers acquaint us, and as their custom is to this day, which *Sponsor*, *Suf-*

ceptor or *Surety*, is also to answer for the child. They were also very early in the christian church; *Justin Martyr* mentions 'em about the middle of the 2d century, by the title of *παπαιορτες*; *Tertullian* about the end of the second century, or very beginning of the third, by the name of *Sponsors*. *Dionysius Areop.* tho' spurious, yet allowedly ancient, also mentions and styles 'em *Απαδύκους*. *St. Austin* calls 'em *Fidei-jussores*; their end in using them was, as some think, for *sureties* both for parent and child, lest the first shou'd apostatize or dye, and the second not be sufficiently instructed in the christian religion: but the chief design and intention of them, we may learn from what the ancients tell us was their office, both at and after *Baptism*. At *Baptism* to make a formal contract or covenant in the minor's name, between God and him, which being christians, they thought they had right to do, being themselves faithful, at least, as far as outward profession, and by their faith intitling the child to the benefits of a conditional covenant. Thus in that very ancient piece, stiled *Respons. ad Orthodoxos, τὰ Βυζάντιῳ* *τῆ Πίσει*, &c. 'Infants are thought worthy to obtain the benefits of baptism by the faith of their Sureties, or *Susceptors*.' So *Rabac-cus Maurus*, who liv'd in the 8th century, tells us, 'That the salvation of infants is completed in the Church, by the hearts and mouths of those that bring them, tho' they are themselves incapable, by reason of their tender age, of renouncing the devil, and believing in God. They offer them to God, and no doubt he

‘ he accepts ’em.’ Exactly after the same copy writes our church, and in most of the same words, who in her *Catechism*, in answer to that question, *Why are infants baptized, when by reason of their tender age they are not able to perform the same, viz. faith and repentance, beforementioned?* It is added, *Because they promise them both by their Sureties; which promise when they come to age, themselves are bound to perform; and this covenant the sureties solemnly make for them before they are baptized, as may be seen in the form thereof.* After baptism their main duty was to be witnesses, and admonishers to the party baptized, jointly with their parents to instruct them in the nature of their vow and duty to God; and this, indeed, follows from the nature of the contract itself, which being made by them for such as were under age, they ought certainly to acquaint them with what they have done for them, when they were able to understand it, and are to be witnesses to them as well as the church of their baptism. Thus St. Austin, ‘ Whosoever, whether they be men or women, have taken their spiritual children from the font, (for they used to receive them thence as well as to bring them thither) let them know they are to remain sureties for them. And again more plainly, ‘ Those which thou hast taken from baptism, teach and chastize.’ And Wallafridus Strabo, who, as Dr. Cave tells us, flourished in the year 800 and odd, ‘ The Godfathers and Godmothers ought to acquaint those whom they have taken from baptism, when they come to age, what promises

‘ they have made for them, and that they are to endeavour not to live unworthy of the salvation provided for ’em, but perform themselves what they promised by others. And thus the Church of England in the exhortation to the Sureties at the end of the office; where, indeed, both parts of their duty is comprehended in a few words; the first by way of recapitulation; Forasmuch as this child hath promised by you his Sureties to renounce the devil and all his works, to believe in God, and to serve him; the second, whereof we are now discoursing, in the following words, as the consequence of the foregoing, *Ye must remember that it is your parts and duties to see that this infant be taught, so soon as he shall be able to learn, what a solemn vow, promise and profession he hath made by you.* There they discharge the office of witnesses, as well as instructors, as in what follows, more particularly of monitors, advisers, and instructors, being to call upon them to hear sermons, and to see that they be taught what they ought to know and believe to their souls health, and that with authority too, as St. Austin before, not only docete, but castigate.

This for the institution, ends and offices of Godfathers and Godmothers. The first of which, that of being sureties for the parents, now partly ceases, namely, as to their apostatizing from the faith: but as to what may be as dangerous in respect of the children, still remains, to wit, their apostatizing from a good life, if ever they liv’d one; for either of which reasons they may be careless in their education, or at least may dye, and leave them

infants, and in both cases, the expediency of the *sureties* is as great as ever; for necessary in themselves they are not thought, the *sacrament* being essentially perfect without them. The other reasons also still remain, *infants* can't contract for themselves, it must be done by others. Thus it was in the *Jews sacrament* the parents could not be both there, nor conveniently here, nor is it so fit to lay all the *trust* on them, for the reasons just mentioned; though none thinks their obligation is made void by another's being jointly bound with them.

Now if *Godfathers* were ever lawful or convenient, they must be so now; when there's as much danger of the parent's neglecting his child as ever, and as much, if not more danger, from a bad life, as from a false belief: for which reason our church still continues them; which custom, were it but simply indifferent, she has power to do: for if laws can't be made about indifferent matters, they can be made about none at all; and such, before they are determined, are the accidents and circumstances of any religious duty. But this also carries a high convenience with it, as we have already shewn, yet is not made by our church essential to the sacrament it self, tho' an essential term of communion; and, unless in extraordinary cases, not to be omitted by those who profess to be members thereof, to whom at least all her injunctions are obligatory, or else why do they live in it? All that are lawful, as we think this is, and know of none that is not. Accordingly to the question; We think that Church-of-England-man does very ill, who neglects to

make use of *sureties*, since commanded, and lawfully commanded, both by the authority of Church and State, as he himself must also believe, if he's really and cordially what he professes. But the Sunday is now past, and it's too late for him to ask the question, how ever he ought to repent his fault now, and mend it hereafter, if he has any other such occasion.

As to those two objections against this antient and laudable custom, mention'd in the question, they come now to be consider'd; That these *sureties* are unnecessary, and that they promise what is impossible to perform. To the first, an answer may be easily gather'd from what has been already said; that they are not absolutely necessary as to the essential complexion of the sacrament, it is granted, and so is all but our Saviour's very words, *I baptize thee in the name of the Father, the Son, and the Holy Ghost.* You see the very naming the child there can't be essential, or in that sense necessary to baptism, much less those prayers which all christians add at the same time, both which all parties add to the institution as to the circumstances thereof. Thus these *sureties* are unnecessary, and therefore on extraordinary cases, danger of death, &c. where private baptism is allow'd, they are not required; but, as the rubrick directs, *The child is to be named by any person that is present.* And in the rubrick after the baptism, when the child is publickly brought to church, it's said, *If the minister finds that all things were done as they ought to be, then shall he not christen the child again, but receive him as one of the flock of true christian people.* Hence it's plain the

the sacrament is already essentially perfect, and yet for the accidental perfection thereof *God-fathers* are afterward requir'd when the child is brought to church, as may be seen in the office appointed for that purpose: and thus we think the *querist* is also oblig'd to do in the present case; for necessary they are to the accidental perfection of the sacrament, necessary *pro hic & nunc*, now they are lawfully requir'd by lawful authority without any just impediment. For the 2d objection, 'That the sureties are bound there to promise more than they are able to perform,' some say, even for themselves: but all that thus object for the children. Some we have heard say, The sureties promise more than they can do for themselves, to renounce the devil and all his works, to believe in God, and keep his commandments. But if they are not able to do it, are they not able to resolve to do it? or rather, are they not able both to resolve it, and do it by the *grace of God*, who, as our Church tells us in one of her *collecks*, must both put into our mind good desires, and also give us Grace to perform the same? but how can they promise for the children, that they shall do this? Let's first ask 'em how the children shall promise it, unless some do it for 'em? To whom therefore, as St. *Austin* says, 'The Church lends the feet of others that they may come, the heart of others, that they may believe, and the tongue of others, that they may promise or covenant.' But further, they are no more oblig'd hereby, than a guardian is, that his minor shall perform contracts made for him during

his minority when he comes of age; that is, he is to make him acquainted with those contracts, and press him to perform them, which if he does not, 'tis his own fault, not the *guardian's*, who must leave him to the law, either to make him to do it, or punish him for the breach of 'em, since his minority when they were made, won't excuse his performance, especially if for his benefit. The case is so exactly the same here, that the parallel hardly need be drawn out. The sureties are, when the child comes of age, to acquaint him what they have undertaken for him, and that he is now to take it upon himself, as he does in his catechism and confirmation; they are to press him earnestly to his duty, and use all means they can to make him practise it; and if they have done this, they have discharg'd their obligation, and no more than this is meant by what they promise in his name. All which, tho' it seem to us very clear from the explanation thereof already made, yet we desire not any to believe us *gratis*, or without proving all we say from our church's own undoubted declarations: she has certainly the liberty to explain her own meaning, and tells us the duty of these sureties in that exhortation at the end of the office already mention'd; and what 'tis, is also already explain'd. 'To see the infant be taught, so soon as he comes of age, what a solemn vow, promise and profession he hath made by them: To call upon them to hear sermons; to provide that he may learn the *creed*, &c. and all other things which a christian ought

ought to know and believe to his soul's health. — What are those *all other things*, but (as is afterwards mention'd) the further institution of the church catechism, which contains all things necessary to salvation, nay, has more than those of the ancient church had. But the next thing in the exhortation presses hardest: they are to take care, 'That the child be virtuously brought up to lead a christian life;' how can they do this? Why, as is before explain'd, being brought up to lead a christian life, is no more than being educated in that manner, partly by teaching 'em the things forementioned, and by reminding them of their vow, partly by reproving them if they do amiss, nay, reproving the parents, if by ill example, or any other way, they are wanting in their duty to 'em, tho', if the children are far remov'd in their infancy, the case is somewhat alter'd. All which you see are no such impossible things to discharge; but men excuse their own negligence and laziness, and sometimes perjury too, by that pretence: for that few godfathers any more than parents truly perform their office, is too sad a truth to be either deny'd or defended, but that is still their own faults. For these vows, these promises, the child is certainly bound, when he comes of age, to take upon himself, and free his surety, which if he does not, and the other has discharg'd his duty, his blood will be upon his own head, and the sureties have nothing to answer for. Thus have we endeavour'd fairly to discuss this great question, declaring plainly what we take to be the sense of antiquity, and

the church of England, as well as our own judgments in this matter, without any reflections on those who are of another (we think mistaken) opinion.

Q. What was the Thule of the ancients?

A. Both our ancient and modern geographical historians have disagreed upon this point, so that it would be a great folly for us to pretend a decision of the question; indeed a late author has offered to determine the case, but he has been pleas'd to keep his reasons to himself. The Phenicians, to obscure their discoveries in this island, gave out it was a land of darkness. However we will tell you what has been writ of it, and leave it to the querist's judgment to decide as he thinks fit: Ortelius supposes it to be a part of Norway, called Tilomark; Gumbden thinks it is the Scheland islands in the Caledonian ocean, now call'd Thylausel; others suppose it to be Iceland. Rudeckus Olavius speaks of the voyages of the Syrians in the islands of Thule, as if it were Sweedland. Antonius Diogenes compos'd twenty four books of this island, relating in them many strange and incredible things, a little after the death of Alexander the Great; which according to Photius, he boasted to have read amongst the ruin'd monuments of Cyprus. The learned Dane, Isaccius Pontanus believes it to be the Tyleuses, and he backs his opinion with the authority of many Greek and Latin authors, as from the history of Adam de Brema, written in anno 1067, of Saxon the grammarian, and of Andrew-Velleius. But Arngrimus Jonas, who was well skill'd

skill'd in the collection of islands, gives it to his country; for innumerable more such opinions, see *Chrymogeæ seu rerum islandiarum libri tres*. Hamburg 1630: in quarto, and *Specimen islandiæ Historicum, & magnâ ex parte chorographium*, at Amsterdam, 1643. in quarto. *Anatome Blefkeniana*. Hamburg, 1618. in quarto.

Q. *What is your opinion of that famous passage in Josephus in the 4th chapter of the 18th book of his antiquities that relates to Jesus Christ, &c.*

A. We have reason to doubt, that the author of this query is rather a deist than a christian: by the word *opinion*, is cunningly insinuated a *Dilemma*, viz. either the passage is true or false, if true, why so many good testimonies against it as we meet with of late? If false, why is it brought to prove there was such a person as our Saviour, who liv'd at such a time, work'd miracles, was crucify'd, &c.? We would not have medled with this passage in *Josephus*, had not a late author determin'd it false, perhaps to the prejudice of some weak inquisitive christians. But this author, who, by the by, must be very narrow-sighted, or see that an inagement in this question would be but little service to any persons but such as lay hold of every opportunity, that may scandalize christianity; but we have to tell that author, and all others that are inquisitive about the truth of christianity, That we may safely grant that passage to be fictitious; since we have now more to our purpose, from the testimonies of the greatest enemies of christianity, as *Celsus*, *Julian*, *Apolloneus Thyaneus*,

African, *Lucian*, *Porphyrius*; and *Pilate*, who crucified him, sent to *Tiberius* a full account of our Saviour and his miracles, which were registred in the publick annals at Rome, whence we find the primitive fathers, as *Tertullian*, *Apol. chap. 21.* and *Justin Martyr*, in the second apology, refer so often to the records in the registry for an evidence of the origine and truth of the christian religion; but we have a cloud of witnesses to confirm what *Josephus's* passage fails to do with some persons, as *Paul Horatius*, *Eutropius*, *Pliny*, *Suetonius Tranquillus*, *Dion*, *Cornelius Tacitus*, *Ælius Lampridius*, *Saturninus*, &c. all which sufficiently evidence the matter of fact, if *Josephus* had never been.

Q. *Of what antiquity is dancing upon the ropes, and what may be supposed to give the first rise to that practice?*

A. 'Tis too ancient a custom to determine its original; *Terence* mentions it as a practice in his days: see his prologue to the *Hecyra*: and long before him we read of it practis'd amongst the ancient *Grecians*, not only by men but by elephants themselves. *Scaliger* in his exercitations 232. p. 728. speaks of elephants dancing on ropes: as also *Suetonius*, lib. 7. cap. 6. and *Ælian* in lib. de *Animal.* tells us, That elephants were taught to walk upon ropes in his time; and 'tis a fair supposition that men were not less active in that age, nor unacquainted with a practice they would teach to other creatures.

Q. *Some philosophers say, That a man weighs heavier before dinner than after; pray be reason of it?*

A. There

A. There can be no reason given for that which is not; but we are experimentally assur'd the contrary is true, which is answer enough. There are a great many vulgar errors which Sir Thomas Brown has not taken notice of, that pass for truth amongst some persons who are not willing to be at the expence of a little examination.

Q. In Mr. David Jones's farewell sermon, p. 34. he says, He that taketh any increase, not six in the hundred, but be it ever so little, he shall dye for his usury, and his blood shall be upon his own head; and p. 38. He that gives or takes upon usury, may lawfully be cursed: Pray your thoughts upon this doctrine?

A. This and several more questions of the same nature have come to our hands, so that pursuant to our former promises, we have oblig'd ourselves to answer them; but the matter is of that great consequence, that what we offer, is still, with submission to the judgment of the most learned of our divines, protesting our own sincerity in this affair. And 'tis not the result of prejudice, or spirit of opposition, but purely respect to truth, that has engag'd us therein, and we declare, that it is our great trouble that we have any occasion to oppose such persons, as we have charity enough to believe, do faithfully and sincerely endeavour the reformation of the abuses of religion, and the sins of the present times.

Some things are necessary to be premis'd, to prevent mistakes, lest we be thought to justify those whom we are bound to condemn, to wit, such persons as come under these two charges;

1. Those who are rich, and yet exact from the poor, whereas we are commanded to give to, and relieve the oppressions of our brethren.

2. Those who immoderately desire gain or increase, are idolaters, and God forbid we should bless the covetous whom God abhorreth.

Perhaps there never was a time wherein 'twas less necessary to teach men they should love themselves than now; and perhaps at this time covetousness is a more universal sin than ever, it being observable, that many who pass for good christians, and abhor the excesses of debauchery, are yet deeply guilty of this sin.

But to come to the question, which is (if we take the sense of all our querists together) *Whether it be absolutely unlawful for any person to receive any increase of any, for the use of their monies? or whether a poor man may receive 6 l. per cent. of a rich merchant, who makes 20 l. 30 l. 50 l. 100 l. per cent. of his money?* To which we answer, 'Tis very necessary and lawful in the sense we now use it, although in the true signification of the word, (to wit, extortion, or any grinding the face of the poor) it is certainly damnable. We shall prove this as soon as we have remarkt that by succession of ages, conquests of empires, and revolutions of kingdoms, 'tis evidently known, that the same words have lost their first signification, and have changed sometimes for better, and sometimes for worse; *Magus Tyrannus*, and many more, have run this fate; which we shall speak more largely of by and by.

Since our Saviour has fulfilled the

the law, that only which is morally evil, and what the gospel forbids, is a sin; but usury, as now established by law, is not morally ill, nor is it forbidden under the gospel; therefore 'tis no sin. — The major has been the language of all christian pulpits since Christ; perhaps amongst all the hereticks which have yet appear'd since our Saviour, not one has disputed this particular. The minor, for any thing we see, is as evident, for loan of money at 6*l.* per cent. is so far from an injury, that 'tis a great kindness, and has been the rise of thousands of families.

Kimchi on these words of the 15th *Psalms*, *Hath not put his money out to usury*, paraphraseth thus, "The psalmist doth not state it any otherwise than the law hath done, and the law forbiddeth it to *Israel*, but mitteth it to strangers; as 'tis said, *To strangers thou mayst lend on usury*, but 'tis not so allowed to rob, steal, &c. of strangers; but usury, which takes from him with his consent, is permitted, tho' it hurt him:" and a little after, "But *Israel* are not bound to do so to a heathen, for he is not bound to shew mercy to him, and to lend him for nothing, because they commonly hate *Israelites*; but if they shew mercy to *Israelites*, they are bound to shew mercy to them: and I have been the larger on this, that thou mayst answer the christians, who say *David* here makes no difference between an *Israelite* and a *Gentile*, but forbids all increase; but neither *David* nor the prophet *Ezekiel*, &c. forbid or permit any other thing than the law doth: as

"the law saith, *Thou shalt neither add to it, nor diminish from it any thing.*"

No usury of money was allowed to be taken of strangers, therefore not morally evil.

Again, if loan of money at 6*l.* per cent. is sinful, then also all trading, and every thing else that procures money, is a sin; for no man can shew how there shou'd be a greater moral evil in monies procuring monies, than in houses procuring houses: as for instance, a landlord lets a house to a tenant who also has a small house, and they bargain that the tenant shall have the use of the great house for so many years, provided at the expiration of so many years, the landlord have his own house again, and the small house in lieu of rent. Why shou'd there be such a profound veneration for names and empty sounds, as if things were made for names, and not names for things? Is not money and money-worth the same thing in nature, tho' two names? All merchants (at this rate) that barter goods for goods, are usurers; there can be no trade, no employ whatever without usury. The lawyer puts his law to use, the govt. man his sermons, the soldier his blood, nay, all the world are usurers, that endeavour for an honest livelihood, and provide for their families. Where's the difference, if I put 500*l.* to interest, or lay it out in lands, to have the interest of it that way? He must make a very great discovery that can tell us in what the morality of these two actions differs.

Besides, usury is not forbid by any express prohibition under the law,

law, but only to the poor; *David*, *Ezekiel*, &c. are properly commentators upon the law, therefore we must look into the law it self for it, and there we find it but three times mentioned, *Exod.*

22. 25. *Lev.* 25. 26. and *Deut.* 23. 19. In the last place it is spoken indefinitely, thy *brother*, which must be expounded as all other scriptures are, by other places which mention the same thing, and we shall find it expressly set down in the other two; *the poor*, him that is *waxen poor*; whence 'tis plain, the prohibition considers the poor as the only proper subject that we are forbid to lend to, but rather to give.

We may observe, that since the reason of forbidding usury to *Israel*, was because they were bound to help their necessities in shewing mercy to the poor, that the law only forbids exacting use of the poor, where the subject is mention'd, as 'tis written, *Exod.*

22. 25. *If thou lend money to any of my people that is poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury,*

Lev. 25, 26, 27. *And if thy brother be waxen poor, and fallen to decay with thee, thou shalt take no usury of him, or increase:* So *Pro.*

28, 8. *He that by usury and unjust gain increaseth his substance, he shall gather it for him that will pity the poor.* Here *Tarbitsh* is translated *unjust gain*, which in *Ezekiel*

18, 8, 13, 17. (the place *Mr. Jones* so much insists upon) is translated barely *increase*; both places respect the poor, so that the *usury* condemned by scripture, is the taking use of the poor. — And so *R. Levi Ben Gersham*, observes in *Proverbs* 28,

8. "God so orders the matter,

" that he that gathereth his
" wealth by taking use of the
" poor, shall leave it to one that
" will pity them, and thereby
" restore it to them.

All which things considered, 'tis plain that usury supposeth oppression of the poor; and the word *any increase*, does in the original, signify *unjust gain*, and nothing at all of that we now call usury; this is evident from the rabbies expositions, as we shall now prove.

In order to the clearing this assertion, we shall consider the original texts, the *Jewish* customs, &c. and first we shall come to the proper sense and meaning of the words, which signify usury, and they are these two, *Nesheck* and *Tarbitsh*, the one signifying *biting usury*, (or extortion) the other *multiplying increase*, as the *Jews* themselves declare. To make this plain, we shall examine the sentiments of the *Jewish* doctors, upon these words, *Nesheck* and *Tarbitsh*. *R. Sol. Jarchi* on *Exod.* 22. 25. saith,

לא תחבענו בחוקה אם אחה
יורע שאין לו תהי רומה יילע
באולו הלויתו אלה באילו לא אל
הלויתו כלום... לא תבלימוהו נשך
רבית שהו כנשיכת נתש שנושף
חבורה קשנה ברגלו ואינו מרגיש
ופתאום הוא מבטש ונושף עד
קרקרו כך רבית אינו מרגיש ואינו
ניכר עד שהרבית עולה ומחסרו
ממון הרבה.

on the word *Nesesh*, an usurer he saith, "Thou shalt not importunately require it of him; if thou knowest that he hath it not, be not like one that hath lent him any thing, but like one that hath not lent him: as 'tis said, Thou shalt not make
" him

“ him ashamed. And on the
 “ words *Nesheck* and *Ribbith*, he
 “ faith, *Nesheck* is *Ribbith*, or in-
 “ crease, which is like the *Nesbi-*
 “ *kath*, or biting of a serpent,
 “ who bloweth a little bruise on a
 “ man’s foot ; which he is not
 “ sensible of at the first, when
 “ suddenly he is bloated, and
 “ swollen to the top of the head :
 “ so is *Ribbith*, a man is not sen-
 “ sible of it nor aware on’t until
 “ it amounteth to very much
 “ wealth.”

Michlol Jophi faith it is called
Mesheck,

לפי שהוא נושך ונאכל תמיד
 Because it biteth and devoureth
 continually.

And herein *Nesheck* and *Tarbith*,
usury and *increase*, both agree, in
 that they both signify *extortion* :
 insomuch that the *Chaldaic* para-
 phrase does often render *Nesheck*
 by *Tarbith*, *increase*: *Maimoni-*
des also affirmeth in *Hilcoth Malve*
Uloveth, chap. 4. *Nesheck* and
Tarbith is all one, *Exod. 22. 25.*
Nesheck, Thou shalt not give him
 thy money upon usury, nor lend him
 thy *vituals* for increase, *Deut. 23,*
19. Nesheck, usury of money, *usu-*
ry of vituals, usury of any thing
 that is lent upon usury ; and why
 is it called *Nesheck* ? Because *Ne-*
sheck, it biteth, that is, *distresseth*
his neighbour, and devoureth his
flesh ; by which it appears that
vituals upon increase in *Exod. 22,*
25. is expounded by *vituals* up-
 on usury, *Deut. 23, 14.*

2. As to the *Jewish* customs
 about usury, we shall only declare
 what they call usury and increase
 in the *Mishna*, and what their
Rabbins expound the same to
 import and signify. In the *Mish-*
na in the *Masecat*, intituled, *Baba*
bletsa, cap. 5. v. 1. They say,
 1. What is *Nesheck* ? — A. “ He

“ that lendeth a *Selabor* (a *She-*
 “ *kel*) for five *Dinarin* (or pence)
 “ or two seas of measures of
 “ wheat for three ; this is for-
 “ bid, *Nesheck*, vid. *Buxt.* in
 “ *Lex Rab.*

“ So in chap. 5. *ibid.* ’tis
 “ asked, what is *Tarbith* ?

“ A. When a man buyeth a
 “ bushel of wheat for so much,
 “ but before he can pay for it the
 “ price of wheat is risen to
 “ double the value it was at, when
 “ he bought it ; hereupon he that
 “ sold it faith, Let me have my
 “ wheat again. *Hilcoth Malve*
 “ *Uloveth*, chap. 6. He that lendeth
 “ his neighbour, and after a
 “ time faith to him, Pay me my
 “ debt, the borrower faith, Dwell
 “ in my court till I pay it : lo
 “ this is the dust of *Ribbith*, be-
 “ cause it was not agreed in the
 “ time when the money was first
 “ lent, as ’tis said, Thou shalt not
 “ lend to him on usury.”

Thus far for the customs and
 sentiments of the *Jews*, who were
 certainly the best judges of their
 own *etymology*, from whom we
 are certain that their word *usury*,
 signify’d *extortion*, *injustice*, or
over-reaching their poor neigh-
 bour, and not our manner of
usury, as now establish’d by law,
 and founded upon very equitable
 and just reason.

Q. The meaning of that text
 1 Cor. 11. 10. A woman ought to
 have power on her head because of
 the angels ?

A. This is a question admitting
 of so much dispute, and there
 are others of so much difficulty
 depending on it, that it rather
 needs a volume than such a paper
 as this to discuss it. And, indeed,
 one branch of it only, that of
 long hair (as we generally inter-
 pret

pret it) in the 14. ver. of this same chapter, has employ'd some of the most learned pens in Europe, who have compos'd just treatises thereon. However we'll endeavour to give as full a view of it as our short limits will permit, and in order thereunto must be forc'd to touch on some of those questions we have already hinted at: what is meant by *prophecy*, what by being cover'd, and what by that τὸ κεμᾶν, or having longer hair, as well as the main difficulties in the text it self, what is meant by this ἐξουσία or power, and what by the *angels*, neither of which can be very well clear'd till we have first dispatch'd the others, nay, indeed, we must explain most of the preceding context for the same reason. St. Paul in this chapter, exhorts the *Corinthians* to keep those παραδόσεις or traditions, which for fear of the papists, our translators have turn'd ordinances, which he had delivered unto them: whence *Esthius* and others of the *Romish* communion, indeed, weakly argue for their unwritten traditions, relating to points of doctrine and articles of faith, after the canon of scripture was perfected, and miraculous gifts ceased, and the Gospel planted in the world, neither of which takes place here; those traditions or ordinances being only matters of discipline or outward behaviour in the public assemblies or churches of God, that all things might be done decently and in order, and according to the customs directed by the apostles, and then in use by all regular christians: amongst others, he treats of the gesture or posture of praying or prophe-

syng; both of man and woman, wherein the *Corinthians*, it seems, had forgotten, or regarded not what he had taught them; probably because he had no express directions from our Saviour for it, and contrary to what he had commanded, the men pray'd and prophesy'd with their heads cover'd, the women with theirs uncovered; and he in the former part of this chap. endeavours to bring them to the quite contrary. To clear which custom, as well as these in the text, we must first, as was propos'd, enquire what is meant by this prophesying, so frequently mentioned in the writings of this apostle. By *prophesying* was meant first a miraculous gift of praising God either by psalms, or hymns, or otherways: sometimes praising God without hymns, and in plain prose, which is prov'd, as far as can be done by a negative argument, from *Acts* 10. 46. When the Holy Ghost fell on the friends of *Cornelius*, they were heard speaking with other tongues, and magnifying and praising God, but nothing there of singing mentioned. However, by prophesying is sometimes meant singing God's praises, as appears pretty plain from *1 Sam.* 10. 5. where the prophets are described coming down the hill and prophesying with a psaltery and a tabret, and a pipe and a harp; and thus indeed the very heathens stile their priests, *Vates* being applied to them as well as their other poets; so *Aeneas* in *Virgil* calls *Helenus Vatem*, and just after salutes him by the title of *Interpres Divum*, and the devil taught his prophets as well as gods, to give out their oracles in verse (such

as they were) but besides this, prophesying was taken for revealing any secret thing, either future or present; the secrets of mens hearts, or dark places in scripture, or future events: lastly, 'tis taken as many think ——— For publickly preaching, instructing, or teaching others. We must now enquire which of these ways of *prophesying* is here intended, which will give no inconsiderable light to the present argument. The last, we conclude, it cannot be, because that office is plainly restrain'd to the men, and women forbidden to speak in that sense in the church, and ordered more than once, to learn in silence with all subjection. But this way of prophesying, if any were intended in the apostles writings, seems to be included in that exhortation of his, *chap. 14. vers. 29. Let the prophets speak two or three, and let the other judge, — and 31. For ye may all prophesy one by one.* Though these texts also relate to those admirable gifts before mention'd, whereby they reveal'd the most secret thoughts of those who came into their assemblies, as St. Peter those of *Ananias* and *Saphira*. But other sort of prophesies there were, in which the congregation might all join; nay, the women as well as men; which must be praying or singing psalms, one great part of prayer being praises, or celebrating the praise and honour of God, the proper work of a prophet, which are here put together [a woman praying or prophesying] not improbably to give a hint what sort of *prophesy* the apostle meant. To be yet clearer, as far as 'tis possible in these

ancient things, concerning which we can do little more than guess; let's enquire into that text in the 14th of this epistle, 25. where mention is made of — a psalm, a doctrine, a tongue, a revelation, an interpretation: and here some have thought that the first of these, a psalm, was not joined in by the rest of the congregation, because they are reproved for having every one a psalm, &c. But this may be easily solved, for each singing a different psalm undoubtedly must cause confusion, which if they took their courses, as the apostle directs a little lower, and all sung one, as the congregation and priests in *David's* time, and no doubt the prophets before in *Samuel's*, it would be easily remedy'd. And were only this manner of *prophesying* used by the women, it would have been sufficient to complete the prophecy of God in the *Old Testament*; that on his servants and hand-maids he'd pour out of his spirit, and they should *prophesy*: but we are ready to believe another sort of *prophesy* was also granted them in the fulfilling of that promise, namely that they also revealed secrets. This we are sure was done by several holy women in the *New Testament*; as *Anna*, the blessed virgin, and *Elizabeth*, and the daughters of *Agabus*. So that a psalm, or a revelation the women have; but a doctrine or an interpretation we believe they never had, as being the man's province; much less can we think they were trusted with the gift of tongues — Let thus much then suffice of prophesy. We may now advance to the second thing, The gesture,

ture, posture, vesture or habit, wherein they were to prophesy, a man *aparto capite* with his head uncovered, a woman *operto*, with her head covered; the reasons whereof he adds, *Because the head of every man is Christ*, and by praying or prophesying covered, he *dishonoureth his head*, as the woman does by having hers uncovered. The meaning of which reason, and some of which words we must enquire into, before we can get any further. That Christ is now the *Head of all mankind*, none can deny, who believe the scriptures, and grant him to be the *second Adam*; and this is the head which the man *dishonoureth* by covering it, as well as his own head, for we believe both are here included. That the *man's* own head is here included, and that it was at that time, and in those countries *dishonoured* when covered, is very plain from the whole scope of the words, and the opposition in the case of the woman; but by the *head*, two other things were also intended: First, all the body, or rather all the *man*; this is beyond dispute, it being a common way of expression both in those eastern and even our European western nations: Now knowest thou not, that I thy master will be taken from thy *head* to day? & ——— *per caput hoc juro*, are sufficient proofs hereof. But we think it as evident in the second place, that our Saviour is here chiefly and ultimately intended, else why is he, just the very verse before, mentioned as the *man's head*, and why is the apostle so careful to let 'em know, and so solemn in making the declaration on't (I would have you know) that

the head of every man is *Christ*? In the same manner we believe is that of the woman to be understood; and, indeed, if 'tis once granted that the head which the man dishonours by being covered, is his own natural head, and also thereby Christ, who is his moral or political head; it will not be denied that the head which the woman dishonours by her being uncovered, is first her *own*, and then the *man's*, who is her political, or oeconomical head.

Having thus taken this rub out of the way, and reconciled the two opinions, we go on to inquire into the reason why the man's being covered, dishonours him and his head, and the woman's head uncovered, her and her's. For the man, there were two reasons, the first relating to a *civil right*, which more immediately we might refer to his own natural head. The second, sacred, relating to Christ, his *political* and *spiritual head*, tho' both having a clear dependance on each other. The civil right is that of all ingenuous and free men among the ancients, to walk *aparto capite*, with their face and head open and bared to the air, the contrary whereunto, was thought either a badge of slavery, or a mark of a luxurious delicate and effeminate person, who could not suffer, as we say, the least breath of wind to blow upon him, either to discompose or hurt him. And this the eastern nations so far observe, that they make baring their feet, and covering their heads, a token of subjection and obedience. Now in a man appearing in the congregation when he spoke in Christ's name and by his

his immediate inspiration, in the habit or posture of a slave, with his head covered, did dishonour his head; dishonour, or dehonore himself; and thereby his Saviour, in whose name he spoke, as if he were only king of slaves, and had not rather broke our yoke, made us *children and heirs*, and vindicated us unto the *glorious liberty of the sons of God*: but by thus appearing covered, a man did dishonour Christ his head, more immediately, as relating to a *sacred rite*, in use not only among the *Jews*, but all the eastern nations, but even all the heathens, which was being always cover'd, *intra sacra*, while they were at their devotion. The *Romans* especially, as the learned *Lud. Capellus* has observed, both the priests, who were covered either with a cap or miters, or garlands (that learned man should have added, as *Servius* did upon *Virgil*, except when they sacrifice to *Saturn* or *Hercules*, which they were to perform with heads uncovered) and this the people us'd to do with some part of their garment. And this it should seem by the poet's manner of writing its original, should be a very ancient custom, for he brings in *Heleneus* directing his hero, *Quin ubi & positis aris jam vota in littore solves. Purpureo velare comas adapertus amictu. Nequa inter sanctos ignes in honore Decorum. Hostilis facies occurret & omnia.* Nay, he adds, *Homo socii morem sacrorum bene ipse terero. Hac casti manent in religione nepotes!* — *turbet.* But whatever pretences they might have for this practice, there is no doubt to be made that it proceeded from the slavish superstitious fear the

heathens were under in the worship of their idols, who, indeed, were *devils*, as the scripture tells us, and tyrannized over their miserable votaries. And, indeed, the *Jews* themselves were a stiff-neck'd people, and when they did worship the true God, generally did it more out of *fear* than *love*; and for this reason we may presume took up the same custom, for we are as sure that they used it long since, as *Maimonides* in his *Misna* informs us, as that they do it now, or that they have no warrant in scripture for so doing. Now the *Corinthians*, it's probable had taken up this custom either from the *Jews* or *Heathens*, but we believe from the latter, by what remains to be said of the woman. Now by this following the *Jews* and *Heathens*, disgracing God's service, appearing before him in the habit of fear and grief or mourners; the *Corinthians* did represent our Saviour as a hard master, and so dishonour their head before the world, making him like to the Gods of the heathen, whereas he commands them to go boldly to the throne of grace, and yet reverently too, and has made faith, or a firm confidence in him, when our works are suitable, the condition not only of any blessing we are to obtain from him, but even of eternal life. This for the man's being uncovered, now for the woman's having her head cover'd, lest she dishonour her head. When we first read that text, and what succeeds it, of a woman's long hair, that 'twas decorous for a woman *χομαῖν*, and *Salmasius's* learned notes upon't, wherein he understands not *χομαῖν* of long promish hair, but

but rather of *curl'd hair*, which thereby is shorten'd, being tyed up and plaited, and rolled in the form of a crown on the woman's head, which is indeed a glory to them, as 'tis call'd in the text, not the contrary; when we read this, we immediately reflected on the custom of their priestesses and prophetesses among the heathens, who when either sacrificing or delivering oracles, used to have their heads uncovered and their hair dishevel'd loose about their shoulders, to which there seem'd to us some allusion in this custom of the *Corinthian* women, and this judgment we are since confirm'd in, by finding 'tis the same with the pious and learned Mr. Jo. Mede's in his *Diatrib.* on the place, *They did it*, says he, *out of a wicked imitation of the gentile heathen priestesses, who when they worship'd their idols, or gave forth their oracles, as Pythea, or the Sybils, or performed sacrifices, as the Menades, or Bacchanals were wont to do it, in an unusual habit, with their faces bared, and their hair loose and dishevel'd.* Thus far he. And innumerable instances might be brought out of the heathen poets and historians to confirm it. *Ovid* is full of such descriptions. Thus *Ovid* describes *Medea* sacrificing to *Hecate*, *Nudos humeris infusa capillos*; again, *Et tantum cælo tegitur*, which we believe may refer to her head; as well as the open air. This custom it seems the *Corinthian* women followed, unveiling their faces, and disheveling their hair when they prophesied, that they might appear in a sacred rage as

well as the *Sybils* and priestesses of *Apollo*; this the apostle tells them is *dishonouring their heads*, for two reasons; because the veil is a token of subjection and modesty, and because the disorder'd dress was immodest; now by throwing off their veils without their husbands leave, they shew'd they regarded not their duty and subjection to them; by uncovering, undressing their heads and disheveling their hair, they seem'd like mad people; and so dishonour'd or expos'd both their natural heads themselves, and their political heads, their husbands. After all this, we think what remains easy, that by the woman's having power on her head, or government, which is the same, *ἐξουσία* and *ἐξουσιάζειν*, most properly signifying a moral political authority or power; we say by her having government on her head, is no more than her being under government, namely her husband's, on whom the power is plac'd by God; *He shall rule over thee*: the symbol of which subjection was the veil in those eastern nations. As for the last difficulty, *Because of the angels*, we believe are either meant those angels or ministring spirits, which look into the church, and are witnessess of our behaviour there, or elie the angels of the churches, the bishops or chief men, who preside in the church, whom they ought to respect or reverence; both opinions we esteem probable, but rather incline to the former.

Q. Tell

1.

‘ Tell me ! O tell me ! why in paradise,
 ‘ When the young world did just begin,
 ‘ Heaven suffer’d yet the serpent to entice
 ‘ Its new-born charming queen to sin ?

2.

‘ Or why shou’d soft and yirgin innocence
 ‘ Defenceless and unguarded stand ?
 ‘ And giving none, shou’d yet receive offence
 ‘ From each insulting wilful hand ?

3.

‘ Why do I ask ?—my self am still a maid,
 ‘ And all my *Eden* yet is mine :
 ‘ But ah I love ! — am willingly betray’d,
 ‘ And now, dear perjur’d swain ! ’tis thine.

4.

‘ Thus I the self-same cruel fortune run
 ‘ With my first common mother, *Eve* :
 ‘ I know my tempter’s false, my self undone,
 ‘ And yet I cannot but believe.

1.

A. Even *Eden* cou’d not please the murm’ring fair,
 Confinement did her grief begin ;
 She left her *Adam*, plac’d her guardian there,
 And leaving him, soon learn’d to sin.

2.

There is a cherub guards that paradise,
 A flaming sword defends it still :
 The serpent can’t compel, but may entice,
 Yet heav’n saves none against their will.

3.

Why gives the fatal apple such delight ?
 O heedless charmers, tell me why ?
 ’Tis new, ’tis pleasing to the scent and sight,
 And taste you must, although you dye.

4.

Part of your theft, lest we your fate shou'd shun
 You still with cruel kindness give:
 We taste, and like our father are undone,
 Who did not, cou'd not, wou'd not live.

I.

Q. Since those sweet pillows, fair *Calista's* breast,
 Where I wou'd fain, and Love himself wou'd rest,
 Have all my prayers, and all his shafts controll'd,
 And white as ermin, are yet wondrous cold:
 How shou'd they in my heart such flames inspire?
 'Tis strange that snow shou'd be the cause of fire.

I.

A. Whilst endless flames in *Aetna's* intrails glow,
 The top's all horrid with eternal snow:
 Thus here, though nought without but marble's seen,
 Believe it, she's warm flesh and blood within:
 And who but lovers ever did admire
 That heat gets heat, or fire's the cause of fire?

2.

Q. By nature's course t'has been of common use
 That all things their own likeness shou'd produce;
 Why is't not then esteem'd a prodigy
 (Avert the omen, kinder heaven!) that she
 Shou'd alter or reverse the laws of fate,
 While my pure love's the parent of her hate?

2.

A. Dame *nature* has her freaks as well as we,
 She love's to play and take her liberty;
 And tir'd with common work, she now and then
 A cruel woman makes, or faithful man.
 Humour your fair, if you wou'd happy prove,
 If love gets hate, than hate her, and she'll love.

Q. Who is the author of the book of Job? what age of the world did he live in? and where's the land of Uz?

A. We shall give here a few remarks upon a late author's judgment of this matter, who, indeed, begins with a very handsome account as that *Origen*, *Suidas*, and *Gregory* suppos'd the book of Job to be written by Job himself; others, that *Moses* was either the author, or at least translated it

out of the *Arabick* or *Syriack* tongue. According to the opinion of the author of one of the commentaries upon Job, by some suppos'd to be *Origen's*, (which by the by, contradicts the first.) The *Talmudists*, the *Rabbins*, *Methodius* in *Photius*, and *Nicetas* upon Job are of the same opinion, as is also *St. Jerome*; *Gregory Nazianzen* ascribes it to *Solomon*, but nothing is certainly determin'd upon the point.

Our

Our author supposes him to be an *Idumean*, because it is so mentioned in the *Greek* edition, acknowledged by *Theodosian*, than which (adds our author) we have no *ancienter testimony of Job*; but this shews that he has not examined all, nor consider'd what himself has unluckily advanc'd a little after, to wit, that *Ezekiel makes mention of Job*. Next he refutes their error that would have the history of *Job* to be feigned, and immediately after he endeavours to re-establish it again in these very words, 'What is undoubtedly true in this history is, That there was a considerable person whose name was *Job*, who having been reduced to the extremity of affliction and misery, by the loss of his goods and children, as also by the severity of a sharp lingering distemper, supported himself under all these pressures with incredible patience, and at last came to be establish'd in prosperity. But then (adds he) the manner wherein it is related, the stile in which it is written, the discourses with the *devil*, and the long conversations that are held between *Job* and his friends, make it appear, that this history has been mightily amplified and adorn'd with several feigned circumstances, to render the narration more useful and agreeable: A very fair position for the interest of atheism; by a sly insinuation, a part of the Sacred Writ is publickly maintained to be feigned, to bring all the rest into question, and so into contempt: for not only *Job*, but also *Ezekiel*, and *St. James*, are in this one assertion branded with the character of feigned, since they mentioning so ill an

authority as *Job*, must necessarily be ill themselves.

We have further to add for the satisfaction of all such as are curious about this question of *Job*, that the time when *Job* lived, was undoubtedly before the covenant of circumcision, or *Moses's* law, and the book was writ by *Job* himself, for these reasons following — 1. His friends were not idolaters, since *Job* clears himself, viz. *Neither have I kissed my hand at the rising of the sun*, *Job* 31, 27. that is, as idolaters that worshipp'd the sun. Then it is plain they were of the true religion, which was natural, because they spare no small breach to charge him withal; *Job* 20, 29. *Job* 4, 7. as injustice, bribery, they did believe it was impossible a man should be so punished, but for some sin, as impossible as a rush to grow without mud and moisture.

And that they argue from natural religion, is plain, because they refer *Job* to the ages before, viz. *We are but of yesterday; and was ever any punished but for sin? Was not the old world drowned, but it was for sin? viz. They said who is the Almighty? what good or hurt can he do? And for that atheism he overwhelmed their foundations with a flood*, *Job* 8, 8, 9. *Job* 12, 15, 16, 17. And *Job* clears himself of their charge, *Job* 31. and sums it all up, and yet not one word is mentioned about his breach of the covenant of circumcision, or *Moses's* law, which they could not have avoided, if it had been then the dispensation; neither could his relations have been ignorant of it, nor would they have lost their best ground to charge him withal, therefore it's undeniable,

able, that *Job* and his friends lived before circumcision, and before the law, and that he was no idolater, and his longevity argues that he was near the long-liv'd patriarchs. And 'tis more than probable, that *Job* himself wrote that book, and because he might well do it when he was well, for he lived so long after, that he cou'd not forget his desire, *Job* 9. 23. and he was best able to write what he so earnestly desired.

Q. *Moses is always spoke of in the Pentateuch in the third person, but what is more observable, he is praised in several places, particularly in 12 chap. of Numbers, where he is called the meekest of men; how could this be, and yet*

Moses be the author himself?

A. This is urg'd as reason by those who deny that *Moses* wrote the *Pentateuch*, but 'tis very common for an author to speak freely of himself in the third person, especially the authors of Holy Writ, who as they were immediately inspired, they were certain of what they spoke, and that it was not prejudice or self-love, that could have a partial influence upon them, as it has of other persons. Thus most of the sacred writers have occasion sometimes to commend themselves, as our Saviour himself, the apostles, St. *John*, St. *Paul*, *Jeremiah*, and most of the rest; and 'tis frequent amongst heathen writers, as *Cæsar*, *Horace*, &c.

Q. Since man, tho' styl'd the mighty lord of all,
 And the vice-god of this terrestrial ball,
 Through all his outward pomp and pride we find
 A wretch diseas'd in body and in mind;
 Who at the present, murmurs and laments;
 The future fears, and of the past repents;
 Always displeas'd, he from himself does fly;
 Weary of life, yet much afraid to dye:
 In hot pursuit of happiness he runs,
 Which like misleading fires the mortal shuns.
 With vain chimera's he himself deceives,
 Never enjoys, but in reversion lives.
 With mighty pains he strives the shore to gain
 Through roaring billows, but alas! in vain,
 When near, the waves return him to the main:
 His goddess's honour, when he thinks to embrace,
 He finds an empty cloud usurp the place.
 His much-lov'd *Daphne* with her fancy'd charms,
 Proves as a senseless plant within his arms:
 His reason, which so swells his heart with pride,
 That he looks big on all the world beside,
 Is a sure jaylor, but uncertain guide.
 And when he comes to dye, instead of rest
 From all those griefs with which on earth oppress'd,
 It is great odds, the wretched mortal goes
 From finite misery to eternal woes.
 In fine, since all his life is vext with fears;
 Horrors, regrets, shame, anxious thoughts and cares,

Pain

' Pain and diseases, an innumerable train
 ' Of miseries —————
 ' Tell me, I pray, ye learn'd *Athenians*, tell,
 ' Do not brute beasts in happiness excel
 ' Their lord, though scorn'd by him as vile and base,
 ' Spight of his reason and erected face ?
 ' And tell me faithfully, O wise *divan* !
 ' Whether to be, or not, is best for man ?'

A. Vain peevish man ! what will thy plaints avail ?
 We fool our selves, and then at fate we rail ;
 Excuse those faults which we in others blame,
 Or gild them with misfortune's gentler name.
 Nor good or ill with equal minds we bear,
 Swol'n with false hope, or tortur'd with despair.
 Most of the ills of which mankind complain,
 We wish and chuse, and yet we rave in vain.
 Stabb'd by the *stone*, or rack'd with *gout*, or *worse*,
 The *debauchee* will wine and women curse,
 Scarce heaven escapes, which cruel he will call,
 But never blames himself, that caus'd it all.
 True, nothing with such agonies can seize
 A tortur'd mortal, as the mind's disease :
 Fain from himself the wayward wretch would run,
 And his still persecuting shadow shun.
 But then 'tis *guilt's* the cause, some *crime* unknown,
 That haunts his steps, and *guilt* is all our own.
 Yet *being* is it self a bliss, since still
 We may be happy if our selves we will.
 Felicity is near ; but once begin
 A virtuous life, you'll find it all within.
 If the world frown, ne'er let it ruffle you,
 Since 'tis the kindest thing the world can do.
 True honour, let the croud say what they will,
 Consists in doing good, and suffering ill :
 And reason must not be ador'd, nor trod,
 Since neither 'tis the wife man's slave nor god.
 Would you, if crippled, cast your crutches by ?
 Will you not go, because you cannot fly ?
 What though 'tis plain to sense, and is confess'd,
 That life's but a dull business at the best,
 There's hopes that half the dirty road is past,
 At least we're sure that 'twill not always last.
 Mean while a trav'ler's chance let's calmly bear,
 We must not look to have it always fair ;
 If foul, plunge through, nor lie lamenting there.
 The envy'd brutes as much as this will do,
 And, though not happier, wiser are than you.
 Or if your restive beast beneath you lies,
 Why do you switch and spur to make him rise ?
 What though —————

Some

Some inconvenience we must find abroad,
 There's many a pleasant prospect on the road.
 Change, though it be of *pain*, can sometimes please,
 Much rather when it is of *pain* for *ease*.
 Friendship and love at every stage attend,
 Hope ne'er forsakes you till your journey's end.
 True virtue guards, and bids you fix your eyes
 On the fair *goal*, and certain glorious prize.
 In fine, since this sad life, although confess'd
 A weary journey, is the way to rest ;
 Since grief is mix'd with some fair strokes of joy,
 And mingled pleasures all our pains alloy ;
 Since much of what we mourn, ourselves we chuse,
 And happiness at last we cannot lose,
 Unless we will : since none can this deny,
 We thus to our INQUISITOR reply :

If he lives well, his being is a bliss,
 If ill, the vilest brute far happier is ;
 The meanest insect, pismire, fly, or mite,
 Nay, ev'n th' abortive wretch that never saw the light.

Q. Pray what is the best course to break off a contracted habit of idleness?

A. Habits are contracted by degrees, therefore to be broken by degrees. Perhaps there's nothing in the world like the beginning with history, wherein there's so much novelty ; for tho' idleness may divest us of all hardy virtues, yet it always leaves behind it industry enough for novelty. Afterwards you may set upon severer studies, as morality, &c. and in a little time, by custom, you may not only root out the first habit, but fix a contrary one. These are natural methods. But the best means in the world is prayer, and acts of piety ; not but that the first is highly necessary.

Q. A young gentlewoman, a companion of mine, having entertained a gentleman that was very deserving, her mother thereupon, fearing she would give this gentleman encouragement, sends her daughter to London ; the gentleman falls sick and dies ; her mother is invited to

his funeral, and entering the room where the corps lay, and drawing near to view it, it immediately fell a bleeding till the mother went out of the room, and then gave over again, which exceedingly amazed the spectators. You may be assured of the truth of this, therefore I pray your thoughts upon it ?

A. The blood is congealed in the body for two or three days, and then becomes liquid again in its tendency to corruption : so that the air being heated by many persons coming about the body, it is the same thing to it as motion is ; for air that is enclos'd in any bodies, keeps correspondence with the *circumambient air* ; as is plain from all sorts of bodies being colder in the winter than the summer, because the air is so. 'Tis observed, that dead bodies will bleed in a concourse of people, when murderers are absent as well as present ; yet legislators have thought fit to authorize it, and use this trial as an argument at least to frighten, though 'tis

no

no conclusive one to condemn them : Yet, after all, we grant, that many murders have been found out by it, and that God has made use of horses, dogs, crows, and many other inconsiderable things, to serve his ends. But this digression is only by the by ; and we think it to have no relation to the persons in the question, which we look upon to be a pure natural accident, and nothing more.

Q. *I find mention made in the New Testament of the baptism of John, and also of the baptism of Christ, as two distinct baptisms ; and yet I also read that there is but one baptism : Pray advise me whether the baptism now used in the church of England be the baptism of John, or of Christ, or of both together ?*

A. We have several customs of the Jews, some of which are essential with the christian religion, as baptism and imposition of hands. Nor is the sign of the cross a later date than before our Saviour, tho' it was only proper to the priests ; for when the high priest was consecrated, the oil that was poured upon his head was in the form of a cross, the now badge of our high priest, Christ Jesus. Thus the king, when anointed with oil, had it done in the form of a crown. [See the learned Mr. Atling's second discourse of the ninth Heptade, intitled, Cabala Scripturaria.] But to come to the baptism of John ; as the Jews profelyted the repenting heathens by baptism, so St. John took the same measures with 'em, and profelyted 'em to a greater sanctity, bidding 'em repent and be baptized ; which was not an initiatory preparation to our Saviour's baptism, but the very same ; as is evident from

St. Peter's advice to his converts, and from several other scriptures ; Repent (says he) and be baptized—so far St. John—in the name of the Lord Jesus. This is only a nominal explication of him that St. John said was to come after him, for the remission of sins—this is all St. John again—And ye shall receive the gift of the Holy Ghost. This is the baptism of Christ, which is here added to St. John's. So that it is apparent, the baptism of Christ and St. John are united, and made one baptism ; contrary to the assertion of a late author, who divides 'em, in treating upon this subject, and expressly tell us, That Christ's baptism is that that is now used in our church, and not that of John. The reason why those were re-baptiz'd, in Acts, is not because the baptism of St. John was invalid, but because they were baptiz'd into St. John's name, doctrine, &c. without having any respect at all to our Saviour ; and 'tis suppos'd they were baptiz'd by some zealous profelytes of St. John, into his name, &c. just as we find division in the first church, I am of Paul, I am of Apollos, I am of Cephas, I am of Christ ; which St. Paul checks, telling them that all was one, and that such separations were wicked : [For a full satisfaction, see Pool's Synopsis Criticorum, &c. where you may see the various lessons of the fathers upon it.] Our Saviour should have been rebaptiz'd, if St. John's baptism had not been valid. We find that after the general commission given, some were baptiz'd only into the name of the Lord Jesus, which is exactly St. John's baptism, and if the Father and the Holy Ghost

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be sometimes added to it, it destroys it not, since Father, Son and Holy Ghost, are all one. Additions to any thing that are diverse, and not contradictory, does not destroy the whole, or first position: and this our exposition agrees with that text which tells us, *There is one Lord, one Faith, one Baptism.*

Q. What natural cause can be assigned for the extraordinary strength of lunatics during their fits?

A. The last authors may reasonably be suppos'd to treat upon any subject much more accurately than their predecessors, because they stand upon their shoulders, or at least may do so, if they will take the pains to climb so high; therefore we shall first examine what the last author upon this subject has laid down, and by the way give our own opinion. He advances three things upon this subject—— 1. *That as the desires of mad men are impetuous, their strength and industry is proportionable, so that they are thought to be stronger than they really are.* 2. *That muscular motion is produced by a fermentation and expansive motion of the blood, rais'd by the influx of animal spirits into the muscle to be mov'd.* 3. *That the more viscous and tenacious any liquor is, the more strongly fermentible it is, and therefore ferments with the animal spirits more strongly in the muscles, and thereby produces a more violent contraction of 'em, wherein consists strength.* The first proposition wants a distinction, since mad men, generally speaking, are so far from being impetuous, that there's scarce one in ten that is raging, but only melancholly, and consequently weak and unactive. If our author had di-

stinguish'd and confin'd his first topic to *raging madness*, it had been a truth. As to the second head, 'tis not at all to the purpose, since there is no cause assign'd for the influx of the animal spirits into the muscles; if it be said that fermentation is, then the question recurs, what is the cause of fermentation? Can they be both mutually active and passive? As for the third proposition, which tells us, that the thicker the blood is, the more strongly fermentible it is, &c. it is the grossest error that a naturalist can be guilty of; for let the reader observe, that raging madness is the subject of the question, for that only increases natural strength, not melancholly madness. (1.) If the blood of raging mad men be so very thick to make them strong, then they would soon dye, for thick blood produces acute fevers, pleurifies, and ipeedy death, which they are farther from than other men. (2.) 'Tis from the nerves that this force is, not from the blood immediately, and therefore raging mad men are meagre and lean, from the expence of the spirits of nervous juice in their fits. (3.) The blood is so far from being viscous, or thick, that it's quite the contrary; for the distemper is in the mind, which affects the animal spirits too violently, just like a man heated with wine, the spirituous vapours of the wine ferment the blood and rarify it, for what is most active is most subtle, and consequently fit for impetuous contractions, and extraordinary emotions: expansion and fermentation of thick blood is so far from

from strengthening any muscles, suppose in the hand, that it would swell it, and hinder the very clinching of it together. We shall bring one other argument to prove our late author's assertion impossible, and that is the effect that a fright has upon people who are stronger at such a time than any other; that the heart, and every pulse, beats very fast in a fright, every body knows, and every little naturalist knows that the cause of it is a vehement impetuous circulation of blood, which can't be where blood is thick.

Q. What's your opinion of reading or seeing plays, whether comedy or tragedy?

A. We are not ignorant with what zeal and fervour the primitive fathers inveighed against all plays in general, especially the being present at them; nay, they generally held, that in the very *form of baptism*, the person baptiz'd did expressly renounce them, as included under the *pomps and vanities of this wicked world*. Tho' it must be confess'd that most of their arguments rather bear against their seeing, than reading 'em (for we are pretty sure St. Paul himself read 'em, because he quotes 'em) and besides, respected 'em as sacrifices to idols, being a part of that worship which the *Demons of the Gentiles* requir'd to be paid 'em, and very acceptable no doubt it was unto them. Now this not holding of our modern plays, tho' often zealously urg'd against 'em, we must look out for some other reasons which may make the seeing them unlawful; for that they are so, 'tis not only the opinion of *Will. Pryn*, or the *Dissenters*, but of several ex-

cellent divines of the church of *England* now living. The reasons which seem to us of any weight, that are brought against 'em, are, their generally representing vice so graphically and lively, dressing it in all the colours of rhetoric, and sweets of fancy and language; and on the contrary not only stripping virtue of all her beauties, but rendring her not only deform'd, but, what's worse, ridiculous and contemptible, and the many oaths and curses, which are stuck almost as thick in our modern plays, and indeed in almost all others, as in an *Irish* oration: both which are such dangerous incitements to vice and irreligion, that we know not how to recede from their opinion, who think most of the present plays unfit to be seen, and not very safe to be read; especially our *comedies*, which for the most part divert us with vice instead of humour, give us but too exact a picture of the age, and to omit others, represent all sorts of intemperance, either as no crime at all, or as crimes so small, that they deserve not to be taken notice of. And this runs thro' most of the plays that ever yet came to our knowledge. However, 'tis urg'd on t'other side, that these inconveniencies are not essential to plays; because they are not in all plays; nay, not in all comedies: that if the tables were turn'd, vice rendred ridiculous and odious; and virtue amiable and lovely; and where oppress'd for a while, yet at last prosperous and happy, or at least triumphing in misery, glorying in its sufferings, and even in death a conqueror; in these circumstances, none could be against them with any just reason, since

since we find the *drama* used even in *sacred writ*, since it can be no crime to recommend virtue in verse more than prose; nay, it has there a great advantage: and since it can be no greater a fault to give those *moral arguments* a livelier turn, by fitting such persons to them, as may properly and gracefully recite them. If therefore, instead of making the *drama* an *image of life*, we called it, an *image of what is imitable in life*, represented as imitable, and so on the contrary; there could none sure be enemies to it, who understood themselves. And such it would be, were the abbot *Hedelius's* model only to be follow'd. But were it once brought into that form, we doubt the playhouse would soon be as much out of request as the churches, and the price of a play be lower'd to sixpence as well as that of a sermon.

Q. *A young woman, who 'tis not questioned is in the main chaste enough, yet being unmarried, gives great encouragement to a man who is married to a cross ugly old woman that he hates, and whom he does not dwell with, though he allows her a banaisome maintenance; she keeps him company, receives presents from him, and it's strongly presumed he promises her marriage when his old woman dies, and will, no doubt, never attempt her chastity, or do any thing knowingly to lessen her reputation. It's believed they love one another so much, that they are so blinded as not to think their keeping company, though known to many, is scandalous, or that they are laugh'd at for it. Pray your judgment as to the honesty of the matter, and how their friends may awaken them out of this stupidity?*

A. These are two questions grounded on the matter of fact; the former, What we think of the honesty of such a *correspondence*? the latter, How to convince those who maintain it, of the scandal it gives to others? To the former we reply, That we neither think it prudent nor honest. If it gives scandal, and may have worse effects, it can't be prudent. Nor can it be honest either on the man's part, or woman's. 'Tis dishonest to make a contract for a second wife while the first is living; nay, supposing they come not so far as a formal *promise*, to give that love to her which is due to his wife, notwithstanding those three displeasing qualities, ugliness, age, and ill-humour; since, for deformity and age, they are not faults, because not voluntary; and for founess of temper, 'tis almost as inseparable from age as deformity, being a sort of deformity of the mind, as the other of the body. Besides, it's very probable his behaviour to her has given occasion for her being out of humour: For, to cross the cudgels, suppose his *old wife* should die, and he marry this young one, it may be his turn then to grow old, and must expect the inseparable infirmities of old age, as well as others, and would he then take it kindly, should his young wife find her a young gallant, give him presents, keep him company, and promise him marriage as soon as the old man was grown a little colder; and in the mean while civilly turn him out of doors, or put him abroad to nurse, without ever coming near him? And would not this be enough to spoil all his good humour, if he had any left?

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This for the first question, the *honesty* of the *correspondence*: Now for the method how their friends may convince 'em of the *scandal* thereby given; and here we know no better a way than our old one, send each of 'em one of these *Oracles*, and it must needs open their eyes, unless little *Cupid* has made 'em as blind as he himself is.

Q. *Whether kisses and chaste embraces may be admitted into that friendship between different sexes, which you have formerly mention'd?*

A. Hold, good Mr. *Platonic*, not a lip's breadth further, till you have answer'd these questions, out of which you may make a shift to pick a resolution of your own.

1. Because all agree there are no sexes in *souls*, d'ye think there are none in *bodies*? 2. Or, are you marble? 3. Or, is your friend of the same substance, or kin to *St. Francis's* wife of snow? If not, hands off, unless *en passant*, as you may embrace or salute a sister or a neighbour.

Q. *Whether it is more difficult to write Greek or Latin verse, or English verse?*

A. There's more liberty by far in the two first, because of transpositions, and yet less in making new words. Boys at school do the two first tolerably well, before they can arrive to any thing but sad doggerel in the last. If we speak of it as to perfection, perhaps *Homer's Iliads* (tho' we won't be positive) will argue strongly for the *Greek* poetry, when we consider that he has writ so very fine, notwithstanding there were so very few poets, and by consequence very little refining and borrowing of one another. If *Homer* had had those advantages in his days, as a young *English* or *La-*

tin poet may have now in ours, we can't believe but that *Greek* poetry had arriv'd to a greater perfection than either *Latin* or *English*.

Q. *To what purpose, and why, was the ceremony used at the baptism for the dead?*

A. This text was read, in the *English* translation, in the days of King *Edward VI.* Why are they then baptized over the dead? And by the Centuriators of *Magaunburg*, Cent. i. l. 2. c. 6. But this is to bring the text to some history of the practice of baptizing over the tombs of the dead, if ever there was such a practice. The next reading was the bibles in Q. *Elizabeth's* time, viz. Why are they then baptized for the dead? which was the practice (but was about 400 years after Christ) of baptizing, those on their deathbeds, that they might not sin after baptism. And thus the emperor *Constantine*, and his son *Constantius*, deferr'd baptism till the point of death; and *Valentinian* purposing the same delay, was prevented by death. But this custom cannot be proved to be in the apostles times, neither that they were baptiz'd as dead, and for the state of the dead, or for the dead: Neither can it be meant by *St. Paul*, the *dead*, only to be martyrs, by way of eminency, since if the word (*the*) had been out, it had been nonsense; but it was a custom common to all persons, these are toils inextricable. The present *English* bibles are for the dead, and this proxy-baptizing the living for the dead, was the practice of some converts to christianity then: they deferred baptism unto *Easter* or *Whitsontide*, [Vid. *Jos. Scal. in locum*] or to the 6th of *January*,
or

or feast of *Epiphany*, on which day they suppos'd Christ was baptized. [This custom is still in the *Ethiopick* churches.] So that if any of these converts were seiz'd with death before this time appointed for baptism, then a living man undertook baptism for the dead man, and the words could not be better framed than this text to express this custom, which *Tertullian*, *de resurrectione carnis*, mentions often, and he was near the age of the apostles. And it is *Cerinthus*, the enemy of all truth, contemporary with the apostles, who brought in this doctrine, and not *Marcion*. See *Tertul. adver. Mar. 5*. Therefore the apostle uses this text as an argument *ad hominem*, suited to those superstitious *Cerinthian Corinthians* he had to deal withal: For what means your superstitious substituting a living man to be baptized for a dead man, if both perished equally, and there were no resurrection?

Q. Whether the Lord's-day be not of divine institution, obliging all Christians semper & ad semper? and whether bull-baiting, &c. be allowable on the Lord's-day, as on any other days of the week, as Dr. Heylin says?

A. St. Paul abrogated days, as Jewish superstitious holy-days, yet he did institute the first day to the churches of *Galatia*, *1 Cor. xvi. 1, 2*. and to the churches of *Corinth*. The practice of the church of *Troas* was publick meeting and sacrament. *Paul* preached his farewell-fermon, not on the last day, but on the first day, which he had ordered for collections thereby to be the greater, when all on that day were to meet: So he staid with them till

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that day, which was not left to the church in after-times as indifferent, but ordered by him, and the practice of *Troas*, *Galatia*, *Corinth*, not for bull-baiting, but religious duties.

Q. Whether men shall be tormented with fire and brimstone, or any torment, after this life?

A. We received this among several other questions, some time since, from the same hand. The rest will be answer'd either in the next twelve numbers, or our *promised Appendix*; but this being of more concern, and having been hinted at in our discourse against God's ordaining or necessitating sin, we think it most proper to give it a particular answer. Only we must here ask the querist's leave to give him our own thoughts before we produce his, and to let the antidote go before the poison. Accordingly we answer in the affirmative, which must be true, if God himself is, That wicked men shall suffer torment after this life; that this torment is express'd in the Scriptures by that of fire and brimstone; nay, that the Scriptures unanswerably affirm those torments shall be eternal, and therefore they must be so, if the Scriptures themselves are true.

Our arguments for it shall be taken from Scripture and from Reason—Those from Reason are as follow—1. Sin deserves it. 2. Man chuses it. 3. There's a necessity for it. 4. Providence requires it. 5. All nations acknowledge it. Those from Scripture will come in, in their proper places.

1. Sin deserves it, and that in its own nature. This all *Protestants* hold of every sin, who allow none to be in themselves *venial*, and

and unless this be prov'd, we in vain attempt to save God's justice; not is any way so effectual to evince it, as by the considering sin as objectively infinite—against an infinite God, or why else should it deserve infinite punishment? This is confirmed — because man's option or choice of this infinite punishment, the known unavoidable consequence of sin, tho' it might be sufficient to render man inexcusable, does not, we think, clear the justice of God in inflicting it, unless the sin itself really deserv'd it, any more than the resolution or will of sinning infinitely; for tho' supposing sin in itself deserves infinite punishment, both the option of man, and contumacy of the will are strong arguments both to silence man, and to vindicate the justice of God; yet it seems not consonant unto it, to inflict punishment actually infinite for sin that is not actual; or if so, for no other reason than because it deserves it. Besides, men are punish'd after this life, for sins they have committed, rather than for those they would, at least those they might have committed — or if those they would, such as they immediately will'd, not such as are will'd at a distance in causes far remote, they having actual sins more than enough to answer for. The objection here urg'd is, 'That this makes all sins equal. In answer, They may be all said to be equal, as to that infinite object against whom they are ultimately committed, and so are punished with infinite pains, which are equal in their duration—But they are unequal as to degree, one sin admitting more or less aggravations than another, or being in its own nature more heinous; and ac-

ordingly there are unequal degrees of pain appointed for them—as our Saviour himself tells us, who says, *Mat. 10, 15. It shall be more tolerable for Sodom and Gomorrah than for Chorazin and Bethsaida, in the day of judgment.*

It's again urg'd—*Infinite eternal punishments are unproportionate to finite temporary acts.* It's answer'd, as before, The object enhances the guilt of the act. It's a higher crime to attempt a prince's murder, than another; and in our own laws, the punishment lasts longer than the crime, which may be committed in a moment.

2. After this, option comes in. Man chuses it. If sin deserves infinite punishment; and yet God has found a way for man to escape it, and he yet chuses sin, when he knows what's the unavoidable consequence thereof, then God's equity is sufficiently vindicated in the inflicting it; nay, man may more properly be said to inflict it upon himself, than God. His destruction is of himself, and he as much damns himself when he leaps into hell, as drowns himself when he leaps into the water.

3. There's a necessity for it—by which we mean *eternal punishments* are the necessary consequences of sin—Necessary both from the nature of the soul, and the nature of sin. From the nature of the soul—'tis immortal, and must exist after death: it can't in joy, because habituated to vice and hatred of God—It must then in misery. Pain of loss, is itself a real misery (as loss of pain a real happiness;) it causes despair, and that alone is a great part of hell. From the nature of sin, the longer 'tis continu'd in, the more it hardens, and will still do so, as habits still grow

stronger, unless checks by some contrary principle or habit. This in this world, God's grace performs in those who don't too long wilfully resist it; There it will not, for the state of probation is over (unless we allow a purgatory) and the miserable damned souls are under the government of his wrath, and not his mercy: They have no grace, no mediator, therefore they must actually sin eternally, and could they cease sinning, cou'd yet have no atonement for those sins they formerly committed; and this is much more than a will or resolution of sinning; and for this, their pains must be actually eternal.

4. Providence requires it. This is plain as far as punishment after death. For how else can God be a just judge? How does he equally dispense punishments and rewards, both which are required from the governor of the world? This is not always, nay, not often done in this world, at least not clearly and evidently. A guilty conscience does not do it, for generally the more wicked a man is, the more 'tis cauteriz'd and harden'd — at which rate the more a man deserv'd hell, the less of it he'd suffer; where then is he punish'd? If not here, it must be hereafter; and if hereafter, to eternity, for the reasons before mentioned, and as will appear more plainly when we come to consider the general objections. However, we shall add something on this head. It must be either to eternity, or else for a short, or a long time, and then to heaven or earth, or annihilation. But none of the latter, therefore the former; not for a short time, because it equals not their sin, which might then have as well

been punish'd in this life — Besides, all grant the expressions in scripture must denote a long time, if not eternity — *Disturnitas* if not *Aternitas*. Nor for a long time only, suppose millions of years, and then to cease, because the scripture won't admit it, as will anon appear; and because this wou'd be unproportion'd to finite, temporary, transient acts of sin, as well as what is eternal and infinite. Not to remove thence to heaven, where no unclean thing can enter, for the former reasons. Not to earth, because the world's destroy'd, or at least not fit for them: not to nothing, because the substance of the soul is indissoluble — nor can any accident destroy substance, tho' it may alter it; nor can we suppose it by any positive act of God, who is the fountain of being — there's then only remaining a suspension of his influence to make this annihilation so much as possible; but how little reason there is to expect so much as this, nay, how much certainty there is from the infallible testimony of heaven that the damned shall never obtain this last sad remedy, we shall clear, when we come to produce the arguments from scripture, which confirm our opinion.

5. All nations acknowledge it. We don't say, all men in all nations, nor all sects of men. We need not stretch it to all men, tho' the argument from conscience is not easily answer'd; nor to all sects of men, some of which have at least pretended to deny or doubt of it. We affirm it, therefore, of the whole bulk of the civiliz'd world; nay, we may take in even most of the barbarians, tho' it has been long since observ'd, the better

better men have been, either in communities or single instances, the more firmly they have still believ'd it. 'Tis further observable, that hardly ever any were known who granted rewards after this life, but acknowledged punishments also, one being as equal as the other; nay, one being hardly equal without the other: and those punishments eternal, which they express'd by the torments of *Tantalus*, *Titius*, the *Belides*, &c. And if 'tis said these were fables, they had however some moral in them, and if any at all, it must relate to this eternity. But we han't time nor room here to prosecute this argument, drawn from consent of nations, to particular instances, which has been largely and sufficiently done by *Numenius*, and many other more modern writers—who make it unanswerably appear, that this principle has obtained in nations at the greatest distance, who were never known to have had communication with each other; barbarous as well as civil, without laws or law-givers, besides the law of nature and God, who writ it on the hearts of all men, too deeply to be ever totally effaced again, which takes off most of the objections against it, as they'll all fall to the ground, if we fairly consider that could any instances be produc'd to the contrary out of any authentick history, as we hardly believe there can, they might yet be as easily accounted for, as the profess'd atheism of some single persons in our own nation; notwithstanding which we surely may, with sufficient propriety of speech, affirm, that the *English* believe a God, since there are and will be monsters in morality as

well as in nature, tho' the latter less deform'd of the two, and tho' the one can no more invalidate universal authority, than the other disgrace or denominate all *humanity*; and thus much for the arguments from reason, for the eternity of *punishments*.

The second head of arguments arises from scripture, whence this truth is yet much more clear than from our own *short-sighted reason*. For the *Old Testament*, whether this be plainly there described or no, it is no valid exception, nor so much as any considerable prejudice against it, since it is unanswerably clear in the new; life and immortality both of good and bad, being brought to light in the gospel, which were before more clouded under types and figures, and promises of temporal felicity. However, we'll not grant the *Sadducee* so much as this is, who is like to fight for every inch of ground before he shall have it: nor will we insist only on a parallel argument, that if under *Canaan* was promis'd *heaven*, as the apostle tells us, and few deny, nay, our church (*artic. 7.*) as good as anathematizes those who do it; then on the contrary, under temporal *destruction* and *punishment*, coming short of that land, falling in the wilderness, &c. was also included *hell* and eternal *destruction* and *misery* ——— and thus the same apostle seems to argue—
'Neither murmur ye, as some of them also murmur'd, and were destroy'd of the destroyer ———'
But besides this, we can produce positive texts for future *retribution* both of the *just* and the *unjust*. Thus to instance in a few, *Isa. 32. 9, 10, 11. &c.* 'The earth mourneth and languisheth— Now will I

rise, saith the Lord—The people shall be as the *burning of lime*, as *thorns cut up* shall they be burnt in the fire—The *sinners in Zion* are afraid; *fearfulness* hath surpriz'd the *hypocrites*. Who amongst us shall dwell with *devouring fire*? Who shall dwell with *everlasting burnings*? Nor can any escape the force of these expressions, especially the *last*, by pretending the answer in the next verse, mentions the *just man*—and therefore he, not the *wicked*, is here intended.— This, we say, won't hold, for these reasons— Because none can be *just* before God, or able to *content* with him. Because this is only an *interrogation* without an *answer*, common enough with the *Hebrews* and all other nations, being *equivalent* to a strong *negation*— Who can dwell? that is, *none* can dwell, because these *pains* are *intolerable*. Because the prophet had been speaking of the *wicked* just before, and because he clearly and distinctly discoursed of the *righteous* in the following verses, and of their *deliverance* in the day of *vengeance* and *perdition* of the *ungodly*.

A second from the *Old Testament*, is that in *Dan. 12. 2*. Many of them (or the *multitude* of them, The *many*, as we ourselves say) that *sleep* in the *dust* of the *earth* shall *awake* some to *everlasting life*, and some to *shame* and *everlasting contempt*. That this relates to the *last judgment* appears from the *words* themselves, as *plain* and *evident* as the *nature* of the thing will *bear*, and from the *context* which mentions the *Righteous* being *written* in the *book*— of *life*. Their *shining* as the *sun* in the *firmament*, nay, as the *stars*

for *ever* and *ever*. And lastly, by the judgment of the *Jewish church*, who, as learned men tell us, did, from this place, chiefly deduce their *faith* of the *resurrection*. And that they did believe it, before our Saviour came, both of the *just* and *unjust*, we find in those writings of their wise men, which we call *Apocrypha*, whence tho' we own 'em not of *divine authority*, we may prove this *matter of fact*, as well as from any other history, *Eccl. 7. 17*. 'The vengeance of the *ungodly* is *fire* and *worms*— Which seems plainly the same description of *hell*— which our Saviour gives— 'Where the *worm* dieth not, and the *fire* is not *quenched*. Again, *Eccl. 21, 9, 10*. 'The end of the *wicked*, is *flame* of *fire* to *destroy* them. The *way* of *sinners* is made *plain* with *stones*, but the *end* thereof is the *pit* of *hell*— answerable to that of our Saviour— *Broad* is the *way* that leadeth to *destruction*, '2 *Esd. 9. 5*. &c. 'They that *cast away* my *ways*, shall dwell in *torments*— They that *loathed* my *law*, and when yet *place* of *repentance* was open, *understood* not, but *despised* it, the same must *know* it *after* death by *pain*. *Wisd. 3. 18, 19*. If they *dye* *quickly*, they have no *hope* with *comfort* in the *day* of *death*— for *horrible* is the *end* of the *unrighteous*.' 2. *Mac. 6. 26*. Says old *Elcazer*, 'For tho' for the *present* time I shou'd be deliver'd from the *punishment* of *men*, yet shou'd I not escape the *hand* of the *Almighty*, neither *alive* nor *dead*;' and in the next chap. the last of the seven *brethren* tells *Antiochus*, 'Our brethren, who now have suffered a *short* *pain*, are *dead* under *God's* *covenant* of *ever-*

'everlasting life, but thou thro' the judgment of God shalt receive just punishment, for thy pride.' Now it is plain he could not have just punishment in this world, because not equal to his deserts, and the torments he made them suffer; it must then be in another, and in something opposed to that everlasting life they expected.

But to come to a more sure word of prophecy than this, and more clear than the *Old Testament* (if any thing can be clearer than that in *Daniel*) we shall begin with the testimony of *St. John* in the *New*, *St. Mat.* 3, 10, 12. where we find threaten'd fire, and unquenchable fire; and if unquenchable, it must last for ever. And under the name of fire, are the punishments of wicked men after this life express'd in at least twenty several places of the new testament, and in three it's call'd *hell fire*, and at least ten times with the addition of *unquenchable, everlasting, eternal*, or something equivalent. The first place where we find *hell fire* mention'd, is, *Mat.* 5. 22. 'Whosoever shall say, Thou fool, shall be in danger of *hell-fire* — or rather shall deserve *hell-fire* — (which confirms our first argument from reason.) 'Tis ἐνοχῶ εἶσαι εἰς πῦρ ζῆσαν τὸ πῦρ, *Our way of burning alive* was not then in use among the *Jews*, as learned critics tell us, but our Saviour here, 'tis granted, alludes to the terrible burnings in the valley of *Hinnom*, whence the name *Gehenna* is deriv'd, and by which the *Jews* express'd the *place of torment* after this life, that being the most dreadful name, they could put upon it, all nations using the

same way; as the *Romans* in their *Avernus*, the *Grecians* in their *Styx* (which tho' generally esteem'd a well in *Arcadia*, *Servius* tells us, is a bottomless lake, between *Egypt* and *Ethiopia*) and *Tartarus*, commonly used by both; nay even the holy spirit himself uses a word of the same notation to express the punishment of the fallen angels, *2 Pet.* 2. 4. *ταραρώσας*. And it's remarkable, that almost all nations have express'd the torments of hell much in the same manner; by fire and brimstone, and darkness, and a bottomless pit, and, as has been said before, tho' some of these are metaphorical, yet that's small comfort, since the figure must needs come short of the life. And in this sense, for place or state of eternal and interminable torments after this life, the *Jews* used the word *Gehenna*, as *paradise*, &c. for the place of the happy. Thus we find it in the *Jerusalem Targum*, on the third of *Genesis*. *Chaldean* paraphrase, *Isa.* 26, 15. and several other books and places: And in this it seems our Saviour follow'd them, tho' revealing much more clearly, what they before but darkly and doubtfully believed concerning them; and it's plain, he takes this *hell* and the fire of *hell* for eternal torments, by comparing this with several other places. The first is in the same *St. Mat.* 5. 29, 30. — 'To have thy whole body cast into hell,' the same expression in the *Greek* with that in the 22. *βανδύνας* being there to be added, as that great critick *Peritus* observes. Now this *hell*, is explained in another place, *Mat.* 18. 8. by *everlasting fire*: 'Having two hands or two feet, to be cast into

into *everlasting fire*. The proof is then clear, it by being cast into *hell*, and into the *fire of hell*, our Saviour means *everlasting fire*, then it is to be so taken in this place, and where ever else he mentions *hell*. But that it is so, he himself tells us. Now that this is more than the *death* of the *body*, and that by *destruction* is not meant *annihilation*, will be evinc'd from *St. Mat. 10. 28.* compar'd with *St. Luke 12. 5.* In *St. Matthew*, 'Fear not them which *kill the body*, but are not able *to kill the soul*; but rather fear *him which is able to destroy both soul and body in hell.*' In *St. Luke*, 'Fear him which after he hath *killed*, hath *power to cast into hell.*' Were it only *burning the body*, as those in the *valley of Hinnom*, men could do as much, but 'tis something that men can't do, 'tis after they are kill'd; it relates to the *soul*, nay, to both *soul and body*, which he hath *power to cast into hell*, which, therefore, must be more than a *metaphor*; or else God's *power* would be no more than man's—— Nor is this *destroying in hell*, or *casting into hell*, the same with *annihilation*, --- Because the word *ἀπώλεια* --- *destruction*, or *destroying*, is used of the *good*, whom none but open *atheists* will pretend are annihilated. Thus *Mat. 10. 29.* twice together --- 'He that will save his *life shall lose it*, &c. *ἀπολύσει*. Nay of our Saviour himself, *Mat. 27. 20.* The *Pharisees* moved the *Jews*, 'That they should *ask Barabbas*, and *destroy Jesus* --- *ἀπολύσωσιν*. Nor does this only denote God's *power*, but his *will*, and actual intentions towards wicked men, as we learn from the parable of *Dives* and *Lazarus*, the

whole scope of which, if 'tis any thing at all, is to shew God's *equity in future retribution*. 'Now *he is comforted*, and thou art *tormented.*' So in that parable, *St. Mat. 13. 20.* 'Gather ye together the *tares*, and bind them *in bundles to burn them.*' Nor is it enough to say this is all *parable*, because our Saviour explains it *privately* to his *disciples*, *ver. 40. and 42.* "As therefore *the Tares are gather'd together*, and *burnt in the fire*, so shall it *be in the end of the world*. The *Son of man shall send his angels*, and they shall gather *out of his kingdom all things which offend*, and them which *do iniquity*, and shall cast them *into a furnace of fire* --- and *v. 49.* To the same purpose, and almost in the same words--- And thus by a double exposition here given us by our Saviour himself, we are taught how to explain other parables of the same nature --- particularly that illustrious description of the general *judgment*, *St. Mat. 25. 41.* --- If, indeed, that be not rather a *prophecy* than a *parable*, there being nothing more of *mystery* in't than the easy *metaphor* of *sheep and goats* for *good and bad men*: And of the *wicked* 'tis that our Saviour says, *v. 41.* "Depart from me, ye *curfed*, in *so everlasting fire.*" We have no reason to doubt its being a *real fire*, since he so often calls it so, who sav'd us from it --- but it won't be the same with our *culinary fire*, may easily be granted, tho' they'll get nothing by it, for 'tis infinitely more *exquisite*, 'tis such as will *torment* even a *spirit*, --- 'tis *prepared for the devil and his angels.* Yet as if to obviate

obviate all future objections, the word is changed for one larger and fuller, v. 46. where 'tis 'in-
' to everlasting punishment —

These shall go away — The sentence must be executed as well as pronounced on those miserable souls, and they must waste unnumbered years in a fruitless expiation, unless truth itself can deceive, or everlasting be at an end. And those are driven to a miserable shift, who, to avoid the unanswerable force of these, and such like expressions, are forced to explain infinite by what is finite, everlasting by not everlasting, and eternal by what will never exist, or will at last have

an end — We intended to have proceeded with other texts as plain as these already examined, and to have explained the meaning and use of these words, *ἄϊoves*, &c. For ever, and ever, *ἀϊωτες*, *ἀϊελων*, *ἀϊβιϞ*, *ἀεϞαϞ*, for ever, everlasting, eternal, &c. as well as to have consider'd the objections our querist brings against this doctrine, and what elie we have promised in the body of this discourse — But tho' we have laid our thoughts as close as possible, yet we han't room in this narrow paper, and therefore think to remit the remaining matter to another time.

Q. My muse in no sublime and lofty verse,
Does here presume her query to rehearse,
But only begs it may admittance have,
And from your learned pens an answer crave.
One of the fairest sex whom I adore
More than *Adonis Venus* heretofore ;
One who the longings of my panting breast
Can soon allay with sweet and pleasing rest :
Say, if it be a crime, with her consent,
(And joyful I with equal ardour bent)
Without the matrimonial knot, to do
The office of a friend and husband too ?
Or whether one, to gratify the wish
Of him she truly loves, wou'd grant the bliss ?

A. Dull ! and debauch'd ! there needs no greater curse,
Nay, scarce canst thou thy self deserve a worse.
Must we the panders to thy sin be made ?

Alsatia better understands the trade.
Expect revenge as heavy as 'tis just,
Keen as desire, and raging as thy lust.

Is it a crime ? what plea or what pretence
Can Hell or Sodom lend in thy defence,
Besides thy old last refuge, — impudence ?
Is't not a crime. —

The easy fool that loves thee to betray
To want and infamy expos'd a prey,
Nay, e'en to thy mean scorn, when once 'tis o'er ;

For tho' a Goddess but the hour before,
She then puts on the ugly name of *Whore* :
In vain she then will curse thy breach of trust,
Theft, perjury, ingratitude, and lust.

And are these crimes ? If not, thy plea stands fair,
And saves the robber and the ravisher.

Q. Whether it be probable that this terraqueous globe, has chang'd the situation of its poles, because of the appearing confusion and disorder of the places and motions of the celestial bodies ?

A. We suppose the gentleman aims chiefly at the change of the signs places in the *Zodiac*, which, if our modern astronomers are not mistaken, have of late years trod upon each other's heels, or shoulder'd each other out of their old stations ; but we must confess we rather suspect the ancients than believe any such alteration. Their instruments were not as good as ours, nor could their observations be so exact, as we are sure their knowledge in those matters, came very short of our modern astronomers. We are therefore apt to believe, till we can be better satisfied in the exactness of the old astronomers : just as much of the signs changing places, as of the paradisiacal form of the earth, and the alteration of it, so much talk'd of, by a late ingenious writer.

Q. There are a knot of Apprentices dwelling nigh each other, who are all concerned in keeping company with a servant maid, of no good reputation, who lives near 'em, and sometimes stay with her all night, and spend money on treats for her ; which, if there's not a stop soon put to't, may prove their ruine. I having come to the knowledge of this intrigue unknown to them, desire your advice, whether I ought to make it known to their masters, or conceal it, because it may occasion much trouble ; or what's the best method I can take to oblige them to leave these irregular courses ?

A. We think it won't be prudent to acquaint their masters with it, before you have try'd all other handsome ways to reclaim 'em. If you please, you may send each of 'em one of these oracles, by which they'll find the thing has taken air, and unless they reform, is like to grow much more publick. — In the mean while, we think it necessary here, to represent to 'em (and all others concern'd in like manner, tho' indeed none knows but it may be himself) the scandal and danger of these courses, which, indeed, are so plain, that there needs not much declamation. If they find even the shame so uneasy a thing to be borne, and those concern'd can hardly read this without a blush ; how much heavier must the sin be, even supposing they live to repent of it, much more if they never do so ? They can't but know well enough that they are treading the same path, which has led so many in their circumstances into inevitable ruin, both of fame, estate, body, and, 'tis to be fear'd, soul and all. They can't be ignorant, how lively one who had been but too well acquainted with matters of that nature, describes that sort of people ? “ A whorish woman is a deep ditch, the abhorr'd of the Lord shall fall into her — and that her house is the way to hell, going down to the chambers of death. — And that tho' they may please themselves, as one does there, who has none of the best characters (simple and void of understanding) that stolln waters are sweet, and bread eaten in secret is

is pleasant, yet what follows will miserably imbitter it all—"He knoweth not that the dead are there, and that her guests are in the depths of hell." They'd do well soberly and frequently to consider this advice, which they can't think is suggested by interest or prejudice, since we know not so much as one of their names, and, unless it be their own faults, never shall. We desire them often to read the seventh chapter of the *Proverbs*; and on the whole, only to act like rational creatures, and to consider the certain and unavoidable consequences of their persisting in such *ill courses*; which

if they do, we hope they'll quickly come to a better mind, and we shou'd think ourselves very happy, if these papers shou'd be any occasion on't: This for the persons concerned. For the gentleman who proposes the *charitable question*, if this works any thing on the young men, he has done his duty, and, perhaps, sav'd them from *ruin*. If it fails, and they are still incorrigible, 'twill be then time enough to acquaint their masters with it; though even then, we think it more prudent as well as kind, first to let their parents or friends know it, if there's any conveniency of doing it.

Q. Bending with age, and overpowr'd with grief,
 O'erwhelm'd by fortune, and oppress'd by love,
 On every side in vain I seek relief,
 No willing aids to such affliction move.
 Scorning to fall, and yet borne down by fate,
 I yield not, tho' I sink unfortunate?

In this dire contest and unequal strife,
 Past all the remedies of human care,
 I neither court nor shun my death nor life,
 Tho' circled with th' alarms of black despair.
 Athenians, say, why petrify'd I grow
 At my ill fate, who melt at others woe?

A. Brave and unhappy man! how justly you
 Our pity and our admiration move!
 Alone engag'd, (and yet a conqueror too)
 At once with age and fortune, grief and love.
 Look round no more; since earth its aid denies!
 Look up and hope, and ask it from the skies!

No wonder you a melting statue stand,
 Like *Niobe* transform'd by wrath divine:
 No wonder others griefs those tears command,
 So justly due, in vain, brave man! to thine.
 We hear no murmur where the water's deep,
 And mighty woe can never speak nor weep.

Q. Being

Q. Being in company the other night, among other discourse, one of the company said a man might be too godly, and quoted that text for it, Eccl. 7. 16. Be not righteous overmuch. Pray give me the true interpretation of these words, and how we ought to understand them?

A. This is an old objection of the *atheists*, which has been often enough answer'd, tho' they would fain pass for such monstrous wits, that we need not wonder they have such bad memories. It is generally thought that these words are only an objection of the ill man, or rather an irony of the preacher, putting those words into his mouth, and then the case is clear without any further trouble; and the atheist would be hard put to it to prove the contrary. However, supposing *Solomon* here speaks in earnest, the words would be still far enough from encouraging sin, or discouraging *heroick piety*, or the heights of virtue; "All things," says the preacher, v. 15. I have seen "in the days of my vanity—— a just man that perisheth in his righteousness, and a wicked man that prolongeth his life in his wickedness—— then v. 16. Be not righteous overmuch neither make thy self over wise, why shouldst thou destroy thy self? It's possible the preacher here advises his young man, to the same instance of prudence that a greater and wiser than he, did his disciples, "Not to cast pearls before swine, lest they should trample them under foot, and turn again and rent them." Not to make themselves ridiculous and obnoxious by an open, fruitless opposition to the current of injustice

or wickedness, lest they should be overborne by it, and only rashly lose their lives, when God did not require it at their hands; not unlike those which church history tells us of, who would run to the tormentors and own themselves christians, on purpose to be made martyrs, till they were at last by a particular canon divested of that honour. But whether this be the sense here or no, we are sure the sense of what immediately follows is clear enough, v. 17. which is exactly opposed to that before. 'Be not overmuch wicked, (Greek —— very wicked) neither be thou foolish; why shouldst thou die before thy time? Debauchery and vice then, it seems, as well as now, being the means by which extravagant young men oftentimes shorten'd their days. Nay, it is remarkable that there's a particular reference, or N. B. in the verse that follows, v. 18. —— 'It is good that thou take hold of this', (that thou well and seriously weigh and observe this maxim forementioned —— Be not overmuch wicked, &c.) 'Yea also from this withdraw not thy hand (be always conversant and employed about it, or have it always before thee)' for he that feareth 'God shall come forth of them' all —— either from wickedness or adversity before mentioned, —— the former here, the latter either here, or hereafter.

Q. 'Tis generally said that the mother of our Saviour was a Virgin to her death? —— Pray let me know what text or other arguments there are to ground that belief on, since the contrary seems to be asserted in holy scripture, viz. that she had several children. For 'tis said,

said, St. Mat. 1, 24, 25. 'Then Joseph her husband took unto him Mary his wife, and knew her not until she brought forth her first born son, St. Mat. 13, 55, 56. Is not his mother Mary, and his brethren James, and Joses, and Simon, and Judas, and his Sisters, are they not all with us?

A. We have no ambition to have heresy thrown in our teeth, or some angry antiquary fall upon us with the terrible name *Antidicomarianites*, with which they formerly maul'd such as deny'd the perpetual virginity. We confess universal tradition, in so indifferent a point, weighs very much with us in this matter, and this carries it clearly, that she died a virgin — Tho' had not that so positively attested it, the places in scripture would have sway'd very much for the contrary opinion, whereas now we are forced to strain for an agreeable interpretation. The arguments from scripture for her perpetual virginity, are nothing but flourish — nor have we ever met with any of greater force than that of *Ezekiel's gate*, thro' which the Lord God was only to enter. Those against it are thus usually answered: The "Until, in the first of St. Mat. is commonly taken in the scripture for an interminable time, or such as has only an internal, not an external period. 'Thou shalt not escape until thou hast paid the uttermost farthing — thou shalt never escape. So *psalm* 71. 16. *For sake me not, &c. until I have shewed thy strength to this generation, &c.* that is, to be sure, never forsake me, and in a case near a kin to this, in the *2 Sam.* 6. ult. *Michal* the daughter of *Saul* had no child until the

day of her death; first-born is commonly taken exclusively of any others past, not inclusively of any other to come. And brethren is a word often used for kinsfolks among the Jews; and in these words consists most of the difficulty of this question.

Q. For what purpose were the stars created, the light they give, at best, being very small and inconsiderable, and that often intercepted by clouds, &c.? And whether they influence human bodies, and consequently human affairs, and how far, and for what purpose, serves that vast space in the heavens that seems to be between every star?

A. We'll begin with the question in the middle; Whether the stars influence human bodies, and consequently human affairs, and how far? That the stars have some real influence on human bodies, we are sure from experience, because they have all light, and some of them heat. And 'tis probable at least, from scripture, which tells us of the sweet influences of the *Pleiades*, though we confess 'tis but guess'd what that is which we render by this Greek word: but that they have any occult influence, such as astrologers fancy, on the bodies and very minds of men, much less any such as forces 'em to good or bad actions, we cannot believe; having never seen any solid reason for it, and what is produced from experience being here of little value, because other instances may be brought which diametrically contradict it. But of the vanity of this, and that foolish science which is built upon it, we have largely discoursed already.

However they were created, as well as those heavens where they are,

are, to declare the glory of God, and shew forth his infinite power in making so many vast beautiful bodies, to supply the absence of the sun and moon by their united beams, at least, better than no light at all. To direct the traveller both by sea and land, the little *pole-star* being of almost infinite use in things of that nature. For the perfection and beauty of the *creation*, the *stars* adorning the expanse as flowers do a meadow, and perhaps for worlds or receptacles for other unknown creatures of a distinct species from man; or for other uses, either to be found out while our world is in its present state, or at least when in a better. For the vast space in the heavens, it does not so much as seem to be between every star, for some, as those of the *Galaxy*, and the nebulous constellations seem to the naked eye, to be close together. But where there appear large spaces, 'tis for the motion of the planets, comets, &c. or to let us see others between them.

Q. Whether universal love to all mankind, innocence of life, and an intire resignation to the divine will, be not a certain evidence of a good man, notwithstanding any seeming heterodox opinions.

A. We reply in the affirmative, if the case be fairly stated, if those heterodox opinions as such a person holds, are but seemingly so; if he falls into, and remains in 'em out of weakness, not pride or obstinacy; and if they are not in fundamentals, as they will not be, if he has such an entire resignation to the divine will, for that will oblige him, not only to do and suffer whatever God requires, but also to believe what he reveals.

Q. Whether the tedious law-suits of Europe, or the summary justice of Asia, be more beneficial to mankind?

*A. We must compare the conveniences and inconveniences of both, to give a right judgment, and consider their decisions both as to matters of estate and life. In *meum* and *tuum*, the decision with the *Turks* and most *Asiatics*, is immediately made, and there are no such ways of tiring a man out of his right, as are too common here: but then the *cad* or judge being but one, there is more danger of bribery; which is so common, or rather universal amongst 'em, then there is with us, especially here in *England*, where we have in all cases at least twelve judges, by that incomparable custom of *juries*: So that weighing one against the other, even there we may be pretty even with them; but in relation to the highest property, that of life itself, we far exceed them: For the innocent are as often taken off as the guilty, by their barbarous justice, or cruelty rather; it being amongst them, as all know, an unpardonable crime to be unfortunate, or but to have a powerful enemy at court; for either of which reasons they are sure to be presented with a black box, and a bow-string; here a man has some play for his life, and at least, the liberty to speak a little before he's throttled; but there the great officers must be as mute when their *masters* will please to send for their *heads*, as those are who come for 'em; it having been the known policy of that court for some ages, that the *Vizier* first hangs his predecessor, and as many of the great officers as he can catch, and then*

then those that are left alive, take their turns to hang him in requital.

Q. Whether it be for the advantage of England, that the Jews be permitted to live and trade here?

A. That is true of the Jews, which has been said of the Jesuites (not much better christians) that they live every where, and yet are every where hated—— We may add of both, that they are wise in their generations, and grow rich almost where ever you throw 'em, notwithstanding (to carry on the parallel) they are both a fair mark upon any revolution almost all the world over. They are both foully belyed, if one does not love the Turk better than the Emperor, and the other the Algerine better than the Englishman —— And they have been both guilty of very base practices, if we may believe either our chronicles or eyes, tho' they might have lived, notwithstanding our severe laws in terrorem, more quietly amongst us than in any christian or protestant country in the world. The Jews, 'tis true, as well as the other, still retain, a deep and bitter malignity against us, as well as all other christians, which they'll not stick to express when they may do it with safety, in the most virulent terms imaginable, of which we have particular instances within our own knowledge; but their party is not strong enough to do us any public mischief, unless they could get all together, and then it is thought there are yet enough of them to conquer all the world, were their spirits answerable to their numbers, tho' now they are generally base and dejected: Some where or other, however, it is fit they should be among christians,

in hopes of their return and conversion, and it's but just that Shem should now dwell in the tents of Japhet, as he did formerly in those of Shem —— At least till those common imputations of melting down and transporting our coin, and of giving the Algerines intelligence of our merchants (tho' that last is now ceas'd) be more fully prov'd upon 'em, for which we could never yet see much more than guess and supposition.

Q. I am somewhat passionate, and find it in some cases, a very hard thing to forgive an offence, so that when I say the Lord's prayer, and come to that passage, And forgive us our trespasses as we forgive them that trespass against us, I am at a stand, being sure that if God forgives me after the same manner that I then forgive my enemy, I should come short of that pardon I stand in need of; therefore (when in that condition) instead of saying as the prayer does direct; I say thus, O Lord, forgive me my trespasses as I ought to forgive my enemies theirs, and I humbly beseech thee to enable me so to do; pray, gentlemen, am I safe in this transposing, or rather adding to the prayer? Or were it better for me to pass that passage over, till I am better composed. A she-bigo^t of the church of England, and my self, will be obliged to you for your answer.

A. Your resolves to forgive, (if sincere) will secure you if you make no alteration, but you can't be sincere, if you do not make use of all opportunities to put your resolutions into practice. Perhaps the want of charity is the greatest want that a man can possibly lie under, since it certainly excludes out of heaven, where there's nothing

thing else but love and praise. I remember one instance in *France*, which is as true as surprizing: Two brothers had a very great difference; the injur'd fell sick, and upon his death-bed, sends for his brother, and told him, Brother, you know you have injur'd me, and yet proceed in your hatred. I find I am a dying man, and therefore I'm willing to leave the world in charity, and be reconcil'd to you, altho' 'tis your duty to sue to me, and you would do it, if you had any natural goodness in you. *How* (says the other) *does your proud heart come down now?* *Well then* (says the other) *I'll never forgive you, neither in this life, nor that to come.* So he turn'd himself from him in a great rage, and dy'd immediately. The surviving brother became extreamly troubled in his conscience, and continu'd so, till the other was buried; when sitting at dinner the next day amongst his friends, his brother appeared in his winding sheet, took him from the table amongst all the company into the midst of the floor, where they sunk down together, and were never more heard of; and at this day, there's a great plate of brass, upon which is engrav'd the particular of this dreadful account.

Q. Whether in St. Paul's rapture into the third heaven, the soul remained in the body?

A. St. Paul could not tell himself, and we dare not pretend to do it after him.

Q. A lady is troubled about her responses in the church, because women are commanded to keep silence in the church, 1 Cor. 14. 34.

A. The apostle there, only speaks of preaching in the church, as quaker women do; and not against their joining with the congregation in responses, &c.

Q. What think you of Phil. 2. 10. That at the name of Jesus every knee should bow, &c.?

*A. When we say, in the name of God, &c. we mean no more than in or thro' his power, might, &c. Thus we believe this passage means no more than this, God hath exalted him above all things, and to his power and dominion every one should be subject; for the bowing of the knee is a sign of obedience and submission. This exposition is very safe, and seems to allude to that passage of our Saviour a little before his ascension; *All power is given to me, both in heaven and earth.* We can't believe the apostle chiefly intended the articulate sound, or name of *Jesus*, nor the bare bowing of the knee; because the different ways of worship, salutation, &c. in all nations cannot be confin'd to this rule; some lie prostrate, some kneel, some bow, some sit, to pay and receive honour and respects, nor is it possible this should be fulfilled till the day of judgment; since there are thousands now that never hear of the name, and of thousands, that do, many never pay any worship or honour to him; but the day will come when the most obdurate atheist and reprobate shall submit and tremble before him: The respect that the church pays to the name, is very expressive of their obedience to him; and no one can err in it, if they don't believe it an indispensable duty.*

Q. 1

Q. I love a young lady, so much, that though I frequent the park and play-house, I cannot meet there one whom I can think handsome, her charms having absolutely possess'd my heart, I cannot begin to love another, for 'tis necessary that a woman be (at least thought) beautiful to create love at first, tho' she must have other good qualities, as wit, and good humour, to maintain her being always loved. My friends won't let me marry her; what shall I do to divert my self, and make the time seem shorter, till I may marry her? I would go to the campaign, but my relations deny me that too. If you will, gentlemen, instruct me, by a speedy answer, you will much oblige a melancholy lover.

A. Poor man! will no new face work a cure? Well, get but the lady's esteem, and I'll warrant you'll soon find it to her cost, for you sparks generally spend all your love in the chase, and if nature has endowed you with a bon mien, and pretty face, so that you chance to smite the innocent maid, she's no sooner taken, but her captivity sets you at liberty. But if you've really so much thought, as to be willing to follow the wise advice of your friends (for they know the world better than you) and will endeavour to disengage yourself from so cruel a tyrant, travel, if that is permitted by your relations, and observe all the curiosities you meet with; but if your affairs won't permit that, study at first history, which is diverting, and then as your genius and post directs you, by all means avoid idleness, and the sight of the lady, or any thing that may put you in mind of her; get some agreeable ingenious acquaintance

that has conquer'd Cupid, and knows how to value his freedom; follow his method, and a little time will infallibly recover you.

Q. A friend of mine being a quaker, is prosecuted in the court of Chancery, upon a malicious suit, thinking he will not give in his answer upon oath; and is like to be ruined thereby, pray your opinion, if it be lawful for him to take the oath, it being so expressly forbid in Mat. 5. 33. and James 5. 12.?
I am yours.

A. The meaning of St. James, is the same with that in St. Matthew, which is plainly resolv'd by the following verse, But let your communication be yea, yea, nay, nay. The particle, but, is a conjunction, and makes this have a natural dependance on the preceding verse; so that they must both go together, and then the sense is, Swear not in your common discourse or communication; but this forbids not to swear in righteousness and judgment, and in the case of deciding any matter of great moment. St. Paul says, Men verily swear, or do swear, by the greater, &c. He speaks of a custom then in use, and says not, Men have sworn, &c. If swearing had been a moral evil, God Almighty wou'd never have sworn by Himself, as the scripture mentions.

Q. A woman near Newgate was delivered about three weeks ago with a fine child, the child was often heard to cry eight weeks before. Pray the meaning of it?

A. The possibility of such a thing is unquestionable, and there is no doubt, but it has often happened, as Weinrithius, Dr. Needham, Barthol. and many others give relations of this nature: Some fifteen days, some two months,

months, and some longer before the birth; but no uncommon event was ever observ'd to happen upon it; persons that have been surprized with it, have expected monsters, or something distinct from natural births, but at the delivery they have found their mistake in attributing that to an extraordinary cause, which was really no more than the effect of a natural one. And it being a general observation, that we may hear some children cough, crying cannot be so incredible, since the sound is much shriller, and the ear sooner sensible of it. The air is the medium of conveyance, and all bodies have air in 'em, as Mr. Boyle has learnedly discoursed in his *porosity of bodies*.

Q. Whether may a man preserve his life to extrem old age, without diminishing of his senses, or interruption of health, either by pains or sickness?

A. It is lawful no'doubt. If he mean whether it is possible, or whether it may by medicines be effected; we answer, That it is reasonable in the theory, but difficult in the practick part, to obtain such an immortalizing quintessence, or elixir to preserve or renovate all sorts of persons. Some propose the *staticks*, to eat by weight and drink by measure, and to have one's chair so poised, that it shall put him in mind when he has the prescribed commons. Others propose calculating the nativity, that a man by that, and his almanack, may to a minute see, when it's best to take physick or the air; or remove his lodging, and what to eat. Others prescribe flesh, others roots; and advise reading *Chrysippus* of *Coleworts*, *Mirchion* of *Radijbes*, or

consult the herbal; some propose milk extracted from the rays of the moon, and a golden elixir from the rays of the sun, or lilph broth made of the influence of the stars: but *hic labor, hoc opus est*, to procure these medicines; however, that there are such medicines that contribute to the prolonging of life, without gout or stone, that a man may go off with a gentle decay, is out of controversy true.

The other question sent with this, is already answered.

Q. Whether there was, is, and will be difference in the worship of saints and angels in heaven in respect to Christ, before his incarnation, in his mediatorial kingdom, and after the finishing of it?

A. We can't be positive in such a nice question, in which there can be no proof made, till we have undergone these changes. The negative appears more reasonable to us. Since the matter of praise is different, *the angels had not the same dispensation, as men have*, tho' we are not certain that Christ died not for the angels, and that such as repented were retained in their first station, contrary to the common received opinion, *Colos. 1. 19. To reconcile all things to himself, whether they be things in earth, or things in heaven.* But this we leave to the learned to decide. We should be glad to hear from this querist about the wire.

Q. True religion is grown so inconsistent with these present times, that a pious soul is now altogether incapable of finding a real friend in matter of faith and conscience; and upon that account, I desire that satisfaction from you (which I cannot find elsewhere) viz. Whether after our dissolution

dissolution, there be any locus medius, or, in plain terms, a purgatory; for, it seems, a very mysterious point, which we read in the first epistle general of St. Peter, the third chapter, and the 8th verse, &c. which runs thus; For Christ hath once suffered for sins, the just for the unjust (that he might bring us to God) being put to death in the flesh, but quickened by the spirit. By which he also went and preached unto the spirits in prison; which sometimes were disobedient, when once the long-suffering of God waited in the days of Noah, &c. Now we must either conclude, our Saviour's works (to wit) his preaching to the spirits in prison, ineffectual; or else, we must suppose those spirits, then in prison, capable of returning from that place by the means of his preaching, which argues plainly a purgatory.

A. Indeed this place has given a great deal of trouble to interpreters; but, be it what it will, it can never mean purgatory: since we have so plain scriptures against any purgatory, viz. 1. For by one offering he hath perfected for ever them that are sanctified. Which could not be, if there was a middle state also to perfect; or purge 'em so, as to make 'em fit for heaven; our Saviour hath done it sufficiently for all such as believe on him. Blessed are the dead that die in the Lord, (saith St. John) for they rest from their labours: there's no purgatory to torment 'em after death. But, to the text, most interpreters agree, and, indeed, it can bear no other sense, that, By that spirit by which he was quickened he preached in the days of Noah; or by, or through Noah unto the spi-

rits in prison; that is, the old world; who, being corrupt and wicked before God, their bodies were as prisons to their souls; or, as some think, the whole man was imprison'd, in the slavery of sin and corruption: which was the reason, that God said, My spirit shall not always strive with man, and a little after, It repented him that he had made man on the earth, &c. The prisoners (let it be spirit, body, or both) cannot, at all, be thought to be in purgatory; since, it is confined only to those in time past that were disobedient in the days of Noah; unless you would also make this inference, That, the spirits in purgatory were only such as liv'd before the flood.

Q. A young lady has been for many years troubled with a dream so constantly, that she begs the favour of you, to give your opinions of it; 'tis of a great number of lights, which she always endeavours to extinguish by all possible means, and does to the last, but that she ne'er can put out: 'twere tedious to repeat the several ways she tries to effect it, but in vain, for all the rest blaze out again, the dream never varies, but has been the same for twelve years together, seldom missing a week, but now 'tis six months since?

A. It's nothing at all but her constitution, if she bleed and alter her diet, she'll dream of other things.

Q. Whether the fates of kingdoms, and particular persons, may be read in the heavens, in the aspects and influences of the planets? What can be offer'd in favour of the I-know-not-what's, the parts of fortunes, Dragon's Head, and Dragon's Tail — The direction by accidents in the genethliacal part of

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astrology?

astrology? and supposing the pretences of common astrologers be true, whether a christian may lawfully and prudently make use of such arts to predict futurities?

A. Concerning the lawfulness and prudence of using such arts; supposing there's really any thing in them: For their lawfulness, some of the very heathens were against it, and those not the best moralists neither: *Horace's, Tu ne quaesieris scire, nefas!* is sufficiently famous — But besides, it seems an invading God's propriety, to whom all secret, much more future, things belong; he only knowing and determining what possibles shall be actually future among the infinite effects

which may be so. But were it lawful, we can't think it prudent, for either this good or evil shall certainly come to pass, or it shall not — But in either case, our knowledge can have no influence thereon: Besides, it distracts our minds, diverts them from a firm dependance on heaven, or using any rational means to avoid any evil, and renders men weak, superstitious and miserable; and, indeed, there are too many instances to be given of those who have been extremely addicted to these kind of follies, who, whether by God's judgment, or the natural tendency of the thing, have been the most unfortunate persons in the world.

Q. ——— Suppose the soul when separate
 ' Cou'd live and think in a divided state;
 ' Yet what is that to us, who are the whole,
 ' A frame compos'd of body joyn'd with soul?
 ' Nay, grant the scatter'd ashes of our urn
 ' Be joyn'd again, and life and sense return;
 ' Yet how can that concern us when 'tis done,
 ' Since all the mem'ry of past life is gone?
 ' Now we ne'er joy nor grieve, to think what we
 ' Were heretofore, nor what those things will be
 ' Which fram'd for us the following age shall see.
 ' When we revolve how numerous years have run,
 ' How oft the east beheld the rising sun
 ' E're we began, and how the atoms move;
 ' How the unthinking seed for ever strove;
 ' 'Tis probable, and reason's laws allow
 ' Those seeds of ours were once combin'd as now:
 ' Yet now, who minds, who knows his former state?
 ' The interim of death, the hand of fate,
 ' Or stopt the seeds, or made 'em all commence
 ' Such motions as destroy'd the former sense.
 ' He that is miserable must perceive,
 ' Whilst he is so, he then must be and live.
 ' But now; since death permits to feel no more
 ' Those cares those troubles which we felt before,
 ' It follows too that when we dye again
 ' We need not fear, for he must live that lives in pain?

2

A. What

A. What acts must live, the soul is active all,
 And thought the action of the soul we call.
 Though *form* and *matter* make a perfect whole,
 'Tis own'd the *essence* of the man's the soul;
 That thinks and lives, whilst passive matter lies
 Inert and dull, when thence the spirit flies:
 This sacred truth assures us shall return
 As here it liv'd before, to joy or mourn;
 Tho' this but once, when once the fatal shore
 We touch, our fate is fix'd we're try'd no more.
 The seeds of matter in their endless roll,
 Cou'd ne'er produce an immaterial soul:
 Nay, nothing regular by chance is made
 Without some wiser guide's superior aid,
 That bold machine which we so highly prize,
 That shell of man, which moulders when he dies;
 The casket where the immortal gem doth shine,
 Ev'n that all o'er confesses hands divine.
 Chance cou'd not make it what it was before:
 If nothing then, how can it now do more,
 And the same seeds to the same form restore?
 But though it cou'd, how weak is that pretence!
 From *may*, to *is*, makes a lame consequence.
 It's true, the seeds, when once divorc'd, are hurl'd
 Thro' fire, and earth, and air, and round the world;
 But the great architect can them descry
 In what e'er corner of his house they lie,
 His awful beck they shall again obey,
 And crowd together at the last great day.

3

Q. *Some deny any local heaven or hell: pray then let me know by your next, where are the bodies of Christ, Enoch, and Elijah, and where the sun, moon and stars are?*

A. As for matter of faith, we believe, with all other christians, that there is a heaven and hell, but where, we know no more than the most ignorant wretch alive. The mystery lies here, when our bodies shall be immortalized at the last day, we know not what substance they will be of, but we are satisfied the most refined matter as it is now, will be nothing like them. All that can be said of it is this,

there will be new *inexpressible* *some-things* which will have the same proportion to one another, as our place and matter now have. The bodies of *Christ, Enoch, and Elias* are certainly in heaven, and the sun, moon and stars are certainly in the firmament, but what those bodies are, and the heaven they are in, as also what those stars are, and the firmament they are in, we know not; but let it be what it will, these instances do not prove such a locality as ours, unless it was also prov'd that the materiality of those bodies, and the spaces they occupy, bear some proportion to our materiality and spaces unto which the term

K 2

local

Local or locality can only be properly applied.

Q. There was lately a young man who would have sold himself to the devil, to have some of his extravagancies supply'd, but was disappointed against his will, and being now troubled about it, he desires your advice, what he should do, and how he should behave himself under the commission of so great a sin?

A. All that he has to do, and what is really necessary to be done, is, that in the first place he heartily beg God Almighty's pardon for such a wickedness, as rather desiring to have dependance on the devil, and to be dispos'd of by him to eternity, than to be under the protection of Him to whom he owes his very being, a manifest breach of the first commandment. Next he is oblig'd in the greatest gratitude imaginable to praise God Almighty, for not suffering him to fall into that misery he fought after: and lastly he ought to let so great goodness produce in him the fruits of a better life; in so doing he may assure himself of a reconciliation to heaven, having such a promise as cannot deceive.

Q. How is the fire made betwixt the flint-stone and the steel?

A. Those gentlemen, whose philosophy searcht no deeper than the theory, have been at a great loss in this question, till Mr. Hook in his microscopick experiments put the question out of all doubt, by the demonstration which we shall soon speak of; but we shall first shew, that it has not been the only fate of this question, but several others to be disputed upon wrong principles, which were taken for granted, as, why bodies weigh heavier when dead than alive? Why bodies do not

weigh in the water? And how 'tis possible to ignify that air that is catch'd betwixt the flint, and steel; or which lies in the pores of the flint, and by a collision of the two bodies leaps out in fire, or subtiliz'd air, all which principles are notoriously false, as experience has evinc'd. But to answer the question, Mr. Hook whom we have formerly mention'd, taking a steel and flint, and examining by a microscope, the scintillations that fell upon a piece of white paper, he first thought them to be small globulous pieces of melted steel, or little particles of red hot flint, but upon further search he really found that those little red particles which fell, were vitrifications of the flint and steel.

Q. A gentleman used daily at a certain place to meet some particular acquaintance, where one night fancying himself denyed something which really was not in the house, tho' he believ'd it to be, he wish'd that God would curse his wife and children, if he ever came into the house again, and accordingly hath forborn for ten weeks. Query, If this oath, grounded on a mistake, and made both in passion and drink, be binding?

A. This question has been somewhere answer'd by a late author to this effect, 'That the matter of the oath being lawful and possible, and it being in every man's power to bind himself in things lawful and possible, where in he is not under any preengagement, we question not but the oath ought to be kept;' which is the most egregious prevarication of the matter of fact that could possibly be, for there's no oath at all but an imprecation in the business, and if the ignorance of the

the querist calls such a matter of fact an oath, it's but a mean authority for a pretended casuist to do so too. The matter of an oath ought to be lawful, and yet in that case, when the condition or ground of the oath ceases, then the oath ceases: but this oath was not lawful in its matter, nor possible, nor could he bind his wife and children by his oath, it not being possible for him to expect that God would inflict his curse upon wife and children for an idle drunken Hobbist; if he had curs'd and imprecated on himself, there had been more to fear, as in the late instance of the young man's tongue, &c. tho' after all we think it very unsafe for him to go into the house, and incur the penalties he has imprecated, since we have known several instances of parents imprecation on their children which have happened, though not one upon the wife.

Q. *Whether there be any such thing as equivocal generation?*

A. If by equivocal generation, is here meant a procreation of animals by any other way than that of the coition of male and female, we answer, *yes*, to pass over that of the *Galla*, which conceives and brings forth of its self; there's the plant animal, whose wool is so great a commodity for caps amongst the *Indians*, besides, several insects which are first bred of putrefaction, and can be so produced by several persons, notwithstanding all that Monsieur *Redi* has observ'd against it.

Q. *By what means was it, that the sepulchral lamps of the ancients did some of them burn 1000, others 1500 years?*

A. There are several inventions that are absolutely lost, and of which we can meet with no

more but the name; and for any persons to say there is nothing but what they know or have heard of, is a ridiculous folly. All that we can say is, that 'tis not impossible but the *Romans* had this art, and perhaps that of *Tulliola's* tomb is a very fair instance. Besides, we have had several such things found here in *England*, which the *Romans* left behind 'em in their urn-burials. We are only certain that the *Phosphorus*, a preparation now known by almost every little chymist, may be made to take fire by air or motion, and therefore might be us'd in sepulchers with this effect, upon the admittance of air into 'em; but however we are not sure that the *Romans* invention was the same with ours, or that theirs did not burn all the time.

Q. *Whether things indifferent in themselves become unlawful when imposed?*

A. This question is grounded upon *Bp. Sander's* distinction, who says, indifferent things in nature do cease to be such, when commanded by lawful authority; but this is defective, for indifferent matters are naturally lawful, they being left unto all men to do or not to do; yet in civil affairs these indifferent things, when imposed or commanded by the magistrates for promotion of peace and unity, cease to be indifferent then, and become obligatory upon the conscience, because commanded by lawful authority, the magistrates province being to command indifferent matters for that end, or repeal them when they prove inconvenient, but in religious affairs, indifferent things imposed or commanded, can never become absolutely necessary, because they always remain indiffe-

rent in their own nature, so as never to be changed from indifferent into religious matters by all the commands of men: so that wherethey are enjoyn'd, they do not become a duty to be observ'd, beyond that divine apostolick rule, 1 Cor. 14. 40. of natural decency and order.

Q. What think you of the sign of the cross that is reported to have appeared to the emperor Constantine, and to have been the cause of his conversion?

A. Since we have no other way to determine of things past, but by comparing such authors as have writ of them; it is a much fairer way to relate what they give us, than positively to affirm any thing without discovering our authorities; none of the heathen writers give any account of it, *Publius Optatianus, Porphyrius*, nor even *Eusebius* himself. Those that mention this story, are the author of *Constantine's* life, *Rufinus* lib. 9. cap. 9. *Socrates* lib. 1. cap. 1. *Zozomen* lib. 1. cap. 3. the *Politiæ aucter apud Photium*. num. 256. pag. 1408. The author of the *Chronicon Alexandrium*, *Cedrenus*, *Philostorgius*, and some few others. *Gelasius Cyzicenus* lib. hist. council *Nic.* cap. 4. enumerates the disagreements of authors about this matter; as *Socrates*, that it appeared at noon-day near the sun, writ in Greek letters, *ϠΕΤΑΥΙΝΑ*. *Rufinus* that it was in a dream, presented by a vision of angels, that others, as *Cedrenus*, *Zonarus*, &c. tell us, that it was in Roman letters. *Philostorgius* reckons up many crosses that appeared to *Constantine*, one at the battle of *Magnentius*, encompassed with a rainbow like a crown: another after the victory over *Maximus*, where the

words were made up of stars. *Nicephorus* says, another appeared after his victory over *Licinius*, and there was another in the *Scythian* war. We cannot question but that there was some such appearance or appearances, but that they were the cause of his conversion we are not certain, nor is it much material whether they were so or no.

Q. Whether the wearing of long hair be not a sin against nature, and apostolical censure, 1 Cor. 11. 14. and do not occasion unnecessary expence, and gratify the corrupt inclinations to pride of apparel? or what other tolerable sense can be made of that text?

A. The apostle reprehends the effeminacy of such who pleaded for long hair, crisped, plaited and set off with ornaments like women, nor that long hair was a sin, for Christ had long hair as a *Nazarite*, and other nations shaved their heads constantly, and others wore long hair, and fillitted it up as the *Tartars* do one long lock, and some *Indians* all their hair; but to order the hair so as to approach too near the womens custom in that country, than like men, was to confound the distinction of sexes, and become contrary to the custom of the country where we live.

Q. By whom was the gospel first preached in England, and in what year?

A. 'Tis incontestably true from heathen Roman authors, that *Lucius*, a king of this isle, was the first christian king in the world, and that the bishops of *Carleon* upon *Uske*, enjoyed the privileges of archbishops over the *Britannick* churches, and that in the city of *Bangor* there were colleges or universities where priests

priests learned in the liberal sciences taught, and at the same time labour'd with their hands; and that there were four such colleges, some of which had 300 priests students. This continued near 400 years thus, until pope *Gregory the great*, anno 576, sent *Austin*, a monk, into *Britany*, to convert this nation to the *Romish* way of worship: Some of the priests of *Bangor* let him know, that they never heard of this *Gregory*, bishop of the *Latin* church at *Rome*; and that they celebrated *Easter* according to the custom of the *Greek* church, from whence their predecessors had received the faith, and they could not submit to any but their own archbishop *Dineth*. This is a testimony of the early conversion of the *Britannick* churches, by some apostle or disciple of the *Greek* church; for all the popish authors agree, that they differed from *Austin* in many things, and refused to own his authority; this exasperating *Austin*, he stirred up *Ethelbert* the *Kentish* king, his new convert, who with a powerful army, slew 1200 *British* priests at *Leister* at their prayers, and preparing to commit the like massacre at *Bangor*, was met and opposed by three *British* princes, who slew him and most of his army. — Some popish authors, to wipe off this from *Austin*, say he was dead before the massacre, but to make *Austin* a saint, they clap in, that *Austin* for their having received the faith before he came, and refusing him to be their archbishop, did prophesy, that shortly God would massacre them by the hands of the new *Kentish* convert.

Q. *When was the surplice first instituted, and by whom?*

A. It comes from *Sursum* or *Supra*, and *plico* to fold, and signifies a garment plaited in the upper part or neck. We read that the *Egyptian* priests of *Isis* had such garments long before the levitical priesthood, then the *Levites* wore them and breeches, as transient shadows of the priesthood of *Melchizedeck*, which requires righteousness as a robe, and to be made white in the blood of the lamb, a more spiritual worship — Colours and cloaths are indifferent, some countries mourn in white, &c. Pope *Adrian* the first got it decreed in a council held under him anno 769. at *Frankford*, that the very sexton should officiate in the church with a surplice.

Q. *I desire you to give me the cause of a rainbow?*

A. The poets would have *Iris*, or the rainbow, to be the daughter of *Thaumas*, or *Thumasia*, which is admiration, intimating our ignorance in it, but we have happily surmounted this difficulty, and have now a perfect knowledge. Light passing out of a thinner medium into a thicker (as out of air into water) if it fall obliquely upon that thicker medium, it is broken and refracted; but if it pass quite thro' so that it is broken at its going out as well as at its entrance, then it is turned into colours; this natural effect is a principle in opticks. A rainbow is not in a cloud, but in falling drops of rain, as we may see by some fountains which form one in the air by spouting up their water, or by spurting water out of one's mouth opposite to the sun, as also by a triangular prism, or a glass viol full of water, of a

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conical

conical figure revers'd. The rainbow is an imperfect and begun parheliion, the light of one being reflected regularly, and the other not. It is nothing but the light of the sun received into falling rain, and remitted to our eye by an angle of refraction different from that of its incidence. When the rain-drops fall, and the spectator is placed berwixt them and the sun, the sunbeams passing thro' these drops, are reflected as by a mirror back again by those which are more remote, and passing by those which are nearest, they must be twice broken, and, as we said before, must necessarily cause the diversity of colours. As to the circular form of this meteor, one half of which is lost in the interposition of the body of the earth; 'tis requisite to suppose some position of the sun, as at the horizon, which being reflected, as hath been said, the reflection will be also parallel to the horizon: this reflection being twice broken, to wit, at its coming in and going out of each falling drop, and these two refractions being joyn'd together, distort the ray about 45 deg. that is, will make with the lines parallel to the horizon an angle of 45 deg. of which height the *Iris* will be. Now drops make their refraction by their sides and lower parts as well as superior, whence those on either side of the spectator, distant by an angle of 45 degrees, will be seen by him, as also the *Iris* on either side under equal angles: So that a right line drawn from the sun to the spectator's eye, may be called the *axis* of the *Iris*. The drops higher than the *axis* by 45 deg. make their refraction, those on either also

distant forty five degrees make theirs, and so of all other angles 45 deg. from the *axis*. As for other drops nearer or further from the *axis*, they will represent an *Iris* to others who are not in the same *axis*: so that 20 different persons in 20 different places, may have every one a distinct rainbow to themselves. A rainbow is seldom seen in the winter, because of the rains which are so numerous as to cloud the sun; nor are they to be seen, but in the morning or evening when the sun is as low as 45 degrees. The rainbow cannot be irregular, because of any winds, as the last author that writ upon this subject has suppos'd, unless he can prove that an imaginary angle of 45 degrees can also be blown away from the position, without which a rainbow is not at all.

Q. What is your opinion of Jeremy's going to Euphrates to hide his girdle, Jer. 13. which is eighteen or twenty days journey into an enemies country? Is it for the sake of what follows v. 9. or is there some mystery in it?

A. There are several learned men who believe this was done in a vision, because they thought it a very improbable thing for Jeremiah to take so long and dangerous a journey; but a late author has been pleas'd to give it a more ridiculous turn, viz. As in a mask, and a little after, dramatically represented to the fancy of the prophet; which are very light expressions for a commentator upon Sacred Writ: 'Had Hosea married a harlot (adds the same author) how scandalous had that been in a prophet: how silly would it have lookt in Jeremiah
 ' to

to have carried a cup of wine to the kings of the earth, as he is bid, *chap. 25.* and can we imagine that the princes of *Moab* &c. would have suffered such a poor man to have put yokes on their royal necks, *chap. 27?* &c. As to that of *Hosea*, 'tis a false suggestion, the prophet is not said to marry, *chap. 3.* but to take unto him a harlot for many days, which might be warranted by an immediate command of God; but where was the ridicule? Certainly 'twas rather a matter of terror, to see the prophet both by his words and actions declare himself typical of his nation's divorce from the favour of God, as to be without a king, a sacrifice, an image, an ephod, a teraphim, &c. and be joyn'd to, and dispers'd through the idolatrous and heathenish nations, as it afterwards came upon 'em. As for *Jeremy's* carrying a cup of wine to the kings of the earth, *chap. 25.* 'tis plainly express'd *v. 30, 31, 32, 33.* what that cup was, *viz.* a prophecy of destruction, which is done without looking fillily, as our author terms it. As for the princes of *Moab* not suffering themselves to have yokes put upon 'em by a poor man, *chap. 27.* 'tis an erroneous suggestion, since there's no need of it, for in *verse 3.* 'tis expressly said, *And send them (viz. yokes) to the king of Edom, &c. by the hand of the messengers, which come to Jerusalem unto Zedekiah king of Judah;* the message to be sent with 'em is also expressed a little after: so that these three difficulties which are brought to strengthen the author's opinion about the query, are insignificant; and now to the query itself: We answer, That

'tis very probable that *Jeremiah* went personally to *Euphrates*, and those that are of a contrary opinion, have not well searcht into the maps of those countries, for it was not eighteen or twenty days journey into an enemy's land, but the boundary of the tribe of *Reuben*; and though that part of *Euphrates* should be hereby meant which encompasses *Babylon*, it was not so very far thither, but that he might have time to come and go; for 'tis said, *v. 6.* that *after many days the Lord bid him arise and go to Euphrates, and take the girdle from thence:* The meaning of the place then we take to be this, That *Jerusalem* being to be carried captive into *Babylon*, where part of *Euphrates* was, the journey thither was expressive of their being carried thither; and the time of their captivity there, was well typified by the spoiling of the girdle there, since as the girdle was spoil'd there, so the captivity they were to undergo there, would spoil their pride, and debase the high esteem they had of themselves. The words being express as to matter of fact, must be believ'd by us as such, 'till there's better reasons to prove it a vision than have ever yet been brought.

Q. *This year being both Good Friday, and my birth day, query, whether I did ill to fast upon it?*

A. No: our church orders, that if an annual fast falls upon the *Sunday*, it shall be removed to the *Monday*; and if a holy-day happen to fall on a *Monday*, the eve which is a fast for that time is to be kept on the preceding *Saturday* night. Now this annual fast not falling upon a *Sunday*, there's no need of removing

ing of it, since the celebration of a private birth-day is more dispensible, by how much the occasion and nature of the commemorations is preferable. In St. Cyprian's time we read of some christian churches that observed every Friday as a fast, upon the mistake of this text, *The day shall come, in which the bridegroom shall be taken away from you* (my disciples) *and then shall ye fast in those days*; which, as has been very well observ'd since, and rectified accordingly, that *those days* were the time in which the apostles were left to themselves, and our Saviour was ascended, and not stinted to a continued succession of *Fridays*. There's a certain author yet, that pretends that this is a precept as plain to him for *Fridays* fasts, as *Thou shalt be just and merciful*: But 'tis strange that 'tis so plain to him, when no body else can see it; when the *New Testament* is silent about it; when the practice of the apostles, and the primitive church for the first two hundred years never heard of it; if it be (according as he says) coævous with the establishment of our religion, we would fain know his proofs, or desire to be excus'd if we reject his opinion, as having the vanity of singularity in it, without advancing some new and better reasons for his singularity, than those which all christian churches have concluded insignificant.

Q. *Whether the reformed churches beyond sea do not all make use of a form of prayer, or which of them does not? And whether do they approve of the liturgy of the church of England?*

A. Dr. Durel has treated largely on this subject, concluding in the affirmative. The Lutherans

throughout all *Europe*, make use of forms of prayers, and Calvin's liturgy is bound up in *French* bibles. In the harmony of confessions printed at *Geneva*, the XXXIX articles of our church always find a chief place. And indeed, 'tis impossible that any particular party should quarrel with our liturgy, that do not affront their own reason, since neither it, nor any of its decent ceremonies are enjoy'd as absolutely necessary. 'Tis adjudged even by those few adversaries our church has, that 'tis more convenient to use proper and pertinent expressions in our prayers to God almighty, according to the advice of St. Paul to Timothy, as also of the wise man, rather than any unhandsome rude utterance, which we should be ashamed to treat some men with. Not that we are against extemporary prayer, where men are qualified for it; for 'tis to be observ'd, that tho' the first fathers of the church imitated the apostles who where immediately inspir'd, yet some of 'em unfit for such a task, did by their uncautious expressions, give life to divisions; which to hinder for the future, set forms were made; which the council of *Carthage*, particularly takes notice of in the 4th century.

Q. *Gentlemen, I desire to know how hedgehogs are propagated; whether they be viviparous, or oviparous? If the former, how long they go with young after their coition; and whether the young ones be produc'd with prickles, or not; and in what form they are brought forth? But if the latter, how are the eggs hatch'd, or the fruit brought to maturity; and in how many days time; and how the act of coition is perform'd between male and female?*

And

And lastly, I desire to know your authority, and the page wherein this point is settled?

A. This is a strange edifying question! but however have at it, since it may be of particular use to the querist, tho' 'tis scarce so to any body else. The structure of the organs of generation shew 'em to be viviparous, as perhaps are all creatures in the world that are four footed. *Aristotle* is of this opinion, in *hist. Animal.* lib. 1. cap. 7. Art. 42. 'Tis likely (but we are not certain) that they go a month with young, as guinea pigs, hares, rabbits, &c. They copulate erect, if we may believe *Gesner de Quadr.* p. 370. An honest gentleman, whose studies we have a great esteem for, adds upon this subject, that they don't copulate prone and supine as cats, and other retromingent creatures. I wonder what sort of a creature a cat is, whether it be fish or fowl: if it be a quadrupede, I'm sure 'tis no *English* animal, that can couple prone and supine, and be retromingent at the same time; but we'd forgot this is common to *Lacedaemonian* cats: and thus much for *histricks*.

Q. *Mr. Lock* in his ingenious treatise concerning human understanding, tells us of a monster in France from the waste upward a perfect woman, and from the waste downward perfect swine: a gentleman of my acquaintance tells me that he hath seen another monster, from the shoulders upward perfect bear, and from thence downward perfect woman; of the same sort is that monster in *Solyman* the *Magnificent's* army, taken prisoner by the *Imperialists*, from the shoulders downward a perfect strong man, but with a neck and head like an horse,

who shot very exactly with a bow, was under martial discipline, but never spake: Quere, Whether these are to be esteemed rational creatures? and have had rational or immortal souls? and whether to be baptized?

Q. Whether the prevailing form in any monster ought to determine its place among the species of animals? Or if the species be not to be determined by the external proportion of the body, what are those ideas that go to make up a rational, and what are those that go to make up an irrational creature?

Q. Why an ape may not more properly be called a rational creature than a changling, which is almost as deformed as an ape, can speak no more than an ape, and seems a thousand times more dull, and stupid, and indocible?

A. We thought fit to propose all the letter and questions together, since they have a natural dependance upon one another.

To the first part of the first query, *Whether these are rational creatures?* we answer, That since the shape is only describ'd to us to judge of their reason, we are as much in the dark, as if you had ask'd nothing at all; for the external form is not the certain index for us to judge by: if so, we should conclude that a mandrake, a satyr, a merman, &c. were endued with rational immortal souls, which no one has ever been so ridiculous to believe. — But supposing that we should have given our answer in the affirmative, and concluded that the monsters above mentioned, were rational creatures, it would not follow, they were proper subjects of baptism, no more than *Turks*, *Indians*, *Brachmans*, *Chinese*, &c. which have all rational souls; for none

none have a right to christian baptism but such as are born of believing parents, or are capable of making a true confession of all the necessary principles of the christian faith.

The second question is divided into two parts. To the first, which asks, *Whether the prevailing form ought to determine a monster's place amongst the species of animals?* we answer, 'Tis no great matter whether: but our judgment is, that it does not; our reason for it is this, that since such a creature is produced out of the proper classes and ranks of all species, and since in this unnatural production, we have a universal intelligible term to express the idea we conceive of such a creature, to wit, a *monster*, we keep within the bounds of truth in that expression, and leave the hearer at his liberty, to ask of what the monster was produced, which we may further inform him of; but if we restrictively say a *horse*, when 'tis almost one half something else, then we injure the perception of the hearer, who by that term conceives an idea of a perfect horse.—As to the latter part of this question, we think that an intelligent being that can discourse pertinently, and number (when 'tis at the perfection of its natural species, for we speak not here of children and fools) is only a rational creature, and all other beings are irrational: let not the reader mistake us, for we make use of the term *rational*, to comply with the querist, or else we would have said *human*, for we look upon all animals to be rational in a proper and genuine sense, though not in the same dignity

and order as that of man; but we have not room to treat of this here.

We might add, that 'tis more than probable from *Gen. 6. 11.* that promiscuous venery was a great (if not the chief) cause of the drowning of the old world.

The third question is fully answered in the two preceding ones, and wants only this distinction, that an ape is more rational than a changling in its sort of reason, which, as we hinted above, is of another nature than that which properly and only belongs to humanity.

Gentlemen, Among others, I beg the favour of your speedy answer to the following question; you may if you please insert the whole narrative, which I shall here set down, the latter party concerned, promising to be satisfied with your decision; I shall look upon it as a great obligation.

Q. About seven years ago, 'it pleased God to deprive me of my dear parents by death, and being left to the guardianship of a near relation, till major; he took me home as his own son, and I must say, put no difference betwixt us, but what was rather for my advantage, and in all things improved what belonged to me, and was very careful of my education: In a short time after his taking me home, his eldest daughter, who was then about nine years of age, contracted an intire familiarity with me, and always seemed better pleased with my company, than with the rest of the house; insomuch that her father and mother used to call me her husband, and so did she her self, and by degrees the whole family began insensibly to use that denomination to both: thus we lived

for near two years, till the time approached when we were to travel abroad (I mean my guardian's sons and I) for our better accomplishment. Now the young lady became very pensive, who was formerly of a most facetious temper, insomuch that every body wondred and feared her inclining to a consumption; and for my part I was as much concerned for her as any body, she being of such a sweet temper, for she never refused any thing I would intreat her to do: even when no other arguments could prevail: I was surprized, when I narrowly watching her one day (for it was usual for her to separate her self from the rest and walk the garden) I saw the child both sigh and weep, and having surprized her, she blushed, and had almost fainted: I intreated her to acquaint me if any had disobliged her, but she made answer none; neither for a long time could I get more out of her, till about a fortnight before our departure, I again met her in the same place, and after many arguments and careffes, prevail'd with her to tell me next day: but good God! what a surprizal was it to me to hear her say it was I that caused that alteration in her, being afraid I should never return? I asked, if it was not rather for her brother? She said, she was concerned for him, but he was not the cause? So at last she told me downright, if I would not promise to marry her at my return, and never engage my self to any other while she lived, I should hear of her death in a short time: so being really afraid for her, and believing it only to be a childish fondness, which absence would cure, promised; which she made me vow in as solemn manner as I could imagine, and afterwards seemed much to alter her humour; one day before

we went, at dinner her father asked me what token I would send my wife? I promised her any thing she would desire; but they wondred when she desired no other than, that I should be true to her, and desired a ring which I then wore, as a pledge. I deny'd it as much as I could; and besides I was afraid, seeing I knew the secret of her heart. But how they admired when she begged a ring, her mother then wore, and gave it likewise to me, taking all present as witnesses; but they only laughed at it, not knowing, but it was in jest, seeing we frequently used it; she would never let her mother take the ring again, I have it still. So the day of parting coming, she was overcome with tears, but told them it was for her brother and husband; they easily believed her, for indeed she was of a most kind and passionate soul, and I assure you I could scarce forbear, being as childish as she; but at last we parted: which is now five years ago, I really believing she would quite forget me, seeing she was so young, and I not hearing from her, but only by her father in all the time. I understand since, it was upon a punctilio, seeing I wrote not first. But, gentlemen, the worst is, a dear friend's sister of mine, and I, am so far engag'd that I cannot go back without she releases me. The other in the country has wrote to me, and says, she will never give up her right; and indeed her father has seconded it with his desires, and as I tender his child's life; now your directions, what I shall do in case that neither will release me of my promise, for I fear the last will hardly perform her word in obeying your directions?

A. Indeed we must speak on the younger lady's behalf, whose unparallel'd love and constancy may

may give the age an example; all that can be objected is, that what you did, you suppos'd in jest, because she was young; but that alters not the case at all on her side, since it had the same effects, as if you had been sincere; besides reserving that ring, and making such solemn vows, are obligations which we do not yet see how you can with your honour and a good conscience, get free of: As for your second obligations, they are certainly cancelled, if the first oblige you (which in our opinion they do) for such a thing can never be valid to two at once; 'tis like a deed of gift at law, the first only stands, and if there be ten thousand more, they signify nothing.

We should be glad to hear of your proceedings in this case, and you shall have our further advice if desired: indeed we are concern'd for the last lady, and wish it were in our power to remove her misfortunes, for if the first won't consent, we can't help her.

Q. A young man that is to be made free very speedily, desires to know how far the law of God obligeth him to keep the oath of a freeman: pray be pleased to be as speedy in your answer as may be, and you will oblige your unknown servant, &c.

A. He is to take the oath in the sense it is given, and not in any equivocal reservations of his own: and then he is obliged to be observant of whatever he swears to; but if he thinks he can't do that with safety, he ought to get his judgment truly inform'd, and if afterwards he can't be satisfied, let him not swear at all.

Q. You tell us somewhere of fe-

male circumcision, we desire to know where you read of such practice, and what your authors are?

A. The *Creophagian Arabians*, some of the descendants of *Ishmael*, did judicially circumcise not only their males, but females: the *Ethiopians*, especially in the dominions of *Prester John*, circumcise their females. Improper circumcision of females, was by burning, or section, for some deformity, disease, or other reasons. The method of these operations are delivered by *Ætius* and *Agineta*: but who desires farther information of these customs, may have recourse to *Bartho. de Antiquit. Puerperi*, *Jovius*, *Calius Rhodiginus*, and several other historians and authors.

Q. How is it to be made out, that the Lacedæmonians were (as the author of the book of the Maccabees informs us) of the stock of Abraham, and so akin to the Jews?

A. This beloved name that is so often trump't up, tho' in the company of *Pyrisma*, *Jus nigrum*, or any other *blind*, to be talk'd on, can scarce be any kin to *Abraham* the father of the faithful, since all *Lacedæmonians* both ancient and modern, believe nothing of the bible: but to history, 'tis suppos'd this passage is grounded upon *Maccab. cap. 12. 21.* The opinion of *Grotius* upon this obscure place is, That the *Lacedæmonians* descended from the ancient *Pelafgi*, which came out of *Arabia* into *Greece*, and which he thinks were the posterity of some of the children of *Abraham* and *Ketura*. *Mr. Molinus* shews that this was impossible, since the *Pelafgi* went into *Greece* before the second marriage of *Abraham*, and he would rather make use of the offspring

offspring of *Esau* to explain this mystery; he proves that there was a people in *Thrace* which were call'd *Edones*, or *Edonii*, which he supposes was a colony of *Idumeans*, or children of *Edom*; that is *Esau*, for (as he proves) the *Pelasgi* inhabited *Thrace* and *Thessalia*, before they went into *Greece* and *Peloponnesus*. Now being asfur'd by many authors, (says he) that the *Edonians* were establish'd in *Thrace*, 'tis easy to conclude they were joy'n'd with the *Pelasgi*, and made one people: so that if the *Lacedemonians* descended from the *Pelasgi*, they descended also from the *Edonians*. *Morinus* also tells us that the *Idumeans* were establish'd in *Thrace*, when *Joshua* took possession of the land of *Canaan*, when many *Canaanites* retreated into *Europe*, under the conduct of *Cadmus*. In short, our opinion is the same as *Morinus's*, which fully answers the question, 'till any one can disprove it, or shew a better, for we are certain 'tis yet the best that is extant.

Q. *Why the text in St. John's first epistle relating to the Trinity, is wanting in most of the old manuscripts in all languages?*

A. This is another insinuation for atheism, like that of *Josephus*, and as atheistically determin'd of late by some persons. If the last gentleman that has treated of this subject had not been the blindest plagiarist in the world, he would have consulted the contexts in the bible, where he might have found the sense imperfect without this very verse; the 8th v. naturally requires it, *If there be three that bear witness on earth, the like in heaven*. But to clear the case, and to prove that the old manuscripts have this verse in

them, *Ithacius* under *Theodosius's* reign produced this place against the *Arians* in anno 308. *vid. Gerh. Harmon. Evang. Jerom* says, all read this verse in his time; but to convince our continual decryer of scripture, let him read more in *Pool's Synopsis* to this purpose.

Q. *Why Seneca, Suetonius, Tacitus, and other writers of the first century, take no notice of any miracles wrought in Judea, or any other part of the Roman empire, either by Christ, or the holy apostles?*

A. We suppose you have read over *Tacitus*, and find nothing of our Saviour and his apostles in express words: but what's the meaning of *Annales X. chap. I. 15.*? there he tells, that *Nero* falsely accused a certain people hated for their maleficium; (and a little after) the author of that name, (*viz.* christian religion) was *Christ*. Now if christians, the disciples of *Christ*, who exposed themselves for his sake, could agere maleficium, do witchcraft, for so the heathen called the miracles of healing, casting out devils, &c. why might it not be true, that our Saviour who gave this power, also had it, and exercis'd it himself; but our author passes by other instances of our Saviour's miracles, and does not throughly examin our testimonies out of *Suetonius* and *Pliny*. There is one thing more that we have to desire of this author, *viz.* To prove that passage in *Josephus* to be false, which mentions the *Veil of the temple to be rent in sunder* at our Saviour's death, for unless he confutes that, all the pains that he has been taking to disprove his other testimony, signifies nothing, for one confirms the other.

Q. *Why*

Q. *Why the heathen historians tell us so often of miracles wrought by their own emperors, and why they called them gods?*

A. It's impossible that greatness should be without flattery, especially where it is countenanced, there it runs on to the extravagancies mentioned in the question. A certain late author tells us upon this subject, *That the Herodians flattered Herod, and would have persuaded him that the prophecies relating to the Messiah belonged to him.* This gentleman will be very obliging to us, if he'll produce such an opinion besides his own in print. 'Tis probable that the original of calling persons gods, was from the custom of the Jews, who called their prophets so, as being representatives of God, and bearing his message; and thus our Saviour expounds the custom, *If you call them gods to whom the word of God came, &c.* We believe it will be very hard to produce any nation that had this custom, who had not some correspondence with the Jews, and from them borrowed this once penitent word, and by degrees turn'd it into an ill sense, tho' 'tis not probable but statues of famous persons were idoliz'd by posterity amongst the heathens, as is now the daily custom of the Romish church.

Q. *I desire you will tell me the reason why a string sounds, when another that is an unison or an octave to it be touched?*

A. A certain author who has been pleas'd to censure what we have done upon this subject (whether we refer the reader) and to give his own judgment, after something previous which every body knows, would make this

demonstration, that supposing 2 strings *A* and *B* equally extended, &c. "*A* being put in motion, and by the percussive of the air putting *B* in motion, (but not a word how) *B* likewise must continue so, because when it has ended one vibration, *A* beginning with it, is really to give it a second:" A strange discovery, only there's this wanting, why *A* should not put other notes in motion as well as *B*, or why it works more upon *B* being equally extended than *C, D*, which (supposing 'em to be lower notes) ought to be more sensible of the percussive of the air, than higher: but equi-vibrations can't be the cause of one string sounding when another does, since 'tis plain, that if one string be struck vehemently, and another have no motion in't but what it receives by percussive of the air, one must move faster than another, and consequently they must be unequal. All that our author has brought for a demonstration, reaches no further than this, that if two strings be equally extended, &c. and be both struck equally, their vibrations will be equal, and consequently they must be unisons, which every body knew before, but we believe the author himself might have found out some better reason, than this which he stole out of *la musique des anciens*, suppos'd by some to be writ by Mr. Perault.

Q. *Whether it be lawful to wear black patches? if not, wherein consists the sin? What command or precept is broke by it? For as to those objections generally brought, as that 'tis a design to mend what God has made; may not this be as well said of any ornament we wear which*

which we think best becomes us, and the same to that other so often used, *If we were born with such a spot on our faces, we should endeavour to get it off, which I believe on the contrary, but I am sure as to any other thing we wear, tho' the most necessary, as a petticoat, &c. we should be much more concerned to get rid of it, if it came into the world with us; and so for a black hood, or hat on our heads: but as for any solid argument or reason against patches, I ne'er saw any, except, That to some persons they give offence, and amongst them I'd never wear 'em; but in themselves, if they have any harm, I must confess my self ignorant of it.*

A. The lady herself has said so much in so little room on her own question, that 'tis not easy to add any thing to what she advances, and we think what she says can hardly be answer'd. We are not ignorant that many zealous casuists of late years have very bitterly inveigh'd 'em, especially those among our dissenting brethren; but yet we find the most judicious of them speak but very doubtfully as to their being in themselves unlawful. Thus one of the greatest men they ever had, in his answer to that question, *Whether it be lawful for any person to hide their deformity by cloathing, or by spots or painting to make themselves seem to others as beautiful as they can:* He replies, it is lawful for some persons, by some means, for some good ends and reasons, when a greater evil is not like to follow it, to hide their deformities, and to adorn themselves so as to seem more comely than they are. The *some means* he mentions, must be those he had before recited, *spots, &c.* or else

he says nothing to the purpose; and if they are lawful to some persons, and for good ends, they must certainly be in themselves indifferent, otherwise circumstances could never change their nature. However, he clearly supercedes the common popular objection against them (nay, against painting too, which seems much more obnoxious) *viz.* That 'tis a sin to attempt mending God's work, since he clearly grants 'tis lawful in some cases both to hide deformities, and to use means to appear more beautiful than persons really are. And indeed the case is plain so far; for otherwise 'twere a sin for one that's crooked to wear a gown that hides it, or that has but one eye to wear a glass one, or indeed for a bald-pate to wear a perriwig. For the other objection, *That if we were born with such patches, we should desire to get rid of them,* the lady does with equal truth and justice deny both the fact and consequence; for the fact, what's more becoming than a handsome mole? For the consequence, 'tis just none at all, for the reason she gives. If it be urged as a judgment, that some have been born with patch'd faces, whose parents wore 'em, we must desire those who think it so, to get a little more charity and prudence too, to mix with their zeal. For, first, the thing is plainly natural, and only the common effect of a strong and lively fancy: And then 2dly, if there's any strength in their argument, it must be thus form'd, 'Whenever any child is mark'd, 'tis a judgment of God upon the parent, at least a sign that he's displeas'd with 'em.'—If they do not first lay down that proposition, they come short of

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proving

proving any thing as to this particular instance ; if they do, they must find some sin in longing for *Strawberries, Claret, and Cow-heels*, or at least make those marks which are so frequent on children, the tokens of divine vengeance. For the lady's condescension, not to wear them where they'll give scandal, we think it very commendable, tho' more than she's in conscience oblig'd to, for the case of scandal is far different here from that the apostle mentions at

the beginning of christianity ; nor can it be ever suppos'd, that the sight of a spotted face shou'd destroy any of those for whom *Christ died, by tempting them to do evil* ; which is the true notion of scandal, tho' far enough differing from what is commonly assign'd. And this is at present, after mature deliberation, our judgment in the case propos'd ; which we are yet ready to change, if any can bring better reason for the contrary opinion.

‘ Q. Worthy *Athenians*, spare some time,
 ‘ And give an answer to this rhyme.
 ‘ Of late I loved one whose feature
 ‘ Had all that's rare in art or nature :
 ‘ I soon did to her gain access,
 ‘ She lov'd in a month's time, or less.
 ‘ Her parents then were 'gainst me set,
 ‘ Which made me in my soul to fret ;
 ‘ But her love still t'wards me did burn,
 ‘ Though I wisht my self within an urn.
 ‘ Her parents with 'er now both consent,
 ‘ And tho' some months may yet be spent,
 ‘ Nothing but death can it prevent.
 ‘ Now learn'd *Athenians* ! since you can
 ‘ So well describe the happy man,
 ‘ Say, whether is the greater bliss
 ‘ In your opinion, mine or his ?

A. To the same tune.

Thrice worthy querist, we must confess,
 You honour us much in your rare verse.
 And by the world it shall be se'd
 That you likewise we have honoured.
 Whatever art for your love cou'd do,
 Nature has done as much for you.
 How could you else have batter'd down
 In one month's time the stubborn town ?
 When parents 'gainst you first appear'd,
 Like your's it fretted our souls to hear't.

But.

But since her love she didn't deny,
 O noble Roman! why wou'dst thou dye?
 Howe'er it seems, the danger's past,
 And parents all consent at last,
 'Tis clear again now, tho' of late overcast,
 And to have and to hold, approaches fast.

On this you ask, if any can
 Than you, be judg'd a happier man?
 Sad truths to light why shou'd we bring?
 Dream on, and think your self a king!

Q. Whether it be not a great inconvenience in our christian churches, to admit women to sit unvail'd promiscuously with the men? and whether it wou'd not be better for both, if different places were appointed for them?

A. Were our Mercury to pass for a canon, or statute book, we should be forc'd to anger all the beauty-hunters of St. Bride's, and perhaps some of the beauties too, who only *spectatum veniunt*, by answering this question in the affirmative. We are not of their ridiculous opinion, who think (or at least pretend they do so) that women have no souls, who very well know the consequence of this doctrine, since, as an excellent author, no less tartly than truly, expresses it, 'If they can once persuade women they have no souls, they think they shall easily command their bodies.'

So far are we from that extreme, that we profess 'tis a quite contrary cause that makes us wish there might be different apartments for them and us in holy assemblies. Any man that knows himself well, will not be willing in that place to trust his eyes, for tho' he should never so often make a covenant with 'em (for the same reason *Job* did) they'd be apt to break it. For the same reason then, we wish 'em remov'd a little fur-

ther in the church, that our reformers had for removing images quite out on't, lest they should dazzle and divert the minds of beholders with their splendour and beauty, and instead of devout christian worshippers, transform 'em into mistaken blind idolaters.

Q. I've promis'd marriage against the consent of my friends, which they suspecting, have forbid my lover to make any further addresses, and commanded me not to entertain him any longer, and resolve to marry me to another, for whom I have a great aversion: your direction is desired how I am to behave my self in this difficult affair?

A. The resolving two questions will clear all the difficulty in this matter, whether a promise of marriage is obliging, when made against the consent of friends? and whether friends have any power to force consent to marriage? for the first, if the person be of years of discretion, we think the promise is really binding, tho' not lawfully made, binding not only negatively, so as never to marry any other, but positively too, to marry that person as soon as all obstructions are remov'd; but we take the want of parents consent to be a very just obstruction as long as they live, tho' not any longer; for we can't think they have power to disannul any such

contract or *promise* when once actually and solemnly made; the instance generally given of the parents power under the law to vacate and null the vow of his daughter, not reaching the present case: that was a *political institution* proper to the *Jews*; and were the same a law of our country, as 'twas of theirs, and is of the *French* at present, the case were clear: besides, there seems a considerable difference between a *vow* and a *contract*, one is with God, the other with man; God may give up, or dispute his own right in this case, but it follows not that it does man's: It's urg'd they are not *sui juris*, being their parents goods, and therefore not at their own dispose: It may be answer'd, that they are partly *sui juris*, partly not; they are born free, not slaves; men, not beasts; therefore have something of choice, and are not to be alienated, &c. like other goods (but we are insensibly fallen into the *purlieu* of the second question) so far then as children are under government, and not at their own disposal, they undoubtedly sin in making any such promises, and can't perform 'em till their parents consent, or death gives 'em liberty. But so far as they are free and rational creatures, they have power of disposing even of their souls, and therefore their bodies, at least negatively, to the exclusion of any other, for so much power no parent himself, unless a tyrant, can deny them, which also clears the 2d. question. Children are neither cattle nor slaves, we think they have therefore at least a negative voice, even where there was no prior obligation, much more where

there is; though supposing there were none, they ought to endeavour as much as possible to submit to their parents choice; unless where 'tis a plain case that t'would make 'em miserable. The sum is, the positive promise here was unlawful, nor is't to be actually perform'd without the parents consent or death, yet the parent has not power to vacate this promise, much less to force their child to marry any other.

Q. 'Twas my misfortune to fall in love with a virtuous young lady; I have so far indulg'd my passion, that 'tis now impossible to shake it off. She is young, and I have some obligation upon me not to marry these 3 years, and the lady is as great a stranger to my love as to my person. I being ignorant of these affairs, desire to know which way I shall make known my affections to the dear angel: Dear Gent. I earnestly desire your advice, and am, &c.

A. He's smitten sure enough, — *Virtuous young lady, impossible to shake it off, dear angel, nay, dear gent.* and all. Well. *Semel insanivimus*, as Mr. Cowley says, we all have been, or must be in love, unless downright fools, which he thinks are not capable of that passion, and we know can never be mad. But we would not be thought to sport with the miserable, we shall therefore give the gent. better advice than the direct answer to his question, and that is, considering his circumstances, either to shake off, or at least adjourn his amour some 2 or 3 years longer; for it seems they are both young, and he has time enough to be unfortunate, as a million to one he is, as soon as he loves in earnest. But this he tells us

us is impossible — In answer, lovers often use the word *impossible*, where one less harsh would do the business; 'tis only impossible in the same signification that the Greek sometimes used, that is, for *extremely difficult*, but 'tis not absolutely so, unless he'll make it. Let him not see her, not write to her, not hear musick, sing songs, make verses; nay, try if he can forget her for one quarter of a year, and he'll then tell us another tale, and thank us for this advice.

Q. There's a certain gentleman, whom I can never see without most violent motions, my heart pants, and my colour comes and goes, tho' I know no reason for it. I can't believe 'tis love that puts me in such disorder at the sight of this terrible spark, because I never was in love, nor think myself so much as capable of that passion: Pray your judgment in this matter?

A. Now what a paradise would these 2 querists be in, this and the foregoing, should they happen to intend one another. Well, this love is certainly the arrantest little sophister in the world; it makes people grant the premises, and yet shift the conclusion. 'Tis neither better nor worse, lady, but by all these tokens you are as surely infected with the plague of love, as ever was your humble servant unknown, &c.

Q. How old is the custom of saying grace before meat?

*A. As old as we can find men of reason and gratitude, for it's impossible for a good man to be ungrateful. A certain author, whose talent lies at bumpers and bawdry, would have this custom as old as *Dido*, and cites four verses which the poet has made her*

speaking in the nature of an health, which is the same thing with a *Lacedaemonian* grace.

Q. If there were no light, would there be any darkness, and so of other contraries?

A. Yes, certainly, there was nothing else but darkness till the creation. Indeed we must grant that darkness could not have been known without its opposite light, but it would be very ill logick to say such a thing has not a being, because it falls not under the perception of our senses.

Q. Gentlemen, I am resolved to go round the earth on foot, I desire to know whether my head or feet will travel most, and how much the one more than the other?

A. Pray, sir, which way do you design to travel, that you'll meet with no water, mountains of ice, &c.? However, sail or go, you are desired to tell us how large a circle you design to take; as also as near as you can, your height; but besides all this, (which is yet a greater task) pray send to us the way of squaring a circle; if you cannot do that, we assure you we can't answer the question exactly, and for mathematicians to advance any thing that won't bear a demonstration, is worse than doing nothing at all.

Q. What is your opinion of the story of Simon Magus having a statue erected to him by the Roman people, as Justin Martyr relates, and the strange conflict of miracles between him and St. Peter?

A. 'Tis not a half-penny matter whether it be truth or not, farther than this, that a supposition of any thing that invalidates the testimony of the primitive fathers in some matters of fact, would bring in contempt all that they

they have deliver'd concerning Sacred Writ.

But however, since our opinion is desired, we believe that it's very easy to defend the testimony of St. *Justin* against all that has been said on this point. What has yet been objected by our *Lacedemonian* atheists, is this, *That Justin Martyr had but little skill in latin, (in which tongue the inscription was writ) and that he might easily mistake, and this inscription.*

S E M O N I

S A N C O

D E O F I D E O

Sacrum ●

Sex. Pompeius Sp. F.

And instead of it read

S I M O N I

S A N C T O D E O.

Which first inscription Ciacconius saw in the year 1574. upon a marble pedestal of a certain statue in the *Insula Tiberina*, between the two bridges. We answer, first as to *Justin's* latin, we can't tell exactly his knowledge in it; but if he had any at all, (which our antagonists deny not) he must know *Roman* letters, and can any man of common sense believe that he was such a blockhead as not to see there was a vast difference betwixt the number of these letters: besides, can any one believe

that he would write and publish what he must of necessity have been ridicul'd for by his contemporaries, and yet we find not one of 'em that contradicts him? If he had been mistaken, it would have been taken notice of, and not have been transcrib'd and attested by many of his followers. *Irenaeus* was not his junior by 30 years, and he tells us, 1. 20. that *Simon dicebat se esse sublimissimam virtutem, i. e. deum*, as also, that he was honour'd with a statue by the emperor *Claudius*; which is a quite distinct account from that of *Justin Martyr*, and therefore not borrow'd from him, as is objected: besides, *Tertullian*, *Eusebius*, *Nicephorus*, &c. make mention of it, but as for the first inscription, the ill luck of it is, that 'twas never mention'd till the year 1574. above a thousand years after these testimonies; but suppose the first had been in *Justin's* time, nay, and before him, 'tis yet an argument that that of *Simon's* was placed there out of choice, to rival the other *Sabin divinities*, according to *Tertullian*, who says of him, *Hic ausus est summam se dicere virtutem. i. e. Deum, Numen, apud Samar: תות*. See *Tremellius*, or *Junius* upon the place: but suppose we had no better authority than the exposing the weakness of their argument against the universal consent of fathers:

The inscription of *Semoni*, &c. is like that of *Simoni*, ergo, the last is false.

Or thus, *Semoni*, &c. is, ergo, *Simoni* can't be.

When we find such trifling arguments to disprove any thing, we may safely venture the merit of

of the cause, without defending it. As for the latter part of the question, it has been receiv'd and never contradicted by the primitive fathers; and such as believe is not, are desired to shew their reasons why they dissent, and not put the world off with conjectures

against the truth of things that have been as credibly receiv'd, as they have been positively deliver'd by men of known sincerity and piety, such as *Justin* was, having approv'd himself so by his martyrdom.

Q. 5. *Prometheus* urg'd his fate, when for his clod
 ' He stole dear flame from the chariot of th' God,
 ' And warm'd the breast with a cœlestial fire,
 ' Such of himself a mortal cou'd n't inspire.
 ' Thus pass'd the metamorphos'd clay for man,
 ' And he claims all for th' work of his own hand.
 ' The wretch was bound on top of th' *Asian* hill
 ' Nor cou'd he buy his death, nor vulture kill;
 ' And don't they urge their fate who steal, and yet
 ' Venting 'em for their own, will verses write?
 ' Their crime's the same, from *Sol* they steal the flame,
 ' And then subscribe the authors in their name.
 ' Spare not your verdict! quickly doom the owls,
 ' Not *Pallas* birds, but blinded senseless fools?

A. Whatever borrow'd lines our works have shown,
 This we dare swear, that thine are all thy own.

Q. What was the occasion of those infinite variety of lessons we find in the ancient manuscripts of the Scripture?

A. All the world may see that this question was propos'd out of no good design, especially since the author of it has publickly rais'd some objections, thereby to bring the whole bible into contempt; but we answer, tho' there are some disagreements which hap'n'd thro' the fault of the copyists, yet it follows not, that there are not some true copies of the original, both as to the *Old* and *New Testament*, which also have been preserv'd by the church, and we our selves dare undertake to reconcile any text whatever, which would be impossible, if there were not a true standard to judge by. We hope we have

sufficiently cleared the authority of the Hebrew text in the *Young Student's library*, and as for the *New Testament*, that is much easier defended. Our author has only rais'd 4 objections, which we shall here answer: 1. *Jonas* 3. 5. *Yet 40. days, and Nineveh shall be destroyed*; the *Septuagint* anciently read it 3 days. 2. The disagreement between *Nehemiah* and *Ezra*, about the number of the Jews that came from *Babylon*. 3. The improbability of 32 soldiers fighting upon an elephant, *1 Macc.* 6. 37. And 4. Of the number of the *Philistines* chariots and horsemen, *1 Sam.* 13. 5.—To the first, *Theodoret* upon the place tells us, that the N^o 40. and not 3. was first in the *Septuagint* agreeable to the Hebrew; and if so, it's plain there were some

some true copies to correct the false ones by, as we said above; or if it was corrected by the original, it shews we have yet right in the account. 2. Both *Esdra*s and *Nehemiah* agree in the total sum 42360, but in numbring up particular families, *Esdra*s mentions 494, which *Nehemiah* speaks not of, and *Nehemiah* speaks of 1765, which *Esdra*s does not reckon up: Now if you add the surplus of *Esdra*s's number to *Nehemiah*'s, and the surplus of *Nehemiah*'s number to *Esdra*s's, the sum will be equal. So that there's no contradiction, but a confirmation of the truth told divers ways. As to the 3d. we have nothing to do with it, we are only to defend canonical books. 4. *Obj.* Of 30000 chariots to 600 horsemen, when *Grotius* believes it should be but 3000, we must beg *Grotius*'s pardon, (tho' we have a great respect for his judgment) for he was no warrior; if it had been but 3000, it had been a small cavalry for so numerous a people as the *Philistines* to provide, and in human probability but a very weak strength to cope with their powerful adversaries.

Q. You are desired to tell, what unquestioned popish authors do justify the killing and deposing of kings to be lawful, by the pope's authority, it being generally held by protestants to be a popish tenet, but deny'd so positively by some papists, that one of them has promised to renounce that religion, the day it can be made appear: Your speedy answer to this may be of great use to the publick, as well as to my particular friend?

A. This deposing doctrine is not grounded upon the scripture,

or custom of nations: But if a king displease the pope, or favour the doctrine of Christ, or its professors, that's enough to excommunicate him, and then his subjects are absolved from allegiance if the pope pleases, tho' this is but *Brutum fulmen*. *Costerus*, *Molina*, *Saunders*, *Cuswell*, and many more jesuits, justify this sort of deposing; but the extent of their doctrine is best learned from pope *Xistus*, who ^{* This Speech} 1589. *Sept.* 2. made ^{was re-printed} an oration in ^{at London} in his consistory, in ^{the late popish-} commendation of ^{plot.}

the monk that had done that memorable act to stab king *Henry* the 3d at the head of his army, whose hand God guided, and the king perished in his sin (his sin was, he favoured the protestants) by this religious man, so he calls this murderer; and pope *Pius* by his bull, commanded *Q. Elizabeth*'s subjects to rebel against her, because she promoted the primitive worship of Christ and the apostles, and not the novel upstart worship of the papists.

Q. How Abraham going for Canaan after the days of his father, could be but 75 years old, *Gen.* 12. 4, 5. when his father liv'd 205 years, *Gen.* 11. and he was born in his father's 70th year, v. 26?

A. We have already said something on this head, but we can't promise it was so satisfactory as this account of it, for which we are oblig'd to an unknown hand, whose kindness we are ready to acknowledge.

1. Most plain it is, that *חרן* *Harau*, out of which he came, is the very same name and place with *χαρραν* *Charran*, compare

pare the Hebrew text with the LXX.

2. It is then as plain, that at 75 years old *Abraham* went out of *Haran*, or *Charan*, or *Charran*, into *Canaan*, Gen. 12. 4, 5. called by *Stephen*, the land in which you now dwell. So that the question recurs, That seeing his father was dead when he came into *Canaan*, how he could be no more than 75 years old?

1. That in the *Samaritan* copy (which bishop *Usher* with so much cost at last procur'd) *Terah's* age is set down to be 145, and that granted, the doubt vanisheth.

At *Terah's* 70. years he is born. Add to that 75. of his own age.

It makes 145. the age of *Terah*, after which immediately he goes out of *Charran* into *Canaan*. Or else,

2. You must answer from the text that speaks of *Abraham's* birth, Gen. 11. 26. *Terah* liv'd 70 years, and begat *Abram*, *Nahor*, and *Haran*; by supposing that *Abram*, tho' mention'd first, *Ratione dignitatis*, was not *Terah's* eldest son, but that at 70 years old he begat *Haran*, or *Nahor*, and *Abraham* in his 130th year (you have such an instance in the sons of *Noah*, tho' *Japhet* was the first born, yet *Shem* is always put first, because in him runs the line of Christ.)

Abraham born 130th year of *Terah*, was 75 years old (when he went out of *Haran*, which makes 205 years of *Terah's* life, immediately after the expiration of which, he goes out of *Haran* into *Canaan*.)

Q. Gent. If you design for the

future to treat of witches, &c. take these few observations along with you;

' That an appearance of persons both of good and evil life in this world, hath been by Almighty permission for some extraordinary end of detesting murder, recovery of estate, &c. and still may be.

' That the strange notices of the deaths and births of persons and families have been, and are very consonant to the essences of our Creator. But,

' That the feats of witches and devils in hurt to mankind, and the more innocent persons, immediate possessions of the devil, and all outward and bodily violence of the devil, by himself, or his witches, or that there are any such people who can invisibly, or at distance endamage any person, is utterly deny'd, and easy to be prov'd against the essence of God Almighty, as has very judiciously, by various persons been made appear in print; and scarce any famous story of witchcraft, &c. but has been detected to have been artifice or natural.

' *Gent.* Pray observe the differences in supernatural and natural appearances, and that any thing ascertained for truth, disagreeing with divine truth, may not be taken notice of, such I take the power of witches, devils, and possessions, &c. to be, which if you are not of the same mind, it is expected you make a learned and clear proof to the contrary of what I assert, and maintain'd by divers very learned and good authors.

A. Sir, we return you our hearty thanks for the advice and instruction

struction we have receiv'd from you, as well as several other persons, and desire your pardon that we can't subscribe to your third position, and cou'd wish that in the second you had express'd your self so, that we might have had a clear idea of what you mean by *consonant to the essences of our Creator*; if you mean, *becoming the nature and wisdom of God*, we agree with you in that, as well as the first: we wish we could answer the latter end of your letter to your satisfaction, which we shall endeavour, after we have reduc'd your third position into two heads:

1. Witchcrafts (so suppos'd) are either artificial or natural.
2. That persons are not hurt by devils or witches, are not possess'd by devils, nor suffer any bodily violence.

Against the first we offer these arguments:

1. All nations can't agree and conspire to find out a word expressive of a non-entity, as *witchcraft* is, if there be no such thing; but we find no nation or language whatever without some word expressive of the idea we have of witchcraft, therefore there's more than nature and artifice in it.
2. It would have been disagreeable to the wisdom and justice of God Almighty to have made a particular law to destroy witches if either there was none such, or if such, could not have easily been discover'd by human knowledge from an artifice, or the effects of nature.
3. If there be no such thing as witchcraft, all legislators, juries, witnesses, nay, and thousands of

witches themselves, who have dy'd for it, and at their execution confess'd themselves guilty of the charge, have acted unaccountably, which is impossible, therefore there's something beyond nature or artifice.

Obj. *A great many notorious stories under that name, have been discover'd to be meer trick and juggle?*

A. We grant it; but it's ill logick to say, *Some are tricks, ergo, all are tricks*. We believe the greatest part may be justly reckon'd amongst idle stories, but the many credible instances we have, that have all the attestation that any thing that comes under the cognizance of our senses can be capable of, assure us that there are some true instances.

Against the third we offer these arguments.

1. The scripture gives instances of persons that have been hurt by devils, as *Job*; have been possess'd, as *Mary Magdalen*; have suffer'd violence, as he *that was thrown sometimes into the fire, and sometimes into the water*; now if these things have been, it ought to be prov'd how and when the devil lost his power, or else this consequence is very fair, *these instances may yet be.*

2. That a spirit can act upon bodies (tho' we don't know, since matter is not apply'd to matter in order to motion) it's plain, from every man's own experience, who finds that his soul wills, acts and moves his body, the manner of the motions comes not within the dispute, the question is, whether they move at all.

Obj. *There's no reason why innocent persons should be subject to the power of the devil?*

A. *Job*

A. Job was, and thousands have been, and yet are, for such ends as God in his wisdom and justice thinks fitting; the same objection was made to our Saviour, *Why a man should be born blind before he has sin'd*, if you please consult our Saviour's answer. As for that passage in the last position, which speaks of *peoples being invisibly in a place*, we don't at all believe it; and we have credible instances enough by us to persuade us that witches are deluded, and think they go journeys, eat, drink, revenge themselves, turn into strange shapes, &c. when 'tis nothing else but the devil, and that they at the same time lye in their chamber, or somewhere else exanimated, insensible of burnings, cuttings, &c. has been often try'd upon them.

Q. Not long since I had a very great occasion for a certain sum of money, and having no acquaintance in town where I could borrow it for such a time as I wanted it, I cheated my master of the same; at the expiration of the time, I made up a greater sum (and gave it to him for goods, which were never sold) in our books, which will be some monies clear profit to him when we come to cast up our accounts: query, in your opinion, whether or no this is a sin before God Almighty, and whether I can be pardoned for the same without repentance?

A. We look upon the action not at all justifiable, to dispose of another man's money, &c. without his knowledge, tho' with a sincere design of restitution, since 'twas a transgression of the golden rule, *Do as thou would'st be done by*; possibly the money might have been wanted before the time it cou'd have been repaid; as it is,

the circumstances of the action extenuates the fault, and 'tis very well there's so much sincerity and honesty as to make restitution: we don't think you oblig'd ever to mention it to him, for the world is reflective; only thus much, beg God Almighty's pardon for so inconsiderate an action, and do so no more, and you may be assured your innocence will be as secure as your credit.

Q. I being at this time under some affliction, I heartily desire your consideration therein, and to give me your speedy thoughts on the matter, viz. I now living with a father and mother which have not proved so kind to me as I expected, did some time since make a vow to go from them, and to take hold of the first opportunity that I might get a decent and honest livelihood by, which now offering, am unwilling to break my vow, tho' something desirous to stay with them, notwithstanding they continue in the same unkindness. Now I would desire you to favour me with your instruction for my better guidance therein?

A. Your vow does not oblige you, for your body is the goods of your father, and you cannot lawfully dispose of your self without his knowledge and consent, so that you ought to beg God Almighty's pardon for your rashness; only thus far, if your father compells you to ill actions, and you see no probability of dissuading him from it, we believe you may lawfully dispose of your self, but you'd best be well advis'd, and take not your own counsel as to the matter of fact, whether it is just or not, and whether 'tis a sufficient occasion for such an unhappy choice.

Q. Whether

Q. Whether the knowledge of men, or things be the better?

A. Of men undoubtedly, and of all men, one's self; *nosce teipsum*; know thy self, was a rule of very great weight; and if it was put to our society to find out another as great, it should be, *age ipse*, act thy self, do thy self, what thou advicest others; for after all, knowledge without practice signifies very little.

Q. Whether a christian magistrate can tolerate the Jews, since their expectation of a triumphant Messias is a direct blasphemy against Jesus Christ whom they reject and their ancestors had the presumptuous boldness to brag, that they crucified the God of the christians?

A. A late author in treating upon this question, seems to censure a just toleration of the magistrate in the beginning of his answer; tho' he recants before he has done; he also endeavours to answer to those objections that are made against the Jews expulsion out of all christian governments: And tho' we are no Jews, yet as we are men, we will venture for once not only to justify the wisdom of the magistrate, but also take off the false calumnies that are cast upon that dispersed nation: we shall consider 'em under these two heads, *ecclesiastick* and *civil*.

As to the first, They are our elder brethren, and we are but grafted into the common stock with 'em: So that we have but little reason to boast against 'em, since they bear us, not we them. Their religion was once the only true religion; and tho' they were slaves to types, shadows, figures, &c. yet they had also the same eternal moral law for their obser-

vation, which they carefully observe at this day; (we speak as we do of other religions, that this is their practice; we excuse not any reprobate ill persons of 'em, any more than we can the vicious of our own church) and if they crucified the head of our religion (for he came not in that pomp and glory that they expected) yet we are the better for it, for had he not been crucified, our religion had never had a being.

It has been often objected against them, that they celebrate their feast of unleavened bread, fermenting it with the blood of christians; which is so express against the fundamentals of their religion, that nothing can be more, being both forbidden to kill and to eat blood; is so far from the doctrine of their expositors, that they teach quite contrary. Thus Rabbi Moses of Egypt in *Jada Razaka* in his treatise of Kings, cap. 10. says, *Concerning the nations, the ancients have commanded us to visit their sick, and to bury their dead as the dead of Israel, and to relieve and maintain their poor, as we do the poor of Israel, because of the ways of peace, as it is written, God is good to all, and his tender mercies are over all his works, Psalm 145. 9.* How often do we find accounts in history of their false imprisonments, and cruel death? Thus in *Vienna*, the metropolis of *Austria*, Frederick being emperor, there were three children missing in a great frost, the imputation was cast upon the Jews, who were indicted for murdering 'em to celebrate their passover, and 300 of 'em were burnt for it, but when the thaw came, the 3 boys were

were found drown'd in a pond where the ice had let them in. We shall give one instance more, and we've done: Among the *Portuguese*, the *Jews* were extremely persecuted; one night the king could not sleep, but rose up and went into a balcony, where he espy'd two men carrying a dead corps, which they cast into a *Jew's* yard, he immediately dispatches a couple of servants to watch 'em home, which they did; the next day there was a great tumult in the city, and the *Jews* were accus'd of the murder. The king apprehends the rogues, and sends for some of the rabbies, asking them how they translated the 4th ver. of *Psal.* 121. they answered, *Behold he that keepeth Israel will neither slumber nor sleep*; No, says the king, this is the translation, *Behold the Lord doth not slumber, neither will he suffer him that keepeth Israel to sleep: God who hath a care over you, has taken away my sleep, that I might be an eye-witness of that wickedness which is this day laid to your charge.* There are innumerable such instances which we have not room to insert here: As to what this late author speaks about their cursing christians, agreeable to the precepts of their talmud, 'tis false, and borrow'd out of *Sixtus Senensis*, in bid. lib. 2. or others that follow him, viz. 'That every *Jew* thrice a day curseth all christians, and prayeth to God to confound 'em, and root 'em out with their kings and princes; when the very words are these, *La Mumarim*, &c. For apostates let there be no hope: let all hereticks be destroyed, and all thine enemies, and all that hate thee, let them perish;

'and thou shalt root out the kingdom of pride forthwith, weaken and put it out, and in our days: 'Tis plain to any one who knows the talmud, that it means only the *Jews* which apostatiz'd to the *Sadduces*, *Epicureans*, and *Gentiles* (see *Moses of Egypt* upon the place) and it can't mean christian kings, for at that time there was none: Now as to what concerns religion, we christians have this rule, *That the tares and wheat shall grow together till the harvest*: We have no order to treat those ill that are not of our faith; and if in any civil account the disorderly amongst the *Jews*, offend (as no people in the world is free from such members) the laws which they lie under, and by which they are maintain'd in their rights and liberties, will also take cognizance of their breaches of it.

To the second part, their civil concern is not at all disadvantageous to a commonwealth, but the contrary; it is said indeed, *They engross the whole negotiation to the great damage of the natural inhabitants*: But this is refuted, since it is out of their power to make such an engrossment; they both import and export to the good of the nation, by bringing in such things as we need, and taking off our hands what we have too much of. Nor is their custom to the king's revenue inconsiderable, and their religion obliges them from cheating and deceiving in it; and if any does, (as some possibly will) the law is open. As for the business of clipping of money, upon what grounds it has been supposed, and how they have been treated, let their enemies judge by 7 *Adv.* s. N. 7.

de sine recipiendo a Judis, where the king is brought in writing to his judges in *latin* in these words, *Rex dilectis & fidelibus suis Stephano de Pentecester, &c.* 'Tis too long to translate this, or, indeed, to stay any longer upon this subject; only thus much we think our selves oblig'd to say, nor can any christian accuse us, since we all owe 'em a greater debt, to wit, our prayers that God *wou'd call home his ancient people the Jews, &c.*

Q. *Whether the reverse or recoyl of a gun, be at the firing in the chamber, or before, or at the immediate departure of the fire from the muzzle: Gent. three wagers depend upon this question; therefore the sooner you answer, the sooner we shall drink your healths, for it is to be determined by you.*

A. The learned lord Brouncker answers this question in his experiments that he made about the recoyl of guns, some of which were before the Royal Society, and others after that were made before his majesty in *Whitehall*; he discover'd that the recoyl was sooner or later, according to the quantity of powder used; thus in the engine he made use of, if he used under 12 grains, the piece ceas'd to recoyl before it parted with the bullet; if he used more, the bullet parted from the piece before it recoyl'd; the reason whereof he hath demonstrated, for the bullet crossing the axis of the piece with a greater or lesser angle, according to the force of the powder, the recoyl is sooner or later; for a fuller satisfaction in this point, we refer the ingenious to the history of the Royal Society, p. 236. where they have both a table calculated for di-

stances, charges, &c. as also a demonstration about their hitting or missing the mark.

Q. *I know an emperick in the country who stops bleeding at the nose, and stanches all manner of hamorrhages, when all other means fail, only by saying over these following words (either present with the patient, or within some miles distance)*

*Here the party is nam'd both christian and surname.

In the blood of Adam
(sin was taken,
In the blood of Christ
(it was all to shaken.
And by the same blood
(I do thee charge,
That the blood of * — run no
(longer at large.

The words you are left free to conceal or publish, according to your resolution of the case: pray give us your opinion of the lawfulness of it, and how 'tis effected; that it has been done frequently, I am assured is matter of fact?

A. The means of stopping blood may be natural, but this is not, however this is much more unaccountable. Our Saviour tells us in a certain place, that *many shall come unto me in that day, and say unto me, Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils, and done many wondrous works? But I will say unto them, Depart from me ye workers of iniquity; whence (as also from another place that speaks of it as matter of fact) 'tis incontestably true, that as some good men by a true faith in Jesus Christ can do miracles; so in some ill men there's a faith strong enough to do the same; of this number we reckon all those wicked ridiculous things called charms,*

charms, for tooth-ach, agues thefts, &c. we doubt not but some persons may use such things (as the gentleman mentioned in the question) out of no ill design, and because they think there can be no wickedness in it; but we are very certain that such persons have an officious devil attending them, and in their first tryals lends his assistance, and brings the thing to pass by natural means, till a vain unaccountable faith is so strong as to perfect such things without his immediate assistance. Those know but little that are not satisfy'd that the devil is more skilful in nature than any physician whatever; how easy can he convey prepar'd spirits of vegetables, or other methods, when the party is asleep, or confound a person's senses, so as to make him passive enough for any reception in a friend's shape, &c. for God often permits such things; and if so, 'tis plain he can cure the tooth-ach, stop blood, or any other natural remedy. In examining the lives of necromancers, and such as have given up themselves to the devil, we find they began with such small things as these, till hardened in their unaccountable follies, they proceeded higher. If there's such companions, and so much danger in these things, we need not add, that a very particular repentance is necessary to all such as are guilty of them; or any way concerned in them. Under this head may come such as make tryals for iweethearts, turn the key and bible for thieves, enquire into future events: In short, all that great pack of fools or knaves in this town, and elsewhere, that pre-

tend by judicial astrology to resolve cases of marriage, death, travelling, riches, poverty, &c. and can't tell at the same time any little accident whatever that will befall themselves.

Q. Gentlemen, I had once contracted a friendship of the strictest kind, and highest degree with a young lady, who is (without flattery) one of the noblest of her sex: our passions, fortunes, and every thing else were equal, that we seem'd design'd for each other; yet if there is such a thing as platonick love, that was all that possess'd our souls, at least that we knew, and when all else concluded us lovers (in the strictest sense) we only term'd our selves friends, and we were so far from love, that we ridicul'd any thing tending thereto: but my occasions calling me to Spain (where I continued about a twelvemonth) we were forc'd to part, tho' with grief to both; during my absence, I was possess'd with a strange kind of passion, which I knew not what to make of: Her idea was always with me, and tho' we continued a correspondence by letters, nothing could satisfy me till my return: as soon as I saw her, I threw myself into her arms, and express'd the highest passion I was capable of; she, surpris'd at my behaviour, was silent for a while, but then receiv'd me with a sigh, and told me her parents had promis'd her to another person, and that tho' she lov'd me, yet thinking I was not subject to the same passion, had given her consent, and they were to be married within a month. But to be short, after some discourse I left her, and happily met my rival in a private field; I told him our circumstances, and endeavour'd to dispute him out of her; but when that would not do, I drew, and told him

him he must fight me, or quit his pretensions to her; we fought, I wounded and disarm'd him, but gave him his life, which he requir'd with surrendering his right in her to me; he quitting her without discovering the reasons, I openly courted her, and gain'd her parents consent, and am now in expectation of the happy day.
— And, gentlemen, I would know of you;

1. Whether there is or can be such a thing as Platonic love?

2. Whether I did ill in fighting my rival, since without it we had all three been made miserable?

A. *Plato*, surnam'd *Xeno*, because of his knowledge in divinity, and abstracted speculations, *Aristotle* was his scholar, who by reason of his acute knowledge in material things, was call'd *ἄσπετος*. He being a successor of *Plato*, and envious of his reputation, out of scorn call'd all abstracted notions *Platonic*, which soon got an ill reputation, being us'd as a jest, tho' in truth *Aristotle* was the *stol* in that, and *Plato* the *wise man*, as may be seen by comparing their morals together. The *Platonic* yet keeps up its abused sense, and custom gives us a ridiculous notion of it. The idea that we have of it now is mostly confin'd to an uncommon love, *viz.* That betwixt two different sexes, which if it had been between two of the same sex, might be well express'd by the term of friendship. That there is such a thing, we have several instances to convince us; the latest in print is to be found in one of the *Gentleman's Journal*, express'd by a copy of verses writ by a *Platonic gentleman* a little before the death of his mistress and himself. The verses were these:

Since love hath kindled in our eyes
A chaste and holy fire,
It were a sin if thou or I
Should let this flame expire.

What tho' our bodies never meet,
Love's fewel's more divine,
The fix'd stars by their twinkling gree,
And yet they never join.

False meteors, who still change their place,
Though they seem fair and bright,
Yet when they covet to embrace,
Fall down and lose their light.

If thou perceive thy flame decay,
Come light thy eyes at mine,
And when I feel mine fade away,
I'll take fresh fires at thine.

Thus when we shall preserve from waste
The flames of our desires,
No vestals shall maintain more chaste
Nor more immortal fires.

Those

Those that have a mind to know the whole story, and the fatal effects this copy of verses had on 'em both, may consult the said journal.—To your second;

A. Yes certainly, we are forbidden to do ill that good may come of it; 'tis an ill act to assault any person, except in one's just defence, and a degree of murder: We wish you as much happiness in your marriage as you promise your self, but we don't understand how any gentleman can lose his right to any thing, because another has a longer sword.

Q. Adam before his fall being in a state of immortality (as most hold) and sleep being an emblem of death, how could he, being in that state, sleep; and so sound, as that a rib could be taken from him, without his being sensible of it?

A. Sleep is properly called an emblem of death in some limited senses, but the want of a proper distinction might probably be the occasion of the querist's error; for no one ever pretended that sleep and death had any resemblance in their full and proper effects, viz. corruption, and refreshment, for these are quite contrary, and 'tis to the first of these that Adam's immortality is oppos'd, and not to the last, which is rather emblematical of it. As to the latter part, *How could Adam be so sound asleep, that a rib could be taken from him without his being sensible of it?* We answer, the scripture is express that it was so; and we may very reasonably believe it was no hard task for Him to effect; that could make a man out of dust, nay, that could make the world out of nothing. And now to examin the atheists answer to this question, whose

advancements must be very fine, or themselves very immoral, to condemn every body else; first, they will have this *act to be a drama (a comical vision) and nothing real*; which besides the incongruity of a deep sleep (as in the text) puts a nonsense upon the context, for Adam said when he was awake, *This is bone of my bone, and flesh of my flesh*; and a little after, *For this cause shall a man leave his father, &c.* from which places 'tis plain that Adam was in the vision (if a vision) both asleep and awake: So that if these mens consequence is good, we shall have the whole history of the creation, nay the whole bible it self, to be visionary, or a drama, and consequently a despicable silly thing, and to render it so, many of their papers bid very fair.

Q. Whether there is such a particular period set to the life of every particular man, as that he cannot in the course of nature go beyond such a number of years, months, or days; and that he shall fulfil such a number, notwithstanding any dangers of casualties he may engage withal?

A. There have been many authors which have controverted this case. The two principal texts, brought by such as hold the affirmative, are that of Job, *Thou hast appointed his bounds, beyond which he cannot pass*; and the other is that passage of our Saviour, *My hour is not yet come*. The meaning of the first appears to us, that God has sentenc'd mankind to mortality for the disobedience of Adam, and has so laid the chain of causes, that man shall not out-live the bounds (ordinarily) of 70 years, or a few more, because of the conveniency

niency of the world, and the succession of generations. As for the second, our Saviour being both God and Man, very well knew the conspiracy, time and manner of his death, with every preceding circumstance that would concur therewith, and therefore he might properly say *his hour was not yet come*, before that time. Common experience shews that the temperate live long and healthful, when the intemperate die quickly; now for a man to say that God ordains the means and the end, is to say that God is the author of sin; if so, murders, rapine, violence, cheats, and all wickedness whatever, have a safe retreat, to wit, a necessity, that it could not be avoided; and if so, farewell rewards and punishments, heaven and hell; nay, the very existence of a divine being.

Q. In the 1 Cor. 7. 36, 37, 38. St. Paul says, If any man think that he behaves 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: nevertheless he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart, that he will keep his virgin, doth well: So then he that gives her in marriage doth well, but he that gives her not in marriage doth better: I desire you to inform me, what you think was St. Paul's true intent and meaning by these words, and likewise an explanation of them?

A. The custom of betrothing and putting away, continued to the apostles days; the parties lived together a long interval before marriage, which sometimes ended in a great belly, or sometimes no marriage at all. *Vide*

2

For. 20. 8, 9, 10, 11. It was subject to rules and time; which if the man thought it too strict upon his tryal, or too long for him and his virgin to continue in that condition of contract; or if she thought it disreputable, because she was past the years then in vogue; (for virginity was a reproach to that nation upon many accounts, being bewailed by them) or if any other urgent occasion on his side did press him, he might put her away to avoid scandal, or marry her, or she might continue with him longer; he sinned not, do which way he pleas'd; rather than burn let them marry, be the times never so perilous. But if the man can keep his resolution, command his passion, and will be firm to his promise or contract with his virgin, tho' he do not marry her till the times mended; and if she his virgin, be likewise content to remain with him, this man doth better, considering the circumstances of the times the apostle was speaking of. There are two other interpretations much to the same purpose: the first is of the Greek scholiasts, and others; if any father hath, because of the perilous times kept his virgin, *i. e.* his daughter unmarried, till she be past the flower of her age, *i. e.* till she be well stricken in years, and thinks it a dishonour to her to keep her any longer in that virgin state, let him marry her to a husband, he doth not sin in so doing; but he who keeps his resolution not to involve his family in the troubles of the world in such difficult times, and is under no necessity, it being in the father's power to dispose, or not dispose of his daughter in marriage as he pleases,

pleases, such an one the apostle thinks does better. The other interpretation is of our excellent Dr. Hammond, of a man betrothed, but not married to a virgin, that is well grown in years, and it is look'd on as unseemly, inexpedient, and undecent to continue in that state any longer, and need so require, or as the king's manuscript reads it, &c. it behoves that this be done, let him marry; but if the man's resolutions continue firm, and his betrothed virgin be content to abide single till the times of persecution be over, this is the more commendable resolution.

Q. I desire your sentiments on that, Mat. 27. 52, 53, where it is written, that the graves opened, and the saints arose at the earthquake, which was at our Saviour's crucifixion; and yet it says again, that the saints did not come out of their graves till after the resurrection? I have no books but the bible, which according to a famous doctor, is sufficient; but notwithstanding my sober enquiry, I cannot understand, that there were any glorified saints before our blessed Saviour's ascension, or who canonized them; or whether they return'd to their graves, or were their bodies assumed into heaven, or to what purpose, did they appear, or what was their errand and design, or whether there is any tradition in the catholick church concerning that miracle?

A. Mr. Pool in his *Synopsis Criticorum*, after having examined many opinions about this text, tells us, that St. Matthew's design here, was rather to relate the many surprizing miracles that hapned about that time, than the order and distinction of the times in which they fell out; nor does

such a recital bring the truth of the relation into question, no more than if any other author or person by bringing two different things into one relation which are both truth, does make them contemporary.

The word *sepi*, in the text, means persons in the state of death, as is evident by other parallel places in scripture, as *Lazarus* was said to *sleep* when he was dead, and *Stephen* was said to *fall asleep*, when he was ston'd to death: 'Tis also a common expression amongst heathen authors, both *Greek* and *Latin*; thus *Homer* in *Il. X.* 241.

Ὡς ὁ μὲν αὐτοῖς πρῶτον κοιμήσατο
πάλλων ὕπνου.

i. e. Sic quidem lapsus dormivit ferreum somnum. And *Catullus* says, *Nox est perpetua una dormienda.* — Our Saviour was the first-fruits from the dead, not the first that came again to life, for there were the *Shunamite's* son, *Lazarus*, and many more; but he was the first that rose with a material dead body, and took it with him into heaven: as for the term *Holy City*, interpreters generally agree that 'twas *Jerusalem*, which was commonly called so by the *Jews*, because of the *Holy Temple* and *worship of God* which were in it: So that the meaning of the place is thus, When our Saviour suffer'd, there was a great earthquake, &c. and when he arose again from the dead, and had by his rising shew'd that he had overcome death, he also rais'd several other holy persons which were also dead, for the greater manifestation of his power. Thus far we are certain, and we are inclined to believe, that those very persons which he rais'd, dy'd

no more, but after their appearance ascended to heaven, from several passages that we meet with in the fathers, *That Christ descended alone, but ascended to his father with a great multitude.* Thus *Thadæus, Ignatius, Macarius, Ambrose, Epiphanius;* and others are of the same opinion; and some pretend to tell who they were, as *Adam, Job;* others that they were *Noah, Abraham and David;* others again, that they were *Simeon, Anna, Zacharius, John the baptist.* There's a book call'd *The gospel of Nicodemus* (a *Romish* legend) which gives you a more particular account of their number, &c. if you please to believe it; *Theophylact* indeed believed, that when they had appear'd, they went down again into the grave, but we find no body else of his opinion.

Q. How the punishing temporal sins with an eternity of torment, consists with the infinite justice and goodness of the divine nature?

A. God who owes nothing to any man, and who made all things for his glory, can't be disappointed in his designs; he will be glorify'd either in our happiness or misery; but this his sovereignty and power are not at all contradictory to his justice and goodness, for he has enjoyn'd nothing, but what there's the highest equity in nature for.

If we consider after retribution, which is the case in the question, his justice is yet more apparently signal, in punishing the obstinate with eternal torments. There are many reasons which will justify this dispensation.

1. That eternity of rewards is oppos'd to an eternity of punishments; and if so, there's as

much reason to ask how God can be just, and make such an unproportionable recompence, as eternal happiness for a few temporary services, and an imperfect obedience?

2. Eternal punishment is an ill man's choice, and to one that's willing there can be no injury, *volenti non fit injuria.* Suppose I'd a kingdom in possession, and out of my free will and goodness, should send to an attainted rebellious subject, and assure him, by the most certain demonstrations that he was capable of receiving, that I'd adopt him my heir to my crown and kingdom, if he'd but gratefully acknowledge it? If not, he shou'd lie in his attaindure, and be always subject to my displeasure: Now if instead of complying with my goodness, and his own interest, he should scorn my favour, and make choice of his shame and folly, would it not be just in me to give him his choice? nay, rather would it not be injustice not to do it? 'Tis man that condemns himself, not God; 'tis man that's so barbarous to his own soul, and snatches damnation out of the hands of God, whilst he is intreated to forbear.

3. An infinite God is offended, therefore the punishment should be infinite. He that assaults a peasant, deserves not the same punishment as he that assaults a king.

4. A man habituated to a vicious life would sin on to eternity if he were to carry a body about him so long: So that eternal desires of sinning have but an equal retribution.

5. All such as make this plea, are either in earnest or not, if they

they are in earnest, they'll secure themselves; if they're in jest, and look upon hell to be a dream, or a chimera, or a flea-bite, they cannot say they are hardly dealt by if they undergo such a slight punishment.

Q. Pray let me know what sect of religion you are of, since by your answers to several questions in your Mercuries, you shew your selves enemies to the truly sound, orthodox and holy church establish'd?

A. We will endeavour to shew our selves true church of England-men, by professing we heartily forgive so unjust and uncharitable a censure, and by our as boldly owning our tenderness towards all good men, tho' in some things of different opinions. And we are sure that charity and moderation are two main characteristicks of that church. But if this be not enough, nor all we have formerly written, we'll now once for all, satisfy this gent. and the rest of the world in this matter. The doctrine of the church of England we entirely embrace, otherwise we could not be christians, and either already have, or are ready to subscribe to her articles, taking all of 'em, as we are verily periwaded, in the same sense which the compilers intended. For her discipline, we believe the essentials of it, liturgy and episcopacy, are agreeable to the primitive pattern, and the word of God, and hope we are able to prove both. For her rituals, devotions, &c. we are sure they are the most perfect and pure that any church in the world now enjoys, and dare almost add, or ever did; and there are not two passages in them which we would desire to have chang'd as to our own pri-

vate judgments, tho' should the authority and wisdom of church and state think fit to make any more alterations as to words, and smaller circumstances, for the sake of peace and union, we should think it our duties modestly and gladly to submit and embrace 'em: There is our confession, and let the bigots make the most on it they can.

Q. Man's body in 7 years time being no more a part of the then moving mass, but what was so being scatter'd abroad, and moving in different spheres; the question is, If at death the last body which the soul is then possess'd of, be not responsible for all the sins committed by the dispersed mould before the last body had a being?

A. That man talks not much like a philosopher who supposes the same man at different ages to have different bodies — *magis* and *minus* it's hoped, make no essential difference, man being as much the same, tho' his body suffers never so many alterations, while the soul's united to it; nay, his body, the same body, tho' it suffer augmentation or diminution (which indeed, imply the same subject) as a river is the same, though you can shew no one place where the same water continues so much as one moment. It's then the union of the soul with any part or portion of matter, which makes the man be that matter less or more to which 'tis united; therefore it can never be properly said while he's alive, that his body is scatter'd and moves in different places, because he carries his body about with him, and it can be but in one place at one time. As to the question, whether the last body is not account-

ble for the sins of the dispersed mould before it had a being? It runs upon two most ridiculous suppositions; one that the same man has two bodies, nay a hundred at this rate, if there's another body every 7 years, many millions of men having liv'd more than 700 years a piece, one body at home, and all the rest floating about in the air, or no body knows where; the 2d absurdity is, that he supposes matter *per se* accountable, or a subject capable of rewards and punishments. There were no sins at all committed by the mould, taken alone, any more than by the mutton, beef, or turneps, which compos'd it: — But by the man there were, the soul and body together, and he must answer for 'em at whatever time he committed 'em. He adds, *If the whole mass were in one body that belong'd to an old liver, would it not make a most gygantick heap of flesh and blood?* We answer, undoubtedly it would, much bigger than any of the gyants before the flood, nay, perhaps as large as the *Rabbies* fancy *Og* king of *Bashan*, whom they make at least as tall as the *Monument*: but tho' we know not the precise stature or standard, according to which we shall appear in a better world, yet there is no need of such a monstrous bigness, since much less will suffice to compose the body of a man, and of the same man, which may be done out of some part of his former matter, or, perhaps, any other.

Q. Whether a war be lawful among christian princes, since the doctrine of our Saviour saith, Love your enemies, and pray for them that despitefully use you?

A. By our private capacities

we are to love our neighbours, to pray for all men, to be pitiful and love as brethren, standing in that relation to our creator, who makes the sun to shine upon all. We are to bear tolerable injuries, as the despiteful usage of a box or two on the ear, or a small loss, and endeavour to be at peace with all men, if possible, and forgive those that trespass against us, and use all the methods of accommodation to be reconciled to our enemies. However, these commands are not exclusive of the great command, the duty of magistrates, who are to follow the methods of the law, to punish offenders proportionable to their crimes: and it is not unmerciful to inflict that upon criminals, either by the law of nature, which is the law of God, or of man, according to the nature of the wrong. Now those princes who deliver whole nations from tyranny and slavery, the sooner they effect such deliverance, the greater is the compassion; and such merciful god-like kings manage their victories not like the barbarous *Lewis* the *XIV.* in his dragooning conversion, or his *Ally* in the bloody *Jacobite* affizes in the *West*: But their methods are to settle those nations they rescue, in such a condition as the nature of their wrong requires, that they may be out of danger of tyranny. That prince only answers the end of the great trust reposed in him by God and man, who preserves his people at home by their laws, and goes out and fights their battles abroad.

Q. What sort of trees were the trees of knowledge of good and evil, and the tree of life?

A. We

A. We believe that these trees were sacramental, and visible signs of the covenant between God and *Adam*, but not specifically different from other common trees; as the water used in baptism is call'd the *Water of regeneration*, yet it is like other water, only different in its ends: Thus one of these trees was called the *tree of the knowledge of good and evil*, from the good or evil depending upon the not eating, or eating of it; the observing or not observing the commands of God. As for the tree of life, it was also sacramental, and a standing sign of the covenant on God's part, that if *Adam* obey'd he should live for ever. We might add, tho' not in the question, That when 'tis said that *Adam* was driven out of paradise, and a flaming sword guarded the tree of life that he should not eat thereof, it signifies only thus; That *Adam* was driven away from his pretensions and claim that he had to the tree of life whilst obedient, and because he had broke his part, the covenant on God's side was no longer obligatory; but instead of that, some token of his flaming wrath and displeasure was exhibited and held forth to guilty *Adam*. In short, it is easy to prove that all these texts are not literal, nor *Adam* after his fall was locally expell'd out of any place, or forbid to eat specifically of any tree, even that which was the tree of life, but sacramentally. 1. Because *Adam* was not at first forbidden to eat of the tree of life, but the tree of knowledge of good and evil: So that the *tree of life* was common food to him before his fall, we mean as a tree of food

and nourishment; now if it had not been sacramental in the effect, he had immortaliz'd himself before his fall. 2. If the tree of life had not been really sacramental, and the flaming sword metaphorical, then it had been the same thing to all *Adam's* posterity. We are all kept from this tree as *Adam* was, but it is well known there's no such place in the world where there is a flaming sword, tho' we are certain we know the very place of paradise (where *Adam* liv'd.) We find no mention made of such a sword or tree of life by *Adam's* children, or any of the patriarchs before the flood; nor that *Cain*, after he slew his brother, made any attempt to participate of the tree, when he fear'd death from every hand: We could add many more arguments to this effect, which fully convince us that all these trees were common natural trees, and only sacramental in their effects, so long as the first covenant was broken, and that afterwards they were the same in every respect, as our ordinary fruit-trees are at this day.

Q. Of what form was the serpent in paradise, and whether such a sort of creature were not more likely to frighten, than tempt *Eve*?

A. To tempt a woman, it is reasonable to conjecture it had a man's face, for there are such serpents in *Madagascar*; but there is no necessity to imagine that, or that it had feet, for by a motion and curl of the tail it might erect itself without feet, and reach the fruit of the trees; this creature being beautiful with a skin variegated with pretty colours, also having a natural subtilty

tilty above the other creatures, 'twas a proper instrument for the devil to make use of, who might very probably tell her thro' its organs that it had obtained the gift of speaking, by eating of the forbidden fruit; whereupon *Eve* might probably believe it might be so; because neither this creature, nor any other that were named by *Adam*, could speak; and she might farther conclude it must be true, that if this forbidden fruit had the vertue to endue a creature with speech and reason, it would unquestionably furnish her and her husband *Adam* with a superlative reason, even to attain so much knowledge, as that they both should be as wise as Gods, and upon this presumption she might be persuaded to eat, and draw in her husband.

Q. Were all those persons damn'd, who were burnt in the conflagration of Sodom, and the adjoining cities, because *St. Jude* *epist. v. 7.* says, They suffered the vengeance of eternal fire?

A. The judge of the whole world, shall he not do righteously or understand as well as a man? No doubt some good people were drowned in the deluge, and so might there be some in *Sodom* under the number of ten, and there is no more injustice in destroying the righteous or innocent children, with their parents, than in inflicting diseases on them here, &c. to the punishment of their parents minds in this life. The righteous may share in a common calamity, and suffer a temporal death, with and for the sins of the wicked, who draw down judgments; yet if God doth not think fit to seal, and secure them

from the outward stroke, as he sometimes doth, yet they are secure as to their better part in another life. Some are persuaded that *Lot* was the only righteous man in those cities (meaning persons at the years of discretion) but whether it was so or no, 'tis certain that place suffering the vengeance of eternal fire, was really meant by and limited to the wicked in *Sodom* and *Gomorrah*, and of such we cannot doubt but the passage is literally true.

Q. I am very violently assaulted by three different temptations to matrimony, and desire your advice which I am to chuse as the least of the three evils: the case is as follows:

Being lately in the country, I happened in the company of two sisters of equal fortunes, the elder a handsome person, and for sweetness of temper without equal; the younger a perfect beauty, and tout a fair charmante, her temper but so so; however, her beauty at first sight quite enflamed me, but her conversation something cool'd the fire her eyes had kindled: In the mean time the other's conversation absolutely charm'd me, but being quasi to her sister engaged, I scarce knew how to tell her so. I love to look on one, I love to discourse with the other. In this divided love, coming to town, I met with a third, neither fair nor good-natur'd, but une coquette, and of a vast fortune, who has made me already good advances. Now admitting all 3 willing to be *Hymen's* disciples, which would you advise me to chuse, beauty, or good humour, or tenfold riches: A speedy answer to this will settle my heart, and fix on one that Love, which being now so equally divided on all three, gives me treble torment.

A. We

A. We suppose the gentleman's but in jest, when he calls these 3 evils, at least the best is, there's no necessity of his chusing either of 'em. But if he's resolv'd on't, we shall give him our impartial advice on the matter. To begin with the beauty, which generally attracts soonest, tho' it seldom holds longest; we can by no means vote for her, if she be without good humour, for she's nothing but a gilded bawble without it; beauty is a thing soon dies, ten to one but a fit of sickness, or a few children spoils it, and tho' it does well before marriage, there are but few, if 'tis in their own power, who admire it afterwards; besides, even a froward temper, if there's nothing else, soon decays it, for a face that's often used to wear voluntary wrinkles, will at length contract natural ones, and a sower air spoils the finest face in the world. A man courts for a short time, but when he marries he's in for his life, unless he has the good fortune to outwind her; (if she's a scold we mean:) nor is there any remedy besides a little cotton for his own ears, or a drum for hers. Nor is the rich fool much more eligible. It's true, were the fortune to be gotten without the woful *incumbrance* depending upon't, or were it lawful after the honey-moon was over to carry her down for a few months to *Killperson*, the *fens* of *Lincolnshire* or the *hundreds* in *Essex*, there might be something more to be said for it, tho' we should think it as hard fortune, were it our own case, to be turn'd out of the world because old and rich, as we do now, that the poor gyants in romances should be all knockt o'th' head meerly because

they were bigger and stronger than other men. No, better leave her; and all her luggage, at safer distance; never be a slave only for the pleasure of seeing the golden fetters glitter, and hearing them jingle, nor let all the enchanted heaps of gold tempt you to lie with a hag, and engender bedstaves — Or suppose her younger, yet if she's deform'd, or a fool, all the beautiful faces she has in her bags won't keep her own from *frighting* you, or she'll soon grow nauseous and displeasing; for a fool in the house is like one on the stage, it never shows well twice, unless you reckon in the 2d good hour, which the unlucky *Greek* poet says is to be found in a woman's life. And now we have got rid of two of your temptations, (which may perhaps be properly call'd so, for 'tis either the pursuit of wealth or beauty that ruins the world) and 'tis time to consider your third: Her with a moderate face, and fortune, and very good humour, and this we all hold up our hands for, if you are not already engag'd, or can get loose from either of the other, there being many notable inconveniencies in noosing with them, but none at all, or at least none but what are common to all us men of matrimony, which can be foreseen in venturing on the third, the elder of the two country sisters.

Q. Whether the condescension of a protestant lady to the conjugal request of a Romish gent. will not, in all probability, interrupt her further felicity, tho' he promise not to violate her liberty of religious worship.

A. Some of the greatest men in the kingdom have publickly asserted, that *England* owes most,
if

if not all her miseries for these 50 years last past, to her being thus *unequally yoked with unbelievers*, ('tis true the papist calls himself a *true believer*; but so does the *Turk* a good *mussulman*, tho' both given over to believe lyes :) and, indeed, 'tis very easy to trace, even our present as well as past misfortunes, to this original, could we do it without disturbing the ashes of the dead, and we had almost added, the reliques of the martyrs: And these inconveniencies have happen'd even where the husband has been protestant, and the wife only a papist; and if ev'n there they have done so much mischief in order to promote their own intriguing religion, how much more likely are they to do it when there is only the weaker vessel to resist their sollicitations? For if her husband be a man of honour, and stand to his word, he's certainly damn'd as deep as the priest can do it, nay, pope and all, for not endeavouring to extirpate heresy (and hereticks too) to the utmost of his power: if he yields, and is worse than his word, as he has the misfortune to be of a religion which certainly can absolve husbands as well as kings, and snap one oath as well as another, where then is all the quiet of her life, or when will she be free from the pestilent *buzzing* and *importunate croaking* of all those swarms of worse than *Egyptian* flies and frogs, that will be eternally tormenting her? Which if the husband be a good man (we ask pardon, a good papist we mean) or zealous in his way, she must expect he will be encourag'd by his devotion; if lewd and debauch'd, he must be forc'd to permit it, in order to strike off some of his own debts, and clear his tick in purgatory.

However, it is very unlikely she should have any great share in his heart, if he's but true to his own principles, for we can't see how it is possible for him heartily to love one he believes as certainly damn'd, as that the pope is St. *Peter's* successor, and has the keys of paradise at his girdle. Another *signal inconvenience* there is in such a match, on every ferment in government, or change of state, we know what a mark the papists are for the mob, who as heartily hate them as they love their plunder, and how many of their houses they dismantled, at the last revolution, and how many more they would have serv'd so, had not the then prince, our present gracious king, deliver'd them as well as us, for which they are so much oblig'd to him, that they are the most ungrateful people in the world, if they don't drop an *Ave* and a *Pater noster* for him once a day every day in their lives throughout all the popish houses and chapels too in *England*, since without him they had all been as flat to the ground as their *Nunnery* at *St. Jones's*. Add to all this, what's more than all, the perpetual hazard she'll be in of changing her religion, and losing her soul by their plausible insinuations, and we're then sure we shall have said enough to hinder any wife woman from making the experiment.

Q. *I've obtain'd the love of a young lady of a considerable fortune, but fifteen years of age, whose relations are all dead, except one who is her guardian, who has the management of all her estate: Query, Whether she may lawfully marry without her guardian's knowledge or consent?*

A. The

A. The world is now grown so civil, that the first piece of good manners, young people generally learn, is to laugh at the old folks, that begot 'em; and the first piece of wit, to conclude themselves wiser, and fitter to choose for their lives, as seldom staying to ask their leaves where they shall throw themselves away, as they fail of *repenting* it in a few months after. It's true, the present case is far different, there being not near the same obligation to a guardian that there is to a parent, the one being natural, the other only legal: However the law having intrusted the infant in the guardian's care, and made him a kind of a vice-father, and her own parents having substituted him in their room, he being besides this her only surviving relation, we must conclude that she can't either prudently or lawfully dispose of her self without his consent and privity, tho' we are sensible we shall unavoidably disoblige all the fortune-hunters in town by such a resolution: Not but that (to make 'em some amends) on the other side, if the lady be near at age, or years of discretion, if her guardian be really ill-natur'd or knavish, if he either uses her ill at present, or she plainly discovers that he designs to cheat her for the future, to put her up at auction, and sell her to who bids most, or reserve her for some blockhead of his own begetting, or some of his kindred's, as is but too common a practice with them: In these circumstances, if a gentleman really deserving her, should offer, nay, if such a one, who, tho' he might want a fortune, wanted nothing else, and the lady has enough for both,

the case is certainly very much alter'd, and we think she does not amiss if she chuses a more careful and intimate guardian than him her parents left her.

Q. *What is the sin against the Holy Ghost?*

A. The largest description we have any where of it, is in the 12th of St. Mat. 31, 32. *Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Ghost shall not be forgiven unto men, — And whatsoever speaketh a work against the Holy Ghost it shall not be forgiven him, neither in this world, neither in the world to come; —* Wherein occur three principal difficulties: 1. What is meant by the sin or blasphemy against the *Holy Ghost*? 2. What is intended by its being never forgiven? And 3. What by these expressions, *Neither in this world, nor the world to come?*

There are many opinions concerning this sin: some think it is every sin against our own consciences; but then so are all sins besides those of ignorance. Some, that to the conviction of our consciences must be added that of *malice*; but it seems *David's sin against Uriah* included both, for here was *conviction, deliberation, resolution, and malice forethought*, joyn'd too with the highest *ingratitude*, yet none doubt of his *repentance and forgiveness*: Some think 'tis sinning after baptism, but who then would be sav'd? Others, that 'tis denying the truth under persecution, as the *Novatians*; but then St. Peter himself had committed it. Lastly, Others believe that 'tis an obstinate,

nate, malicious opposing the manifest visible work of God by his holy spirit, in miraculous signs and wonders, attributing 'em to the devil, as the *Pharisees* here did, and wilfully and resolutely doing despite to the spirit of God, as in the *Hebrews*. And this sense we incline to, rather than any other, because it seems plainly confirm'd by the whole scope of the place — *Wherefore*, says our Saviour, referring to what went before of the *Pharisees*, *all manner of sin and blasphemy shall be forgiven, &c.* Now what sin, what blasphemy was that which our Saviour had been before speaking of, and accusing the *Pharisees* for? If we can find this, we need make no great doubt but we shall therein find this sin against the Holy Ghost, but this it's plain was their attributing the *Works of God's spirit unto the devil*, tho' they knew the contrary. This appears yet with greater light from the same passage *Mark 3. 29, 30.* *He that shall blaspheme against the Holy Ghost, hath never forgiveness, but is in danger of eternal damnation; because they said, He hath an unclean spirit; whence nothing can be more clear than that the Pharisees sin was saying, our Saviour had an unclean spirit, or attributing what he plainly wrought by God's spirit to the devil, that unclean spirit, and this against the dictates of their own consciences, with obstinacy and malice: And this no doubt was the highest calumny, reproach, or blasphemy, that could be either invented or utter'd, to confound the author of all good with the author of all evil.*

Now this being the sense in which the most learned divines,

Dr. Hammond and others, understood this scripture, and this sin, it is justly question'd by them, whether it's now so much as possible for any man to be guilty of it, which they generally conclude in the negative, because there are not now such *miraculous testimonies* to be oppos'd and resisted. There's yet another difficulty which bears hardest against that opinion we have last recited, and are our selves inclin'd to embrace, and that is, *That it is not possible for any man ever to sin maliciously against what he clearly knows to be truth*, founded, we suppose, on that maxim, That the will always necessarily follows the last dictates of the practical intellect. But to this it's answer'd, That if a man may not suspend this acting of his will after he is fully and particularly convinc'd in his understanding, as some not improbably hold, yet it's certain that the intellect itself may be warp'd and byas'd and persuade 'em to act in this, or that particular, *pro hic & nunc*, as the schoolmen say, contrary to their more sober general judgment, by not adverting to the motives and arguments which should induce them to determine on the right side. Thus here, tho' some of these *Pharisees* were in general convinc'd by particular instances too clear to be deny'd, that our Saviour's works proceeded from God's spirit, yet they either suspended the act of their wills, which should immediately have embrac'd them, or adverted so much to carnal motives, their own grandeur, which they saw was lessen'd by what he taught, that in this particular their judgments were byas'd to the contrary, and accordingly they contradicted and

and blasphemed, no doubt sinn'd against the clear light of conscience, and sinn'd maliciously and blasphemously, opposing what they were forc'd to confess the *finger of God*.

The 2d knot is in those words, *shall never be forgiven*. This some interpret only of the great difficulty, not absolute impossibility, of their forgiveness; but St. Mark carries it beyond any such mitigation, plainly mentioning eternal damnation. 'Tis true our translation only has it, shall be in danger of eternal damnation: But it is clearer in the original, which uses the word *ἕνοχος*, akin to *reus* in Latin, signifying *guilty*, obnoxious to such or such a punishment; as in the fifth of St. Matthew, where 'tis often used — *In danger of the judgment, in danger of the council, of hell-fire* — that is, his crime deserves these punishments, and shall, consequently, suffer them in the present case; for if they are never forgiven, neither will their punishments be so. Which leads to the 3d difficulty, in these words, *Neither in this world nor that to come*. Hence the papists would fain fetch their purgatory, there being some sins which they pretend are to be forgiven in the *world to come*; but this St. Mark clears, explaining it, by being never forgiven, but endangering or rendring obnoxious to *eternal damnation*. It's not improbable that the papists might, indeed, build their purgatory out of the ruins of an old Jewish tradition, that the sins of all *Israelites*, except *Doeg* and two or three more, should be forgiven in *future seculo*, in the world to come, tho' they were not in this. Our Saviour here discourges them ac-

ording to their own *supposition*, and cuts off all hope from 'em, by assuring 'em that neither here nor there such *blasphemies* should obtain *forgiveness*, which is far enough from so much as supposing that any sin should be there forgiven, tho' it may suppose the *Pharisees* thought so, but this of all sins: nor have we any more reason to embrace one of their traditions than another, purgatory any more than pre-existence, the latter of which we are sure they believed, whatever they did by the former. And thus much of this *noble question*, of which more hereafter.

Q. Was an eunuch ever in love, as other men?

A. So *Martial* thought, as appears by his roguish verses, take love in what sense you will. And so it seems did the ladies of *Rome* in his time, unless he wrongs 'em. And *Selim* the emperor was much of the same mind, when from the famous instance of the gelding, &c. he order'd such clear work to be made ever after.

Q. Pray your exposition of *βούρρον* in these two following verses of *Sappho* about love?

ὡς ἰδὼν σε, βούρρον ἐμὸν γὰρ αὐδ' ἄς
Οὐδὲν ἔδ' ἦκει

A. *Catullus*, and after him *Monsieur Boileau*, have translated this passage not over clearly; and such as would know it exactly, ought to have a tolerable acquaintance with the character of *Sappho*, who was certainly the most amorous and passionate of her sex. We shan't dispute whether she was call'd *Mascula Sappho*, from her indefatigable pains in the prosecution of *Phaon* in her amours, who fled into *Sicily* to be freed from her, tho' in vain, (for she pursu'd

purfu'd him in person, in elegies, &c.) or whether she was so called from the desperate action of throwing her self headlong into the sea, because of *Phaon's* neglect; every body agrees it was one of these two things; and if either, such an expression as in the query, is as proper a result of her passionate temper, as any thing that could be expected. *Tamaquil Faber* reads it *ὡς Βεβήχον*, as also the edition of *Longinus* at *Oxford*. *Rossius* tells us that in the *French king's* library *ὡς γὰρ εἶδον οὐ Βεβήχον ἰσχυράς*, &c. in the *Ætolian* dialect; but be it which way it will, 'tis intelligible enough, and exactly follow'd by the *Latin* poet — *Vox faucibus hæsit*, I could not utter what I would have said, when I see, or saw thee; (to follow both) My words stuck in my throat.

Q. Whether Jaël did well in killing Sisera? If she did well, will she be lawful towards an infidel? If not, how is it that she is so much praised, even in an hymn inspired by the Holy Spirit of God?

A. Undoubtedly she did well in what she did, since she is prais'd by the dictates of that which very well knew the merit of the action, we mean the Holy Spirit; but we believe that there might be some particulars omitted in the history about the circumstances of this war, &c. which would have rendred the relation more commendable and honourable than it is; which since we know not, we may very well sit down contented in the general suffrage the Holy Ghost has given of her, *Blessed above all women shall she be in the tent*; intimating thereby the action to be just and honourable,

tho' the reasons of her action are not set down; tho' in the preceding 23d verse, we find the angel of the Lord cursing such as refused the same assistance that *Jaël* lent.

Q. Whether it's possible to love as well after marriage as before? And if it be, can you give any directions for the preserving so great a happiness?

A. 'Twould seem a preposterous answer, should we affirm, That 'tis impossible to love as well, but not to love better after marriage than before: but yet with a grain or two 'twill hold well enough; for, if by loving as well, be meant loving with such a gust, such a stomach, such a sensible pleasure, we believe it impossible, there being much more of the *perturbation* in that *passion* before marriage, than there is afterward; opposites illustrate each other, and doubt and fear in this case set an edge on love: As one that's cold feels more pleasure, and yet more pain too, when he comes immediately out of the air to the fire-side, than one who has fate hovering over the grates for an hour together. But tho' in this sense there are hardly any love so well, (unless now and then perhaps, after a long voyage or journey) yet undoubtedly there are many who love far better in another, we mean as to that part of love which has less of the sense, and more of the soul in't; this love, like wine, and other noble liquors, grows *finer and more spirituous by age* — It more resembles friendship, if 'tis not rather the same with it. Where-ever such persons meet as are possess'd of many noble qualities, the more they are acquainted, 'tis impossible but the better still they

they must love, if they have but discretion to manage it. For directions how to preserve so great a happiness, we think we can produce such as are infallible. First, to love those who have something to recommend 'em besides beauty or fortune, or even wit itself, either of which alone are but melancholy companions, when we are to have no other society all our lives: to all these let good humour be added, and discretion, virtue and piety, if you know where to find them. When thus met, let nothing but death part you, and never be angry together; but if you must sometimes fall out, be so wise to take your turns; and when 'tis over, learn the excellent art of forgetfulness; or if you remember any thing, let it be each for your selves; not as is common, for one another. And as the crown of all, let your love be in one sense truly spiritual; not only love the mind, but the soul, that you may never part, either while here or hereafter.

Q. A gentleman, who has the repute of a very sober and judicious person, came to me lately, as if he had newly arose from the grave, his countenance extremely changed and altered, which did not a little surprize me, and on my enquiring the reason, he told me, that the night before, as he was sitting upright in his bed, no way sleepy, between the hours of 12 and 1, he did then see my apparition, all in white coming into the chamber thro' the door, tho' it were fast shut, and continu'd so till next morning, which by degrees came up to his bedside, and his eye being fix'd on it to see what it would do, it stooped down to take up the bed-cloaths, after which it immediately disappear'd; the next

night it appeared as before, and then ceased. Pray let me know the meaning of this: the same person tells me he has this faculty when he desires to know any transaction of mine, he ponders on it very seriously before he goes to sleep, and it is revealed to him in a dream? Pray let me know whether you think this is true, or possible to be done?

A. Had the first part of this story only been mentioned, it might have puzzled us to have given an account of it, but the latter has pretty well clear'd the business. It is plain enough, madam, that this sober and judicious person has a design to impose upon you, if not something worse (as indeed the taking up the bed-cloaths was a little waggish, and the she-spright hardly so modest as became her sex :) His pretending to know what he desires as to any transaction of yours by pondering on't very seriously before he goes to bed, spoils all the rest, for how should he know 'em so as to ponder upon 'em, and what must this be but a wheedle to get it out of you; or if he really knows them, as you say he does in some cases, he either does it by guels, or by corrupting some of your people, whatever they or he may persuade you to the contrary. We have heard, indeed, of some pleasant fellows, who pretend to find any man's thoughts by a kind of reflection from his soul, by putting their bodies exactly into the same posture with the other's: but this gentleman goes far beyond those in the present experiment, and could he be persuaded to dream thus of any thing else but you, madam, he would make the rarest spy in christendom.

Q. A.

Q. A young gentleman loves and courts a lady in all probability of a good fortune, the advantages of whose person, &c. and the prospect of a fair estate, to which he was heir, so recommended him, that in a short time he had gain'd so far on her affections, that there pass'd a mutual contract between 'em. The old gent. her father observing them far advanced in their affections, and that the spark was noos'd fast enough, declares that if his daughter ever marry'd him, he'd not give her a farthing: On this the gent. desists from his courtship, and some time after finding himself in such circumstances at home as did not please him, and from which he could disengage himself no way so well as by marrying, without any leave asks of his melancholy mistress, professedly addresses himself to another, which coming to his old mistress's ears, the resentment of the affront made her listen to the importunities of her mother-in-law, and entertain the presences of her kinsman, so notorious a block-head, and in all sober mens opinions so every way undeserving her, that her indignation at her first servant's base treatment, is lookt upon as the greatest inducement to her compliance with this 'squire's courtship. Her first lover not succeeding in his second amour, has attempted a reconciliation with his former mistress, but to no purpose. Now how far will this gent. be accountable in honour or conscience for the lady's misfortune, if upon the motives allieg'd she throws herself away on this intolerable fool?

A. There is more difficulties than the last in this question: 'twas not likely the amour should be very happy, which it seems was begun without the consent of

parents first obtain'd, especially when they proceeded in't to the very last step but one, we mean a contract: nor is such a way of procedure either prudent or honest; not honest, because they dispos'd of themselves without any regard to their parents consent, who no doubt have some propriety in them; not prudent, for tho' the old gentleman winkt at it, till he thought him fast enough, tho' this permission might have been sufficient to make his first addresses lawful, 'twas not so to proceed so far as a contract, nor is it any wonder that the old man should thus angle with his fine daughter, and hook in the young gentleman, and afterwards fly off, and express his anger; for that's now grown a common way of putting off children, when their parents have no mind to pay their portions. Besides, there may be something of the mother-in-law in it, who may have work'd the breach between 'em on purpose to bring on her own fool of a kinsman. For the young gentleman's flying off at the dreadful denunciation of the old one, he did like a wife, tho' not like an honest and generous man (if 'tis possible to be properly one and not the other.) The world is now got out of the humour either of hanging or starving for their mistresses; and if they find much ado to love their wives after their marriage, when they have both Ceres and Bacchus to assist them, how will they be able to do so, when they have neither? nay, when perhaps — Sylvia grows old, and Venus too forsakes her? 'Tis true, in the days of Amadis de Gaul, and reign of knight-errantry, when 'twas all the fashion to break their lances and

and necks for their ungentle caterwauling damsels, this would have shewn very well; and for a man to have gone a begging with his wife and children, or, what's almost as bad, smother out an uncomfortable snuff of life in some little dirty hole, would then have pass'd for a pretty adventure, and made a man as famous in ballads and romances as *Don Quixot's* discipline in the wilderness did him for his dear *Dulcinea*— But so much for that; after we have told the reader this, to wit, that the lovers fashion is now to have two strings to their bow; (if not two mistresses) and they are all of *Hudibras's* mind, 'To burn for love and mony too,' and he that does otherwise, must prepare to be booted, and arm himself with all sorts of passive valour. For the lady, she has but done as a thousand others have before her, nay, as the wisest men in the world that look so gruff upon love, and scowl at the very name on't, by shunning one extreme, run into another, and because she has miss'd the fire, resolv'd to leap into the water— But if her resentments would but give her leave to think, she'd first look before she lov'd, or, what's worse, married— If poverty wou'd make her miserable, much more wou'd a disagreeable match, since one may be mended; but a fool never mends till he's dress'd in woollen. Should such a sudden passion fling her into his arms (tho' death perhaps wou'd be more welcome) she'd hereby not only make herself extremely miserable, but even oblige those persons, which it's very probable by a trick have endeavour'd to make her so. And whether or no she again enter-

tains her former lover, (who is more to be blam'd in strictness of justice and point of honour, than according to the common sense of the world) which yet she were best do, if there were any hopes of bending her father, she ought not to throw herself away upon one that will every moment of her life make her repent it.

Q. *About four years since I courted a young lady, to whom I promised marriage, and received the same promise from her, on which I wish'd if I ever married any other, I might never prosper, and be made an example for my perjury— But tho' she had thus promised me, yet she'd not marry without her father's consent, which I cou'd by no means obtain; on which I left the place, and have not seen her since, nor heard from her, tho' I've writ several letters to her; to none of which I have received any answer, notwithstanding her solemn promise to continue a correspondence, and I am certain she receiv'd those which I sent her. I'm now acquainted with another lady, whom I might marry if I pleas'd: Pray give me your judgment, whether I may lawfully or safely do it, the lady being not yet married, nor her father dead?*

A. If lovers were but capable of counsel, we shou'd desire all who come under that predicament, by these and twenty other unlucky stories, to have a care of these fatal promises and contracts, especially when without or against the consent of those who are at least to have some hand in the disposal of em when in the world, as well as bringing 'em into it— But we must confess we don't expect those who are concern'd shou'd give much regard to our advice, since none believes an

N enemy,

enemy, and such lovers will reckon all those who attempt to make 'em *love less*, or, which is much the same, *love more wisely*. Now to the text — the lovers here did ill to make a *contract* without calling in their friends to *witness*, or so much as saying *by your leave*, to their father and mother. The lover did worse to bind it with an *imprecation*, which we think of so much force, that unless his constitution absolutely forbids it, he ought to live all his life *unmarried*, unless he has her to whom he is thus *obliged*, or is freed by her death. It's true, were it only a simple *promise* without an *oath*, nay, a *formal imprecation*, she might, if she pleas'd, *release* him — but we think she can't do it here, because he has *vow'd* it to God as well as *her*, and confirm'd that vow with such heavy *sanctions*, that the least inconvenience he cou'd expect from breaking it, wou'd be the making his life uncomfortable, and his conscience always disturb'd at the remembrance of his broken *vow*, and the heavy *weight* of his own *curse* hanging over him, especially if he should happen to prove *unfortunate* in the world.

Q. Does the scripture any where affirm an election of a determinative number of men to eternal life and happiness?

A. It's an easy matter to be mistaken in things of this nature: however, if we are so, we'll profess ourselves ready to change our opinion on the producing better reasons, and in the mean time not to have either angry or uncharitable thoughts of those who are of a different judgment. To the question; we can't be satisfied by any of those *Scriptures*

which are brought for that purpose, that there is any such election of a *determinate number* as either puts a force on their natures, and *irresistibly* saves them, or absolutely excludes all the rest of mankind from salvation. The chief texts commonly brought in favour of that opinion, are these following, *Acts* 13. 48. *As many as were ordained to eternal life believed*: But *Grotius* and *Hammond*, Mr. *Mede* in his discourse on the *συνεργισμοί* and others, seem to make it pretty clear, that *τεταγμένοι* here, signifies no more than *instructi* — disciplined, listed in the number of those who seek eternal life, *τάττω* being a military word, and so used by good authors; and accordingly St. *Chrysostom*, as he is quoted by Dr. *Hammond*, interprets the place.

“ Separated to God, devoted, “ addicted, prepared or disposed “ to eternal life. Another place most frequently urg'd and which seems most favourable to this opinion, is that *Eph.* 1. 4. *As he hath chosen us in him before the foundation of the world*. By the word *election*, says *Grotius*, is here meant vocation by the gospel, as on the contrary, vocation is sometimes taken for election, *I Cor.* 1. 24. *To them that are called, both Jew and Gentile, Christ the power of God, &c.* “ Nor does (he goes on) the word *election* im- “ properly signify those great “ benefits reserv'd for those who “ were to live in the time of the “ *Messiah*; as the word *ἐκλογή* is “ taken, *I Thes.* 4. 1. Not that “ hereby is understood the actual “ calling of the Jews and Gen- “ tiles, but the decree for their “ calling. Thus far he: we add, that there's no doubt but who so-
2
ever

ever are saved, receive so great a benefit, not thro' their own merits, but God's mercy in Jesus, to whom all his works were known from the foundation of the world, that is, from all eternity; but yet we think there's no one place in the holy scripture, which proves that so many men, and no more, were irresistably determined to everlasting salvation.

Q. How many years from the laying the foundation of Solomon's Temple to the seventy years captivity?

A. If the 70 years are to be reckon'd from the captivity of *Jeconiah*, it was 430 years and 2 months, as is plain from the following sums: The foundation of the temple was laid in the second month of the fourth year of *Solomon's* reign, as we are told in *2 Chron. 3. 2.* after which he lived 36 years, 40 being all the time of his reign. *Rehoboam* reign'd 17, *Abijam* 3, *Asa* 41, *Jehoshaphat* 25, *Jehoram* 8, *Ahaziah* 1, *Athaliah* 6, *Joash* 40, *Amaziah* 29, *Uzziah* 52, *Jorham* 16, *Ahaz* 16, *Hezekiah* 29, *Manasseh* 55, *Amon* 2, *Josiah* 31, *Jehoaahaz* 3 months, *Jehoiakim* 11 years, *Jehoiachin* or *Jeconias* 3 months; the total 430 years 2 months, as above.

Q. What is cochineal?

A. Some authors deliver their

opinions thus, that it's the berries of a sort of oak in *Candia*; others, that it is the seeds of prickly pears; others, that it is the insects, or cochineal flies, engender'd of the fruit or the blood of red pears, or their leaves: The like is in *Bermudas* and *New England*. Red-wood that affords a berry; out of the berries come worms; those worms turn into flies, which feed on the same berries; these flies yield a tincture not in the least inferior to the cochineal-flies, &c. *Vid. R. S. Transact.*

Q. Of what antiquity be epitaphs and elegies?

A. Many instances of epitaphs in prose and in verse may be collected from the old *Greek* poets and historians, who yet were but children compared to the *Chalaeans* and *Egyptians*. But the antientest precedent of epitaphs must be that recorded in the antientest history, viz. the *Old Testament*, *1 Sam. 6. 18.* where it is recorded, that the great stone erected as a memorial unto *Abel*, by his father *Adam*, remained unto that day in being, and its name was called the stone of *Abel*; and its elegy was, *Here was shed the blood of righteous Abel*, as it is also called 4000 years after, *Mat. 23. 35.* and this is the original of monumental memorials and elegies.

1.

Q. **L**earn'd Sons of Athens, sing the noble soul
 Who first with shackling verse durst words controul,
 That all the hereby happy world may know
 To whom a debt so undischageable they owe ?

2.

Did happy Adam's language so agree
 With his affection, humours, harmony,
 That ev'ry word in charming verse was spoke,
 Till sm the curious order of the soul so rudely broke ?

3.

Or did kind heaven this remedy reveal,
 The soul's disturbed faculties to heal,
 When Orpheus conquer'd tygers by a lay,
 And David drove the melancholy fiend away ?

4.

Did Lebanon first, or Parnassus hill,
 Eccho forth her great native charmer's skill ?
 Or did sweet Hybla's bees inspire that bard,
 Who must have all posterity's praise for's deseru'd reward ?

5.

Whoe'er he be, we pay our tribute due,
 Ingenious Athenians, unto you :
 Strain ev'ry string, and with unusual flight,
 Raise the immortal hero from oblivion's night.

1.

A. If Poetry its rise to man did owe,
 His glorious name we cou'd not miss to know :
 Above the stars does its bright founder shine,
 What has no human author, needs must be divine.

2.

God the first poet was, his works, we see,
 Number all o'er confests, and harmony,
 Those artful strokes themselves around disperse
 Thro' all this beauteous poem of the universe.

3.

In lofty verse th' harmonious choir above
Express their adoration and their love :
E'er *Eve* and *Satan* did to sin entice,
This some kind angel *Adam* taught in paradise.

4.

His thoughts heroick were, his words the same,
All great, yet free and nat'ral all they came :
His virgin muse deliver'd without pain,
He ever spoke in *Dryden's* or in *Virgil's* strain.

5.

This honour, ah ! he did not long enjoy,
Discord and vice did *poetry* destroy :
His wit together with his virtue goes,
He meanly dwindled down to sneaking *farce* and *prose*.

6.

Heav'n wou'd not leave the world in that dull state,
But pity'd what it did at first create :
To help weak reason, revelation came,
And *poet* then, and *prophet*, always were the same.

7.

Hark, how inspir'd the holy *Hebrews* sing,
When God they prais'd, or else some god-like king !
How sweetly can their strains life's cares beguile !
How vast the *thought*, how smooth the *sense*, how grand the *style* !

8.

Whether their conquests o'er the *Egyptian* foe,
Or *Deborah's* they, or *David's* triumphs show :
O *Jonathan* ! who would not die, to be
Immortal made in such a *friend*, and such an *elegy* !

9.

This did at first the apostate prince of hell
Ill-ape, in many a doggrel oracle :
But ah ! too soon he learnt to mend his style,
Too soon with his false *charms* did feeble souls beguile.

N 3

Too

10.

Too long sweet *poetry* has fetter'd lain
 A thrall to *vice*, O break th' *inglorious chain!*
Heroes of verse! O lend your mighty aid,
 To th' *altar* thus again restore the *heavenly maid.*

Q. How does a nettle sting? whether by leaving part in the flesh, as a bee its sting, or by what means?

A. That lanugo or soft down which covers the leaves thereof, is in all probability the substance, which being darted in the small pores of the flesh, and by reason of its peculiar configuration sticking fast therein, gives such torment to the part afflicted, much after the same manner as cowitch, tho' more pungent and violent. Now this configuration suppose hamated or aculeated, when the nettle is violently and suddenly press'd, seems to be lost and destroy'd, the little stings being broke off, or blunted one against another, which is the reason a nettle never stings when we press it hard between one's fingers, tho' there may be also something in the hardness or callous substance, which the ends of the fore-finger and thumb may have contracted by often using.

Q. Are the waters of the Bath hot from any subterranean hidden quality that we know not, or were they made so by art? Since Carpenter in his chronicle tells us, that at the time when Athens was in its glory, Bladud the son of King Lud went thither, where he learn'd many curious arts, and amongst others, that of a composition to continue a perpetual fire; and that when he return'd to England, about 800 years before our Saviour's time, he caus'd several chests to be fill'd with that composition, and to be put into the ground near those springs, which

is the cause they keep hot till this time.

A. Art's a fine thing, and who knows but this experiment might do, as well as that of the abbot's mention'd in the acts of the Royal Society, who pretended this way to procure a perpetual heat—'He thrust a pike into a soft earth, and by it ten pounds of quicksilver, which sinking down to the subterraneous furnaces, a warmth comes up by the hole: See Transactions of the Royal Society, Vol. the 3d, p. 783.

And who knows but the other story of Bladud's flying in the air might be another virtuoso experiment, since 'tis also reported by the Welsh bards, Geoffrey of Monmouth, and other such credible writers? But to leave jesting and fables, there's little doubt to be made but that the Bath waters are made hot by natural subterranean fires, as those at Baia, and other places: And tho' we can give no great faith either to the asserters of Bladud's miracles, nor the chronology of the same writers, who made their virtues found out 800 years before our Saviour, yet 'tis granted on all hands, that they are indeed very antient; probably the Romans might first discover 'em; however, they were well known to the Saxons, who either call'd the town itself which now remains, or one very near it, by the significant name of Akemanchester; and there have been within these few years, great ruines and entire pave-

pavements dug up at a vast distance under the present foundations.

Q. What's the best way to strengthen my memory, especially in relation to religious matters? And what method shou'd I take to be free from vain thoughts in time of divine service?

A. For the first, prayer and practice—for the latter, the first, repeated constantly, with resolutions to guard your thoughts immediately as you enter into God's house: keep your eyes intent on the book, when at prayers, as well as your thoughts on the sense: learn by serious application to it, delight in God's service; consider the holiness of the place where you are, whenever you approach it—but more of that God whom you serve; that he sees you, and knows how either to reward or punish.

Q. If Solomon had 1000 wives and concubines, yet found not one wise woman, and but one wise man, ought not then a wise man to conceal a fault, if he be excellent (or princely) and rather judge himself, than rashly judge and condemn another falsely? The question is, Whether Socrates did wisely, when hearing the loud clamours of his consort, left her as he used to do, she being the more angry, hasted and flung a chamber-pot on his head, he saying only Ha! ha! I thought after all this thunder, there would come rain? Or whether by his patience he purchased to himself those inquietudes?

A. If he had not done wisely at this time, it had not eclipsed him, for no man is wise at all times; but Socrates rais'd his fame more by this curs'd wife, than if she had been better temper'd; he gave her provocations enow,

but her passion cover'd his faults, and his politick silence past for patience; and it was a pleasure to him to have the opportunity to vent some witty reflection, or saying, whereby his memory would be register'd in the roll of everlasting fame; this story in the question is one of them; therefore this sort of wife was a foil to his glory, and as reputable to him, and as useful, as the tub to that tub-monk Diogenes, and therefore at all times, but especially at this time, Socrates did wisely in converting the clamour into an useful observation.

Q. Sirs, please to resolve me, what knowledge and concern the dead have for their surviving friends and relations, whom they loved passionately when alive; and if it be in their power to appear to them again?

A. That they are under laws and restraints, is evident from the history of *Dives*, which represents the condition of one of the damned, whose brethren were then under the dispensation of Moses, who was then alive to be heard; and if his brethren would not regard the miracles of Moses and the prophets, (who could raise the dead when it was expedient;) neither would they credit one sent from the dead, as many did not believe the resurrection, tho' attested and seen by hundreds; they are swallowed up with the capacities they are in, and, unless in extraordinary cases, make no appearance in these lower regions.

Q. Gentlemen, a young man a friend of mine, desires your opinion in this case: He formerly courted a young woman; when he had got her consent, and was really insured to

N 4 *her,*

her, upon some words fell out with her, goes into the country, and marries with another, after he was married kept company with his old sweetheart, insomuch that his wife was jealous of her: When his wife came to lie in, she died; when she was on her death-bed, she sent for her husband, and told him, If he married his old sweetheart, she would come and pull him out of his bed from her; he promised her that he would not marry her, nor be concern'd with her, as he hoped to have mercy of Almighty God: but he has gone contrary to his promises, courted her, and has gain'd her good will, and the wedding-day was appointed, which was on Sunday the 15th of June; when the day came, he was taken lame of all his limbs, so it was put by: He got well of this, and appointed another day, which was on the 15th of June last, when he was going to Croydon, in order to perform this ceremony. When he had got on his horse, he was taken with the griping of the guts, so that he could not sit on his horse, but was forc'd to be brought home by two men, and nobody thought he would have lived: So, worthy gentlemen, I would desire you to tell in your Athenian Oracle, whether it may be lawful for him to marry her by the law of God or man, since he has vow'd so sincerely to the contrary, he having got well again?

A. He may marry, having repeated his promise unto her, there being no law that takes cognizance of his promise unto his dying wife, which might proceed from the surprizing apprehensions of her appearing again, altho' in all equity and gratitude he ought to endeavour to atone for the former disservice, by now marrying his *quondam* sweetheart,

if he could make her amends; unless he had lessen'd that obligation by an unlawful intimacy during his wife's life, a fault not to be deleted by formal repentance, or the *opus operatum* of marriage; neither by the force he has laid upon his promise, (*viz.* not to marry, as he hoped to find mercy for his former sins) can it be supposable that God has warn'd him by two judgments not to marry, therefore a farther trial to pursue the intended marriage, will soon determine whether it be in his wife's power to return again, her threat being to take effect after marriage, which will very much contribute to satisfy the world, which longs very much in these particulars.

Q. *The Turkish Spy in his 2d Vol. p. 189. makes mention of a Spanish astrologer that calculated the French King's nativity, and that he shall make the crown of France imperial, having subdued Spain, Italy, and Germany; that he shall shake the Ottoman Empire, but in the end shall be despojed by his own subjects: I desire your sentiments of it, whether there's not a great probability that our design'd descent may not cause the accomplishment of the latter part, seeing the former is in some measure come to pass?*

A. There's a glut of arguments every where tending to this effect. Some from the calculation of his nativity do predict, that the great bastard shall not long protect the little one; others from the perjuries and inhumanities he has committed, expect some signal judgment upon him, and his priests would persuade all mankind to take their farewell of christian religion; for if God must stand in need of such diabolical

lical men and means to fill heaven with new converts, they must have a stronger patent from heaven for murder, beyond what ever Christ had, who commanded his disciples to preach remission of sins, first to those of Jerusalem, who had crucified him, and not to kill them, or compel them to come in by halters and dragoons. And in probability, as his strength is in his frontiers, which keeps out the confederates, as well as keeps in his subjects, that being broken by an army in his country, it may succeed as the Spanish astrologer is said to predict, or as *Partridge's* almanack has it :

Let all the plagues of murder
 (now be flung
 On that curs'd babe from whence
 (those mischiefs sprung.
 There's ruffling work above, and
 (hence must flow
 Mutations here, some tyrant's
 (overthrow :
 Tho' at this distance, yet me-
 (thinks I hear
 Some pleasant news, some ab-
 (dication near.

Q. My son, about fifteen years of age, on Wednesday the 1st of last June, about nine a clock at night, went to his bed, and no sooner lay down, but he heard as it were a hand sweeping on the wall, that it came with a rushing noise on his bed's-head, then it stroked him over the face twice very gently, and as soon as the hand was off he felt a cold wind blow on his face, which made it very cold, but his body was warm; he opening his eyes, saw an apparition of a woman cloathed in black apparel, which went over the bolster with a rushing noise, he saw the curtain to gather up together as

it went out, and the curtain to have a shaking for some time after; then being affrighted, he rose out of the bed and came down stairs. Another son and daughter of mine, a few years since, have seen the like apparition of a woman in the same room with a lighted candle, but when spoke to, it vanished. Several sorts of unusual noises are often heard in the house by myself and most of the family: I favourably desire to know of you (having a civiliz'd family) what should be the occasion of this disturbance, or whether it be advisable to ask the question of the apparition?

A. What manner of metaphysical matters our souls are, we cannot tell, yet we know they really exist, and act our bodies, altho' they are not subject to sense; yet this doth not hinder, but that a spiritual substance may be separated from our body, and may be again cloathed with a body or vehicle that may be airy, fiery, or cloudy, and be visible to our senses, altho' the existence or essence of the spirit we cannot see, but its outward cloathing: And that such appearances have been to all ages, the learned as well as the unlearned affirm, from real matters of fact; such are these following: At *Puddle-dock* was a house so disturbed, that several tenants could not thrive therein; after the fire alderman *L—* purchasing the ground, caused a cellar to be dug lower, and there was the body of a man taken up, which had a great nail driven into the skull; the alderman order'd the labourers to carry the body and bury it in *St. Gregory's* church-yard, London, and no disturbance has been since. The other is at the *Grange* in *Lancashire*,

shire, where very many years was an apparition in the garden, and in one chamber of the house, it was in the shape of a greyhound; the precurrent noise was like a man hissing to call a dog; this apparition did no hurt, only pull the cloaths, insomuch that they made wooden press-beds for that room, which were rock'd, and more disturbant by the noise than before; when it pass'd by, it was felt as a cold wind; at last digging a high bank, to carry off soil to other ground, after some loads dug away, there was found the skeleton of a man, which was seen by the minister, and among the rest by Mr. Moss, a very intelligent gentleman, who now lives in *Islington*; the skeleton was cover'd again, and from that time the apparition and disturbances have ceased. And no doubt the apparition in the question, if true, (because we were imposed upon by the relation of the 2 brothers that vanished) has some cause and significancy, tho' beyond our sphere to assign it; however, we cannot be against the speaking to it, or endeavouring to find out its place, times and places of vanishing; and perhaps if it were not a civiliz'd family, it might be more disturbant.

Q. Why the Baltick Sea is fresh water, and the Euxine Sea and the Streights of Davis, Hudson, Forbisher, &c. are salt?

A. It has many islands at the mouth of it, that it takes not in that quantity of water from the main ocean, but receives more from the many fresh water rivers which discharge themselves into it from *Poland, Russia, and Swedeland.*

Q. In Greenland upon the top of a hill, there is the body of a tree lies; how should that tree come there, since the country affords none?

A. Those who have penetrated farthest into that country, or that have been left there, have not been able to discover any trees; yet notwithstanding, one part of it may produce what another wants; or this tree might be found floating in the sea, and be carried up and left, to raise wonder in the after-comers, as *Alexander* left gigantick armour behind him, that the world might in time to come wonder at the vast stature of the *Macedonians*; or as they paint the heads of the *Saracens*, as if they were giants, to cover the ill success they had in conquering *Jerusalem.*

Q. Tell me, ye Sons of Athens, by what laws Pale Phœbe moves? What's her material cause? Whence she derives her Light, or is't her own? What makes her in an Halo sometimes frown? How far from earth is plac'd her Steady Sphere, She doth so soon compleat her little year? And what's the matter she doth roll in there? What makes her change and wanton in the air, Sometimes look wan, then red, and sometimes fair? But why her phases still the same appear? Why hills and valleys still seem scattered there?

Each

Each constant to its place, when at the full
 Her perfect orb arrives? What makes her dull
 Oft-times appear by day? Whether her beams
 Govern the tides, and influence the streams?
 And what to me seems most of mystery,
 Whether, and how she causes Lunacy?

A. Various are *Cynthia's* laws, exactly known
 To him who plac'd her in the heavens alone:
 The new philosophers, and those before,
 Can only guess; expect from us no more.
 The matter which does the fair moon compose,
 The same with earth appears; its surface shows
 As if it, like our neighb'ring world, contain'd
 High hills, low dales, wide seas, and spacious land:
 Her light her beauteous brother *Phæbus* lends,
 And tho' she in eclipse herself pretends
 To dusky beams, we can for them account,
 Nor will they to a native light amount:
 Either their true original is found
 From the sun's stragling beams refracted round,
 Grown weak, as far from their first rise they're past,
 And fixt on this opacous globe at last:
 Or else from other parts we cannot see,
 Since *Luna* can't all o'er eclipsed be.
 When e'er a thin moist cloud itself does place,
 Oppos'd direct against its radiant face;
 Its rays refract we in a Halo see,
 And madam *Luna* stands in pillory.
 The space from us to her refulgent sphere,
 As noble *Tycho* guess'd of old, is near
 Thrice ten times mother earth's diameter.
 Its orb thro' fluid *Æther* smooth does go,
 Or its own atmosphere, as our below.
 The different lights and shades her stations take
 From *Sol*, her different forms and changes make.
 She's pale, when thro' a watry cloud she pries,
 And red, when earthly vapours fill the skies,
 Or struggling winds from hollow caverns rise.
 Clad in her festal robes, all clear and fair,
 When neither clouds nor vapours fill the air:
 Her phases needs must still the same appear
 To sight and sense, for still the same they are;
 Needs hills and dales we in the moon must see;
 As here on earth, where hills and dales there be.
 She dim appears in *Sol's* more pow'ful light,
 As candles are eclips'd when she shines bright.
 Fondly old stagers dream the moon presides
 O'er the moist world, and rules the various tides:

These

These reasons for't the Neoterick give,
 Who underneath the same meridian live :
 The moon with them at the same time does rise,
 With the fair beams enlightned earth and skies ;
 Not so the tides which drench the south, before
 With foaming waves they kiss the northern shore.
 Again, were she the cause, when earth and skies
 She last surveys, least wou'd their surges rise :
 But this in fact is false, when new, they press
 With greater force ; but when more large, with less.
 You ask if she's of lunacy the cause,
 And whether *Bedlam* must obey her laws ?
 Was ever she horn mad, or day or night
 The dog that guards her palace known to bite ?
 Where'er her eyes a lover known to kill,
 Besides *Endymion* once on *Latmos* hill ?
 Let's clear her then, since guiltless her we know,
 Nor think her mad, unless ourselves are so.

Q. *What did Virgil mean by his magni menses, Ecl. 4. Plutarch indeed makes mention of the μεγάλαι ἐνιαυτοί, but that gives no light to the question : Scaliger has also given a large account of them in Can. Ifagog, but neither is that satisfactory enough ?*

A. If Scaliger himself can't satisfy the querist, 'twill be no disgrace shou'd we too fail of doing it, however we must attempt it. By *magni menses* we think the poet may allude to those μεγάλαι ἐνιαυτοί, those great years of the *Platonists*, for he was now describing that great Revolution which they us'd to much to talk of, when all things were to become new. But why then does he use the word *menses* instead of *anni*, month instead of *years* ? No doubt there was a reason ; for one who had so absolute a command of the *Latin* tongue, cou'd not do it only to fill up a verse. We believe therefore that there's a double allusion contain'd in the words, one to the years, or revolving period before mentioned, the other to those months which *Julius* and *Augustus* had lately altered, and called by

their own names, for which reason they might properly be called *magni* above all the rest.

Q. *Gent. In your essay upon learning, pag. 7. concerning salvation of heathens, you advance in answer to the text (There is no name given under heaven whereby we may be sav'd, but by the name of the Lord Jesus) That if they believe in God, they believe virtually in Jesus Christ. I desire a full explanation of what you mean by a virtual belief ?*

A. The Jews were under the dispensation of believing *Our Father* which is in heaven, having faith in the *Messiah*, whereas the heathens were under the dispensation of the law of nature, the divine light written in every man, which is the ordinary voice of the spirit to restrain man from murder, idolatry, &c. if they kept to that law, they should receive the full virtue of the lamb of God, slain before the foundation of this world, by the father's decree, for the sins of all men.

Q. *Which do you esteem the greatest artists in Painting, the antients or the moderns ?*

A.

A. The antients were almost inimitable for some excellencies and beauties in their painting, and some moderns have not fallen much short of them, unless we fancy, as some do of the old poets, that none can yet equal them.

Q. Where and when were dials, clocks, and watches first made?

A. In Adam's time the day was measur'd by the sun, and the Egyptians could not be destitute of these useful parts of the mathematick learning, long before mention was made of the dial of *Ahaz*.

Q. How or where can you prove there was shipping before Noah? as you formerly have affirmed.

A. Adam was driven out at the east end, where was free passage; he had no boat to pass the rivers in the other part of the garden, and therefore so necessary a thing as a junk or a canoe Adam would not be without; or can it be imagin'd that in so many hundreds of years they could be without vessels to pass and repass their rivers?

Q. Why do the Evangelists deduce the genealogy of our Saviour by the line of Joseph, and not by that of Mary, since he receiv'd not his humanity by his reputed father Joseph, but from the blessed virgin Mary his mother?

A. There is a supposition in this question, which includes another; — for many, or most commentators, believe that one of the evangelists draws the genealogy by Joseph, the other by Mary: however, we are hereby almost necessarily led to the disquisition of that very difficult question, which may be almost call'd, *Cruce Theologorum*, concerning the difference between the two evangelists, St. Matthew and St. Luke, in this matter, having also long since received it from another hand. We must confess we can't

be of the same mind with a late famous writer, as to the interpretation of that scripture, *Who shall declare his generation?* Which he thinks relates to the difficulties in his genealogy, left so on purpose, in his judgment, to hinder men from prying too narrowly into things of that nature. However, we are sure God's word must be true, and truth is always consonant to itself, and how it is so in the present case, as to the chief difficulty therein, we shall now examine. *Eusebius* seems, in our judgment, to give as clear a solution of it as any other. He has it out of *Aphricanus*, as that historian from some christian Jews, who were of the kindred of our Saviour. The sum is this: ' St. Matthew says, *Jacob* begot *Joseph*; St. Luke, that he was the son of *Heli*, (not that *Heli* begat him:) St. Matthew deduces the line from *David* by *Solomon*, St. Luke by *Nathan*. *Matthan* from *Salmon* begat *Jacob*, then died; and *Melchi* from *Nathan*, of the same tribe, but another race, being married to the same woman, begat *Heli*. So that *Heli* and *Jacob* were brothers by the mother's side. *Heli* dying without children, *Jacob*, according to the law, married his wife, and of her had *Joseph*, his own son by nature, but *Heli's* by law: Thus was *Joseph* son to both—So far *Aphricanus*, and *Eusebius* out of him. But it must be acknowledged, this way of solution is press'd with considerable difficulties: the chief of which, and which is pronounced unanswerable by the learned *Spanheim*, is, that according to *Aphricanus*, *Melchi* is reckoned the immediate Father of *Joseph*, whereas

St. Luke makes him his great grandfather. But notwithstanding this, *Vossius* is still firm for the forecited opinion, and answers after his way: [*Certissimum nobis est*] 'We are most certain, that in the old copies there were three persons left out by St. Luke in this genealogy *Matthan* and *Levi* between *Melchi* and *Eli*, and *Cainan*;' which he thinks more probable, because *Irenæus* reckons not 75 generations, but 72 only from *Adam* to our Saviour. — And indeed, had there not been something in't, 'tis not very easy to conceive, how 'twas possible both for *Aphricanus* and *Eusebius*, who were men of judgment, nay, we may add St. *Austin* too, and several other fathers, to be guilty of so foul a blunder, as to mistake a man's great grandfather for his father, in a genealogy which they had before 'em, and which they read also every day. But whatever becomes of those two, we can't think *Cainan* was omitted in *Irenæus* his copy, because they then hardly used any but the LXX for the Old Testament; and it's known by all, that this name is there, tho' not in the *Hebrew*, (of which more another time) and therefore, if there were three names fewer in their copies, than ours, whatever becomes of the two in the Question, the third must be look'd for somewhere else than in *Cainan*; and this would remove all the difficulty: But as we have formerly declar'd, we are not for invalidating the credit of our present copies, nor granting any mistake in 'em without an absolute necessity.—Why shou'd we not therefore rather think *Aphricanus*, or at least *Eusebius*, or their transcribers, here mistaken; then admit the Inter-

polation of two names in our present copies? Let's suppose but this, and that they wrote *Melchi* by a mistake, instead of *Matthan*, who was the real father of *Heli*, and the case is just the same, and all the difficulty vanishes, the hypothesis still holding good in one as well as the other, nor can we find any objection that's of weight against it: 'Tis true, *Grotius* (who supposes *Aphricanus* more mistaken than we do, tho' he also thinks there's something in what he advances) is of opinion, that it can't hold, because the law of raising up seed to the brother, by the brother's marriage, or in his default by the next of kin, does not relate to uterine brethren, (of the same mother only) but to those of the same name and family — but it may be answer'd, the family of *David* was then reduc'd to a small number, as well as a meaner fortune; and there might not be very great choice among them, nor any nearer relation, on which account the nearest kinsman fulfill'd the law; or perhaps if there were nearer, as in the case of *Boaz*, they might refuse to do it.

Now to the querist's difficulty.—Our Saviour being not the real son of *Joseph*, how comes *Joseph's* genealogy, not *Mary's*, to be here recorded? Some think 'twas not the custom of the Jews for women to have their distinct genealogies, but were reckon'd from their parents, and that *Eli* was *Mary's* father; tho' others say one *Johoiakim*, which yet some think the same with *Eliakim*, and that with *Eli*, only a contraction of it, as *Epaphras* for *Epaphroditus*, and a thousand others, and that St. Luke records *Mary's* genealogy, St. *Matthew Joseph's*: But we think

think this more strain'd than the other, and therefore stick to our first solution, and add as to the present question, that as he was *Joseph's* son by law, he was his son also, no doubt, by *adoption*, and therefore is so reckon'd: But besides, in *Joseph's* genealogy, *Mary's* also may be contain'd, nay we are sure some of it is, and accordingly our Saviour's real descent from *David*.

Q. *I have been a trader for many years, in which time the goods I deal in, being a foreign commodity, have been at various prices; sometimes I have bought goods, and gain'd by them moderately, and I have at several other times bought of the same sort of goods, and by means of great quantities thereof coming to England, have lost considerably by them; but 'tis my hap at this time to have a considerable quantity of the same goods by me, of which there is none in England but what I have, and am satisfied that none of the same kind can arrive here for a considerable time; whereby I've an opportunity to get my price for them. Things being thus, I desire your opinion whether I may with a good conscience strain up the price of these goods as high as I can, considering my former losses in the same goods, and that I may never have such another opportunity of recovering them?*

A. First, We think there may be greater latitude in the present case, as to any commodity not necessary to the life of man, than in corn or such like, without which the poor can't live. Again, if the poor shou'd have absolute need of any of those goods, they ought not we think to pay so dear for 'em as the rich, who have 'em only for their convenience or pleasure. Further, those goods never ought to be rais'd to an extravagant price,

beyond all conscience and reason; as suppose a guinea should be demanded for what was not before worth a shilling: After these guards, we think there's no doubt but the tradesman may justly raise the price of his goods on this occasion, so as to repair his former losses, if he does not exceed the former limitations, tho' the just degree or price we can't determine.

Q. *Whether 'tis lawful to read romances?*

A. Every one grants that 'tis lawful to read *Quintus Curtius*, or *Xenophon's* life of *Cyrus*, in both of which, the loves as well as wars of two great monarchs are describ'd:—And if so, we think 'tis not easy to assign a reason why the same stories mayn't be read, when the heroes are made greater, and their actions more compleat and lively than before, as in a good romance they generally are, and particularly in the grand *Cyrus*, and *Cassandra*: Tho' we think then that the reading these books may be lawful, and have some convenience too, as to forming the minds of persons of quality; yet we think 'em not at all convenient for the vulgar, because they give 'em extravagant Ideas of practice, and before they have judgment to bias their fancies, generally make 'em think themselves some king or queen or other;—one fool must be *Mazares*, t'other *Artamen*; and so for the women, no less than queens or empresses will serve 'em, the inconveniences of which are afterwards oftentimes sooner observ'd than remedy'd: Add to this, the soft'ning the mind by love, which are the greatest subject of these sort of books, and the fooling away so many hours, and days, and

and years, which might be much better employ'd, and which must be repented of. And upon the whole, we think young people would do better, either not to read 'em at all, or to use 'em more sparingly than they generally do, when once they set about them.

Q. I'm so bewitched with cards, that I can't leave 'em, tho' I always lose.—If you please, give me you directions how I may conquer this troublesome humour, which, if I knew how, I'd very gladly be rid of?

A. That cards and lufory lots are not in themselves unlawful, we think there are not many rational persons but are now satisfied, it being granted by those who are of another mind that lot is not inseparably appropriate to sacred uses, being alio brought into civil affairs, if not first taken from thence, and applied to sacred.—Nor can we see any reason why lufory lot mayn't be the same with civil; nay, if we shou'd even confound it with sacred, what evil there would be in't, or why we mayn't lawfully appeal to providence, if all lot be so, for the disposing a small part of our estate, as well as a more considerable, and in lesser affairs as well as greater: This we are sure of, that those persons who most frequently use this argument, are apt to interest providence in things of as trivial a concern; nor do we think they are to be blamed for it, if they do it prudently and modestly, and not condemn others in what they themselves allow; which we know not well how they can do in the present case, without joining with that foolish heathen, who fancied—*Non vacat exiguis rebus adesse Jovi*—That Jupiter had something else to do than to trouble his head about the trifling

business of mortals. After this expressing our judgment as to the lawfulness of these sorts of games, we readily grant, that as they are usually practised, they are extremely inconvenient, and their consequences very dangerous and mischievous to societies as well as private persons—One instance of which we have in the present question, since it gives men an habit of idleness, renders them passionate, superstitious, and desperate; the adjourning from the *gaming-house* to the road being very common and easy, when once the humour has got such a strong ascendant over any person, and not only wastes what he has, but unfit him for getting more by honest industry and labour; some persons being so bewitched with it, that no consideration, neither estate, nor life, nor soul, can make 'em leave it. The way to remedy this inconvenience is desired, in answer to which, we advise the querist to set about it immediately, for the longer the habit continues, the more inveterate it grows—to consider when he's calm and cool the unavoidable mischief it will in all probability bring upon him, the ruin of his estate and fortune, and the example of many *gamesters* unhappy and desperate ends; let him never come near the fatal places where he's likely to meet the temptation; and if he can bear it, get some friend to lock up all his money from him, breaking quite off from all *gaming*, which 'tis easier to do, how great a *paradox* soever it may seem, than to quit it by degrees, which will still leave a pretence, and ten to one break all his resolutions, and as much enslave him as ever.

Q. What

Q. What does that man deserve, who having received his bread from his friend, and other necessaries in his exheremities, should in the time of his prosperity be not only unthankful, but the chief cause of his friend's ruin and poverty?

A. Xenophon de rebus Persicis, says, The ungrateful are neither fit to serve the Gods, their country, nor their friends — What such a person's desert is, we forbear to limit, for fear we should be unjust, and speak too favourably of him, and his crime, which is the abridgment of all baseness.

— But if he be a person of any sense, he may possibly be shamed out of it, as an ill man was, that was concerned in the following instance — A mean man preferred by one of quality, came in time to such a place as set him above his benefactor, and then he made use of his power to throw him down, who had raised him up — the gentleman sent him a picture, in which the sun was eclipsed by the moon, with this motto upon it — *Totum admittit quo nigrata resulget* — It ingrately puts out that light by which it shines.

Q. Why a dead corps should bleed when touched by its murderer?

A. We meet with many instances of this nature, as the waters of jealousy amongst the Jews for the trial of adultery: The Roman vestals Sieve, in which (being falsely accused) she carried water without spilling. In like manner some courts of justice admit this trial of bleeding as a proof to good purpose, and such a one as shocks the nature of a villain more than many living testimonies. Physicians tell us,

that blood congeals in the veins presently after death, and afterwards in two or three days becomes liquid again, in its tendency to corruption — Some attribute it to the sense wherewith all things are endued, and which still remains in these dead bodies, so that having a sense of their murtherers, and perceiving them near at hand, they suffer two very different motions, trembling and anger, which cause such a commotion of blood, that it flows forth from the wound: And several other opinions we have about it, but all of them inconsistent with reason; for either there is a natural cause of this, or there is not; if there's none, the dispute is at an end, and we must refer it to a particular providence of God Almighty in discovering murtherers by this way; but if it be by a natural cause, it must be either sympathetick or antepathetick; if by sympathy, it follows, from their way of arguing, that one killed by a bullet at a distance, (the murdered not knowing who it was) can have no emotion of the spirits when the murtherer is by; and the animal spirits cannot be more sensible and knowing when the man is dead, than when he is alive; as also, if the person murther'd were killed in his wife's arms, and his relations defending him, here his relations should bleed (not he) at the sight of the murtherer. If it be supposed to be effected by antipathy, then it would center all the dead person's blood, and make it retire to the heart instead of bleeding; so that we conclude such instances

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are merely providential, and the immediate effects of God's justice, when they really happen.

Q. How females were circumcised?

A. Not at all amongst the Jews; but we read the Egyptians circumcised the nympha of their females for some diseases, and that some of the pagans religiously observe this custom.

Q. What language 'twas Balaam's ass spake?

A. What language is this?

מה עשיתי לך
כי הכיחתי וחי שלשרגלי

Q. In what part of the body is the soul?

A. 'Tis generally held that 'tis every where, (tho' not so easy to define how) nor can it indeed be at all properly in a place, that being of the essence of body; — at least we are sure it's not in a place in the same manner that body is, but 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 them, as that our feet or hands have been so, when after a long walk, or manual operation, they are affected 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

placed 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 diffused thro' all different parts, having an entire power over them, and acting them according to their natures, and sometimes contrary to 'em.

Q. What is Reason?

A. 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 falsehoods, by reducing the adversary

versary to an absurdity, by comparisons and oppositions, familiar to those who are acquainted with this noble art.

Q. Whence proceeds sight, and the cause of the eyes motion?

A. This question is double, the first much knottier than the latter, and more difficult to be expressed. — Seeing is a compound act, as tasting or feeling is. The pupil of the eye, before it convey any thing to the fancy, moves into a direct line with the object that is to be conveyed, 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 placed near them. When we say we see a horse, 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.

Q. Was the fall of Adam on the day of his creation, or how long after?

A. 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, which it had been possible to have recorded; all which helps are denied in this case.

Q. Why do troubles of mind, distractions, &c. take away reason?

A. These things take away reason, just as much as a mist takes away the sun, or a hand 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 fettered 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 disturbed, and all images and notions which we have from sense, extremely distorted and deformed; none of them, or but very few, lying in that method or order they formerly did, but appearing much like the ruins 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

sier experienced than explained, it can't be otherwise, but that the external acts thereof must be very confused and irregular — What its actions are in relation to its innate ideas, spiritual objects, &c. we can't so well resolve, ingenuously acknowledging, we have never yet made experiment; in the mean while 'tis probable that even those actions are disturbed too, though the power and principle still remaining, the *Ratio Ratiocinans*, as before, or rather (might we use the word) *Ratio Ratiocinatura*.

Q. *What is Death?*

A. 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 easy than to discriminate life and death, and yet to explicate the nature of both is a severe task, because the union or disunion 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 itself; 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 weaknefs, 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 desired again. — As *Caligula* passed 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 desirable 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. — We had the curiosity to visit two certain persons, one had been hanged, and the other drowned, and both of them very miraculously brought to life again; — we asked what thoughts they had, and what pains they were sensible of? The person that was hanged 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 turned it into a black, after which he thought no more, but insensibly acted the part of one that*

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 a natural death, I cannot but think it yet much easier. Diseases make conquest of life by little and little, therefore the strife must be less, where the inequality of power is greater.

Q. What defect is there in the souls of persons born naturals?

A. 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.

Q. If Pompey had overcome Cæsar, and Hannibal Scipio, whether or no they had been preferable to Cæsar or Alexander?

A. Their true value depends much on the justice of the cause, could that be at this distance discovered: For Pompey's and Cæsar's, they were e'en 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 moot case. — 'Twas at first only a political war, and Carthage was grown too great a neighbour for Rome; nor wanted there real affronts on the African'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

we 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 tried against the Gauls, as fierce an enemy then as most in the world; had been used to conquer, and had a Cæsar at their head; and to fight them with a parcel of young spruce volunteers, who, as appears by Cæsar's exhortation to his soldiers, — *Miles, feri faciem!* were more concerned 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 battel, that no sudden 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 soldiers than the Persians or Indians.

Q. 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 framed?

A. 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 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 designed 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.

Q. 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?

A. The antient Roman law commands in the case of adultery

to kill both, when taken in the fact; and the *Italians* at this day, though 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 to hazard his life for to lose 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 them 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 t'other 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.

Q. What are we to think of that virtuoso, who wished there were another way of multiplying mankind, like that which nature has given trees and flowers, to continue their own species?

A. What should we think of that person, who should come to the most ingenious artificer, watch-maker, mathematician, &c. and

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 might demonstrate the proposition without it? should we not think him at least very rash and over-weening 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, would teach God to make the world better. And 'twas this wise artificer, who after he had created man male and female, and given them that command, increase and multiply, added more to this day's work than to all the rest, — Behold it was *very good*. If then we have all things necessary to render us perfect and compleat in the station and order of created beings wherein we are fixed, and if this day's work be pronounced by him that made it to be all *very good*, we may with at least as much civility find fault with this gentleman's work, as he does with his maker's: Tho' after all, such a complaint might very probably be but a copy of his countenance, and he thus rails at the grapes, either because then out of his reach, or else he had taken some surfeit, or been soundly griped with 'em formerly. And so much for trees.

Q. Whether marriage be of divine right, or only political institution?

A. Both, though 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 itself which taught them this great truth? So far is it from being any prejudice against the divine ordination of marriage, that 'tis inforc'd and guarded by political 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 original, 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, assures us, *In the beginning*, says he, *God made them 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.

Q. Whether a person by the bare light of nature would be disposed to think women have souls?

A. If by that light we can prove men have souls, undoubtedly women must have them too, since the male and female in all species are like. As for the person who puts this question, we only

only wish him the veriest virago in christendom to his yoke-fellow, who would quickly satisfy him whether her sex had souls or no.

Q. I once met with a man that had been at the top of Teneriff, (whose head is above the clouds): he staid there some days, and never felt nor perceived a breath of wind, when at the same time there were continual gales below; the clouds he could always 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 virtue of the eye in this case?

A. The visual power of the optick nerve is dazled 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, there are multitudes of clouds to be seen; from this reason it is, that the person upon *Teneriff* might discern the clouds, his eye terminating upon a dark body, the earth, or at least looking obliquely toward the hemisphere, where the medium of the visuality is always most proper, when those below the mountain had no darkness to temper the redundancy of light, but lost it in the transparency of the sky. This *Teneriff* is now supposed to be the highest place in the world, mounting its perpendicular above seven *English* miles.

Q. What's the reason that two persons are never alike in face and other proportions?

A. Chiefly from two reasons:

The first, of 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 choleric, &c. one is less, and another is bigger; one eats this diet, 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 were 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 should the mother after conception always eat the same diet, use the same motion of body, the same time for sleep, and so in every thing else, her children would be very like, as is evident in the case of twins, which would also be yet liker, if the mother's 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 bye is the reason why nature gives to children such a necessity of sleeping) — This similitude of birth may, by unequal climates, diet, 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. though at a distance,

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 would exchange habits for mirth, and act such mistakes as were never thought of in the *Amphitruo* of *Plautus*.

Q. Whether we may safely conclude or not, that a child quickned in the womb, and yet dying before its birth, is capable of the rewards or punishments of a future state.

A. 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 supposed to be really there, is evident from the effects, viz. life and motion.

Q. What members might human nature be deprived of, as not absolutely necessary, and yet be supposed to exist?

A. The doctors say, without the spleen, dismembered of arms and legs, distesticulated, without eyes, nose, teeth, lips, chin, ears, tongue, without part of his skull, 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 to 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 sears 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, chusing rather that torment than death, although he must be satisfied of the necessity of his speedy death.

Q. How does a fright bring a drunken man to his wits?

A. The spirits of the liquor mounting into the brain, which intoxicate the animal spirits, which are chiefly lodged there, and occasion drunkenness, but when the heart is oppressed by a fright, the animal spirits fly to its assistance, and in their passage through the blood, are purified and cleared from the intoxication, as the salt water by running through the channels of the earth loses its salitude, and becomes fresh.

Q. A friend of mine in garrison besieged, dreamed that a bomb was shot into the town, and fell upon his house, and set it on fire; immediately he awoke out of his dream, got up, and called 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

this dream, and the effect of it?

A. Our dreams are different, as are their causes: — The natural cause is the constitution of our bodies, as the choleric 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 soldier'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 warned to avoid some eminent evil, bad when the suggestion tends to a greater despair. Of the first was the querist's friend, of the last was pope Innocent the fourth, who was summoned in a dream, *Surge, miser, & veni ad iudicium, 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.

Q. Whether fire be visible, or not?

A. 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 assigned, 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 de-

monstrable from the flame of a candle, which affords foot, 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.

Q. Which of our senses can we best spare?

A. 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.

Q. 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 virtue?

A. 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 partibus cantando rumpitur anguis*: and again, ——— *Ducite ab urbe 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

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 men's minds from a dependance on the supreme being, and also to make them neglect all rational means, and grow weak and superstitious, and are besides justly to be suspected for the former reasons. We deny not, that words joined with tunes may have great virtue, by their motion on the air, and so on the spirit, as in the case of the tarantula, 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 would 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 track of *Latin* and *English* words, others only transvers'd, *Erthin* seems to be no more than *in Earth*, *Dide* may be *Latin*, *Sumina* is only *Animus* turn'd backwards, and the first part of *Sulphin* when transpos'd is *plus*;

and if any can make more of them, they are very welcome, and whether there's any virtue in them, *Satan* knows, from whom, if they have any such, they must receive it.

Q. *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, tho' 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?*

A. 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 married, and how many have been disappointed in their affections, either by parents compulsions, 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

(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 unbias'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 easy and comfortable life. An agreeable converse, and an union of soul, never cloys 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 shew her this answer, and she'll be doubly oblig'd to be of our opinion.

Q. If an infant were kept from its birth to twelve years of age without hearing any human voice; what language would it then speak?

A. Twou'd be fair enough to put the querist off till the experiment could be tried; but lest 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 conclusions 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 conse-

quence, that if they had not been taught that, they must have spoken none at all. Mr. *Heylin* 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 *bread*, on which 'twas concluded that was the most antient language, till on a narrow observation 'twas discover'd the sound they made was only in imitation of the wild-goats which graz'd on the neighbouring mountains.

Q. 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 — Query, The reason of it?

A. 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 pallat is of distinguishing sounds, or the ear of trying guits and saporis.

Q. How, or after what manner are our souls in our bodies?

A. 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 ideas, their sentiments of pleasure and pain, are there by the means of the body. They act upon the body

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.——

Q. *Whether our souls going out of our bodies, pass into any local circumscribable place? or whether, according to Origen, Tertullian, and other antient fathers, they do assume certain vehicles, or subtle bodies, retaining the same characterizing forms which their terrestrial bodies had?*

A. 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 *co-extension*, 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, 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.

Q. *Whether, seeing the soul is immaterial, heaven or hell are local; and if local, where situated?*

A. We can't admit a *locality* without extensions, adjustment of magnitude and quantity, and by consequence *circumscribibility*, which, how inconsistent it is with the nature of God, angels, and the spirits of just men made perfect, every one knows; 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 proved 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 consider'd, may

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.

Q. Whether separated souls have any knowledge of the affairs in this world, and what is to be thought of the apparitions of the dead?

A. 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.

Q. Whether separate souls know one another, seeing they have not the organs of seeing, speech, &c?

A. There is certainly a communication of angels and souls in heaven, as appears from several texts, *Rev.* vii. 9, 10, 11, 12. *1 Cor.* xiii. 1. *Dan.* viii. 13. but we can conceive this communication to be chiefly in an ability of insinuating their thoughts to each other by a meer act of their wills, just as we now speak to God, or ourselves 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 is sufficient to know and be known, we are satisfied.

Q. Whether departed souls, as soon as they go out of the body, are in joy or misery?

A. 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 free from its clog, and takes a view of itself when naked and without excuses, it sees and knows its future lot, and by the characteristic 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 assured of his death, and takes the earnest by forestalling it in unhappy and wretched reflections.

Q. Whither do departed souls go immediately upon their separation from the body?

A. 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 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 catachresis, if we consider our souls coming at first from God, he never loies his sovereignty over 'em; 'tis in him we live and move, and have our being,

being; God contains all things, and is contained or comprehended by nothing: Jupiter est quodcunque vides—Augustine said, 'You must answer to him who shall ask you where the Word 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 hell, by giving them perpetually an idea thereof, by means of which idea he impresses on them 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.

Q. *Whether has a man three souls or no, to wit, the supream, which they call the mind, the sensitive, which they call an image, and rational, which ties and knits together the other two?*

A. 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.

Q. *Where are the souls of men to remain till the last day?*

A. 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 shews that the soul is not imprison'd in any one of them, and yet I may be under some extream 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.

Q. *What have the philosophers (guided only by natural reason) conceiv'd as to the future state of the soul?*

A. 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 hasten'd their own deaths to enter into such a future state as was represented, insomuch 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, he 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

of the earth, to enjoy in heaven an immortal light with the gods. Have courage (says another) let not death affright 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 ruins, 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 ruins, without being hurt or endamaged by them.

Q. 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?

A. We must not understand a union of this kind, by co-extension, penetration, or an adjustment of figures and magnitudes; this idea wou'd be proper enough betwixt body and body. — Suppose we then, to avoid these gross thoughts, what an union of two angels wou'd 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 spirit 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 chuse, hate, love, &c. what the body according to its powers is busy 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.

Q. What is Individuation? Or, wherein consists the Individuability of a thing?

A. 'Twere an easy matter in the resolution of this question to mount the argument above the heads of most readers, tho' hard, if not impossible, to manage it so that all may understand it. 'Tis, we must confess, of a very nice and difficult nature, and is acknowledged such even by Mr. Boyle, 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

with itself, or that whereby any thing is what it is, which makes it little, if any thing, clearer than 'twas before. It mayn't 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 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; 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 *uncompounded 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 itself; 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 meerly 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 independant existence, and are a sort of world by themselves: And here the *individuation* consists 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

P :

soul,

soul, with any convenient portion of fitly organiz'd matter. We hope 'tis no heresy 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 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, 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, excrement, 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.

Q. Whether snow is white or black?

A. Perhaps neither, but like the crystalline 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 blue, 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 appearingly 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 is really so.

Q. Wherein consists the venom of vipers?

A. This question has divided all the *virtuosi* in *Europe*, who are rang'd into two different squadrons: *Monsieur Charas* 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 *enraged spirits*; the latter fixes it in a yellowish sort of a *saliva*, or juice reserv'd by nature

ture for that purpose in little vesicles at the roots of their teeth, which, after the biting of that creature, flows into the wound. The *Frenchman* 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 diametrically opposite to each other. Monsieur *Charas*, 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 enmity to nature in it 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 trials, related in a book publish'd in *Latin* under his name, but also made the experiment before some *English* gentlemen, on several little creatures, kittens, chickens, &c. who having some 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 convulsions: — others who were bitten by the vipers, enraged to the uttermost, after this venom exhausted, 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 rattle-snake's also does) but that the *French viper* is something finer, and either to be placed in their enrag'd spirit, or something else not yet discover'd.

Q. Is it true, that a lion won't prey on a pure virgin?

A. As true as that the same noble creature is afraid of a cock, as the antient 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 happened, viz. that a lion may have spared a virgin; for historians tell us, they'll not willingly set upon any thing that's human, unless provok'd with hunger, and sooner on a man, than a child or woman. We ourselves 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* would be willing to try the experiment.

Q. Why looking against the sun causes sneezing?

A. 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 towards the sun, a sudden rarefaction; as water, when brought near the fire; and air, when the hand, or any other warmth is 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 bottled ale, which fly hither and thither, strike on the parts near them, 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.

Q. Near Corbridge, not far from Hexham in Northumberland, the late rains having wash'd 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 backbone was so large that a boy of eleven years 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 twelve foot, or seven yards; the skeleton being found by boys, they broke it in many parts, which my Lord Derwentwater, who hath a great part of it whole, would have given some hundreds of pounds if he had it entire; the skull hath 24 teeth in it, I myself have seen one of them 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 Precinct-street in Goodmans-fields.

— *Quere, Your thoughts of this, and how long it has lain there?*

A. Because we would neither be impos'd upon ourselves, nor impose upon others, we have been very curious in our searching into this relation, and find it a very real truth, and are assured that the skeleton must be human— 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 human stature. One great instance we meet with in history, that there are tombs amongst the *Egyptian pyramids* of several thou-

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 Coretius*) was 24 fingers broad, the rest of his body of that magnitude that when it lay upon the ground it was so thick, that it reach'd to the navel 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. 188. and Kornman, lib. de Mir.*) the rivers and waters rose to an unusual heighth, 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, aliured

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 hear-say they had refused as a fable.

Q. *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?*

A. The world is abused 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 bread 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 origines. *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 topsy-turvy of things and estimations too, tho' in some nations we find it otherwise. The *Grand Turk* and his nobles in their retirements from publick affairs, exercise themselves in *mechanicks*, whilst other nations in pursuit of titles, spend their time for a noisy epitaph. The more busy 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 fixes at least three quar-

ters of his temptations on idleness.

Q. In Mr. Philip Ayre's lyric poems, p. 99. I find a sonnet thus intituled, — 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 would 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 possible to be?

A. 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 fits, 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.

Q. 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?

A. 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 (*Heyl. Geog.* p. 734.) that on a Wednesday Pope Sixtus the First 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 VIIIth, and to all his posterity, for he himself died on Thursday the 28th of January, King Edward the VIth 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 the time was expired, 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 should throw *ambs-ace* four times together, as any other four numbers that shall be named 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.

Q. Whether

Q. *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?*

A. 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 itself. Indeed this indisposition can no more be 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.

Q. *Whether Elijah [or Elias] mentioned in the last chapter of Malachy, be any other prophet than what hath already been in the world?*

A. 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 *Malachy*, v. 5, 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 mutual love *Elijah* is to work is to continue to the end of the world, then he is not yet come; and accordingly interprets. — 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 suppose it 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 assured by the infallible oracle of truth itself: He was the messenger that was to prepare the way of the Lord, *Mat. iii. 3.* He was to go before the Lord in the spirit and power of *Elias*, (with his zeal and fervour, and manner of life) to turn the hearts of the fathers to the children, and to make ready a people prepared, &c. *St. Luke i. 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 them so positively, *St. Matthew xi. 12, 14.* From the days of *John the Baptist*, &c. This is *Elias* which was for to come. Again, xvii. 12. *Elias is come already.* For that argument brought to prove he is not yet to come, because the love he was to produce was to continue to the end of the world, a little before which, 'tis 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 *Afts ii.* 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, 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 prepared the way of the Lord; and had saved the country from utter destruction, and that curse which afterwards fell upon them for refusing and crucifying the *Messiah*, whom he preach'd unto them, had they generally believ'd his doctrine.

Q. *Whether the common notion of the 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?

A. It is disputable, whether the invention of useful arts is infinite or not; but upon a supposition of truth in both cases, we 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 invented: So that those which have already done it, cannot pretend a pre-eminence to those that follow, who also would have found the same out if they had liv'd 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

fore 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 compiled, with some additions? As to curious mechanics, as some are improved, and as the subject is large, so some are invented. *Ælian* and *Pliny* mentioned 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. Though 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 Queen *Elizabeth*, one *Mark Scaliot* 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 flea's neck, which drew them all with ease. See the inventions and experiments of the Royal society, which will abundantly convince the querist, that our age has as active and busy spirits for invention, as any former age in the world. We suppose the following poetical question came from the same person who sent us a complaint of a bad wife, whom we advised to the wars.

Q. 'T WAS nobly thought, and great as my desire,
A service done me, nothing could be higher:
All over manly, and more friendly still,
At once you pity and wou'd-cure my ill.
Dread Mars, my dear-lov'd king and country's good
Shall have at least the tender of my blood:
I'll dare to die, and seek my refuge there,
Amidst the warmest actions of the war,
And if I fall, with life lay down my care.
My bold endeavours shall surmount my fate,
Spite of ill luck, I will be fortunate.
Shou'd death grow sullen, and refuse the prey,
Nor take me hence the dull and common way,
Perchance I may revenge the spite, and live;
At least my dear-bought fame shall me survive:
That spurs me on, and bids me something do
Worthy our god-like king and country too.
I have no spark of mean or vulgar fire,
Already glows my breast with martial ire:

Then.

*Then tell me how I may direct my aim,
And get my station suited to my flame?*

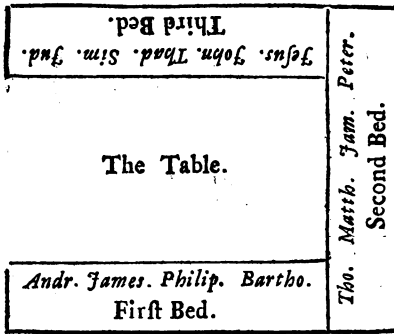
A. Go then, brave man! Yes, since it must be so,
Where fate and honour calls thee, boldly go:
In such a cause 'tis worth thy while to die,
There's choice enough, or death or victory.
The world's the stake; in such a glorious strife
Who wou'd not bett, at least a single life?
Great *Cæsar* does far more, he ventures all,
Nor bankrupt nature cou'd repair his fall:
' May thee thy stars with happy omens guide,
' And place thee ever near his royal side:
' He loves the brave, through crowds he merit spies,
' Piercing, like heav'ns are his impartial eyes.
But haste; lest he the mighty work begin
Which *Europe's* chains must break, e'er thou come in.
Such dread does even expectation give,
The traitor dares not that, or th'atheist hell believe.
The *Gallick* wolf already shrinks away,
Already fears for his ill-gotten prey.
In deepest dens from the far distant shore,
Still thinks he hears the *British* lyon roar.
Go then the foremost on the trembling strand,
Go wade, though 'tis in thy own blood, to land:
Let meaner fordid souls at home remain,
And boast their father's mighty names in vain.
The cowards in their traitors vizard hide,
For their old king _____
Because they wou'd not be o'th' fighting side.
Embark'd i'th' bold attempt with the brave few,
Let all admiring *Europe* see in you,
What the true *Englishman* was wont to do.
While some new battle rolls shall speak thy fame,
And twenty ages hence preserve thy arms and name.

Q. In what posture and order
did our Saviour eat the passover
and his last supper with his disci-
ples?

A. 'Twas accubation, or a ly-
ing 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 botom 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 pre-eminence as they
are named, *Matth.* &c. they
were placed as in the figure an-
nexed;

The



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 triclinial description read *Ben-maimon*, that great rabbi, as also *Sophocles*, *Euripides*, *Atheneucus Mercurialis*, *Lipsius*, &c. *Juvenal* and *Aristotle*, say something of it. The learned conclude the first original of leaning and accubation at meals were taken from the *Gymnasticks*, who after their bathing retired to bed, where they took something to refresh them.

Q. Where is the original of the river Nile, and through what places does it pass to come into Egypt?

A. All our maps, with *Ptolemy*, place it a good way beyond the

æquinoctial, but erroneously, if we may believe the ingenious monsieur *Tavernier*, who, as his curiosity was great in this particular, so his aids, and the advantages he had of satisfaction were extraordinary; his very words (as translated) are these: —

‘ I have already said in another place, that at the time when the two ambassadors of *Æthiopia* were at *Dehli*, my aga *Danech-mend-kau*, 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 *Ababile*, whereof they spake to us as a thing so known, that no body doubted of it, and where one of these ambassadors, and a *Mogolian*, that was returned with him out of *Æthiopia*, had been in person; they told him, That it takes its origin in the country of the *Agans*, and issueth out of the earth at big bubbling springs near one another, which form a small lake about thirty or forty

' forty 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 peninsula, and that after several cossala's from steep rocks, it falls into a great lake, which is not above four or five days journey from its source, in the country of *Dumbia* or *Denbia*, three little days journey from *Gonder*, the metropolis from *Æthiopia*; that having travers'd that lake, it issueth thence swelled with all the waters that fall there — passeth through *Sonnar*, the principal city of the king of *Funges* or *Barbaris*, tributary to the king of *Æthiopia*, running on and making the cataracts, and so entring into the plains of *Messer*, which is *Ægypt*.'

Q. What is the best method for a person to use to approach worthily to the participation of the Lord's 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, perswading to the omission of that great duty of being a communicant, which our Saviour positively commanded, when he instituted the blessed sacrament.

A. We designed this for the latter part of our second volume, as being proper to be treated upon amongst other divinity questions, but being importuned 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 relapses 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 loved 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 inconsistent resolves, shews some measure of penitence, and that he has not yet grieved 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 unqualified 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 busy with those he is in danger of losing. — Those that came

came not 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, and neglect 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 wronged 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.

Q. Who is the greatest usurper in the world?

A. '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 privileges of as much of *Europe* as he can: but I believe the pope out-bids him, in breaking in upon the rights of heaven, and exalting himself above all that is called God, by answering the character of *Revelat. 17.*

Q. 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 debauched conversation; who in my hearing affirmed, 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 those 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 unworthy impious assertions. He reply'd, At the present he was assured of what he said.—Not long after this person was apprehended, and for a notorious crime, condemned by a judge of assize to be hanged, 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 change 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 thoughts upon all this? And whether do you think there ever was a real atheist?

A. 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

deny the existence of a deity, both as to creation and providence. — I knew a person that used to damn that idle thought of thinking, which to me appeared 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.

Q. *What is love?*

A. '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, jointure, raving, stabbing, hanging, romancing, flouncing, swearing, ramping, desiring, fighting, dying, — though all those have been, are, and still will be mistaken and mis-called for it. What shall we say of it? 'Tis a pretty little soft 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 eyes, so far is it from being blind, as some old dotards have described 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.

Q. *Why love generally turns to coldness and neglect, after marriage?*

A. Had the question been proposed universally, as if it al-

ways had done so, we must have denied 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 the 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 them. But the question is very cautiously and prudently put; — Why love generally turns to coldness: In which sense '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 esteemed an argument of a low spirit; and if things had gone on, as they were fairly going, the cross-bar must have been changed from the bastard's scutcheon to the legitimate's, 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 devil's 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 easy, 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 easy 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 joined. 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 shewn the reasons of this coldness and neglect so very common after marriage, but we hope too the manner how to avoid it.

Q. What are the best remedies for love, and what cure is there for a desperate lover?

A. 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 effectual, 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 barber's 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 ordered 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
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the first week thought himself in paradise, the second 'twas pretty well, but the third he was in purgatory, and the fourth in hell itself; 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 them affront the person loved, 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.

Q. Where is the likeliest place to get a husband in?

A. Poor distressed lady! had we but her name, we should go near to insert an advertisement for her at the end of this book. But since she has left us in the dark, she must e'en be contented 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 herself 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.

Q. Whether is absence best for love?

A. The latter in the beginning of an amour, the former when 'tis confirmed, and already settled. It is dangerous at first, because it gives a rival opportunity to make addresses, and 'tis somewhat in

loving, 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 altered, 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 less upon their guards, they don't shew their best side to one another, as at first. Faults will daily be found, unlucky accidents will fall out, such things will be discovered as would never have been suspected nor believed, a thousand little quarrels and piques will arise, which at least produce vexation, oftentimes a final parting: but now in absence the quite contrary happens; we willingly forget the faults of those we love, and magnify 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 set 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
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bring in e'en all the fine things he thinks of. The lady may, with all the caution she pleases, answer him again, and let as much love as she will look out through her prudence; make what promises 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 again, there's such ado with transports, raptures, and the rest, that, in a word, we dare think no longer on't.

Q. *By what way may those who read much, best preserve their eyesight?*

A. 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 good spring water, is a cheap and excellent remedy for them when ill-affected. The *Philosophical transactions*, Vol. 4. pag. 1157. tells us, that verjuice is a remedy for sore eyes: But the prettiest way of cure is, what they give us, Vol. 3. pag. 727. which take in their own words: 'A gentleman of sixty years of age, which by reading had so extremely impaired 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 black Spanish leathers taperwise into the other circles, which widened enough, together with the increasing wideness of the leather, took in his whole eye at the greater end, the lens 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, blacked in the inside with somewhat that does not shine.'

— Thus far they — for the success of the experiment, we have tried it ourselves, 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.

Q. *Whether the grand devil be a corporeal substance? and if so, of what colour?*

A. 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 devil, for the devil can't be seen any more than a thought, or one's mind, which are objects more inconsistent with visibility than the object of smelling is with audibility.

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Q. Whether were those devils drowned with the swine, that ran violently down a steep place into the sea?

A. The occasion of this query might possibly be from the story of the priest, who preaching upon that text, declared he knew no means how the poor devils could avoid the same fate as the swine underwent, being not only under water, but also imprisoned 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 drowned; '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 them have upon material beings.

Q. Is the story of the Tarantula, &c. real, or only a fable?

A. 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 Leyden in twelves, no longer since than 1688. 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 mery 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 delighted and affected with different colours, red, blue, 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 poison 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 poison once affects the spirits, it thereby causes an unnatural motion at the beginning of the nerves, which, by vellication 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)

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 viscous humour of the *Tarantula* is a very capable subject of sound. Hence the next air being moved by a musical air suitable to the patient, the lurking poison and spirits of a man are put into a commotion, by which agitation the nerves being vellicated, the spirits vehemently stirred, and muscles moved, the dancing, or something like it, must of necessity ensue, by which the cure is performed; for by vehement motion the blood is heated, the pores are opened, and the poison rarified, 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 poison 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 this strange efficacy of musick, let them consult the learned

Vossius de Pœnitentia Cantu.

Q Whether it be lawful for a young lady to pray for a husband; and if lawful, in what form?

A He must renounce humanity, and confess himself a sort of an aggressor upon the privileges 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 afflicting, 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 a 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 institutor, and censure the edicts of such commonwealths, who upon very good grounds have discountenanced and punished cœlibaty. 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 motive, (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 Religioso, and an injudicious zealot, — Deliver me!

From one of a starched 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!

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From an extasy'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 masculine 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 as 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 deformed so as to be distinguishable from others even unto a ridicule.

Give me one that has learned 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 habit, 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.

Q. A lady desires to know when she shall have a husband?

A. We read of a waggish boy, that went to the Delphick oracle, with a live sparrow in his hand, and propos'd this question, *Whether the sparrow was dead or alive?* designing, 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 produced 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.

Q. Whether is it better to live single, or to marry?

A. 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 is 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 endearing society, yet they are generally so happy in't, that they would not leave it tho' they might be put to their choice; we shall give you a pertinent instance of a whole city at once. 'The emperor Conrade the

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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, petitioned the emperor that they might depart only with so much as each of them could carry on their backs; which the emperor condescended to, expecting they would have loaded themselves with silver and gold, &c. but they came all forth with every one her husband upon her back; whereat the emperor was so moved that he wept, received the duke into his favour, gave all the men their lives, and extolled the women with deserved praises.

(*Camer. Oper. Subcisio. I 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 concerned herein.

Q. *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 importuned and beset very hard to fulfil his desires, which at last she 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 prefixed 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 perceived 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?

A The man certainly committed adultery with his own wife, all the circumstances and qualifications that make up an adulterous act being joined together on his part. But because a man cannot get a man without a woman, it follows that the children were partly his, and partly his honest wife's: And therefore, so far as the man was so concerned in their generation, so far only they were bastards, wholly as to his intentionality, and partly as to his potentiality of an act.

Q. *What is the reason that the Frenchman is so much incensed with the lye?*

A. They suppose themselves to be the most civilized 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 end of society and converse, which are founded upon speech, the mind's interpreter; but if there be no assurance of this, then human society is destroyed; wherefore, to be thought or called a liar, is the worst character and term that can be fixed upon a rational being; therefore no wonder at all that any one bears the affront so resentingly.

Q. *Whether is there any such thing as the Salamander, and will it, as vulgarly reported, live in the fire?*

A. Observe most of these vulgar reports and traditions, and you'll find some grounds or other

which gave occasion for them, tho' they generally make more on't 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 thereof 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 swelled, and vomited 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 were apply'd the 3d time, the poor creature's stock was spent, his engine would play no longer, and he ev'n fairly gave up the ghost, and was burnt to death.

Q. 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?

A. There's no great heed to be given to what old authors tell us on this particular, tho' here, as 'tis before said, we verily believe that truth and falsehood 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 subtle 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 *Africk*. — Now supposing any such serpents, as we see no reason to doubt the authority of the relators, 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.

Q. Gentlemen, 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?

A. 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, easy, affable temper — whose is a stranger to disguise, yet not so free and open as to give grounds for contempt; one to whom nature has been liberal in good features and proportions of body, but yet with a fairer mind; witty without abuses, modest without weaknesses,

ness, jealous of nothing but the decrease of her kindness to you : Generous, yet not profuse. One whose prudence can secure you from any inspection into her family accounts, and divert the curse of trifling into poverty. A good housewife, 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 cypher, which added to her, advances the sum, but alone signifies nothing ; rather the heir 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 bed. — Whose virtue, wit, and modesty can rather be imitated than equalled 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.

Q. 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 from 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 perceived 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 would 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 escaped 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 presage of death grounded thereon, has any other basis than superstition. If in the negative, I would gladly know from whence it is, and what is your opinion thereon ?

A. We ourselves 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 disturber out of his 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 numbered.

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bered. I doubt not but the querist looked into the box, when he ought to have looked 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 desist at our striking upon the place; nor that they commonly are signs of death, for those persons who die out of such families, would have died if these supposed monitors 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 called the person that was to die; 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.

Q. What is the cause of bashfulness?

A. Some have prettily called 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 converse, and the prejudice of education, that are the causes, and not virtue, 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, easy disposition, which if well managed, is the most susceptible of the deepest impressions of virtue.

Q. 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 sense, in as high a degree of perfection, as when he was but forty years old?

A. 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 lodged, that this minister lived 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

some of the *Psalms* and two chapters without spectacles. The bible out of which he read the chapters was a very small printed bible; he went afterwards into the pulpit, where he pray'd and preach'd unto us about an hour and half; his text was, *Seek ye 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 thro' 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 eyesight never fail'd him? And whether in any measure he found his strength renewed to him?* He answer'd me distinctly to all this, and told me, he understood the news-book reported his hair to become a dark brown again, but fall'sly, as he took off his cap, and shew'd me his hair, like a child's, but rather flaxen 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 ble'ss'th 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 *Alnwick* 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 cheerful, yet stoops much — He had five children after he was eighty years old, four of them lusty lasses, now living with him, the other died lately; his wife is scarce fifty years of age; he writes himself *Michael Pirvan*: He is a *Scottish* man, born near *Aberdeen*; I forgot the town's name where he is now pastor, he hath been there fifty years.

Windsor, Sept.
 28. 1657.

Your assured
 loving friend

Thomas Atkins.

Q. Some time since I intreated the solution of the following *Queries*; I do still earnestly desire your thoughts of it, viz. *Whether the soul of man be by irraduction, 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?*

A. To this question we now answer, That the intellectual soul of man is not by irraduction, but the sensitive only, which is common to other living creatures, either by seminal irraduction, 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 aquæ 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

duction of an immaterial effect, because the intellectual principle in man is a principle transcending matter, and therefore it must have its existence and creation from some immaterial being, *viz.* God.— Nor can I see a necessity for the soul's being defil'd with original sin, (consider'd 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 woman's debts, when he makes her his wife and companion.

Q. Why men dream of things they never thought of?

A. We deny they ever do; nay, 'tis impossible they ever shou'd, unless in a *divine dream*, and that of such a nature, that both the thing and the notion thereof should be revealed together; 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 myself, 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 a house which in the night-time happens to be on 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 human, which a painter can describe on paper, a wall, &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 sense wherein we have here explain'd it, we'll then tell him *why he does so*.

Q. Since bright Althæa did my heart subdue

By one kind look of her resistless eyes,

Why can't a thousand frowns the charm undo,

Which from such small beginnings took its rise?

A. Cupid's is sharper far than anger's dart,

More deep 'twill pierce, yet with more pleasure wound:

Perhaps the fair one meant to try your heart,

And smil'd in earnest, when in jest she frown'd.

Q. What

Q. *What becomes of smook?*

A. 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, 'tis dissipated by the winds, or lost in the vast tracks of air, as a little water, when spilt on great heaps of dust: For that 'tis annihilated, none can be so foolish to conceive.

Q. *How to know when God reveals himself in a dream, and when we only dream, he reveals himself?*

A. There may be more poison 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 dream'd they saw such visions, or heard such revelations.' But as 'tis plain enough, that this strikes directly at the destruction of all revealed 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 by 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 super-

natural intelligencers, and should be ourselves 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 indispensable 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 merely casual *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 the holy scriptures; thus in the cause of Joseph, we are told in the 1st chapter of St. Matthew's gospel, *Then the angel of the Lord appeared to him in a dream.* And who dares, but a blasphemer, change that expression into — *He dream'd that the angel of the Lord appeared to him?* If it be further ask'd, How the 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

as were really sent from God, when he himself thought fit, transmitted to us in his own oracles.— But that those concern'd did know the difference, we can't doubt, since otherwise any such warnings wou'd 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 human voice from another, why may we not that of God from *man*? 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 instamp'd upon them.

Q. *Whether virtue does not consist in intention?*

A. 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 casuists, that it can make an action bad, but not good; since 'tis a common axiom, *Bonum ex qualibet causa, malum ex defectu*: 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 virtue. If the means by *intention*, application, or a sort of attention of the mind, fixing itself upon objects as proposed to be refused or chosen, and com-

paring 'em with themselves and one another, wherein some ingenious men have placed the root of liberty, we reply to 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.

Q. *What matter is the sun made of, and whether or no is it a flame?*

A. Take the newest and best account those modern astronomers give us, who have for many years consider'd 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 *disque* 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 burnings; in others, spots like thick smoak, neither without the sun, but seeming to proceed from his *disque*, appearing and disappearing, increasing and decreasing, the fire shewing itself casually among those black smoaks, 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. *Axout*, 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 *Charlemain*: and this, in all probability, is the reason, why it has at other times appear'd not in its perfect brightness, as for a whole year

when

when *Cæsar* was murder'd, of
which the poet;

— *Impiaque æternam timuerunt
sæcula 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.

Q. *Whether riches and honours
are really of that intrinsic value,
as the eager and general thirst after
them would argue?*

A. 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 it's 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 itself with-
out 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 etymo-
logy 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 can-
not be unhappy under the most de-
pressed 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 sub-
ject of a wise man's pity. —

Bajazet the first, after he had lost
the city of *Sebastia*, and therein
Orthobulus his eldest son, as he
marched with his great army a-
gainst *Tamerlane*, he heard a coun-
try shepherd merrily diverting
himself with his homely pipe, as
he sat upon the side of a moun-
tain feeding his poor flock. The
king stood still a great while
listening unto him, to the great
admiration of his nobility about
him; at last, fetching a deep sigh,
he brake forth into these words,
*Oh happy shepherd! which hadst
neither Orthobulus nor Sebastia
to lose.* [*Knowle's Turkish Histo-
ry, p. 216.*]

Q. *What is the cause of the
rainbow? — 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?*

A. 'Tis only a reflection of the
sun from a watery cloud, conve-
niently situated for our horizon:
For we don't at all question, but
that there may be thousands of
rainbows undiscernable to us, be-
ing only properly placed in such
or such a longitude, according to
the position of the cloud. There
is one thing perhaps newly re-
markable, That *the sun is al-
ways diametrically opposite to the
rainbow*; and the centre of the
sun and of the rainbow are in
an equal height above the ho-
rizon:

rizon: So that if the sun be a great height, you see almost a whole circular rainbow; if it be setting, you see but a little segment of the rainbow'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 the clouds, and therefore no certain knowledge when they will happen.—Upon the coasts of China, near Pipli, Dohli, &c. are seen rainbows from the reflection 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 Jews, in profelyting the Gentiles to their religion; tho' it was not made a badge of the covenant of grace, until our Saviour's time. Some have observ'd, that the two chief colours in the rainbow, 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-rainbow*, that is only the reflection of the rays of the first bow upon a neighbouring cloud; whence the colours of such a 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 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.

Q. *A friend of mine came from Horiely-down in Southwark to Fenchurch-street, in his sleep, at midnight: He swears to me, that he never awak'd till he came into Fenchurch-street, where a drayman 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?*

A. Some persons have been of opinion, that this strange sort of sleeping-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 mention'd 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

wards the things represented, 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 seize the brain, obstructing its out-lets, as the smoak 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 subtil spirits, quickness of wit, a habit and custom of doing some action; as the *posilion 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 refer'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 up 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.

Q. *Whether 'tis possible for any person to die of conceit?*

A. Fancy is very strong in some persons, especially such as are of a melancholy disposition; the relation of the doctor in the reign of king *James* the first, who undertook either to kill or cure by fancy, is no foreign answer to the question: The doctor begg'd some condemn'd persons to make the trial, and chusing 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 and so,* till they expired; and coming to the last person, he was accordingly stripp'd, 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 swooned away, and died without loss of blood, purely by fancy.

Q. *SAD strains I sing, Melpomene, inspire,
And make my musick with my soul keep time!
Sighs be the points, and equal groans the rhyme;
Of such soft languishments compose the fire
Which shapes each verse, and forms each line,
That it appear all melancholy, all like mine.
Unbounded verse my griefs must show,
Since they alas! no limits know:
Sorrow's my soul, and as inspir'd by heavenly art,
'Tis all in all, and all in every part.*

Declining

Declining fortunes with their weight oppress,
 Base defamations urge my soul no less,
 Betray'd by one who was my bosom friend,
 Who had by me a growing name and fortune gain'd.
 Suspected by the nearest of my blood,
 To whom I pay such perfect love
 I'd die to serve them, or their tears remove.

Oh that I could !

But 'tis in vain. I know not what. My soul is in a maze,
 And I've no clue the labyrinth to trace.

I'd tell you more, and then I'd ask advice,
 For still my fears are greater than my miseries.
 Through these I see some glimpse of happiness :

But what's to come's without redress,
 No amulet security will prove,
 No charms, no herbs that plague remove,
 Alas ! 'tis love.

My soul, that long his power had brav'd,
 Is now, alas ! almost inslav'd.

But let it be—— I'll, desperate, throw up all ;
 For then I can no longer fall.

—— Yet stay ; I that mean thought recall ;

Nor shall the conquest easy prove :

As a brave town, besieg'd, does foot by foot,

I'll point by point my heart dispute,

Since he deserves to love, who willingly's in love.

If e'er you felt what 'tis to rave like me,

Still struggling in the depth of misery,

O Athens, help me to redress my woe,

Or with more patience teach my fate to undergo !

If my own, yours, L. S.

1.

A. Weak complaints afford but small relief,

Tears seldom cure the fever, grief !

By suffering bravely, let ill-fortune see

How little thou deserv'st thy misery.

Be thy own friend, nor murmur nor despair ;

If others injure or distrust,

To thy own self at least be just :

'Tis less to do, than bear.

2.

If just esteem be with thy passion join'd,

To virtue's and to reason's bounds confin'd,

'Twill strengthen and exalt thy mind.

But

But if ungovern'd passion gets the reins,
 Like sad *Hippolitus*, who piecemeal torn,
 Was by his headstrong coursers born,
 'Twill drag thee cross the plains.
 Few love th' unhappy; yet be wise and brave,
 And love (and fortune too) shall be thy slave.

Q. Are uneasy, 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?

A. 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, advice, enjoyment, or preferment whatever, in this world, are comparable to the pleasures resulting from penitence and a holy life: this calms and makes all easy; let the disturbance proceed from what cause soever, 'tis lasting, and will not be pall'd, when the pleasures of sense are quickly over, and leave a dissatisfaction behind them.

Q. Whether, in any sciences, the practick or theory is most preferable?

A. The gentleman that sent this question pretends a dissatisfaction, 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 inquietness, we shall endeavour a particular satisfaction to him.

Q. There is a wager laid, and it is refer'd to the decision of the Athenian Oracle, which we desire as soon as can be; 'tis this, — There is no smoke, but there is some fire; whether truth or not?

A. 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 (altho' some would 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 would ask the assertor of the negative, whether there can be any *smoke without heat*, or warmth,

R

which

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-dunghil, 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 subjects it meets with, and according to the intenseness of its own nature, some things, as inflam'd spirits, &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, grown to be a greater fire) till it visibly appears by its effects; from which arguments 'tis demonstrative, that even *warmth* itself is fire remiss, or in a very little degree.

Q. Whether virtue is an harder task to an ill man, or vice to a good man?

A. 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 easier comply with virtue than vice. Our reason is, that there is no evil in human actions, because, to appearance, they are all good and pleasing, otherwise the *will*, the object whereof is that which is good and taking, would not be inclin'd thereto, since good is that which all desire, and no man can chuse evil as evil, but as a good, in respect of some evil (either real or imaginary) which he labour'd 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 chuse 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 habit is made up of all the particulars that constitute it,

it, and if we descend to the first, we shall find a greater freedom of mind in chusing or refusing, than is commonly taught; so we shall see people naturally moved 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 virtue to cover their wickedness, which, with many more such instances of pure natural instinct, shew that *Adam's* fall has not utterly extinguish'd the power of virtue in our souls. This is farther evinced by the great morality of several heathens: and we doubt not, but that if religion was a trade of present interest, and the whole for this world, we should see a great number of professors and zealots, 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 virtue and piety. But if we move a step higher, and search above the power of moral virtue, 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 conceits, 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 it, 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 impiety, will overbalance the account, and we fear, give such an answer, as we had rather think of than mention.

Q. 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?

A. Indeed 'tis very tempting to recollect many *lost curiosities*, 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's* sphere, and died with him; that of malleable glass, with its inventor, who was wretchedly slain by *Tiberius*; the melting or making artificial stone, such as the pillars now in *Westminster-Abby*, and many more curiosities, which by some strange indiligence, death, or something else, have escap'd our knowledge; as likewise 'twould be no unwelcome 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 man 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 ourselves, 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 ourselves 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 conceal'd; besides, 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'er and o'er again.

Q. *Whether fruition diminishes love?*

A. '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 *human weakness is soon weary, and naturally carry'd to a change; the familiarity of it breeds contempt*. But such a love as centers upon virtue, modesty, and the gifts of the mind, can't be pall'd and cloy'd, because 'tis always increasing, 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 herself, when she is marry'd to him; the actions of one being but the shadow of the other,

which is discover'd by fruition: We must 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 increased, and we doubt not, but if there was occasion, there might be found many *martyr'd persons* that would not stick to imitate the noble contention of *Gracchus* and *Cornelia*, by chusing to die for one another.

Q. *Several persons who died, and were buried very quietly, have, by revolutions of state, and sometimes by other accidents, been taken out of their graves, abused, and treated ignominiously:—Query, Whether the soul hath any knowledge of the usage the body meets with upon such occasions?*

A. To answer this question, 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 senses 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 sense*. 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 could play, if he had an instrument to play on; and if you bid him play without an instrument as well as he

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 musick in general: Thus much to every body's apprehension; but if this fall into a philosopher's hands, I would 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 required for seeing, but an immediate union between the visive power, and the things seen) but the intellect indirectly by reflection, 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 musick, tho' he plays not; but not particularly, and in act, for then we shall bring it to *individual matters*, which is the object of sense, when the soul knows only 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 treat-

ment its body meets with, when separated from it.

Q. Does the world hang upon nothing? And how can you prove plainly that it does so?

A. 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 distinction's 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 dispos'd by their All wise Maker.

Q. Whether or no is matter divisible into infinite parts?

A. 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.

Q. What are we to think of the kings of England, who by their touch only cured the Evil?

A. 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, tho' 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 *Psylli*, *Tribales*, and *Illyrians*, who bewitch'd whom they touch'd; and *Philostratus* makes mention of one in the life of *Apollonius*, who kill'd with his very aspect, as the basilisk does; of the former, *Vespasian*, as *Tacitus* affirms in his fourth book of his histories, restored to a blind man his sight; *Adrian*, as *Ælius Spartianus* relates, healed a man born blind, only by touching him; and *Plutarch* mentions that *Pyrrhus* king of the *Epirota* 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 entire, 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* do as strange things, the first curing the stings of serpents, and the last cure burning, and handle burning-coals themselves, without any hurt at all: In *Spain* the families of the *Saludators* and the *Ensaladores* have the gift of healing many (otherwise) incurable diseases, 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.

Q. *Whether the Irish massacre, and the massacre of Paris, together with the growth and progress of Mahometism, be not greater arguments that the machine of the world follows the dead chain of causes, than any can be produced, that can rationally convince us of God's Providence, or his care of Christianity?*

A. We must not, for every little difficulty in Providence, immediately unhinge the universe, and deny any such thing as a Supreme Being, ordering human 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 contra 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 *Mahometism*, and *Western* to *Popery*, were both the effects of that vice, laziness, debauchery, irreligion, discord, and ignorance which had over-
run

run the world, and also just punishments for them, and both clearly foretold before they came to pass; those men being justly given over to strong delusions, to believe a lye, 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 applied 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 villainies, 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, 'tis 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 ourselves exist; and 'tis true enough, that the virtuous and religious would often be, as the apostle expresses it, of all men most miserable.

Q. Whether the notion of the omniformity of the divine ideas, the seeing all things in God, &c. be not Enthusiasm?

A. Whether it be or no, the schoolmen 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 sees all things, say they, or rather, the ideas 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 ideas, 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,

sented, *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 ideas 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.

Q. *Whether 'tis prudence to lodge in a room haunted by spirits?*

A. It had been more cautiously express'd, if it had been, — *In a room reported to be haunted*; for we'll grant all the witch-advocates, that there may be ten, nay, for ought we know, a hundred of those stories *false*, to one *true*; — tho' 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 would do best to keep out of harm's-way, — and learn wit from the story of the lawyer in the account of the *devil of Mascon*.

Q. *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?

A. 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 ill thoughts into the mind; which, being a spirit, and so subtle a 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 ourselves 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 ourselves once had a beginning, can for that reason never fully know it.— And this 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

the best of men. Reason, 'tis true, may silence for the present any objection which he, or our own infidelity can make on this subject, by reminding 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 received 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 compendious way, than pretending skill 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 dependance, and humble hope of help from Jesus, who has promised, when he pleases, to tread down satan under our feet.

Q. Whether the devil knows inward thoughts? — And whether it be true that he can't say, — Verbum caro factum?

A. To search hearts, or, which is the same, to know thoughts, is God's sole prerogative: 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 ingeniously 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.

Q. 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 continued in their native and unspotted innocence, and the race of women only been the apostate people of the creation?

A. 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 as 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 sinned, she only had died, and that perhaps immediately, it being no more difficult for infinite power to make another consort

consort for *Adam*, than it was to make the first.

Q Did not *Eve* lose great part of her beauty with her innocence?

A. 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 inclemencies 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.

Q. How many years before the creation was *Lucifer* cast from heaven?

A. A wise question. — How many years? when there was no such thing as days, or months, or years, or even time itself, 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 be-

ginning 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.

Q. On what grounds doth *Mr. Cowley* say that the *Q*. of *Sheba* had a child by *K. Solomon*, when no author besides mentions it?

A. 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.

Q. 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?

A. 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

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. ver. 4. we read, that besides Cain, Abel, and Seth, he begat sons and daughters.

Q. *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?*

A. 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.

Q. *Did our Saviour's human or divine nature most display itself 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?*

A. 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.

Q. *Why did not God create man incapable of sinning?*

A. 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 chusing 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.

Q. *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?*

A. 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.*

Q. *What notion can we have of the nature of that being which never had a beginning?*

A. An imperfect one, for could we comprehend him fully, we must be not only as great, but also greater than he. Imperfect

fect therefore in relation to us, as are even most or all our notions even above sensible objections, 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 incomprehensible, if we are lost in what's spiritual, infinite, and eternal? Our best notions of God are only negative, in respect of ourselves and our own weakness, — we remove all those imperfections which are in ourselves, and attribute the contraries thereof to that most glorious being, in whose very essence is included all possible perfection.

Q. *Who was most in the right, Democritus for laughing, or Heraclitus for weeping?*

A. Both equally in the wrong, one running as far in one extremity, 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 enow 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.

Q. *How witches can contract their bodies into so narrow a compass, as to convey themselves thro' a key-hole?*

A. The querist might as well have asked, — 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 happened many miles from them, at the same moment. These things are performed by the illusive arts of a præstigious dæmon: — Wounds may be inflicted 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 where-ever the devil pleases.

Q. *Why, the sea being in some places higher than the earth, all rivers naturally tend to the sea?*

A. 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 polished globe that can be made by the art of man, as we plainly enough perceive by microscopes, and that such unevennesses as 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,

infinitely, were there not a receptacle made to retain it, — this the sea itself 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 generally rises in mountainous places, and in its current has a sensible fall, before it disembogues itself into the ocean.

Q. 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?

A. 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, would puzzle a good naturalist to conceive, or give any tolerable account how the whole body of the earth should 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 could 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 un-

fathomable; and those yet much more vast receptacles in the bowels of this globe, whose diameter being near 7000 miles, supposing we allowed it 500 miles thick, would have yet above 6000 miles capacity; I say, besides all this, here is undoubtedly a circulation of water thro' the globe, the salt water, by secret passages, being forced down through the veins of the earth, and by this percolation, casting off its salt, and flowing fresh again in springs and rivers: — All which reasons are together a satisfactory account, why the sea does not overflow the earth.

Q. How a silk-worm lives when it has left eating, and is inclosed in its web?

A. It lives on that stock which was before laid in, and which suffices its little imperfect life, much more easily by its being enclosed in the web, than 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 those, 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

better without nourishment, than others can.

Q. Whether a spiritual substance hath distinct parts?

A. 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 compounded. — But in that most simple being, the most uncompounded essence, and father of spirits, those who allow any parts, deserve as heavy an anathema from philosophy, as divinity has already given them.

Q. Whether the seat of the soul be in the Glandula Pinealis?

A. 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 performed 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 observed. 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 seek as how it operates, and where, as how, if the precise point or place be demanded. Monsieur *des Cartes* opinion was generally embraced in the last age, who finding that small gland in the head, which had no use by anatomists assigned 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 decried, as it was heretofore almost universally embraced.

Q. 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?

A. To the first part, — we answer, — No certainly, — for his wisdom was inspired, 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 altered; though this might even there be said, — that we know not of any such questions she proposed 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 ænigmatically describes it in the 12th of *Ecclesiastes*, — by the wheel broken at the cistern; — however, we are sure by his works, he was excellently skilled in morality, and some part of natural philosophy, which he had to that height, that he may still enjoy the title of the wisest man.

Q. Why should the putting a man's hand in cold water occasion a sudden emission of urine, notwithstanding his being fast asleep?

A. That

A. That [notwithstanding] has lost its way, for if at all, it must be when a man's asleep, otherwise he must have a care where he washes his hands: nor is there any difficulty in the emission when sleeping, more than waking, as appears by their sheets who have not the retentive faculty then, though at other times they are staunch 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 thousand other received opinions are, and has nothing at all of truth in it, — at least, in those experiments which we have made about it.

Q. Whether birds have any government?

A. The bees (and they are the muses 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 wing. 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 settled subordination of power amongst them we suppose is the question. 'Tis observed 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 advanc'd guards before to scour the country, or discover an enemy; see

Bochart. de Ciconiâ — in anim. Sacr. And if that does not satisfy, read *Bergerak's Supercælestial* navigations, and you'll have the exactest account of their order, laws, government, and manner of living that you can any where meet with.

Q. Do you believe the Romans in their greatest power had so many soldiers as the present French king, suppose it to be true what is said, — that he hath four hundred and fifty thousand men, besides all that are obliged to wait upon him by proclamation, viz. his militia and nobles?

A. That computation of four hundred and fifty thousand men, or as some have strained 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 uncovered, he amounted not on all that side of the country, even in their own computation, to much above a hundred thousand, which he was, immediately after the place was sold and delivered, forced to hasten back by long marches, and a great part of them to the *Rhine*, *Savoy*, and other places. — If we consider him at present, — he has not, according to our *Gazettes*, above fifty thousand, but let's suppose it to be 60 now

in his army in *Flanders*, and yet *de Lorge* is scarce twenty thousand on the *Rhine*, and finds his heels his best defence against *Saxony*. *Catinat* at most not thirty thousand in *Savoie*, whence too he's retiring as fast as he can. — Now should 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 should we still do for the other two hundred and fifty thousand, or where should we find them? Not in garrisons, for at that rate he must have above sixty garrisons — each upward of four thousand men, whereas he has drained or quitted as many as possible, — not in the field, where it now most stands him in stead to have them, the *Turks* being on the point of making peace with the emperor, if they have not already done it, for want of that diversion which the grand signior's dear brother and ally 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*, as such distance we are not like to get a very exact account of them. — 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* reduced 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 multiplied by thirty-eight amount to 255816. Add to this their auxiliaries, which, though *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 general muster, even before they had subdued the *Gauls*, *Britons*, or many other nations; — when invaded by the *Gauls* under their two kings, — *Concloitranus* and *Anercestus*, they and the forces under their command, and just within their call, ready to march on occasion, were reckoned at seven hundred thousand foot, and seventy thousand horse.

Q. 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?

A. By

A. 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 easy. — They saw no man, no person, no body, *μηδ' ἄρα*, — but they 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 ye idle all the day?' — And we commonly say, — *Do not stand fooling*, that is, — Don't fool, — tho' the person we address to may be sitting as well as standing.

Q. 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?

A. While things run on in the ordinary course of nature, we acknowledge speech is the incommunicable propriety 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 inclined 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.

Q. Did Adam lose the image of God after he had sinned; and what was that image of his wherein he was made?

A. These questions are near akin, 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 human 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 of evil, — and in acting or exercising virtuous habits, — all which being extremely weaken'd or defac'd by the fall, those few notices and ruins of knowledge, liberty, and goodness, which yet remain, are rather now a weak and waterish reflection of that image, than the same with what was at first so gloriously instamp'd upon the nature of man.

Q. Why was linsley-woolsey forbidden to be used under the law?

A. Tho' 'tis probable there might be some farther 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 now only guess

at.— Many things might be enjoined, 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, hypocrisy,

or deceit.— But what if we should add a guess of our own on this subject? Perhaps their being forbidden to wear a garment made of linen and woollen, was to typify to 'em, or put 'em in mind of the care they ought to take not to marry *strange wives* of the heathen about 'em, thereby making a kind of party-colour'd family, their children, as those of the *captivity*, speaking half the *Jewish*, and the other half some other *language*.

1.

Q. SAY, if your studies can devise,
Or what new methods can you find,
That men, made up of oaths and lyes,
May yet be charm'd by womankind?

2.

Or, since the task so hard does prove,
What is't that our poor sex must do,
While, though we would declare our love,
'Tis yet too dangerous to wooe?

3.

If we surrender soon our hearts,
Those easy conquests you disdain,
Yet rail at all our female arts,
And swear that maids should never feign.

4.

How wretched then is virgin youth,
Which neither path can safely try,
Since scorn attends on speaking truth,
And virtue yet forbids to lye?

1.

A. A brave resistance gives renown,
Whilst easy conquests all disdain;
The longer you defend the town,
The greater honour still you gain.

2. Nor

2.

Nor ever was't esteem'd disgrace,
 When there's no succours in the field,
 Although you'll not betray the place,
 On honourable terms to yield.

3.

That weak within, you need not own
 To those who eagerly pursue ;
 Nor are without our forces known,
 But you cheat us, and we cheat you.

4.

From questions by ensnaring youth
 Propos'd, your wit must set you free ;
 You need not tell us all the truth,
 You're on your oaths no more than we.

Q. Whether our knowledge in our future estate will be gradual ?

A. It will certainly be so before the day of judgment ; for till then we can't so much as properly know ourselves, 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, tho' 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, tho' 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 *ισάγγελοι*, — like the angels : — Their knowledge is gradual, for they look into the church, to learn the mysteries thereof, even tho' 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 ?

Q. Whether Adam was a giant ? If not, from whence did that race proceed, and where did it terminate ?

A. 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

S 2

been

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 giants we have now in the world: — And if one, why not many? For the terminating of this race, it ended in the flood, as to a constancy, tho' 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.

Q. Whether Ahasuerus in Sacred Writ were the same with Xerxes in profane history?

A. We rather believe him the same with *Artaxerxes*, who succeeded *Xerxes*: Our reasons are, because *Josephus*, who should best understand the history of his own countrymen, affirms it, or rather takes it for granted, as a thing wholly incontestable, 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, — *Artabanes*, *Artavasdes*, &c. and *Xerxes* much the same with *Rosh*. This *Artaxerxes* rul'd from *Judea* to *Ethiopia*, or *Cush*; he liv'd at *Susa*, or *Shulban*; — 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* or *Cambyses* could be this *Ahasuerus*: Nor could it be *Darius*, who never was divorced, but left his wife *Atoffa* behind him in great honour: — Nor *Xerxes*, because he was engaged 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.

Q. How shall a person of an ordinary capacity be thoroughly satisfied, that the Bible that is now used 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?

A. 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

honest man has, let him be never so unlearned, that those *writings* we 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 evidence, 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 obliged to preserve it from any essential alteration.

Q. *What was the greatest sin in the world before the flood?*

A. 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

repeopling 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 would *destroy all flesh*. But this violence is not determin'd to cruelty and murders only, since it may refer as much to rapes, robberies, 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, (tho' 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.

Q. *From whence came first the superstition of abstaining from flesh? Or where had it its original?*

A. 'Tis a question not easy, perhaps impossible, to be decided, whether ever flesh was eaten before the flood; — tho' some think the negative more probable, because, as they observe, all the herbs of the field, and fruits 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 would think, if he and all mankind had it before, — nay, and that with a seeming refer-

rence 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 trace 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 should 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* is at this day of the same mind; and some religious among the *Papists*, (as well as the mad *Turkish service*,) nay; and the *Roman Catholics*, as 'tis known, on certain times and days, — as was long before prophesied of them, — *1 Tim. iv. 3.* ' Forbidding to marry, and commanding to abstain from meat; which God had created, to be received with thanksgiving. — Tho' they are not much hurt by it, considering how they make it up in the richest fish, and the noblest wines.

Quest. From Dublin.

Why does Great Britain's soil so fertile prove

*In bearing that rank poisonous weed,**

Which does from place to place so swiftly move,

And spread on both the banks of Tweed?

* I mean the *Jacobite*.

A. The gardener's not at home; a fierce wild boar

He now is chasing cross the plain:

He'll cut it up, and let it spread no more,

When conqueror he returns again.

There's but one cure that can till then be found,

Let's sow but *HEMP* enough, 'twill clear the ground.

Q. 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? It may be of great use to the settling in some young Hobbeists a persuasion of the reality of the christian religion.

A. The death of *Pan* in *Plutarch*, at our Saviour's nativity. *Origen's* seventh book against that witty heathen *Celsus*, shews 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 aped him in his miracles. *Simon Magus* had his statue set up in *Rome*, with this

this inscription, *Dedicated to Simon the Holy Ghost*, he himself assuming that title, and giving his magick the appellation of the power of the Holy Ghost, which confirms such a thing as an Holy Ghost, spoke on by our Saviour and his apostles. *Ptolomy* had the *Mosaick books* translated, so that the heathens had 'em before the christians; wherefore there could be no perverting those texts which prophesied of our Saviour, but the cheat would have been found out. *Aristobulus* the peripatetick, in a treatise dedicated to *Ptolomy*, 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. 8.* his testimony is good, for the emperors were heathens.—*Tertullian*, *Apol. chap. 21.* says thus, *Our Saviour's miracles cannot be suspected, for they are registered in the calendars and publick annals at Rome.* *Pilate*, who was stiled *prætor* 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* prophesies 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 Horatius* and *Eutropius*, secretaries to *Octavian*, say, that at the time when *Jesus Christ* was born, it happen'd in *Rome*, that in a publick inn was discovered and broke forth a fountain of pure oil, which for the space of a whole day incessantly issued out in great abundance. *Eutropius* adds, that at our Saviour's birth, in *Rome*, and the adjacent places, at noon-time was seen a circle about the sun, as bright as the sun itself. *Cornestor* 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 ruin'd; 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.* *Gulian*, *Vincent*, *Celsus*, *African*, *Lucian*, *Porphyrie*, by their obstructing Christ and his miracles as much as they could, and the apologies written to the senate and emperors for the christians, shew 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.— *Elegon* the Greek historian, born in *Asia*, of whom *Suidas* makes special mention, says, that in the fourth year of

the 12th Olympiad, (which was the 18th of Tiberius, when our Saviour 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 ethnical historiographer, who recites some pleasant and witty speeches of the emperor Othavian, says, the emperor having heard of the cruelty of Herod towards his own son, and the other innocents which he slew, reply'd, 'Twas 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 Tranquillus, Dion, Cornelius Tacitus, Ælius, Lampridius, Saturnius, &c. For testimony of our Saviour's birth, his miracles, his apostles, the persecution of the following christians, the edicts of the emperors against them made and annull'd; but it is hoped here is already more than is required for the credibility of an Alexander, Julius Cæsar, or any other persons of their acts, which our doubters of Christ's truth and miracles can readily assent to.

Q. *Whether there be a species in nature of which one creature does only exist?*

A. 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.

Q. *Whether the Vaudois, as is suggested, have maintained the pro-*

fession of the Christian religion uncorrupted with the errors of popery from the primitive times? Or if not, when did they reform?

A. That the Vaudois have remained a church in an uninterrupted succession in their valleys 1300 years, the present *Observator*, Vol. 4. Numb. — gives an account: but the learned Monsieur *Allix* in his history of the churches of Piedmont, (printed by Mr. *Chiswel*) in answer to the bishops 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; infomuch that the bishop and the people, rather than own this usurped jurisdiction, retired into the valleys, and from thence were called *Vallenses*, *Wallenses*, or the people or churches in the valleys: They took not their name, as has been imagined by some, from *Peter Walao* a merchant, who long after joined with them, and caused the bible to be translated. Neither were they laymen only, or a discontented mobile, that in a pet left *Milain*, because they were offended at the loose lives of the clergy, as the papists 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 schismaticks, 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

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 bishop's narrative, and of their being expelled by the present duke of Savoy, is learnedly particularized 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 these *Waldenses* or *Vaudois*, and is worth the perusal of all persons, that they may see the contrivances of popish clergy to make the world believe the *Vaudois* were no church but laymen, and how they pretended the church of *Milain*, when got into their hands, founded by a saint of Rome, and how they suppressed their records, and supplied the places with some of their own, stuffed with fabulous tales and legends about the saints of the church of Rome: for a fuller account we refer you to the author.

Q. Whether Moses had a real or visionary sight of Canaan from mount Pisgah, since the distance is accounted at least one hundred miles?

A. 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 answered; 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 several places in *England*; yet God Almighty, who was pleased 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*.

Q. 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?

A. We are all God's creatures, and own our dependance to him, and by his power which he has over his creatures, he may justly bind 'em by obligations and laws to do so and so. 'Twas no man that made the law of marriage, but God, who said, 'twas not good for a man to be alone, &c. and as he had power to make such a law, he had power to repeal 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

more questioned, than why a man should not murder, divide, or part from himself, since a man's 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 among persons, but in general obliges them 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 betwixt Christ and his church, and we don't at all question but that the querist would be loath to be divided or found out of that union; and if so, no reason that he should in its representative.

Q. *How are those words to be understood, Heb. vi. 4, 5, 6. — For 'tis impossible for those who were once enlightened, &c. if they shall fall away, to renew them again, &c.?*

A. Here are three principal difficulties in the words, *impossible, falling away, and renewing again.* The fathers (I think generally) understood the latter of those expressions *renewing again*, 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 many other things are mentioned. Others think, that by this *falling away*, is meant a defection from the christian faith

in some great instances, as those before mentioned, 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 should again 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*, ἀδύνατος, 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 gnosticism, or apostatizing to judaism or heathenism; which those that do, 'tis *impossible*, absolutely impossible, for them to repent or obtain salvation.

Q. *Part of this 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 wonders of the age for piety, wit, beauty, birth, and fortune, and therefore would desire of your society a FORM OF COURTSHIP, in answer to the following query.*

— *After what manner should a gentleman at the first visit accost his mistress?*

A. 'Tis pity 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, whatsoever *extempore* prayers are. Besides, the lady might chance to read this oracle, and then he is undone, as bad as the poor spark, who

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 them. 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 bombed, 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 boss'd bible, with silver clasps, &c. and turning to the beginning of *Genesis*, shews her — not that text, *increase and multiply*, which 'tis very likely he held his thumb upon, but another a little after it, *It is not good for a man to be alone*, and thereupon made her a very reasonable holding-forth on the use and excellencies of matrimony. But this method would go near to displease the gallants as well

as the ladies, and therefore we shan't much recommend it. For the question in hand, and the gentleman's fine mistress, if she be verily and indeed such a nonpareil 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 lyars, as well of their mistresses as to them; and besides, generally a little purblind 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 afterwards on their better acquaintance.

Q. What behaviour and carriage in the progress of an amour, will be most winning and acceptable to a lady of ingenuity and fortune?

A. There are different sorts of ingenuity. — You shall have some termagant wits, like *Sylvia* in the soldier's fortune, that are only to be won by downright catter-wauling; that is, rambling, and fighting, and scratching, breaking legs, and arms, and necks, and then to purring again. But we'll suppose 'tis

'tis a tame wit, whose power this gentleman is fallen into, and therefore that she'll pull in her claws when she plays with his heart, and be more merciful to him, than to make him break his own, before he softens hers. A woman of sense, as she hates on one side a freakish lover, or a supple fop, that's eternally kneeling, and cringing, and whining, so she'll ne'er 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 pleased than those of less wit) faithfulness, assiduity, liberality, and good sense, will at last carry her, if she is not pre-engaged, or wholly impregnable.

Q. What expression's fittest for a lover to make use of to declare his passion?

A. 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 expressed 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

dramatick writers, whose love speeches read well, or appear free or natural; whereas if a man loves in earnest, if he ben'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 dastard and coward, and so unworthy a lady's 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 hoarse 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-managed silence is the best eloquence: he has hands, and can write, — he has eyes, and can say a thousand charming things with them; nay, expresses all his passions, especially love, desire, fear, despair, hope, pleasure, submission, or almost what he pleases with them, 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,

spectful, tender, and lively, a lover knows what to make more understood than spoken, of.

yet easily intelligible. In a word, there should be in them that — *Q. This Pindarick fragment includes a question which you are desired to answer :*
Je ne scay quoy— which none but

ONCE, with as little wit as grace, I said
 That every muse
 Did but her language, sense, and subject too, abuse ;
 Her flights of fancy, all her humour, and her smoothness lost,
 When she her tribute to religion paid ;
 Such arguments as these
 Fed up the early error into a disease :
 That sacred things by strange poetic rapture toss'd,
 Much of their awful grandeur lost ;
 That the becoming gravity of matters all-divine
 In poetry are hid, and cannot with their native lustre shine.
 At least the sacred style became
 A prey to vanity and fame,
 That numbers did confine
 To shallow jingling measures, things that are divine ;
 Impos'd upon the sense
 And narrow'd all the sacred eloquence ;
 Fetters the vigorous style with dull essays of wit,
 Still paraphrasing what was neither meant nor writ,
 Till the emphatic strains and lofty phrase that every where
 In sacred writ with majesty appear,
 Are by the best of pens misus'd,
 By most abus'd,
 Better'd by none, but hackney'd up and down,
 Till that small reverence once we paid, dwindles away to none.

I.

A. Pardon me, all you great inspired train,
 If I your sacred names assume in vain,
 And, like *Aeneas*, by the goddess led,
 Disturb the quiet mansions of the dead,
 Where mighty *Cowley*, where sweet *Waller* lies,
 And their own deathless numbers sing,
 Whilst gentle spirits divine *Nepenthe* bring,
 And drown the sense of mortal miseries.
 Arise, blest shades ! arise,
 If ought you yet are mov'd with sense of fame,
 It ought with undeserved blame,
 Arise and aid ——— in your own cause engage
 With an ill-natur'd and an impious age,
 Who wit wou'd fain confine to th' stage or stews,

Debauch

Debauch each grace, and ravish every muse ;
 And where their curst arts cannot prevail,
 Their odious love soon sours to spite,
 Where they before ador'd, blaspheme and rail,
 And swear fair virtue's self's a hypocrite :
 Sneaking and dull, and fit to make a slave,
 And vice alone is witty, wise, and brave.
 Not all the colours verse can give,
 Can make it fair, or make it live.

2.

We need no more than your fair works oppose
 To these unhandfome foes ;
 How have you made bright virtue brighter shine !
 And while your noble art erects its shrine,
 Divinity itself almost seems more divine :
 Its charms so numerous and resistless prove,
 We know not which we first should love,
 Whether immortal *Cowley* does rehearse
 His hero in immortal verse ;
 Or bolder in greater *Pindar's* footsteps move,
 From cloud to cloud still fearless rove,
 Nor stops 'till at the glittering walls of *Jove* ;
 To light itself new light he brings,
 Like the great spirit, o'er chaos spreads his wings,
 Loud, as the cherub's trump, the resurrection sings.
 Or mighty *Milton* walks thro' paths untrod,
 And sings the antient wars of God,
 As on the stage we see it acted o'er,
 Almost as lively as before,
 Here turns meet turns, and grappling fall
 Abrupt o'er heavens high wall :
 Thro' frighted chaos there,
 Like scatter'd drops of dying light they glare,
 And here the brazen *Pandemonium* rear.

3.

Sweet *Herbert* ! who can ever weary be,
 That writes, or reads, or thinks of thee ?
 Thee, or great *Sandys*, whose illustrious name
 Is ev'n to distant *Asia* known,
 Who stript of his disguise has *David* shown :
 Smooth *Patrick*, since a partner in thy fame,
Crasshaw, for whom our love and grief are paid,
 Whom *Cowley* sung, as he the sacred maid :
 With *Norris*, who from divine *Plato* brings,

Truths

Truths which he more divinely sings.
 These, and a thousand more in ages past,
 Whose works shall long as this great poem last :
 Nor here let envy change its side, and cry,
 Why all this waste ? Truth needs no poetry.
 True, yet it more persuades, if neatly told,
 Nor is a jewel worse for being set in gold.
 Wit's only nature to the life express'd,
 In her own unaffected beauties dress'd,
 Tho' lasting, firm, and noble all,
 The copy can't exceed the original :
 'Tis a just stroke, a lucky hit,
 And poetry's the flower of wit.
 If for the altar we the best prepare,
 How can we fail to find acceptance there ?

Q. Whether tears, sighs, and earnest entreaties be of greater force to obtain a lady's favour, than a moderate degree of zeal with a wise and manly carriage ?

A. 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 them to what they please ; accordingly, for tears and all that, tho' a lover ought not to be too free of using them, yet he ought perhaps to have a secret reserve of them, 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 in to marble, ——— lest the scene should change in a few months, and it should be her turn then, as 'twas formerly her lover's.

Q. Whether interrupting discourse by repeated kisses be't rude and unmannerly, and more apt to create aversion than love ?

A. 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 quæ Venus ——— Quintæ parte sui nectaris imbuat* ——— as friend *Horace* has it, before you have so much as made your first addresses. But we'll be so kind to suppose this is only a prudential care you take, that you may know how to behave yourself hereafter, when the business is thus far advanced. Taking it then at that point, the truth is, kissing is a luscious diet ; '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 melons. Moderation verily is an excellent thing, which he must observe from the teeth outward as well as inward,

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 pout, and look forbidding and angry, — then *Noli Prosequi* 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.

Q. How far may singing and musick be proper in making love?

A. 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 human to resist it; tho' in vocal still more than in instrumental: it smoothes all the rugged passions of the soul, and like beauty bewitches 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 farewell to love; and a lady of sense and worth would as soon make choice of a singing master, as one who is always tiring her with hard names and doleful ditties. He

must then sing very rarely or never, unless the lady desires him; he must neither be 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 pleased with them, 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.

Q. Whether would 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 affection?

A. This question has been partly answered 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 should think it the most prudent and most handsome way to reveal it to her before marriage; for a woman of sense will rather be pleased than otherwise, that she can make the fortunes of a gentleman who wants nothing else; but may resent it very ill, if a cheat should be put upon her, when she once comes to know it; whereas it must needs encrease her esteem of the gentleman, especial-
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ly if she really loves him, for him to deal so ingenuously with her:—And thus much for a *form of courtship*, and in answer to the seven questions sent us on that subject.

Q. You tell us 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?

A. And here, thinks the subtle querist, have I blown upon the *Athenian Oracle* for ever, for this certainly they can no more answer, than I find out the philosopher's 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 it 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 it. But if we must be more explicit, have at metaphysics,—and accordingly we tell him for once, that *res* and *ens* are synonymous words, and that *ens* is — *quod habet essentiam*; — and now we have wonderfully edify'd the ladies, who may be apt to think there's some harm in 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 lie in ladies bosoms; and besides, whenever he shoots at them, he as certainly splits their hearts in two as ever *Adam Bell* did the apple upon his child's head; for, little urchin as he is, he's such a dab at his bow and arrows, that ne'er a *Finsbury* archer of them 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 it that this querist finds so troublesome in his doublet? If it be a louse, the rest of the description shews 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, drawn to the least, and can ne'er sure, mistake that for *love*. We could 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 *Latins* 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, — and describe it *playing about the heart*, because that's the seat of the passions. After all, we pretended not to give an exact starch 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

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ever likely to entertain it for such, tho' it should talk of love this hundred years.

Q. Whether the answers of the oracles of old, were given to their supplicants by God, or by some evil demon? And whether in those days 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 worshipped with as much (if not more) devotion as many of our modern Christians?

A. '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 rams as had been sacrificed; the same ceremonies were used by the *Egyptians* and *Greeks* in the temples of *Serapis* and *Æsculapius*. — 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 *sybils*, who being seiz'd by an enthusiastick fury, pronounced 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 *Tenadians* observe the same ceremony towards a cow; the *Imbians* (a people of *Ethiopia*) to a dog; the

Persians to a cock. But amongst all oracles, that of *Jupiter-Ammon* in the country of *Garamantes*, was the most famed, yet no 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 famous 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 *Perisera*; 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 brass kettles fastened 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 sacrificed animals, neatly laid upon one another; here he gave his answers in human shape, as he did in *Licya* under the shape of a wolf: but the temple at *Delphi* was the most fam'd place in all the world for oracles; sometimes the god spoke here thro the throat of a dragon, in which form he was worshipped; sometimes by his priestesses upon certain days, who deliver'd their answers sometimes in prose, and sometimes in verse. At *Argos* the blood of a lamb was to be drank, and at *Egira* the blood of a bull, e'er the oracles would answer: amongst the *Thebans*, the priests were clad in white, and

and descended 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 Eacidem, Romanos vincere posse,
Ibis redibis nunquam per bella 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 could be in hell and in paradise at the same time, alter the point in these words, —

Verily I say unto you 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 silenced at our Saviour's coming, who could not always tell truth, but guess'd at what was most probable; who commonly equivocated; who sometimes required human 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.

Q. 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 it.

A. We shall endeavour to prove that by the 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 words 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 teach us the same truth; at least that supposing the creation of matter out of nothing should 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 say, this is its primary and original signification, thereby granting that it has sometimes another, but then

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this other is only borrowed and analogous. Thus ברנ is sometimes taken for the forming of any thing extraordinary, great, or excellent, made by God's own hand, tho' out of *præexistent 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 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 ברנ which, the rabbies assure us, answers the notion we have fix'd thereon. Thus rabby *Nachman* in his commentary on *Genesis*, *Non extat nobis in lingua sanctâ vocabulum quo productio-*

new alicujus ex nihilo significamus nisi ברנ; but rabby *David Kimchi* yet more fully and unexceptionably, *Omnis interpretatio בריאה [creationis] est ex invocatio rei & egressio ejus & 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 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, ושא and ברנ, *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 *Isaiah* — I have *created him, formed him, made him*: the first of which R. *Kimchi* expounds, I have *produced from non esse to esse, from not being to being*: The second made to *exist* by the addition of his *form*: The third *disposed, fashion'd or order'd him*.

Secondly, We prove that ברנ 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 herein, we shall produce such testimonies as are more evident — and

—and the first shall be from those expressions— *heaven and earth*— and use 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 case, but signifies the *substance* of a thing produced. Thus *Aben-Exra*: ‘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, says he, ‘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*: The והיה בראויה — 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. *Tobu* indeed answers exactly to the אין of the *Greeks*, and *chaos* of the *Latins*, which signifies *first matter*, if any thing does: See *Kimchi* else, who says

upon the word אין that it signifies a thing which has no *form* or *figure*, but so disposed that it may receive any *figure* or *form*. The *Seventy* have it — $\text{ἀβελῶς καὶ ἀκατακόσμητος}$, — *Terra erat invisibilis & incomposita* — nor much unlike *Ovid’s* — *rudis indigestaque moles*. *Aquila’s* version has it κένωμα καὶ ἄδὲν , *emptiness* and *nothing formed*, only the *vast wilderness* of the *first matter*; and *Th.* κένον καὶ ἄδὲν , 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 mix’d 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 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 distinguishable from their essence; at which rate we must

must in the very first place make matter active, whereas 'tis of itself a perfect lump, and infinitely active too, since activity is a perfection, and what's infinite must act accordingly: but all these are intolerable absurdities, and yet, as it appears to us, unavoidable consequences of this ridiculous supposition. Supposing then, as was above hinted, that it shou'd appear unaccountable to reason how something shou'd be made out of nothing, 'tis yet as much, nay, far more so, how there shou'd be two eternal, nay, two infinites, and yet one divisible, and therefore finite; two immutable, and yet one in perpetual flux and changes—— so that at best, shou'd 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 required 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 something to terminate on*,—— so has this of *creation*, it has the *thing itself created*, it has this *first matter*. Creation is undoubtedly an instantaneous act, (if all others ben'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.

Q. *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?*

A. The antients divided man's age into seven parts; the first continuing four years, which they call *infancy*; the second continuing

ing from thence till fourteen, which they call *pueritia*, childhood; the third continuing from thence to twenty-two, and that they call *adolescētia*, or youthful age; the fourth continuing from thence to forty-two, and that they call *juventus*, or youth, from *juvare* to help, because during this time the powers of the body and spirits are perfect, and keep their full force; the fifth continuing to fifty-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 fourscore, and that is called feeble and decrepit age, or *bis 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 *Procleus*, a Greek author, *Ptolomeus* and *Aliben Rasellus*, but these were astrologers, and referr'd every age to the government of a particular planet. Philosophers, physicians, and poets are of divers opinions. *Pythagoras* made four divisions of a man's life, comparing it to the four quarters of the year; *infancy* to the spring, in which all things are in their flower, grow and increase; *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 experienced 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 *adolescētia*, that is to say, growing, because in that time men grow; the other fifteen reaches to forty-five years, and is called *juventus*, 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 make up seventy-five, or *old age*. *Hypocras* 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 make forty-two; the sixth, fourteen years more, which makes fifty six, and the rest of the life he attributes to the seventh age. *Isidore* makes six ages, the two first agreeing with *Hypocras*; 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 man's life into four parts; 'tis elegantly describ'd at large in his *poetick 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 indispensably 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 beforehand, 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.

Q. A maid at Windsor dream'd that her father was killing her mother, upon which she starts out of her bed fast asleep, wakes her sister with great noises, That her father was butchering her mother; she follows her close (being strangely amaz'd) down stairs; she first (tho' still fast asleep) opens two or three doors, runs through the rain as far as Windsor-bridge, (which was about a stone's cast) knocks at an aunt's door, and cries out, That she must haste to her

father's, who was cutting her mother's 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 happened, that neither the stones under her naked feet, her own repeated cries, and her knocking at the door, never wak'd her?

A. Sleep-walkers are by the Greeks called *hypnoboatae*; this affection is rank'd under the symptoms of the animal faculty. 'Twas never denied, but the imagination acts sleeping as well as waking, and motion is not unnatural in sleeping, as appears by respiration, and the infant's stirring in the mother's belly, tho' continually 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 melancholy, &c. tho' melancholy 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 stopp'd up by the bilious thick vapours which ascend thither in sleeping, and hinder all perception by the eye. Galen himself records, That he went almost

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 fast asleep; if any such action ever was, (which we question) we believe it not an effect of this distemper, but *possession*, 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* people never dream, the air being so fine and thin, that it helps to digest all crudities and vapours which would ascend into the brain.

Q. Was Adam a perfect man, integraliter, after Eve was created out of his own ribs?

A. Eve was not created, but made out of one of his ribs. Creation supposes a making of something, out of no pre-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.

Q. Whether there be such a serpent as an Amphibœna, or double-headed?

*A. All naturalists deny a gemination, or doubling of principal 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 derived 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 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 waked, another slept; therefore when we hear of such a creature as an *Amphibœna*, 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 judgment, 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 *Aldrovandus Nicander*, and that which*

Cassianus

Cassianus Puteus shew'd in a picture to *Johannes Faber*, and that which is set down under the name of *Amphibana Europæa* in his learned discourse upon *Hernandez's* history of *America*.

Q. *What think you of the Millennium? And whether do you believe 'tis yet to come, or already past?*

A. 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 fulness 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 shew no inconsiderable arguments; which, if they can be answer'd, we'll willingly forsake it. And we think we have no less for it than the universal tradition of the *Jews*, the antient 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 *Antichilists* are so far from denying them us on the 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 Saviour's time, and that nation's 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 Elie*, which *Elias* liv'd under the second temple, before our Saviour's birth ——— ' *Duo millia inane,*
' *Duo millia lex, Duo millia dies*
' *Messie.* ——— Again, ———
' *Justi quos resuscitabit Deus, &c.*
' The righteous whom God
' shall raise to life again, (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 antient *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*
be

he was ready to die, said, [to Antiochus] It is good being put to death by men, to look for hope from God to be raised up again 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 they arise,* — of martyrs, (*Isaiab* was one of that number) and takes it as an antithesis of what went before, *v.* 14. *They are dead, they shall not live* — *they are deceased, they shall not rise.* — *Rephaim non resurgent* — which *Rephaim* he understands to be the wicked, for the wicked, he says, shall not arise in *saeculo futuro* — that is, shall not live again till the thousand years are over, as the very scriptures express it, and the 21st of *Prov.* *v.* 16. seems plainly to intimate as much, *The man that wandereth out of the way of understanding, shall remain in the congregation of the dead.* This for the opinion of the ancient Jews — which, that 'twas none of their vain traditions, but exactly agreeing with God's word, seems so plain to us, that we believe 'tis impossible for the *Antichilists* to overthrow our opinion, unless they'll deny all the scriptures, as they already have a good part of 'em, because so directly against them (of which more anon.) And here we might begin with the promises to *Abraham* and the patriarchs, but because we shall meet with them again, urg'd by a better hand, in the epistle to the *Hebrews*, we'll till then dismiss them, 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, *εσχάτη ημερα*, 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, renewed again after the worms had destroy'd it. But if this ben't 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; again 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 *Irenaeus*, *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 his 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 die, 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 smook.* — And *v.* 35. *Let the sinners (or, they shall) be consumed out of the earth, and let the*
the

the wicked be no more ! What can be a plainer description of the ἀνομοστασία, 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 *Methodius* 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 die in the great conflagration, that it may be restored again, but not that it shall be totally extinct, that we ourselves 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 urged, is full of plain prophecies to this purpose ; nor can we ever make the Jews, or hardly ourselves believe, that all those august promises of this 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 them but *Isa.* 65. 17. and 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 στοιχεια, 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 the same *St. Peter*, that this restitution of all things was prophesied, 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 we shall find it much clearer, and where we have our Saviour's 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 Lord's prayer — *Thy kingdom come. — That this is God's kingdom upon earth, may perhaps**

perhaps be not obscurely intimated, even in the prayer itself, 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 Saviour's disciples, for a temporal kingdom: *Lord, say they in one place, wilt thou at this time restore again the kingdom of Israel?* — not doubting but he would do it one time or other, tho' not certain whether at that very time; nor does he reprehend them for it as a gross conceit, but only as an unseasonable curiosity; nay, his answer unto them 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 she 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 answer'd they cou'd.*

— Our Saviour rejoined, 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 the 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 called *an evil and adulterous generation*, — they were not to perish before the kingdom shall 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 been 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 mentioned — our being *glorified with Christ*, and that for *suffering with him* — of that *glory to be revealed*, — of the *creatures earnest expectation and hope*, of the *whole creation's groaning and travelling*, and its being at length *delivered from the bondage of corruption*; — Of all which, if any man can make sense if they take another way, we are extremely mistaken.

mistaken. — And to what but this *Millennium*, and great day, according to our hypothesis, can those passages, *Rom. xi. 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 $\alpha\epsilon\theta\epsilon\rho\alpha\iota\sigma\epsilon\varsigma$) of them 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. xv. 22, 23. They that are Christ's (shall rise) at his coming; — then cometh the end, when he shall have delivered 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 his 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. i. 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 in again*, the original being $\delta\tau\omega\sigma\tau\iota\ \delta\epsilon\ \pi\acute{\alpha}\lambda\iota\sigma\iota\ \epsilon\iota\sigma\alpha\gamma\alpha\gamma\eta\lambda\acute{\iota}\omega\sigma\iota\ \pi\rho\omega\tau\acute{\omicron}\sigma\tau\omicron\sigma\kappa\omicron\upsilon\sigma\iota\ \tau\epsilon\varsigma\ \tau\acute{\omicron}\nu\ \delta\iota\kappa\upsilon\mu\acute{\epsilon}\tau\epsilon\rho\upsilon$, — the*

word $\delta\iota\kappa\upsilon\mu\acute{\epsilon}\tau\epsilon\rho\upsilon$ signifying, as all know, the terrestrial habitable world, — and that 'tis of our Saviour's future reign and coming into the world, appears from chap. 2. v. 5. where the apostle calls it $\delta\iota\kappa\upsilon\mu\acute{\epsilon}\tau\epsilon\rho\upsilon\ \tau\eta\eta\ \mu\acute{\epsilon}\lambda\lambda\upsilon\sigma\alpha\sigma\alpha$, — 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 so high advanced, as for the suffering of death to be crowned 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 all ye gods*, as we translate it — *ye Elohim*, which contains a glorious description of the coming of Christ to reign here and judge the world. Let's go on to the 11th of the Hebrews, v. 8. *Abraham* was called 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 lived, see *Acts v. 7. He gave him no inheritance in it, no, not so much as to set his foot on.* — This was intended to him in person, — God promised that he would give it to him for a possession, and that as distinct from his seed, for so they are named, — he, and *Isaac* and

and Jacob died in faith, as 'tis added, not having received the promises. — What promise but that of Canaan before mentioned? — but having seen them 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 itself; 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 them; 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. Thus says Irenæus, when describing the reign of Christ, and Christ himself restoring to Abraham the promised inheritance. St. Peter we have already discoursed of; St. Jude is almost a transcript of him; but the 20th chapter of the Revelations is so 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 so now? Or has he been e'er 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 lived not again till they were finished — the dead must be taken literally of one as well as the other: it's added, This is the first resurrection, and the 2d is described in the 10th 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 them ours, Papias, Justin Martyr, Polycarp, Clemens, and afterwards Irenæus, Lactantius, Tertullian, Methodius, (already quoted) and still lower, St. Cyprian, Nepos, Apollinarius, 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 diligent and expert in the holy scriptures, since he and his friends Dionysius, Gaius, and other antichilists, have dared, some of them positively, others by consequence, to strike out almost an eighth part of the new testament, no less than four intire 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 2d of St. Peter, the epistle of St. Jude, and the Revelations. — Against the last of which they bore the greatest spite, as being the clearest against them; some attributing it to the heretick Cerinthus,

rinthus, 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, believed it, and those who did not, ought not to be esteemed christians,* ——— but adds expressly, that there should then be no Jewish observances and bloody sacrifices, but true and spiritual praises and thanksgivings offered to God: And *Methodius* before mentioned of those who shall rise, ——— 'They shall neither die nor marry, but live the life of angels, being employed 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 first 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 foresaw; there, we say, the saints shall be received at the resurrection, and refreshed with all spiritual good things, in compensation of whatever they have either despised or lost in this world; ——— for 'tis both just and worthy of God, that his servants should triumph there, where they have formerly suffered for his name's sake. ——— And this is the manner of the heavenly kingdom. ——— After which 1000 years, wherein will be finished the resurrection of the saints, to be raised sooner or later, according to their deserts, then the destruction of the world, and last conflagration being accomplished, being changed in a moment into an angelical substance, when this corruptible shall have put on incorruption, we shall be translated into the kingdom of heaven.'

Q. Gentlemen, 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 warned 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

know whether this be a good or bad spirit; or what it may be? And whether it is necessary for him to vindicate his sayings? And whether it is better for him to discover the crime or no, which to 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 persuaded that it is) if by chance dead in war? Pray be as particular as you can, for the satisfaction of the person.

A. That spirits have sometimes really appeared to mortals in the world, is, amongst all sober men, beyond controversy, and was of old taken notice of, as may be rationally concluded from that scripture, *Luke xxiv. 37.* where 'tis said, the disciples were afraid, and supposed they had seen a spirit. If our querist would have been satisfied, he should have felt whether it had been a substance, or only a body of air, as was advised Mr. Earl of Colchester about 57 years since, who once tried, but his arms met as if he had grasped 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 deprived 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 continued 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 mischief 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 melancholy, 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. Warkinson, 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 die, 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 music, 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 again?* And so discoursed with her upon several weighty matters, and vanished. But we shall not enlarge here, a member of our society having almost finished a treatise of unbodied spirits, which will be published in three weeks at the farthest. But as to this present relation, it looks so dark, that our whole society has thought fit to advertize the party concerned, that if he pleases to send two or three lines by the penny-post, directed to Mr. Dunston 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,

ble, 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 mistake 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 before-hand, that he mayn't be disappointed of his expectations.

Q. I want to be resolv'd what kind of creature that is which the scripture calls a dragon, for I could never yet be satisfi'd about it?

A. Dragons are of divers sorts, scal'd and unscal'd, of divers colours, grey, reddish, and variegated, and of natures poisonous and not poisonous, terrene and marine. *Lucan* in his *Pharsalia* has a curious enumeration of them; where he gives account of the great annoyance they gave the *Roman* army, as they pass'd through the desarts: some are of prodigious magnitude and length, witness the skin of one now in the *Tower of London*: I myself saw the skin of one, called an *Amphisbana*, about five foot long, with short legs, and the skin about three foot over, it was shaped almost like an oval table, with a head at either end, pretty large, and shaped like the head of ordinary snakes or adders. Some heathen authors mention very strange accounts 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 described

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 winged dragon. The dragons in the waters, mentioned in sacred writ, are believed to be crocodiles and alligators; as for the land dragons mentioned there, we refer our querist to the description and manner of annoyance of those dragons mentioned in *Lucan's Pharsalia*, which compared with the terrible effects of the other, will give the best light into the question we can meet with. The devil is called 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 destroyed every where, but in the vast desarts of *Arabia*, and a few mere 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 destroyed by reason of their mischiefs in all countries.

Q. Upon my wife's 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?

A. Agues

A. Agues, and several diseases, the learned say, are cured by transplantation, of which divers authors have writ; and some would 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 *semen* 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 mass from whence it is separated; so that whether the whole or the part suffers, the same is communicated to the other, by the *fore*said sense of the imaginary impression.

Q. 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 perjured; if I continue in't, I'm in as ill a condition: pray your advice what way to take in it?

A. 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 shew 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 lies to habituate it.

Q. I vowed, 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 possessed of, binding myself to the strict performance by the severest of imprecations; (not by a profane oath, &c.) but time, that will make all things apparent, has shewn me that this vow extremely thwarts my worldly interest, and in human probability will ruin 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?

A. 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

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 would bear, if it can be proved 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 exposed to such temptations and misfortunes, that he is like to be ruined without some extraordinary providence to prevent it, which I yet can't foresee; in such a case my vow is void as soon as made, because 'tis a vow against the prerogative of the eternal laws of nature, which indispensibly oblige 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 myself so; for in the eternal law of nature there is a particular right and privilege stamp'd 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 ourselves of our native freedom, and impose greater burdens upon ourselves than God and nature have designed: we think no one ought to do it, till they find the task already set them, so easy 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.*

Q. 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 with in history? If in the negative, what is it that is the cause of it?

A. 'Tis effected both ways, by vapours from crude and undigested concoctions, heat of blood, as after hard drinking, and several other natural ways; but sometimes 'tis really effected by
witches,

witches, which first gave the name to the common oppression in sleep called 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 ordered the boy to lie with his father, he himself designing to sleep in that bed, and when night came (according to my friend's words) he charmed 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 leaped out of the window upon it, whereupon he rose and struck a light, and there stood an old woman, a neighbour, which he knew very well, in the midst of the room; he bid her go; she answered, *She could not till be dismissed her*; whereupon he took her by the hand and led her down stairs, and sent her home, and bid her come in the morning: next morning, as he was discoursing his father, she came, and confessed she used to lie upon the child, because he was a peevish boy, and hinder'd her of the relief the family used

to give her, but was not minded to kill the boy for his parents sake; and being questioned by the scholar how she came to use such tricks;—she answer'd, *That a man came to her house, who relieved her, afterwards fetched blood of her, which she shewed, and there was a kind of impression of letters, which the scholar pricked again, and sent her home; upon which she was mightily terrified with the apparition of the man threatening her, which she told the scholar; upon this, the parents of the boy caused her to go to the church continually, and afforded her a relief during her life, but were a long time before they could teach her the Lord's prayer, and hinder her from stopping her ears; but at length she overcame all her wicked suggestions.*

Q. *What pretence has the pope to a triple crown?*

A. Some say to act the offices of the whole trinity, and 'tis as reasonable as to make effigies of them; 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 them, when Lucius was hundreds of years before a christian king here? and why a thousand more impostures?

Q. *Whether 'tis lawful to swear?*

A. Our querist seems mightily dissatisfied 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

all thing, God would never have sworn by himself, — That our Saviour by saying, *Swear not, at all*, only meant in common discourse, because a frequent use would 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 them an end of all strife*: 'Tis spoken in the present tense, *do swear, not have sworn*, as an old obsolete or antiquated custom; and this was the custom after our Saviour's command of *swear not*.

Q. *What reason can be given, why the name of GOD is not once mentioned throughout all the book of Esther?*

A. This question was some time since proposed, but we must ingenuously 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 hit 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 *Samarina*, when *Israel* were carried away captive, — as we read in *2 Kings 17. 30.* And the man of *Hamath* made *Ashima*; who having been destroyed by lions for not worshipping the true God, an old priest was sent back from *Babylon* to *Samarina* to teach them 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 expressed, mixed their worships together, and made a mungrel sort of religion, it's probable corrupting the holy books, as has been usual for hereticks and misbelievers, and inserting the names of their idols instead of the true God. — 'Nomen Idoli pro Elohim, as *A. E.* goes on, which, lest the *Persians* should also do in *Megella*, (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 obtain from the name of God throughout all this book, which was to go abroad among the heathens, subjects of *Ahashuerus*, lest they should serve it as their countrymen the *Hamathites* had before done, and foist in some of their own idols in the room v^r. 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 designedly avoided, one can hardly tell how it should be there omitted. — For in the account of the *Jews* behaviour under

under their apprehensions of a speedy and general massacre, we find described their fasting, and lying in sackcloth and ashes: we find *Mordecai's* discourse and dependance upon providence for the deliverance of his countrymen the *Jews*, and we find that queen *Esther* ordered all the *Jews* of *Shushan* to fast, and promised she and her court would 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, tho' these are all religious concerns, and tho' '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 ourselves extremely obliged to them 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 *Polygot*, 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 *Alima* to be found in the *Samaritan* bible, where the *Jew* pretends it is: that the latter *Samaritans*, after they had a temple built for them on mount *Gertzin*, were no longer idolaters, but schismatics only; and that the *Jews*, by reason of their inveterate hatred against

them, use to load them 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, (though our Saviour himself tells them, they know not what they worshipped) and yet still *A Ben Ezra's* account may hold firm and good; for he says, — the word *Alima* was found in the old *Samaritan* bible, though none doubts, but when they afterwards came to worship the true God, they would abolish their old idols, and turn them 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 *Jew*, slandering the *Samaritans*, we find by both sacred and profane history, that there was but little love lost between them — however, most of what *A. E.* accuses them of, is certainly true: 'tis certain they were idolaters; 'tis certain they worshipped this *Alima*; 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 correspondences kept betwixt that and such famous colonies, who, as it appears,

pears, still paid tribute to the kings of *Persia*, and received their governors 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 *Asima*, which we know not whether any other has before fallen upon: 'tis a known objection against the *Jews* by the silly heathens, that they worshipped an *as*, or *as*'s head, — *Asini*, or *Asina Caput*: now this mistake might have some ground in this idolatry of the old *Samaritans*, who worshipped this *Asima*, which, by a very small change, might be taken by one ignorant of the language for the same with *Asus* an *as*; and one mistake often 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 though 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 have received several letters of instances about apparitions, &c. which we have promised all together, knowing, that not only the credibility of them may conduce to the reducing the ma-

ny profelytes of Sadducism and Hobbism 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. — Take it in the relator's own words.

Gentlemen,
 I Relation. **R**ead 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 Wetherilt* of a town called *Swillington* in *Yorkshire*, 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 mug off a shelf, and holding it to her mouth, said, *Mr. Backhouse, you are welcome from York, here's to you*; and set down the mug, and returned towards 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-

herself, were it good or bad, she would repeat it in her sleep :) she had a sweetheart, 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, *Cocks-foot* (a word she frequently used) *yonder is my master, if he see me he will jeer me to death, I will leap off and hide myself in Blaram's garden,* (which had a very high stile into

it :) she gets out of bed, and goes to her master's bed, which was very high, and gets one leg 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 cried, and scolded at her master as before; she was no sooner in bed and asleep again, but she began to talk; says she, *That was a pretty boy you sent with the four pears and the sugarcandy; 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
Sweetheart's a cobbler.*

At which we all laugh'd very loud, and she louder than us all. Her master having latin books, she thought he knew by them those things he jeer'd her with, and hid them one after another; but one night in her sleep she call'd to a maid of her acquaintance, and said, *Now I dare say any thing, for I have hid all my master's 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 leg; 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 leg out of the bed, which was very nigh the floor, and sat up, putting her hand into the chamber-pot, and barbing her leg, crying out very piteously, *Oh pain, pain! Oh pain, pain!* a long time, insomuch 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 should 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 master's sons, they would hang about her neck, and say to her, *Jenny, lig down Jenny;* the elder of those boys was then about three years old, he

he is now living in *Thieving-lane* at *Westminster*.

2. *Relat.* One madam *Bents*, who lodgeth at my lady *Biram's* in *Bow*, tells me, that my lady *Gerrad* and she went to visit an ancient gentlewoman, who has lodgings in a house, out of which one madam *Bendish* died at *Emst-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 could 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, and 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 thank'd her for it; but since that, the spirit had almost turn'd 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 courses, and she being pious, was fearful about him, that he would be damned; the young man did reform, but soon after died; his mother was extremely afflicted, and fear'd he

was in hell; about a month after he died, (if I mistake not) the young man's spirit came to his mother's bed, and open'd the curtains, at which she and one in bed with her, slunk down and cover'd themselves; the spirit call'd, *Mother, mother*, and she then said, *Son*: it answer'd, *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 *Derbyshire*, near the *Peak*, had a brother died, and afterwards appeared to him, and desir'd 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 promised 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 ask'd, he could grant him, and it should not hurt him either as to soul or body; but *Lunt* would ask nothing; the spirit thank'd him for the kindness he had done him, and vanish'd with such a melodious noise that ravish'd *Lunt*, &c. There are many ny 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.

Q. If

Q. *If these things be so, it would seem we are to be probationers in a stage 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 Athenian Oracle; I dare not presume to desire it in another way.*

Bromly by Bow, Yours to
 Octob. 3. 1691. command

Hugh Preston.

A. To which four relations we answer, That there's not one argument amongst 'em all, that proves any thing like a future state of trial, 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 rejoicing 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 managed by—— The querist sent another question about a certain way of improving money, which we judge not proper to concern ourselves with, lest thereby we injure one of the parties concern'd.

5. *Relat. Dr. Denn* (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 dispatch'd immediately to London, where at that instant she was deliver'd, after a hard labour, of a dead child, which was the instant she appear'd 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 ask'd what burial it was? a by-stander answer'd, that she should die 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 herself, the second was her father, the third her mother; she awak'd, and related these visions, and named the maids names; she was mark'd with the *Tokens* as she was told of, and died in few hours. But what makes this relation more remarkable is, *Albhallows Bredd-street church* was shut up; the churchwardens refused the burial, unless her friends would bury her in the church-vault, and enjoined no people should be invited to the burial, which was agreed on, and at noon the body

body was to be buried : at the same time came one of her play-fellows out of the country 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 nam'd when she awak'd ; and without invitation a numerous train follow'd to the church, and she was buried in the vault accordingly.

7. *Relat.* The aforementioned doctor's daughter, *Mariamne* by name, was call'd about ten in the morning audibly three times, by a voice which she took for her father's : she answer'd, and hastened down at the third call, fearing her delay would displease him ; when she came down stairs, she ask'd what her father would please to have with her ; when as she was told, her father was discoursing with a man a long time, and that no body had call'd, unless some body in the street had call'd some person by her name ; she replied, her name was not a common name, being *Mariamne*, therefore not probable : she in three days sicken'd, and was instantly delirious, and died.

8. *Relat.* Another tells us on his own knowledge, That a maid was call'd audibly three times, when no body call'd in the house, and at that instant the grandmother died, above a hundred miles off, calling upon this maid, who is now alive in *London*.

9. *Relat.* Some little time ago, a person under an extraordinary weakness of body and lightness of the head, call'd 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 died, which was about five a'clock in the morning ; at six in the same morning came the wife of the person who was call'd 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 so call'd, after that time rose not out of his bed, but died that very day seven-night after.

10. *Relat.* Near *Cheesham* in *Buckinghamshire*, there was one *Joseph Chambers*, who died out of the very house where I then liv'd, who, after he had been buried about three days, as the maid of the house was walking thro' a little orchard adjoining to it, at a little distance she saw this *Joseph Chambers* (in a melancholy posture) leaning against a tree, in the very cap and dress he was laid out in ; upon this the maid runs into her master's house, much affrighted, and told him, that if ever she saw *Joseph Chambers* in her life, she had just now seen him. He haunted the house 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 house where he died. The maid that saw him was about a fortnight ago at our bookseller's house, and
now

now lives near *Latmus* 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 Saviour's 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 soul's existence out of the body,* which is as hard to be conceiv'd 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 human nature can possibly stoop to. As a more particular answer to *Relation 9.* see before.

Q. *Teach us, great Athens' sons, from whence arise
The various jealousies love's empire vex,
And shew what cure in art or nature lies
For these dire poisons which the mind perplex?*

A. *That jaundice of the soul, * that lazy pain,
Which scarce we'd wish our enemies shou'd know,
How can we by meer theory explain,
Or how the effects without the causes show?*

* *Jealousy.*

Whom we adore no thought of sin can feize,
We're of their virtue, as their love secure;
The world may slight or envy, which they please,
But still that flame's immortal that's so pure.

Friendship and love in all their glorious train
Ne'er yet cou'd boast a happier few than we:
To us your query then you send in vain,
Go ask the great and rich for *jealousy.*

Q. *Whether a comprehension, or the uniting of conformists and non-conformists, ben't necessary for the reforming of England?*

A. Yes undoubtedly, — because the schism itself, on which side soever the fault lies, 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 communions, 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

cular tenets than for common Christianity; nay, entertaining the most bitter, scurrilous, and profane 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 other's *PREACHING*, and the other at his *PRATTING*, 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 antient church discipline, so much desired, and the loss thereof, so much lamented, can ever be renew'd, without which 'tis not very likely *such a REFORMATION* as is desired should take very large steps amongst 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. Again, 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.

Q. *Is it proper for a woman to yield at the first address, tho' to a man we love?*

A. 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 soever. But if you think, madam, you are not yet upon the square with us, and if the pretty (for ought we know) invisible *Amaryllis* won't enter the lists with that dreadful creature man, unless she's arm'd back and breast, we must not be such uncourteous knights to refuse our aid and assistance therein to her, or any other distress'd 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 *Mrs. Rayson* 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 *Gazette*, 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,

men, and perhaps less generosity, and but very few of us can bear such a favour. — 'Tis e'en too luscious fare, as we said before of kisses, for a hungry lover, who ten to one surfeits upon it, and in a little while nauseates the giver, feast and all: not but that could the ladies be sure of their lovers hearts, that will whip ye about like *Jack-a-lents*, a mile in a minute, could ye but know your men 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-posslet) and he must be proportionably the better as he is the happier lover, being surpriz'd into bliss, and the mighty joy heap'd 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, lest love should put a cheat upon you, infect you with his own blindness, and make you take the lovers for as arrant 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 'twould do best to keep the hounds at a bay for some convenient time, which will make them 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, could tell *Adam*, unless Mr. *Dryden* slanders her,

— You long should court, and
we should long deny.

Q. If our lovers sing to us, whether we ought to praise 'em?

A. There seems no great matter in't of one side or t'other, — but of the 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 complaisance to expose even their own imperfections to gratify 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 truss'd 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 *Mackbeth*, or *Scarpmouch* a serenading his mistress, — in this case we think most of all a good humour'd lady would commend 'em; for 'tis the only kindness nature has shewn 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 should 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;

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 commendation 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.

*Q. Since love depends not on our will,
But is most free and unconfin'd;
How can inconstancy be ill,
When a plain force upon the mind?*

*A. Love is at first at our command,
Till fancy does the judgment bind;
Which, if in time we don't withstand,
Enslaves the body and the mind?*

*If a first love we thus may tame,
A second we may easier rule;
Inconstant then's too mild a name
For one that's either knave or fool.*

*Q. What is the handsomest way
of putting off a lover?*

*A. 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 so to deny a lover as to please him,— for, as 'tis wittily said of a very ingenious person in the case of rivals,— *We are all Ismaelites 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 fam'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 herself, by doing what becomes her, however they resent it. Our advice then for her behaviour is,— As to the swarm of fools that buz about her, e'en to let them alone to pretend on, since they think too well of themselves to believe the scorns or refuses them, tho' they were never 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 engaged,

gaged, we think she'd do very handsomely to let him know as much, in as obliging terms as possible, that he might, as soon as he could, wean himself from a fruitless amour.

Q. How shall we most decently give our consent in marriage?

A. For the time, what has been said of widows, may be partly applied 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 it; 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.

Q. Why are widows more forward to marry than maids?

A. Because, as the widow (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 the mens side: — then for the womens, to carry on the forementioned metaphor, — Whether of the two is the easier to mount, an old pad hack that has been beating upon the road this ten years, or a young skittish filly that was never back'd before, but flouncing about like *Bucephalus*, when he stood in his own light?

Q. How long after the death of a husband may women modestly marry?

A. We think that pious widow was a little of the soonest, who when most deeply lamenting at her husband's funeral, and one of the company at the grave whispered her not to take on so heavily, for if she thought fit, he was ready to supply his room, — answered, sadly sobing, *Thank you, Sir, for your care to comfort a poor disconsolate widow, but indeed I've just now promised another that came before ye.* The *Ephesian* matron of t'other side was a little of the longest, tho' she made up for't afterwards, and was very much in haste when she once set about the business. Nor need we go so far as *Ephesus*, for ladies that have almost worshiped their husbands tombs for seven years together, after their death, and at last expressed 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 widow's love is too warm, who though like the *Indian* wives they don't burn themselves with their husbands, are yet for as good as burying themselves alive to keep them company; — and of the other side, that her's is too cold, who can scarce lie alone till her husband is so. There is a mean betwixt them, and we think a widow does very well in mourning for one twelve months after she is so, both because 'tis decent, and because she generally looks prettier in't, and 'twill the sooner get her another husband.

X

Q. *Whether*

Q. *Whether (as is commonly taught) baptism is the proper and natural antitype of circumcision? If this be proved, one great pillar of antipædobaptism falls to the ground, and with it the superstructure from which all such consequences as have been deduced by antipædobaptists, or baptists, mis-called by the name of anabaptists?*

A. Not knowing the customs of nations, linguisms, (if we may so say) or expressions only peculiar to such and such tongues, together with the ignorance of the radices, 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 proselyting 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 proselytes 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 them to find little opposition in the practice of it; for had *St. John the Baptist*, &c. undertook any new way of proselyting 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 consignation 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 them 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 sins 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. x. 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. iii. 21.* We urge not these to prove any thing else but the parallel betwixt circumcision and baptism; or, to speak more properly, the necessary continuance of the old manner amongst the *Jews*, of continuing their way of proselyting the heathens, which

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 circumcised, the impossibility of the modus or manner how, makes the question foreign; but all were baptized, both men, women, and children amongst the heathen, before they were admitted into the Jewish religion, which answers the objection: — Besides, we could, if it were not a little impertinent, tell our querist, that several nations had, and yet continue the custom of circumcising 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 learned from the rabbi's, and also that several nations have several *Jewish* customs amongst them, the *Jews* being dispersed through the whole world, and in some places in very considerable numbers.

Q. What certain indubitable grounds can we have for the practice of infant baptism?

A. From the scripture: And first, from the order of the words in the commission, μαθητεύσατε πάντα τὰ ἔθνη. Disciple all nations; and then follows, βαπτίζοντες ἔθνη διδασκοντες; from the order of which words, 1. Infants are not excluded from baptism, as is generally believed by anabaptists. 2. A person may be baptized 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. βαπτίζοντες ἔθνη διδασκοντες, 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 them, precedes teaching them to observe, &c. Secondly, Children are capable of profelytism, as may be observed from our Saviour's words, when he said, *Suffer little children to come unto me*; the original is, ἔλθεῖν πρὸς, which is the same with προσελθεῖν, to profelyte, which also confirms the first exposition of the order of the commission before recited: —

Besides, when we read of whole families baptized, 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 could either go 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 *Infants have no more right to baptism, &c. than unreasonable creatures.* I myself have seen a child about three quarters old, who when it was dying, grasped its hands together, lift them up, looked up itself, and

with an air of all the satisfaction that was possible for an ancient person, died; another that smil'd dying; but to such as will meet with more such like instances, I refer them to *The doctrine of infants baptism, &c.* by Samuel Winter, D. D. Printed for John Crook at the sign of the Ship in St. Paul's church yard; 'tis in page 154, 155, &c. We would ask such persons who deny infants capable of baptism, because they can shew 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 baptized, from the example of the jaylor: *The Syriac is, Baptizatus est ipse, & filii domus ejus*; which compared with *ver. 23. 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 starved; 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 privilege have the children of believing parents above unbelieving? If they say, none but the prayers of such parents, (for that they usually do) we further ask, Whether the words, *Else were your chil-*

dren unclean, but now they are holy, do, if compared with the context, relate to off-springs 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 countries; for as *Tertullian de prescriptore heret. c. 28. Equid veri simile, &c.* Had the churches erred, they would 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 countries where they lived, as the *Abyssin* church in the further *Ethiopia*, and the *Indian* church in *Conlan* and *Crangonar*, and about *Maliapar*, planted by *St. Thomas*, all which practise infant baptism: see *Berewood's* enquiries. Next, infant baptism is to be proved by antiquity, we being able to demonstrate, that there never was any particular congregation till above years after Christ, when all churches used infant baptism, as may be sufficiently proved in the first, second, third, and succeeding centuries; which shews that the word *All*, in discipling *all* nations, did and does comprehend infants. — Perhaps these three last arguments may have more force in them to conclude what they design, than the first thoughts will bear: we could produce

produce such undoubted authorities, in every age since Christ, as would satisfy any thinking man, but our paper is too short.

Q. Whether infant baptism is to be found in scripture?

A. Not expressly in the letter, but from necessary and unavoidable consequences, as we have already shewn; which is enough to all disinterested persons: to such as are prejudiced, we would 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 could the anabaptists themselves defend themselves against the quakers; who, for the aforesaid reason, have laid aside all ordinances. —

Suppose the quakers should 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 can we prove any of the articles of our christian faith? We should 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 senses, because two different sounds and letters; but, we think such conclusions so ridiculous, as to deserve the expence of no more time to confute them.

Q. Why was not Christ baptized before he was thirty years old?

A. 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 preached, 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.

Q. Why sprinkling, and not dipping?

A. 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 apostle makes use of it, when he says, *We are buried with him in baptism*: but the church has power to dispense with circumstantials, and the manner of acting, (tho' not the act itself) especially in cold countries, &c. But in this there's no essential disagreement, therefore not worth the dispute.

Q. What think you of those that die in infancy unbaptized?

A. The baptists are already satisfied about them, and we also hope very well of them, being assured of such are the kingdom of heaven?

Q. If children be saved, whether baptized or not, what signifies baptism?

A. '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 them, being visibly introduced

roduced into the covenant of grace.

Q. Whether children have faith or no, since faith and repentance are pre-requisite to baptism?

A. We have already shewed, 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 could answer, that children have faith *potentia*, tho' not in *actu visibili*; as an artist, when he is indisposed or asleep is potentially an artist, though not actually. — But our Saviour is full to the purpose, *Matth.* xviii. 3, 4, 5, compared with *Matth.* ix. 36. *Whosoever shall receive one such little child in my name, receiveth me; whosoever shall offend one of these little ones that BELIEVE IN ME, it were better a millstone were hanged about his neck, and he cast into the midst of the sea.* — If God be pleased 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.* xi. 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 the reverend Mr. *Elliot*, in his book entitled, *Tears of repentance*. The relations are these:

This spring, in the beginning of the year 1652, the Lord was pleased to afflict sundry of our praying *Indians* with

that grievous disease of the bloody flux, whereof some with great torments in their bowels died, amongst which, two little children of the age of two years and upward, under three when they died, and at that time both in one house, being taken with that disease; 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, *O 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 died. 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 *Nijbokkou*.

Three or four days after, another child in the same house, sick of the same disease, was (by a divine hand doubtless) sensible of the approach of death, (an unusual thing at that age) and called to its father, and said, *I am a going to God, several times repeating it, I am a 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 with, (as all children will) therefore in 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

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 died.* The father of this child is named *Robert Speen*, in whose confessions he maketh mention of this child that died 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 could give accounts of such ring-leaders amongst anabaptists, that when they have come to die, have been particularly cast down about their patronizing this doctrine, as *Muncer, Stock, Bocold, Balthasar, &c.* and 'tis observable, that in those ages wherein infant baptism was opposed, 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 gainsayers of the truth of things, and hinder, if possible, some persons from doing as much as in them lies, to keep their own children out of the covenant: 'tis an uncommon cruelty, if thoroughly considered of.

Q. If Adam had not fallen, whether had the world been propagated the same way that 'tis now?

A. The affirmative seems to us almost unquestionable; for God and nature made nothing in vain; and to what end should 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 them, should have been totally neglected? What wise workman would make many curious springs and wheels in a watch, unless with intent to set them 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 ensued in child-bearing. For the first, — We deny there's any intrinsic 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 furrowed, 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.

Q. *What reasons give the learned club,
Why Bacchus striding cross a tub,
Is painted fat, as well-fed ox,
Or those who lick the butter box ;
When most good fellows, whose large sups
Rival the gods almighty cups ;
Who never baulk a glass, or spare it,
But are most zealous in their claret,
Grow meagre, lean, consume away
As though wine melted down their clay,
Till, like candle puff'd by bellows,
They're more like shades than punch-benellos ?*

A. With honest querist we'll not quarrel,
Because he knows not tub from barrel :
Bad eyes, good fellows often trouble,
He ne'er sees well, that still sees double.
But to your question, if we can, sir,
'Tis now high time to give an answer.
Painters you know, who daub a sign,
Love with their oil to mingle wine ;
Whence, like their landlords, e'er they've done,
Their chalk scores double, two for one.
And they the jolly god contrive
As often twice as big's the life :
If true, or not, you must confess
That this is no unlikely guess :
But grant the painter's pencil trusty,
And that god *Bacchus* is more lusty
Than mortal toppers, at this season,
'Tis easy enough to find the reason :
That spark is young, and yet can bear it,
Besides, he always gets good claret,
Not he who search'd each corner for it :
(Scarce *Ceres* search'd her wench so far)
Has better interest at the bar :
If there's a drop, he gets good wine,
And if the drawer brings it fine,
Can mount him to the stars, instead
Of *Jove's* own skinkard, *Ganimed* ;
If not, down stairs he headlong kicks,
And plunges ten miles deep in *Styx* :
And that's the cause, the truth to tell,
That makes him look so plump and well,
So like his own fair hog-head shew ;
Whilst militant drunkards here below,
Who measure out their time by glasses,
Yet carry sun-dials in their faces ;

E'er

E'er they're in ken of fifty come,
 Are poison'd with hard names and stum :
 But if their iron nature bear it,
 And struggles fore and aft to clear it,
 It purges all their flesh away,
 They drip their tallow in the fray :
 Their candle of its coat bereft,
 Nothing but the bare wick is left.

Q. *To you, Minerva's sons ! let me address
 My doubts ; for you, if any, sure can tell,
 Is there, and where, a real happiness ;
 A joy that all our agonies can quell,
 A heav'n to fly to, from this mundane hell ?*

I.

A. Strongly to happiness our natures tend,
 Nor was that tendency inscrib'd in vain :
 This is the white to which all arrows bend,
 This is the hop'd reward of all our pain,
 And this in friendship, and in virtue we alone do gain.

2.

How wretched's he, whom here no friend will own ?
 But far more wretched they, whom none above ;
 If that's but once secur'd, our work is done,
 Nor need we wish to stay, or to remove :
 What's heav'n, but th'height of virtue, and of love ?

Q. *Since virtue is allow'd by all to be
 The fairest light in weak humanity ;
 And since the wise and good do all agree
 Unjust ambition's wretched state
 To prosecute with endless hate :
 Say why, to beasts the name of brute we give,
 And why, must Cæsar's name thus honour'd live ?*

A. One half o'th' world th' ambitious wretch adore,
 As *Indians* do their devilish gods, for fear :
 The other half in hopes to share his pow'r,
 And prey on all their weaker neighbours near :
 The most will still o'th' strongest side appear.
 The wise and good are few, scarce known to fame,
 Tho' they wou'd speak, the others will not hear ;
 Only expos'd to ridicule and shame,
 And in the crowd of *knaves* and *fools* they lose their name.

Q. *What*

*Q. What shall I do? — whither shall I run,
That by a marriage state am quite undone?
My freedom lost, there's nought that I can follow,
Nought I can see, but approaching sorrow.
To sense and reason I'm sure 'tis so,
For 'tis money makes the mare for to go :
And without which no place is to be got,
No shop to be kept, nor freedom to be bought.
Say, learn'd Athenians, what course best to take
In this my need ; say for pity's sake !
Ah ! quickly, quickly send me some relief,
To assuage my pain, and to mitigate my grief :
If you answer me not these questions, as soon as you can,
I'll certainly send 'em to the Brown Patemonian.*

[Prov.]

*A. To court, to court, man, as fast as thou canst hie,
Or else to the playhouse to write comedy :
Thou need'st no farce, to make the world grin,
Repeat thy own verse, and there's farce enough therein.
If this won't do, and thou'lt take no nay,
The Athenians profess they have no more to say :
But must clap thee o'th' file with the lost grumbletonians,
And prepare for thy fall to the Brown Patemonians.*

*Q. My muse is dull, and I do want the skill
To make good verse, for to declare my will :
If my essay don't fit your learned pen,
Pray tell me how I may endeavour then ?*

*A. To Proteus once a city-poet came,
Who wrote like this, and ask'd the road to fame :
How his strong lines the actor's throats might tear,
And with loud claps fill the wide theatre ?
The struggling god, when he in vain had try'd
To break his bonds, in fury thus reply'd —
“ Wretch ! ask no more, fate ne'er intended thee
“ For honourable rags, and poetry :
“ To something warmer thy ambition raise ;
“ These lines deserve the fur, tho' not the bays.*

*Q. Since when, and why the world did poets grant
Those spacious liberties other writers want ?*

*A. That boundless space through which their fancies flow
Unto themselves, and not the world, they owe :
Tho' law looks sour, and fain their steps wou'd bind,
Gypsies and poets scorn to be confin'd.*

Q. What

*Q. What is the reason men are less inclin'd
To bashfulness, than are the women-kind?*

*A. The reason sometimes is a thicker skin,
But oftner far because more us'd to sin.*

*Q. Since womens bodies were deriv'd at first
From man, why are they now the fairer dust?*

*A. The cause of this 'tis easy to explore,
They only are the gold, and we the ore.*

*Q. Venus and Mars with equal pow'r contest
For the entire possession of my breast:*

*Honour, the spur of war, does boldly beat
A march; her gentler sighs sound a retreat.
Be speedy then in answering which way
I shall incline, the case bears no delay?*

Or, in plain prose, shall I marry, or go to the wars?

*A. This case if either love or honour clear,
There is not much of difficulty here:
On the same side their suffrages they bring,
Both cry, Pluck both boots off, and take the ring:
Your love's past doubt, if you on wedlock venture,
The mouse loves cheese, or ne'er the trap would enter;
Then for your honour, that can ne'er miscarry,
He dares meet any danger that dares marry.*

*Q. Like fire extinguish'd by the sun,
I lost my eyes with looking on,
And through the ruins, she did dart
Soft little Cupids to my heart.
My passion grew, and I reveal'd,
She met the charm, and then we seal'd.*

*A two years bondage yet denies
The consummation of our joys;
Till when, we've privately resign'd
Our souls, by sacred Hymen join'd.
Say, if this action lawful be,
Or else to our parents treachery?*

*A. The jury's brib'd, you cannot fail,
Tho' ill your cause, you must prevail.
You ev'n might Radamanth' appease
With lines so soft, so sweet as these,
Nay, your much injur'd parents please.
Such made your mistress headlong run,
And haste, like you, to be undone.*

*But if you've all the truth reveal'd,
And not deliver'd, tho' you've seal'd,
You less unfortunate will prove,
And may be bless'd in spite of love.*

Q. A

Q. *A certain gentleman in love with a lady, (who being already married, and a virtuous woman) had no means whereby to fulfil 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 truth given him (who now claims it by as just a title as her former husband did) in her marriage; and if not, she becomes accessory to the murder herself?*

A. 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 itself is strange: whether our laws can shew any precedent of this nature we know not, nor dare we ourselves 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 husband's murderer: Our reasons are,

1. Because her husband that now is, is by the law of nature part of herself, and nature cannot away with the practice of self-destruction, every thing will defend itself as much as possible, either by opposing or flying away from the aggressor.

2. Because her own husband is herself 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 delivered them up to the magistrate. 'Tis not long since we had an instance of a person under great distractions and inquietudes of conscience about murdering a person, who sends for a neighbour, makes him swear secrecy to what he should reveal to him, withal 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 easy and quiet in his mind: this second person, who had the secret, in the midst of troubles sends 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 revealed to them.

One

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 his priest's own brother : the priest enjoins 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'd, laying, '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.*

Q. *One desires to know your judgment, if a notorious sinner, that hath lived in private fornication and adultery for many years, and kept 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, not 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 confessed 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?

A. 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 resenting expressions of their nature.

Mr. Foulks in the account of his life, &c. (which we would recommend to all secret sinners for perusal) 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 querist's 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 should be made of the truth of his repentance, for we are all naturally partial to ourselves, 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

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 hypocrisy, 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 rendering a person incapable of knowing his own condition. The habit of these is call'd *reprobation*, which according to the original imports a *not-seeing*, or blindness of heart: and if so, the judgment must needs be false.

Q. A friend of mine (soon after Dr. ———'s promotion) dreamed as he lay in his bed; A hand appeared and descended as from a cloud, and dropp'd 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 chapter 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 dreamed 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 easement to my afflicted friend, and very acceptable to me?

A. Dreams generally are the result of constitutions, and, as some very ingenious men have observed, are the most infallible way to make a true estimate of our tempers, whether choleric, flegmatick, &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 be 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 them 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.

Q. What is the nature of an eccho, and how may an artificial one be made?

A. We

A. We think Mr. *Cowley* out of *Pindar*, defines it as well as any philosopher of them 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 circle's still weaker and worie defined, as in those made by a stone flung into the water, which, if check'd by a bank or island, flow back again, and are a sort of *eccho*'s 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 again, 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 required either several solid objects, proportionable distances to receive, break and beat back the sound, or a concave, or perhaps both; and indeed, we are inclined to believe both must concur, 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 from 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 theatri-

cal form, we generally or always find these *eccho*'s, but seldom any that repeat more than once, there being only one great wave, equally beaten back; whereas in cloisters, or such old buildings as have many pillars or buttresses in their outside, the sound is repeated over and over, being bandied from one to t'other, as well as reflected in general from the great hollow within. Thus in one of the best *eccho*'s we know in *England*, mention'd also, as we remember, by *Dr. Plat* in his history of *Oxfordshire*; that in *Woodstock Park*, near the brow of the hill, not far from the old ruins: there are, 'tis 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.

Q. What is the reason that I can blow either hot or cold out of my mouth, according as I hold my lips closer or wider?

A. 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 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

cordingly 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, we could find it unmix'd with other bodies, or, as other philosophers now speak, divested from any *frigorick* or *calorifick* particles, extraneous to its own nature. This we think may be evinced from several arguments. Where the air is most unmix'd, namely, in the middle region, 'tis certainly cold, otherwise how should frosts and snows be therein generated, and why should 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 experienced and credible travellers, that not only the *Alps*, the *Pyrenees*, the *Appennine*, and *Ætna* itself, as well as *Atlas*, *Teneriff*, &c. but even the vast mountains in the middle of *Africa*, in *Abyssinia*, and nearer the cape, (tho' these too may, for ought we know, be only *spurs of Atlas*) are covered with eternal snow, while there are nothing but thunders, lightnings, and intolerable suffocating heats in the plains beneath them. To omit other arguments, which may be taken from the sensible coolness of the air even in the midst of summer, in the evenings, when the rays of the sun are a little dispersed; 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 Cimenio* in *Italy*, not many years since translated into our language, does strongly con-

firm our opinion. They tell us there, p. 71. 'That hot water, as soon as the air is extracted from it in the air-pump, immediately falls a boiling.' Now whence should 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 disquisition, we say, that no man can blow *hot*, but only *cold*, out of his mouth, as to the air which he expels thence, and which he suck'd 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 proved by an easy experiment; blow even with the mouth contracted, as we do when we'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 could muster out but a few of the warmer particles: nay, cross the cudgels, and breathe 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 them, 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,

distance, more sensibly cold than even what you breathed with the mouth contracted, as its first exit thence, the particles of heat filing off by degrees, and being separated from those of the air, which are heterogeneous unto it.

Quest. *Though I know (Gentlemen) that you want not not Sphynx's to help you to grist to your mill, and that the devil of Delphos ne'er 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) tho' 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 e Contra. Pray answer them, for I design a reply.*

Anonymous Anagyrius.

Ans. 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 believe it is a subject of such a nature, as is only proper for the exercise of wit, not of demonstration.

Quest. *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. Though the Virgin Mary's lineage is not express, 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 considered, our Saviour being the son of the Virgin Mary, was also the son of David.

Quest. *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 supposed the injuries have been either against their estates or their persons; if the first actual satisfaction must be made, if possible; if not possible, 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 do not 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. Whether 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, should be left out in our divine service for that day, for above these twenty years last past; and those words being not repealed, why are they not read still?

Ans. We have ventur'd to put these two *Questions* together, and to dispatch them here, tho' we lately received them, having already so many thousands lying by us unanswered, that we can no longer observe any method, unless Persons forbear sending in more, which they cannot yet be perswaded to do ——— We

have put them together, as treating on the same subject; tho' how they will agree, we cannot tell; since they seem to come from perfectly differing quarters; and one of them transcribed from *William Pryn*, as the other from some of the nick-named popish authors. However, we shall endeavour to dispatch them both in their order, and give each of them 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 would 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 inclined to a reflection of a quite different nature, and that is, on the Impudence of some Persons, who would persuade us to renounce our senses in history, as well as divinity; who affront the whole world together; and when any of their own villains are concerned, will not allow all the evidence that can be brought for matter of fact, to be a sufficient proof against them. But though all their companions have been over and over notoriously baffled on this head, it may be worth the while, either to satisfy 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,

piracy, which yet goes by their name, as *Cataline* 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 would scarce desire a better proof than a record, and here is 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 called in the service for the day, — which brings to the second proof of it, namely, That very service, composed, 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 brat, which is so very like them, 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 would think; but the brow of a jesuit, should have brass enough to affirm it. But we have yet more than this, — we have to this very day the trials and examinations of the persons concerned, and the gross contradictions and palpable lies of *Garnet* himself, their *Gunpowder saints*, who, when confronted beyond even his own impudence, confessed that he knew it, but his

conscience was so queasie, that because 'twas revealed to him in confession, he dared not to disclose it. Though a whole nation must thereby have inevitably perished: But some of the traitors confessed it by their actions, on the discovery of the design, more loudly than others did by their words. Flight is esteemed 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 could get out of reach, for they broke out into open rebellion, and some died desperately fighting, while others were taken, like a knot of desperate thieves or highwaymen, opposing the sheriffs and country which came in upon them; over and besides all which, we have very strong collateral evidence, that some such design was then set on foot, from disputations of that nature in foreign seminaries, wherein it was resolved 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 handwriting, 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 haughtily, that any good catholick should condemn him for being engaged 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 proved, let the world be judge, — but they are content with less if this will not be swallowed whole. If he did not make it all, and if there were any thing in it, '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 state's-man, when we have no reason for it, but a papist's bare asseveration; is it any thing rational to suppose, that he drew in *Garnet, Vaux*, nay, nay, all those foreign papists, in whose seminary the lawfulness of very intended Action was so long before disputed and concluded? But indeed this is their common way, when there is no other left, and when they cannot deny palpable fact, to endeavour its mitigation, by endeavouring to share the plot betwixt themselves and the discoverers; which has been an old and a new shift among them. For the *New*, it needs not be mentioned, since the instances of it are yet fresh in every man's mind, — and for old examples, there is a famous one in the conspiracy of *Babington*, &c. against Queen *Elizabeth*, which her Secretary of State, one of the greatest politicians in the world, having then discovered, and producing the very letters and answers sent by *Mary Queen 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 pleased

there, besides, drew poor Queen *Mary* into that plot, on purpose to find occasion against her: — But to return to the Powder-Treason, mark'd to this day in our ecclesiastical, as well as civil *Kalendar*, by the name of the *papist's 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 prejudiced writer, by want of preferment, and some slights he received at court, which even he himself acknowledges; nay, in the same history contradicts himself, if he denies the thing, for he somewhere insinuates, that *Henry IV.* lost his life for revealing the design to King *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 would 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 it [of a terrible blow, and yet none to perceive who hurt them] might sooner be interpreted aright, of some blow by *Gunpowder*, by King *James* than any other, whose fa-
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ther 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 dispatched this first *question*, and father'd the brat 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 would 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 made 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 muchwbat the same, if not better, than it was 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 catechristical expression, to call religion, rebellion; or faith, faction; especially since part of the Romish religion, and faith too, namely, the twelve articles of the Apostles Creed, are the same with ours, though they have made such foul superstructures to it, as has, at least, implicitly shock'd 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 a true church (as the rottenest patient in King-land 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 authorised by the King, legally enough there inserted.*

Quest. *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*

have expressed it, becomes untenable to the soul?

A. 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 untenantable by diseases, and then the soul, by a natural reluctance, must forsake its old friend, because it can't act therein any longer.

Q. Whether the ancients were as well skill'd in shipping and navigation, as the moderns are?

A. 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 them; and whatever we flatter ourselves, vastly bigger, some of them 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 them are said to have carried, seems almost incredible, yet we shall set them down, as we find them in grave authors *Athenæus* tells us, That *Ptolemy 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 equipped 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. Whitsen*, who writes of Naval Architecture in

High-Dutch, whose book was Printed at *Amsterdam* in 1671. (where of 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 II. in the Numedian Sea*, twelve fathoms under water, thirty foot long, and proportionably broad, of *Cyprus* and *Larix* wood, so hard that 'twould scarce burn or cut, and not 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 soak'd into the under rooms. But whatever we think of this story, or of the vast bulk assign'd to some ships, this we are certain, that that they anciently had some very large vessels. Authentick histories mention *Hiero the Syracusan's* 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 outdid our abdicated admirals) we say, by the description given of it, it should seem to be the same which the miraculous *Archimedes*, as his history tells us, by his mathematical engines lifted up in the air, equal and even, as a tryal 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 inventor of sea-fights, who lived not long after the flood; and we are more sure, that not only

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 embark'd upon them, since, as the *Roman* histories, and *Polybius*, a very good author, inform us; the *Roman* 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 killed but of one side in one Battle. Nay, even we ourselves have killed 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, accurately describ'd in *Mr. Barns's* history. But notwithstanding all this, 'tis certain that we outdo 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.

Q. 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?

A. 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 them often appearing pleased when the other was laughing,—which sufficiently evinces they had different passions, accordingly different Souls, and therefore must be different men, and hence, as they had different deaths, the little brother, as he was call'd, dying first, though the other did not long survive him, so undoubtedly they shall be distinctly raised.—But how the second shall have his own body restored again, and that compleatly, though 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.

Q. 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 them?

A. 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

Q. 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?

A. In order to answer this question, we'd fain ask the Gentleman who proposes it, what kind of thing he take an unactive soul to be, or a soul in an unactive state, which is the same thing? And whether it be'n't as perfect a contradiction, and that in terminis, as to say active, or rational matter, or 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 from 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 cannot remember what passes then, than that we cannot 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 whate-

ver 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 grave, 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.

Q. Whether is the cause of death, or separation of the soul from the body, in the souls, or in the body, or both?

A. The separation of the body and soul is not the cause of death, but death itself; the cause of which separation is oftentimes very distant from its effect, the separation itself; 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 (though his question sounds a little odly) 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

we have endeavoured to explain in answer to a question above.

Quest. 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?

Ans. We are mistaken if this question, has not been before partly answered, and there 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 answered, 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 them; 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 them into 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. 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, and 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 confin'd by an irreversible 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. Whether it were lawful for Lot's two daughter's to go in to their father?

Ans. This question would seem almost ridiculous, had not learned men observ'd that the Jews go about to excuse them in this matter, —— by pleading for them, 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 question whether there were then any such expectation, or 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 would be an available excuse, but both of them guiky of the highest, and most abominable Incest.

Quest

Quest. *Whether in your opinion are the best christians, they that live precise and circumspect in 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, 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, curious 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 sin, 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 that 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 should be better. The Principle of the one is, "To love God and ha'e 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 on 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 called, 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 meerly 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 Saviour's 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'en so bad, that we know not which is the better, but pray God to mend them both, which we think they have so much need of.

Quest. *Of the two Religions, a Quaker, or a Papist, which wou'd you chuse, with your reasons?*

Ans.

Answer Neither: Because both of them are so bad, that they can hardly be called christian. But to compare them; in many things it's true they are near a kin; and the Quakers have been, e'er since their rise, look'd upon as the Jesuits by-blows. — And indeed, it must be confess'd, 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 its 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 them afunder, its 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 them what their late (and

present) great champion has refined them into: Nay, there have been some of them, who as far as we can understand them, 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 should, all of them, to a man, that e'er we met with, in positive terms, deny the scriptures to be the *Word of God*; and most of them 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 believed, would permit them to be; but then they must be neither good quakers, nor good papists.

Quest 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?

Answer.

A 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 them, 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 called *catechumens*. *St. Mark*, as 'tis affirm'd in good church 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, its very probable, made christianity then so successful, and in so little a space plant-ed it so firm all the world over, that all the arts and torments the devil or man could

invent, could 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 them 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 ne'er 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 again renewed, and encouragements given to it in every church, the duty would certainly be performed,—or were it united to the reader's place; but this is not be 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 them, who must almost starve upon them too, unless they have apply'd themselves to something else to help.—Nor is there any great likelihood things should be better,

ter, the maintenance of the clergy having been plundering ever since king Harry the 8th's time; and that little they have left, is thought too much for them 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, catechise, 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. —

Quest. *Whether as long as the body remains tenantable, the soul can separate from it without death for some time limited; as it is reported of some, who for some time have lain in a Trance, and come to themselves again, 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 revealed what has actually pass'd in remote places, — but we believe this to be only the effects of diabolical agents, who shut up the senses of the poor deluded witches, and brought them what news they pleas'd from distant places, impressing it on their fancies, and making them believe they really saw what they no more did, than sick men do in a fever those shapes which seem to pass before them.

Quest. *How ancient is heraldry, and whether the coats of arms we find in the genealogies in old bibles, for the twelve tribes, were really used by them?*

Ans. The use of standards, to distinguish the tribes in their campaign, according to their encampments and marches, we find *Numb. 1. 52.* whose arms might be according to the description of *Jacob* upon *Joseph's* son's, *Gen. 49. 13,* &c. but its antiquity went higher, no doubt, for *Cain*, (*Gen. 4. 17.*) who fortified himself, and first set up arbitrary power in the land of *Nod*, and called the city by his sons name, viz. *Enoch*, Lord of *Enoch*, he also invented heraldry and arms for distinction.

Quest. *You in answer to the question of Christ's personal reign, say it shall be upon earth for a thousand years, whether it shall be this earth refined, or a new heaven, and a new earth?*

Ans. As a fiat made this world out of nothing appearing to us, so a fiat can reduce them to their first nothing, and create a new earth, which may be called refined to our apprehensions.

Quest. *Why a man when he is in drink is less apprehensive of any bodily damage (as falling down a precipice, receiving a wound, or the like) than a sober Man?*

Ans. This is partly answered in the answer about muscular motion, and madmen, who from the violent and over-brisk motion of the spiritous particles in the nerves, are made to surmount pain, and insensible almost of the weather and objects, are rendered thereby vertiginous and false.

Quest.

Quest. Pray inform me why barbers (above all other Tradesmen) hang out long poles for a sign? Upon long debate in company its referred to you, therefore we desire your speedy answer to determine our wager thereupon

Ans. The barber's art was so beneficial to the publick, that he who first brought it up in Rome, had a statue erected unto his memory, as authors relate; and in England they were in some sort the surgeons in old time, and therefore hung their basons out, to make known at a distance, to the weary and wounded traveller, where all might have recourse, they used poles; as some Inns still gibber their signs croix a Town.

Quest. Pray resolve me in your Athenian Oracle, where Atlas stood when he bore the world on his shoulders? And your judgment of that poet that first invented the fiction? And where he designed Atlas to stand?

Ans. 'Tis said, That Archimedes could remove this world, if he had another world to fix his betty or instrument upon; which other world Atlas stood upon, when he bare all this world upon his Shoulders, if he really had the world in that posture, which the poet never believed would be so taken, any more than we fancy an emperor can hold the globe of the world, represented by a ball in his hand, as pictured or a man guide the world which way he pleased, as if he had the world in a string, as we phrase it. The poet pitched upon this, as best to express the vast comprehension he had in inventing astronomy; he might as well have feigned he held it

in his hand, and turned it every way to find out its proportions and harmonick distances, and let it go again in a string to observe its motions; as the poet thought of the word weight, and so set it imaginarily upon his shoulder, which fancy was well enough.

Quest. How long is it since tobacco was first used in England? Whether it does not infect the genuine purity of the breath? And lastly, Whether 'tis not insalubrious, if immoderately used?

Ans. 'Tis about one hundred and seventeen years, according to the best account we can get concerning it, Captain Richard Greenfield, and Sir Francis Drake, (not Sir Walter Raleigh) being those who first brought it hither, about the Year 1586.

To the second question, — *Whether it does not most virulently infect the genuine purity of the breath? Or, bating fustian, in plain English does not make the breath stink? We must reply 'Tis e'en as you like it: Some think it a notorious stink, whilst others will never be perswaded but that 'tis the best smell in the world — And for the querist, we would advise him to be judg'd by his mistress, and to let her nose rule his, if ever he expects his lips should be acquainted with hers.*

To the third, — *Whether 'tis not insalubrious if immoderately used? — We reply in the affirmative, — and so is Phlebotomy, and every thing else. Besides, what we have here added, we will throw in a little story to make our measure. — When the christians first discovered America, the devil began to be afraid of losing his hold there among the poor people, by christi-*
anity

nity appearing amongst them, (tho' he was more afraid than hurt, as the event made appear) and as Mr. Dryden excellently expresses it in his *conquest of Mexico*: He told some of his Acquaintance among the Indians, that he had found a way to be revenged upon Christians for beating up his Quarters, for he'd teach them Tobacco, which when once they had tasted, they should be perpetual slaves to it, and never be able to leave it: Which was too true, as to a great many smokers, though there are some who have used it this seven years, and yet can indifferently as ever, either take or forbear it.

Quest. Pray why does not AND, spell TOM; THE, NED, &c.

Answer. In every letter we are to consider the power, and the character distinct from each other; the power, force, or sound, which is the same, or little differing in all nations and languages: The character or figure whereby those powers are express'd, which almost infinitely disagree, seem perfectly arbitrary, alterable, and still altering at pleasure, as the new Runic after the old, the way of writing by characters and bishop Wilkins many new alphabets, to add no more, do sufficiently evince. To make all this bear, the word AND can be no otherwise express'd, as to its proper sound and power, than by those three different sounds which we express to the eye by the characters A N D — but form'd in the Mouth by the organs of speech after a different manner, and all mankind would make use of these three same sounds

to express it. — But for the characters whereby we represent those sounds to the eye, with us in English, and most of the European Languages AND, they may be almost infinitely varied, and every nation whose alphabet bears a different form, will express them in a different manner. There is therefore no other reason why AND, as 'tis written, should not spell TOM, THE NED, or NICK, or your HUMBLE SERVANT, or what you please, besides the institution and custom of nations, which has resolved to express those sounds by different figures and characters.

Quest. What think you of Dr. Wilkin's Universal Character, and Philosophical Language, and whether or no you esteem it practicable?

Answer. We think that piece of his, wherein he treats on those subjects (as well as others of his works) deserves the highest esteem and admiration. 'I was indeed a prodigious design, enough almost to have frighted any but him from the undertaking. — Nor yet did he fail in the attempt, or come short in the most greedy expectations. The character is natural, graceful, and easie, containing a lively picture, Description, or indeed Definition of the thing it represents; the language numerous copious and noble, as round as the Greek, and more full and expressive than any extant, if we are not mistaken, and yet not much behind the Italian in softness. After all, 'tis not only practicable but easie to any who understand things; nay, if they don't before, his system is sufficient to instruct them — This we pronounce positively from our

our own experience and knowledge, being assur'd, that the world is mistaken in the difficulty of this as the *Chinese language*, the latter of which the *Fathers* can now attain the mastery of; so as to write whole Books *elegantly* therein in a short time, as *Magellans* assures us on his experience; and the former a man may learn to write, read, and speak indifferently well in a Month's time, though one great excellency of it is, that it needs not its own sound, but the character may as well be read or express'd in any other language.

Quest. How is't that signs and wonders are said to be wrought by false prophets?

Ans. The Question is not at all clearly express'd; but we think either the Querist means by his *How*, by what means, or to what End and Reason. As to the first all the true signs and wonders really wrought by False Prophets in the Scripture, were wrought by the Devil, by Enchantment or Magick, to seduce Mankind, and persuade them to embrace a false Religion, or at least take off their Dependance upon Heaven.

The End or Reason of God's permitting those things, is for the shewing his Glory by greater Miracles, for the Tyal of the Good, and just hardning of the Impenitent and Wicked, all which may be clearly discover'd in the instance of *Pharob*, and the Magicians of *Egypt*.

Quest. It hath been often observed, that Canary Wines brought into England, shall ferment here at the time of the Vintage, when the Vines flourish in Spain, and in the Bud. ——— what think you may be the reason of it?

Ans. The *Vinous Particles*, then flying off in great quantities, and first mingled with the air are drawn by the circulation thereof, though at so vast a distance, to their similar substance, mix with the *Wines*, and raise that little *Effervescence* or *Ebullition* in them.

Quest. A late Virtuoso, in a philosophical treatise, affirms, That if a man hath quick-silver in his body, or any where about him, or gold ring, which he wears on his finger, or but holds in his mouth, will turn white; and if it be afterwards thrown into the fire, the quick-silver immediately evaporates and flies away; and if the same ring be again held in the mouth, 'twill still grow white every time, as long as any quick-silver remains in the body: Your thoughts are desired of the truth of fact, and reason of the thing?

Ans. Its the same Virtuoso reports this, who tells the former, and many other strange stories: This we are sure from experience and sense, that quick-silver is the most subtle and piercing of any substance ever yet found; but whether it has so strange a quality, we very much question, and don't think it worth the while to make the experiment on our selves or any others, and must ask the querist pardon, if till we have done it, we can't give him any certain resolution in this matter.

Quest. I desire to know the natural cause of the wind's rising and falling, its changing, and turning to and fro, and where it is when 'tis fallen?

Ans.

Ans^w. When exhal'd Vapours are so condens'd and jostled together by contrary winds, that they become heavier than the air that keeps them up, they must necessarily subside; and since there's no penetration of bodies, the air that is under them must be driven away, and cause what we call agitation, or blowing of the winds; as to its changing or turning, 'tis according to the position of vapours or exhalations, those which are the largest always prevailing against the other, and where three, or more, meet in one point, it causes a whirlwind. As for the latter part of the Question, that asks where the wind is when fallen, we answer, 'tis equally dispers'd and extended every where, without any other Body to put it in motion.

Quest. In some parts of America there is a sort of snakes, called rattle-snakes; and if it happen that one of those snakes come under a tree, and there center, or stay under the same, and that it so happen that there is a squirrel upon the same tree, that there the squirrel will run up and down the tree, and leap from one part to another without intermission, 'till, as 'tis believ'd, it has almost wearied itself, and then will make a doleful noise and cry, without endeavouring to go from the tree, and at last run down the main body of the tree, on that side the snake lieth, and so run directly into the mouth of the snake, and it swalloweth it whole. I desire to know the reason, why the squirrel does not make its escape from the tree and snake, rather than run into its mouth to its own destruction?

Ans^w The harmony and discord in natural things, surpass the scrutiny of the most learned; they are so we see; but really why, is left only to the giver of natures to all things. The squirrel may be apprehensive of an approaching danger by the snake's encircling itself under the trunk of the tree, and after it has overcome that fear, it still has an eye to the snake, and therefore in pursuit of the destruction of the snake, runs into the mouth of the snake, or the snake may entice the squirrel down into its mouth, by what exceeds our apprehension to solve: neither doth the question mention any action of the snake's during this action of the squirrel's.

Quest. Pray gentlemen give the product of the under-written numbers, there being a considerable wager laid up'n them, and you are chosen arbitrators as to their multiplication, if you please to accept of the office? The numbers are.

L 11 : 11 : 11 and L 0 : 7 : 6
L 11 : 11 : 11 and L 0 : 0 : 6

A. As to the first sum there being only pounds prefix'd, they may be supposed to be all so; and if so, the product is found by a continual multiplication of them one into another: If they stand for *l s. d.* they are first to be reduced into pence, and then multiply'd. As to the latter sum, if it be all pounds, multiply it continually; but if pence, since 6*d.* is an aliquot part of 1*s.* or 12*d.* multiply $1\frac{1}{2}$ by $\frac{1}{2}$, or 15 by 5 in decimals, for the product. It is not worth our time to trouble ourselves about multiplication, nor indeed about such questions, but that

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that we meet with several who value themselves upon such trifles.

Quest. *I look upon a Jacobite in the commonwealth to be like an unknown troublesome coefficient in a compound algebraick equation, of which some are more difficult to resolve than others: Now suppose there are a great many Jacobites in town, and of these there is a certain unknown number represented by a, so irrecoverably impudent, and troublesome to the state, that they deserve to be hang'd up to morrow, I ask what that unknown number is? If it be such, that if you add to its square the product made by multiplication of 64 (or b) in that unknown number, it makes 1000000, (or c)?*

Ans. We shall endeavour to find out the value of *a*, make what application you please of it. The question propos'd stands thus, $aa + ba = c$. Then, by adding half the square of the coefficient *b* to each part of the equation, this perfect square results $aa + ba + \frac{1}{4}bb = c + \frac{1}{4}c$. then by extracting the square root of each part of the equation, there arises $a + \frac{1}{2}b = \sqrt{c + \frac{1}{4}c}$, which by transposition makes $a = \sqrt{c + \frac{1}{4}c} - \frac{1}{2}b$. The sought value in letters and in numbers, like the summ made by the addition of 1000000, and a quarter of the square root of 1000000, and then subdukt 32 out of that summ, the remainder answers the question which the querist may now easily perform himself, if he's in love with either the number or application.

Quest. *Whether the ancients had the use of Letters, or conveying intelligence from one place to another, seeing in Jacob's time he never heard*

of his son Joseph, 'till his Brethren went down into Egypt; and he there made known himself unto them; and when such a laudable practice may be thought to be first put in use?

Ans. Intelligence may be convey'd without letters, and probably was so before those were invented, or common in the world. Letters, whether we understand characters or epistles, were certainly first invented or used by the eastern nations.——

The Phœnicians are said to have had them some of the first, and Cadmus either to have added some new characters of his own to the alphabet, or have got them from other nations, and inserted them. The Phœnicians very probably had them from the Jews, as they from Moses, and he either receiv'd them by tradition from Shem, or divine revelation, or else himself invented them; for from the Egyptians it seems not at all likely he should receive them, who indeed used hieroglyphicks, but we don't read much of their letters in those early days, nor are we sure they were invented, at least the common use of expressing the mind by them at a distance, when Joseph was in Egypt, though there might be other reasons for his not acquainting Jacob where he was. However, the first place we read of any Epistle in the holy scriptures, unless we are mistaken, is that of David to Joab, and the first writing was that of God's own Finger on the two Tables, though this is more properly engraving than writing.

Quest.

Quest. *Whether Society or Solitude be most preferable in order to the noblest ends of man?*

Ans. 'Twould be almost impossible to advance any thing new on a *common place*; which has been thumb'd so many thousand years, and by so many thousand authors. Some of the freshest and best thoughts on both sides, may be met with in Mr. Cowley's *essay for solitude*, and Mr. Evelyn's against it. Honest old Aristotle has summ'd up almost all that can be said in a few words, "A solitary life, says he, is either *brutal* or *divine*, "above or below a man: whence his other assertion is clear, that man must be a *poetical*, or, if you will, a *sociable animal*. We must confess, could we believe a man answer'd the end of his creation, by an *ascetick, hermetical life*, we don't doubt, but 'twould give the highest pleasure he is capable of in the world, by contemplation and meditation.— But, *Non sumus adeo felices*, as was said in another case, *we are not yet so happy*, nor ought we to be so. that being a cowardly fort of content, which is got by

running away from whatever displeases. Should all good men thus take a *whim* of leaving the world, what would become of it? And would it not be just such a piece of *justice and kindness* as for all the *physicians* in a nation to go live in a *wilderness*, lest their patients should infect them? We don't in the least doubt, but that 'tis much more *difficult* to live honest in the midst of so many thousand temptations, which are unavoidable in this world, than to do so when retired from all things of that nature: But though difficult 'tis possible, and the more difficulty, the more honour. Not but that we think the greatest *trial* a true good man will have of his virtue, while he remains on the scene of action, lies on the contrary side to that where 'tis generally suspected. In our opinion he has more need of his patience than his temperance, and he must be better humour'd than we pretend to be, if, when he once knows it well, he does not almost lose all his *charity* for this *lewd world*.

A Challenge to VICE and ATHEISM.

KIND Spirit, who dost thyself around disperse,
 The Soul and Guardian of the Universe:
 That 'tis a World, it only owes to Thee,
 Which else would still a frightful Chaos be:
 To Thee, those *beauteous strokes* which round it shine,
 Loudly all o'er, *Confessing Hands Divine*.
 Thy *Friendly Wisdom* first, O Heavenly Dove!
 Did teach the jarring Elements to Love,
 'Till Death and Sin did the fair band unty,
 Dissolve the League, and Marr the *Harmony*;

Hence all the *Mischiefs* that besiege *Mankind*,
Wars, Earthquakes, Dearth, Tempestuous Waves and Wind,
 And a long Train of blacker *Plagues* behind:
 Hence monstrous *Vice* her *Hydra Head* does rear,
 And beat with *bideous Wings* the burthen'd Air:
 Hence the *lewd Atheist* lives to dare the Sky,
 And hears the *Thunder* roll unheeded by:
 Ill Faith and Life, their powerful *Forces* joyn,
 With Hell's Auxiliary *Bands* combine;
 Proud of their Numbers, *Truth and Vertue* fight,
 Who here, almost alone, maintain thy Right;
 Yet a *brave few* there are, who firm abide,
 (And stem with their *bold Breasts* the Imperious Tide,)
 Who dare be *Good*, though Numbers them *despise*;
 And spight of *Ridicule*, still dare be wise:
 O may I, though unworthy, have the Grace
 In their *bright Ranks* to fill the *humblest Place*!
 This *Miss* into their Sacred *Treasure* bring
 Nor they *disdain* so mean an *Offering*:
 Whilst you, *kind Spirit*, my frozen *Breast* inspire,
 And lighten with your own *Caelestial Fire*;
 So shall I with *Success*, all *Hell engage*,
 Above the *Affronts* of an *ill-natur'd Age*,
 Safe in my close unknown *Retirement* be,
 And *Love and Pity* those who censure me.
Gygentick Atheism! first I'll grapple thee,
 Root of bad *Life and Infidelity*!
 Tho' to the *Clouds* thou raise thy *lofty Head*,
Reason, thy boasted *Sword*, shall strike thee dead:
 Proud of thy *ancient House*, thou seek'st in *Vain*
 To draw thy *Pedigree* from mighty *Cain*;
 He fear'd a *God*, and tho' he wish'd him none,
 Like thee; yet what he fear'd, he needs must own:
 For those who did *Mankind* it self disgrace,
 The haughty *Gyants* of his *Faitblefs Race*,
 All of their *History* we ever knew,
 Is only that they wanted *Grace*, like you:
 Their *prix'd Memoirs*, alas, we don't enjoy,
 (Did them the *Ancient Christians* too destroy:)
 By *God*, and by his *Injur'd Father* curs'd
Rebellious Cham, in spite produc'd the first,
 By whom thou wert in *muddy Egypt* nurs'd;
 Ev'n *Egypt* thee did soon *asham'd disown*,
 And rather chose a hundred *Gods* than none.
 Thence thou to lying *Greece* did'st *wandering run*,
 Where all thy hated *Company* did shun,

Proscrib'd

Proscrib'd and banish'd there, ignobly fell,
 And thro' *black Acheron* did'st sink to Hell :
 The Fiends at thy more monstrous Form amaz'd,
 At thy *Descent Intemperate* on thee gaz'd :
 Bid thee from thence again to Earth repair,
 They all *Believ'd* and knew no *Atheist* there :
 Nor wou'd the Earth again polluted be,
 But thou from place to place are forc'd to flee,
 Eternal *Vagabonds*, thy Sons and thee.
 If *Sanfon* and all *Heylin* we survey,
 Where e'er *bold Ships* have cut there *watry way* ;
 Where e'er by *Land*, the Feet of *Beasts* or *Man*;
 With *Ratling Wheels*, or numerous *Carravan*,
 Through *Sandy worlds* have pass'd we light on none,
 No *Towns*, no *Nations* who a *GOD* disown.
 Besides the *better Men*, the more inclin'd,
 More fix'd to this great Truth, we them shall find :
 The more they this believe, the more their Care
 For a *good Life*—————

The wiser, and the better still they are.

The *Atheists* all deny, enrag'd and griev'd,
 And swear 'tis false, by what they ne'er believ'd,
 That there's enough to spoil th' *Induction*, boast,
 And instance in the fierce *Soldanian Coast* :
 The *Uri* in the West i'th' East a few,
 At *Monomotapa* and *Zenderoo*.

————Should all they ask be kindly granted true,
 The Argument's still firm, which thus we guard,
 What's one small part to this great whole compar'd ?
 Soms few Exceptions spoil not general Rules,
 Mankind is Rational, tho' *Atheists* Fools,
 Though little Inequalities are found
 On its rough Face, all grant the World is round.
 Besides, for your good Friends we urge again,
 'Tis doubted, if they're rank't with *Beasts* or *Men* :
 Scarce Human in their Gesture, Voice or Face,
 From Seeds confus'd, a monstrous Mungrel Race.
 Enjoy your mighty Aim, and whilst you please,
 Now boast of such unenvy'd Votes as these :
 And since with them you've so much Sympathy,
 'Tis pity you shou'd ever parted be.
 O wou'd you People some forsaken Place,
 Your selves alone, and not Mankind disgrace :
 To th' Cape, or the *Charibbee* Isles repair,
 Steal, Murder, Ravish one another there.

T'your

T' your Faith, your Practice joyn, we soon shou'd see,
Though not admire, what the Success wou'd be.

In vain you urge that Honour does supply
The Place of Justice, Truth and Piety.
Your God, your Rule to guide your Actions by :

Fro Honour, the Reward of Virtue is,
Or else a Blast, a Shade, a Nothing 'tis.

If Virtue you allow against your will,
You grant us Principles of Good and Ill.

A highest Good there is, if Good at all.
And Good Supream the Deity we call.

If still *Consent of Nations* you deny,
Still pleading your own wise Authority ;
Laugh at the Idea which you can't confute,
That true, and real 'tis, we thus dispute :

If Nat'ral 'tis, 'tis granted even by you,
And plain to Sense itself it must be true.

But this appears, and we distinctly prove,
If we all other Springs can first remove,
And these two Heads alone assign'd may be,
With any Face of probability,

Ancient Tradition, or State Policy :
That no State-Engine 'tis may hence appear,
That we can Trace, and find it ev'ry where:
Nor cou'd; at once all Politicians joyn,
And in the profitable Cheat combine :

Nor some amongst themselves th' Agreement make,
Others from neighbouring States the Nation take,
Since from all others, some by Seas profound
Remov'd ; by Enemies some compass'd round ;
Whence what their Friends, or neighbouring Nations use,
These cou'd not, and the other wou'd not chuse :

Yet all in this unanimous agree,
They all adore, and own a Deity.

If from Tradition Trac'd in the first Man
It Ends, and then they own the World began;
But to what end shou'd he, the World deceive,
Or if not Natural, how should all believe ?
Besides, for Truth, Tradition's Plea stands fair,
If always 'twas believ'd, and every where,
What stronger Evidence cou'd we desire ?

All cou'd n't sure to Cheat themselves conspire :
Tradition's help Truth's not asham'd to own,
Though does not here on that depend alone ;
Nay can maintain its self without its Aid,
Th' Idea that, not that the Idea made.

The Truth of this, by its own Light appears
 For, since in the long Tract of rolling Years
 Around the Globe so many Nations tosd,
 So many useful Noble Arts are lost,
 Taught only by Tradition, how should this
 Survive 'em all, unless more Nat'ral 'tis?
 Rest here, you but this one Retrenchment have,
 What's all the World to us the Wise and Brave?
 We all the World but our lov'd selve's despise,
 Wit and Right Reason we Monopolize;
 'Tis Nonsense all, what all besides us say,
 And with loud Laughter still we win the day:
 We grant you there the odds, and are content
 Entire to Yield you your last Argument;
 Let's then another Battery prepare,
 And try if we have better Fortune there;
 From any Being or Effect assign'd,
 We clearly argue an Almighty Mind,
 Each *Second Cause* a *First* does plainly shew,
 That First is God, nor can we further go;
 Nothing it self can make, but we must run
 At the last step to what was made by none.
 Chance could not make, this *beauteous World*, nor are
 Its Works so just, so regular and fair;
 Nor could it any more the product be
 Of an *unguided blind Necessity*:
 Since not eternal, for we clearly know
 It neither was in Fact, nor cou'd be so,
 The first is from Art's late Invention plain,
 To which some Deluge you object in vain:
 You're with such Answers not your selves content,
 'Tis but *perhaps*, and that's no *Argument*;
 And as it was not, so it cou'd not be
 Since a direct impossibility:
 And one *absurd* first giv'n, a thousand more
 Succeed, as palpable as that before:
 The first absurdity, ev'n plain to fight
 That Monster is — a *double infinite*.
 For if the World eternal we conceive,
 The parts as well as whole we so believe;
 But if with just impartial Eye we trace
 Each step, each line in *Mother Nature's Face*;
 Each stroke, each *beauteous Feature* there we see
 Confutes the thoughts of her Eternity:
 If Sun and Moon, and Night and day we scan,
 And the great Lord of the Creation, Man,

Wide Earth, vast Seas in hollow Caverns pent,
 This Noble Truth in all is evident.
 And first the chearful Light of Heaven's fair Sun
 Thro' Infinite Progressions cou'd not run;
 Nor cou'd the Earth in the same state persist
 As now, nor cou'd from endless Age exist:
 Which thus for what we urge we bring to bear,
 The Sun, the Light, the Earth together were.
 If then the Light eternal cou'd not be,
 No more could any other of the three;
 But that cou'd not, for chuse you which you please,
 Our Hemisphere or the Antipodes,
 And if eternal 'twas, or one of these,
 Or one or both we must assign to be
 Enlighten'd by the Sun eternally;
 If only *ours*, not *theirs*, if *theirs*, not *ours*,
 Further it follows but a few *short hours*;
 But half a Day wou'd all the difference be
 Betwixt short Time and long Eternity:
 Nor cou'd Sol's beams on both at once descend,
 Nor Light successively to either lend
 From all Eternity — if this you say
 You grant, at once o're all World 'twas day;
 If that, you're as absurd; for if you plead
 This Light did from Eternity succeed,
 And either after either warm and clear,
 Now *ours*, and now the Southern Hemisphere,
 This fatal Consequence you can't avoid,
 Which has your own Hypothesis destroy'd;
 That something elder then eternal is,
 And further than it self eternal 'tis,
 If two eternal tell me where's the Sense
 Of the same Age, yet six hours difference
 Between their Birth——Besides what cou'd you gain
 If *both Eternal* granted? Since 'tis plain
 You're forc'd to own if you to this agree,
 At *once* the *same* thing *can* and *cannot* be.
 Suppose what's *infinite* may be *surpass'd*,
 And what *eternal* is, have *first* and *last*;
 If then the Light with equal pace does run,
 And coætantaneous is with Heaven's bright Sun,
 As Earth with both, and if the beauteous Light
 Cannot be in its actions infinite,
 We needs must grant some Principle more high,
 Which action both and being can supply;
 And that's a G O D, who Earth and Sun did make,
 Which to demonstrate we did undertake.

3

Quest. We have in our common books of arithmetick for the measuring of a circle, these two numbers given to us, 7. 22. for the proportion of a diameter of its circumference; Query, Whether they be exact; and who was the author of 'em?

Ans. Archimedes, de Dimensione Circuli has given us these numbers; Metius gives us 113. 355, which is something nearer the truth: Mr. Kersey has given us 1 to 3. 14158: Dr. Wallis in his treatise of Algebra has enlarged it, 1 to 3. 14159265358979323846264338327950288; those that please may go further, that of Metius is near enough the truth for practice.

Quest. Whether the quadrature of a circle be possible?

Ans. Not 'till an odd number can be divided into two equal integer numbers, which cannot be done by our common way of notation; what succeeding ages may find out we know not, but as in the preceding question the proportion of a circle's diameter to its perimeter may be found inexpressly near the truth, though not exactly, so the circle may be squared by the help of polygons so near the truth as to deceive the sense, which is near enough for practice, as we said in the last question.

Quest. What's the reason that all nations, as well the civilized as barbarous, do in their counting never exceed ten, without repeating some of the former characters, as thirteen is ten and three?

Ans. It is said in history, That there are a certain sort of people amongst the Thracians, that

never count beyond four, but as for the truth we cannot warrant it. It is very improbable that such a number as 10 should be found out by chance; either nature or instruction must do it: Some believe that there are many nations too rude for any correspondence: Others rather suppose that nature taught persons, and tell us that nature works by the most easie and familiar methods, and has given to mankind ten fingers, which are always at hand, ready to count or reckon by: Or, according to the Pythagoreans in ten analogies, there are four cubick numbers, upon which (as they say) the whole universe is founded, or perhaps because because the tenth number is so perfect that it contains the form of all lines, numbers and quantities; but these suppositions do also presuppose something else, that at the same time that persons learned to count, they could make such curious applications of numbers as above, which were not found out 'till many ages after; therefore the number ten, could not be found on purpose, because of such applications as no body knew of. — The most probable account that we can give of it is this, That as Adam was made in his perfect reason, so he was capable of reckoning or numbering, which also his children must learn of him, but we find that before the confusion of languages, they reckoned by tens, as is evident by several passages; to name one (which is well translated) If Cain shall be revenged sevenfold, surely Lamech seventy seven: Now if all counted by tens before the confusion of tongues at Babel, we may

may reasonably conclude that they did so afterwards, for none lost their reason with their native speech; 'tis very improbable different ways of counting by tens could come any otherwise than at the confusion of tongues, since every nation makes use of the tenth number in conjunction with the nine units: So that tho' the first articulate sound be chang'd, the like manner of using other articular sounds shows the same reason as much as two tens and three do answer to twenty three; and if any of the *Thracians* or other barbarous places should count by fours, 'tis reasonable to conclude that two children might be lost before they could speak or might be educated without correspondence on purpose, and so get a language by themselves, and that such two were the original of that people, if any such there be, which is very much suspected.

Quest. *Who was Job's Father?*

Ans. *Jacob* or *Israel* had six sons, 1 *Chron* 2. 1. *Issachar* was one of them. *Issachar* had four sons, *Gen* 46. 13. *Tola*, *Phuvah*, and *Job*, and *Shimron*; therefore this *Issachar* was *Job's* Father. *Job* afterwards was eminent in the land of *Uz*, which when the earth was divided among the sons of *Noah*, it received its name then from *Uz*, one of the family of *Aaran* a son of *Shem*, *Gen* 10. 23, 31, 32. and not from *Uz*, of the family of *Esau*, *Gen* 36. 28 1 *Chron*. 1. 42.

Quest. *Since continuing the species of mankind, is from the laws of nature, whether any just restraints can be laid upon it by laws merely political and human?*

Ans. No Law could be valid, the direct tendency whereof would be to destroy all society, nay, all humanity; and such would any Law do, which should absolutely restrain or forbid the propagation of mankind. But on the regulation of this depends also very much of our happiness, by preventing the mischiefs and inconveniencies of promiscuous mixtures, which are justly restrain'd or forbidden by all human and political laws, as well as by the Laws of God.

Quest. *There being such variety of shells (both for colour and form) found upon the sea-side, especially the Indian coasts: I desire to know the true origin of those shells, and that in a clear philosophical manner? In particular, I demand, whether or not the shell be the excrementitious part of the animal lodging within? Or whether it's produc'd by the scorching heat of the Sun-beams, reflecting from the rocks without?*

Ans. *Omnia ab Ovo.* —————

These animals in their proper seasons deposite the spawn in particular creeks, rocks, weeds, and sub-marine meadows and receptacles, and the extern Velament of the spawn, is a series of saline filaments effigiated from the first in that shape, (tho' imperceptible to the bare Eye, which afterwards becomes apparently to be the *Testaceous Corps du Guard* of the animal, which by successive appositions daily encreases with the animal to its destined extent. The *Indian shells*, which is their white *Wampumpage*, a sort of money, is bred at the bottom of the *Sea-bays*; while they are small they are recondited in concave matri-

matrices, many of them fastned by a spawn skin subtended from one spawn bag to another, other of these testaceous animals stick to rocks. True, those marine worms which pierce the planks of ships like a honey-comb, some of them grow half a yard in length, and larger than the bowl of a tobacco-pipe; the exterior coat of this Worm grows testaceous, yet cannot these shells be accounted purely excrementitious, because they are conducive directly to the life of the animal. Those heaps of shells of all sizes are such fish as have died for want of water, being, by the variation of tides, driven from shoar to shoar: More to this purpose read in *Steno's Prodomus*.

Quest. When a rational number is given for the hypothenusal of a right angled triangle to find the other sides?

Ans. Forasmuch as the Proposition 47. *Elem. Euclid.* when a square is equal to two squares, the sides of those three sides will constitute a right angled triangle, then we have no more to do than to find two square equal to a given square, which according to *Diophaulus* his method of feigning new sides, this may be the Canon. Take any two unequal numbers, multiply severally the double of the product of their multiplication, and the difference of their squares by the side of the given square, then divide those products severally by the sum of the squares of the two numbers first taken, and the quotients shall be the sides of the two squares sought, equall to the given square: Which the querist may work at his leisure, and if 16 be given for

the Hypothenusal, he will find the two other sides to be $\frac{4}{3}$ and $\frac{2}{3}$.

Quest. I find in the book entitled, *The Post-boy robb'd of his mail: Or, the Pacquet broke open; A letter of platonick love, it gives me so fair an idea of that romantick fancy, that I could almost wish there were such a thing, if there be not; I desire your opinion whether there be or no, and also your judgment of that book, and whether you think it a fiction or not?*

Ans. Since you are not satisfied with what the gentlemen concern'd in that frolick have said on that point, our opinion is, That 'tis not impossible there should be some that may have so refin'd a passion for each other, at least 'tis obvious there are pretenders to it. As for the book itself, the compleat library for the month of July, has given a very true character of it, which though it seem'd something extravagant in the praise, yet, upon view of the performance, we acquit him of a false judgment in what he has said upon it. It contains both pleasure and profit; and *Horace*, as good a judge of wit as any, tells us, *Omne tulit punctum qui miscuit utile dulci*: He has hit all points that has mingled the profitable with the pleasant. In this book you may find the several passions that influence all the life and actions of mankind, the softness and the wrecks of lovers, the intreagues and extravagancies of lust, the blind inveteracy of hate and indignation, the pretences of the debauches and atheists, the voraciousness and restless desire of wealth and honour, the vanities

ties that pride betrays us to, the effect of fear and hope, the subtle windings of *Self-Interest*, how it reigns in all our actions in religious as well as temporal concerns. Here you'll find the *general hypocrisies* of mankind unmask'd, and *in short*, all that may any way contribute to the pleasure or advantage of the reader; the *Letters* are so natural, that nothing we've seen publish'd of late (we'll scarce

except the *Turkish Spy*) equals them; the *Comments* are always both pleasant and witty, never tedious, but full of various and surprising *Observations*. In short, if it be not truth as to matter of Fact, (tho' we are apt to believe 'tis) yet 'tis so like truth, that it satisfies the mind as well; nature in them, being *so well drawn*; that it seems not an imitation of nature, but *nature it self*.

Quest. To find two Square Numbers whose difference is 90?

- Ans^r. 1. For difference 90 put g
- 2 For a N^o. whose square is less than the given difference }
 a put _____ } m
3. For the side of the lesser square sought after, put } r
- 4 For the side of the greater put m + r
5. Then the lesser square is r r
6. And the greater square is m m + 2 m r + r r
7. Their difference is m m + 2 m r
8. Which must be equal to }
 the given difference g } m m + 2 m r = g
9. Which equation reduc'd }
 gives the side of the lesser square } r = $\frac{g - m m}{2 m}$
10. From the 4th, and 9th }
 steps the side of the greater square is found out _____ } m + r = $\frac{g + m m}{2 m}$

Which two last steps give this following CANNON :

Take any square number less than the given difference, and subtract it from the said difference, then divide the remainder by the double of (or twice) the side of the square first taken, and the quotient shall be the side of the lesser of the two squares sought: Lastly, this side added to the side of the squares first taken, gives the side of the other square sought.

Example.

Example. The difference of the squares desired, is 90. I take 36 (a square less than 90) out of 90, there remains 54, which divided by 12 (the double of the square taken) gives for the quotient $\frac{3}{2}$ the side of the lesser square, the difference of which two squares is 90, which was to be done.

Quest. There's a report of an old gentleman not arriv'd to his climacterique 63, yet is become young again, by drinking the Bath waters for the gout: What's the cause of that change?

Ans. Letters have been sent to this purpose; but no publick paper has inform'd the particulars of this remutation from old to young, therefore it's an unconfirm'd report, altho' it's as possible in this man, and his age, as in others. Fuller in his worthies p. 308. relates that a Scotch minister a hundred and ten, was renovat'd; and Plempius Funda Medic. c. 8. pag. 120. sets date to a letter under this old young Man's hand, describing this observation upon his own remutation, his name subscribed, Patrick Makel Wian, Minister of Tesbury. Ferdinand Lopes, Historiographer to the King of Portugal, in the 8th book of his chronicle reports, that in 1586. the Indian Vice-Roy had a man presented that was above 370 years old, had been remutated four times, and enjoyed near 700 Wives, some then alive. Troquemado in his first journey of his discourse from Velasques relates, That an abbess near an hundred, had her youth and beauty restored, black hairs expell'd her white, had a new sett of teeth, her breasts grew

plump, and she found such a rampant vigour, that she was asham'd to be seen almost, that it was a mute case whether her vow of perpetual chastity was not superseded, and that she might marry if she pleas'd; how long she lived after this rejuvenescence, the author doth not relate. The nature of the Bath water, we have spoke of before: But if any suppose Medea used a bathing tub, and charms or prayers with viper broth to restore Jason's old father, and therefore its in the power of physick to do it directly, we have not yet seen her Recipe.

Quest. What is the reason of Colours?

Ans. The principal reason is from the different reflections of light, as is evident from the colours that are in the prism, or rainbow. Nor does the diversity of pores a little contribute to the diversity of colours. Mr. Hook in his Microscopick experiments observ'd, that a cole was extremely porous above any thing he could meet with, which made him very well conclude that the light which reflects from more continuous bodies was lost in those pores, and therefore it was that a cole appears black. Every thing must be of some colour or other, if it comes under the nature of such bodies, which being all of one classis, as water, glass, &c. the colour is wholly owing to the different reflections of light; if it be of those things which are still of the same colour, or very near it in any light, then 'tis owing to the pores. As for instance, an apple whose side is towards the Sun, is commonly redder than the other side, and if it be gathered, hold

hold any other side to the sun, it will not be red; nor will that be dark, tho' opposite to the sun, or look'd upon by a candle or other light: The reason of it we presume to be this, that the pores of that side of the apple that is red, being look'd upon with a microscope, are very different from the other sides, and may probably be made so from the different fermentations in the body of the apple, for moisture that the apple drew, as it was dispersed and circulated thro' the whole, was more vehement on that part towards the sun, being influenc'd by it, and by consequence the skin of film that cover'd that side settled accordingly. And what the ancient philosophers have deliver'd for the causes of colour, as more or less of Sulphur, Mercury, &c. in the subject, appears very reasonable, since they according to their own natures, must necessarily cause different fermentations, and by consequence different surfaces upon things, which therefore from the same light must appear different, or of divers colours.

Quest. In the 1 Kings, chap. vii. 'tis said, That the Molton Sea contain'd 2000 Baths, and in Chron. iv. 'tis said it contain'd 3000 Baths; pray how are these two texts reconcilable? And what figure do you think that sea was, whether cilendrick, or elliptick, or both?

Ans. Dr. Bernard, Oxon, has given us so fair a description, that we think we need not to add any to it viz. The neck of it was cilindrick, and the body elliptick; tho' it might be alter'd for more or less of an ellipsis, that is, the

curve might narrow faster than the doctor has made it, and yet have the same content, provided it was deeper; but since Mr. Boyle says that he saw the figure of one in one of the Jews synagogues at Amsterdam, very like that which Dr. Bernard had contriv'd, we think it needless to make any other draughts of the content. That seeming contradiction of the texts is easily solv'd, for it was their ordinary custom to fill it up to the neck, and no higher, which held 2000 baths, but if the neck and all was fill'd up, it would receive 3000: The querist if he cannot procure the doctor's draught, may see an exact copy of it in the *Universal Bibliothique*. Tom. 14. p. 4. 2. where also if he understands French, he may be satisfied in every particular relating to that curious piece of workmanship.

Quest. What was the sacrifice of the Jewish children to Moloch? And whether is not the plate as doubtful as that of sacrificing Jephtha's daughter, which most believe was only dedicating her to God, or giving her up to a recluse life, as the nuns beyond seas?

Ans. It is the opinion of several great men, that they were not burnt to death. Ludovicus Capellus, amongst the rest, pretends to give an account of that ceremony from the Rabbi's themselves, viz. "They made a great fire, and took one of their children which they gave to the priests of Moloch; then the priests gave the child again to its father, that by his command it should pass thro' the fire: He first order'd it to go along by one side of the fire, and then by
" the

“ the other, and afterwards thro’
 “ the middle of the flame; but
 “ they did not burn their children
 “ in honour of *Moloch*, as they
 “ did to the honour of other false
 “ gods, but only made them to
 “ pass thro’ the fire, &c. *Lapellus*
lus brings the following part of
 this Rabbi’s comment on this
 place, to show the wretched
 glosses they made upon the law;
 but however it serves to clear the
 place, that they did not actually
 burn their children to death, for
 that was too plain against the sixth
 commandment.

Quest. *What’s your judgment
 about the prophecies of the Sy-
 bils?*

Ans. The credit of the Sy-
 bils was greater in former ages
 than now, when *Justin Martyr*,
Lactantius, *Constantine the Great*,
Jerome, *Isidore*, *Apollodorus*, *Pausa-
 nius*, &c. wrote of them, they
 were believed authentick; but
 our late criticks, who stand up-
 their shoulders, believe all to be
 cheat and imposture, their num-
 ber, place, &c. are so different-
 ly related, that there’s nothing
 certain to be concluded, and no
 doubt but a great part of these
 contradictions are owing to a
 want of just reflections, and
 comparing one thing with ano-
 ther, *Mr. Petit*, and *Servatius
 Gallus*, have within these three
 or four years said so much on
 this subject, that scarce any thing
 else can be added; the latter
 will have all to be frenzy, mad-
 ness, &c. and the first will have
 but one *Sybil*, saying, That all
 authors from the second century,
 (at which time the christians be-
 gan to speak to them first) have
 confounded the *Sybil* with other
 prophetes. Whereas *Plato*,

Plutarch, *Pliny*, and others, had
 distinguished before, speaking al-
 ways in the singular number.
 Those that would be more con-
 founded upon this subject, may
 consult what has been written,
 with as little satisfaction as others.

Quest. *How came thoughts first
 into the minds of men?*

Ans. The question appears
 something puzzling at first; but
 on a little closer examination, all
 this difficulty vanishes ———
thoughts indeed did never come
 into the minds of men from with-
 out, but at the very same time we
 suppose a *mind*, we suppose
thought; for whether we make
 the essence of *spirit* or *mind* to
 consist in *activity*, or *cogitabili-
 ty*, (if we may have leave to
 coin the word) it will recur to
 much the same thing; if *mind* is
 a *knowing*, *thinking*, or *acting
 substance*, at the same time it
 thinks or acts, there is *thought*,
 which is nothing else than the
action of the *mind*, and which it
 must exert whenever it has *actual
 existence*.

Quest. *What is the similitude of
 God in man, or whether it consists in
 the rational faculty?*

Ans. In what we have before
 spoke concerning the *soul of man*,
 we have declared we take this
 similitude to consist in *knowing*,
willing, *judging*, which are all
 acts of reason. Shou’d we be
 more *metaphysical*, we might fall
 in in with several pretty notions
 on this Head. Every derivative
 being has some marks or signa-
 ture of the first transcendental
 original, *man* has these more
 deeply and legibly imprinted than
 any other visible creature, and
 seems

seems to partake more largely of *entity* and its properties, than any thing besides in this material world, which might be made appear in the three properties of *being, unity, truth* and *goodness*. As to *unity*, should we embrace the platonical notion, That the mind is the man, it were easie to prove man a more simple being than any other inhabitants of this world; However, thus far 'tis certain, that what is the noblest part in him, namely his *soul*, is simple and uncompound- ed, at least with any other composition than that of *essence* and *existence*; whereas that which is the principle of action in beasts, is in our opinions wholly material, (though some of our society are of other sentiments, both matter and form are compound- ed in a *beast*, the matter only in a *man*. Then for *truth*, objective truth, or that by which a thing is known to be what it really is, which by the best metaphysicians is thought a propriety of *ens* or *being*, it is very visibly and fairly stamp'd on mens minds, and is indeed the principle of all *science*. Metaphysical *good* is either so in it self, or to others; the first is perfect, either simply so, as God only, or in its own rank or order, as man, of a sound mind and body. *Good* in relation to another, seems to fall in with moral good, or at least moral good may be ranked under that as well as physical or natural; but in whatever sense we take it, man has the notions of it imprinted in his mind. he has there inscribed the principles of true and false, and what are perhaps more necessary to his happiness, those also of good and evil,

and in all of these he seems made after the *image of God*:— To which, what if we should also add, That the ourward, *majestick, divine, God-like form* of man, may not improbably be here also hinted at, not as if God were like man, with corporeal hands, eyes, as a sort of foolish hereticks formerly thought him, whose monstrous fancies were reviv'd by *Biddle* in the last age, but that man may said in some measure, and in comparison of other creatures to be like God, to have a sort of rays or glory round his face, and as he is Lord of the creation, and has dominion over the visible world, therein to express some faint glimmerings of that infinite *majesty* and *power* whose *deputy* he is here below.

Quest. *Whether the image of God is more perfectly expressed in men or angels?*

Ans. If we take the whole body in gross of meer mankind, we think this *image* must be granted more lively and glorious in *angels* than *man*, we being made a little lower than the *angels*; thus their unity is more perfect, excluding all composition of *matter* and *form*, they must know infinitely more than we, having the advantage of age, and all our experiences, besides what they may have themselves — And indeed the invention of some very useful arts has appeared so strange and unaccountable, that it would tempt a man to think they were really owing to the impulse or revelation of some of their *friendly spirits*, who may also (as is still more probable) be the author of those kind admonitions, which have been often undoubtedly

ly given to the world by *prodigies* and *signs* in the heavens of future contingencies, and approaching judgments, that mankind may avoid them. and atone God's anger by repentance. And those who thus *know truth*, must love it; those who are so *wise*, must be proportionably *good* themselves, and love good in others, communicated or original, having no opposite principle, and being also, as some not improbably conjectured, now confirm'd in goodness by our Saviour, who was the *head of angels* as well as *men*, though he did not indeed take their *nature* upon him, as he did *ours*; which leads to a *restriction* we inserted at the beginning of his answer, wherein we assert that God's image is more lively in *angels* than in *meer man*; for if we consider the *Ἰανδρανος*, *God-man*, the *man Jesus Christ*, we shall find this image still infinitely more luminous and glorious in him than in the highest angel in heaven, being indeed, as the holy scriptures most majestically describe him, *the brightness of his father's glory, and the express image of his person*; and as in other famous places. *the first-born of every creature, angels, and principalities, and powers, being made subject unto him*. This will be easily granted as to *knowledge, goodness, power, or any other divine attributes*, one only excepted, which may admit some dispute, and that is *simplicity, indivisibility, or unity*; for are not the *angels*, may it be said, more simple beings, more closely, intimately, purely *one* than our Saviour, who is compounded, nay *discomposit*, (to borrow a word from the *Latins*) of God

and man, and that man again of soul and body: But to this we think there's a clear and ready answer: As our blessed Saviour by the intimate union between the human and divine nature, had all power both in heaven and earth, even while he was here in mortal weakness, and might have used it when he pleased, and so all grace, all wisdom, and other divine perfections, having in him all the fullness of the Godhead bodily; if so, then proportionably by the same ineffable union by which *he and the Father are one*, he partakes of such a *simplicity*, such an *indivisibility*, nay, even *indistinction* too, as to *essence*, as no man, no *angel* ever had, admitting no manner of *composition*, neither of *matter and matter*, nor *matter and form*, nor *essence and existence*, nor *act and power*; but ever remaining, as he is, God, one simple, incomprehensible, indivisible, glorious Being; having also at once exalted our nature, and dazzled our reason, by taking the manhood into God; by which union, not to be found in any creature, he is more simple, more undivided than any other being, something after the same manner, (for indeed both are inconceivable) as the reasonable soul and flesh in one man, and as that man is more one than other visible creatures, because of his soul, which as before, admits of no other composition but that of *existence and essence*.

Quest. *Whether is more proper to say, the soul contains the body, or the body the soul?*

Ans. We think neither of them, strictly taken, a proper manner

A a of

of expression, since neither does the soul contain the body, nor the body, properly speaking, contain the soul, if we take containing for circumscribing, which implies parts both in the thing contain'd, and containing; nay, parts without parts, or quantitative parts, which differ in place and site from each other: But here one of the terms, namely, the soul, can have no such parts, therefore it neither can be properly contain, or be contained, any more than it can be felt, or seen, or smelt, (by Philip Nerius's leave) or as a modern author pleasantly expresses it, any more than you can have a yard of thought, or a pound of reason.

Quest. How comes the soul in its separate state, to know another soul from an angel, or the soul of St. Peter from the soul of Judas; and whether this distinction can be made any other way than by vision? And if so, whether vision must not imply difference of figure?

Ans. 'Tis but little we know at best of our souls, even in their present state, and much less does it appear what we shall then be: However, we think the likeliest way to find any thing of probability, (we hardly dare say certainty, in matters of so nice a nature) is to shut our eyes, and prescind or abstract from all sensible notions of things, by which we shall at least gain thus much, not to wander much in the wrong way, though we may hardly be able to hit in the right. We must then consider, that our eyes are a part of errand cheats. and by our having received most of our notions from them, take the advantage insufferably to impose upon us as to those

objects which are out of their province, and not so to be judged of by sense but reason; this the other senses remonstrate against, and fighting the fight with its own weapons, make their party pretty good, and never suffer men to talk of seeing a sound or smell; whereas reason being more abstract, deep, and farther off, the sense at first can with more ease impose upon it, 'till it comes to reflect on that advice it gives it — Thus here, let any man set himself a thinking about souls in their separate state, or so conceiv'd, at first glance he'll hardly forbear thinking they are like some glorious thing or other that he has seen or heard of, and perhaps 'twill trouble him to think what he shall do for want of eyes to see such a sight after he has lost his body — but if he'd again consider, that ev'n in sensible objects, there are several ways of perception besides sight, that angels now certainly have perception and knowledge of what is done by corporeal agents, which yet have no eyes nor ears to do it, that we our selves have now a different perception from those we have by our outward senses, (and the internal too, if such there be) which we call reason, and that this reason is the judge of all outward perceptions; we shall from all this conclude, That either God will make other senses, which we are not now aware of, by which in a separate state we shall discern what is necessary for us, or else that by reason improv'd or exalted, we shall be capable of judging what is spiritual and reasonable, tho' the manner we can't know 'till we are all spirit.

Quest.

Quest. *Gentlemen, I would desire you to inform me which way Cain went into the land of Nod, whether by sea or land, and who it was he took to wife?*

Ans^w. The circumstances of the history resolves any that will compare them; that *Ver. 3.* in process of time, or one hundred and thirty years after the creation, Cain committed this first breach in natural religion, to kill his brother *Abel* at that publick sacrifice upon their seventh day; and because God manifested his pleasure or displeasure, by voice, or otherways, &c. to shew his acceptance, therefore it was called the presence of the Lord; and because these two brothers were the heads of the two lines, the one famous for good, the other infamous for bad, therefore all the numerous progeny of Adam and Eve, multiplied within that one hundred and thirty years, are omitted: And God designing all should come from one blood, it's not to be believed *Eve* was to be barren all that process of time; but as the families encreased they left *Adam*, *Cain* and *Abel*, with others, and travelled towards the east part of the garden, and coloniz'd a place which they called *Nod*, or the land or settlement of the travellers or wanderers, and held correspondence with *Adam* and them families, and hither *Cain* fled for sanctuary after his fratricide; and by land, and crossing small rivers, he arrived there, and married a *Noaditish* woman among these his relations, and there by their assistance he built, and learned them the art of fortification.

Quest. *Whether the world decays and grows old?*

Ans^w. There are some fanciful men of opinion, That earthquakes are the effects of the decays of nature; and that this earth grows old, sickly, and weak, and that hills and vales are not the effect either of creation, or of *Noah's* flood, but that they are wrinkles and furrows of old age, just like the deformities of aged people: And they would back this their opinion by the observations of hills being for the most part barren and sandy, as if the radical moisture of nature was either exhausted or withdrawn into the vallies which are nearer the center of the earth, just as a man's spirits retire to the heart, to relieve that when he comes nearer his end. But this merry hypothesis is too unphilosophical to be embrac'd; for 'tis plain that the world is naturally uncorruptible, because there's no natural agent that can destroy it self. 'Tis an error which some maintain, That the world decays, that men grow less, or live shorter lives than those who liv'd four thousand years since; as is evident by *Psalms 90*, compos'd by *Moses*, men then liv'd 70 or 80 years, as now: And those travellers that have visited *Egypt*, give an account, That the common length of the tombs of the ancient kings of *Egypt*, which have been for several thousand years, are but about two yards long one with another. If the world is decay'd, 'tis owing to the immediate providence of God, who will also one day effect that notable change we read of in sacred writ.

Quest. *Whether one be any number?*

A 2 *Ans^w.*

Ans^w. Diophantus, that prince of arithmeticians, calls it a number, and we take it to be so too: Some say 'tis rather the *Genesis*, or beginning of numbers, than a number it self, since all other numbers are made out of it; but that is to make it both integer and fraction at once, which is impossible.

Quest. All things considered, and prejudices laid aside, don't you think the king of France the greatest man in the world?

Ans^w. We think him, what all the world know him, not only as to those who now are, but of all that ever were, the greatest of Tyrants, as Oliver was the greatest Rebel, and Lucifer the greatest Devil.

Quest. What's become of the late so-much-talk'd of Reformation?

Ans^w. This question would more properly be proposed to the consciences of those persons who are in publick Trust and have so great a tendernefs for vice, that they'll rather perjure and damn themselves, than put those wholesome laws in execution, which are in force against it, in order to suppress it. 'Twas an observation which deserves not to be forgotten, that about the same time when the endeavours for a reformation were carry'd on with the greatest vigour, God bless'd our arms with some of the most remarkable successes which they have had since the beginning of the war; and we wish reflections of another nature were not too obvious, since that glorious design has fallen so far short of of what at first it seem'd to promise, and of the expectations and hopes of all good men. There are none sure who love the government, but think they

should be very angry with any who are enemies to it, and actually betray it, could they but discover who they were. But let them who are concern'd, laugh at it as much as they will, and call all this dull preaching, its certainly an unhappy truth, that the vicious man is in effect a traitor to man as well as God, and the worst of enemies to that commonwealth of which he's a member: And while we have so many Achans amongst us, and all the ill natur'd piety we have left, seems to consist in railing at one another's vices, and not reforming our own, 'tis rather a wonder that more of us have not fall'n in the battle, than that God shou'd refuse to go out with our armies.

Our very thanksgivings are so criminal, that they need new fasts to atone for them; and he that did but observe how we express'd our just joy a few days since at his Majesty's happy and desired return, what intemperance, what oaths, and extravagance 'twas accompany'd with, would either hardly believe that we had such a king and queen on the throne as might be patterns to all other princes, as well as their own subjects; or would at least be forc'd to deny the truth of that generally receiv'd opinion, That such as the prince is, such will his people be. Not but that there's still some hopes as well as possibility, that this glorious work may be again reviv'd by the auspicious examples and encouragement of the best of princes, and the generous industry, and religious care of those great men who first attempted it, and who sure when they set about it, could not but expect all the opposition that earth and hell could make

make against 'em. But 'tis a cause well worth struggling, nay, worth *dying* for; and therefore, certainly they'll never let it fall, while they have breath to manage it. We for our parts, in our *low sphere*, shall think our selves very happy if our mite may find any acceptance, which as we have already done, so we shall still continue to throw it into this *sacred treasury*: And accordingly, tho' we would be justly tender of the fame of any man, yet shall not be afraid to venture the exposing notorious vices, impieties and perjuries. In the mean while, let those who are concerned, laugh and welcome, (tho' they have but little reason) and think if they can, more meanly of our performance than we our selves do: But this let them know, that we'll never leave them, nor drop this design while our paper continues in the world; and if by *fancy* we can't divert them, or by *reason* can't convince them, we shall yet obtain our End, if by *meer dint of dulness* we can but tire them into better manners.

Quest. *Whether or no there's a Vacuum?*

Ans^r. What some few of our members may have said of this subject, whom we are satisfied retain a little too much of the *peripatetick philosophy*, we have not here leisure to examine; but we shall now give you what the more *modern learned* generally conclude upon at this time; *There are many small vacuities through the universe, dispersed amongst bodies, and parts of bodies.* We must either admit this, or penetration of bodies, or deny all motion, none of which we can do; for suppose a bottle contain'd a hundred thousand atoms, and wou'd

receive no more, it's certain that none of these atoms cou'd be mov'd without penetration, because there's no room for one atom to give place to another. 'Tis the property of bodies to resist motion; if therefore the universe was full of atoms, or bodies, it wou'd resist motion on every side, and throughout the whole. The most plausible thing that we find objected, is, That water is a continuous body, close, and without any *vacuum interspersum*; as also the air is continuous, and yet fish move in the first without leaving any vacuum behind them, and birds in the last with the same effect. To this we answer, That tho' it may appear so to the eye, those particles of water closing so fast after the fish, that they are not discernable, yet there's no dispute against the matter of fact, which many experiements, both as to water and air, do fully evince. Suppose then, that in a tube or glass, hermetically seal'd, the air be forc'd into the room of six finger's breadth, and the particles of air to betwo millions, which take up these six fingers breadth of the tube: Suppose also, that the air be farther compress'd in this tube to three fingers breadth, as its plain it may be by the action of air guns; either it will be, that two particles of air fill'd up one space in the tube, or else that one particle was in two spaces; the first can't be without penetration, nor the last without an absurdity, therefore we must have recourse to a vacuum, into which these particles were compress'd; if in air, much more in water, for the many experiements that have been made in *freezing*, do as-

sure us of a vast quantity of air in water, and consequently of vacuums; for if air, which is more subtle and thin, has vacuum's in it, it follows doubtless that water may, because 'tis compos'd of grosser particles, and even contains that which contains vacuums as above.

Quest. Being upon a voyage to the West-Indies, in the latitude of 28 degrees, I made an experiment upon what I had heard from an old sailor, which was this: I took a quart glass bottle empty, and drove a cork into it as fast as I could, without breaking, and with a lead and line sunk it to the depth of 60 fathom, then took it up again, when the cork was drawn, or thrust into the bottle, and the bottle full of water: Pray inform us of the reason hereof?

Ans. We should be glad if any one would make the same experiment with the mouth of the bottle downward; for if it has the same effect then, (which we believe it may) it may possibly proceed from this cause: The vast quantity, or columnes of water press the lower and deeper parts of the sea so very much, that they lie a great deal in a little room; that is, their particles are compress'd so much, that there's very little vacuum there, and by consequence its very natural to press upon, and force into places that are less condense, as into the bottle, which being full of free, loose air, might be forc'd into many times a less room than at first, and therefore be easily work'd upon by a surrounding straitned body.

Quest. What is the reason of ascending and descending of bodies, or what is the gravity or levity of bodies?

Ans. It's a very easie thing to render these difficulties greater than we find them, by talking of them after the usual manner; however, by comparing of opinions together, and weighing their reasons, we shall at least be certain of thus much, that we shan't know less of the matter than those that have gone before us; there are amongst the rest 3 opinions, that have every one of them had some deference amongst the learned world, viz. the Peripateticks, the Epicureans, and our more modern philosophers: The first lose themselves in occult qualities, the second in atoms, the last deny any gravity or levity at all, naturally inherent in bodies: So that if a stone moves downward, or the flame upward, 'tis from some external violence which forces them to do so; and indeed, the reason appears very plain, that 'tis some external violence upon bodies that has this strange effect; For whatever things are naturally inherent in or essential to a body, are always so; but stones may be cast upwards, and the flame beat downwards, and neither of them lose their essential properties. And if God should annihilate all the world but one stone, and the flame of one candle, the stone would not move downward, nor the flame upward, but both of them would rest naturally. Again, a natural motion is equal, and always the same, but we find the motion of bodies different, and void of the equability necessary to every thing that's natural, for a stone in its fall moves faster towards the last than at first. Besides, bodies have in themselves the passive principle of motion and rest: We mean, they have in themselves that

that quality that they may receive motion, or rest by something externally, therefore as to their own nature, they are indifferent whether they move or not, and from this indifference of bodies we justly infer, that every thing would eternally remain in that state it now is, (as to it self) were it not from some external violence: As also whatever is put in motion wou'd eternally move with the same equability as at first, if there were no other external bodies to retard and resist its motion. Hence also, by the by, we need not wonder that the heavenly orbs leave not moving, which are so far above every thing that may resist their motion, which was at first communicated to them by the God of nature. But after all, the question recurs, that since there's no natural gravity or levity in bodies, why do some ascend, and others descend? With submission to so many great men as are now of a contrary opinion, we can't see how its possible that the pressure of the atmosphere should make bodies descend towards the earth, for then we shou'd have no bodies ascend: Besides, we wou'd further desire of those gentlemen to inform us what it is that presses down the atmosphere, or puts the atmosphere in a descending motion for of it self it has no such natural quality, nor any other body whatever, as we have proved above; we see more reason, after all, to recur to the magnetism of the earth, and by that we can easier solve both the descent and ascent of bodies. That the earth is a great *magnetis*, is plain, since it is also capable of communicating that quality to bodies capable of it, as iron; for experience shows, that a piece of iron standing any considerable

time erect, as in windows, doors, &c. do grow magnetick and polar in the lower end: What the earth's effluvioms are, or how they take their circuit, and bring bodies back again with them, is as hard as to solve the like quality in the load-stone. But admitting such an hypothesis as the attraction of the earth, the ascent and descent of bodies may have this probable solution, that those bodies which are more gross, are the easiest to be laid hold on by the return of these effluvioms; when those that are more subtle and fine, divide and make way for them. If it be ask'd why these effluvioms don't at their first going out of the earth take up gross bodies with them, and carry a man and his horse up into the clouds, as well as bring one down from the top of a tower or steeple? We answer, That these effluvioms are extream subtle and fine at their first going out of the earth, and therefore make their way thro' porous parts of bodies. As for the ascent of bodies, it must necessarily be granted, unless we admitted penetration, for the face of the earth being full crouded with bodies, some more gross, and others more subtle and fine, it follows that when the grosser bodies subside by virtue of the effluvioms, they juttle those which are more subtle out of their places, which therefore are forc'd to mount upward for more room, as the mixture of several ingredients of liquids in a glass-vial shows, which being all shaken together, the grosser subside, and those we call the lighter are thrust upwards; for they can't lie all together in the bottom, without penetration, as we said before.

A 4 Quest.

Quest. *From whence comes the invented custom of gathering Christmas-Box-money? And how long since?*

Ans. It is as ancient as the word *mass*, which the Romish priests invented from the Latin word, *mitte*, to send, by putting the people in mind to send gifts, offerings, oblations, to have masses said for every thing almost; that a ship goes not out to the Indies, but the priests have a box in that ship, under the protection of some saint. And for masses, as they cant, to be said for them to that saint, &c. The poor people must put in something into the priest's box, which is not to be opened till the ship return. Thus the mass at that time was called *Christ's Mass*, and the box, *Christ's Mass-Box*, or money gathered against that time, that masses might be made by the priests to the saints to forgive the people the debaucheries of that time, and from this servants had the liberty to get box-money, because they might be enabled to pay the priest for his masses, because *No Penny, No Pater-noster*; for though the rich pay ten times more than they can expect, yet a priest will not say a mass or any thing to the poor for nothing, so charitable they generally are.

Quest. *What's the cause of water ascending into a jug or glass, when a lighted paper is put into it?*

Ans. We have in a late answer about the vacuum, spoken of small *interspersa vacua*, amongst all bodies, and parts of bodies, and that (these little distances excepted) all places are full of bodies more or less condense, and that as some are attracted to the earth (the great *magnes* of this sublunary world at least) the other are

thrust upwards to avoid penetration of bodies: This being here again premis'd, we answer, That all bodies ascending and descending perpendicularly (unless hindered by some accidental violence) that column of air, atoms, &c. that presses upon the glass; and the parts about it, force the water on every side, and mounts it upwards into the vacuum made in the glass; there being more room to retire thither from the pressure, than elsewhere; and there being no other body at hand that is ready to supply the place. If it be further ask'd, How that vacuum came in the glass? 'Tis answer'd, That smoke being made in the glass, where it cou'd not get out as it encreas'd, it expelled the air, and when it came to dissolve again, and separate its involv'd loose particles, which took up a great deal of room, it left the vacuum behind it. Perhaps by what we have said, some may be dissatisfy'd about the pressure of the Air, but such we would refer to what the ever honourable Mr Boyle has writ upon that subject.

Quest. *Whether godfathers, godmothers and bishoping, are not popish customs? pray your answer.*

Ans. No; popery is the political and ceremonial inventions which were introduced by degrees, by several ignorant, wicked, ambitious, or money-minded popes, hundreds of years after the apostles; but godfathers, &c. were in practice in the apostles time, as sundry historians, secular and ecclesiastical deliver. The custom came in upon this occasion; heathen converts brought their children to be baptized; then in christian compassion to the child, one or more of the church publicly under-

undertook to their utmost, to see the child brought up in the Faith it was then baptized into; in case the parents died, lest after the parents decease it should by heathens be brought up a heathen; which child grown up, came and made publick acknowledgement of its belief, and embracing the Gospel, was confirmed, and admitted as a Member of the Church, and entituled unto all the privileges contained in the sacred Scriptures. In the times of persecution many imbraced the christian religion, and afterwards apostatized and betrayed their brethren to the persecutors, to prevent which (as much as was possible) sureties or susceptorse. Sponsors, were taken by the Church, and none admitted without such sureties: These are mentioned by the council of Arles, A. C. 312. or 314. so this is no popish invention. As to *bishoping*, as you call it, or *confirmation*, it is often mentioned in the *Acts of the Apostles*, chap. 8. and in many other Places.

Quest. *Pray Gentlemen what is the reason why a person when he fires a gun with his thumb on the barrel, the gun flies? Some ill accidents have happened on this account, therefore pray your advice speedily, (now winter is coming on) that no further damage may be on that score?*

Ans. The vibration, or motion caus'd in the piece, may be stopt in any place of the barrel, which upon it's sudden recoil has often the unhappy event mention'd in the *Question*. Thus any piece of sounding metal, being toucht by the hand, gives over sounding immediately. There are some affirm, (how truly we

know not) That a bell ty'd about the waste with a rope, will break in ringing: 'Tis certain that this hindrance of vibration, (which is nothing else but motion briskly communicated to every particle of a body, either by the violence of a stroke or sound, &c.) we have events very incredible to such as have made no tryals in these cases. A barrel ty'd round with a rope, or a weight laid upon it in the time of thunder, will stop the vibration, and consequently hinder that motion in the Beer, &c. which causes a sudden fermentation, and lowers it.

Quest. *The area of an equilateral triangle being given, viz. 180. What is the side thereof?*

Ans. We have had this *Question* sent us several times; and sometimes in such a triumphing language, as if they had not only puzzled us, but all the world besides, if they knew a method how to propose it so publickly. We have here return'd the *Answer*, as we hope rather to the satisfaction than silence of the proposers, being very willing to keep correspondence with all ingenious Analysts: And tho' we have not those Opportunities to publish things of this nature in our Paper so oft as we would, yet we should not fail to encourage a correspondence by private letters, and sometimes thus publickly. Set one foot of the compasses in any equilateral Triangle, and then the Radius is made one of its sides, or a chord of 60. Let drop a perpendicular from any of the three angles upon the opposite side, it bisects it into two equal parts, making the *versed sine* 30. Suppose we now the

the Diameter to be 2 R. (or twice the Radius :) The versed sine U, and the perpendicular P. by 13 Prop. Eucl. El. lib. 6. the sine (or perpendicular we first seek for) is a mean proportional between the Segments of the Diameter on which it stands Erect; therefore $2R - U \times U = 2RU - UU$, whose Square root is the perpendicular sought, viz. $V: 2RU - UU = P$. which being found out, we see what Proportion the side of an Equilateral Triangle bears

to the aforesaid Perpendicular that equally bisects it; which proportion we'll call r to s. and then this new Question results, There are two Numbers whose ratio is r to s. and if half the greater be drawn into the lesser, it gives (180) 2. What's the greater Number? Half the greater is made the base, and the rectangle made of that and the Perpendicular is equal to the two new Triangles, seeing the half of it is equal to one of them.

1. Suppose the greater _____ 6
2. Then for the lesser _____ 7, s :: u, 18 _____ 36
3. Which last being multiplied by s gives _____ 360
4. From whence the Equation _____ 2P
5. Or _____ 360 = 2P
6. Or _____ 60 = 2P
7. Whose square root answers the Question, viz. _____ s = $\sqrt{2P}$

From whence arises this theorem, the side of any equilateral triangle is equal to the square root of the given area multiply'd into twice the Term of the greater ratio divided by the Term of the lesser ratio, viz. 60 and 61.9 +.

Proofs. The proportion between the side of an equilateral triangle and a perpendicular dropt from any angle of it is 60. to 51.961524 +, therefore according to the theorem $V: 2 \times 60 \times 180 = 20$

equilateral triangle whose area is 180. Now for a new perpendicular as 60. 51.961524 :: 20. 3885. 17. 656958. which last is the new Perpendicular, therefore the half of 20. 3885 +, viz. 10. 1942 x 17. 656958 = 179.99 + or 180, which was to be done. We need not add what great use this theorem may be of to surveyors, in places inaccessible for ponds, rivers, marshes, &c.

51.9615 +
3885 + which is the side of an

Quest. How may that Phenomenon of Star-falling be solv'd, since to the vulgar 'tis unaccountable, and the learned themselves differ about it?

Answe:

Ans. There's a very late Philosopher, that treating of Star-shooting, after a grave and long harangue, taking it for a kind of a *Jelly*, which he says falls down, (and which the country people think to be the Star it self) wishes that the composition of that *Jelly* were chymically examin'd, that the Learned might be better enabled to guess at the nature thereof; but let them examine it as long as they please, we are satisfy'd 'tis easie to prove they'll search upon a wrong ground. Whether there may be any *Jelly*, or as some call it, *Star-slug*, or according to others, *Star-shoot*, that falls down from the middle region of the air, we shan't be positive: But be it as it will, its impossible in its fall it shou'd cast such a stream, or be so much as visible, being of it self a substance which imbibes the rays of light; and much more ridiculous is it for any one to pretend they see it fall, so as to go and gather it up immediately, for no one ever saw it shoot over their heads, but obliquely, and at a very great distance. As for this jelly, we have our selves been something curious in our searches after it, and find it to be nothing else but the intrails of frogs, which have been kill'd by crows, and eaten up all but their guts which in little time turns to *Jelly*; we have found them sometimes half gut, half *Jelly*; sometimes new kill'd; sometimes with a leg, or a piece of the body left with it, which possibly might happen by the crows being frighten'd away before she had eat those parts: Besides, the bigness of a lump also shows it to be no larger than what a frog's guts

might produce. So that this story about something falling from a Star, or the middle region of the air, being fabulous, we must seek some other reason for the solution of such an appearance. And to us nothing seems more rational, than that some small parcel of that nitrous and sulphurous matter, which are the ingredients of thunder, are fired, as thunder is, in the middle region of the air, and dart downwards, or obliquely, accordingly as they receiv'd their first motion: Sometimes they leave a stream behind them like a long rope, which continues a minute together scattering its combustible matter all the way it goes. Of this nature, tho' much larger, are those Phenomena's we call *Darts*, *burning Lances*, the *skipping Kid*, the *Dragon*, &c. In *February*, 1675. there was seen one which flew over *Northamptonshire*, *Bedfordshire*, *Hartfordshire*, *Middlesex*, *Essex*, &c. Now from all this 'tis easie to conjecture this soundness of the common receiv'd opinion of *Falling Gelatine Matter*.

Quest. In the Job 2. 10. you will find a great difference between the words in the latter part of that Verse, as they are rendred in two Translations, viz. the English and the Latin: In the former you will find it thus, Curse God and die; in the latter *Benedicendo atque moriendo*; that you would be pleas'd to reconcile these two Translations, is the humble request of (Gentlemen) your humble Servants?

Ans. The Hebrew word signifies both to Bless and to Curse; so that where 'tis translated *Bless*, as in the *Latin*, *French*, &c. 'tis by way

way of irony, for 'tis plain she meant curse by the context ; *Thou speakest as one of the foolish women, &c.* which he wou'd not have said unto her, had she meant *bles*s ; as also by what precedes, *Dost thou still retain thy integrity? Curse God, &c.* where there's a plain Antithesis, as much as to say, What signifies thy piety ? Curse the author of this unjust dealing with thee, and lay violent hands upon thy self to be free from thy sufferings. There can be no other meaning put upon the place.

Quest. *We find in the Old Testament there are the names of several months called Nisan, Tisri, &c. by the Jews ; now the historical part would be more intelligible if we knew how their months answer'd to ours ; therefore I believe it will not only oblige me but many more, to give us what account you can in the Matter ?*

Ans. They are called also the first, second, third month, &c. which we shall give you in their order, only their months not beginning at the same time as ours do, we must be forced to set them double ; as for instance, their month *Nisan* answer'd to part of *March* and part of *April*, and so of the rest.

- | | |
|----------------------------|--------------|
| 1. <i>Nisan</i> , which is | } March, |
| also called <i>Abib</i> , | |
| 2. <i>Jiar</i> , | } April, |
| | } May. |
| 3. <i>Sivan</i> , | } May, |
| | } June. |
| 4. <i>Tamuz</i> , | } June, |
| | } July. |
| 5. <i>Ab</i> , | } July, |
| | } August. |
| 6. <i>Eul</i> , | } August, |
| | } September. |

- | | |
|------------------------------------|--------------|
| 7. <i>Tisri</i> , which is al- | } September, |
| so called <i>Ethanim</i> , | |
| 8. <i>Marche Suan</i> , or | } October, |
| <i>Bul</i> , | |
| 9. <i>Ciesleu</i> , | } November, |
| | } December. |
| 10. <i>Tebeth</i> , | } December, |
| | } January. |
| 11. <i>Schebeth</i> , | } January, |
| | } February. |
| 12. <i>Adar</i> or <i>Vendar</i> , | } February, |
| | |

Quest. *Three years since, having an old Father that intends to exceed the years of Methusalah, I out of despair, he not allowing me a handsome maintenance, married an old decrepid superannuated maid of a very good fortune, and then very sickly, but since so perfectly recover'd, that I have reason to fear she'll e'en imitate my Father, whereas you may very well think I expected a speedy death wou'd part friends, divorce me from my mouldy bride, whose loss I was preparing for with all the moderation of a good husband, but she has been so unconscionable as to out-live e'en my hopes, which makes me entreat your advice to an almost distracted man, on these following Queries :*

1. *Whether it be a crime to borrow some of my Father's bury'd gold, since it lies useless, and I can easily supply its place with Bags of other things that will do as well, for I have reason to think he contents himself with his counting the bags only ?*

2. *My old Lye-by-me having so drawn the writings by my own consent before marriage, that I resign'd all over to her dispose, not doubting but to get them out of her.*

her hands again, though I now find I can't do't : Wh. her knowing where to seize them, I may not commit them to the flames, and take possession of all, allowing her a handsome separate maintenance? Your speedy Answer wou'd much oblige, &c.

Ans. Two hard cases, though both of them we dare believe our defunct'd brethren would immediately resolve in the affirmative: We must consider them a little, and then shall give you our judgments. For the first, we must needs say you talk more like a *Spark* than a *Gentleman* — Why shou'd you envy your old father a few pulses more, who though he is very unkind and unnatural, and his carriage is a high temptation to such unhand-some returns as you make him, yet that temptation ought not to prevail, and you ought to deal better with him than he with you, this being a private particular concern between you two odly, and however he deals with you, he's still your *Father*, and shou'd Death take your own old piece of household stuff off your hands, and your bed get younger Furniture, if you have a Son of your own you'll scarce be pleas'd if he shou'd begrudge his father's life, as you his grand-father's. Nor are you much less unjust and unreasonable, in taking your old *lumber* into your house, only with hopes of presently turning it out again, and you'd be e'en very well fitted, if she shou'd grow *sullen*, and lye upon your hands (let's see) for seven years longer, though to be just to you too, 'tis very hard, that when you have *refreshed* her thus beyond hopes, when you have

been the staff of her age, her *muff*, her *warming-pan*, her any thing, you shou'd not have a day's wages for a day's work, and a handsome fee for such a miraculous cure. Now to your *Questions* — In our judgments 'tis a clear case your father's *Jacobus's* ought to be as sacred to you as they are to him, lest you should find them as fatal as *Aurum Tholosanum*, or that unto-ward draught of *Aurum Potabile*, with which the *Parthenians* presented *Crassus*. The propriety is still his, and he's your father, and you may be supply'd otherways, if not, his missing or not missing, it is not the thing, any more than 'twould be no crime for a *pick-pocket* to angle out a parcel of your own guinea's when you come to have so many, that you won't be sensible of your loss. For your *spouse*, we think the case is harder; if she allows you handsomely, and like a gentleman, you have no reason in the world to complain; Wou'dn't every thing *gain live*, and why shou'd you envy the good you your self have done, since it appears she owes her health to you, as well as you your estate to her; if she does not allow you proportionable to her estate, and the figure you are oblig'd to make in the world, 'tis, we confess, still harder upon you — What if you shou'd sue her for *alimony*, you were best consult Council upon the case, and we think 'twould be a very hard matter if a poor man shou'd not recover it, when 'ris so easily granted to the *wives* in the same *circumstances*. But still the point is, may I lawfully burn the writings or not? We suppose

suppose you'd have this try'd in *Pore Conscientia*, and intend not to trouble any other Court with the Matter: We answer, if the refuse to let you have what's truly necessary and convenient for you, (not for your extravagancies) we think, (tho' we may be mistaken) that 'tis lawful for you to burn the writings; our reason is, that a husband seems to have a right, prior to any instituted law to the goods of his Wife. This, 'tis true, he may part with as you have done, but 'tis with, a reasonable supposition, that if all your estate is at her dispose, she should, as before, allow you in justice, what you need; and it seems preposterous and unnatural, in such a case, that an inferior Relation should have power to preclude a superior from a proportion of what should be at the highest in common between them. However, if this should be lawful for the husband, as we can't say we are confident, yet we are sure 'tis so after he has done it, and enter'd on the estate, to turn out his old Wife, and with her money maintain a young concubine. —No, he not only ought to allow her better than she does him, but to live with, and let her still retain the name of his *Ly-by him*, unless she has her self a mind to edge further, for to be just between you, 'twould be very hard of your side to take all she has, as you intend to do, without giving her some valuable consideration.

Quest. *I'm a young man free from the bad consequences of a depraved education, and have hitherto endeavour'd always to act by that golden Rule, Doing as I'd be done to: Nevertheless being desirous*

if possible, to settle my mind in the true Orthodox Religion, desire you'd speedily set before me the follies and errors of these following Religions, and the reasons why I ought not to embrace any of them. —Mahometanism, Paganism, Popery; and of those call'd Protestants, Anabaptists, Quakers, and Muggletonians: Now if you can prove any Religion the only Way to Salvation, I shall immediately embrace it, being at present pretty indifferent as to those Matters?

Ans. This is a large field, having almost alone employ'd the whole art of Printing for several of the last ages. To Answer as briefly as we can, *mahometism* can't be the true Religion, because 'tis founded upon Force and *Imposture*, and contradicts Morality and *Natural Religion*. That 'twas planted, carry'd on, and is preserv'd by force and blood only, is too clear to need any proof: That 'tis a perfect *Imposture* is as plain, because its author pretended a miraculous mission from Heaven, with a new law, but brought no miracles to attest it, as our Saviour did; nay, his writings contradict our Saviour's, the truth of whose doctrines were attested by numerous and incontestable miracles. Lastly, it contradicts *Natural Religion*, because the natural religious sentiments of our minds encline to temperance and purity; but *Mahomet* permits an unbounded extravagance in Pleasures of that nature; nay, makes it part of his brutal Heaven. For Popery we think it not the true Religion, among a thousand other reasons, for these two or three, we think, pretty weighty ones

ones; because *perfect Popery*, abstracted from *pure Christianity*, is visibly founded upon *interest* and *practice*, and old wives tales; because it denies us the use of our senses and reasons, where God leaves them [at liberty]; because it teaches and requires to *worship God by Images*, which is *Idolary*. — And because the *Pope's Antichrist*, as we have formerly prov'd from Scripture, authority and reason. Neither can *Paganism* be the *true Religion*, or right way of worshipping God, because of their *Polytheism*; or if they slip that argument, because they make *images* of the *divine nature*, and adore him through and by them — and because all their religion, distinct from *natural*, was made up either from ridiculous imitations of the *jewish ceremonies*, or novel inventions of their own — and besides, their worship was all different from each other in different nations, whereas truth is *uniform*. For those several Sects here at home which you've nam'd, we have dealt with them in former papers, and may again in succeeding. For the first, they are generally orthodox, unless in the point of *Infant Baptism*, wherein we think they are mistaken. For the second — God forbid but we should believe those of them may be *save'd* who believe a *Saviour*, a *Christ without* as well as *within* them, who sits at the right hand of God. For the *Muggletonians*, we know not where to find an account of their Creed, unless in *Bedlam* or *Newgate* — but according to all we have seen of it, we dare affirm notwithstanding all their Curſes, that 'tis im-

possible it shou'd bring a man to *Heaven*, unless *nonsense* and *blasphemy* be the way thither. By removing the *false*, the *true* will appear, — which must be first, *Christian Religion* in general, in opposition to *paganism* and *mahometanism*, we'll add, what is call'd *deism* — That this *Religion* must come from God, appears plain to us, because 'tis most *like him*, as far as we can know any thing of him by *Nature* or former *Revelation* — It gives us the justest and highest notions of him, and the most *pure* and *simple* way of *worshipping* him, and tends to make mankind *happy*, and brings with it the evidence of *miracles*, and *reason*: All this *deism* or *natural Religion*, abstracted from reveal'd, was and is too weak to perform — as we see in fact, when all the world having that only for its chief or main *Guide*, sunk into *Paganism* and *polytheism*: Nor, considering the blindness of our *minds* and weakness of our *reason*, cou'd it do any thing else, against both of which *christianity* helps us. This in general; for the particular forms of *Christian-worship*, we must first *Premise*, that there's a great deal of *difference* between the *only way*, and the *safe way* to salvation. Christ Jesus indeed is the *only way*, his word the only adequate *Rule of Faith and Life*, and accordingly the *christian religion* in general; but then in particular, some sorts of *christians* may come nearer the *rule*, and some be farther from it. — The nearest to it we think is the present *doctrine* and establish'd *discipline* of the *Church of England*, (if we did not think so, 'twou'd

'twould be a shame for us to be of it, and we hope we can prove what we think) this being in our judgments the most grave, decent and rational Communion that we know of, and built so firm upon the *foundation* of the *apostles* and *prophets*, the *Confessors* and *Martyrs*, that as they never yet have, so we trust the *gates of hell* never shall prevail against it.

Quest. *Pray resolve me, — Where is Prefter John's Country? What's the original of that name, and what religion the natives are of?*

Ans^r. We think it most proper to begin with the second Question. — What's the meaning and original of the name, or Title *Prefter John: Paulus Venetus*, if we are not mistaken, is the first historian who makes any mention of such a Prince; he's call'd by several Names, or if you will, there are several corruptions of his true name or title: he's styled by the Italians *Prefte*, or *Pretegianni*, or *Giovanni*, which gave rise to our *Prefter*, by some presbyter *John*, whence he was at first thought a sort of a *Melchizedekian* Prince, both priest and king. *Scaliger* thinks the true word is *Fristigiani*, or the apostolick prince, but the most tolerable conjecture seems to us to be, that of those who think him styled by the Persians *Prefter Chan*, which signifies, as *Ludolphus* tells us, either the prince of the *adversers*, namely christians, or prince of the best servants, as *Blancard* in his notes upon *Curtius*, quoted in the forementioned author. This for the name; now for the place, wherein there is not less diffi-

culty: It's generally agreed the true *Prefter John* was a christian Asiatick Prince, his Territories lying somewhere between *Tendue* and *Gaskaia*, which last there's now no doubt is no other than a part of *China*, in which Countries there remain'd no obscure footsteps of Christianity; when the *Jesuits* first came hither: This prince the *Portuguese* long sought after, but not being able to discover him, some of them heard of a kingdom of Christians in *Africa*, called *Abbyssina*, or *Ethiopia*, and the prince thereof, it seems they were resolv'd should be *Prefter John*, since they cou'd find no other. This name therefore he retains amongst us *Europeans*, his country lying toward the middle of *Africa*, north of the *Cape of Good-Hope*, south of *Egypt*, wash'd to the east, or east and by south, with the *Red-Sea*: His territories were formerly large and famous, now reduced into a narrow compass by the *Turks*, and his own Rebels some hundreds of thousands of the natives being besides destroy'd in religious wars, on the account of the *Jesuits*, who vainly endeavour'd to settle there the romish religion. — Now as to their own proper religion, the second thing to be considered, 'tis nearest that of the Greek Church, though there seem therein some mixtures of judaism, and other errors. We have room to give a particular account of their confession of faith, only in general, for their errors, they with the Greek church deny the procession of the holy spirit from son, as well as father. The *Jesuits*

Jesuits say, they own but one nature in Christ, that they repeat Baptism every year, these are their principal Errors: On the other side, they have a venerable esteem of the holy Scriptures, acknowledging them the only rule of Faith and Life. They own no purgatory, though they have a sort of good wishes for the dead, as had the ancient Christians and Jews. In nice points of religion, they suffer men to be of different sentiments; they believe the Trinity, deny Transubstantiation, yet seem to own a real Presence; and these are the most considerable things we know of them, let those consult *Job Ludulfus* his excellent History, who desire further satisfaction.

Quest. Whether a man is not sensible, whether he shall be happy or unhappy before he leave the world?

Ans. We have known several persons, and we believe it holds with most, who a few moments before their death, have had strong and lively persuasions of their being happy or miserable in another State; nor can it be otherwise, since such reflections are the genuine consequence of a life spent in *lewdness* or *virtue*: But whether such a persuasion as this be *infallible*, how should we know, unless two or three of our Society wou'd make the *Experiment*, and not only die, but come back again to resolve this *Question*.

Quest. Whether a Man does not sin as much in spending his Money foolishly, as in being covetous?

Ans. Upon some Accounts we think more, for a prodigal Man in our judgments, is a worse member of the Common-wealth than

the covetous, because a man may be covetous without injuring any but himself, and some or other will at least get something by his death, but the prodigal man not only ruins his own family, but very frequently all besides that have any thing to do with him; when he dies, cheats all besides the worms; and so fare thee well *Bristol*.

Quest. I would desire you to give me a true definition of Extortion in general, and wishal, your opinion of Pawn-brokers, whether their Calling be contrary to God's Law? And whether they come not under the condemnation threatned in the Scriptures, to Extortioners, seeing they lend their money to supply peoples Necessities, and the Interest they receive so inconsiderable, as it can never hurt the Borrower, considering the Advantage they may turn the money to for the time they have it? Pray let me have your Answer in your next Oracle, because there lies one or two in great doubt of satisfaction, which they do expect from you.

Ans. The most critical notion of extortion, we take to be, unjustly and violently taking away what's another man's in time of peace. either by policy or power: For Pawn brokers, tho' we confess they have an ill name, as Usurers once had, and ought still to have, if Sir J — C — be in the right, yet certainly if what the *Querist* alledges be true, if their Gains are but proportionable and moderate, it can be no Extortion, but a Benefit to the Poor, being, we think, of the same nature with the *Lumber-Banks*.

Quest. Three men meet together, *A B C.* their discourse is in praising their wives Chastity; above the rest, *A.* says that his wife is so chaste, that he does believe no man can make him a Cuckold; *C.* says that he can, and thereupon they lay a wager, and *A.* is to be Stairs-keeper, and if his wife calls murder, he was not to let any up to her assistance; *B.*'s wife hearing their discourse, goes on with a Design to acquaint her with it, but *A.* puts her back, and will not let her go, whereupon she miscarries, and the child dies; *C.* comes down and swears he hath won the wager, and demands it from *B.* and he will not surrender it to him, because there was no proof: I desire your Answer to these *Queries.*

Whether A. be not guilty of murdering the child?

Whether A. and C. be not guilty of Adultery?

How must the Wager be decided, since there is but single proof?

Ans. The Fact is so strange, we hardly believe it; but on supposition of its being truth, we think *A.* guilty of murder, because the Child was kill'd in an unlawful Action; *A.* and *C.* guilty of Adultery, unless *G.* lyes, and besides, *A.* the honourable Husband to his own beloved Spouse. — And for the Wager she can best decide it.

Quest. Gentlemen, Your Answer, to the following Case is much desired and entreated, being so extraordinary. There was a Gentlewoman, when very young, was put into a great fright, fearing her brother was untimely slain, which brought her into a habit of melancholy that increased on

her (especially at Intervals) to her Dying-day; yet she married, and had about sixteen or eighteen Children, her 6th or 7th (being a Son, though not the first or second Son) was heard to cry in his Mother's womb some days and weeks before her Travel; this Person is now living, and some who heard him Cry before his Birth are living in the City, (Persons of undoubted Reputation) I have known this unhappy Gentleman many years, and that he is (in mine and many others apprehensions) the most disconsolate Person in the world, his Life being a continual Burden, and as it were a constant Agony, as if wrestling with Death-pangs. He lies under constant temptations to make away himself, &c. but God hath hitherto prevented, and we hope will to the end, because we are comfortably perswaded he truly fears God.

Pray be pleased to give your opinion of this wonderful Paroxysm of Nature, and whether you think it hath a natural cause from his Mother? For if so, why should not her first, or second, or her last Child, be affected with melancholy, (they all being free from it) and how comes it to light on this Child (her 6th or 7th) and not on others?

Ans. How much the animal part partakes of the nature of its original, is perhaps the most observable where promiscuous copulation is used, viz. in most tame domestick creatures, Dogs, Cocks, &c. What courage is there to be found in the Off-spring of a true breed of Cocks, and how cowardly

cowardly others are, though essentially they are all the same; but the degrees of courage, hope, fear, &c. which are common to all fowl and animals (as well as men) are not essential, for we see they degenerate in a few generations, sometimes by contrary parents, sometimes by the change of the soil, as our bulldogs and cats taken out of *Europe* turn to other sort of creatures, not those that are taken over themselves, but those that are bred there of such as are taken over. And indeed we may as well wonder how a lion begets a lion, not an ass, &c. as well as require how the off-spring does participate of the means or extremes of the passions of those from which it also derives it essence: So that there's nothing extraordinary in this, that a melancholy mother should bring for a melancholy son. As to the latter part of the question, *Why the seventh should be more melancholy than the rest?* 'Tis ealy answer'd, That 'tis more than barely probable, the mother labour'd under that distemper in a greater measure during the time of conception and parturition, than of any of any other child she had; and even now, though the impression of melancholy, and a strong habit together, may have strangely wrought upon this person, yet no doubtt he might find vast advantages by proper diet and exercise; this is extremely observable where a little impression is visible, as in children, who from their nurses milk can extract diseases, and from a sound diet grow vigorous and lusty. Religion indeed is the best preservative, since it engages the author

of nature, but at the same time, the laws of nature ought to be observ'd by all wise and prudent persons.

Quest. Gentlemen, I kept a Coffee house, and made a livelihood by it; but my wife using to go to a Tavern in an evening. or to gentlemens chamber's in a morning, to be treated, as I was made believe for the love of wine only, I was advised by some friends to keep wine my self, to take away her pretensions, and by which I find a very considerable profit: But my wife being educated in a tavern, and naturally inclin'd to wine and company-keeping of all sorts, and especially when a bottle is stirring, which she seldom or never parts with 'till she is overcome with the creature, by which means she is laid open to all, and those in a more particular manner that drink with design, as the custom of the sparks of the town do, seldom or never misses effecting then their premeditated wickedness, and which at the same time puts evil thoughts into my mind, and makes my head often to ake, and my neighbours to point their fingers at me: Now if I leave selling wine, I lose a certain profit, and if I continue it, she is expos'd in her reputation, loses her health, and in the long-run may lose her precious soul into the bargain. Your advice in your next is desired, What course to take to prefer my wife's health and reputation, my own quiet, and still keep the wine trade a-going, in which you will do an act of great friendship, Gentlemen, to your humble servant.

B b 2

Ans.

Ans. Truly, honest Friend, if your wife will be drunk, &c. 'tis the best and most private at home, for possibly by that means she may escape the Mobb and *Bridewell*, but this on a supposition that you can be content with Cuckoldry: But if you will take our opinion in the case, take your opportunity for witnessess, and get a divorce from her; for if she is irrecoverably gone for drinking and jilting, it's scandal, unhappiness and sin. to have any correspondence at all with her.

Quest. What think you of the milky way in the Heavens?

Ans. It's so called from its whiteness, it divides the Heaven into two Hemispheres, but not precisely, one of the Sections being at the last degree of *Taurus*, and beginning of *Gemini*, the other at the end of *Scorpio*, and beginning of *Sagittary*, at which place it's narrower about two degrees than at *Gemini*, where 'tis ten degrees broad, and is much like a river all along, winding, contracting and enlarging, and dividing its self near the *Swan*, beyond the tropick of *Cancer*, one of the branches end near the *Equator*, the other passing between *Sagittary* and *Scorpio*, by the feet of the *Centaur*, cross the *Ship Argo*, where it is broadest; then goes by the *Unicorn* over the head of *Leo*, to the feet of *Gemini*; from whence crossing *Bætes*, *Perseus*, and *Cassiopeia*, it returns again to the *Swan*. It's pretty to consider the extravagant Fancies of the Poets and some of the ancient Philosophers about it: Some say, that when *Juno* suckled *Hercules*, and discover'd who it was, she spilt her milk there; others that

'tis the space of Heaven which the Sun's chariot burnt by the ill driving of *Phaeton*; others, the place where *Apollo* fought with the Giants, the Road of the Gods leading to *Jupiter's* palace, the residence of Heroes, the mansion of the Vertues, the highway of Souls, with innumerable more such whims. The former philosophers, particularly *Aristotle*, held it to be a Meteor fed by plentiful exhalations from the Earth, and fired or irradiated by the stars in this place; this opinion prevail'd 'till the use of long telescopes, which discover an innumerable company of small Stars there, which are not visible to the naked eye; and 'tis generally concluded that 'tis nothing else but Stars, which being not great enough to transmit their light to us distinctly, the same is associated and united together, thereby causing a whiteness, or a weak and imperfect light.

Quest. I'm a married Man, and have some Children, but having spent part of my Estate, betook myself to an employment under the King, which obliged me to leave my family for some time, during which, it happen'd at one of the places where my business call'd me, a young Lady fell in Love with me, and being mightily dissatisfied in her Mind, her Sister desir'd to know the reason of it, and upon her discovery of the cause, and encreasing disposition, acquaints the Father with the whole matter, who immediately came to me and told me of it, and I him, that I was already married, and therefore could not comply with his or his Daughter's desire: However, he importun'd me to see her, which I did two or three times a day, 'till

as

At last she her self told me the occasion of her Illness, I answer'd her as I had her Father before, that I was marry'd; however, on her further pressing instances. I promis'd her Marriage in case my present Wife should die, on which in some time after the Lady recovers, who I had almost forgot to tell you, is worth about 60 l. per Annum. After some time my business call'd me to another place, where I now am, and a Widow there falls in love with me much in the same manner, and in the same condition with the former Lady, to whom I also promis'd Marriage on the same conditions, and for the same reason; she's about 40, has no children, and 150 l. a Year at her disposal. I love them both equally, and my Wife is now dangerously ill: Pray your Advice in the next?

Ans^w. In what haste the man is! — Sure one wou'd think he might stay at least 'till he see whether his wife will die or live. Well. for shame let not our own faithful, constant, generous Sex ever say hereafter, that the good Women are in haste to be marry'd, and tell unlucky stories of their being courted and promis'd when leading to Church at their husband's funeral; since we find the husbands can be so much beforehand with them, and promis'd to a second, nay a third, before their first wife's dead, or they know when she will be: And indeed 'twere great pity, if this man's wife be good for any thing, but that she shou'd out-live both her rivals. After all who could think the Wars shou'd have already thus drain'd the nation, and that there shou'd be such quarrelling only for the Reversion of one poor handsome Fellow (as we may

presume him, they are so eager after him, though for ought we know he may be as ugly as — any of our selves) wou'd this lucky adventurer now be but prevail'd with to sell one or two of his Lots, which else must of necessity lye upon his hands, what droves of Chapman might he have? and how many thousand bidders, during the reign of one mortal Inch of Candle? For his sick Wife to be sure he'd want no customers, particularly our poor rhyming Friend, whom we advis'd to enter into the King's service, as this has done for a sanctuary against his unconscionable creditor at home. —

How glad wou'd he be if this man wou'd but change with him, and wou'd give, we dare say all the fair odds he could desire. But to be grave: We think you did ill to see the first Lady, at least so frequently as to feed her passion, which is now fix'd on an unlawful Object — you did yet worse in the case of the second; worse than both, in promising either; yet worse still in promising them both, and still worst of all in Loving them, as you in plain terms confess you do, even while your own Wife has a live Tongue in her Head, and Breath in her body It's true, if your present Wife be either an ill Wife, or an ill Woman, there wou'd be some temptation (as Jovian says) if not to wish her a fair riddance, yet not to be immoderately griev'd — but to bear the loss as much like a man as possible: But if her only or principal fault be her sickness, or such unavoidable accidents of Life, consider how you'd take it your self were the Scales turn'd; she young and brisk,

and you *infirm* and *sickly*, shou'd she promise two new husbands for fail, before she got rid of one old one? You'll say, it sav'd the *Virgin's* and *Widow's* Life —

and what if they had long'd for something more than thin *airy promises*? must you have been so *honest* and *Civil* to oblige them in that too? We therefore think fit to give you no other Advice than to make *much* of your *first Wife* as you're bound to do, that she may have fair play, and live as long as she can, and if she does drop off, 'twill then be time enough for us to decide the controversy between the two others — tho' we heartily wish they might both have the good Luck to see this Paper; where they'd find what a faithful future Lover they are like to have, and wou'd serve you very right if between two Stools they both let you drop, and go look for a third Mistress.

Quest. *Whether there's any such thing in the world as a pure disinterested Love? And whether all Love mayn't be reduc'd to self-love? That most shew Kindness purely to advantage themselves, is very evident, and some are charitable and kind out of Vain glory, to have the Reputation of being good, pitiful, and tender hearted: But whether in others the satisfaction of obliging a friend does not bring so great a pleasure with it, that one may be said to do the Kindness to ours self? Nay, whether the shewing pity and compassion to one in pain and misery, tho' a stranger to us, and whom for that reason we can scarce be said to love, and from whom we can't probably expect any return: Whether even this be not self-love? Because there*

is something in our Natures that makes us uneasy at such objects, and we put our selves out of pain if we can any ways ease or relieve them?

Ans^w. We believe there's no such thing as Love purely disinterested, tho' some may be more or less interested than others: Whence it follows, that all mortal Love centers in dear self, as, we think, may be prov'd in all instances, nay, from the very abstracted definition of good, which real or apparent, is the object of Love, and must be founded in agreeableness or convenience, that not being good to one that is to another, and but one essential good. As for the instance you give of some persons being charitable out of Vain-glory, 'tis not only very true, but in our judgment, does clearly manifest the Wisdom of the Great Author of the universe, who disposes so well of such contrary incidents, and brings Good out of evil: — Its also a proof for natural Notices of just, and fair, and good in our minds, which makes us seek Glory, by at least the appearance of virtuous Actions. And indeed, such as are really beneficent to mankind, ought not to be defrauded of their just praise, though their intentions mayn't be always right, for this unavoidable reason; because one of these two things must be granted, either that they acted from the true generous principles of Vertue and Honour, and then there will be no question in the thing; or else meerly for Glory, which since 'tis all the reward they are ever like to have for't, 'twould be very hard if they shou'd lose it. For the other two instances you give, the

the pleasure we feel in obliging a friend, and the ease in relieving the miserable, we must grant, that even both of these are still fairly reducible to *Interest* and *Self*, tho' that interest must be granted more pure than the former case, the pleasure resulting from a fair and honest action, is so natural to the mind, and has such a fitness and agreeableness to humanity, that nothing purely relating to this world can pretend to equal to it, nay we question whether we ought to call it *moral*, and it ben't rather something *Divine* and *Heavenly*. And to this may be reduc'd that of relieving the miserable, there being certainly something more in pleasure than privation of pain, the former having something in't that's positive and real, as the pain of hunger may be asswad'd by the meanest Food; but yet there's certainly something more than

the removal or absence of this hunger, when we taste the most delicate Fruits, or generous Wines. — But supposing it were only to ease our selves that we ease others, it must thence follow that 'tis *Natural* and *Humane* to do so, such tenderness and inclinations being it seems stamp on the nature of man, as makes him concern'd for all the rest of his Species: And indeed its the same in other ranks of Animals, especially the more generous; for how will a living horse be allarm'd at the sight of another that's dead; and 'tis said, that the cries of all sorts of Animals will call together as many others of the same kind as are within hearing, to attempt their relief. In a word, 'tis only of the Deity himself that we can say, he loves without Advantage or Interest, and without any thing of pain, pities the miserable.



A PARAPHRASE

Of David's Elegy on Saul and Jonathan, 2 Sam. i.

I.

MOURN *Israel!* mourn! admit of no Relief,
 To thy intolerable Grief!
 To *Love* and *Beauty* bid a long Farewel!
 For both thou now may'st look in vain,
 Since *Love* and *Beauty* both are slain:
 With *Saul* and matchless *Jonathan* they fell,
 Who breathless on thy barren Mountains lye,
 Their manly Limbs expos'd and bare
 To all the Inclemencies of th' Air,
 And their more cruel Enemy.

*Mighty in Arms! who never fled.
 Who now are slain, not vanquished!
 How are you fall'n? How is the Crown
 Of Israel's Glory tumbled down,
 And undistinguish'd lies among the vulgar Dead?*

2.

Let not, O let not proud *Philistia* know,
 Left they rejoice and triumph in our *Woe!*
 Let not the *News* in *Gath* be told,
 The fatal *News* from *Ascalon* withhold!
 Strife, if possible, our foul disgrace,
 Let *Israel* only bear its own sad load,
 O spread it not in *Heathen-lands* abroad,
 Among the faithless *Fore-skin'd Race*
 Left they to *impious Feasts* our *Fasts* shou'd turn,
 Envyng ev'n our *Sorrows* too,
 And *Loyal Tears* for such vast *Losses* due;
 Left they *Insult* and *Revel*, while we *Mourn*;
 Left they their monstrous *Idols* shou'd adore,
 As when devoted *Israel* fled before:
 Left they again their *two form'd Dragon* boast,
 And *Acaron*, the Prince of all the *Airy Host*.

3.

Ah fatal *Gilboa!* 'twas on thee they fell!
 More barren may thy ragged *Mountains* grow,
 Like *Ararat* hid in eternal *Snow!*
 No *Flocks*, no careful *Shepherds* on thee dwell!
 Or parch'd with *Thirst*, still may'st thou gape in *vain*;
 And raise thy blasted *Head* to *Heav'n* for kindly *Rain*.
 A *Friend's*, a *Son's*, a *Subject's* Curse on Thee!
 Nor *Dew*, nor *Rain*, for ever on thee fall,
 But *Heav'n's* dread *Bolts* when thou for *Rain* dost call:
 Eternal *Barrenness* thy *Portion* be!
 There mighty *Saul* amidst the faithless *Host*,
 'Twas there he lost his *Shield*, tho' first his *Life* he lost!
 His sacred *Head* lies bleeding on the *Ground*,
 Ghastly it lies, unknown, deform'd, uncrown'd,
 Which once with *mystick*, royal *Drops* was richly circled round!

4.

Roll *Warriors*, roll your *Ensigns* in the *Dust*;
 That oft with *Blood* were nobly stain'd,
 That *Flight* and base *Retreat* disdain'd!

Your

Your Sorrow is but just.

Trail, heavy, your big Lances on the Ground !
 Let the hoarse Trumpet flow and mournful sound !
 Let your Broad Swords within their Scabbards rust !
 Farewel the greatest Pride that War cou'd boast !
 The Bow of Jonathan, the Sword of Saul are lost:
 So fatal, Prince ! thy Bow did prove,
 As thou hadst chang'd with Death or Love.
 Thy Father's Sword ne'er rais'd in vain,
 His Thousands he, thou hast Ten thousands slain !

5.

Bless'd Pair ; whose Lives shall the best Pattern prove
 Of Filial and Parental Love :
 Ev'n Death it self in vain has try'd,
 Nor cou'd your Sacred Band divide :
 Great Saul, when Israel basely fled,
 Alone maintain'd his Ground,
 Th' doubly compass'd round,
 Encompass'd with the Living and the Dead.
 Aloof awhile th' Uncircumcis'd appear'd,
 And some New Sampson fear'd :
 Grinning, their Dread and Rage express'd,
 And dart whole Groves of Deaths against his Royal Breast :
 Whole Groves of Deaths on his broad Shield he wore,
 'Till now no room for more ;
 So when fallacious Nets are plac'd,
 And to the Toils the Royal Beast is chac'd,
 Attack'd by many a winged Wound,
 By Crowds of Hunters circl'd round,
 Whom Numbers self not guards from Fear ;
 A distant War they thus ignobly make,
 Their knotted Favelins round him shake,
 But dare not venture near.

6.

O matchless Jonathan ! O where
 Is now thy Piety and Care !
 A Father calls, fly swift, or 'tis too late,
 Fly to prevent or share his Fate !
 He did, he came, tho' tir'd and out of Breath,
 Among the trembling Squadrons scatt'ring Death,
 So, when the Bird that does the Thunder bear,
 Or bears her callow Eaglets cry,
 Or sees far off with piercing Eye
 Her Eery storm'd by th' Rabble of the Air,
 She darts to their Relief, like Lightning thro' the Sky.

He

He came, and saw, some from his Vengeance fled,
And some his Sword, and some his Eyes struck dead :

He came, but cou'd alas! no more,
For Fate, more swift than he, got there before ;
He saw his Father's Fall, and by his Side
Himself he drops, embrac'd his Knees and dy'd.

7.

Now Israel's Daughters ! now lament and mourn !

Indulge the mighty Woe !

So just a Grief too high can never flow,
Tho' Statues you, your Eyes shou'd Fountains turn,
There needs no purchas'd Grief, no borrow'd Tear,
Nature, nor Art commands 'em here.

Gratitude, Int'rest, Piety unite,

The Tribute of your Sorrows all demand,
Great Soul, whose Reign so long has bless'd the Land,
Is sunk, for ever sunk in Death and Night.

Long Plenty, Pleasure, Ease,

You owe his Royal Care :

He brought you all the Wealth of Peace,
And all the Spoils of War.

8.

How are the mighty fall'n? Tho' e'er they fell,
How dearly they their Lives did sell!

(A War alone, when all the rest were fled!)

With what a Pomp descend among the mighty Dead?

O Jonathan! whom dearer Names commend

Than that of Brother! Jonathan my Friend!

My Princely Friend! how wert thou brave in vain?

Now art thou fall'n, oppress'd with Heaps of slain?

What Trophies did thy Sword erect, before

It left thy Hand? How oft the Day restore;

E'er thy Great Soul from Gilboa took its rise,

And at a thousand Wounds rush't out for Paradise!

9.

Con'd thy dear Soul look down from Bliss, and join

As oft it did when here, with mine;

Soon wou'd it know that Grief and Care

Which still, when here, it us'd to share;

Whole Jonathan wou'd still be graven there.

There wou'd'st thou see what Sorrows unexpress'd

Fill all thy Faithful David's Breast.

How

How all my Joy, how all my Pleasures fled,
 And how I drag my Life, now thou art dead :
 The happy Hours to mind I often call,
 Tho' now, alas! they're vanish'd all ;
 How close embrac'd we often walkt,
 How dearly lookt, how dearly talkt ;
 How fair a Love fill'd eithers Breast,
 Untouch'd by Vice or Interest :
 O wondrous Friend! what Tribute shall I pay ;
 For such a Love as ev'n a Crown cou'd not outweigh ;
 This Justice then, great Friend, I'll do,
 Unto your Sacred Memory and You.
 Not princely Michael's self, altho' as fair
 As Cherubs dress'd in shining Robes of Air ;
 Tho' soft her sighs as murmuring Turtles be,
 Not ev'n the charming Michael ever lov'd like Thee.

10.

Soft as the gentle Smiles of Virgins are,
 Was Jonathan in Peace, but Thunder in the War :
 Like that cou'd strike, like that cou'd wound
 Wide scatt'ring Terror and Destruction round,
 Yet is he fall'n, Ah that it must be said!
 Yet are the Mighty fall'n, my Jonathan is dead.

Quest. How do you reconcile these two places, 2 Kings 9. 27. where 'tis said of Ahaziah, Jehu commanded to smite him in his Chariot [and they did so] at the going up to Gur, which is by Ibleam, and he fled to Megiddo and died there — and 2 Chron. 22 9. And he (Jehu) sought Ahaziah, and they caught him, for he was hid in Samaria, and brought him to Jehu, and when they had slain him, they bury'd him, &c.

Ans. We answer, First, That those words in the 2 Kings 9. [and they did so] did actually and immediately obey Jehu's commands, are not express'd in the original, whence they are in our Bibles in a different character from the rest of the text. Which the 70 being sensible of, made

'em we suppose, transfer the Verb to the latter place, as we keep it in the former — $\alpha\gamma\gamma\epsilon\ \alpha\upsilon\tau\omicron\upsilon\ \alpha\gamma\gamma\epsilon\ \epsilon\pi\alpha\tau\alpha\zeta\epsilon\upsilon\ \alpha\upsilon\tau\omicron\upsilon$. Now if they did not smite him there, as is scarce certain from the text, neither is it certain that he there receiv'd his Death's wound. But because we have taught formerly by a learned Querist, in the case of the dew of Hermon, &c. that reduplications are common in the Scripture, the Verb, or some small Sentence being frequently to be supply'd by the Sense of the Reader, from the Idiom of that Language (and the same more or less in all other) therefore we insist not on this Answer, but come to what seems a clearer, and firmer — Samaria is sometimes taken for the Kingdom, the whole Region of

of *Samaria*, and with much more ease than for the contrary, near it, and round about it. And this not only frequently in the New Testament, where 'tis said our Saviour must go through *Samaria*, and *Samaria* is so often mentioned as a *district*, not a *city* (for the name of it was then chang'd to *Sebaste*, as *Josephus* tells us) but even here, in the Old Testament, in several instances. Particularly 1 King. 21. *Ahab* is called King of *Samaria*, though he had a palace at *Jezreel*, and there often, if not chiefly liv'd. But this seems yet plainer from the 21st. and 18th. where 'tis said, 'Go down to meer *Ahab*, king of *Israel*, which is (or rather who is, γο, βασιλεως Ισραηλ τῷ ἐν Σαμαρειᾷ) in *Samaria* — behold he is in the vineyard of *Naboth*.

where 'tis plain that *Naboth's* vineyard, though undoubtedly at, or very near *Jezreel*, was yet in *Samaria*, near which village *Foram* was killed, and *Ahaziah* wounded, whence he fled, and as it seems, hid himself in *Megiddo*, very near *Jezreel*, and in *Samaria*, where *Jehu* found and slew him.

Quest. A gentleman to obtain his d'sires of a young lady, after several promises of marriage, to confirm her the more, takes a bible and read the matrimony, declaring themselves man and wife in the presence of God Almighty, wishing the contents of that holy book might rise against him at the day of judgment, if he falsify'd that vow — after which he pass'd for her husband, living with her several years, and had two children by her; but some jealousies being then rais'd between them, they fell out and par-

ted, and the gentleman is married to another — the question is, Whether of the two is his lawful wife before God?

Ans. Consult our *Indexes*, and you'll find this if we mistake not, more than once answer'd. — All we shall add at present shall be this remark, That if people, after all, will take no warning, but still go on thus to cheat the parson, they must e'en thank themselves, and take what follows.

Quest. A gentleman courts a lady of a considerable fortune, and has gain'd her affections and friends consent to be marry'd, the lady's friends having enquir'd, and being satisfy'd with the character they have of the gentleman. Now I having but too much reason to suspect his honesty as to women, Query, Whether I'm oblig'd to acquaint the lady's friends therewith, being persons I've a great esteem for, the match being, as I'm inform'd, agreed to by all parties, before which I was ignorant of the gentleman's demeanour? I'm the more cautious of acting in the case, lest it should savour of interest or envy, there having been, not long since, some overtures of marriage between her parents and my self?

Ans. If you love the lady, it's fair play between rivals, if you can justly, to ruine his reputation with the old folks, — (though we can't tell whether 'twould do as much with the young) If 'tis only pure respect for the family makes you concern'd, you ought however to consider, supposing your intelligence certain, whether the accusation is grounded on single instances, or a confirm'd habit

habit — If the latter, you're undoubtedly obliged to let the family know it — If the former only, we are not so sure of it, unless you know where to direct the lady in such an age as this, to a lover who had not been guilty in the same manner.

Quest. Whether in the resurrection we shall rise with the same numerical bodies, which the soul leaves at death, not as to the nature of them (which will undoubtedly be more glorious) but as to the matter of them, whether the same entire substance shall be reunited to its former soul? The affirmative I find to be the generally received opinion, which yet seems to labour under a considerable difficulty, viz. supposing the body of a drowned person to be devoured by fishes, a living man by cannibals, since the body devour'd is incorporated into the body of these cannibals, or into the bodies of such who afterward eat those Fishes, how can the same particles of matter be recalled to their former body, without making a diminution in the body from whence they are taken, and so by completing the first body, makes the other to rise imperfect.

Answ. A human body is not so confin'd to a determinate bulk, but that the same soul being united to a portion of duely organized matter, is said to constitute the same man, notwithstanding the vast differences of bigness, that there may be at several times between the portions of matter whereunto the human soul is united. A considerable part of the human body consists of bones, which are bodies of a very determinate nature, and not apt to be destroy'd

by the operation either of earth or fire.

Of the less stable, and especially the fluid parts of a human body, there is a far greater experience made by insensible transpiration, than even philosophers would imagine. The small particles of a resolved body may retain in their own nature, under various alterations and disguises, of which 'tis possible they may be afterwards stripp'd, and without making a human body cease to be the same, it may be repaired and augmented by the adaptation of congruously disposed matter to that which pre-existed in it.

Therefore why shou'd it be impossible that a most intelligent agent, whose omnipotency extends to all that is not truly contradictory to the nature of things, or to his own, shou'd be able so to order and watch the particles of a human body, as that partly of those that remain in the bones, and partly, of those that copiously fly away by insensible transpiration; and partly, of those that are otherwise disposed of, upon their resolution, a competent number may be preserved or retrieved; so that stripping them of their disguises, or extricating them from other parts of matter, for which they may happen to be conjoin'd, he may reunite them betwixt themselves, and if need be, with particles of matter fit to be conferred with 'em, and thereby restore or re-produce a body, which being united with the former soul, may in a sense consonant to the expressions of scripture, recompense the same man, whose soul and body were formerly disjoin'd by death.

Quest. A

Quest. A little tract that I have lately read, very much encourages women to be studious; and contrary to the general opinion of most men, maintains, that they are capable of making as great improvement in it as we are. Now, I must confess, I am so far from the author's opinion, judging by that acquaintance I have had with the sex, that I believe it impossible their natural imperfections should ever be converted into a solid reasoning; I am something the more desirous to be determined in this matter, because I have a particular friend amongst the fair sex, over whom I have some power, that has a great inclination to begin, if she may ever be able to make one amongst the learned world. She hopes well of her own side, but I am unwilling she should engage her self in an affair, that will prove successless in the end. But we are at last both contented to be determined by you, *Whether it be possible for a woman that will be industrious in the pursuit, to make any considerable progress in learning?*

Ans. God having subjected the woman to the dominion of the man (endued with strength to keep himself in possession of that empire;) as absolute power is often accompanied with tyranny, so he hath not only reserved to himself an alone the authority of making laws (whereunto women never being called, have always had the worst) but have also appropriated the best things to himself, without admitting them to partake therein; for men, not content to have reduced them by those laws in-

to a perpetual wardship, which is a real servitude; to have so ill provided for them in Successions; and to have themselves masters of their estates; under the title of husband; further, unjustly deprive them of the greatest of all goods; to wit, that of the mind, whose fairest ornament is knowledge, the chief good both of this world and the next, and the noblest action of the soul's most excellent faculty, understanding, which is common to women as well as to men, over whom too they seem to have the advantage of wit, not only from the softness of their flesh, which is a sign of goodness of wit; but because of their curiosity, which is the parent of *Philosophy*, defined for this reason, *The love and desire of wisdom*. And this vivacity is conspicuous in their loquacity and their artifices, intrigues and dissimulations; their wits being like those good soils, which for want of better culture run out into weeds and briars. Their memory caused by the moist constitution of their brain, and their sedentary and solitary life, is further favourable to study. And not to speak of those of the present times, we have examples of such as have excelled in divinity, physick, politicks, philosophy, poetry, and eloquence. Now if it be true, that politicks and œconomicks, are founded upon the same principles, and there needs as much knowledge to preserve as to acquire; then since women are in a family, what men are in a state, and are destined to keep what men get, why should not they have the knowledge of the same maxims as men have by study and theory inasmuch;

inasmuch as the reservedness and modesty of their sex, allows them not to have the experience thereof, by frequenting the world? And from thence it was, that the ancient Gauls left to them the administration of the laws, and other exercises of Peace; reserving to themselves only those of war. And as for other sciences, if women joined together with men in the discovery of them, no doubt, but their curiosity would sharpen mens wits, who are disturb'd by extraneous affairs, and by their help might make great progresses, and find out many rare secrets, hitherto unknown. And since knowledge depends upon purity and simplicity, it seems the safest course women can take for security, their purity and chastity, is, to make provision of learning and knowledge. For 'tis a thing hitherto unheard of, that a woman was learn'd, and not chaste and continent; which the ancients designed to represent by *Minerva* the goddess of sciences, and the nine muses, all virgins.

Quest. I am an innocent woman, given to passion, and often times overcome with jealousy of my husband, and upon information of an ill action committed by him, I in my wrath swore by my God, I would lie with the first man I met, though it were a tinker, meaning to play the whore with him; but upon second consideration, I immediately retired to my chamber, and reserve my self from the sight of all mankind, and shall, 'till I receive the opinion of your learned society, Whether it will be a greater sin to break my oath made to God, or commit the sin I swore to?

Gentlemen, I beg your speedy answer, as you tender my liberty, in relieving my self from this confinement?

Ans. Then meet your husband, and lie with him: If you think your self not absolv'd from your oath, because you meant another person besides him, How did you know that such other person would lie with you? If you still had this reserve, upon supposition he will do it, 'tis yet as great a task tell how he should know your mind, for you would hardly propose such a thing to any one. But to make short of the matter, All oaths unlawful or impossible, are dissolv'd as soon as they are made, and not to be perform'd. All that you have to do, is to repent, and beg pardon for such a rashness, and however your husband treats you, to mind your own duty.

Quest. Gentlemen, A friend of mind is very much given to talk in his sleep, and does so rise out of his bed in his sleep, that without great care he is very apt to run against chairs, and other things that are in his way, to the great hurt of himself, therewore we would desire your advice, how this may be avoided, and therein you will oblige us that are his friends, as well as himself?

Ans. The safest way is to have a sort of net-work about the bed, that he can't get out of bed.

Quest. It being a common opinion, That man consists only of two parts, viz. a soul and body, and finding that Do^r Hammond in his practical catechism, is of opinion, that man consists of three parts, a body, a living soul, and an immortal spirit, which to prove

prove he uses, 1 Thes. 5. 23. Now I desire to know your opinion, Whether the soul and spirit are one, or how diversified? And if the soul be the more ignoble, what becomes of it at death?

Ans. We have already in our former papers asserted man to be made of body, soul and spirit, from the aforesaid text, when St. Paul prays that their whole man, body, soul and spirit, may be, &c. As for the difference of the soul and body, (tho' they are generally taken for the same) the spirit is that immortal substance which is commonly taken for the soul; and this agrees with our saviour's recommendation of his spirit into his father's hands, when he dy'd upon the cross; as also after him St. Stephen, when he was ston'd. By the soul we mean no more than the animal life, and hence it is that we say that beasts and vegetables have souls, that is, have lives, or live after their proper nature: As to what becomes of the human soul when a man dies, we believe the same that some of the poets did, *Tenus nanscit in auras*, it vanishes into air; or perhaps as Solomon speaks of the soul of a beast, *it goes downward*, meaning to the earth; that this middle principle or soul of man is common with that of beasts, may very fairly be gathered from the experiments that have been made of the transfusion of the blood of brutes into men, which have done very well after, when as their own was before that drain'd out, or no longer able to entertain life by reason of indisposition and distempers, and the scripture expressly calls the blood of beasts their life; but their being transfus'd into man, and he living by

that, makes good what we have said above, and perhaps would evince more to the same effect.

Quest. In the Gospel we meet with a man, out of whom our saviour cast many devils, which are there termed legion, pray what company might there be, or how many does the word legion signify?

Ans. The Roman forces were anciently divided into two parts, *auxilia & legiones*, into auxiliary bands and legions. The auxiliary were such as the neighbour tributary countries did send in to the Romans: As for the legions, they were a choice select party, taken out of all the Roman soldiers, and were called legions, *ab eligendo*, from choosing. *Rosin. Antiq. lib. 10. cap. 4.* supposes Romulus was the first author of this method, and his legion at first contain'd three thousand footmen, and three hundred horsemen, afterwards he augmented it; to four thousand footmen, whence it was called, *Quadrata legio*; but in process of time it increased unto the number of six thousand, which it seldom exceeded, as *Sigonius* tells us, and of this last number it was accounted by the Romans at that time our Saviour was in the world; as also the Jews had the same computation, they being a mixt people, and then tributary to the Roman empire, *Pilate* and *Herod* being Romans: So that the devil which spoke out of the wretch for himself and partners, in answer to our Saviour's question, *What his name was?* Meant by *legion*, that they were about six thousand, who were permitted to tyrannize over and possess that one man.

Quest.

Quest. *I have long indulg'd my self in a restless Habit, which I now find contradictory to my reason and would 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 possessed 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, intellectual, and sensitive) as to act love, fear, hear, see, &c. are not to be divested 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 vitiously or virtuously*: (lib. 2. Eth. c. 1. to 5.) 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 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 weakened 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 could be no general, made up 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 weakened by guilt, yet not destroy'd, nor can ever absolutely be destroyed 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 arrived

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 God's grace, and a co-operating care proportionable to his danger, reclaim and undoe all his wicked customs in vice. It holds so also in vertue, wherein a habit is stronger in the last act, than the preceeding 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-operation 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 Ezeikel 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 shou'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 encreas'd and continu'd.* 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 mention'd 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

these and such like cases where the flesh is concerned, our divines have well inculcated, that 'tis *saffer 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 fortify your self by *reason, prayer, and resolution* not to comply: Examples are of great use; read *Augustin's* confessions. I knew a young man who had habituated himself to uncleanness for several years, yet conquer'd it last by this means. After his many vows, resolutions and prayers, finding his weakness, he opened *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 others; 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's more tyrannizing than the *passion of love*? And yet how easily overcome by avoiding the occasions that breed it, as converse, or by representing the ingratitude, weakness, &c. of the party below'd? In short, get but a true inform'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 perfection, tho' at the beginning we are more indebted to nature 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 understanding Man: How has a *fit of sickness alter'd the passionate fool, a fit of the stone reclaim'd the intemperate, the chains and prison converted 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; conclusions 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. *A Malefactor was executed at Tyburn, and eight hours after was by a statuarist put into a mold, when taken out, they perceived a prominence in the middle of the mold, 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 supposed sufficient for generation; Query, What could cause the erection and emission mentioned?

Ans. We meet with several instances of erection after 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 weather. *Vesalius*, 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 hanging. 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 actually cold, the natural heat that remain'd in the blood, and the intercepted *stasus* in the vessels was by the circumambient cold plaister of Paris compressed, driven, or compelled to make that part turgid, and to take it's course where mechanically it could find vent. Nothing being so common as the belly tumifying and purging after the extinction of vitality; which to prevent, some cold thing is usually apply'd only to the belly, whereas it was all over embalm'd with the plaister of Paris, *ut supra*.

Quest. What is Knight-Errantry?

Ans. Knight-Errantry is *loving, sighing, whining, rambling, starving, tilting, fighting, dying, reviving, waking, staring, singing, crying, praying, wishing, composing, writing, serenading, rhyming, hoping, fearing, despairing, raving.*

Quest. What place doth the Sun set in, and where doth it rise?

Ans. All the world over.

Quest. 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 another: So that 'tis concluded they emit their poyson either by *spitting* or by *breathing*, for the Fly has quickly done struggling when they begin to use that shoving sort of motion.

Quest. 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, 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

sible of his mistake; and amongst other things, to *let him know I am a subject*; and that his Majesty has 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 invested 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 *Ann^o 1614.* when men began in *England* to fight in *Duels*, upon slight occasions; which induc'd his then present majesty, *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 Lie*, 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 't no such distinction, for *murder*

is murder, and that our law distinguishes between manslaughter 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, reproaches, &c.* And upon very good reasons our civilians have concluded to prosecute in these cases. (1.) Such as shall appoint the field, tho' the fight be not acted. (2.) Or shall send challenges in writing, or message (3.) Or shall deliver either of them (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 *brutes, passions, &c.* *Greece and Rome* had not this practice of duels. It is said, *Fas est & ab hoste doceri*. There was a Duel between two eminent *Turks*, the one was slain, the other ask'd by the council of *Bashaws*, *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 loss would 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, *Tal'iter pugnantes, videntur tentare, &c.* *Those that fight so, seem to tempt God, because they are willing that God should work a miracle, to wit, that the conqueror should 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 could not believe*

believe the world so fantastical as to take 'em. No challenge is to be accepted, or given, we may defend our selves, and kill the aggressor too, where 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. *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^w. 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 industrious 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 Ptolemy's followers account thirty nine times bigger than the Moon, Tycho forty two, Copernicus forty three, Lansbergius, who rely'd on Tycho, forty five and a

half. Mercury is esteem'd by Ptolemy nineteen thousand times less than the earth, by Tycho but nineteen, (a very great fall,) by Lansbergius only twice less. Tycho thinks the Sun but a hundred thirty nine times bigger than the earth, the Copernicus a hundred sixty two, the Ptole means a hundred sixty seven, Lansbergius 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. *Whether Ninias the Son of Ninus and Semiramis, the fifth Emperor of the Assyrians, were the same with Amraphel King of Shinar, of whom we read, Gen. 14?*

Ans^w. 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. — Again, '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, 38 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 Kings might have receiv'd this overthrow in the 85th year of Abraham, and the 23d of his own reign. It's true, here's a great objection against this Hypothesis, and 'tis, — That Chederlaomer, another of the kings, whose country was
Elam,

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 Raleigh* 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 again restrained to *Babylon*, the plain of *Shinaar*, or a much smaller tract of ground than it formerly possess'd, and from hence *Ebederlaomer* might date the grandeur of his empire.

Quest. *If Polygamy were allowed, 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 'twould produce — All intemperance, the more 'tis indulg'd, the higher it grows. The drunkard is ever dry, and will be so, tho' he could 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 country indulg'd the liberty of two wives, would not stop there, but some of 'em would have two hundred and more, as many as they could get.

Quest. *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 should 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 been constant to one woman: And have instances of some, who could 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 them who kept a *Seraglio of men*, or could not be satisfied with less than a hundred husbands.

Quest. *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. *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 *lewd 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 fleshly 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. *What must a gentleman do that hath lost his mistress, in order to forget her, and 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 would 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. *Whether fondness or a more disdainful coyness, be more desirable in a mistress?*

Ans. They are both extreams, and consequently one can't be much more disagreeable than the other: But as in all extreams 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. *What's the best cure of jealousy?* &c.

Ans. 'Tis such a perverse passion, we question whether any will do't. Kindness does but increase it, and makes the person ten times yellower than before, and if that fails, 'tis not 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 die of it self.

Quest. *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 make 'em cease to be human, or which is the same, free and rational, we must absolutely deny any such thing, as being only an excuse for impudence and folly, and may as well be made use of by ill persons as weak ones. In the mean time, I don't doubt but the providence of God does really interpose and preside over all human actions, *suo modo*, or in such a way as is agreeable to its 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, infers no manner of necessity upon us, nor in the least takes away the freedom of our actions, which we feel we have in whatever 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. *Whether there any other worlds besides this we live in?*

Ans. The word *world* is in this place an equivocal or ambiguous term, which I must therefore distinguish upon, before I 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's 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 should 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. *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 apostle's 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. I am unwilling, among other reasons, to remember that I have seen those times when it 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 I am 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 inconveniency is already partly remedied by the incomparable versions of Mr. *Patrick* (as far as he has gone) Mr. *Tate*, Dr. *Brady*, Mr. *Ford*, and some others.

Quest. *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 joint 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

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) should 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 would be confus'd, if there was no person that could legally be indicted. As for example, a *whores debt is her own, but a wife's her Husband's*. We could 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 night's lodging, as there was convenience enough (too much as it happened) 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 hindered their marriage the next day, and with less, though 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*.

Quest. *Whether it's 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 or no it ought to be broken?*

Ans. I question very much, whether it be lawful to make an absolute *vow never to marry*, and am rather inclin'd to conclude in the negative, for 'tis to me 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 power over himself in things of this nature, he may not at another; the body being *perfectly mechanical*, and in some cases refusing to obey the mind. A safer course in my 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 one's own strength. — For the next question — If such a vow be lawful to one, why not to all? I have already answered, That such an absolute *vow never to marry*, would not be lawful to any one: (I would be understood, in such cases where there's a possibility

bility of breaking it) and if not to *one*, much less to *all*. I add yet more, that *tho'* to *one*, not to *all*; for this would 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 could 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 the other ought to be broken.

Quest. *Whether all souls will be equally happy in heaven?*

Ans. I 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; tho' one, 'tis granted, owing to God's goodness; 't'other to our own desert—Over and above that, without granting such degrees, I know not how to make sense of Paul's words—*As one standeth, so also shall it be in the resurrection of the just*

Quest. *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 is plain, — Whether it shall be eternally happy or miserable? In answer—It must be one of 'em— it cannot be without action, be-

cause that's of the essence of spirit; and if it acts, it must be sensible either of joy or misery. But I suppose the question was intended disjunctively, — In which of those two states we ought to conclude the souls of infants? I 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 saved by their parents faith; tho' rather I would 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 again, 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 me if I can never subscribe to such doctrines, as in my opinion, necessitate mankind to entertain very hard thoughts of the common father of the universe.

Quest. *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 introduc'd 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 his example, *St. Paul* himself

self 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 enjoined 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 I 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 reaches, even notwithstanding all the subterfuges, 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, &c. which as all acknowledge, only signify a disposition rather to suffer injuries than infer 'em, or privately revenge 'em 'Tis also plain by the fore-mentioned 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. *Who was the first Founder of Atheism?*

Ans. Who, but the *Devil*, the beginner of all mischief, especially that which will so much promote his kingdom of darkness? 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 wou'd 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, wou'd freely enough endeavour to persuade others what he does not himself believe, as he did in the case of our first parents.

Quest. *What became of the Ark when the Flood was over?*

Ans. It rested upon the mountains of *Ararat* — This I am sure of, and no more; since for the stories of some fragments thereof remaining a thousand years or more after, I 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 asunder, where 'tis likely it remain'd, till *Time*, which consumes all things, had moulder'd in 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. *Whether Adam should have multiplied children if he had lived in the state of innocency.*

Ans.

Ans. I meet with very plausible objections against the affirmative, which I shall endeavour to prove, after I have answer'd what is brought against my opinion. One argument is alledg'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 I 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 wou'd have been too populous: To which I 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 common-wealths are the least peopled; and if all Adam's heirs had been alive at this day, there is room enough for 'em, at least wou'd 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. — I hope there's no need of offering any more argument to prove my opinion, than what follows, — *Increase and Multiply*; it was spoken before corruption, and when Adam and Eve were yet in the state of innocence.

Quest. Whether that tradition be

true amongst some country people, that those circles and 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 I 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 observed: 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, I shall first prove, that there have been, and yet are Fairies; history is very full of examples, take the following. I 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 *Larvæ*, frequenting, as they say, houses, delighting in neatness, pinching the slut, and rewarding the good Housewife

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-somuch that happy did that courtier think himself, that could wear the smallest piece of her work, tho' at a price almost invaluable. It happened one day, as this admirable sempstress sat at work 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 clothing, come riding towards her from behind a bed of flowers: thus surpriz'd 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 foot's length in height; she had reason to suspect that her eyes deceived her. But the gallant spurting his horse up the garden, made it not long, tho' 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, happened 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's 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, seemed 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

cause of those circles are not the fairies dancing there, but more probably from lightning, as has been observed 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 pears, 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: I answer, that every *thing produces its 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 its 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 I meet with no reason to believe (as some wou'd 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 monies to be paid again, to be kind to cleanly housewives, and pinch the fluttish*, all which instances I am very well satisfied of, and it amounts to no more than this, *to distrust of providence, vain faith, superstitious credulity, and a* *blind faith*, such Persons have put

themselves under the Devil's power; as we meet with parallel instances of *charms for the tooth-ach, &c.* I 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.

Quest. *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 lemon, &c.*

Ans. Amongst the innumerable instances I find of this nature, I shall relate one or two perhaps very uncommon: One I 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. *Libavius* reports, that a certain man would be surpriz'd with a *Lipthymy* 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

near unto him We have already shewn the power of imagination as to longing, marking, &c. as before, which we must again make use of, in the resolving this question thus: 'Tis observ'd, that those meats which the mother longed 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 (occasion'd by fancy and indisposition of body when breeding) the same is by the imagination of the mother (as before) impress'd and fix'd into the very nature of the child 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. Whether every angel makes a species?

Ans. The querist should be a philosopher by this question, and I am 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 I must let 'em alone. I assert, that angels are not of one and the same species, and I 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. Tex. 11. Tom. 3.) but in angels of one order, there are first, middle, and last Therefore, &c.

— Indeed, I 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 proved) and therefore it follows, that 'tis impossible that two angels should be of one and the same species. But if I 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; nor 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 genius.

Quest. 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. I have consulted all the learned pens that have treat'd on this subject, both in theoric and experimental philosophy, as the french virtuosi and our own, Gilbert, Ward, Cabeas, Kepler, Kercherus, Johnston, Brown, Mr. Boyle, &c. and from all together I see reason to believe this, That the earth it self is the great magnet. Mr. Seller's Obser-

observation bids fair for this opinion, when a *bar 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 extreams 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 shews the magnetick nature of the Earth, its *effluvioms* being able to impart a magnetick faculty to the Loadstone 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 *restringency of Ice and Cold*, the case is yet the same. Hence the solution of the *variation of the Needle* is also plain. I am assur'd, that between the shoar of *Ireland, France, Spain,*

Guiney, and the Azores, the north point varies towards the east; at some part of the *Azores*, it deflecteth 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 shoar, the variation is about 11 Gr but on the other side of the *Equator*, it is quite otherwise; for in *Brasilia*, the south point varies 12 Gr. unto the west, but elongating from the coast of *Brasilia* toward the shoar of *Africa*, it varies eastward, and arriving at the *Cape de las Aquilas*, 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 driveth 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.

QUESTION.

1.

*It was the time when the pale Queen of Night,
When all her starry Train did sweetly shine,
When silent dullness did to sleep invite,
And weary Souls lay drown in Love and Wine.*

2.

*In this propitious hour the God of Love,
Breath'd in my Soul, and whisper'd in my Ear,
Told me the Moon high in her Orb did move,
And that th' appointed happy hour was near.*

D d

3. No

The ATHENIAN ORACLE.

3.

No sooner the blind God had touch'd my Heart,
 But all Lethargick Sleep was quickly gone,
 All midnight Dreams did at his Sight depart
 As mists dissolve before the Rising Sun.

4.

Then up I rose, and did my self convey
 With stealing Steps unto the Bow'r of Bliss;
 To Mariana's Bow'r, which did display
 A Bed of Roses in a Paradise.

5.

No Night was there but what the Trees did make,
 For all refulgent was with Lunar Light;
 The Sun when near the Zenith ne're could take
 With such sweet Beauty's the admiring sight.

6.

But as fair Eden was a Wilderness,
 And all unpleasant did to Man appear,
 Till Heaven consider'd his Unhappiness,
 And Eve was sent to make the happy pair.

7.

So all the Charming Objects of this Night
 Could not my Soul from its lov'd Center draw;
 The Songs of Angels could not me delight,
 Till I my dearest Mariana saw.

8.

The Time prefix'd, pale Luna now had brought
 When my dear Charmer should have met me there;
 She comes, said I; for ah, I little thought
 She could be False, who was so wondrous Fair.

9.

I waited long, and Sigh'd the time away.
 And try'd if Love would supersede my Fear,
 For Lovers Souls are sooner bent the way
 That leads to Hope, than that unto Despair.

10.

What various Passions seiz'd my troubled Breast
 When first I thought even she could prove untrue?
 What wild Idea's robb'd my Soul of Rest?
 How did my Hopes decay, my Fears renew?

11.

My Hopes, which vanish with the Night away,
 And setting Stars her Perjury proclaim;
 The Moon grew sick at the approach of Day,
 And left me Curling Mariana's Name.

12.

Now learn'd Athenians tune your willing Lyre,
And in soft Musick waft me to that World
Where Love's bright Flames no longer feed desire,
Or Souls with various Passions tost and hurl'd.

13.

For I am lost in Hurricanes of Grief,
No Joy's Horizon bounds my wandring Sight;
My Eyes deny'd, the Object of Relief,
View nothing now but Everlasting Night.

14.

The Sun does daily set, but sets to rise,
The Moon each Month doth lose her borrow'd Pride;
Yet they regain their Light, and grace the Skies;
He like a jocund Bridegroom, she the Bride,

15.

But all my Glories are for ever fled,
And lost for ever in the Womb of Night,
No light appears my wandring steps to guide,
But Ignis fatuus, which deceives my sight.

16.

Yet I am forc'd to follow, tho' it lead
To the black brink of Ruin and Despair,
I thought this Beauty with the Night was fled,
But now it rises like the Morning Star.

17.

This perjur'd she, whose Crimes might sink her Soul
Quite through the Center to th' Infernal Pit.
Yet now methinks her Eyes begin to roll,
And shine like Diamonds that are set in Fess.

18.

Tell me why Beauty has such wondrous Charms,
Why Gaudy Nature baffles Human Art?
Why the short Pleasures of a Womans Arms
Dethrone Mans Reason, and bewitch his Heart?

19.

The Fire of Love burns fiercely more and more,
And Chymist-like has chang'd my Earthly Frame,
Each Atom now that passive was before
Is big with Soul, and I no more the same.

20.

Say where my Thoughts shall their glad Requiem find,
Free from the tumults of ungrateful Love?
Say, shall I pluck this false one from my Mind,
And in the Orb of Wine not Women move?

1.

The jolly *World's* deceiv'd ; ah happier those
 Who in fair *Vertues* Paths serenely tread ;
 The *Day* with pious *Thoughts* devoutly close,
 With equal *Calmness* take their *Grave* and *Bed*.

2.

As happy they whom the true *God of Love*
 Gently inspires soft-wisp'ring in their *Ear* ;
 Who when the *Moon* high in her *Orb* does move
 Forget all mortal *Thoughts* and *Pleasures* here.

3.

Nor sooner his kind *Spirit* can touch their *Heart*,
 But all *inglorious Sleep* is chas'd and gone ;
 All *worldly Dreams* must at his sight depart,
 Those *Mists* dissolve before th' *eternal Sun*.

4.

Then up they rise, and their glad *Minds* convey
 On a wing'd *Sigh* to yon *caelestial Bow'r* ;
 The *Path* which thither leads, the *milky Way*,
 The *Skie's* the *Fields*, and every *Star's* a *Flower*.

5.

No *Night* is there but what our *Crimes* have made,
 For all refulgent is with *heavenly Light*,
 The *Sun* himself, is but th' *Almighty's Shade*,
 Dazled, like us, with *Beams* more fierce and bright.

6.

But as fair *Eden* was a *Wilderness*
 While the first *Moon* did wander there alone,
 'Till *Heav'n* bestow'd a *proper Happiness*,
 And *Eve*, bright *Eve*, t' her ravish'd *Lord* was shown.

7.

So all the charming objects of the *Night*
 Too narrow for man's mighty *Mind* would prove ;
 The *Songs* of *Angels* cannot yield *delight*
 'Till they the *Head* of *Angels* see and love.

8.

That *Syon-pleasure* why shoud we admire,
 And yet that it deceives us, still complain ?
 Rather let's fix our *Admiration* higher,
 Where is no *Fair* and *False*, or *Fair* and *Vain*.

9.

There no *unmanly Fear* contracts the *Heart*,
 There no *false Hope* shall cheat the grasping *Mind* :
Fear, which at *Dreams* and *Shadow* make us start,
False Hope, the worst of *Ills* that plague *Mankind*.

10.

How should the lab'ring *Mind* but be distress'd,
 When wildly tofs'd on *Passion's* rowling *Wave* ?
 How can you either *falsely* hope, or *rest*,
 When there's no *Anchor* the vex'd *Bark* to save ?

11. Happier

11.

Happier, who wear the Night in Hymns away,
And with the Morning Gods high praise proclaim :
Who teach the *waking Birds* at *waking Day*,
To celebrate their *Common Maker's Name*.

12.

Ah could we but, *Great Bard!* so happy be
To feel one *Spark* of that *Caelestial Fire*,
We'd leave the *Scoffing World*, our *selves* and *thee*,
And mount to *Heav'n* in *Flames* of pure desire.

13.

There from the *Angels* learn their *Songs Divine*.
And scarce less blest'd our *selves* than *Angels* prove :
How bright the *Beatifick Glories* shine !
How lovely the lov'd *Face* of boundless *Love*.

14.

How looks the *Saviour!* what vast streams of *Light*
From his *five dazzling Wounds* incessant flow !
How mild his heavenly *Eyes*, and yet how bright,
And all those *Joy's* we'd gladly die to know.

15.

From that blest'd *Canaan* some blest'd *Fruits* we'd bear,
'Till you and all the cheated *World* grew wise :
We'd tell you what *unfading Beauty's* there,
'Tell you how sweet the *Walks* of *Paradise*.

16.

No *Winds* or *Sighs*, no *Rain*, or stubborn *Tears*,
No glowing *Wrath*, or no resistless *Fire*,
No chilling *Frosts*, or far more chilling *Fears*,
No *Hurricane* of *Anger*, or *Desire*.

17.

Here mortal *Beauty* all its *Charms* would lose,
Nor *Glow-worms* in the *Sun* pretend to shine :
No fair *Enchantress* could our *Eyes* abuse.
Or seize our *Heart*, if fill'd with *Love Divine*.

18.

We give 'em all, forsake th' *inglorious Field*,
Petition to be *Slaves*, and Court our *Chain* ;
Would late retrieve what we too soon did yield,
First meanly *yield*, as meanly then *Complain*.

19.

Ev'n yet 'tis possible to win the *Day*.
Could we the *Glorious Prize* of *Conquest* show ;
Could we that *World* in its true *Light* display,
But ah, we sink *ten thousand Worlds* below !

20.

Yet this small *Aim* may guide thy *vigorous Mind*,
May tell thee where thy *weary Soul* may rest :
Where soon th' *Advantage* of the *Change* thou'l't find,
And ev'n her *Falshood* blest, that makes thee blest'd.

D d 3

Quit,

Quest. *Why one hour's Sermon seems longer than two hours Conversation?*

Ans. For several very untucky 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 sense; 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 adverseness which the best men find in their minds towards Acts of Devotion, 'till conquered 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 of happiness; nor will they easily be tired with what affords 'em at the same time so much of profit and pleasure.

Quest. *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, promis'd 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 wou'd be his own Executioner, and was so accordingly. — Query, 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, I 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 of 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: *Ducunt Volentem, Nolentem trahunt Fata: The Destinies lead the willing Mortal out of the world, but drive out the unwilling.* But to prove my first Position: He was a dead person in the eye of 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 his being the Officer of Justice.

Quest. *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 nothing nigh the Sum. and is now very sensible, and much troubled for the same, and would willingly beg pardon of God for it, resolving to mend his life; but not having where withal to make restitution, is afraid that*

God

God will not accept of his repentance: Your Advice and Council is humbly desired in the Case.

Ans. Restitution must be made either in act or desire, or else repentance will be insincere, 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 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 me 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 other. *You shan't want*

our farther Counsel upon application to me.

Quest. 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 me, I shou'd blame the *Querist* for sending such a *weighty Question* in general Terms, thereby rendring it as unintelligible as if one shou'd send 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 say, *So long as there is life, there is hopes*; let the disease be what it will; so I say, *No misfortunes, no troubles or despair, how black soever, are remediless on this side hell.* I advise, that forthwith I have a particular Account of the young man's condition, with the causes of it: 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.

Quest. *How may a man reclaim a head strong or unruly wife?*

Ans. Give her Rope enough — my meaning is, e'en let her alone, for she's not to be made civil by anything but the *whorrs*. 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 tams*, — 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 is 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 thing *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. *Is't probable there will be any Sexes in Heaven?*

Ans. I 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 re-

moved, and accordingly one would think *sexes should*. I won't add for another reason what, as we remember, one of the fathers has said — *That were there any women in Heaven, the angels could not stand long, but would certainly be seduced from their innocency, and fall as Adam did*.

Quest. *Whether it does not weaken the credit of the Athenian Oracle that the Author of it descends to such a pitiful employment, as to take notice of Feminine Impertinences?*

Ans. Now dare I venture a good wager, tho' that way of trading is 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 *refin'd*, that he's made up of nothing but spirit and notion: But leaving guesses, I must tell him I am 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 my Letters*. Whereas, on the other side, I 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 *Courtsip, Love and Marriage*, I 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 I 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

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 remark'd to the observing reader.

Quest. 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. 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, it must be diabolical — but they can't do 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.* I 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 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. Which of our Senses can we best spare?

Ans. None of 'em very well — for God and nature have made no

thing in vain: However, I 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, tho' 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 requir'd 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 Musick, 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 language on. Tho' yet even here there are Exceptions, but those that are so, are a sort of prodigies in nature. Nor can we tell what to say to the *Muses* 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

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. *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 symptoms 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 *belov'd* can but *love the pretty Play-thing* again, he need not, at least for some years, be under any apprehensions either from her fallhood, or the addresses of a rival.

Quest. *How do we call to mind things we had forgotten?*

Ans. Mr. Hobbs has a very pleasant way of explaining this in his *tripos* or *Discourse of human nature*, where he defines *reimembrance*

by *forgetfulness*. But tho' he assumes never so *dictatorial* an air, he must not expect to make us take *contradiction* for *oracles*. But I must not quarrel at what others advance, without bringing something of my own, and allowing the world the same Liberty to censure mine, I must then make a difference between *recollecting* and *remembring*, (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 *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 upon my mind: Now when I return hither again, I see such a *tree* or such a *stone*, which I remark'd 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.

Quest. *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

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 die, 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 woman's soul should take wing, and return again to its old habitation? or, Whether it be consonant to scripture? And whether the soul did aggrandize air so as to make a personal appearance?

Ans^r. I meet with parallel instances in history; Fulg^os. (and also Korman. de Mirac. Mort) relates, that there were two brothers, Knights of Rome, the elder of 'em was named *Corfidius*, who being in the repute of all men dead, the table of his last will and testament was recited; in which he had made his brother heir of all he had: But in the midst of his funeral preparations, he rose with great cheerfulness upon his legs, and said that he had been with his mother, 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 brother's 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 Inno-

cent 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 convey'd to Lombardy, wherein a certain wood he had spoken with a German friend of his. Lastly, he was brought to the city of Rome, the sights, 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 wou'd 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.

Quest *There was a certain person in the world, whom I design'd for my wife, but was out-rival'd by death; while she was alive, our friendship was to an excess; and now she is dead, tho' I have endeavour'd all I can to the contrary, my grief is such, as has reduc'd me to a great hatred of my life; besides which, I begin to doze, and am ready to run distracted.*

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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 already 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 nineteen, or to hinder the revolution of the heavens. *Christianity* (which is yet a more refin'd sort of philosophy) teaches us, that 'tis impossible to escape uncauseness 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 palate, as we have formerly urg'd: Besides, if the loss of a creature, who was only an emanation of the great divine original, is so afflicting and grievous, how intolerable wou'd 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 case shou'd we be in, if we shou'd be depriv'd of all for ever? We are creatures, and as such owe a dependance to the author of our being, therefore it wou'd 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 wil-

dom, when we think we can provide better for our selves than he does. A little time and converse will wear off 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 misery. Hell is only remediless, but nothing else. Secure your duty to God, and rest satisfied, you will soon be master of a quiet, easy breath.

Quest. *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 what 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 *Phenician* is only a corruption or dialect of the *Hebrew*, the *Greek*, and perhaps many other languages of the *Phenician*, 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;

lasts; and when they are so much alter'd, that the greatest part of the words come to be chang'd, its 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 its last and most famous name from those *Angli*; and yet our present *English* is as absolute 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 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 great-

est 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, foreign words; it must at this rate be said, it always degenerates, because all languages daily enfranchise such foreign 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? I think there is, and in these two things it must be fix'd, or no where — in the pleasingness and tunableness of the accent, and expressiveness and fullness of the language — and if this may be the standard, I am sure our language is now at, or near the *Achme*, and has not been so in former ages.

Quest. *Whether witchcrafts or possessions are credible? and whether the natural distempers have often preternatural effects, which may be judg'd by some to be the work of the devil?*

Ans. *Possessions, indeed, some divines deny; but they have another word, call'd Obsessions, which they use instead on't, to signify 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*

know of, for such an assertion, either from *scripture*, or *sound reason* — On the contrary, tho' I am sensible there have been very many *cheats of this kind*, yet I believe there's no reason to think all instances we have thereof, are to be reckon'd in that number.

Quest. *Want and ill company induce a young man to take ill courses for some time — afterwards he gets into business, and marries a virtuous 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 oblig'd forthwith to part with all, to make satisfaction as long as he can, while he lives, or leave it to the poor when he dies, and thereby expose his family to want and Beggary, 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. I have printed this question at large, as it was sent me, because I esteem it a very *singular case*, and my 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, I 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 *retrench-*

ments 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*, I 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 my judgment, God does not require he shou'd do so, especially when, as he says, they *had no hand in the injustice, or benefit by it*; and that by the assistance of friends, possibly his wife's as well as his own, he was put into a capacity to *live honestly*, and to maintain his family; and if he ought not to beggar 'em while he is alive, I 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 had made *reparation*, and leave 'em a competent, tho' not a plentiful *estate*, he *ought* to do it.

This is all I have to say on *so nice a subject* — which being of such great moment, I advise the querist not *wholly* to rely upon *my 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

And if there be any good man, who shall be offended with what I have advanc'd on this subject, I desire his further thoughts thereon, as always professing my self as willing to retract or learn, as to teach or inform others.

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, Gen. 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 wou'd 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 should eat of that tree which he had eaten 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 contrary. In the day thou eatest thereof, thou shalt surely die; and what can differ more than life and death? In the mean time I must acknowledge, there wants not some conjectures from the history, which seems to make to make for the other side, and wou'd persuade me it might be one tree only; for Cap. 2. v. 9. before mentioned, we read The tree of life also in the midst 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 midst 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 midst of the garden, the tree of life was in the midst of the garden, therefore one wou'd think the tree of knowledge shou'd be the tree of life. But notwithstanding this, I am rather inclined to my 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 9th Verse of the 2d Chapter may be transposed, or false pointed, an alteration in either of which wou'd make the sense very plain: For the tree of life in the midst of the garden, and the tree of knowledge of good and evil — if I shou'd read, the tree of life, and, in the midst of the Garden, the tree of knowledge of good and evil, that phrase

the midst 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 my Judgment, from which I am not angry if any differ; and shall alter my own, when they give me better reasons.

Quest. What Physical alteration was made in the body of Adam by the Fall?

Ans. I believe, and none doubt 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 obeyed God's command in abstaining from the forbidden fruit, its very probable his mind had been confirm'd by God's oracle, 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 wou'd 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 shou'd 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 those principles and seeds of diseases wherewith he was made, all which, had he stood, wou'd have been restrain'd, or employ'd to a better use, as it also wou'd have been in the affections of the Mind, which are now turned 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 grows for a Renovation :) These ill accidents, with continual labour for himself and his family, and other domestick 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. I 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. Why does our Saviour use that odd similitude of a camel's going through the eye of a needle? And what's the genuine meaning of that Text?

Ans. It betrays a weak judgment, rather than show an acute one, to quarrel with any thing that eternal truth had 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 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, low gate in Jerusalem, call'd

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 *Bochart* 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, I esteem the more *Natural Interpretation*, leaving the *Reader* to embrace which he pleases.

Quest. Whether Vertue and Goodness, or Prudence, be any defence against Misery and Misfortune? Or, Whether Vertuous and Good Men are not 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 Vertuous 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 I blame 'em, I must pity 'em too; since the very best of Men have fallen into the same mistake, when they have seen good Men miserable.

I Answer then to their *Questions*, — That *Vertue and Good-*

ness, generally speaking, are a *Defence*, tho' *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 *Vertuous 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, that 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 know 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 welcome: 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. *Whether the Socinian Heresie were broach'd in St. John's time, and occasioned the writing his Gospel?*

Ans^w. 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 examine 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; John 1. 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, John 1. 1. and that he made the World, ver. 3. *All things were made by him*, ver. 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 Evangelists, 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. *Whether the foundations of the earth are to continue for ever?*

Ans^w. The Querist has proposed the doubts in such a manner, as if he intended a *secret dilemma* in't. That the foundations of the earth shall continue for ever, is Scripture; but then how can the world have any 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 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

of time, or at least is used in a poetical, hyperbolical Sense — as the ancient solutions of the eastern countries — *Let the King live for ever*; and David himself (if that place looks not beyond Solomon) when he prays or prophesies of his throne's being as the days of Heaven.

Quest. How Judas was hanged, and yet burst asunder? How the high-priest bought the Field, and yet Judas purchas'd it, as we read in the Acts and the 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 — tho' there's a second embrac'd by many learned men. The word ἀπύξαι here used, signifies any kind of suffocation, which they think may naturally be caus'd from extream anguish of mind and despair; at least that 'tis possible for a man to stop his own breath, and thereby kill himself, instances whereof historians 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 disposed 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 gush 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, although 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. How know you precisely what is the true word of God, and that the copies and translations which we have are such, since we ne'er saw the originals?

Ans. By the forementioned indications, if 'tis a papist proposes this question, I'd ask him how he knows the counsels 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 counterfeited — 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, compared 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, where none can be brought for the negative.

Quest. About 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 Fortune 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 cou'd do; thus for eight Years they liv'd 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 expecting every Day when he shall be thrown into Prison. They have not for these four Years lay 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 wou'd both consent, he (the single Man) wou'd take her to him as his Wife; that he wou'd 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-joy'd at his good Fortune; away they both went to the Woman, and told her what they both 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 it is not the same thing in the Sight of God (in this Woman's 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. I cou'd 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 to be mocked, 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. wou'd not suffer her to divulge her Husband's Infamy, and her own barbarous Treatment, does certainly deserve better, than to be brought into further Unhappiness.

IF

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 sufficient Warrant. Adultery is not here *mentioned*, but 'tis to be feared 'tis too great a Truth, for his *virtuous Wife* cou'd 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 indispenfible Obligation: But I'll suppose the Law of the Land wou'd 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 President for it either in *Law, History or Divinity*.

Quest. *Is it not better to Dye than Live?*

Ans^w. The Question ought to have particularized one of these, Whether is it better for a good Man or an ill Man, an Animal or a Vegetive, 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 *Crosses, 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; Man only, that *irregular, restless Lump*, who knows no *Medium of 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. *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 philosophers, 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 wou'd (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 flights and assurances, but he excludes not *self* in the enumeration. And 'tis impossible it shou'd be otherwise, I cannot do my friend a kindness, *freely* (as we say) but I do it, because I my self have the

satisfaction in serving my friend. Nay, *suppos* I die to save my friend's 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 his glory, designs and secures our own.

Quest. *How does a spirit become visible?*

Ans. 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. *Whether angels may be properly said to move?*

Ans. The learned *Aquinas* has taken a great deal of pains in the discussion of this point, distinguishing between a continued and 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 sometimes 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 inter-jacent 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 contract.

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,*
with

without repentance and reformation?

Ans. I am afraid the *Querist* is a little too uncharitable, not considering the *customs of nations*, the differences of *implys, birth*, and many more exceptions, which mightily alter the case; *God forbid* I should 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 lies 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 levity 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) *Dives* was not condemned because he *far'd 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. Doctor Brown in his *Religio Medici*, pag. 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 loved 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, I 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; tho' 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 enjoyn us to love our Neighbours 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 Doctor 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 Conversing with Woman's Soul, because he was afraid of a Feminine Body* — having in another place of his *Religio Medici* declared, that he cou'd be content that Mankind shou'd Procreate like Trees.

Quest. *I have formerly additied my self to a most Grievous Sin, and though 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 would 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 I am of another

Opinion, and I hope for very good Reasons; for tho' I 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 enjoyn'd us that's impracticable, it wou'd be Injustice in the Lawgiver, and the Judge of all the Earth cannot but do Right. I believe the Querist's 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. *Is there Thinking in Dreaming?*

Ans. Thinking is an Act of the Intellect, but the Intellect acts not but by the means of the Senses, immediately, the Phantasms or Representations of material Objects, or else by a Recollection of the Ideas of such objects as 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, parti-

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. I allow the Animal Soul in Man to retain some Impressions of Acts formerly done, because push'd on by the Constitution; and to prove that Dreams belong to the animal, and not the rational Part of Man, I can bring daily Instances of Dogs, Horses, &c. dreaming, and if so, I see no absolute Necessity for Thought in our Dream.

Quest. *What 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 Trial of such a Thing?*

Ans. I have met with several Instances of this Nature, which are Matter of Fact, and my 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. 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 enjoin 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 Vertue 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 the Devil, that puts the Cheat upon People, and all that act implicately what he enjoins, do own their Dependance upon him, and despise the ordinary Methods of Providence.

Quest. *Why do various and contrary Effects cause equal Laughter?*

Ans. I'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 Impertinent, Silly one has the same Effect. To answer which we are to understand, that the Senses are acquainted with Objects, before the Intellect can have an Idea or Conception of 'em, as in the aforementioned Instances; first we hear, and then the Intellect takes Cognizance of the Nature of the Sound or Expression, but finding something uncomon (for indifferent things can't move Laughter) is accordingly affected, and as a De-

demonstration of it, urges the passion of laughter by a titulation 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 wou'd laugh at the same object, which sometimes is diversly apprehended by divers intellects, that it causes quite contrary Effects, as in the instance of *Heracitus* and *Democritus*, one laugh 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 outright, a little more than that, causes such a hearty laughter, that it is accompanied with tears; the next degree above that, causes Weeping; the next above that, such a Confusion of Spirits, that we can neither cry nor laugh; and 'tis this last which affords us some instances of people that have died immediately. Now I 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.

Quest. 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 circumstantial?

Ans. I 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-warmth 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 spoil'd a good heathen? — 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 imployment, and just struggling for their own lives all over Europe, ever since the reformation, and there wou'd 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 'twou'd puzzle a good historian to give an Account of the voyages, expeditions or embassies which have been made on purpose to promote,*

or

or plant the christian faith among the heathens. For the Papiſts, their orders, and eſpecially the jeſuits, have, like the phariſees, *compaſt ſea and land to make one Profelyte* — but then, as the Satyrift, not more tartly than truly obſerves, their zeal 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 foreign ſanctoids, or attempts made for the converſion of green-land.

Queſt. *Suppoſe a jew, a mahometan, a church of england man, an anabaptiſt, a quaker, and a mugletonian, 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 *atheift* 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 leſs 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 *totò Cælo*, diſtant from others, and tho' ſeveral perſons may come to the ſame place, who take ſome-what 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 ſhou'd ever meet — we mean in heaven, for on earth they may, but they muſt firſt go over the whole globe. To examine theſe different Sects and Religions the queriſt mentions, we of the church of england have an *excellant 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 ſhou'd 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 ſhe 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 bears 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 nonſenſical piece of impoſture, and that he ſo mortally hates the chriſtians, that dogs are the beſt names he'll afford 'em, and expects his para-
diſe,

dise, such a one as 'tis, as the Reward of Murdering 'em — For the Muggletonian, he may e'en be of the Religion of the two last, or none at all, for none knows what to make of him. All that we e'er heard he pretended to, was hating the Bible, some Blasphemy, and a great deal of Nonsense. For the Quakers — 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 *God's Word*: They have turn'd it into an odd sort of a jejune 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 *Soul's Sleeping* till the Resurrection. Besides, they use neither of the Sacraments; and if our most Authentick Accounts don't impose upon us, were at their first Appearance in *England*, commonly acted by a worse Spirit than that they pretend to. These '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 first Appea-

rance 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 Church of God, have err'd together with 'em.

Quest. *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 shou'd 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 wou'd 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 free sort of 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 shou'd be a Kin to almost every Officer in the Camp, and some of 'em are such as I don't care for having any Relation

tion with. As to the latter Part of the Question, Whether the *Innocent Person* may be at Liberty to contract again — I Answer, Yes; for what is *undone in one sense, is 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*, and 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.

Quest. *What's the best Antidote against Fear?*

Ans. *Good Nurses* are the first, who by their Forbearance of those idle Names of *Bugbear, Ghosts, &c.* make so 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 if 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 imbibe early Principles of Religious Vertue, and then they will be arm'd against all the little Attacks of Fear and 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 *Erronous 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.

Quest. *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*; to pass by Disturbances, and the Customs of such Philosophers as slept with a Ball in their Hand over a Bason, 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 wou'd 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 *Opiares* 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.

Quest. *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.

Answer. 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 I shall make appear by and by, but for the diversion of the reader, I tell him what strange things of this nature have been deliver'd in History. ——— To omit the births of Hercules, Æneas, Alexander, Bervius, 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 Pan, 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 Succuba, Libith. ——— In Poland, princes of the race of the Jagelloes issued from a succubus, in the form of a bear. In Poitsu, counts are begot of succuba, half woman and half serpent. In Hungary, intire nations called Huns, born of the Arlunes, Gothick witches and fauni. 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 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 actions of animals by means supernatural, as he sees without eyes, moves bodies without contract, transports himself from one place to another without commensu-

ration 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, I 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 from a body of air or some other gross matter; 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 tell 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 in its self a virtue 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 devil's power, namely, a fit and convenient seed indued 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 elsewhere, 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 vegetitive soul, which cannot be appropriated to the devil, who

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is a pure spirit, not compos'd of matter.

Quest. What animal is the most happy of all the creation?

Ans. Before this question can be resolv'd, I 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. My 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. 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. Peter's 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 everywhere at once? If we could not discern such a weakness by natural reason, the sacred writ 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 be-

lieve that He is, &c. viz. an unsuccessful 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 Saviour's Godhead.

Quest. 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 motive 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 streets, 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 journey's-end, and can go (ordinarily) with greater pleasure, being better able to avoid the inconveniencies 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 ourselves make of our time in this world.

Quest.

Quest. Was the Fall of Adam on the Day of his Creation? — or how long after?

Ans^w. It's said indeed, That Man being in Honour continu'd us. Whence some wou'd argue, that Adam fell on the very Day of his Creation. — But I think very far from the purpose, for neither are we sure that this Text refers to the Fall of Man, though I confess that's a probable Interpretation, nor does that Expresssion [continu'd not] note any certain Time, since he might stand both Days and Years before the 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 inclin'd to believe our First Parents did not Fall on the very Day of their Creation. — Because Paradise or Eden seems to be formed 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 Rabbi's. — “ 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 formed out of the Ground, whereas Gen. 1. v. 20, and 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 and 9. “ God, himself, “ planted a Garden — out of “ the Ground the Lord God made “ to grow every Tree that is pleasant to the Sight, and 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 could 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 he parted with him, that the Devil met and seduced her, nor did he im-

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mediately 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 should 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. *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 *taste*, which as they fill the weekly bills with fevers, consumptions, and something worse, which is so often shrowded under the name of the latter, so 'tis to be feared, more inevitably ruins 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 I'd propose, (tho' here's no room to preach, nor is't our design to print Sermons, but Questions) 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, though 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. *Whether Peter or Paul, or any of the Apostles did use notes in their preaching?*

Ans. 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 scripture. 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 could not probably have our way of writing being not then, at least not so commonly in fashion. For *Zachary*, when he wou'd express his mind, ask'd 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 beforehand, nor needed they do it, the gift of preaching being one of those *Χερισματα*, 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, though beyond the question, in reference to the present custom of the Nation. 'Tis known that our Ministers began to write Ser-

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 should 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 continued 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 preacher's 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, though the common people wou'd never think *St. Paul* himself preach'd 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. How shall we know our own wicked thoughts from the suggestions of the Devil?

Ans. I 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 the Holy Writ. Some divines have propos'd several criterions, or marks whereby to distinguish these from our own. As by their suddenness, when there can no dependance be found betwixt 'em 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 ingenious, I 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 independant thoughts from what went before, or from what went 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) & rising again a great way off from the place where 'twas

at

at first obscur'd. Nor can I 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 flie to him for refuge, with utter detestation of any such abominable thoughts, whence soever they come — and then be it the *devil*, or be it *chance* that brings it into our minds (*chance*, the Philosopher excellently defines the *effect of causes for all*) 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. *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 where-soever '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 though we can scarce say they are truly material, yet we know they can't be pro-

perly 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 again — 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 she remember'd little or nothing done or said after she came out of prison, but began again 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. I 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 swoon'd, and remains there either as long as the body is any way tenantable (which it may be for some time, though 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. *Whether Negroes shall rise so at the last Day?*

Ans. The pinch of the question only lies — *Whether white or black is the better colour?* For the Negroes won't be persuaded but their Jett 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 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 some-
 thing 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) I 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 again into the world.

Quest. To *Christ's true Church*, my Will to her's resign'd,
 I gladly wou'd my Steps directly bend:
 But where that *Church* shall wandring Mortals find,
 Since multiply'd Divisions know no end?

Ans. Where e'er the Word and Sacred Signs are found,
 There's the true *Church*, which shall *Hell's Gates* despise:
 Not so, with what e'er specious Titles crown'd,
 Who either these neglect, or that deny.

Quest. A just respect I'd to the *Altar* pay;
 Nor those who on the *Altar* wait, despise;
 Yet wou'd not them implicitly obey,
 I hate *Abuses*, and I hate *Disguise*.

Ans. There is a *Medium* which the *Wise* can find,
 Their Words examine by the *Sacred Page*;
 Tho' we're not now to *implicit Faith* inclin'd,
 Nor is that one o'th reigning *Sins* o'th *Age*.

Quest. My *Faith* I'd pay but not my *Reason* lose,
 Humbly receive what *God*, not *Man* has seal'd;
 But since false *Prophets* oft the *World* abuse,
 How shall I know what's forg'd from what's reveal'd?

Ans. Still with *God's Word*, the Words of *Men* compare,
 That still with humble *Diligence* survey,
 All necessary *Truths* shine clearly there;
 This *Index* mind, you'll never lose your *Way*.

Quest.

Quest. Did Adam sin more than once?

Ans. Yes undoubtedly. for the first Sin was productive of others both in him and us. But I 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 sinned 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. Had the empyreal Heaven no Beginning?

Ans. The empyreal Heaven must be a place, because there is body there, at least Christ's glorious body. Now all places 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. *Spatium immensum*, we must believe the empyreal Heavens were once created. And what if the creation of 'em should be intimated in the first of *Genesis*?

In these words, "In the beginning God created the Heavens and the Earth, and the earth was without form, &c. The first Verse seems a summary of all God's work, and the Heavens here, not 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 that 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 Heavens: Of the latter there is little question, for the former, it is plainly 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 waters 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. I confess if any shall affirm this Heaven is the same with what is afterward described, and no other than the firmament, I know not how to disprove him, nor can he me; both

of 'em being probable interpretations.

Quest. *If Adam had not sin'd had he and his posterity been immortal?*

Ans. Yes, or else to what purpose had the threatning been — *In the Day that thou cat'st 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, — I have several things to say, — and first — wou'd Mr. Burnet's hypothesis hold concerning the paradisaical form of the earth before the flood, *viz* that there was at first no sea, except what was contain'd in 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 its 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. *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. *What became of the bodies of those men and women, who perished in the deluge?*

Ans. If the fore-mentioned gentleman's hypothesis wou'd but stand, I 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 suck'd 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 abyss; others might be buried in the mud, or under hills and mountains; and what if some of those gygantick skeeltons which are certainly human, and some of 'em entire, which have been so often found in such kind of places, should be the remains of some of these bodies, — which if granted, as I 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 otherways 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

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 for ever sunk in the unfathomable depths of the northern ocean.

Quest. 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 Shakespear, Johnson, 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 Tragædians, both Greek and Latin; and for comedy, as well all the *fools* 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 *miller* or *cobler* wou'd make excellent sport at the *red Bull* or *Globe*, whereas nothing will down with us now under a *lawyer's clerk*, or a *country 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 them, to satisfy the sharp stomachs of such audiences as will be all critics 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, though we have few, if any writers at present, to whom nature has given so great a *genius*, or such *strong thoughts* as those of former ages, yet we certainly write more cor-

rectly than they did, and our humours for the most part are better comedy, tho' their's better farce than ours.

Quest. *Whether songs on moral, religious, or divine subjects, composed by persons of Wit and Vertue, and set to both grave and pleasant tunes, wou'd not by the charms of poetry, and sweetness of musick, make good impression of modesty and sobriety on the young and noble, make them really in love with vertue and goodness; and prepare their Minds for the design'd Reformation? And what are your thoughts on the late Pastoral Poem, &c.*

Ans^r. 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 induc'd, those common principles of goodness left in their natures, especially assisted with christianity, wou'd rather incline 'em to vertue 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 has 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 vertue, which is even of it self so amiable, can choose 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 would 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 poetically inclin'd. but to desire our thoughts on the late *Pastoral Poem*, we shall here add two or three 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'll 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.
 Tho' harsh thy Subject, haggard and unkind,
 And rough, as bitter Blasts of Northern Wind,
 Thy Divine Spirit corrects each ruder Sound,
 And breathes delicious Zephyrs all around.

Thus

*Thus can our Kindred, Art, and Painter's 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 Naides sing what thou dost write,
As when she rose to see thy Hero fight:
See him all o'er with springing Lawrels 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 Britain's MIGHTY GENIUS shook to see,
And trembled 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 Shepherds Admiration, and their Love.
Had deign'd thee Smiles, as all the World esteem,
Which dares not sure dislike what pleases him.*

Quest. *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.

Quest. *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

tutor who must mind nothing else — not but that a mother, if a prudent well temper'd and ingenious woman, had the no other business, and were the 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 sowerness which stick so close to most pædagogues, and frights more learning out of children than e'er 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 wou'd 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 *extreams* being nearer each other in every thing than the *middles* are, how great 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*, to shew their happiness is really design'd therein.—And after they have learnt the very first necessary things to be known, their *vow 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 blame 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 been carefully instructed. Thence 'twou'd be convenient to enter 'em

in

in *Ethicks*, 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'er make 'em good Scholars. The next, to love their prince, who is their political parent, and their country, 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 *heraldry* 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 country, 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 *Plutarchs 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'ther 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'en take to that fast enough of themselves without teaching, unless 'twere more vertuous then 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

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. *Is the soul of a woman inferior to the soul of man? And if so will his superiority continue eternally?*

Ans. 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 these 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 may superiority 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 excel 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. *Who are wisest, those that marry for love, or for convenience?*

Ans. There's no Degree of wisdom in either, but they are e'en 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 cloathing. 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. *What language was spoken by our first parents in paradise?*

Ans. The British would persuade '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 school-master of their nation, who taught the irish grammar in the plain of Shinar, so early did they begin to be learned. But least some shou'd be so uncivil to question their memoirs being authentick, we'll e'en let 'em alone to stand by themselves, and impose nothing on the reader. That wag Hudibras puts in for the german, when he mentions mothe Eve, and the serpent's tempting her — by an high-dutch

dutch interpreter; which fancy he founded as the notes tell us, on a fancy of *Goropius Becanus*, 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, *Iffa*, which *Adam* first call'd his wife when he saw her, *Virg*, 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 *Bichart* 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 cou'd 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 creature's of the same bulk. The bull or ox derive its name from a word that signifies *firmness*, or *stability*; 'tis in the *hebrew* *Sor*, for which the *Chaldees* read *Thor*, the *Arabians* *Thaur*, 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 *Celeb* from the *heb. Club*, and *Arabian, Calub*, which signify a pair of tongs or pincers, from the *firmness of his teeth* and *holdfast*, so remarkable that a true mastiff will
let

let his legs be cut off, he has been try'd, before he'll quit his hold. ——— to instance in no more, tho' twere easie from the fore-mentioned 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 etymologies; yet we think the forecited great man (I 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 etymology of which from *Baratanack*, answerable to the *Casciterides* of the *Greeks*, no learned man is now ignorant of. However, thus much we are certain of, that all or most other languages are visibly deriv'd, at least as has been said, those about us; but as to the *hebrew*, 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. How came the two disciples to know *Moses* and *Elias* in the mount?

Ans. It's 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* forbad the making of any Images at all, as *Philo*, and others, tell us, taking the second command in a too strict sense at last, when they smarted 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 *Phœnicians* and others, who knew the history of *Moses*, as appears from their *Sanchronaton*, and highly honour'd him for his memory. That's one way; another might be from the kingly robe in which *Moses* might appear, at least the glory on 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

should be in that wherein he is described when living; like *John Baptist, a hairy man; or dress'd in a garment of camels hair, and girt with a leathern girdle*: With which marks its probable, they the rather appear'd, that the disciples might know 'em, and be witnesses of the reverence which undoubtedly they paid to our Saviour. Again, 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 talked with him*, and in another more largely, *they talked of his decease, [ἐξοδος,] 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. *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 disque 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 sense 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 been 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 Saviour's 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 it's true is sometimes meant by the word *γῆ*, which we translated *land*: tho' none denies that may as well express 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. It's true, some here urge again, that these were not the same, that which *Phlegon* mentions, happening in the 781 year *Urb Cond* and our Saviour's death being not till 784 — but as to this, a mistake of 2 or 3 years might be easie either in *Phlegon*, or his tran-

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 darkness 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.

Quest. *What is the continual supply to the heat of the sun, and the cause of its continual motion?*

Ans^w. For its heat, the Sun is now generally believ'd, (and we can go no further than guesses,) 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 diske 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 *Vulcano's* or burning mountains, which there is no fear thou'd e'er be at an end while the world lasts, since even some of ours upon earth, (for example *Aetna*) 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, so refin'd, that it ne'er preys, or but very little, on the matter that sustains it. If any shou'd

here be so silly to ask, how comes it to pass then that the *fire of the sun shou'd 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 vertue of the earth; so here wou'd 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-paced aristotelian, when besides nothing but the flame and heat is suppos'd to be without the sun: — But after all, what if the fire shou'd actually come to us, but by the vast distance and the suns perpetual whirlings be beat into very small particles or atoms, as water when whirl'd round from a mop, and so be purely innocuous, unless when many of 'em are contracted together in a burning glass? This for the suns 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 been added, lately discovered by glasses,

ses, from west to east round its own axis in about twenty six 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 again from west to east obliquely by the Zodiack, in its yearly periodical revolution. And for that third motion, they ne'er knew it, and so ne'er trouble themselves with it: But the mischief is, all these solid Orbs are nothing but fancy, for had they been so, they had been crackt to pieces long e'er this, for Mars has been seen below the Sun, which cou'd ne'er 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 their advance; and first then for the motion of the Sun. The famous Descartes, though 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 designed 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, G. therefore it must needs fall in the prick'd 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 strait Line towards E, for then 'twou'd 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 pendulum, to turn about towards F, that it may keep its due distance, and having acquir'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 supposed to have, and thus might be acquir'd; 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 conceiv the same thing may have two motions, a

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progressive motion forward in a greater circle, and a less round its own *axle*, but then they shou'd both be right *onward*, not one forwards and t'other backwards, one of which wou'd contradict and deaden the other; as if the wheels of a coach *run backwards*, that must go back too, tho' forwards indeed they might have a *double motion*, tho' each the same way. ——— To avoid this, as well as old *Ptolomy'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 west, 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 finished in the space of 26. or as some, 27 *days*, which was first known by the motion of some spots by the help of the *Telescope* 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 line 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 the noble question concerning the *Sun's heat and different motions*.

Quest. In my minority I married a lady contrary to the knowledge of our parents, and now I am 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 ruin?

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 shews 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 wou'd 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

a lways marrying, 'tis action that is essential, not words.

Quest. *Balaam being a Moabite, how cou'd he understand the As's speaking unto him in Hebrew?*

Ans. Shou'd we suppose him a Moabite, he might yet understand the Hebrew language, since it wou'd have been his own, for what language shou'd 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 been the Hebrew, which Abraham, nay in probability, which all the posterity of Heber, also spoke. But the Querist was either a little short-sighted, 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. ver. 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 Maachab, 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 Moab's country there was only that of Ammon then in league with him, and vineyards 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 Numb. 23. which might*

be Dibon or Arnon it 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 Eber's 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. *Page 247. In Howel's Letters, we have an account, that in Valentia in Spain, a proper young man, under twenty, 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 sixty. I desire your thoughts what might cause this?*

Ans. We have a parallel relation in Vesalius, 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 opposition 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 would not 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. *Whether the force and virtues of the old Egyptian Talismans, and their other Magical Operations*

rations were true and real, or only imaginary, or illusion.

Ans^w. 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 metal precious stones, rings, or medals, which they believ'd would 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, venemous 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 would be too long an action, and would 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 metal was ready melted, and at the critical moment cast into a mold, where it received the impression design'd by its author, under its respective constellation. It

would be too long to tell the world that many things have really been effected by, (or at least under the shew of) a Talismanical vertue, amongst the *Egyptians*; besides in other histories there are many instances, *Virgil's* brazen Fly and golden Horseleech, with which he hindered 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 country, 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 venemous beasts by the Talisman of a *Scorpion*, placed upon one of their towers. *Paracelsus* mentions one against the pestilence, *Julius 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 virtue 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 sympathetick-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 un-

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accountable 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 trials about witches, and an 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 virtue 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. *What wind in our body is, whence it proceeds, and what are the true remedies for it?*

Ans^w. 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 an animal; these steams are humidities rarifi'd, and inoffensively 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, clisters, &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. *Whether there be any specifick cure for the biting of a viper, or of a mad dog, and what?*

Ans^w. 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, venemous, &c. So there are remedies too, and experiences 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 should be likewise purgative hysterical and cordial, which is

not true. There is a certain specific 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 is often effectual) is a piece of a mad dog's liver, and ducking in the sea.

Quest. *Whether there have been satyres, centaurs, or other discouraging creature 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?*

Ans. 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 would take it unkindly (if they could 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. *Dioctes* affirm'd it ominous, and presag'd divisions; but *Thales* affirm'd, 'twas natural, and said, Horse-

keepers 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. I could tell you more out *Pliny*, if his authority wou'd pass, as well as many other authors, which our narrow limits won't suffer.

Quest. *Whether the ancients knew the mariner's compass? And who first invented it?*

Ans. 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 versorium*; 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 *Mediterranean*, during winter, passing the whole breadth of which is no more to one

one of our east and 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 would 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*.

Quest. *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?*

Ans. It's for want of looking in the right places then, or indeed one would 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 *Christ's imputed righteousness*. But since there are on both sides very dangerous errors on this point, the *Papists* 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 extreams to find the truth; which to do, we must enquire what's the meaning of being justified, and of *Christ's imputed righteousness*, and then we shall easily reconcile all mi-

stakes about either of 'em, and shew 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. *His looking upon us, and treating us as just and innocent persons, altho' before we stood guilty of hainous sins. and thereupon liable to grievous punishments* Accordingly we say, as *God's* words has directed us, that we are justified or accepted with *God* in several senses, and by several ways — as a means by faith, or a true belief of what *God* reveals, and trusting in his mercy through 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 chap 3 ver. 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 in the verse before, or Jewish law, wherein they so much trusted, as appears both from its being opposed 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 ver. 29. of this same chapter. *Is he the God of the Jews only? Is he not also of the Gentiles?* But this law of faith is opposed 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 been a Law which cou'd have given life, righteousness*

teousness should have been by the law; the rigid moral, not the ceremonial, Do this and live, as is further clear from his arguing, ver. 23. of the fore-nam'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 this instance of *Abraham* in the next chap. *Abraham believed 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 fence thereof is confirm'd and explain'd quite through the 4th chap. He against hope believed 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 through 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: Though 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, ver 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 raised up Jesus from the dead, as Abraham did in him that could 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 justified by works, as Abraham's was, for it had been in vain for him to have pretended he had believ'd God's former promise to him, had he not in obedience to his command also offer'd upon 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 Saint 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, and earnest of our acceptance with God. It's 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**

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 holy Spirit of our God; which perhaps relates to Father and Son both, since it proceeds from them both. In the same sense is baptism call'd by the same Apostle, *λύτρον πνευματικόν*, 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 grafted into the body of Christ's church, and so admitted into the *Communion of Saints*, as all those are call'd who are members thereof, and appear so to the world, tho' they may be hypocrites in their hearts, and before God. They have then a fœderal holiness, as children of believing parents, and as the first-born among the Jews were dedicated, devoted, or holy in the Lord, and in that sense they are holy, in that sense they are regenerate, as 'tis in the other Sacrament, and as even ill men in a sense 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 not 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 Saviour's 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, thro' the resurrection of Jesus*. Thus much of the justification by baptism, which in the sense we have explain'd it, not only the Church of England, but all the primitive Ch. did unanimously believe. 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 cou'd have been of no value to atone for the sin of the world, all the world were lost in Adam's 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 it only his example that saves us, as the Socinians very rationally dream? We should have perfectly obey'd

obey'd God's 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 die, if not by his Death? How was that acceptable as to man, but by his obedience? How come we to escape but by dying in our stead, as well as finishing and fulfilling all righteous 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 reap 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 iniquities, 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 *Adam's* disobedience: But shou'd it be deny'd, the preceding verse we think will place it beyond doubt: *As by the offence of one, judgment came upon all men to condemnation; even so by the righte-*

ousness of one, the free gift came upon all men unto justification of Life. *Adam's* offence is imputed to us, or why do we die? Christ's 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 ben'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 God's mercy bring them to eternal life. ——— And thus we have endeavour'd to answer this gentleman's question: For the other, concerning the *odd 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. *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 proposed, that their relations are generally and remarkably unhappy more than others, we are certain 'tis not true, but believe it only on 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 wife's fable; which to confute, we need send the querist no farther than 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 hou'd have plac'd some mark of displeasure upon them, more

more than others, but yet if they should sometimes, nay, not seldom prove more unhappy than others, there might be an easie natural reason assign'd for it ——— 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. Whether there be any examples 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 God's 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.

Quest. Suppose a deaf man well skill'd in astronomy and navigation, should have all his Books and instruments taken from him, and be put down in the ship's 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 the day of the month, and in what point or part of the earth the ship is in: What method must he use?

Ans. I 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 *Norwood's oblique spherical triangle*, [*viz* two sides and an angle opposite given] you may thereby find the sun's

Sun's declination, with which 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 *Norwood's Re-entangled 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 Sun's 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 Moon's distance from the star, and the time of the observation, he finds the longitude. (6.) And lastly, By his inclinatory 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. *A Gentlewoman marries, the husband by contract is to leave her so much at his death, if she survives him; she would deposit a parcel of her husband's goods in a friend's hands, to be there kept for her own use without the husband's privacy: 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) of their husbands; therefore your solution is desired at large, viz. Whether it is not unlawful both in the wife and receiver: This question and your solution I am sure may be of great use to the publick?*

Ans. Theft on either side is very base and unjust, since what is the husband's is the wife's; and what is the wife's, is also the husband's; but the injustice is worse on the woman's side, since the law can only touch the husband, who is answerable both for his own and his wife's actions. This is so well known, that we want not some unhappy instances of women that have only married, to have husbands to lie in prison for 'em. Such an instance as this in the question, seem as unnaural 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 other, Con-

concurrence, tho' this strictness is conveniently enough dispenc'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 public 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 wou'd not contradict it; which allowance does not yet infringe the privileges of justice, which is that we now speak of.

Tho' after all, we don't deny, but in some cases such secret securing one party's 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 one's 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. Was that angel that appear'd to Balaam in the way, an angel from heaven, or an angel sent on that purpose pictur'd with a flaming sword?

Ans. I don't well understand the sense of this question: But I 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 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 angel a 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 two hundred 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 call'd, *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* cou'd see, hear, and discourse with a providence, sure his as could not do it, which 'tis said saw him several times, and turned from him as long as she cou'd 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

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 *abstracting his eye sight*; 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 *Phantasm* only, we may learn by comparing the history with other places where in 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 *Phantasm* or *providences*, what ridiculous assertions and suppositions must we charge on the infallible Spirit of God? And thereby come too near those who are 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. *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 *souse 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 hardening 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 is, 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,

ducts, or fine passages being by some disease or violence either broken or stopp'd, or blended one among t'other, 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 sulphurous steams of an unpleasing and fœtid flavour. To illustrate this by a mean, but natural comparison; when the sewers are kept clean, and the water has a free passage through them, they are sweet enough; but if some of that passages are broken down through which it shou'd flow, or if the

channel be otherwise obstructed that it has no passage or vent, the water there immediately tends to putrefaction: which 'tis impossible shou'd e'er happen in such common shores, as we corruptly call 'em, where the tides come up, or there's free passage for all that's thrown into them. 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 putrefies much after the manner of a gangrene, which arises from the same cause.

*E*Xempt from drowsie Prose, I speak in measure,
 And love Proportions both in Pain and Pleasure:
 My Parents in Poetick raptures lay,
 And nickt the Muses. —————
 As soon as born I wept an Elegy,
 And deaft 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 e'er 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,
 Cou'd Influence my Temper as you find it?

Ans. Thou Man of Porch, as long as the Pyræum, (a)
 Were all like thee, we cou'd not half survey 'um.
 Left thy strong Lines shou'd our weak Ears rebang, (b)
 Take this short Answer to thy long Harangue:
 'Twas Venus with Sir Phæbus in Conjunction,
 That rul'd thy Birth, and markt out thy poor Function.
 And hence, unless the Planets Gypsies prove,
 Thou'lt a new Song, and a new Woman love.

Notes on the Answer to the Poetick Question.

(a) [as long as the Pyræum] I desire Mr. Reader's gentle Thoughts concerning this Word, and that he'd not believe I lugg'd it in meerly for Rhyme's sake, since 'tis nearer a kin to us than every body knows, being the

the name of the long haven at Athens, for which reason I take my self 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 acquainted 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 I ever ventur'd upon, and besides, not half so long or loud as its fellows use to be, (tho' pretty well of its Inches) the signification whereof is no more than a second banging.

Quest. 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 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 human reason seems so very improbable?

Ans. Scaliger tells us, that he saw a crow in the French king's court that was taught to fly at partridges or any other fowl, from the falconer's fist. In *Hist. Mar. Art.* c. 11. p. 173. Cardinal *Affanio* 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 *Gamus* perfectly, if at any time he was out, he wou'd say, *No va Bueno*, that is not well; but when he was right, he wou'd say, *Bueno va*, now it is well, *John Barns* in *Lib. de Equivocatione*. In the time of war betwixt *Augustus Cæsar* 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 prattling language, one wou'd salute *Cæsar*, and the other *Antonius*: This man when *Augustus* returned conqueror, met him upon the way with his crow upon his fist, which ever and anon came out with his *Salve Cæsar Victor, Imperator, Hail Cæsar*, the conqueror and emperor; *Augustus* delighted herewith, purchased the bird of him at the price of 20000 deniers of *Rome*. 'Twould be too long to mention the tractability of the dragon *Seneca* speaketh of, *Mores Itiner. 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, when as there's not the least reason for wonder, if we consider the nature of such things. We'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 inferiour ranks of animals receive their *idea's* by the senses. Suppose the ear, for that comes nearest the question, such and such sounds

found of 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 mentioned 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 practis'd: They bring a *young elephant* upon a floor heated underneath, and play upon the musick whilst he licks up his legs and shifts his feet about by reason of the torture of the heat; this often practis'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 two idea's of heat and musick, which custom has habituated him to, and thus it is with *dogs, birds, dancing horses, parrots, mag-pies, &c.*

Quest. 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: 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 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 brings him in guilty, and he is not; of perjury, if he brings him in not guilty, and he be; or of hazarding his own life, and the lives of his fellow jurors, by being shut up without food, till one of them die, or else comply, tho' against his conscience, that he and they may not undergo that hardship and danger?

Ans^r 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 case 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. *Crom*, does withstand all the rest, and cannot comply without

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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 controversy, 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 and impossibility, or else the wisdom of our judges, and the very essential parts of our laws were wicked and unreasonableness 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 been, and may be in too many cases censurable.

Quest *The Tuesday before Christmas day, I gave you an account of a gentlewoman who hath mightily impoverished 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 de-*

clining 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 great 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?

Ans. Every person ought to keep as near as they can to 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 wou'd vanish out of the common-wealth, 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 of 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 *Guamans* and unfit persons the object of their charity; nay, if they shou'd intrench upon their own absolute necessities, they may yet be asfur'd, provided they are not wilfully wasteful, and do it not with a design to tempt providence, they shall be certainly provided for. There is not, that we know of, half so 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

from upon other subjects, in persuading his disciples of a certainty of convenient subsistence, consider the Lillies of the field, &c. It wou'd 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 David's observation: *I never knew the righteous forsaken, nor his seed begging bread*; from which some wou'd 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 with-

out any far fetch't Interpretations, the *merciful and lender* is David's *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.

I.

Quest. **T**HE 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.

II.

In all Things else the Choice do's 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?

I.

Ans. Hail Bard Divine! unknown, we must adore,
 Thy Eagle-pitch out-towrs our haggard flight,
 Our glimmering Lamp within will flame no more,
 Quench't by too unsupportable a Light.
 Else wou'd we mingle with thy sacred Fire.
 As Sister-strings run'd by some Neighbouring Lyre.

II.

Can one that writes like thee complain for Rest,
 Or any Heart to thee obdurate prove?
 Canst thou e'er want a Song to charm thy Breast?
 Or canst thou be unhappy in thy Love?

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Tact

That Grief that shows so well, is sure sincere ;
Nor can Ill Fortune better Mourning wear.

III.

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 despise the *Sting*.

IV.

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. 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 wou'd 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. 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 Vertue.

In answer, We first hope the gentleman is in earnest, and that he needs no more arguments to convince him of the absolute neces-

sity there is of his leaving this damnable sin. He asks what measures he shall take besides those prescrib'd 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 tempted 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 been the sole tempters, or at least equally guilty. The same Holy Books teach us prudence in the same case, both in *Joseph's* example, and in *Solomon's* precepts, one who had been but too well acquainted with things of that nature. *Joseph* hearken'd not to his mistress so much as to be with her, for he knew 'twas dangerous venturing near so 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 press.

What

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 he'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 *Vertue* and *honour*, which he found before work'd on his own Mind. But whate'er 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'er 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 *Bentivoglio* and *Urania*, the conflict between *Nicomachus* and *Orcaxis*, with her other sisters *Vertue*, *religion* and *honour* engage on your side, and glory is your reward. ——— And as the divine *Herbert* say, *If rottenness have more, let heaven go*.

Quest. **T**HE different Accident of Colour shows,
 That different Matter doth 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, Grey and White,
 Which oft are mingled in their common Flight!

Ans. Of Nature's Works, and Nature's self I sing;
 Muse! Tune thy Lyre, and touch thy sounding String,
 The wondrous hidden Seeds of Colour show,
 Which none but *Boyle* himself and *Phæbus* know;
 What Beauties on the gentle Drew-drops born,
 What purple Blushes dress the rising Morn?
 Whence chearful Green, or Grey, 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 Origin 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 i

But when th' *All-wise* did thy dark Realms display, |
And brought from his own Heav'n the chearful Day,
Thy Horrors smil'd, struck with so sweet a Sight,
And greedily drunk in the *Genial Rays of Night*.

Quest. *A gentlewoman that has a husband who uses 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. 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 sense on't, as by the circumstances 'tis extremely probable they do; and if by the accepting 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 he'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 re-

turns 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 too, 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. *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 God's 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. If it be absolutely unlawful and forbidden by God's Word, undoubtedly it ought by no means to be consented 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. 125. the brothers daughter among the prohibited degrees to the man, and the third to the woman, her father's 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

taken together or *afunder*, 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 clear'd in the canon it self, which says, "That none shall marry with-
" in the degrees prohibited by
" the laws of God, and expres-
" sed in a table set forth by
" authority, *An. D. 1563.* (in the reign of blessed Queen *Elizabeth*) from which table we have taken the two former prohibitions. Nay further, "That all
" Marriages so made and con-
" tracted, shall be judged ince-
" stuous and unlawful, and con-
" sequently 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 facto* void, and that in conjunction with the authority of the State, which declares the same. But suppo-

sing 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 'tis not there expressly forbidden, tho' it seems to be by parity of reason; for in the 18th of *Leviticus*, the *father's sister* and *mother's sister* are absolutely forbidden, and *father's brother* is no farther off than his sister, tho' it must be acknowledg'd there may be some difference between the *ascent* and *descent*, tho' not enough to make either lawful. The sum 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. *Since all our Doctors of Astronomie
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 Ais (that doth like all things scorn)
To bear its contrary, hath long oppos'd
The Air by Sol's prevailing force inclin'd
Exceeds in Heat some Winters Days wherein
Tho' distant, fair Hiperion's to be seen?*

Ans^w Indifferent Sir! your Planet doth foretell
 In Verse 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 say)
 The Cause wherefore the *Heav'nly Carman* does
 In Summer's Night with Warmth more comfort us
 Than in the Winter's Day, in brief is thus:
 Have you not seen a Loaf expecting Oven,
 Which long with *Vulcan's* fiery Streams have stoven;
 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 ——— *Sat Sapienti?*

Quest, *Why women are for the most part fonder and falser than men?*

Ans^w. 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'er went further in the trial on't that we e'er read or heard of, than *Spender's 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 loss of his mistress; and wou'd some fair lady make the same trial, undoubtedly she'd find fewer denials 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 disingenious 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. **S**AT 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 Joy, Guess at the rest, your Condescension can Congratulate my Bliss, and paint the happy Man.

EPI-

EPITHALAMIUM.

Answ. 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 ;
 Whil'st the stately *Queen of Love*
 Round the Bride her *Cestus* tyes.

Golden *Hymen* being 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'd 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'd by mighty Love,
 They must all *Capitulate*.

Marble-hearted Virgins, who
 Rail at Love to shew your Wits,
 So did once *Eliza* too,
 Yet with Pleasure now submits.

Ye too *envious Swains*, who wou'd
 Follow *Cupid* if you might,
 Like that Fox that gaping stood
 Discommend the *Grapes* for spight.

Since Experience teaches best,
 Ask if *mutual Love* has Charms,
 When the Bride and Bridegroom rest
 Lock'd in one another's Arms ?

Quest:

Quest. *Whether after promises made between two persons, they mayn'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 'twould 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. *Whether Sappho or the late Mrs. Behn were the better Poetess?*

Ans. We must beg the person of honour's pardon, who sent 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 ten 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 woeful loyal plays, which for two

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 two souls more alike than *Mrs. Behn's* and hers. *Mrs Behn*, its true, has writ many things, and some of 'em excellently well, in her own soft brain, few coming near her; particularly in her *Lover's 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 so 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 could wish *Mrs. Behn* her self had translated 'em before she went to *Elysium* to meet her.

Quest. **W**HY is't that Musick, Rhymes and Dances,
Have such Effects upon our Fancies?

Ans. 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 Harmony:
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

And when some *Orpheus* sweeps the Strings
 With mighty Numbers, mighty Things,
 The soft Note *Dances* through the Ear,
 And meets and claps his *Fellow* there :
 Then round the *Heart* they gently play,
 And through the *Brains* soft mazes stray,
 Beck'ning the *wandering Soul* away.

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Quest. *Whether Hobbs, or L'Estrange is the better Christian.*

Ans. We might with Justice enough got off from this question, by rejecting it among these 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 *God's 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*, which the author of the *Whole Duty of Man*, for affirming, That we ought not to obey the prince, when he exacts any thing 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 *Alchoran* of equal Authority with the *Holy 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 inferr'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*, then 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 express hard things in plain and *easy 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

not please him, and worry one for the sake of t'other, as we have formerly had occasion to observe

— But we have been so long busie with Mr. Hobbs, that Sir Roger's *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*. It's true, there are some articles of Mr. Hobbs's Creed, which seem to be explain'd in the old *Observers*, 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 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. *Whether the Samaritan Character, or vulgar Hebrew be the more ancient?*

Ans. We shall resolve this question with several others akin 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. *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 lofliest, *Waller* the neatest 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 divinius atque os* — *Magna Sonaturum*, as *Horace* calls it, which *Milton* has, and wherein we think he was never equalled.

— His Description of the *Pandæmonium*, 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, seem to become the subject, like the strange dresses wherein we represent the old Heroes. The description of *Samson's Death*, the artificial and delicate preparation of the incidents and narrations, the turn of the whole, and more than all, the terrible *satyr* on women, 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.

Quest. *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 had its like in nature. There are two sorts of manna mentioned in profane histories; one to which *Galen* and *Diascorides* 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 signify, the 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 friable, 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 have seen before, *Moses* at least, who had been 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 *Gilgal*, 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 cou'd not be a usual natural thing; if so, why might not Armies still pass those wildernesses with the same provision? Nor cou'd it be casual, because it lasted for forty years, and each person found just enough for his family. This putrified and stunk, if kept till morning; if that shou'd do so, the apothecaries wou'd 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 shou'd all have made but one meal on't. would soon have made such work among 6 hundred thousand ment that all the whole wilderness wou'd 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. *Whether H. Grotius, Buchanan, or Barkclay, were the better Latin Poets?*

Ans.

Ans. '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 false; and that of *Juvenal* will ever hold — *Summos posse animos, & magna exempla daturus — Vervetum in Patria crasseque sub ære nasci*; of which there's 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 country, 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 countries, as well as some Soils, where one thing seems not to grow so kindly as in others. Thus in *poetry*, it loves not a cold country, nor thrives well in it; nor for example, did we ever yet hear of any famous *Poet* among the *Lapländers*; 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 soil for this Art than the *Isle of Jersey*, 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, it's 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 *Barclay*, 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 *David's*, as his country does behind *Judea*.

Quest. There is a Weed which grows among corn very plentifully, call'd *Cat's-tail* by the country people, of a pleasant blue 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 country, which is extremely pester'd with it?

To this we'll add another that's somewhat a-kin to't, 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?

Ans.

Ans. 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.

Quest. Whether or no the Doctrine of Irenæus concerning the State of the soul after Death, be according to Scripture?

Ans. 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 is 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 *refrigerium* or *refreshment* which they desired for 'em; and to this they referr'd those phrases we meet with in the Scripture of *Abraham's 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 God's 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 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 compleatly happy: We esteem it therefore a probable opinion, and as such we leave it.

Quest. 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 word; and what was said of those who pretended to the Priesthood, but came not to prove their pedigree, seems applicable to this, That it can't be decid'd 'till there 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 *Appellative*, 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 would not worship it as they did, and some of the same parts do, to this day. *Thummim* signifies integrities or perfections, from the Root טמ, perfect, or righteous: So that *Urim* and *Thummim* are light and perfections; but what

what these are, is still the question. *Aben-ezra* plainly acknowledges, — *Qualia fuerint non scimus* — We can't tell what to make of 'em. The difficulty of understanding their meaning is render'd greater, because they were not under the second 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 priest's left shoulder gave a glorious and miraculous light, tho' ceas'd as he acknowledges some hundreds of year before 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 fastened to the *Ephod* over against the heart of the high-priest, *Exod. 28. 30.* Thou shalt put in the breast-plate of judgment the *Urim* and *Thummim*, and they shall be on Aaron's 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, *Numb. 27. 21.* *Joshua* shall stand before *Eleazar* the Priest, who shall ask council 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 *Jehova* 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, be-

cause thereby God's 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 two tables of stone. tho' it's not likely, had such a thing been, 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 answered, but not shine when he refus'd to grant, the question being propos'd disjunctively, as in *David's* 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 Aaron's heart when he goeth in before the Lord, and Aaron shall bear the judgment of the Children of Israel upon his heart before the Lord continually — Unless we say these two Scriptures are explanatory of each other, the expression being almost the same. And indeed our judgment is, That this opinion stand fairest for the truth. It's certain, the *Urim* and *Thummim* whatever they were, were to be just in the breast-plate; so were these names. I hey were to be upon Aaron's heart whenever he went into the holy place; so were the names. Other circumstances might be added wherein they agree; to exp'ain 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 twelve 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, שבמי ישרון the Tribes of *Israel* or *Jeshurun* 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 *David's* question was, הרעלה The letter y in *Shimeon* ר in *Levi*, and ה in *Jebuda* 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*.

Quest. At what time of the Year was it that our Saviour was born, or whether is it possible, since the learned seem to disagree about the month, to find the exact Anniversary day of his Nativity?

Ans. 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 super-

stitious as to the found of numbers, he added one more, which made 355. But this *Calendar* suffer'd its predecessors fate, and was again alter'd by *Julius Caesar*, who sent for one *Sisogenes* the fam'd Astronomer of *Alexandria*, who fram'd a new *Calendar* upon the Sun's 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 *Ides*, so frequently made mention of in the dates of *Roman* writings, this is that which is call'd 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 Caesar*, 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 Caesar's* time, the vernal Equinox commenc'd the 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*, shou'd be chang'd into the 15th, which is the reason of the difference betwixt our account here in *England*, and theirs beyond Sea, which is held 10 days before ours by all foreign Catholics (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; accord-

ing to the *Nabonassar* and *Julian* account, the year consisting of 365 days, 6 hours and more, the odd 6 hours were never reckoned for 3 years together, but the fourth year only, because 4 times 6 hours make 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 three years, that the six hours are not reckon'd.

And now for the precise time of our Saviour's Birth, tho' some have assign'd the 20th of *April*, others the 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. Γεγονταίεν αὐτῷ ἡ ἡμέρα, &c. *strom* lib. p. 249, according to the *Nabonassar Account*, which left out the six odd hours, for the *Egyptians* began their account with the month *Thoth*. 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 1 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. *What did Solomon mean by his not knowing the way of a young man with a maid, Prov. 30.*

ver. 19. When 'tis certain he had a thousand Wives and Concubines, and 'twas hard, &c.

Ans. Perhaps he meant the effects of that unruly passion were unaccountable, for so his failings evinc'd, tho' so wise a man.

Quest. *Whether bowing at the name of Jesus be sinful.*

Ans. 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, *Car. 2 par.* — then it is sinful, because not enjoyn'd by the Act, but indefinitely forbidden; but where (as is the present case) the magistrate has dispens'd with these severer 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 *Passover*, 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

lutely necessary 'tis wickedness and superstition. This is granted by all that distinguish between 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 coucluding for or against 'em all.

Quest. Whether bowing towards the altar is wickedness? And whence came the original of that practice?

Ans. 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 softened 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 acknowledgements, which may be as properly paid there whilst the thoughts are warm, as in the seat, or any other place. We mean no more than this by bowing toward the Altar; and if weak con-

sciences believes otherwise, they ought to inform themselves better, before they are either scandaliz'd, or we 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 early times of the primitive Church, in the days of *Justin Martyr, Alexandrinus, &c.* which they also mention as a custom very antequate, and practis'd amongst the ancient Heathens. *Alexandrinus's* words are these, *Stromat 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 *מזרח*, which signifies an arising, or sprouting out, in the Greek 'tis rendred *ανατολη*, 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. A certain person has murder'd another, a third is taken up upon suspicion, 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 reprieved from Death by no less than a Miracle?

I i 2

Ans.

Ans. 'Twill be a second murder to let the innocent suffer, and aggravated by this, *That he is innocent*; though 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 another's death: But after all, we believe it very possible to prevent the death of the *innocent*, and of the refuge criminal too, *viz.* By giving timely notice of it to the proper magistrate of that place, with offer of true discovery upon condition of pardon, or some such like method; but if after all, no conditions can be got, the innocent's life ought to be redeem'd with that of the criminal's.

'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 proposed, which was not *English*. 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, *principalities, 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 proposes these five following Questions.

Quest. 1. *Whether those words may be refer'd to the Christians in general, to wit, in all ages of the Church, or to those only who living in the Church's 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 or 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. I. To the first Question: — We believe the words relate to *Christians in general*; because all ages of the Church have the *Devil*,

Devil, as well as the world and *flesh* to wrestle with, —tho' more particularly to the Church of God in those first ages, when the Devil's 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*. Acts. 19. 11. 12. *God wrought special Miracles by the hands 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 *Scava'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 practised among the *Ephesians*, prophane 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 *⋈* *Novogods*, 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 don't seem to experience any such thing? We answer, First, As to Christians and Christianity in general, when the *wicked spirit* saw that his open *Dominion* and *tyranny* over the deluded nations was now come to an end, and Christian Emperors were to ascend the throne of the universe, neither cou'd he any longer appear so publicly as he did before, nor if he might, was it his Interest so to do: He was to work with all *deceivableness of unrighteousness* in those who were given over to *strong delusions* that they might *perish*, and he accordingly has done so, and preserv'd the very life of *Paganism*, namely, *Image-worship*, *Polytheism*, and most other heathenish Rites, as well as their *Persecutions*, under the name and show of *Christianity* and thus will he continue to do till the time comes 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 may not so plainly perceive when and how he tempts 'em, yet they are not ignorant of his *devices*; tho' the more close he works, the deeper he *mines*, the more dangerous still he is — He sets upon us indeed in the dark, (*he's the Ruler of the*

ness of this World) and those who fight in that manner have need of the more caution, because they know not whence the blows come, but yet may be sure that they feel 'em, and know the hand that gives them. But this will be still clearer in answering to the following Questions.

III. In what sense are evil spirits call'd the Rulers of the darkness of this world? The original is, Κοσμοκράτορες τῆ σκότης τῆ 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 τῆ αἰῶνος τούτου, are left out, as Beza tells us, since they are included in Κοσμοκράτορες; nor does our translation fully express it, tho' there may be indeed a distinction between Κοσμ. 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 μεθ' ἑαυτὰς τῆ διαβύλης before, and τὰ βέλη τῆ πόρεως which come after, are call'd Κοσμοκράτορες, or *Mundipotenters*, that is, *Rulers of this world*, in the same sense that the devil their master is call'd the *Prince of this world*, the *God of this world*, because of his usurp'd Authority, or rather Tyranny here, especially among 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: To whom the other spirits being in subjection, he being their prince as well as the world's, they as his Deputies rule the world also and thence obtain the name of Κοσμοκράτορες. They are call'd rulers of darkness — τῆ σκότης, 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 inferior *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 freaks of the Devil, who, as the Indians say, is mad or angry when those furious storms happen) and either to tempt or punish the Inhabitants of the world according as their chain is lengthned. For any, or all these reasons, besides one more, which will be given in answer to the last question, we suppose the wicked spirits are called the rulers of darkness; and that of this world, Τέτε τῆ αἰῶνος because in the τῆ αἰῶνος τῆ ἐπιφανείας, the *future saculo*, the world to come, whereof St. Paul and all the holy prophets have spoken, not these wicked spirits, but the saints shall reign on earth, and be kings and priests to the most high God, if the words of the Scripture it self be true.

IV. For the fourth Question: In what sense they are said to be in High-

High-places, — *ἐν τοῖς ἑραναίοις* : In *Sublimi*, as some ; or in *caelestibus*, as others, and the original : — We have said almost all that needs in the foregoing *questi- on* : To which we have this to add — That 'twas the notion both of the *Jews* and *Heathens*, That all the space from earth to heaven was full of such spirits. Thus the *Ἡσίοδειοι* *Δεοὶ* as *Oenomaus* in *Euseb.* calls 'em, the *Dæmons* mentioned in *Hesiod's Theogonia* are described by him, as *Ἡερὰ ἔτσδ' αὐμοῖ*. For that expression, *ἐν ἑραναίοις*, '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 prepar'd 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 *Questi- on* : — 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 congruously 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 shou'd refer to *physical darkness*, though we believe here it partly may ; nor that the *spirits*, though they are in *ἑραναίοις*, in *airy* or *heavenly* places, should be in the *light* The *evil one* himself, as well as he that doth evil, *hateth* 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 *down*, 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 earth*, and yet still be in the air, or our *atmosphere*. But there is still another very probable Interpretation. *Ignatius* in his *Epistles* to these same *Ephesians*, speaks of the *ἀερίων καὶ ἐπιγῶν πνευμάτων*, *airy and earthly spirits*. The terrestrial ones the learned *Grotius* thinks may be meant by those *Κοσμικῆς τῆς σκότης*, *rulers of darkness* — The airy by the *πνευματικὰ πονηρία ἐν ἑραναίοις*, the *spiritual wickedness, or wicked spirits*, (like *opaca locorum, or plana camporum*) in high or heavenly, or airy places. The first of which the *ἐπιχθονιοὶ δαίμονες*, (of whom the golden Verses) the terrestrial spirits, the before-mention'd great Author tells us out 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, though more subtil vices, (which may also deserve to be reflected on as a further answer to 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, disagreeing either in their ' suggestions, or place of abode,

"namely, the Terrestrial, those
 " *κισμοκρατορες τῆ οὐραυ*, rulers
 " of darkness, who suggest lust
 " and carnal desires, &c. Or, ae-
 " rial, who tempt to pride, and
 " other spiritual sins." And this
 we hope may in some measure
 suffice in answer to these noble
 Questions.

Quest. Whether Zerah the ethio-
 pian, and his ten hundred thousand
 men, mention'd 2 Chron 14. 9.
 were Inhabitants of that country we
 commonly take to be Prester John's,
 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. For the number of Ze-
 rah's host, 'twill never be questi-
 oned either by those who have
 read the Story of Xerxes, who with
 an equal, if not a superior num-
 ber, invaded Greece; nor by any
 who consider the numerous sub-
 jects, and vast territories of those
 Eastern Monarchs. In answer to
 the question, Whether that Ethio-
 pia whence Zerah came were the
 Abyssines Country, or no? We say
 there's neither necessity that it
 should be, nor necessity that it
 shon'd not be so. For the first it
 has been unanswerably prov'd by
 several learned men, especially Sir
 Walter Rawleigh, that there are
 two Ethiopia's, or Cush's; one
 what we now call Abyssinia, bor-
 dering on Egypt on one side, near
 the Arabians, both of which nati-
 ons the Egyptians were generally
 in league with, as being near kin
 to 'em, no farther off than Cousin
 Germans, the Egyptians from Miz-
 raim, 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 E-
 thio-pian, because her Family was

planted in that country, and as
 it were naturaliz'd among 'em:
 These are also several times men-
 tion'd in holy scripture, as particu-
 larly 2 Chron. 21. 16. *The Ara-
 bians which were near the Ethiopi-
 ans*; which must be understood
 of those which lay near the Holy
 Land. But where the *Ethiopians*
 are mentioned together with the
Lubims, or *Lybians* their neigh-
 bours, there's no room to doubt
 but the *African Ethiopians* are
 thereby intended. Thus Ezek.
 30. 5. *Ethiopia and Lybia*, and
 38. 5. *Persia Ethiopia*, and *Ly-
 bia*: So Jer. 46. and 9. *Ethiopi-
 ans and Lybians*; and to name no
 more, Dan. 11. 43. *Egypt*, and
 the *Lybians and Ethiopians*. Of the
 former sort of these, most com-
 mentators understand this *Zerah*
 to be king, namely, the *Arabian*
Cushites or *Ethiopians* which in-
 deed appears very probable both
 from the quality of the spoil
 the conquerors got, in the last
 verse of the chapter, wherein
 the history, is related, *They*
smote also the tents of cattle, and
carry'd away Sheep and Camels
in abundance, and because of the
 difficulty in marching a million
 of men through 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 joyn'd with
 the *Lubims* or *Lybians* in the next
 chapter but one, and the 8th ver.
*Were not the Ethiopians and the Lu-
 bims a huge host, with very many cha-
 rriots and horsemen?* (and that this
 was their way of fighting, we
 learn from *Heliiodorus*) which nati-
 ons are also mention'd coming to
 aid the *Egyptians* in their Expedi-
 tion under *Shishak* against Jeru-
 salem,

salem, 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 horse 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 *Tamerlane* 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 friend's country, the *Egyptians*, who its likely join'd with them in the enterprise, as they before with the *Egyptians*, when they learnt the richness of the country, and were thereby, it's probable, induc'd to make a second attempt upon it, their first having so well succeeded. For their passing the desarts between *Egypt* and *Judea*, they might miss of 'em, and cross over by *Pelusium*, which is scarce a fortnight's march; And besides, How have other armies often gone the same way in the wars between the *Ptolomy's* and *Sarrah's*, and several of the *African* 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 *What is the meaning of the word Fame, and whether do you think a man famous or infamous for an ill action?*

Ans^r. 'Twould not much edify the querist, if we shou'd let him know, that *Servius* upon *Virgil* tells us, *Fame* is εν τῷ μέσῳ, an 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* ἐφήμη, the 2 *Eta's* being chang'd by a dialect into *Alpha's*, according to the manner of the *Roman* language, as some *Grammarians* observe. who have treated of its original, tho' the matter is still the same, and comes from the verb ἐφήμι, 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 rate 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*, & *honesta*, or *mala*. So *Horace*, *Bonam deperdere famam*; and of t'other side, *Virgil* calls her not only *bad*, but *badness* it self, *Fama malum, 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 Goddess. 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 giants; 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 *Latin's* 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'

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 tho' now only in a bad, and tho' 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 been 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 tasted 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 *Lupus*, whoever he was, with *Famosis versibus*, which we shou'd render *Lampoons*, or defamatory verses, in which sense the middle finger is also stiled *Famosus Digitus*: Then for *infamous*, the *Latins* and we take in the same sense, 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 observation we have made on the usage of our language, That in the most proper and usual sense 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 and a man of *fame*, or a famous fellow, its only in our language, a catechrestical, 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 *Bridewell*.

Quest. *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 act 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 have 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 impieties we ever met with; 'tis a breach of the tenth commandment to covet our neighbour's wife, but to covet vertuously 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 husband's life is short, or that the wife may not die 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,

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. *It is very common, a person being dead, that if one that is ignorant thereof shou'd in a minute afterwards ask how the party did, it wou'd be answer'd, I hope he is happy, notwithstanding the wonderful distance between heaven and earth; Now I wou'd know how far 'tis to heaven, and how long a soul is before it gets thither after its seperation 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 situation of heaven in our former papers, and we here again offer, that 'tis very probable there can be no such 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, not 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 com-

munication of his attributes; if it were not so, he wou'd be finite, comprehensible, in short, he wou'd come in a great manner under the same predicament with his creatures. This consider'd, the text which says, *The soul returns to God that gave it*, can be only thus interrupted, *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 definitions is a *cogitative 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 mutually be passive*; 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 cou'd 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

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 virtue 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 where in 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*.

Quest *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?*

Ans^r. The place where this passage is found, is in the ninth of St. Jude— "These speak evil of dignities, yet Michael the arch-angel 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 se-

cond 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 arch angel is; and secondly, what is intended by the body of Moses, and the dispute between the devil and the arch-angel concerning it. By Michael the arch-angel 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 Zechariah, which many think is here alluded to: Others understand it of a created angel, a chief, or arch-angel, 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 *Arch-Angel* 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 New Testament See 1 *Thes.* 4. 16. *The Lord shall descend from heaven with a shout, with the voice of the arch-angel, and with the trump of God, &c.* and 2 *Thes.* 1 and 7. *The Lord Jesus shall be reveal'd from heaven with his mighty angels, which may well refer to the Arch-angels.* He that shall be reveal'd with the Angels, with the Arch-angel, can't be himself that Arch-angel,

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 a enlargement thereof. "The *angels*, saith *St. Peter*, being greater in power and "might, bring not railing accusations". Had it been *Christ*, the argument wou'd have run higher, he being greater than the *angels*, above all *principalities and powers*; nor are we to think the *inspired author* wou'd have omitted what wou'd 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*) *Satan*, or the *Dragon* and his *angels*, those *κοσμοκράτορες τῆς σκότους τῆς αἰῶνος τούτου* (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 where the *arch-angel* 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 easy 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; 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 some book 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 *'Ανδραπίστος*, or the assumption of *Moses*. And of this opinion are *Estius*, *Grotius*, *Vorstius*, and most other commentators: Nay, so confident in it, that they gave 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 *D. Hammond* tell us that it does *indubie*, (full as good as *haud-dubie*) refer to *Zech. 3. 2, 3, &c.* where their very words are found, and that spoken to *Satan* by the angel of *Jehova*, very probably this same *Michael*, 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,

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 sense*, 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 called, "*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 sense of the words without a *president*, as harsh as it may at first sound, for exactly after the same scheme or manner of speech we find in the *New Testament*, the *Christian Church*, or Christians gathered together to the worship of Christ who is their lawgiver, 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 are we to think of St. Denis the Areopagite's 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, not 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 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, seraphim, 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 authentic 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 sense 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* emperor. — Thus much however, we shall observe from 'em, that there certainly is an order, a government, a hierarchy among 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*,

cia, 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 *Apocalyp.* Now where-ever there are principalities, nay princes, there must as certainly be some order, some in subjection, as the relate does 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 Holy Scripture, what is a *mighty strong angel, 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 express — In this *Apocrypha*, so say many, was the book whence both *St. Peter* 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 *Zach. 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 founda-

tion 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 *Hanani* 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 *Zachary* — 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 Holy 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 quoted of *Zachary*, 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 't would hardly be sense, 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 vertues, would interpret all other places of scripture, where they are mentioned, in the same manner, and so it seems with the

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.

Quest. 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?

Answe 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 college, 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 college-exercise commendably and handsomely, 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 tutor's 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 colleges, and getting him examin'd as to the encrease he makes in those arts which he pretends to study — But for the second Question. — What is the fittest college in both universities, &c. That's too high, and would not be very modest for us to answer.

Quest.

Quest. *I am a young Gentleman almost of age: I have for some time made honourable love to a young and beautiful lady; I have made all the advances in her favour that consist with virtue and honour, and possess her conversation as privately and frequently as I please — I've read chambering and wantonness, the Lust of the eye, &c. are sins; but must acknowledge when I'm alone with my mistress, on our reciprocal tenderesses and endearments, 'tis impossible but that my burning lips must give me all such effects as warm love and young blood can inspire — Nay, those ideas often carry me so far, as in my revolving thoughts to anticipate what's yet to come upon my pillow, not only before my very prayers, and after 'em, but (G'd forgive me), between 'em too. No I desire your opinion, Whether these dalliances, or the last transport of thought, can be a sin: For my part, I am of opinion, not to anticipate your judgments, that none of 'em all are sins, it being highly unreasonable that what's honourable in the ultimate possession, sh'd be faulty in the previous pursuit?*

Ans^w The querist may be here mistaken in that complaint of us, as well as in his own divinity; for if we are not very much so, the same question, or exactly to the same purpose, tho' not in the same words has been formerly answer'd in one of our Oracles: But to go on at present, — We must here again express our hearty wishes, that the design of the fore-mention'd author ben't the further corruption of morals, which there's but too little need of. He goes here to the utmost bounds, he takes in all possible circumstances to make a sin look plausible, and a duty unreasonable. — But after

all 'twon't do, and he is as contrary to himself as to truth and reason — and indeed so is the young gentleman, for he first says, *These thoughts disturb his prayers, (which it seems are on his pillow, and which 'tis strange if they should not do, when indulg'd) and cries God forgive him for't, and yet says afterwards, that he's positively of opinion none of 'em all are sin;* and his guide is of the same mind; for he says, “ I'o answer positively *sin* “ or *no sin* I give it in the negative; *No sin*, upon condition that “ marriage ensues: I though in a few lines after, he owns it may come under the lash of a *venial sin*? Pray, Sir, What religion or university are you of? for this is excellent logick and divinity. There is such a thing then as a *venial sin*, and yet that *sin* is *no sin* at all

— The arguments for your round assertion you have forgotten, or misplac'd, and make the gentleman reason like one of his years, that what's honourable in the ultimate possession, can't be faulty in the previous pursuit, agreeable to your own resolution. “ *No sin*, if marriage ensue: To this we answer, That 'tis a very false way of arguing, and either this will unavoidably follow, that there's no sin in consummation itself before marriage, (which we wish ben't driven at, and the consequences whereof are very obvious) or else the argument concludes nothing at all. Besides, if we *sin* on condition of marriage, marriage can make a past act *no sin*, which otherwise would be one, but every act is sin or no sin as soon as exerted. The young lover urges the impossibility of avoiding such thoughts, &c. The difficulty we grant, the impossibility we deny, for

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for that very reason, because its a *sin* to entertain 'em; which it cou'd not be, if impossible to avoid 'em. But that 'tis really a *sin*, he confesses his kind adviser owns, and we shall further prove.

From the exprefs words of him who best knew; *Whofo looketh upon a woman, &c.* "And "if thine eye or hand offend thee.

And from reason: 'Tis intemperance, if temperance be a *vertue*. that must be a *sin*; since temperance sure reaches thought as well as *action*, and where the object of one is *unlawful*, so must the other be too.

Quest. *A very personable gentleman marry'd some time since a fine young lady, with whom he lived three or four years happily, tho' without any children; she dying, he marry'd a second with a larger fortune: Not long after his wife's mother makes him a visit, and after some words, falls foul upon him for marrying her daughter, when he knew himself not qualify'd for a husband, which he took so to heart, he immediately went up stairs, and ript up his Belly: Your sentiments of the whole case, together with your opinion of the two wives?*

Ans. Our late author says, That the first wife, who had conceal'd her husband's infirmity, was rather a subject for *admiration* than *imitation*; nor can we much blame the second lady any more than him. These two things however may be added, that there may be sometimes other lawful ends of matrimony besides *propagation*, as *assistance*, *society*, &c. though these I think ought not to be the only end, unless in persons *superannuated*, at whose marriage the prayer for *fruitfulness* is left out; the other thing is, that it's very possible the

gentleman might be *innocent* in his first marriage, and not *conscious* of his own infirmity, tho' *inexcusable* in the latter, not only for the reason this author gives, because of his hypocrisy with heaven, protesting he knew of no *Impediment*, but besides, because of those *unavoidable temptations* to which he must expose a *young woman*, in his lady's circumstances.

Quest. *Whether we are to believe the story of St. Etheldreda, that after being twice married, she liv'd and dy'd a maid? And if true, whether she deserv'd to be canoniz'd for't?*

Ans. Our aforementioned author says, he believes the *fact*, howe'r he ascribes it rather to *vanity* than *devotion*, and yet thinks if she was as excellent at other sorts of *mortifications* as at *fasting*, she deserv'd to be *sainted*. I answer more positively, the fact is very likely to be true, considering the age she liv'd in; for when so many *Kings* turn'd *Monks*, what greater wonder that *Queens* shou'd be *Nuns*? Many instances of which I have in *Bede*, who gives us this story at large in his ecclesiastical history. That she deserv'd canonization, I deny, any more than the whimsical *Stylita* did for pearching like an owl a-top of a pillar, for forty years together: Nor can any man make us of another mind, unless I can first see him prove *celibacy* a *vertue*.

Quest. *Pray give your answer to the following questions, occasion'd by a story in Mather's Witch-book, about a man that appeared to his brother at Boston.*

1. *Since all cogitation hath some motion of the body concomitant; whether when the body in death is wholly motionless, the soul after its separation, must not be wholly thoughtless?*

2. *Whe-*

2. Whether the Spirits of men leaving this earthly body, be not immediately united to some other more subtle body?

3. Whether ghosts be the very persons of those men departed this life, whom they resemble when they appear? or the similitude only of the departed be assumed by some other spirit?

4. Whether ghosts have local motion?

5. Whether they have any motion per Saltum, i. e. moving successively thro' A, B, C, they can skip D, E, F, &c. and rise up at Z. A, B, C, D, E, F, &c. Z.

6. If not, then how was it possible for the man that was murdered in England, to appear to his brother at Boston, in the instant of his death, or near upon the same instant, when those two places are distant 3000 miles?

Ans. 1. 'Tis a very dark expression, That all Cogitation hath some motion of the body concomitant. 'Tis plain people may think upon their pillow, and have no motion at all, unless you call that of the lungs and pulse a motion; that of the lungs may also be restrain'd by holding the breath, but the circulation of the blood can never be hindered (tho' it may be made to move very slow) till the separation of soul and body: But supposing you mean the last, We answer, That thought does not depend upon that Motion, since that motion is made by degrees, but thought is perform'd all at once 'Tis impossible to leave one subject, and apply the mind to another, so that there can be any, even the least moment of time claps'd in the exchange; therefore the mind is independent of such a motion. If you please to express your self more intelligibly, you may have a fuller

answer; in the mean time, that the soul can think wholly independent of the Body, we refer you to a small treatise publish'd by Mr. Dunton, intituled, *A Dialogue between a modern Atheist and his friend.*

2. 'Tis the opinion of a great many, both divines and philosophers. that they do; but that there's no necessity of it, is also evinced in the said treatise.

3. 'Tis improper to say ghosts may be the very persons of men departed this life: Since personality consists not only in the spirit 'Tis true, indeed, we say the soul is the form of the body, since I am still the same person, whether young, old, fair, deformed, maim'd, &c. being still actuated by the same soul: But in answer to the question, We say, That such apparitions are (as appears most probable to us, especially where apparitions have been for good ends and designs) the very spirit of the departed that assumes and forms a vehicle according to the proportion and figure of the body which it has laid aside.

4, 5, and 6. Depend upon one another, and therefore may have this answer for all, That spirits have no local motion, but move all at once, like a man's thought. I can think of London, and then of Ireland, without stopping at the sea, or any interjacent town; the reason is evident, the world of spirits, and their several operations come not under our definitions, nor are they ty'd to the rules and laws of what we call matter and motion; a spirit being indivisible, and having no parts, takes not up a point of space at once, and that merry expression, that a thousand spirits might dance upon

the point of a needle, is philosophically true; and therefore in motion a spirit not taken upon any space, cannot by motion measure first one space then another, or move in a line made up of points; and therefore *moves* (forgive the expression, which as I said before, comes not up to the nature of a spirit) all at once.

Sirs, I was going out of town to my master's country-house, not many miles from London, and on the road I was met by three men masked, one of them scouted out, and the other two came up to me, and bid me stand, or I was a dead man; I was something startled and surprized at this unusual manner of complementing, but being somewhat recovered, and considering I had a great charge of money and jewels to the value of 3000 *l.* 15 *s.* besides other papers of great concernment of my master's, I resolv'd to stand them two, and to deliver nothing; but having no weapon either offensive or defensive, save a tuck in a cane, I presently drew it, which one of them seeing, fir'd a pistol, but miss'd me, and I made a pass at him, but the noise of the pistol frightening his horse, I miss'd him: The other of the two gave me a slight wound with his sword; I spurring my horse, came just even with him that fir'd his pistol, and I gave a home thrust at his breast and struck him near, or at, or in the heart; he fell down off his horse, and never spoke one word, stark dead; the other seeing this, and perceiving the third person that was on the scout to give an alarm, he sets spurs to his horse, and rid away with all speed: Now there was in a hedge just over against us, a man that had seen the skir-

mish (one of their gang, as I since am apt to think) he comes over the hedge on foot, and quarrel'd with my weapon as unlawful, and that I could not answer the killing a man, tho' in my own defence, with such a weapon: I fearing if I had staid there too long I might have been apprehended on the account of my tuck. rid full speed away, leaving the dead body and the man together; he got it away, and hid it, or buried it, for none see it afterwards. Now I

Query, *If a man on the king's high-way, or in the street, assaults me, whether I might not draw a tuck in my own defence? If I kill him, that thus assaults me with my tuck, am I liable to any punishment for my tuck? If I am, pray what is the punishment?*

Ans. This is a strange relation, and we must suppose that 'tis either matter of fact, and that the party concern'd had a mind to be enroll'd for an example to future ages, or else that the design, under the notion of a romance, is to demand whether a pistol or a tuck is the most dangerous and unlawful weapon to kill an assailing high-way man with: Truly, we are not for standing still by any means, and have our threats cut; tucking, pistolling or basilisking to death, if possible, is very fair play in such cases. The law of nature, and other laws built on that, will warrant the action.

Quest. *What think you of the book of the confession of John Theodore the converted Jew, at his baptism, and whether those arguments that he has brought, to prove that Jesus is the Messiah, as also the Trinity, out of the Old Testament, be conclusive?*

Ans. 'Tis sufficient for its recommendation, that one of the greatest divines of the church of

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England has spoken so well of it. As for our opinion, we know of no uninspir'd author that has done better, as to a proof of *Jesus Christ* being the *Messias*; this convert being better read and acquainted than most of our Divines, in the *Jewish Talmud*, and Objections, himself having been once a *teacher* amongst them; and we are inclin'd to hope, that the promise of God for the calling home his *ancient people the Jews*, is now in the embrio; for 'tis impossible for any one amongst 'em, that pretends either to scripture or reason, after the reading of this book, to expect the coming of another *Messias*, all the prophecies being so evidently fulfilled in *Jesus Christ*, that relate to the *Messias*: But as for the proof of a *Trinity*, and with such a happy success, we have never yet met with any author that pretended to do it, further than in promise, 'till this convert, (who being a *Jew*, and a *teacher* amongst them, and thereby extremely well acquainted with the *Old Testament*, and the opinions of the *Rabbi's*) has done it with that evidence and perspicuity as (we think) the most sceptical person that is not prejudiced to *sacred writ*, can find no objections against. This book we seriously recommend to all christians, to confirm 'em in this truth, That 'tis no fiction nor device of cunning or politrick men, to believe that all the prophecies are fulfilled concerning the coming and office of the *Messias*, and that that *Jesus Christ* whom we worship, is the true *Messias*. As for the *Jews*, as we said before we hope this will be such a powerful and full conviction, that that promise of an *universal call* will be speedily ful-

filled; for since the gospel is now planted in *America*, the fullness of the *Gentiles* is almost perfected, perhaps wholly, since it can hardly be shew'd where the gospel has not now been preach'd in the whole *Gentile* world; we mean by *Gentile*, one that is not a *Jew*, the whole world being distinguish'd into *Jew* and *Gentile*, by the apostles, and downwards.

Quest. *Stones live, plants live, beasts live, angels live, what sustains them, or is their food?*

Ans. Here's a strange sort of a notion, and if we our selves might turn querists, we should ask how any one could think of such a thing. But to put the matter in as clear a light as we can; life is either that which is *necessary* or *communicated*: By *necessary*, we mean the first principle or origine of life, and Self-existence, viz. *God*; by *communicated*, we mean that *soul* or *life* which *God* has endued *stones, plants, beasts, men, &c.* with. It would be too long for the design of this paper, to run thro' the several classes of the creation, and show how *minerals, vegetatives, animals, &c.* live or how they exert their several functions; only in short we say, as they are *beings*, they result from a *first Being* as they have souls (peculiar to their organs) or *life*, they are influenced by the *eternal mind*, who is *life it self*, and communicates life as he pleases. As for the latter part of the question, *What sustains life?* We answer, The *first life* has life in several, or lives necessarily, and therefore depends not on food, &c. for continuation of existence. All other derivative beings live either *mediately*, or *immediately*; by *immediately* we understand, that immediate depen-

dance they have on their author, without whose existence and life, nothing else could exist or live one moment, but would return to its primitive chaos: By mediate, we mean, that chain of causes which God usually works by, when having given every living thing such and such powers, organs, &c. he provides adapt and convenient supplies for each, according to the nature he has given it. It cannot be expected, that we should here tell the querist how the fibres of the roots of trees, suck in the rain and radical moisture of the earth; how that *Succus Nutricus* is circulated, &c. and so of the several operations, growth and continuance of what the querist calls life in stones, plants, animals, &c.

Quest. 8. Several charitable persons did bequeath lands, tenements, and considerable sums of money; the product whereof to be yearly distributed to the poor of a certain corporation in the North of England, and did constitute the Mayor and Aldermen the said corporation, trustees for the management, improvement, and distribution thereof; which trustees have so ill discharged their said trust, they are at this day in arrears to the poor above two thousand pounds.

Gentlemen,

I am at this time one of the above-said trustees, and have been mayor of the said corporation; before which time, I did often declare, and as zealously intend, that if ever I were elected into that body, I would earnestly endeavour a reformation of the above-said wrong done to the poor; but after my advancement, I found twelve to one was too great odds for my easy nature to grapple withal,

and did willingly flatter my self, that the wrong being done before my time the sin would not lie at my door; but now am forc'd to take notice of the just judgments of God upon several of the trustees families, not one in ten of which have been truly prosperous this thirty years; and my self having many children, would not willingly entail a curse upon them, and therefore desire your advice, How I may with a good conscience discharge that part of the above-said trust which is reposed in me?

Your advice will not only oblige me, but several other gentlemen who may fall under the same circumstances.

Ans. Upon a supposition that this relation is true, 'tis a business of so great consequence, that it would be a great imprudence and temerity in us to propose an expedient, especially, since there may be several circumstances that ought to be fully examin'd, which by this short letter we have little insight into. That there ought to be restitution, we need not dictate to such, who undoubtedly know as well as our selves, but the manner how, we can't advise: All that we can say, is, that it appears most reasonable to us, that you who are sensible of the injustice, ought in your own person to wait upon the bishop for that respective diocess, and give him a full account of the whole affair, desiring his advice, and that he will interest himself in the reformation of the abused trust, which undoubtedly he will do, being probably the greatest opportunity that ever will offer it self to him for the service of the christian religion.

Quest. A young man of my acquaintance returning home early in the morning, having been all Night with

his sweet-heart, as he stood knocking at his own door, perceiv'd something like a shadow passing by him, and at the same instant remain'd immovable, notwithstanding all his endeavours to the contrary: You are desir'd to resolve, whether this were the effect of the Spirit's power, (if it were one) or of his own fear?

Ans^w. That not only rational, but even insensible things are affe-

cted with a sort of horror at the appearance of spirits, has been the receiv'd faith of all mankind, and is a circumstance never omitted in those sort of descriptions by poets, who are to imitate nature, as Mr. Cowley observes in his notes on the 1st book of his *Davidis*—And he himself has trod in the same path; for when he brings the fury to *Saul's* palace,

- “ The Silver Moon with Terror paler grew,
 “ And neighb'ring Hermon sweated flow'ry Dew;
 “ Swift Jordan started, and strait backward fled,
 “ Hiding among thick Reeds his aged Head.

Fear will do the business as well as any spirit in all Limbus, frequent experience assures us, tho' which of the two was the bugbear in the present case, dear querist, we profess we are not conjurers enough to resolve you.

Quest. How far is a sabbath-day's journey, which we so often find mentioned in the scriptures?

Ans^w. Not often, we think scarce more than once: However, 'tis thought to have been about seven of the Hebrew furlongs, and something more, much the same with the old Roman mile, containing a thousand of the Hebrew greater feet, two thousand of their lesser.

Quest. If polygamy were again introduc'd, whether wou'd it bring more trouble or pleasure to mankind?

Ans^w. It might make wives more obedient, because if one wou'dn't another wou'd; but it wou'd never make families more comfortable, or so much as more numerous: The experience whereof we see in those countries where 'tis allow'd and practis'd, among the Turks, the Great Mogul's, &c. whose Empires are as

thin of People as their families full of Dissentions and Murders.

Quest. Whether it be likely the world should end by a general conflagration, and when?

Ans^w. 'Tis not only likely but certain, for eternal truth has said it—“ That the earth (at least) and all that is in it, shall be burnt up. The Stoicks themselves were of the same opinion, and the great probability thereof has been demonstrated from natural causes, and is clear to those who understand the frame of the earth, and those prodigious mines of sulphur and materials of fire; nay, many of 'em actually ignited, reserv'd within its Bowels. For the time, there have been so many lame guesses at it already, that we shan't pretend to make any new, only will give you the oldest we know, perhaps the most probable; however such a one as time has not yet confuted; and that is that of the Rabbies, That the world shall last as 'tis now, for 6000 years, the 7th to be the sabbath, and then the conflagration.

Quest. *I know a young gentleman in love with a Fam'd Beauty; but slighted by her, the same person is lov'd by another young lady, of less beauty, but superiour fortune: How shall he behave himself between 'em?*

Ans. If the case be n't long'er this be decided, we'd advise him to drop his *addresses* to the beauty, for two good reasons: *First*, Because she's a beauty: And *Secondly*, (which is yet a better) because the won't entertain him. On the contrary, to improve his interest in the fortune, if she has no remarkable ill qualities: *First*, Because she's a fortune; (which he'll find the most comfortable importance in all matrimony, and much more favour in't than the old knight erranty way, that thin-gutted, rambling, grinning, starving love:) And, *Secondly*. Because she drops into his mouth, and there's all the charges of lies, presents, whining, dying, love-letters, maids, porters, &c. clearly sav'd into his own pocket

Quest. *I finding that there's a private dispute held betwixt the thenian Oracle, and Gentleman at St James's, about the rationality and operations of brutes: The subject is so very nice and diverting, that we believe you would highly oblige the age to publish what has pass betwixt you on this head?*

Ans. Having the gentleman's liberty, we have thought fit to print the first letters that have pass upon this subject, as follows:

That brutes have no souls but are pure machines, or a sort of clock-work, devoid of any sense of pain, pleasure, desire, hope, fear, &c

1. The contrary opinion charges the Almighty with injustice:

Brutes have never made an ill use of their liberty, and those natural powers which they receiv'd in their first creation; therefore if God punishes them with pain, and makes them not only unhappy, but unequally unhappy, (for Lapland dogs, &c. meet with better treatment than others) then I can't see how God can be just, how this principle can be true, *That under a just God nothing can be miserable without demerit*; a principle which St. Augustin made use of to demonstrate original sin against the Pelagians.

2. If we let go this argument of the mechanism of beasts, and their final dissolution in this life, what assignable difference can there be betwixt them and rational men?

3. We all agree in this difference: betwixt men and beasts, that men after their death are capable of happiness in another life, which will infinitely out-balance the affronts, unjust dealings and injuries that many meet with in this; but beasts lose all at death, they have been unhappy and innocent, without any expectation of a future recompence: Now how this is consistent with the justice of God, I know not.

4. The soul of a dog can't be more noble than the body, because it is made for the body; incapable of any other end or felicity than enjoying the body; if there be any other end, you are to show it. What think you of the souls of flies that are made purely for the nourishment of swallows; if the soul of a fly be more noble than a body, why is

' is it made for the use of swallows bodies? And why don't swallows rather feed upon grain as other birds do? It appears incredible to me, that such a number of souls should be annihilated to preserve the body of one silly bird.

' Sir, If you return me a satisfactory Answer to these heads, and further demonstrate and confirm your own hypothesis, you will not only oblige all *Cartesians*, and amongst them me, but all the rest of the World, for 'tis a very nice and curious Subject.

I am Sir,

Yours, &c.

T. B.

That Brutes have immaterial Souls, and are rational thinking Creatures, sensible of pleasure, pain, desire, hope, fear, &c.

S I R,

WHEN I first engaged in this Subject, I was very sensible what numerous and learned Adversaries I had to deal with, there being scarce any of our modern Philosophers who are not *Cartesians*: And I shall more willingly defend what I have advanced, since 'tis no Article of Faith, nor in the least opposite to the Doctrine of the Immortality of human Souls.

To the first Argument brought, *That Brutes would be innocently miserable, and by consequence God unjust, if they felt any pain?* I Answer, That Brutes were made for the

service and use of man, as their proper end, and that therefore the pains and evils that they labour under, is the effect of *Adam's* transgression: And they are not properly said to be curs'd in themselves, but in him, or rather he in them; for they being all made for his service, and he sinking, they thereby lost the happiness and dignity of their Nature, and became liable to pain, sickness, and death, as being his servants; and as such, their evils were properly his, and are only to be look'd upon as they have relation to him, be being made unhappy in the loss of their vigour and health, and so deprived in great measure of the powers they receiv'd for such a service. If the *Cartesians* like not this Answer, I wou'd desire 'em to vindicate the justice of God any other way, from the seeming severity of visiting the Sins of Parents upon the Children, unto the third and fourth generation; which cou'd have no share in their parents transgression, unless they cou'd act before they had a Being, which is a case of the same Nature, but considerably greater. I am confident no *Cartesian* can tell how to get clear of this instance, or that of our dying in *Adam*, on any other Principles than what I have made use of to solve their case of brutes, unless they will also say that such children, and all the rest of Mankind, are *Machines* too.

2. In Answer to the second, which requires *An assignable difference betwixt a human and a brutal Soul upon admitting the rationality of brutes.* I Answer, *Moses* who has given us the history of the creation of both informs us that the Earth brought forth every living creature, (in

(in the Hebrew, *soul of life*) but when he speaks of the formation of a man, besides an inspiration of the breath of life, or being made a *living Soul*, he adds, That *he was made after the Image of God*, which beasts are not. By the Image of God I understand a participation, in some measure, of all his communicable Attributes, as a *stamp or impression of Holiness, Justice, Mercy, &c.* upon the animal soul; for to say that man was made after the Image of God in respect of his body, is idolatrous nonsense; thus sacred writ tells us of *being renewed in the Image of Holiness, of partaking of the divine nature*, and that Jesus was the *express image of his Father's person*; I take this Image of God to be so considerable a difference betwixt a *human and a brutal soul*, that I need add no more; however, to anticipate all further objection on this head, I further offer, That he that is thus capable of the greatest actions, is capable of less, if they are also proper objects of the same capability; but a man by the prerogative of his nature being capable of religion, which is the most reasonable and noble qualification of a *created being*, is also capable of other things of less consequence, and which fall under the same power of thought as religion does, I mean all that a *brute* is capable of, and other intermediate labours of the mind, as numbers and their deep treasures, laws contracts, councils, and innumerable other acquirements that *brutes* cannot reach unto, through an inaptitude and indisposition of organs. Apes that resemble the human figure, out-do other creatures, and those hairy monsters that look yet more like human,

at *Landeroo* and *Monomotopa*, differ only from a rude *Plebeian* in religion. If you demand of me, What becomes of brutal souls, which I hold to be immaterial, since I also grant that the immaterial souls of men are immortal? I reply, That either they will be annihilated by the same power that created them out of *nothing*, or else that there is a transmigration of brutal souls, or else (which I'm yet more willing to believe, since there's no heresie nor ill consequence attending it) that they wander up and down these lower regions, 'till the time spoken of by *St. Paul*, *Rom. 8. 21. Because the Creature shall be deliver'd from the bondage of corruption*, the State that *Adam* brought 'em into by his transgression) into the *glorious liberty of the children of God*; (a Text by many suppos'd to have relation to the *Mileninum*) and that then all creatures which by *Adam's* sins have been subject to *vanity*, (to use the *Apostle's* Phrase) that is, liable to pain, sickness and death, shall rise again, and for the *thousand Years* reign shall be partakers of the same happiness and vigour that they had before *Adam* fell: If this be so, 'twill be a recompence for their sufferings now, and the first argument will be thereby fully answer'd; there's now a very pious, learned divine, that has imparted to some of his friends an opinion not much unlike this, *viz. That he believes God Almighty may for his own glory make some use or other of all creatures in another life, perhaps for the service of glorified bodies, since he sees no reason for the annihilation of their souls*: But this by the by, since the former part of my answer is full to your argument; and as to the latter,

ter, you are at liberty to believe and conclude as you please.

3. As to the third, 'tis compos'd of the two former, and therefore has its answer above.

4. You take it for granted in the fourth, *That the soul of a Dog is made purely for the enjoyment and use of the body, and therefore can't be more noble than it*; which is a *Petitis Principii*, for the end of a Dog is not the enjoyment of his body. I have before shov'd that all creatures are made for the use of man, and that being their proper end, the use and enjoyment of their own senses cannot be so too, for that wou'd be absurd. A Spaniel expresses a greater gust of pleasure in fetching a fowl off the water which his master has shot, than in eating, which is the most alluring sense in a brute, which instance shows that a brute may have more pleasure in serving a man than in the enjoyment and use of any sense. A good mn's beast is more happy in a moderate labour and prepar'd food, than any wild creature that continually drudges under the difficulties of fear and hunger. Now if a Dog be made for the service of man, I know not how his soul can be excepted, since without it he cou'd neither serve his master nor himself: And if so, *The soul of a Dog is made for the use of his master*, by actuating and influencing the body for the master's service, and that which actuates, is more noble than that which is actuated; so that on the contrary, the soul of a brute is more noble than the body. *Lastly*, You ask, *Why a swallow devours such a multitude of Flies souls to preserve her body, if the soul of a Fly is more noble than the most perfect body?* I Answer, Then 'tis not the soul of

Flies that is destroyed, and gives nourishment to the Swallow's body, but the body of the Fly, and 'tis that which she pursues, (not mechanically) as we shall show hereafter: A swallow can no more devour a fly's soul, than the cannibals in Guinea eat up the souls of one another, immateriality being no ways subject to the assault or violence or any matter however modified.

I come to prove from your own definition of matter, and from the Laws of the motion of matter, that 'tis impossible for a swallow to pursue a fly, (and so of other creatures) by reason of any motion or impression made on the optick Nerve.

Matter according to the Cartesians, is Bulk extended into length, breadth, and thickness, passive, impenetrable, and divisible. In the prosecution of this Argument alone, I shall endeavour to obviate all that ever hereafter can be said in favour of the mechanism of brutes; therefore I shall be a little larger upon it, tho' I contract what I wou'd say upon the other heads: I shall therefore premise these *Postulates*, which I believe all philosophers assent to.

1. Matter can't move of it self.
2. A body mov'd, and meeting with another quiescent body in its way, if it propells, it communicates its own motion to it in proportion to its Bulk, provided that the body propell'd be Homogeneous to it.
3. That body which propels or attracts another body in proportion to its bulk and distance, propels or attracts all, or that are of a lessed bulk, and nearer, or much easier.
4. If a subtle fine body meets a compact and aptioncus or porous body

body, it either pervades it as the air and rays of Light, or reflects without propulſion, as wind againſt a wall directly or obliquely.

5. A body that moves in a curve Line moves unnaturally; its natural motion being in a ſtrait Line, a Stone whirl'd round in a Sling, flies direct when freed from it, after the manner of a Tangent line to a Circle.

6. Matter hitting Matter directly, propels directly, or reflects directly, or if obliquely, it reflects at equal Angles.

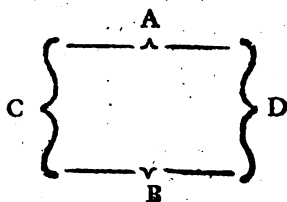
7. Matter that attracts Matter, does it in a right line.

I. Matter cannot move of it ſelf, being *paſſive*. A ſwallow moves, (when ſhe purſues her prey;) but ſince ſhe does not move her ſelf, which way receives ſhe the motions communicated to her? as ſometimes in a right line, a *Curve*, a *Circle*, a *Parabola*, beſides many irregular Figures and Turnings, either ſhe receives this motion from matter within, or from without; the firſt, which has too much abſurdity in it, you pretend not to, therefore I ſhall examine the laſt.

II. The *unknown ſomethings* in *brutes*, which I call *ſenſes*, are the firſt original Springs that receive motion from ſomething without, and communicate it to the whole *Machine*. For inſtance. You ſay, "That an object by its effluvi-
"ous particles ſhakes the nerves
"which are at the bottom of
"the eyes, and theſe again by
"communicating the impulſe to
"other dependent nerves, ſets
"the whole body in motion, ac-
"cording to the nature of the
"impreſſion; as in ſome clocks,
"if ſuch a ſtring be pull'd, you

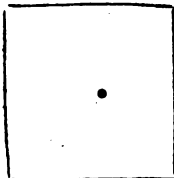
"have the laſt hour, and parts
"of hours; if ſuch a Spring be
"moved, all the Wheels are ſet
"on going, and you know the
"next hour that wou'd be: And
"ſo of other ſimple or com-
"pound motions." But this is
"urg'd without a juſt reflection
"upon the nature of the firſt mo-
"tion, *viz* the nerves at the eye,
"as alſo how it's poſſible the ſame
"motion of the optick nerves ſhou'd
"cauſe ſuch vaſtly different and
"irreconcilable motions in the
"body.

To the firſt, Let us but conſider the nature of theſe fine particles of matter, or ſubtle effluvi-ums, and what power they have to work upon the optick nerves, and yet after the ſame manner as matter works upon matter; for that's the ſuppoſition: Firſt, I ſay that 'tis impoſſible there ſhou'd be any ſuch effluvi-ums and particles of matter that can have this effect; for ſuppoſing ten thouſand men upon a plain, 5000 rank'd toward the ſouth *A*, with their faces full north, looking upon an object juſt as high as their eyes *B*; alſo 5000 rank'd to the weſt



C, with their faces looking upon a little ſituated object to the eaſt *D*, it follows that the particles which fly from the object *B*, to the eyes of all thoſe men which ſtand in rank at *A*, ſhall interfere with thoſe that fly from *D*, towards the rank of men at *C*: So
that

that either here must be penetration of bodies, or such opposition and clashing together, that the objects beyond would be invisible:



Or, further, suppose the whole Square be set with men on every side, every effluvi-um or particle of matter

which flows from the object in the midst of the eyes of all about it, must be one and many millions at the same time; or else two particles which touch one another at the object in the middle, must also touch one another when they come to the two corners of the square; 'tis the same in a circle where they lye issuing from the center extending in distance proportionable to their length.

Again, Suppose a man views a great part of the Heavens at once, can the effluvi-ums which arise from every part of the surface of so many millions of miles expanse, come all jostling and crowding into the little circumference of the eye, unless myriads of myriads hide themselves one in another, and be no bigger, by joyn- ing together? No, 'tis as impossi- ble as the *Doctrine of Brutal Me- chanism* it self.

If it be objected, That these particles of matter are extream fine, and therefore may more easily slide betwixt one another; I answer, That if they are matter, we must suppose 'em to be *Cubes, Squares, Parallepipedons, Prisms, Pyramids, Cones, Cilinder,* or some other irregular Figures And 'tis as evident as 2 and 3 makes 5, that great bodies bear such proportion to one anothers power and motion, as little bodies do;

imagine then that millions of Steeples, Pillars, Gravestones, Millstones, and such like, flew swiftly and close together, and another company as numerous and close crowded shou'd cross their way, and meet all together, must not here be either penetration to get clear of one another, or such a jostling and opposition as would wholly destroy and confound one anothers career. So in smaller Atoms, the sides and edges wou'd be the sharper to fasten upon one another, and where they hit full, they wou'd act upon one another according to their power and motion, 'as the greater Bodies we just now imagin'd wou'd do.

This sufficiently destroys both the periparetick and *Cartesian* hypothesis, of objects sending any particles or effluvi-ums to the eye to create vision. But suppose after all, that some fine effluvi-ums (as fine as that fancy'd subtle matter which *Descartes* himself invented, when he made his world) do strive to make an impressi- on upon the eye, from the second postulate, it's plain that they wou'd either pervade the eye, or reflect back again, they being neither homo- geneous as to their compo- sition, nor affording any propor- tionality in bulk, fit for propul- sion. Now since 'tis impossible for these effluvi-ums to proceed from a hare to a dog's eye; 'tis also impossible the hare shou'd move the dog's eye at all, be- cause there must be a resistance of parts before any motion can ensue, so that every way the ar- gument is inclusive.

Again, impressi- on or propulsi- on does not bring bodies nearer toge- ther, but drives 'em farther off; so that if a hare made any impres- si- on upon the dog's eye, it wou'd drive

drive the dog away from her, rather than cause him to run after her. And what is yet as foreign to the properties of matter. Why does a dog turn and run in curve lines sometimes to meet the hare, when as the impression, if any wou'd, comes to his eye in a right line? and therefore his motion must be direct according to the last *Postulate*; these seem to me such monstrous absurdities, that there's no way for the *Cartesians* to get clear of 'em, but by saying the hare is a *Load-stone*, and that she draws the dogs by the eyes, which is yet as merry as the rest; for if there were any such a magnetick power, it wou'd act more powerfully hard by, than at a distance, by the third *Postulate*; altho' a dog sometimes goes within six or eight yards of a hare sitting, without any attraction when if he were 60 or 80 yards distant from her in chase, the attraction (according to them) wou'd be powerful, and his eyes wou'd serve him instead of a Nose.

III. Now I presume it will be a fair conclusion, that if matter does not first give motion to these *curious Machines* (as I hope I have prov'd) then it must be the animal soul, or in *Solomon's* phrase, the *spirit of a Beast*, which is a very remarkable distinction from the body. Such as are not willing that dogs should be capable of simple and compound Ideas rais'd by external Objects, after the very same manner as they are rais'd in a man, shou'd show where and how they differ; since the organs of sensation proper to excite Ideas are common to both men and brutes, and since external objects themselves have the same effect upon both, either for sights,

sounds, &c. How can any *Cartesian*, according to the above said *Postulates*, or their own definition of matter, show how dull passive matter, as such, be capable of the following instances: The Provision of the ant, the fear and conscientiousness of a dog when he has done an ill thing, the docibility of an elephant. What immediate motion is there upon any one of the senses, that makes a dog use such probable means in seeking his lost master, or when he is lost himself, how comes he to find the way home, or beget puppies? A good breed of watches, and such as when left behind us at any place would follow us home, would be an extraordinary contrivance indeed of matter. What makes the Fox use such stratagems and cunning to escape the hounds, or to seek his prey, nothing but memory, judgment, imagination, reflection, compounding, dividing, and making intelligent conclusions from true or very probable premises, as these instances all abound with: Nothing, I say, can thus actuate or influence brutes but a thinking rational spirit within 'em, which exerts it self after such different modifications.

Nor is the sacred Volumes silent in this case, but give us also their testimony against the mechanism of brutes. The serpent is said to be *more subtiler than any beast of the field*, and we are advis'd to be *wise as serpents, but harmless as doves*; the stork and swallow know their appointed seasons; the Ox knoweth his owner, and the Ass his master's crib: The eagle sitteth upon the high rock, and espiesh for meat; (an act of judgment) with many more places to the like purpose; so that

I think there needs no more to prove that *brute creatures* are capable of thinking, and consequently that they are not *pure machines* or *clock-work*.

Nay, I think it so far from injuring religion, to prove that beasts are rational, that it highly serves it; for if we allow them to be machines, 'tis but rising one step higher, and asserting the mechanism of men as a yet more curious piece of clock-work, for that's the thing that atheists are now driving at.

I have only now to prove, (and I shall do it briefly) that matter can't think, and draw this last consequence, that *if matter cannot think, and yet there is something in brutes that does think, then there is something in brutes that is not matter*, by which I understand the *brutal Spirit* or *animal Soul*, as before.

Thinking is not inherent in *simple matter*, for then every stone and tree would be a rational creature.

Nor is it inherent in compound matter, for then a bushel of corn would make a thinking animal.

Nor is thinking any modification of matter, as hot, cold, square, round, white, red, &c. These being simple Ideas in us, and not in bodies, as is granted by all modern philosophers, and as I shall demonstrate, if I have occasion to speak on this head.

Nor can the fine insensible parts of matter think, for there's no reason that a small *Rivulet* should be wiser than the *ocean*; or is there any more analogy betwixt thought and small particles of matter, than betwixt thought and great bodies: Nor can *matter moving* think, since motion is only a mode or accident of matter, and

not essential to it; but why an arrow should be wiser when flying in the air, than still in the quiver, is a merry sort of a riddle. But if this accident of motion helps matter to think, the Sun, Moon and Stars are much more intelligible than we; nay, our common culinary fires, which are only matter briskly mov'd, would be our *masters*.

Lastly, I know but one other objection of these *material Gentlemen*, viz. That 'tis matter aptly inform'd, rightly disposited and duly organiz'd. which is capable of thinking. To this I answer, That they ought to explain what they mean by this *apt information*, *right disposition*, and *due organization*, and then this objection shall have its answer; but I'm satisfied I shall always want that satisfaction; for all that I could ever yet meet with, either know not what they mean when they speak of *due and proper organization*, &c. or else they bring it under some of the former heads which I have answer'd already: So that I hope this argument is every way conclusive, That *brutes* are not mov'd mechanically; That matter can't think, but that *brutes* do think, and therefore that there is something in them which is immaterial and rational, and which acts upon their bodies.

And now, *Sir*, I have gone thro' what I first propos'd, and am willing to think that I have perform'd what you expected in the close of your Letter: I am not over-fond of making a convert of you, but if you find any thing that's reasonable and conclusive, I hope you'll lay by the preju-

prejudices of an Opponent, and only suppose it spoken by a friend; or else that it is a child of your own brain, so that truth may not lose a votary of you, nor

S I R,

Your, &c.

R. S

Quest. A married Lady meets another woman's husband. stays frequently with him. some hours at a time, in secret, and permits all the freedom and liberty that Man and Wife are capable of, only the last favour excepted, pretending to conscience and principles, because she does not go through stich: Pray what do you think she means by conscience and principles under such a practice?

Ans. 'Tis possible her conscience and principles are some natural impediment, or that she herself is injur'd, and would not be so ungenerous to prejudice her friend; or perhaps she expects to be ravish'd, or — we don't know what; yet we are not ignorant what notions she ought to have of conscience and principles. Supposing the matter of fact true, 'tis unnatural hypocrisie, and adultery before God, who being a spirit, does look at the spirit and inward inclinations: So that whatever little pretences I have to vertue and honour in outward appearances, if I'm a slave to my lusts and brutish inclinations, the rest avails me nothing. Besides the immediate sin against God, the injury to the husband, the

perjury to her self, in breaking her Marriage Vows; she might reflect what presidents have been in like cases, as the ruin of families, bloodshed, jealousy, infamy, and after all, the afflicting resentments of a real conscience; these things considered, might be a means to reclaim her. —

We believe it more than probable, this *Question* might be sent by some that with the Lady very well, and would admonish her secretly, and we should beg lad if it has a good effect.

Quest. What Method does Descartes make use of to show the reason why the Loadstone draws Iron, or Iron the Loadstone?

Ans. By a very ingenious hypothesis, but it's built upon other suppositions, which ought first to have been prov'd, but the method is this, viz. The Loadstone draws Iron, or Iron the Loadstone, from this cause, that the Pores of them are so dispos'd (*but how, he gives us no Account*) that the Striate, or channel'd Matter, which comes from the Poles of the elementary Mass (*which is also another Riddle*) and continues its way through the pores which are parallel to the axle of the Earth, passing more easily through the pores of Loadstone and Iron, than through those of all other bodies, drives away by this means all the air met with between both, and because this Air finds no place to pass into because all is full (*for he denies a Vacuum*) but into that which the one or the other of these two bodies quit-teth, there is a Necessity that the Iron should be thrust towards the Loadstone, & vice versa.

Quest. One

Quest. *One asserts, that the rational faculty is but handmaid, or subservient to the intellect. no part at all of the essence of the soul, nor obliged to it by the inseparability of union or identity; Your opinion of it?*

Ans. 'Tis now agreed on by most philosophers, that even the faculties of the soul are not really distinct either from that it self, or one another: And if this holds, much less do we think any thing can be separated from it self the rational faculty and the intellect founding to us one and the same thing — Unless the author of this opinion has a mind to change names and notions, and resolves to speak so as not to be understood. But if we have any kind of guess at his meaning, we fancy it must be, — That the power of ratiocinating, precise syllogizing, or drawing conclusions and consequences from premises, is dependant on, or subservient to the power of apprehending or understanding any simple object: Though even here neither he nor his reader can have any clear notion of things after this way of expressing them. for in truth there's no real distinction between the power of one of these acts, and the other; the same faculty, namely, the intellect, understanding, or reason, producing both of them; and another besides, we mean that of compounding and dividing, or affirming and denying, as well as simple imaging on one side, and train of thoughts arguing or concluding on the other. We grant indeed, that the act of reasoning may be suspended, or the intellect, rational faculty, or soul, not able outwardly or sensibly to exert it, thro' indisposition of organs, but still the faculty re-

mains, and is as inseparable from the intellect, or soul, as that is from it self, being the same with it.

Quest. *One asserts, That the body of Man, taken under that distinct notion, cannot give to it self the figure of a Man, and therefore hath need of an eternal sculptor, or delineator, which shou'd be secretly ambuscaded in the material mass of the seed, and descend upon it from above; yet this, in so much as 'tis of a material condition, and far below the fineness of a spiritual nature, cannot derive the plastick virtue, any more from it self than from the gross mass of the body; necessary it is therefore that there be some precedent, or elder principle which must be purely immaterial, yet real and operative, to which may be justly attributed the power of figuration by a sigillary impresson upon the Archeu', or regal spirit of the seed. The soul of the father therefore, when it descends to visit and relieve the inferior faculties, and make a progress to survey the seed in the very paroxysm of bodily action, doth upon the mass of seed engrave and adumbrate the impress and figure of it self (which in sober truth is the only cause of the fecundity of seed.) and thence is that comely and magnificent structure of the Infant; otherwise, if the soul were not figur'd, but this figure of the body did arise spontaneously, a father maim'd in any member, cou'd not beget a son but maim'd in the same: Your opinion of this is desired?*

Ans. In sober truth, as the author says, either the querist or he has mounted the argument so high, we can hardly tell very well what to make on't: However, we will have one flight at it, and first try

L 1 whether

whether we can understand it ; and then, if we can, answer it.

For the first expedition, [The body of a man's giving to it self the figure of a man] We won't give it so hard a name as *nonsense*, but only confess 'tis to us unintelligible ; for if we can guess any thing at it, it implies a man's acting before he is, or at least giving himself a figure before he has a figure ; for whatever is body must have figure, and that figure in the Fœtus, very soon distinctly delineated ; nay, if we will believe microscopes, that is, if we will believe our eyes, it is figur'd, and has distinct parts and organs even in the seed it self. But further, we readily grant, that we can't imagine how a mass of seemingly unform'd matter, should throw it self into that beautiful form : But neither can we understand what the author means by [an eternal sculptor or delineator ambuscado'd in, &c.] for how any thing can be externally in another thing, we confess we are yet to learn, nor who this sculptor is, unless the *Archæus*, he afterward mentions. However this, whatever it is, cannot, he thinks, derive any *plastick* virtue either from it self, or the body, and therefore there must be some elder principle, immaterial and operative, which figures the matter, by a *sigillary* impression on the *Archæus*, or regal spirit of the seed. — And here, unless we mistake, lying the pinch of the question, whether so, or not, we declare our selves inclin'd to the *negative*, for these two or three following reasons : Because this *sigillary* impression supposes the soul to be material, for nothing but matter can act by way of *sigillary* impression upon matter. Nothing but what

has extended, terminated, quantitative parts, can so act upon what has quantity, as to leave its figure behind it. But this opinion supposes the pure immaterial soul to have a figure like a man, which nothing is capable of but body. Again, This supposes the soul can act really and efficaciously, so we mean, as to make any alteration in the subject, on what is no essential or integral part of the body, only an excrementitious part, tho' indeed the finest sort of excrement, which it may as well do on the nails or hair, making that stand an end when it pleases, or any other sort of excrement, those last mention'd being indeed more constant and abiding than that which is the subject of the present dispute. It's true, that the soul may act upon the animal spirits, or *Archæus*, for by that affected term of theirs, they must either mean some such thing, or nothing, and the whole body of the animal spirits (there's but a seeming impropriety in the expression, no more being understood by them, than the purest sort of matter) may perhaps be suppos'd, could they be seen altogether, and distinct from other parts of the body, as other cuts in anatomical books represent the entire system of arteries, veins, &c. to have something of the figure of a man, which figure, for ought we know, they may still retain, though too fine for sense, when they are separated from the body, as they are eminently in the act we are discoursing of. However, this they can't receive from the soul, nor can it engrave a figure or impress of it self upon them, unless it can give what it never had. And if the hypothesis

hypothesis we have just touch'd at, of our own (for we don't lay it down as if we were very fond on't) may be granted, if the *animal spirits*, form'd into the real shape of an *Homunculus*, tho' to us invisible, being commanded by the *higher immaterial soul*, tho' not figur'd by it, but by the mould of the *body thro' which they pass*, if these are suppos'd to give this form to the infant, stamping those exquisitely fine parts in the seed, which by new supplies of matter, when made a part of the mother, grows still larger and larger; supposing this, we say the difficulty vanishes, how a father maim'd in any member, should not produce a son maim'd like him: For these spirits are sent about from their seat by those duchus's whatever they are, through which nature equably conveys 'em towards all the parts of the body; tho' if their way be blockt up by a *palsie*, or some such *disease*, or if any part be wanting, they must e'en return *re infectis*, as they would do; for example, If a man went to kick that had no legs, on a *wall* of his soul, the spirits would run as far as they could through usual passages, and be forc'd to *stop* at the *knee*, or whatever *part* 'twas where the *defect* began ——— though if a pair of new legs could be set on, or the *old ones*, with all things in *statu quo*, the man would be able to play at *foot-ball* again as well as ever, the *spirits* finding their *old passages*; as we see in those who have had their *noses* and *fingers* cut as good as *quite off*, hanging only by a *little skin*, which yet have been cured again, and able to *move* them as well as ever: So here, those

spirits which should have gone to the *main'd part* of the *father* finding no such *impediment* in the *mass* they are to *form*, make the *exact figure* of a *man*, unless the *woman's fancy* afterward deform the infant, which very frequently happens. Not that we think that this *impression* is at first *single*, as if only one *scal* or *figure* were made on the *mass*, for *microscopes* tell us there are many *animalcules* in that *substance* or *dissention*, nature providing more than one, nay, many, to be more sure in her operation; (like those innumerable little *images* of the *sun* which are form'd in the *drops* of a *rain-bow*) though seldom more than one *lives* (in larger *animals* we mean, there being not *nourishment*, for more). Now as the *father's animal soul* did first give this *stamp* or *impression*, that being commanded by the *superiour spirit*, without, which, being only *matter*, we see not how it could *act*, so these seems to be need of an *immaterial spirit* to continue *matter* in *action*, to set the *plastic powers* on *work*, to act on the *purser matter*, according to those *imperfect organs* which it finds, and which grow daily larger and *better defin'd* by the addition of *new matter* from the mother. ——— After all, we are not only sensible that this hypothesis labours with many difficulties but know the same must be said of any other: For the truth is, we find more to puzzle us in our new *discoveries*, than to give a rational and entire satisfaction; and are apt to think that the greatest *philosophers* in the world, as well as we, who hardly deserve the name of the *least*, must be forced at last to fly to a divine

L 1 2 power,

power, as the psalmist on this ver subject — *Marvellous are thy works, O Lord!* that is, beyond the reach of nature, and own as he did, that man is awfully and wonderfully made, tho' the precise modus thereof they can never determine positively.

Quest. *What's the reason that an empty bottle corked, and let down a hundred fathom into the sea; when drawn up again, the cork will be found within the bottle?*

Ans. The air in the bottle expands it self when in this region of air, but when the bottle is surrounded with the region of water, the coolness thereof forces the air to retire from the sides of the bottle, whereby the air condensing or withdrawing it self into less room in the bottle, the neck of the bottle becomes empty of air, and the more the air strives to retire, it sucks the stronger at the cork; then the air in the sea presses to penetrate the cork, and by both these motions the cork is drawn and also driven into the bottle.

Quest. *Whether a man may marry too sisters?*

Ans. The civil law punishes him who does it, and the canon is grounded upon the reverse of *Levit. xviii. 16.* *Thou shalt not discover the nakedness of thy brother's wife, it is thy brother's nakedness:* The reverse of it (which is always included in these prohibitions) is, *Thou shalt not discover the nakedness of thy sister's husband, it is thy sister's nakedness* Here it is plain, the sister may not marry her sister's husband, and how he can marry her, without the marries him, we know not. God Almighty himself has given one safe exposition of all such doubtful degrees of relation, in one

general expression, *Near of kin,* that we marry none that are near of kin to us; and indeed, the world is wide enough for persons to marry without any danger. Those that would be critically satisfied in such like cases, may read the arguments in the divorce of king Henry VIII. when he was for marrying his brother's wife.

Quest. *I have been in love this three years, and in this time I have had one child by him I loved, and now I find he begins to slight to me; he is very civil when I see him, but I find it by his absence, he seldom comes to me, unless I go to him, and then he is angry, so that what to do I cannot tell: I have been advised by all friends to slight him, and never see him more; I have endeavoured as much as I can, but all will not do, I must see him, or I cannot live; what can I do? I am the most miserable of all my sex. Good Gentlemen, I beg you will give me your advice in your next Oracle, or I am a dead woman: If he never marry me, I could be satisfied, if he would be as kind as formerly; but should he persist in his unkindness, it will certainly make me commit violence on my self, and be the ruine of both soul and body, for I am desperate, and do not care what becomes of me; I am under a continual rack and torture, and shall never be otherwise if he be unkind: Therefore, as you are christians, send your speedy answer, which may be a means to save the soul of a desperate, discontented woman?*

Ans. It is a want of the true sense of religion, and the fear of God, that has brought these excessive troubles upon you, you allow'd your self in an unlawful passion, and settled your hopes and happiness upon

Upon a foundation that must necessarily deceive you ; when as if you had been vertuous and religious, you would have been secure both in your reputation and peace : So that our advice is immediately to beg pardon of God for your follies and impieties, and live more strictly and religiously than you have done, and you will find a greater ease and satisfaction, than if you had your own choice. Next, as to the prudent part of your acting, the more sensible the gentleman is of your distractions, and the violence of your passions, the more he will despise and hate you : therefore your business is to slight him, as the author of your shame and disquier, this possibly may revive his affections ; for denial makes one more desirous of enjoyment ; but never admit him either to a common friendship, or much more to his ancient familiarities, unless he forthwith marries ; if he really esteems you, he will not refuse it ; if he does, 'tis an argument of his disesteem, and how you should escape being further miserable with such a person, we know not. What an egregious piece of folly would it be to die, because another is a villain and hates you ? But that's not all ; What an inexpressible madness would it be to secure damnation to your self, in avoiding a small temporary evil, which thousands besides your self are at this time labouring under ? If you will give your selves the liberty of thinking, we doubt not but you may discover other arguments besides these. But as for this world, perhaps there can nothing be more serviceable to you, than often to reflect upon his ingratitude and baseness,

that render him unfit for the correspondence of any reasonable person.

Quest. I am credibly informed of three own brothers that were all choak'd with the blade-bones of a rabbit : The question is, Whether that death was not designed for them from the time they were born ?

Ans. 'Tis our opinion, that the time, or manner of no ones death is determined, but that people live or die (ordinarily) sooner or later, according to the degrees of temperance or intemperance which they use ; that ill courses are naturally attended by ill ends, and good ones by the contrary. It appears to us to be a perfect jest, and mocking of the proceedings of the divine wisdom, to assert a man is destined to do so or so, and that the event is always the destiny, be it what it will. Amongst five thousand deaths, it's five thousand that none hits of the right, in guessing what such a man's death will be ; and yet (ordinarily) a man, if he will run the risque of the law, may put another to any one of these deaths, which he himself pleases. A man indeed might be said to be destin'd to such a death, if no other death could be inflicted upon him ; but to say an action is destin'd, without trying whether the contrary, or something different might not be done in the room of it, this is just like laying a wager, and one party affirming, that whether side soever happens, he wins. He that would see more about the necessity of fixed appointed death, let him read the judicious Dr. Sherluck's Book upon death.

Quest. Pray, gentlemen, oblige me with your advice, whether I had best present a noble lord with my address thus?

My LORD,

“ Give me leave to tell
 “ your lordship, that I am
 “ troubled with three extraordinary;
 “ I am an extraordinary
 “ pensioner, that’s bad; extra-
 “ ordinary poor, that’s worse;
 “ and extraordinary modest, that’s
 “ worst of all, for it has always
 “ been my hinderance; Now if
 “ your lordship shall please to be
 “ extraordinary kind, it will
 “ much lessen the uneasiness of
 “ the other three; but if they
 “ must still continue upon me,
 “ and this fourth extraordinary
 “ be wanting, why then for a
 “ fifth, I will e’en bear up with
 “ my old friend philosophy. and
 “ an extraordinary stock of pa-
 “ tience and contentment.

Ans^w. Present it man! Yes, by all means; ’tis indeed the most extraordinary address we ever met with; and whethersoever it takes or misses, it will be as extraordinary; for so long as our Oracles live, it shall be perpetuated for an extraordinary copy, and it will be no wonder if every body comes extraordinary short in their transcriptions of it. We are

Extraordinary Sir,
 Yours, &c.

Quest. I have a relation some time since kill’d a gentleman upon which (with the assistance of some friends) he has made his escape; the circumstances of it render it impossible for him to obtain a pardon: I was solicit’d to give in what information I can about it, and told that I am in some

measure guilty of blood in concealing what I know, the discovery of which possibly might conduce to the taking of him. How far am I obliged in conscience either to conceal or make a discovery of what I know therein?

Ans^w. We believe that you and every body else (the criminal himself only excepted) are bound to discover to a tittle all that you know of any wilful murder; if you do not, you are an accessary, by concealing what you know; and what is yet worst, (tho’ now adays little regarded) you help on with the publick sins, involving the whole nation in blood, which cannot be expiated by any other means than publick judgments. It will not be amiss that you read the constitution of the Jewish nation, when God Almighty was their immediate law-giver and governour; amongst other places see Deut. xxi. 6, 7, 8.

Quest. In my lord Gainsborough’s park, at Titchfield in Hampshire, some few years past, a deer was kill’d. After ’twas broke up, the keeper went to quarter the heart, and the edge of his knife grated against something that was hard, which he found to be a bullet near the middle of the heart; about which bullet there was a callous skin, like horn, by which ’twas suppos’d that the deer had been formerly shot, and liv’d several years afterwards: The reason of this?

Ans^w. There are some singular cases of this nature, which will puzzle all the anatomists in the world to resolve ’em: There are instances almost every day both of men and beasts, who have liv’d with bullets or stakes lodg’d in their bodies. The famous knife-blade, which lay so long in the peasant, has been sufficiently talk’d

of; and we our selves have assurance of a certain *Butcher* that kill'd a *Bullock* which had been a little lame for a year or two before; and in cutting it up, found between the *shoulder* and the *breast*, quite cover'd over with hard flesh, about a foot and a half of an old hedge stake, which it seems had been broken off there some years before. But this is nothing to any such substance in the nobler parts, tho' even there strange things have been found. —

Howel in his Letters, makes mention of a person who lay for some years languishing of a Disease, which puzzled the *Physicians*, and death was the only cure, at whose dissection there was found (as we remember) in the *left ventricle* of the heart, a *living Serpent*, and the *German virtuosi* gives us instances much of the same nature: But neither does this reach, for violence from without seems more mortal than any such substance bred within. To come yet nearer, there are some *Surgeons* who tells us of wounds in the *Pericardium* which have been cur'd, though never any before, that we met with, in the very substance of the heart; nor can it be easily suppos'd, that the *Bullet* in the present case cou'd be lodg'd in any *vacuity* there, without making a wound to get in. The fact seems to be well enough circumstantiated, and therefore 'tis neither civil, nor scarce reasonable to deny it; but for the reason and manner how nature cou'd save it self harmless, notwithstanding that *callous substance* wherewith it guarded it self, as is very usual in such cases, we must ingeniously acknowledge we can't resolve; and here propose it as a *problem* to the best Profes-

sors in the noble art of *Chyrurgery*, whose judgments we shan't fail to communicate to the world concerning it.

Quest. One that by his daily labour can procure but just from hand to mouth, for the substance of himself and family: Query, Whether or no he be indispensibly bound to give to the relief of others that are in want; and if he be, in what proportion?

Ans. That even those who only maintain themselves by daily labour, are bound to relieve such as are really objects of charity, viz. such as wou'd, and can't work for their Livings, is very clear from that of the Apostle, *Let him that stole, steal no more*; (he seems by what follows to intend one that steals merely for want) but rather let him labour, working with his hands, that he may have to give to him that is need. But still this reaches not our case — Whether one that has a family of his own, which he can but just maintain, ought to be thus charitable? We encline to the affirmative, supposing he knows any who are more in want than himself; our reason is, because we scarce never yet knew a family wherein there were not sometimes some superfluous expences; however, what person almost is there in the world, who does not sometimes himself spend what there's no absolutely necessity of his doing, though he's never so mean, either at the *Coffee-house*, or *Ale-house*, or some such way. — Now this ought to be spared for such uses as are before-mention'd, if there's no other way to provide for 'em. But there's yet another reason why the poor shou'd give to those who are yet poorer, if any such can be

found, and that is, *Because they themselves are poor*; we mean, how great a *paradox* soever it may seem, they wou'd do well to give to *others*, because they want *themselves*, in hopes that their *own wants* may be *reliev'd*; it being the best way to obtain the *assistance of providence* in our *necessities*, according to our condition and circumstances our selves to *assist others*: Nor is the modest prospect and hope of such return and gain unlawful, so it be not the principal end of our charity, which ought to be the *pleasing God*, for that can't be an *unlawful end* which is propos'd in the Scriptures as an encouragement for our action, but so is a *retribution* for our *charity*, common *discretion* ought to guide that, as well as all other *Christian virtues*, the circumstances of men being so various, that 'tis perhaps impossible to fix a *rule* that shall have no *exceptions*; tho' what has been the judgment of several excellent persons in our Church of this matter, we may chance hereafter to enquire, on another *Questions*.

Quest. *Where a woman may be found, that answers the description*

of a good housewife given by Solomon?

Ans^r. We suppose he means that 31. *Prov.* 10. &c. Where, the truth is, he gives such a character of a *good wife* as is not easily found, in the following instances; "The *heart of her husband* does *safely trust* in her — she'll do him *good* and not evil ALL HER Days — she WORKS WILLINGLY with her HANDS — she RISETH while 'tis yet NIGHT — with the FRUIT of her HANDS she PLANTS a *Vineyard* — she lays her HANDS to the SPINDLE, (is a *Spinster* more than in *Title*) — she stretcheth out her HAND to the POOR — she openeth her Mouth with WISDOM, and in her Tongue is the law of KINDNESS (no Fool, Gossip, or Scold) — she looks well to the way of her HOUSHOLD, and eats not the Bread of IDLENESS. — such she is — but where is she? For Solomon himself, who had try'd as many as most, says after all, *Who can find a virtuous Woman?* He that has her; let him e'en make much of her, for he'll hardly e'er get such another.





A
VOLUNTARY
ON THE
NATIVITY
OF OUR
BLESSED LORD
Christmas-Day, 1692.

*To us a Child is born, to us a Son is given, and the Govern-
ment shall be upon his shoulder, and his Name shall be cal-
led Wonderful, Counsellor, the MIGHTY GOD, the
Everlasting Father, the Prince of Peace — Of the
Increase of his Government and Peace, there shall be no end,
upon the Throne of David, and upon his Kingdom, to order
it, and to establish it with Judgment and Justice, from
henceforth, even for ever, Isa. 9. 6, 7.*

Sicilides Musæ! Paulo majora Canamus?

RISE groveling Muse! To nobler strains aspire!
Like you sweet Lark, our Brother Poet, rise!
Leave the low Turf, and with the mounting Sun
Beat down the Clouds, and clamber Heav'n's high Road,
'Tis a far greater Saviour calls thee now,
And justly asks our Tributary Praise,
Than him whom late on Thames fair Banks we sung,
And taught the listening Streams Great William's Name:
That Earthly God from This receives his Crown,
And lays his Sword and Laurels at his Feet,
More charming far than Empire's Self, or Love.
Him Angels sing, him all the Inspir'd of old,

Him

Him lofty *Esay* chief, of noble *Stem*,
Prophet and *Poet* both, in both *Divine* :

Eternal Truths wrapt in *eternal Verse*,
 Thro' all his *Golden Work* distinct, outsoar
 Ev'n the great *Pindar's Dithyrambick Strains*.
 (a) From him the *Sybills*, *Virgil* stole from them!
 So much the *God* swell'd his *enlightn'd Breast*,
 That *Time*, like him, all at *one Sight* he saw,
 Past, present, and to come, were all the same ;
 And thus he *hail'd* thy *Birth*, O *Son of God*!

The *Grecian Swan* let *Seven proud Cities Boast*,
 (b) Old *Kittim's* Realm, their *future Conqueror* ;
 (c) *Tyre*, her *Acides*, *Crete*, her ancient *Jove* !
 We their mean *Triumphs* pity, and despise
 Their *spurious Heroes*, and their *fabled Gods*.
 A *Hero* and a *GOD* to us is born,
 Son of the *Eternal Sun*, himself the same.
 Whose *Infant Hands* his *Father's Thunder* wields,
 Succeeding, not unequal to the *Weight*
 Of *Heav'n* and *Earth*, *Atlas* of either *World* !
Wonder of Angels! well may *Reason's Line*
 Be then too short to measure *Infinite*,
 Known but by *Himself*, and all a *Miracle*,
 Tho' vast his *Empire*, not beyond the *Reach*
 Of his unbounded *Wisdom* to direct,
 Administring with just and *steady Hand*.
 As *Wrong* and *Right* require *Rewards* and *Pains*.
 All *Ill* foreseeing, and cou'd all prevent,
 Did he not over-rule to *greater Good*.

Those who by *founding Laws* won worthy *Fame*,

(d) *Zaleucus*, *Solon*, and the *Spartan Sage*,
 Might learn of him, and sit beneath his *Feet* :
 Nay even our own great *Legislator*, first

(e) Who taught by *written Laws* to fetter *Vice*,
 Not all *Things* knew, much is there yet to add,
 And *stronger Sanctions* to reclaim *Mankind*.

Those shall our *Prince* deliver as he those
 On *Sinai Mount*, in *Smoak* and *Thunder* bid,
Attendant Angels sounding round his *Throne* :

He the *dread Angel* of the *Covenant*,
 And *Head* of all the *Quire*, thro' *Paras* *Wild*,
Safe piloting the *chosen Nations* *Home*.

Nor *Angels* he, nor *Man* disdain'd to head,
 Tho' *fairer* far than all the *Sons of Men*,

(f) Tho' all the *Septenary Rank*, surpass'd
 Of *Fire-wing'd Minds*, as *half-sound Insects* they,

For he GOD's *only Son*, himself a GOD;
 The unutterable, the first, the *boundless Might*;
 One of the *Undivided Elchim*;
 One with the Everlasting Father he,
 And that *Life-giving Spirit* from both proceeds;
 Him in the *Bush*, tho' *burning, unconsum'd*,
 Him *Moses*, all the Fathers him ador'd.

E'er *Abraham was*, IS he, and e'er the World,
 In the beginning both of *Times and Men*:
 He *never was not*, for he ne'er began,
 All Principles of *Being* he disclaims,
 And only from *Himself*, *Himself derives*,
 Sooner the *Bird* that sees the *Morning Sun*,
 May tow'r to that fair *Fund* of cheerful Light,
 Than *humane Thought* shoot thro' the *boundless Orbs*
 Of his Duration; soon 'tis out of Breath,
 And flutt'ring falls to Ground thro' *yielding Air*.
 And as he *ever was*, he still *shall be*,
 His *Essence* indefectible, and firm,
 As his *exhaustless Wisdom, Power and Love*.
 The *Gods on Earth*, like *meaner men*, must die,
 He only ever *Lives*, and ever *Reigns*.
 He reigns a *Peaceful Prince*, whose *facile Yoke*
 With pleasures shall the willing Nations bear,
 No *Tribute* askt, but that of *Praise and Love*:
 (g) Nor only he to *Sem's* blest'd Tents confin'd,
 As now he is, tho' there he first appear,
 In humble *Tabernacle* of Mortal Clay,
 Him the last *Gentiles* shall their *Saviour* own,
 Whilst those who proud, against him murmuring rise,
 He shall with *Iron Rod* *debel* and crush,
 Like *Potters* crackling Clay, beneath his Feet;
 Till he, great *Lord of Lords*, and *King of Kings*,
 Acknowledg'd o'er the World triumphant reigns.
 O'er *Mitzraim's Field*, o'er *Tarshish* and the Isles,
 (h) From utmost *West* to *Ophir's* golden Shore.
 (i) Whilst a *new Face of Things* around appears,
 Lost *Justice*, and fair *Truth* from Heav'n descend,
 To these *forsaken Fields*, and *Peace and Love*,
 And *Joy Divine*, all linkt in *close Embrace*.
 These shall compose our Prince's *Glorious Train*,
 Who on his *Father's Throne* shall ever *Reign*.

Veni citò Domine JESU!

NOTES

NOTES.

- (a) " From him the Sibyls, Virgil stole from them.] That Virgil in his *Sicilides Musa*, &c. made use of some of the *Sybil's Books*, as Mr *Bryden* observes in the Argument before his Translation, will hardly be deny'd, he himself mentioning the *Cumæum Carmen* in that Eclogue. And it seems most probable that those *Sibyls* (if there were more than one of 'em) had their Prophecies from some of the *Divine Writers*, there being many strokes in *Virgil's Poem* which are plainly taken thence, tho' as it seems, at second hand — which we observe as we pass by 'em.
- (b) " Old *Kittim's Realm* their future Conqueror.] 'Tis generally agreed by learned Men that by the *Kittim*, or sons of *Kittim*, several times mention'd in sacred Writings, are meant the *Macedonians*, call'd *Μακεδόναι* in ancient Writers, there being also the River *Citius* near 'em, though the *Grecians* wonderfully alter the *Terminations* in whatever words they receiv'd from the *Hebrews*, as *Josephus* observes on this very Subject; and as indeed all other Languages still do, as well as they. Nor, we think, is't any Incongruity to introduce the *Macedonians* boasting of their *Alexander*, who had not a being 'till long after, because 'tis done by one who is affirm'd to have the Gift of Prophecy.
- (c) " Tyre, her *Alcides*, [Crete, her ancient *Jove*] The *Tyrian Hercules* was found even among the *Grecians*, that the reason of *Alexander's* quarrel with the *Tyrians*, was only because they'd not let that Prince sacrifice to him in their City; and if they were acquainted with the *Tyrian gods*, who lived so far from them, much more may the *Jews* be suppos'd to do so, who were their near neighbours. — Nor was *Crete* very far from 'em, lying very deep, almost in the bottom of the Mediterranean.
- (d) " The *Spartan Sage*.] *Lycurgus*.
- (d) " First taught by written Laws to fetter Vice.] So says *Josephus* of *Moses*, as quoted by *Bishop Andrews*.
- (f) " Tho' all the septenary ranks surpass'd.] See the Question of *Archangels*.
- (g) " Nor only he to *Sem's* bless'd Tents confin'd.] That Prophecy of *Noah*—He shall dwell in the Tents of *Shem*, may as well be apply'd to God, as to *Japhet*, being thought by some learned Men to refer to *Christ's* coming in the Flesh.

(b) From

(b) "From utmost West to Ophis's golden shore,] Kircher says in his *Oblisks*, that *Ophis* in the *Coptick language* signifies *India*, which with the time of the *Voyage* thither, and other circumstances, make it probable that 'twas no other place than the *golden Chersonese*.

(i) "Whilst a new face of things around appears.] Here once for all we'll take notice of several passages in *Virgil's Eclogue*, which which seem plainly taken from this and other places of the Holy Scriptures — *Jam redit & virgo* — *Jam nova progenies celo d imittitur alto* — *Ille Deum vitam accipiet* — *Paratumq; reget patriis virtutibus orbem, &c.*



That JUDICIAL ASTROLOGY maynt prove catching we'll here refute a late pretender J. G. and we shall take the liberty to reduce his arguments into the best form they can bear.

J. G. 1 Arg. **N**O sceptick denies superiors influence inferiors. Stars and Planets are superior to all terrene beings, and must therefore influence them?

Athen We grant, that a being superior in power and nature can act upon, and influence an inferior, as a man can do what he will with his watch. But as for the paralogism which wou'd make superiority in altitude, or heighth, and superior in nature and power, to be the same thing, 'tis so absurd, that we need not say we deny it; at this rate every chimney is more noble than a man, because 'tis higher, and every bird that flies over ones head, [does thereby establish its Dominion over such a Person; See his preface. which is a Doctrine only fit for *Urania's* humble servant

J. G. 2 Arg. If the order and disorder of terrene bodies be not owing to the stars, they seem to stand in need of some other natural cause for their production?

Athen. So long as there's vertue and vice, wisdom and folly in the world, we shall never want a

proper cause of all the orders and disorders in it. Besides, in Page 3. about the middle, you say the air is the mediate cause of all things; and if so, not the stars, as you wou'd here suggest: If you think to have a refuge in the term *mediate*, you are yet in a greater error; for there was never any of you so silly as to say, the stars were the immediate cause of any thing, if so, they wou'd necessitate, not incline: And if they are not the immediate, then they must be the mediate (if any) but that you debar 'em of too, and give to the air: So that by your own doctrine, the stars have nothing to do with the orders and disorders of the world. But after all, who is your authority for asserting, That all philosophers allow the air to be the mediate cause of all things? When there's not one in the whole world that can be guilty of such a ridiculous thought; it wou'd be very hard to put upon you to prove it the only and proper cause of any thing at all.

J. G.

J. G. 3 Arg. If the *Solum* and *Calum* do both agree in the making up Homer's golden chain, it's obvious that the sympathies and antipathies of the planets and stars above, with persons and things below, do certainly produce the true sorites of nature that hold together, (by links as it were) all mundane beings.

Athen. If Homer's golden chain made any thing for your cause, we wou'd give it you, and our answer to it, but you have wrested Homer to your own purpose, and have put the stars in Jupiter's place, for it was Jupiter himself that held the golden chain which reach'd from heaven to earth; only denoting thereby his superintendance, and regulation of human affairs, and that there nothing fell out on earth, which was not providentially order'd and regulated, according to the decrees and registry of fate, but not a word of stars, their influence, or any such thing.

The next paragraph is built upon the first argument. where, because the stars are high and powerful, (the last is to be prov'd) therefore they influence, &c. The next mighty argument is interrogative, as follows.

J. G. 4. Arg. Why may not there be as well qualifications of excellency and peculiarity, in the seven planets of the greater world, as in the seven principal parts of man, the lesser world, viz. the heart, brain, liver, spleen, gall, lungs and kidneys?

Athen. A why not, proves nothing: We'll grant you qualifications of excellency in the planets, as to their glory, height, motion, &c. but as for the peculiarity and use of 'em, we deny it, (sun and moon excepted for

influence;) if you had taken in the earth as a planet, as Mr. Parker has done, you had mention'd something of use and peculiarity. But pray, Sir, where did you learn your anatomy, to call those above mention'd the seven principal parts of man's body; how came that number into your mind? If by principal you mean essentially so, 'tis false, experience shows 'tis possible to live without the spleen; how have some persons kidneys been ulcerated whilst living? others with lungs almost consum'd; brain a great part often taken out. Now suppose some of the planets par'd away piecemeal, and one of 'em lost in the indefinite space, what wou'd become of astrology then? But let's see how these seven principal parts answer to the nature of the seven planets by what follows; at the bottom of p. 6. there you say, the heat is assimilated to the sun, the spleen to Saturn, the parts of delight to Venus, the brain to the Moon, and the understanding to Mercury; so that by this, we have now nine principal parts, in the microcosm, privities, and understanding added, so that your question is thus: Why may not the seven planets in the greater world, answer the nine principal parts in the lesser? We answer, Why shou'd they, there being neither number, reason, nor sense in the Question?

J. G. 6. Arg. There can be no better reason given for the motions, order, &c. of the planets, than that they might thereby influence things below

Athen. We'll lend you a better reason. Their light is for man's use, their number, order, configurations

gurations, regular motions, &c. were made for man's contemplation, and to put him in mind of an intelligent author of 'em; these are the uses that David and St. Paul make of 'em.

J. G. 6. Arg. It must be the stars that influence us to love and hate, or evenness of temper, for the earth, or atoms can't do it.

Athen. We see no reason that it shou'd be either of 'em, and it must be one of 'em, or you argue upon nothing. If your stars won't furnish you with a better reason, we'll try to oblige you with one. The passions, as fear, hope, joy, love, anger, &c. are innate, and whilst they are in being, are always ready to be work'd upon, the manner is by means of the senses, which presents us with objects, or relations agreeable, disagreeable, surprizing, frightful, joyous, &c. that 'tis this, not the stars that makes us glad or sorry, is plain; for take a person whose aspects are as good or as ill as you please, suppose the most malevolent for sorrow, accidents, &c. and such a man may at that same time be made to rejoyce, if you confer upon him an estate, a preferment, a pardon, or what he wou'd be most pleas'd with. But you'll urge they incline, not necessitate, so that their aspects may be frustrate in many cases. Suppose it; suppose also there is something of truth in astrology, since it is so fallacious as it may be diverted, who can be sure of what you say; or why wou'd ye that people shou'd relie upon you in any case whatever? If the art was real, and the stars did necessitate, the case wou'd be quite alter'd.——The next paragraph is full of interrogations, which

we shall answer as we go along distinguishing which is which by the character of the letter.

If the sun has effect upon bodies, why may not the spirits of the other planets explain that first; in the mean time take another query to compare with yours, viz. Why should not all the planets incline to heat and passion as well as Mars? Why do vegetables die, when the sun has most power to preserve life? Answer. From the same reason that some Flies never live a whole day, and others live half a year: But *Query*, Why do any men die under good and promising aspects? Either the stars lie, or signify nothing in the matter. *Why does one year differ from another in the same time of the year, if the sun be the only cause of the changes and variations which happen in the seasons of the year?* We say the sun by its distance or nearness causes winter and summer, the two great changes; as for lesser changes, which are only accidental, by reason of winds bringing more or less nitre (or nitrous air) from the frigid zone, or the contrary; or by exhalations, inundations, earthquakes, and a multitude more of such things as may condense or rarifie, and have other effects upon the air, and cause a greater or lesser quantity of clouds, &c. which may interpose and hinder the sun from having like effects at all times. But *Query*, Why don't the same aspects, conjunctions oppositions, &c. always produce the same seasons, accidents, &c. if they are the proper cause of 'em? All these questions you see are convertible, and conclude more against you than us, for we can answer, and give a known certain reason, which you can't do.

J. G.

J. G. p. 6. Defin. *What is the brain? A close compacted body, it is semblable to jelly or flegm, whence by means of the nerves comes sensation and motion.*

Athen. Indeed Friend John, if jelly and brains be such a close compact body, a thick skull will be found too close and compacted for any mercurial Influence: Now we find indeed that philosophy, anatomy and definitions, if back'd by propitious stars, as yours are, will arrive to an uncommon growth at last.

J. G. Def. *What is the heart? Only a meet triangular piece of flesh, of no excellent attraction to common vision.*

Athen. Acutely defin'd again; only we want to know whether 'tis a solid or a plane, but you've made amends in the following learned phrase. *No excellent attraction to common vision.* Before this our talent cou'd reach no higher than to express it thus, *no pleasant sight?* But now for the consequence and design of these definitions, why?

J. G. *The heart and the brain (p. 6.) are assimilated to the sun and moon, two of the most powerful and influencing planets, but yet the flesh is dull and inactive, as the scripture testifies, 'tis the spirit that does all and is all.*

Athen. This is fairly collected, and the sense of the whole page, now if we consider the parallel, and Mr G's design by it, he wou'd (as appears above) show that the the seven planets rul'd the greater world, and the seven principal parts the lesser world or man, which seven he afterwards unluckily made out nine; and now purely to give us a touch of his divinity he destroys all he has said, making the heart and

brain to be flesh, and profit nothing; that is, so far from influencing the lesser world, or man, that they must be influence'd themselves by the spirit, and consequently from his own parallel, the sun and moon (and if them, the rest of the Planets) are dull and languid, can't at all influence or incline a man to any thing of themselves, standing in need of something else to quicken and influence them: *Astrologico* divinely argued! But the author may be pardon'd, having made his consequence perhaps under some ill aspect.

To page 10, he takes all for granted, and upon a blind presumption takes all that he has said hitherto to be canon, and so he proceeds to talk like an astrologer, of *Jupiter* and *melancholy Mars* and *Choler*, *Venus* and *good humour*; by and by he falls upon *baptism* and *vows*, believing virtue spoils trade by falsifying his schemes, and shows that the stars are like whores, p. 8. creditable businesses to trust to! and ends with answering some objections which are all of the same cast. But since he thinks those objections so easily resolv'd, we'll propose a few more to him and all other astrologers whatever which if answer'd and sent us or our bookseller, with name or names subscrib'd, and places of habitation, well'd be so just and fair as to commit it to the press without any Alterations; but if we receive no answer, the world is hereby desired to take notice of it, and be no longer abus'd and impos'd upon, by such as are not able by all the help of the stars to maintain their own art, or answer the following questions.

Quest.

least fail of an *Answer* in convenient haste, which will oblige,

Your unknown humble Servant,

T. B.

S I R,

WE have no directions here how to send to you nor do you suggest any dislike of being answer'd thus publicly, so that being put to the choice of silence, or the course that we have here taken, we rather embrac'd the last, being unwilling to deprive our selves of the happiness we expect in a *CORRESPONDENCE* with you, which you seem to desire. We make no scruple to confess, that our performance has not been so exact as we cou'd desire, that there may be many things which we cou'd wish alter'd; yet as we have not the vanity to think we cou'd discover every single error we have committed upon a second review, so we are confident there are several truths (and such as we dare defend) which some persons may censure and condemn as erroneous. As for such things as you profess your self dissatisfied in, we shall be very willing to receive your objections, in order to remove that dissatisfaction we have been the authors of, either by solving your doubts, or retracting the errors of

Athens

Quest. *I have an estate that is some part of it legally Tithes-free, concerning which I desire your judgment whether I may with a safe conscience retain it, or ought to restore it to the Church?*

Ans. This is such a rare scruple, that had we not the Letter it self to produce by us, and the

gentleman who sent it, tho' to us unknown, to witness it, some might take it only for a *made question* it being a much more common practice to gripe what's possible from the Church, without any respect to *law*, or *conscience*, than to be concern'd for the unjust possession of any thing once dedicated to God; for which reason we have thought fit to look out, and put together several *questions* which we found on the file, relating much to the same argument. As for the present case, we think the pinch will on a fair examination lie here. Whether or no the *Quota pars*, or a precise tenth, allotted for the subsistence of the Clergy, be of natural right? And supposing it to be so, whether any *body of men* consisting of them, or their *representatives*, have power to part with this right, so as to deprive their posterity of it, without a *valuable compensation* to the Church in its room? For the first question, by Mr. *Selden's* leave, who lov'd the Clergy just as much as he did *Monarchy*, and wou'd be often making ostentation of his learning, and posing the poor *parsons*, as *Whitlock* tells us in his *Memoirs*, we say by the leave of him, and all his learning, we shall embrace the affirmative for these reasons. First, some *Quota pars* seems necessary; for otherwise, if the Clergy's maintenance be left *ad libitum*, 'twould leave it entirely, either in the prince's or people's power to starve 'em into slavery, or rebellion, when they have dedicated themselves to the Altar, and no other way of living: And why shou'd their bread be left to the caprice of any man, any more than that of *lawyers*, *trad'smen*, or any other *body* of

of men : — If they are for reducing all to *apostolical practice*, let the *laity* begin, and they'd soon find more than a *tenth* of their *estates* at the dispose of the *Clergy*. Now if any *Quota*, what less than the least part, the *tenth* being the *least natural number*? Some constant *tribute* is due from man to God, for his *blessing* on his *industry* and *labour*, and as a *Quit rent* to the great Lord of the World. Now why not the *Clergy* as *proper persons* to receive and order this, as they were before *Christianity* — But that they'll say was *legal, ceremonial* they mean, or else a *topical Law* for *Judea* only : In answer, First, That some allowance, some part is of *natural Right*, can't be deny'd, and who shou'd fix or determine that more equally than God Almighty? This he has done in the case of the *Jews*, a nation whom he chose out for *examples* to all the World. Nor can we foresee any *valuable objection* to be made against this, unless *Christians* are for dealing with their *Clergy* worse than *Jews*, that there were more priests and *Levites* to maintain among the *Jews*, than proportionably there are of our *Christian Clergy* — In Answer, so far from it, that as the *Jews Land* was much less, for example, than ours in *England*, containing in all but 30,000 Acres of land inhabited, so were their *Clergy* much fewer, and yet their *sishes* very near double to ours. Thus when this *law* and *distribution* was first made, all the *males* among the *Levites* reckoning even from a *month old*, were but *twenty and two thousand*, Numb. 3. 39. And all were of age, and in *Office* consequently much less, only *eight thousand and odd*. Num

4. 48. But here in *England*, as the *contempt* of the *Clergy* some years since affirm'd (and why shou'd he not be believ'd in this case, when all is *Gospel* that he writes against 'em?) that in the year 70, their number was *thirty thousand*, which as he guess'd, might be advanc'd at least a *third part* from that time, to the writing of his *Book*. Supposing then every *Clergyman* has but *two Children*, one with another (which is very reasonable, considering they are generally none of the worst *breeders*) and the number amounts, according to the *Levites* reckoning, to *sixscore thousand*. It may be said, the *Levites* encreas'd more afterwards, which is certain enough, but neither then were they near the number of our *christian Clergy*, *Josephus* giving 'em in at 20,000, in his book against *Appion*, not above half as many as ours in *England*. — But further to prove this *Quota* not merely *ceremonial*, 'tis plain from *Scripture* that 'twas pay'd before the law, by *Abraham* to *Melchizedeck*, the *Priest* of the most high God, and that not of the *spoils*, as some pretend, for he *swears* he'd not touch any thing of it, but of *all*—*all his possessions*, as *Jacob* afterwards did, as soon as God had *blest*'d him, and given him any thing to give — Nor does it follow, this was not his *duty*, because he *wou'd* to do it, any more than that he was left at his *liberty* whether he wou'd *serve God* or no, because he *wou'd* if he return'd in safety, the *Lord* should be his *God*.

Further, That the *Jews* either receiv'd this custom from their *ancestors*, or that 'twas practis'd among the *heathen* as well as them,

we learn from the old histories of old monuments of Tyre, where not only the *souldiers* but the *merchants* very anciently pay'd *tythes* of their *profits* — see the same thing prov'd at large, and we think *unanswerably*, by Dr. *Comber*, of other *nations*, where he takes care of all the *objections* brought to the contrary — and if we are not mistaken, says enough to satisfy any man whom *interest* has not *blinded*.

The second *Question* is — Whether any *body* of *men* have power to *part* with this *right*, without a just and valuable *compensation*? We wou'd not come within the *purlieus* of a *Premunire*, and therefore don't propose the *Question* t'other way — Whether any have power to *take* it; and besides 'twill be a clear case it self, if God has *reserv'd* it to himself, and *given* it to *them*, and 'tis not even in their own power to *part* with't: Which that it is not, will be *plain*, if it be not in any *person's* power to *divest* his *successor* of a *natural right* — Which it cannot be, if what's *natural* be *unalienable*, and if that be not, certainly *nothing* is. Now if any *compensation* were given, *where* or *what* is't? A *Question* we believe the wisest *lawyer* in the kingdom can't so easily answer, as we can *point* at *many estates* made up of nothing else but the *spoils* of the *Alzar*, not *Abbots*, but *Parsons lands*, or at least their *undoubted dues*, that being too *sweet* a piece of *popery* to be *parted* with at the *reformation*.

Quest. Whether is most for the benefit of the Church and State, the payment of *tythes* in kind, or by *composition*?

Ans. We can't see how the *State* can be affected with it one way

or other, unless *collaterally* or accidentally, by the disturbance of its *peace*, or the like — But this we are certain, as far as our *observation* has reach'd, that 'twou'd be vastly more for the *benefit* of the Church, Clergy-men took all their *tythe* in kind; not only as to their own particular *gain* and *advantage*, but as to the Church in general, since they wou'd thereby not only prevent the *abominable cheats* which are so commonly put upon 'em when they *let* it to *others*, but wou'd likewise preserve the *custom* of *tithing*, which is now *all* the *right* that's allow'd 'em — Whereas on the other side, there are very few *compositions* of this *nature* where they have any other *Choice* — but — *take this or nothing*.

Quest. Whether a clerk been't guilty of *Simony*, who accepts a *living* on the terms of a bond of *resignation*?

Ans. It must be sometimes our turn to *ask idle Questions*, as well as answer 'em — We'd therefore at present propose this to the world — Whether a *patron* been't guilty of *knavery*, who will let a *clerk starve* by him, rather than part with a *living* without such a bond of *resignation*, which he *hampers* poor *genus* and *species* with, on purpose to *lug* in some pretty parcel of *glebe* that lyes convenient — or perhaps to do him the *favour*, to do him the *honour*, to bestow a small piece of his *crackt kindred* upon him together with his *benefice*, or may be to reserve it for a *dunce* of (perhaps) his *worship's* own *begetting*? Sir S. D. tells us No, 'tis neither *simony* nor *knavery*, and he's of the strongest side, for he has the *law* with him in several *adjudg'd cases*. Be it one or t'other, 'tis

'tis like to *continue* and *encrease*, and we doubt in time creep thro' most of the *benefices* in *England*, which are in private hands, tho' there are some *brave souls* still left, who show they love *liberty* themselves, by scorning in so base a way to *enslave* those whom perhaps nothing but *fortune* hinders from being at least their *equals*. This custom the author of *pluralities*, &c. takes notice of, and complains that 'twill in time unavoidably *ruine* the *Clergy* — as if any doubted it — Alas, they are too *rich* and *sawcy* — ten pound a year and a *pudding* is too *high feeding* — when they are a little lower, they come to part with t'other parcel of *glebe*, and rake less than *half* its worth for the *tithe* corn, which is not yet made *tithe-free* in his worship's *manour*.

Quest. I am the unfortunate man concerned in the question lately sent you by a discontented woman. I acknowledge my self guilty, and heartily repent of my fornication, resolving never to do the like again, but how to disengage my self from her I know not. I love her, have promised to marry her, against which my aged parents are so averse, that they threaten me with their deepest curses, if ever I marry her; nay (which is worse) my father says, it will bring his gray hairs to the grave: Sirs, I humbly beg your advice in this case, and will follow your directions, and for ever remain your Obliged humble Servant?

Ans. We shall give the world a short account of the whole affair, as we have receiv'd it from both parties, (because it ma be of use in any parallel

case) and then our answer to it. A young man courts a young woman, gains her affections, promises her marriage, but by reason of present circumstances, parents knowledge, or other motives, delays a formal solemnization; being both hasty and passionate, they however secure the essential parts of marriage, *Vows* and *sleeping together*, (or something equivalent) and continue the practice for three years together, in which time they have one child; the business comes to be known, the parents of the young man threaten him with their deepest curses, if he marries her, and says, it will be their death. And on the other hand, the young woman is almost distracted and under Temptation of laying violent hands upon herself and the young man also loves and would Marry but for fear of forfeiting his fathers blessing, or for other reasons, is in suspense, not knowing what to do, and desires our advice. as also does the young woman. This is the full state of the case, as far as we can learn from the *Letters* of both parties, and our judgment upon it is this: That the whole Affair ought not to have been so carried on, but 'tis as in some other cases in the Law, *Non fieri debet, sed factum, valet*; it ought not to have been done, but being done, 'tis of force. 'Tis a marriage already, as to the essence, ends and design of marriage, and is only sinful by accident, and being against the just laws of the nation, which requires publick solemnization, not only to remove scandal, and satisfy the world; but to come within the political ends of government and the benefit of the law in case of estates, &c Besides, 'tis a breach

of that duty we owe to our parents, in disposing of our bodies (their goods) without their consent, in which acts the blessing of parents cannot be reasonably expected. As to the second part of this unhappy affair, where the father forbids the son to marry upon penalty of forfeiting his blessing, &c. We answer, That the paternal power is very sacred, and we shou'd be very careful in lessening that prerogative that God and nature had stamp'd upon 'em: However, We may safely lay down this position, that parents must be obey'd in all reasonable and indifferent things, under the penalty of forfeiting the divine Blessing; but where parents command things either impossible or sinful, the child is no farther concern'd than to use what means he can to make 'em sensible of their error. This present instance comes under both these exceptions, *impossibility* and *sin*; 'tis impossible for the young man to obey his father in not marrying, since 'tis done already, for the publick ceremony (though that must have its due respect, being enjoin'd for the weightiest reasons and ends of society) is only a solemn attestation of marriage, but not marriage it self; if it were, it wou'd justify polygamies, and a hundred mischiefs. Next, the parents injunction in this case is also *sinful* in offering such injustice to the woman, for what other satisfaction can be made her? Under the law, if a man desou'd a maid, he was either to marry her, or if the maid's father was unwilling, then the man was to give her a dowry or portion; a provision being the lowest demand of Justice; where a

woman was left in such a disreputable, unhappy case. So that our advice is, That either the man do what he calls *marry* forthwith, and cohabit with her secretly, if the parents are irreconcilable, and if it's like to have the effects in the *question*, as *bringing their gray hairs with sorrow to the grave*; but if by friends persuasions, or these or better arguments, they may be brought to consent to it, let it be forthwith done publickly, which is all that we can offer in the case. We desire to hear what is done further in the matter.

St. James's,
Jan. 16. 1692.

Gentlemen,
YOU lay farther obligations upon me, which I have yet no opportunity to repay, otherwise than by acknowledgement: But if you please to choose your method, and fix the laws of dispute I shall willingly confine my self to them. And now I think there's no more to do, but that I mention a subject, which you have lately touch'd upon in the affirmative, *viz. That brutes are rational beings*, &c. which I design to deny in my next, when I shall also send to your Bookseller such directions as are proper for a private correspondence. I thought convenient to give you notice, That you might have time before-hand to read upon the Subject. If you please, your answer to this, as before; and for the future we shall have better and more private opportunities. I am,

Gentleman, Yours, &c.
T. B.

S F R,

SIR,

IN the formal laws of dispute, we suppose you are not ignorant, only as soft words, and hard arguments as you please. We desire you to write so the first time, that there may be no need of replications and rejoinders, and we shall observe the same rule, otherwise there will be but little done. We approve of the subject, and as in this, so in all others, we shall appoint some one of our society, whose genius agrees best with the nature of the subject, to manage the dispute.

Athens.

Quest. *The pains in childbearing being to be attributed to our share of the curse on original disobedience, (my readings not showing me but that the proportion, shape and magnitude of bodies, parts, and births, are now as at first, or at least in comparison to each other, the same) that I may be able to convince an honest, tho' somewhat sceptical husband, who will not heed my argument of the presumption of an intended miracle at each particular labour, (as now call'd.) Pray, Gentlemen, the favour of your opinions, how exemption from pains, &c. should have happened to our poor suffering sex, had not the unfortunate transgression, and as miserable consequence befall us?*

Ans. We'll allow you, that either the magnitude and shape, or at least the proportion of the bodies of women, are the same now that Eve's was before she fell; as also, that if Eve had not sinn'd, she had brought forth children without any pain: And if women

bring forth now with pain, we think the miracle does not so much consist in every actual child-birth, as in God, changing what was natural and easie, into such extremities, without any alterations of the organs of the body. The method that God Almighty has used to beget this change, we conceive to be a communication of a more sensible, tender, and quick sensation, of the nerves, and other parts of the body: And our opinion is grounded upon this, That the more fervile and laborious part of that sex, which expose themselves to cold and hardness, have generally the easiest labours. as those amongst the wild Irish. A miracle cannot be properly said to be so, if repeated every day; for 'tis the rarity of the thing, or else an act that is supernatural that must be call'd by that, which child bearing is not; and yet we see no reason why your husband should be less sensible and concerned at the extremity of natural pains, than if they were a real miracle.

Quest. *A lady in her tender years, by the many insinuations of a certain gentleman, was inveigled to give a note under her hand, that she would never marry any Man but him: Now her better information of his fortune and humour, tells her, That should she marry him, she must for ever render her life unhappy. And the gentleman refuses to release her promise, or deliver up her note, yet sometimes declares, That he'll never have her, or any thing to do with her; at other times says, he will have her: So that upon the whole, I desire to know, Whether his frequent declarations, that he'll never have her, or any thing to do with*

her, does not release her promise, so that she may condescend to the conjugal request of another, which she's willing to do, can you but remove her doubt?

Ans. If you think you could live better with him than in a single state, offer him marriage before witness, which if he declines, you are free from him, and may do what you please, for all such obligations are mutual, and 'tis always understood (tho' it were not express) that both sides are bound or free; for there's no one can marry another against their wills. We know of no other method to be us'd, but this, venture; or a single life, which you're at liberty to choose, as you think either more eligible.

Quest. This last execution-day, after prayers said, and psalm sung, one of the condemn'd persons hang'd himself, by lifting up his legs, so that seemingly he was dead before the cart was drove away: Pray your opinion, (tho' he was inevitably to die, yet this act being voluntary, and not the act of the law) if he is not guilty of self-murder?

Ans. 'Twas judg'd by several persons there, that 'twas the fear and apprehension of death that overcame his spirits, and made him faint away, and not any voluntary act of his own.

Quest. I being justly informed, that there is nine gentlemen that have an employment of 800 l. per Annum each, most in London, know that seven of the said nine do daily promote French King's interest, by putting into employment and protecting such as drink King James's health, and act against the government, what ought to be done in such a case?

Ans. You or your informer are oblig'd, as you will answer it to God Almighty or the publick good, to give notice of it to the magistrate, for the prevention of such ill consequences as may be too reasonably fear'd from the influence of such persons.

Quest. Your opinion in this case is desired — A person marrying a wife in the month of February 84, and lived with him 'till May 89. in very good order, and of a sudden left him, without any provocation, and hath been absent ever since; he desires, being much troubled in mind about it, how he may answer for her. to know what is become of her, he being willing to discharge his duty to her before God and man: I pray your advice in this matter as soon as possible?

Ans. Put her in the Gazette, and promise she shall be well treated if she will return to you; and if it has the effect, be sure you be as good as your word.

Quest. A. and B. both in one concern, mutually agree, That whatever was gained by either, should be equally divided; it happened that B. meets with a considerable advantage, but refuses to give A. the share that was due to him, pretending it was wholly owing to his care; they still continue to act in the same stations, and A. has an opportunity to repay himself, and B. not know it: The question is, Whether he may lawfully in any part pay himself, without the other's knowledge?

Ans. Since ye have both agreed to divide what was got by either, you are oblig'd to your agreement, altho' he has been unjust to you; but either there are such articles drawn up betwixt you, or not, if there be, you have relief by 'em; if there be not, you have acted imprudently, to enter

a partnership without them: A good man won't refuse to be bound to do a thing which he proposes, and an ill man ought to be bound for his partner's security.

Quest. A man marries a wife, whose father under hand and seal before witnesses, promises to give a considerable fortune to his daughter, but after marriage refuses to be as good as his word; the father and son are obliged for sometime to continue in joint-busness, and the father leaves the management to the son: Now the question is, Whether the son may not, upon passing the accounts, help himself to some part of what is his just due (tho' not near a fourth part) when he has no other way to get any part that is owing, and this way he may have some relief, if he gives the father no notice?

Ans. You should not act underhand in this case: Your father's promise under hand and seal, before witnesses, is as good security for the portion as you need, so that there's no need of indirect means in the case; tho' if there were no other remedy, they ought not to be embraced.

Quest. I have but one son, and he is an extraordinary lewd liver, now is it lawful for me to disinherit this said son from my estate, which lies in my power to do, and give it to one of my relations, if he do not mend his life?

Ans. It would be a very hard thing to give away the estate out of the family, since his children, if he marries, may be better; and it would be severe to disinherit them for his sake; 'tho' on the other hand, 'tis not only lawful to disinherit such a person, but sinful to leave him an estate to maintain his lusts and follies: Now ('tis our private opinion, and you may act as you please)

there might be yet a better expedient found out, viz To leave him a competent maintenance for his life, but to settle the estate out of his disposal, for his children, if he has any; if not, to what other intents and purposes you think fitting.

Quest. What's something? What's nothing? What's matter? What's form? What's motion? What's privation? What's pleasure? What's pain?

*Ans. Something's any thing. Nothing is nothing. Matter and form is is every thing. Privation is nothing. Motion is a kind of a somewhat, kin (to borrow one of Fairfax's words) between something and nothing. Pleasure and pain are a couple of *Je ne sçay quoi's*, or *whatebicalu'ms*, that every body feels, and no body knows what to make of, and there's a short answer to a *hasty question*. But because we doubt 'twill hardly satisfy either the querist, or other readers, we must dissect this monstrous query, which has so many young ones in the belly on't, and see what we can make of 'em all, distinct from one another.*

Quest. What's something?

Ans. 'Tis not easie to find any larger or clearer word to explain it. It seems the same with Aliquid, and to include Omne Eus, all kind of entities or beings, whether real, or only the works of fiction or fancy, and reason, which last have at least a being in the mind, tho' none without it.

Quest. What's nothing?

*Ans. The metaphysicians have been so critical to make I know not how many tribes and classes, sorts and sizes of nothing; among all which they make the highest, or if you please the lowest degree of it, namely, *param nihil*, pure or *meer nothing*, to consist in a repugnancy*

repugnancy, absolute impossibility, or contradiction, as a round-square, transubstantiation, &c. But we should think there's yet a more *tiny nothing* than even this; this kind of *nothing* terminates the thoughts, is conceiv'd as a real object, and may have propositions form'd concerning it, tho' those, we confess, all grounded upon mistake or fancy, but so is also any fictitious being, a *chimera*, *hircocoeve*, &c. things as really contradictory, and destructive of their own beings, as a *round-square*. But we may yet split the hair much finer, and try to conceive a *nothing not conceiv'd*, no proposition or enunciation found concerning it, but lurking in the dark womb of a *potential impossibility* (forgive the seeming contradiction :) Now such a *nothing* as this, before 'tis conceiv'd in the mind at least, if not after, seems to have less of being, or to be a *purser nothing* than any other species which have been assign'd by philosophers. But enough of *nothing*, which is such a no-subject, that we hope the querist will take the advice of the old song upon *nothing*, and will not be angry, tho' we make *nothing* of it.

Quest. *What's matter? what's form?*

Answer. They are *every thing*, we mean all visible things are made up of them: But we must try if we can come a little nearer, for else this will not much edify. *Matter*, we think, may be thus described: 'Tis a *being* extended, weighty and passive, susceptible of all qualities, out of which all bodies are made, and into which they may be again resolv'd. 'Tis an extended being, which *extension* differences it from *spirit*, and may seem to be its very essence. This ex-

ension, or bulk, is no more than having proper quantitative parts, or parts differing in *site*, and *place*, and *number*, so as they can't flow all together into a point, or so much as two single atoms exist in the place of one; quite contrary to our notion of *spirit*, which takes up no more room than *thought*, its genuine issue; and atom being so call'd, as *Gassendus* thinks, rather from its *impenetrability* than *indivisibility*. Secondly, 'Tis *weighty*: weight or gravity is generally assign'd as a property of matter, as being always either in motion, or an endeavour for motion; and this twofold, by the *Epicureans*, either in a straight line, or by reflection, one of a single atom, the other, when this meets that, and jostle in the dark. We confess our notion is quite contrary to theirs in the present case, this very weight or gravity of matter being in our judgment an absolute bar against any motion, till mov'd by some *exterior being*; nor can we conceive how any atom, or larger part of matter, should possibly move, or have so much as any *gravitation* or *tendency*, any further than its own proper Center; nor how they should fly out, or ramble about towards one another, or produce any such jumble, or motion of *desfection*, any more than how a stone in our world should take a saggary, and fly up to the moon. However, this very notion of theirs secures and proves our next assigned property of *matter*, that 'tis in it self purely passive, as it must be, if thus weighty, and capable of having new motion impress'd by any external object, as they themselves describe it; and if so, it can no more think, which is proper *action*;

no not, tho' motion and a *determinate motion* be added to it, than a flint and steel by being knockt one against the other, can produce *definitions* and *syllogisms*. as a very ingenious person expresses it.

Again, *Matter*, first *pure matter*, as we may conceive it, tho' no where actually find it, is susceptible of all *qualities*, and consequently it self endued with none, unless such as are at least consequentive of its essence (as figure, weight, and perhaps asperity, or levity, &c.) but for the others, as *colours*, *taste*, &c. *Gassendus* uses one invincible argument, that his *atoms* can have none of 'em, because if they had, for instance, *colours*, they could never change them, but must always appear the same; whereas we see even the same *matter*, admits *different colours*, only by a different position of parts: To which may be added, another notion embraced generally by the *corpuscularians* (Mr. *Hobbs* in his *Tripps*, and others) that these qualities are properly in us, in the *percipient*, rather than the *object*; for example, whiteness in the *eye*, rather than the *paper*; the particular modification or configuration of matter producing such or such idea's in the *mind* say some, in the *body* others, which however *first matter* never had, nor are they contain'd in our notion of it.

After this, there will be no great difficulty in the latter part of our description; for if matter be the *last subject* of all accidents, susceptible of all *qualities*, and properly prepossessed with none (besides one or two that seem to be of its essence;) if this holds, there will be little doubt but that all *bodies* must be compos'd out of it, and consequently resolvable into it.

Now for *form*, the *old folks* drily defin'd it, That by which a *thing* is, what it is—— The old whimsy of *substantial forms*, which as represented, we can hardly think so wise a man as *Aristotle* ever held, being now quite laugh'd out of door, unless in the case of a *human soul*; these we say, being laid aside, and a many of their unintelligible *qualities*, 'tis now generally held that the particular modification of matter, or at least in some instances, with the addition of *motion*, gives the essence or form to *material beings*, making 'em either this or that, according to the stamp or mold that's given 'em.

Quest. *What's motion?*

Ans. We say 'tis a kind of a diminutive somewhat, between *something* and *nothing*, by which we mean, 'tis akin to *time*, and those other *beings*, if there be any other such, which are always in a *flux*, and therefore considering *whole time*, or *perfect motion*, they seem no other than *beings* of *reason*. because what they are, they may be thought to owe to our *conception*, never existing all *actually together*. If any ask further, how we would describe *motion*, so as to be understood, we can only tell 'em what our own *notion* of it is, without imposing it upon others—— We would therefore call it—— the *successive respect of body to body*, which seems to us a pretty clear description of proper *motion*.

Quest. *What's privation?*

Ans. We call it *nothing*—— We would be understood *nothing positive*, since any such is expressly *excluded* by its very name, whether

ther we take *privation* for a meer *absence* of form before ever *introducing* it, or for a *ceasing* or *unraveling* of that form where it once has been — as *darkness* in the air, or *blindness* in a man, tho' the truth is, such a *blindness* seems more than *nothing*; there is something *actual* and *real* that's the cause on't, as perhaps the *Gutta Serena*, or some other accident, cut yet still the very *formality* of the *blindness*; is something *wanting*, a meer *privation* or *negation*

Quest. *What's pleasure? What's Pain?*

Ans. We answer to both, That 'tis not easy to describe 'em, tho' so easy to know 'em — and perhaps generally speaking, the more *sensible* and *obvious* any thing is, the more a man may be to seek for a clear *philosophical* notion of it; *science* being many removes from singular and sensible objects, tho' grounded upon them. Besides, what's *one* man's *pleasure* is another's *pain*, or according to the proverb, *meat, poison*, and so of the other senses — And again, *pleasure* is certainly in some cases, nothing but *privation* of *pain* (as *ease* after a *violent fit* of the *stone* or *tooth-ach*, and the very *formality* of *pain* is generally made something *privative* or *negative*, namely the *absence* of what's *good* or *pleasant*. For a general description of 'em both, which may reach all the species, and include both *body* and *mind*, we think this following may do — *Pleasure* is a *perception* of what's *agreeable* to our *natures* — and *pain*, just the contrary, of what's *disagreeable* or *inconvenient* — If any say, this is no more than *pleasure* is *pleasure*, and *pain* is *pain*, we would be oblig'd to them for a more *clear* and *general* notion of

both those *affections*, than we have here given.

Quest. *What's the reason that Xp'o stands for Christ in lawyers writing?*

Ans. 'Tis not only in *lawyers writing*, but in all ancient manuscripts, those we mean in the time of *monkery* — whence that manner of *abbreviation* has been deliver'd down even to the *present ages*, and used in many *inscriptions*, one of which may be seen round the *sounding-board* of the *pulpit* in the church of *Alhallows-Barking*, near the *Tower*. The reason and rise of it is not hard to find, being no other than the *blundering ignorance* of old *Monkish transcribers*, who finding $\chi\theta$ and $\chi\epsilon$ often written for $\chi\epsilon\iota\sigma\omicron\varsigma$ and $\chi\epsilon\iota\sigma\acute{\alpha}$, mistook the χ and the ϵ for our *X* and *p*, as they have done in several other words that we could instance, and which may have been observed by any who have had but the least converse in manuscripts: To give one for all, *St. Jerome* in his *Prologue* to the book of *Job*, makes use of the word — $\epsilon\gamma\mu\alpha\tau\iota\sigma\mu\epsilon\upsilon\omega\varsigma$ — this was Greek with a *vengeance* to the poor old monks that had occasion to transcribe it, which they have murder'd most unmercifully. in most of the old copies, some writing it one way, some another, tho' almost all mistaking the χ for an *X*, and so writing it.

Quest. *Gentlemen, I humbly beg your advice in this: About three years ago I was privately married to a young man without my friends consent or knowledge, he promised he would not bed with me till he had performed a journey which he was to take, neither did he; and he soon went his journey, and did not return till a year ago; During his absence I was importun'd*

portun'd and married to another man, and had a child by him before the other came back; we are all three in trouble of mind about it, now I desire to be satisfied about it by you, what I must do in this, whether I may be free with the man that I last married? or whether I must abstain from his bed? or which of these men is my real husband, seeing the first never bedded with me? I beg your advice in your next oracle, because I must leave the city in a few days, and you will oblige a discontented Woman.

Answer. By the law of God the first is your Husband, by the law of the land the last; by the same law that you belong to the first, he may disengage himself from you, or may retain you, but by the law of the land he can't do the last. The best method that we know of, is, that you beg pardon both of God and him. As for his case, we believe he has no reason to trouble himself about it, since he is not only at liberty to marry whom and when he pleases. but to thank God that he has escaped such a Partner; for if she durst break those sacred bands, which to keep inviolable she had so solemnly call'd God to witness, 'tis to be doubted no happy life cou'd have been led with her, for so much folly or impiety was no promising omen; tho' after all, if the matter was not of too weighty a concern, we should hardly forbear telling the voyager he was serv'd well enough, to marry, and let another step to bed to his mistress before him.

Quest. A friend of mine, who is a Captain in — Regiment, and at present quarter'd in K—y, acquainted me about a fortnight ago,

that a certain person affronted him in a very high degree at a drinking entertainment, for which he design'd instantly to demand satisfaction; I urg'd to him all the arguments I could think of to dissuade him from it; I convinc'd him from natural reason, from scripture, the laws of the land, both civil and military, that it was unpardonable, I shov'd him an express article against Duelling, in the orders published by their Majesties: In short, I brought my Argument so home, that (being a person of sense and learning) he ingenuously confess'd he could not defend it, yet said it was 'the custom in the camp, and he should be laugh'd at if he did not endeavour to get his blood who had abus'd him; nay be represented to his superior officers as a coward, and so lose his commission — that there was never an officer in the army who would put up such an affront — but 'twas true, all men of the gown (like my self) condemn'd it, but that there would be no living in the camp for any man who should thus sneakingly receive an affront, and not fight the person who gave it. However, Gentlemen, he is resolv'd to delay his revenge till he hears from you; and if you can tell him any way to avoid ignominy, and secure his present post and reputation in the army without fighting, he has promis'd me faithfully, (and I hope he will be as good as his word) he will not resent it: Your answer is desired with speed, my friend pretending his honour will suffer in the mean time?

Answer You made choice of the best topicks to ground your argument upon; and if they were conclusive against the captain's mistaken notions of honour, they would be no less against his superior officers under the same circumstances. The question is not properly

properly how he shou'd avoid disgrace by *not fighting*, but rather how he shou'd avoid the disgrace of *fighting*, which is only honourable (in private cases) when the law of self-preservation becomes a warrant: We should be always ready to do great actions, and that wou'd show we were capable of less. If the captain upon all occasions shows himself willing and ready to serve their Majesties, in any expedition his superiour officers shall command him, he can't want the real character of a wise and brave man, and will deserve better at their Majesties hands, than by killing one of their subjects for a trifle, or dying himself a sacrifice to passion, and the prejudice of custom.

Quest. I am a chaplain in a certain family, which is not so regular and religious as I could wish it. I am forc'd to see misfes, drinking, gaming, &c. and dare not open my mouth against them, supposing from the little notice that is taken of me in matters of religion, and sober conversation, and the great distance my patron keeps, that if I should pretend to blame any thing of that nature, it would occasion nothing but the turning me out of the family. In the meantime, unless I do speak, and modestly remonstrate, I think I do not what becomes a minister of religion, and am afraid may another day be justly condemn'd as partaker in other mens sins. Therefore, Gentlemen, my humble request is to know of you, what I ought to do, neither to betray the cause of religion, nor give offence. I would gladly be satisfied what is the duty of a Chaplain in this, or other cases, and how far he is obliged to take care

of the morals of the family he lives in: Your answer may be of use to a great many beside my self; and 'tis another grief, that my case is far from being singular: I cannot believe that to say grace, and read prayers (now and then when my patron is at leisure) is all the duty of a chaplain, yet I find we all think we have done enough, when we have done that?

Answer. The Pulpit is a privileged place, where as custom has given you Authority to speak; so you may with that prudence moderate your discourse, as either to accomplish a reformation, or at least acquit your self and discharge your own Duty. Righteousness, Temperance, and the Judgment to come, if reason'd upon as they were almost seventeen ages since, may find a second Felix. The pulpit (as we said before) is the most (sometimes the only) proper place to convince strangers of their faults, but private retirements are convenient for friends and familiars. These are rules of latitude, but all the world is reducible to one of them, and the practice is indispensable.

Quest. Whence arose the custom of allowing the benefit of the clergy to some offenders, if it was to transcribe manuscripts (as some say) before the art of printing was known, why is it still continued, since that reason is long ago ceased?

Answer. In the extreme times of popish ignorance, when monks themselves could scarce understand, or read latin, and the common people were wholly ignorant of it, the monks had that privilege of reading their neck-verse, whatever villanies they committed, whilst the illiterate vulgar dy'd for it; and thence

came

came the benefit of the clergy : But why 'tis yet continued, we know not, unless those statutes were never repeal'd since the monks flourished in this kingdom. Possibly the first custom in this nation came from the old Romans, who sometimes pardon'd criminals upon the repeating of

*Tu potis es nigrum, vitio presigere
Theta.*

Quest. *What is your opinion of the star that appeared at our Saviour's birth, and went before the wise men; its nature, magnitude, height, and duration?*

Ans. 'Tis very probable, that 'twas a sort of a comet apparently like a common star, because it was so low as to seem to stand over the place where our Saviour was born; for if it had been but as high as the moon. it would have appeared yet further off, when the wise men came to *Bethlehem*: for the rest, we find no credible author amongst the ancients that makes any mention of it.

Quest. *No one that ever I met with, suppos'd the French to be Aborigines: I desire to know what people they first came of?*

Ans. The best account we can meet with, is in *Ant. Matheus de Nobilitate*, cap. 27. where he says expressly, that the French are Germans, which he endeavours to prove by many Teutonical words which for a long time were preserved amongst them. *Chilpric*. for example, comes from *Hilprick* or *Helf-retch*, Rich in help. They often gave a Latin termination for these barbarous words, and there are divers examples to be seen in the capitularies of *Dagobert*, *Carloman*, *Charles* the

great, and *Charles* the bald. Where we meet with *Morgan geba*, *Morgen-gift*, a present that was given upon meeting in the Morning; *Kuppella canum*, a couple of dogs; *Wantos Mufflos*, *Wanten Muffels*, Gloves, Sleeves. *Clocca*. *Blokk* a Bell. *Heribergum*, *Heribergare*, *Herberg*, *Herbergen*. to harbour or lodge. But as the Latin tongue, was most prevalent amongst the Gauls, the Franks insensibly forgot their own. From this mixture there arose a pleasant jargon, of which he gives us a specimen: *Charles* the Bald, and *Lewis* King of the Germans, had concluded an alliance at *Strasbourg*: *Charles* swore in the German, and *Lewis* in the Roman tongue. The oath of *Lewis* run thus:

Pro Deo Amuz, & pro Christiano populo & nostro comuno Salvament dist di in auant, in quant Deus Sabir & prodit me dunat, Si Salvarat so cist meon fradre Carlo & in adsuba, & in cadhuna cosa, Si con om per droit Son fradre Salvar dist, in o quid il mi Altre li fazet. Et ab Lud her nul plaid numquam pindrat qui meon Vol Cist meon Fradre Carlo in damno sit.

Which Oath runs thus in English:

For the love of God, and for the Christian People and our common Defence, which ought

ought to be from henceforth as much as God shall give, me to know, and to be able, I shall defend this my Brother Charles both by Succours, and in all things, as by Right ones. brother ought to be defended, in what another shall do to him, and I Lewis shall never undertake any Affair which by my Will shall be a Damage to this my Brother Charles.

Almost all the words of this old language are fetched from the Latin, but the form of the phrase, and the Declension of them is meerly German

This caused once a very pleasant equivocation. A poor Gaul, who counterfeited lameness, having addressed himself to the convent of St. Gall, the Abbot commanded he should be bathed first, and then clothed. This beggar entring the bath, began to cry, *Calt est, Calt est, it is hot, it is hot*: but then *Calt* signifies in the German tongue cold. The German Sacristan replied, *I will make it hotter, and poured a whole copper full of water upon the poor Gaul, who began to cry out louder, Eye mi Calt est, Calt est!* How, what still cold, saith the Sacristan? *I will heat it enough; and taking a pot of boiling water, poured it into the bath; at which the poor beggar being beside himself, and quite forgetting that he was to counterfeit the lame man, rises up, and leaps briskly out of the bath.*

Quest. In our late civil war, a trooper was surprized by two troopers

of the adverse party, but had just time enough to fly from them on foot; in his flight he met a young woman whom he knew, and told her his danger; a little after the two pursuers met her, asking which way the soldier went, without threatning his life; she with a good presence of mind directed them the contrary way, which they took, and thereby in all probability saved his life—Query, Whether the seeming lie of the woman was criminal, and a sin before God?

Ans. Had the young woman told the truth, she had been necessary to murder; but she could not properly have been said to tell a lye, for a lye is that which is spoke with an intention to deceive: Now to be deceived, does suppose that the person deceived is thereby necessitated to be disappointed of some truth: But that every wickedness and sin is a lye, is plain; because 'tis contradictory to truth, we mean, God himself, and therefore the scriptures speak of all men being lyars, that is sinful. But in this sense, which is the most proper, she did not deceive the troopers, but endeavour'd the contrary, by inducing them to abstain from murder, that is from a lye, as we said above; and 'tis no matter what words she used to effect such a good end. But after all, should we have suppos'd her to have told a lye in the sense usually taken, it won't yet follow that she was guilty of sin, since she was necessitated to be necessary to murder or to do it, and of two evils, if we choose the least, it is no longer an evil comparatively to the other, tho' it might, compar'd with something else so that every way we think her innocent and commendable.

Quest.

Quest. Whether trading for negroes, i. e. carrying them out of their own country into perpetual slavery, be in it self unlawful, and especially contrary to the great law of christianity?

Ans. Sir, After a mature and serious consideration of the question propos'd. I am for the affirmative. and cannot see how such a trade (tho' much us'd by christians) can be any way justified, and fairly reconciled to the christian-law: And here first let me propose my reasons, and then answer such weak pleas as use to be made for it.

2. I take it to be contrary to the great law of nature of doing unto all men as we would they should do unto us, and which, as our Saviour tells us, (*Mat* vii. 21.) is the sum of the law and the prophets: For let us put the case to our selves, and consider what it is for a man to be stoll'n away from his native country, and huriy'd into perpetual bondage: Or to have a child snatch'd from his embraces, and so us'd, and then see if this trade and practise can be any way reconciled to this rule: And surely they that have the gospel, and yet sin against the very laws of nature, shall have a severer punishment at the day of judgment, than those poor silly wretches that have only that dim sight to guide em, and perhaps those poor wretches in chains, when death shall make them free, may rise up in judgment, and condemn those more cruel and unnatural men that so unjustly deprived them of that liberty which God and nature had given them.

2. Tis plainly contrary to the word of God, and forbidden both in the Old Testament, and in the

New: See *Exod.* xxi. 16. He that stealeth a man, and selleth him, or if he be found in his hands, he shall surely be put to death, the prohibition is general: He that stealeth any man whatsoever, without distinction, whether one of their brothers, or a stranger, a meer heathen or a pagan, he shall be surely put to death, the punishment is capital, and good reason for it. For if he that shedderh man's blood, by man shall his blood be shed; Surely, Liberty is as dear as life it self; yea, he that intends to sell a man into some kind of bondage, would do him a greater kindness to free him from a miserable life: And I am well assured, this is the case of some of those poor wretches with a witness—— Again, in the New Testament, *St. Paul*, *1 Tim.* i. 10. joins the man stealer with the most horrid and unnatural sinners, murderers of father, and murderers of mother and defilers of themselves with mankind.

3. Its practice is a disgrace to christianity, and makes the name of Christ to be blasphem'd amongst the *Gentiles*, and (in all likelihood) hinders the propagation of the christian faith in the world. For I am verily perswaded, that if a fair and honest trade and commerce had been carry'd on amongst them, and no violence had been done to their persons, christianity might have gotten as great footing by this time amongst them, as it has amongst the poor infidels of *New-England*: Or at least they might have been in a great forwardness to receive that holy doctrine, which now they hate and abominate for the sake of this practice of christians amongst them

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them ——— And woe be to that person, that shall by any means hinder that blessed delign for which Christ came from heaven, and both himself, his apostles, and many primitive christians, spent their dearest blood to promote, *viz.* to have the mind and will of God known unto the world.

But, perhaps, some may make light of this, and perswade themselves they have sufficient pleas to vindicate the practice; I know, indeed, many times, when a man's interest lies in the balance, a very weak plea, and slight excuse will pass for a weighty reason; but for my part (who am a person indifferent, and altogether unconcerned that way) I could never yet receive any answer or excuse that could raise in me the least doubt of the unlawfulness of it ——— That which I have heard pleaded for it, is to this effect, *viz.*

1. Plea. *We deny the charge, we do not steal them, but make a lawful purchase of them?*

Ans. Purchase them (for toys and baubles) perhaps you may, but lawfully I am sure you cannot: For they which sell them do steal them, or take them away by violence, and you know the proverb, *The healer is as bad as the stealer.* We are they that call our selves christians, that encourage them in such evil practices, our law (in many cases) looks upon the accessory as bad as the thief; I am sure the law of God does, *Prov xxix. 24. who-so is partner with a thief, hateth his own soul.* And the holy psalmist charges it as a great crime, when we see a thief to consent

with him, *Psal 50. 18* The learned and pious Bishop *Hall*, in his *Decade of Cases of Conscience*, Decade 1. Case 10. Page 66. *Resolves* this case, That to buy those goods which we know or have just cause to suspect are stolen or plundered, is no better than to make our selves accessory to the theft: If you do it with an intention to possess them as your own, (*i. e.* not return them to the right owner) for what do you else but *ex post facto*, partake with that thief which stole them, and encourage him in his lewd practices; since, according to the old proverb, *If there were no receivers, there would be no thieves,* &c.

2 Plea. *But most of them are taken prisoners of war by one petty prince from another, and sold by the conqueror*

Ans. But who are commonly the cause of this war, or what do they commonly fight about, but to gain the booty of the field, slaves to be sold? ——— And I am credibly informed, 'tis usual for the traders in this unlawful commodity, to send presents to some petty prince among them, to make war with his neighbouring prince, to take such prisoners, and furnish their cargo and who then must answer for all this blood and injustice?

3. Plea. *Those men are more heathens than pagans.*

Ans. Pray what then? What have we to do with them? have they not a common right to those temporal blessings which an indulgent creator has given them as well as we? is dominion founded in grace? may a man that is pleased to call himself a christian, under that notion, wrong

wrong or molest such as had not the happiness to be born in a christian country? Did our Lord and master (tho' the lord of the whole world) give us any such example when in the world? And doth not the apostle bid us do good unto all men, and especially unto the household of faith, tho' we ought to be kinder to our brother christian, yet surely he ought to do good, or at least to do no wrong to meer pagans and infidels.

4. Plea. *Did not the Jews by slaves? How often do we read of the bond servant bought with their money in the Jewish law, and may we not do what God's own people did?*

Ans. I answer first in the general, That the judicial law of Moses (whereof this about bond-slaves is one) is made void, and no rule (further than it carries a moral reason with it) for christians to walk by, who (as says the apostle) are not under the law, but under grace. But

2dly, Let us deal with those poor negroes, as the Jews were commanded to do with the heathens. 1. When they had bought them they were obliged to bring them up in the true religion. See Gen. xvii. 12, 13 God commands Abraham, *He that is born in thine house, or bought with money of any stranger which is not of thy seed,* such an one must needs be circumcised, and brought into covenant with God. 2. Whilst they were in the house, they were to be kind and loving towards them, and 'tis often repeated, *Be kind unto strangers, for you your selves were strangers in the land of Egypt.*

5. Plea. *The law of our land allows it.*

Ans. The law of our land is so far from allowing it, that if an *infidel* be brought into this kingdom, as soon as he can give an account of the christian faith, and desires to be baptized, any charitable, lawful minister may do it, and then he is under the same law with other christians — As for our *islanders* abroad, from whence they came, what carried them thither, and what kind of christians the most of them are, I need not inform you: 'Tis their great *Diana*, by this craft they have their gain, and therefore we can never expect that they should make any private or by-laws against it: But if the law be ever so much silent in this case, he that will do any thing that the law, (which can never provide in all cases) does not plainly forbid, would be but a bad subject, and I'm sure a worse christian.

Lastly, *They say, They hereby make them, those useless creatures, to become greatly advantageous to mankind, bring them into a happier condition, and many of them become good christians, &c.*

Ans. How dare we pretend to order things better than an All-wise law-giver has plainly commanded us, or think to put those poor wretches to better uses than an All-wise Providence seems as yet to have design'd them for? If they came freely, what need a cargo be carried to purchase 'em? What need of chains and bolts and fetters? And why do many of those poor wretches endeavour to *strive* or destroy themselves, or leap over board, if so mighty glad of being carried into perpetual slavery? Or if they find themselves happier under

their bondage than in their own country, what is the reason, that when one of their fellow-slaves dies, all the rest sing and rejoice, and dance about him, as foolishly concluding he is happily return'd to his own country? And tho' some of them may be admitted to become christians, 'tis more than the seller knows or any way obliges the purchaser to, neither can that atone for the rest.

And surely methinks what has been said should be enough to convince all such as are not resolved before hand that they will not be convinced: Or at least to render the case extraordinary dubious, and then the safer part is to be chosen, especially in this case, where if (we are afterward convinced we have done those poor wretches any wrong) we can never make them restitution.

FINIS.



THE



T H E
Alphabetical T A B L E.
 G I V I N G
 A ready *Direction* to every *QUESTION*.

A.	Page.	Quest.	Page.
A NGEL has every man one to attend him ?	4	<i>Adultery</i> can a man commit it with his own wife ?	229
<i>Alexander</i> and <i>Julius Cæsar</i> , whether the greater man ?	10	<i>Adultery</i> , a nice enquiry about it	370
<i>Astrology Judicial</i> , is it lawful ?	15	<i>Athenians</i> , wou'd they rather know what has been known, or that which is not yet found out ?	243
<i>Angels</i> . what was the cause of their fall ?	24	<i>Adam</i> , did he lose the image of God ?	257
<i>Angels</i> , converse with them, whether convenient ?	26	<i>Adam</i> , was he a giant ?	259
<i>Apple</i> , was it a real one which our first parents eat ?	36	<i>Abasuerus</i> , was he the same with <i>Xerxes</i> ?	260
<i>Ark</i> , how were the beasts manag'd and dispos'd in it ?	44	<i>Amour</i> , how to be manag'd most successfully ?	267
<i>Angels</i> , when receiv'd they their first existence ?	58	<i>Actual Sin</i> , at what age do we begin to commit it ?	278
<i>Animal Spirits</i> , how do their motions depend upon the will ?	62	<i>Adam</i> , was he a perfect man integraliter, when he had lost his rib ?	281
<i>Antients</i> , as <i>Socrates</i> , &c. were they christen'd by these names ?	74	<i>Anphibena</i> , is there such a serpent ?	ibid.
<i>Apprentices</i> how a knot of them may be reform'd ?	120	<i>Apparition</i> , an instance of it, with some curious enquiries upon it ?	288
<i>Angels</i> , is there any alteration in their worship with respect to <i>Christ</i> ?	128	<i>Apparitions</i> , three Instances of em.	298
<i>Ape</i> , may it not be as reasonable as a deformed changeling ?	139	<i>Apparitions</i> , don't they countenance a state of probation after this life ?	299
<i>Adam</i> , on what day did he fall ?	195	<i>Adam</i> , had he stood, wou'd the world have been propagated as 'tis now ?	311
<i>Apparitions</i> , what do you think of em ?	207	<i>Astronomers</i> , can they take the true bigness of the sun, and moon, and stars ?	390
<i>Apprentice</i> , whether he can be a gentleman ?	213		
<i>Atheist</i> , was there ever a speculative one ?	221		
	N n 3		

T A B L E.

Quest.	Page.	Quest.	Page.
<i>Amour</i> , if unchast, whether is the man or the woman the greater criminal ?	391	<i>Amour</i> , if unlawful, what's the best method to disengage ones self ?	468
<i>Atheism</i> , who was the first founder of it ?	395	<i>Adultery</i> , a nice difficulty about it ?	470
<i>Ark</i> , what became of it after the flood ?	<i>ibid.</i>	<i>Altar</i> , whence came the custom of bowing towards it, whether lawful ?	483
<i>Adam</i> , wou'd he have begotten children, had he stood ?	<i>ibid.</i>	<i>Angels</i> , are there nine orders of 'em ?	494
<i>Antipathies</i> in nature, whence came they ?	399	<i>Angels</i> , what food have they ?	501
<i>Angel</i> , does every one make a species ?	400	<i>Apparition</i> , an instance of it ?	503
<i>Athenian Oracle</i> , is it not lessen'd, by giving answers to female impertinencies ?	408	<i>Adultery</i> suspected, your thoughts upon it ?	512
<i>Adam</i> , did his fall cause any physical alteration in his body ?	416	B.	
<i>Adultery</i> and <i>Divorce</i> , a nice case about 'em.	420	B <i>ALAAAM</i> , could he understand his afs's hebrew ?	451
<i>Angels</i> , have they any proper motion ?	422	<i>Bodies</i> , why don't some of them putrifie when dead ?	462
<i>Animal</i> , which the most happy ?	431	<i>Body</i> , is that which dies responsible for the faults of their bodies that are transpired ?	165
<i>Adam</i> , did he sin more than once ?	417	<i>Божов</i> , the meaning of it in <i>Sapho's</i> Verses ?	173
<i>Adam</i> , had he not sinned, had we been immortal ?	418	<i>Bath</i> , the waters there, why hot ?	182
<i>Angels</i> , what number of 'em fell in their first rebellion ?	<i>ibid.</i>	<i>Baltick Sea</i> , why are its waters treth ?	186
<i>Angel</i> , was it a real one that appear'd to <i>Balaam</i> ?	461	<i>Body</i> , what's the cause of its death ?	325
<i>Adam</i> , cou'd he sleep so sound, as not to feel the rib that was taken from him ?	161	<i>Barbers</i> , why are poles their signs ?	334
<i>Athenians</i> , what sort of religion are you of ?	165	<i>Beans</i> , why do their eyes grow upwards some years, and downwards other years ?	478
<i>Apparition</i> , an instance of it	175	<i>Bosken</i> , how could the man's scul appear the same instant he was murdered in <i>England</i> ?	499
<i>Apparition</i> , a wonderful instance of it ?	185	<i>Brutes</i> , are they rational ?	514
<i>Angels</i> , in what sence cou'd they eat ?	327	<i>Bottle</i> empty and well cork'd, and let down a 100 fathom under water, when tis drawn up, why is the cork within the bottle ?	516
<i>Atlas</i> , where stood he when he bore the world on his shoulders ?	334	<i>Bullet</i> lodg'd in the heart of a deer, how cou'd it live ?	518
<i>Aud</i> why does it not spell <i>Tom</i> , &c.	335	<i>Benefit</i> of the clergy why was that allowance made ?	542
<i>Arithmetical</i> question.	337	<i>Bate's</i>	

T A B L E.

Quest.	Page.	Quest.	Page.
<i>Babel's Tower</i> , how high was it? 34			
<i>Beauty</i> , is it real or imaginary? 39			
<i>Bodies glorify'd</i> , what sort of matter will they consist of? 52			
<i>Bodies</i> that rose with our saviour, whither were they convey'd? 54			
<i>Brothers</i> , (two) born together, how shall they rise at Judgment? 60			
<i>Bleeding</i> of dead corps, what do ye think of it? 106			
<i>Baptism</i> of <i>John</i> , and that of <i>Christ</i> , are they distinct? 107			
<i>Baptism</i> , why in use for the dead? 111			
<i>Bowing</i> at the name of <i>Jesus</i> , your thoughts of it? 126			
<i>Birth Day</i> , and <i>Good-Friday</i> , if they fall on the same day, whether should one fast? 137			
<i>Bleeding</i> , can it be stop't by charm? 158			
<i>Balaam's</i> ass, what language spoke he? 194			
<i>Basilisk</i> , is there any such animal? 230			
<i>Bashfulness</i> , what's the cause of it? 232			
<i>Being</i> , which is eternal, what notion can we form of it? 251			
<i>Bible</i> , is it the word of <i>God</i> ? 260			
☩ does it signify to give essence or existence? 275			
<i>Baptism</i> , is it the antitype of circumcision? 306			
<i>Baptism</i> of infants, what grounds have we for't? 307			
<i>Baptism</i> of infants, is there an instance of it in scripture? 309			
<i>Breath</i> , why hot, or cold, according as the lips are dispos'd? 319			
<i>Bible</i> , what's the reason, 'twill turn round at the repetition of some words? 425			
<i>Birds</i> , have they any government? 455			
			C.
		C HILDREN what's the best method to instruct 'em 441	
		<i>Compass</i> , was it known by the ancients? 454	
		<i>Clergy</i> , why have they the most unhappy children? 458	
		<i>Cochinea</i> , what is it? 179	
		<i>Cards</i> , how may one break a habit of playing at them? 192	
		<i>Christ</i> , was he lineally descended from <i>David</i> ? 321	
		<i>Christian</i> whether does the crafty professor, or the facetious gentleman, better deserve the name? 330	
		<i>Canary Wines</i> , why do they ferment at the time of vintage? 336	
		<i>Circle</i> , are 7 and 22 the true proportion betwixt the diameter and the circumference? 345	
		<i>Climacterick</i> , 63, a gentleman is become young again in it, what's the reason? 349	
		—— a nice difficulty about it? 466	
		<i>Cat's-Tail</i> , why springs it but once in three years? 478	
		<i>Christ</i> , can the day of his nativity be found out? 481	
		<i>Conflagration</i> , will the world end with one, and when will it be? 503	
		<i>Cartesius</i> , what were his thoughts of the loadstone? 512	
		<i>Charity</i> ; a scruple about it. 59	
		<i>Clerk</i> , is he guilty of Symony that accepts a living upon a bond of resignation? 53	
		<i>Child-Birth</i> , a nice question about the pains of it 535	
		<i>Xeō</i> , why do the lawyers write it instead of <i>Christo</i> ? 540	
		<i>Chaplain</i> may he reprove his patron for his sin, tho' he be a great man? 542	
		<i>Cain</i> , which way took he to the land of <i>Nod</i> ? 355	
		N if 4 Cain's	

T A B L E

Quest.	Page	Quest.	Page
<i>Cain's wife, who was she?</i>	<i>ibid.</i>	<i>Christ, was his human or divine nature more display'd on earth?</i>	251
<i>Christmas-box money, whence rose the custom?</i>	359	<i>Christ, did not his prayer, that the cup might pass from him, contradict the design of his coming?</i>	<i>ibid.</i>
<i>To Cheat one's self or another, whether more lawful?</i>	6	<i>Conformists, and Nonconformists, would not a comprehension betwixt them promote the reformation?</i>	301
<i>Confessor, may he discover secrets?</i>	9	<i>Christ, why not baptized 'till 30 years of age?</i>	<i>ibid.</i>
<i>Cambridge or Oxford, whether the more ancient?</i>	21	<i>Confession of sin, a nice question about it.</i>	37
<i>Clouds, what, and where are they when the air is clear?</i>	<i>ibid.</i>	<i>Contract for marriage, upon what emergence may it be lawfully broken?</i>	393
<i>Child, whether griev'd at the damnation of its parent?</i>	26	<i>Compass, what's the reason of its variation?</i>	400
<i>Cousin-German is it lawful to marry her?</i>	30	<i>Charms, are there any can procure love?</i>	409
<i>Courtskip, whether publick or private be better?</i>	32	<i>Camel's passing the eye of a needle, why was the similitude made use of?</i>	416
<i>Children, why more frequently like their fathers.</i>	41	<i>Colours, what's the reason of 'em?</i>	349
<i>Change of sexes, was there ever such a thing?</i>	50		
<i>Colours in flowers, whence rise their differences?</i>	52	D	
<i>Cain, what mark did God fix upon him?</i>	56	D AMNED, are their torments visible to the saints?	3
<i>Central motion, can it be suppos'd without a space distinct from matter?</i>	76	<i>Drop of Glass, when broken, why flies it into dust?</i>	12
<i>Child crying in the womb, your thoughts of it?</i>	127	<i>Two Dogrel questions</i>	14
<i>Cross that appeared to Constantine, your thoughts of it?</i>	134	<i>Dreams how are they distinguished from waking?</i>	23
<i>Contraries, as light and darkness, if the one were remov'd, would the other cease?</i>	149	<i>Dead, those that seem so, what's to be thought of them?</i>	38
<i>Cheating, whether lawful in any case?</i>	155	<i>Defects natural in parents how communicated to children?</i>	46
<i>Corps, toucht by the mu therer, why do they bleed?</i>	193	<i>Distraction, what is it, and whether can it be pleasant?</i>	<i>ibid.</i>
<i>Corporeal substance, how can it act upon incorporeal?</i>	197	<i>Dreams, how may one vary 'em?</i>	129
<i>Child, once alive in the womb, and dying abortive, whether capable of future rewards and punishments?</i>	201	<i>Devil, selling one's self to him, a curious question about it?</i>	132
<i>Crisis, is there any of Time?</i>	214	<i>Daughter, may she live separate from her parents without their consent?</i>	155
<i>Cain, who should slay him, when there were no other persons beside himself and his parents?</i>	250	<i>Death, what is it?</i>	196

Dreams,

T A B L E.

Quest.	Page	Quest.	Page
<i>Dreams</i> , a curious question about 'em ?	291	<i>Death</i> , is it properly so call'd if the body remain tenantable, and the soul only absent her self for a while ?	333
<i>Death</i> , does it separate the soul, or only indispose the organs ?	215	<i>Drunken</i> , when a man is so, why not apprehensive of bodily damage ?	<i>ibid.</i>
<i>Devil</i> , the grand one, is he corporeal ?	225	<i>Death</i> , are the circumstances and occasions of it pre-ordain'd ?	17
<i>Devils</i> in the swine, were they drowned with them ?	226	<i>Duelling</i> , a difficulty concerning it.	541
<i>Death-watch</i> , what do ye think of it ?	231	E.	
<i>Dreams</i> , why concerning things unthought of ?	234	E ARTH, whether shall it be destroy'd or refin'd ?	3
<i>Dreaming of God</i> , and God's revealing himself in a dream how may one distinguish them ?	235	<i>Earthquakes</i> , what is the cause of them ?	25
<i>Devil</i> , does he know our thoughts ?	249	<i>Example</i> , without precept, whether sufficient to institute an ordinance ?	57
<i>Devil</i> , cannot he repeat these words, <i>Verbum caro factum</i> ?	<i>ib.</i>	<i>Elegy</i> , a pindarick, on the death of the honourable <i>Robert Boyle</i> , Esq;	65, 66, 67, 68
<i>Democritus</i> , or <i>Heraclitus</i> , whether in the right ?	252	<i>Egypt</i> , and <i>Æthiopia</i> , why no rain there	72
<i>Dragon</i> , what sort of a creature is it ?	290	<i>Earth</i> , in going round it on foot, would the feet or the head travel most ?	149
<i>Dream</i> , a wonderful instance of one, with a curious question upon it.	318	<i>Elijah</i> , was there ever such an one as <i>Malachy</i> mentions ?	215
<i>Death</i> , is it not better than life ?	421	<i>Eve's sight</i> , how may one who reads much preserve it ?	225
<i>Dreaming</i> , is it thinking ?	<i>ibid.</i>	<i>Eve</i> , did she not lose her beauty with her innocence ?	250
<i>Devil</i> , can he generate ?	429	<i>Esther</i> , why is not the name of God once mention'd in that book ?	294
<i>Deluge</i> , what became of those that perish'd in it ?	438	<i>Echo</i> , what's the nature of it, and how may an artificial one be made ?	318
<i>Dramatick</i> writers, do the modern <i>English</i> excel those of the last age.	439	<i>Earth</i> , must the foundation of it remain for ever ?	178
<i>Deaf man</i> , a curious supposition, with a question about him	459	<i>Eunuch</i> , can he love like other men ?	173
<i>Dying Persons</i> , is a promise made to them sacred and inviolable ?	184	<i>Election</i> , does the scripture maintain it ?	178
<i>Dials</i> , clocks and watches, where and when were they first made ?	189	<i>Epitaphs</i> , and <i>Elegies</i> , of what antiquity are they ?	179
<i>Death</i> is the cause of it in the soul, or in the body.	326	<i>Extortion</i> ,	
<i>Day of judgment</i> , will there be a cessation of happiness and misery while it last ?	329		
<i>Divine Service</i> , a question concerning it.	331		

T A B L E.

Quest.	Page.	Quest.	Page.
<i>Extortion</i> , what's the definition of it.	369	<i>Fornication</i> , may'nt a man put away his wife for it?	62
<i>Elegy</i> on <i>Saul</i> and <i>Jonathan</i> .	375	<i>Fetch-Lights</i> , what's the nature of 'em.	78
<i>Epithalamium</i> .	473	<i>Fetch-Lights</i> , why do they appear.	<i>ibid.</i>
<i>Evil-Day</i> , are those words, refer'd to christians in general.	484	<i>Fetch-Lights</i> , why confin'd to the diocefs of <i>St. David</i> s.	<i>ibid.</i>
<i>Etheldreda</i> , Saint, is the story true about her virginity.	498	<i>Fate</i> , is it discoverable in the heavens.	129
<i>Extraordinary</i> address to a noble lord.	518	<i>Fire</i> , how made betwixt flint and steel.	132
<i>Estab</i> , tythe-free, shou'd it be restor'd to the church.	530	<i>Form</i> of prayer, whether us'd by the reform'd churches over seas.	138
F.			
FRIENDS , when dead, have they any concern for those alive.	183	<i>Freemen</i> , the oath for it, how far obligatory.	142
<i>French King's</i> nativity, what d'ye think of its calculation, <i>Turkish Spy</i> , Vol. 2. p. 189.	184	<i>Females</i> , how circumcis'd.	194
<i>Fame</i> , what's the meaning of the word.	489	<i>Fright</i> , how can it make a drunken man sober ?	201
<i>Fetus</i> , your thoughts of its formation.	513	<i>Fire</i> , is it visible?	202
<i>Fornication</i> , a nice difficulty about it.	533	<i>Fra. Georgia</i> , was he born, as they were carrying his mother to the grave ?	214
<i>Form</i> , what is it.	538	<i>Frenchman</i> , why so incens'd at the lie?	229
<i>French</i> , whence sprang they.	543	<i>Fire</i> , without smoak, is it possible ?	241
<i>French King</i> , prejudice aside, is he not the greatest man in the world ?	358	<i>Fruition</i> , does it diminish love ?	244
<i>Fish's</i> , do they breathe.	7	<i>French King</i> , whether has he more souldiers than the <i>Romans</i> , in the height of their power ?	255
<i>Fire</i> , extinguish'd, whither goes it ?	17	<i>Flesh</i> , whence came the superstition of abstaining from it?	261
<i>Friendship</i> , whether there is any true ?	<i>ibid.</i>	<i>Fairies</i> , may we credit the report of 'em ?	397
<i>Friendship</i> , whether innocent betwixt man and woman.	26	<i>Dr. Brown</i> , is he in the right about it? <i>Relig. Med.</i> 150.	423
<i>Females</i> , if they courted, wou'd there not be more marriages.	33	<i>Fornication</i> , won't it dissolve a marriage ?	428
<i>Friendship</i> , is it as zealous and innocent if the persons marry.	34	<i>Fear</i> , what's the best antidote against it?	429
<i>Friends</i> , may they engage to appear after death.	37	G.	
<i>Fleas</i> , have they stings ?	38	GREENLAND , how came the body of a tree there ?	186
<i>Friends</i> , shall we know them in heaven.	56	<i>Genealogy</i> ,	

T A B L E.

Quest.	Page.
<i>Generosity</i> of our saviour, why reckon'd down the line of <i>Joseph</i> , and not of <i>Mary</i> ?	189
<i>Gunpowder-Treason</i> , was it <i>Cecil's</i> plot, and why is the word <i>Faction</i> left out in our common-prayer-book?	322
<i>Grotius</i> , <i>Buchanan</i> , and <i>Barkley</i> , which of 'em excell'd in <i>Latin</i> poetry?	477
<i>Ghosts</i> that appear, are they souls of men?	499
<i>Ghosts</i> , have they local motion?	<i>ibid.</i>
<i>Ghosts</i> , can they move <i>per Saltum</i> ?	<i>ibid.</i>
<i>Gravity</i> and levity of bodies, what are they?	358
<i>Godfathers</i> , <i>Godmothers</i> and <i>Bishops</i> , are they not popish customs?	360
<i>Gun</i> , why will it flye when fir'd, if a man's thumb be upon the barrel?	361
<i>Godfathers</i> , are they necessary?	86
<i>Godly</i> , can a man be over much so?	122
<i>Good</i> man, what are the evidences of such an one?	124
<i>Generation</i> , equivocal is there any such thing?	133
<i>Gospel</i> , by whom first preach'd in <i>England</i> ?	134
<i>Grace</i> before meat, how old is the custom?	149
<i>Gen. 12. 4, 5.</i> how reconciled with <i>Gen. 11</i> ?	152
<i>Gun</i> whether it recoyls at, or before it fires?	158
<i>Glandula Pinealis</i> , is it the seat of the soul?	254
<i>Gentleman</i> , how must he address his mistress?	266
<i>Gentleman</i> , who has lost his mistress, what must he do?	392
<i>Good</i> and bad men, are they not equally expos'd to misery?	417
<i>God</i> , what image should we form of him in our minds?	431

Quest.	Page.
H.	
H OWE L, a story in his letters, with a question upon it.	451
<i>Heraldry</i> , of what antiquity is it?	333
<i>Hobbs</i> or <i>L'Strange</i> , whether the better christian?	475
<i>Heaven</i> , how far is it off.	491
<i>History</i> , whether there's any true and impartial?	23
<i>Hope</i> , or Fruition, whether is more pleasant?	33
<i>Hell</i> , are the punishments equal there?	58
<i>Habit</i> of idleness. what's the best method to break it off?	106
<i>Heaven</i> or <i>Hell</i> , are they local?	131
<i>Hedge Hogs</i> , how propagated, and whether viviparous or oviparous?	138
<i>Hannibal</i> , had he overcome <i>Scipio</i> , wou'd he not have been a greater man than <i>Alexander</i> ?	197
<i>Husband</i> , how shou'd he behave to the wife that cuckolds him?	198
<i>Heaven</i> and <i>Hell</i> , if local, how are they situated.	205
<i>Husband</i> , where can a body get one.	224
<i>Hebr. 6. 4, 5.</i> How do ye understand the words.	266
<i>Husband</i> . why sick when his <i>Wife</i> conceives.	290
<i>Habit</i> what is it, how may it be broken.	385
<i>Honour</i> , what are the <i>Niceties</i> of it, as to the firsts and seconds in duelling.	388

I.

I SLANDS, how came Beasts into 'em?	7
<i>Infancy</i> , what do ye think of those who dye in that State?	26
<i>Intellect</i> ,	

T A B L E.

Quest.	Page.	Quest.	Page.
<i>Intellect</i> , is there nothing in it, but what's convey'd by the Senses ?	45	how can we suppose 'em all of one Mind ?	465
<i>Joy</i> , what are the utmost effects of it ?	59	<i>Irenæus</i> , was his Doctrin found about the state of the Soul after Death ?	479
<i>Individuals</i> , whether actually contain'd in the first Individual of the Species ?	62	<i>Jesus</i> , is bowing at the Name sinful ?	482
<i>Josephus</i> , what's your Opinion of his Testimony concerning our Saviour ?	91	<i>Impotency</i> ; a dreadful instance of it ?	498
<i>Job</i> , (a Book) who's the Author of it ?	102	<i>John Theodora</i> , what think you of his Confession ?	500
<i>Jews</i> , shou'd they be permitted in England ?	125	<i>Judicial Astrology</i> refuted.	525
<i>Jeremy's</i> going to <i>Euphrates</i> , what think you of it ?	136	<i>Judicial Astrology</i> , five Questions that can't be answer'd.	529
<i>Jews</i> , can a Christian Magistrate tolerate them, seeing their Errors are so gross ?	156	<i>Jacobites</i> in Office that drink King James's Health, what measure shou'd be taken with them ?	536
<i>Infant</i> , what Language would it speak, were it kept twelve years in private ?	204	<i>Job 2. 9.</i> How shou'd the Passage be translated ?	363
<i>Idea</i> , why have we none when we speak of God or the Soul ? <i>ibid.</i>			
<i>Individuation</i> , wherein does it consist ?	208	K.	
<i>Infants</i> , that dye unbaptiz'd what do ye think of them ?	309	K ISSES, are they allowable in a Friendship, betwixt different Sexes ?	111
<i>Infants</i> , if they are sav'd without Baptism, what signifies it ? <i>ibid.</i>		<i>Knowledge</i> , of Men or Things, whether more desirable ?	156
<i>Infants</i> , have they Faith and Repentance, which are pre-requisite to Baptism ?	310	2 <i>Kings</i> 9. 27. and 2 <i>Chron</i> 22. 9. How do ye reconcile 'em ?	379
<i>Jealousy</i> , what's the best Cure for it ?	392	<i>Kings</i> , what do ye think of their touching to cure the evil ?	245
<i>Judas</i> , what death died he ?	419	<i>Knowledge</i> in the future state whether gradual ?	259
<i>Interest</i> , does it not govern the World ?	422	<i>Knight-Erantry</i> , what is't ?	388
<i>Joel</i> , did she well to kill <i>Sisera</i> ?	174	1 <i>Kings</i> 7. and <i>Chron</i> 4. how do ye reconcile 'em ?	349
<i>Jacobite</i> , an Algebraick Question about him.	338	L.	
<i>Job</i> , who was his Father ?	345	L AZARUS, what became of his estate after he reviv'd ?	11
<i>Image of God</i> , wherein consists it ?	350	<i>Light</i> , is it a body ?	29
<i>Image of God</i> , whether more perfect in Men or Angels ?	351	<i>Ladies</i> , mayn't one address 'em without acquainting their parents ?	31
<i>Jurors</i> , in cases of Life and Death,		<i>Love</i> , a nice question about it ?	373
		<i>Love</i> , can it be disinterested ?	374
		<i>Lady</i> , how may her aversion be removed ?	32
		<i>Lady</i> ,	

T A B L E.

Quest.	Page.	Quest.	Page.
<i>Lady</i> , how may a man know when she loves him?	33	<i>Linsley-Woolsey</i> , why forbidden under the law?	257
<i>Love</i> to our enemies, what's the nature of it?	70	<i>Lover</i> , in what expressions must he reveal his passion?	268
<i>Liquid</i> , is there any will buoy up a body of greater gravity than it self?	78	<i>Ladies</i> favour, will tears and sighs, or a manly carriage sooner gain it?	271
<i>Love</i> , a question about it with some nice circumstances.	79	<i>Love</i> , what is it, and explain your definition of it?	273
<i>Lunatics</i> , why so strong in their fits?	108	<i>Life</i> of man, what are the stages of it?	278
<i>Lord's</i> day, does it oblige all christians <i>semper & ad semper</i> ?	112	<i>Lady</i> , shou'd she consent upon the first address?	302
<i>Law</i> , suits in <i>Europe</i> or the summary Justice in <i>Asia</i> , whether of 'em are more beneficial?	124	<i>Lovers</i> , when they sing to us shou'd we praise 'em?	303
<i>Love</i> , a difficult case about it?	127	<i>Lover</i> , how can one shake him off handsomely?	304
<i>Lamps</i> in Sepulchers, how did the ancients make them burn so long?	133	<i>Love</i> and murder, a curious question upon 'em.	316
<i>Long Hair</i> , is it lawful?	134	<i>Load stone</i> , what's the reason of its polarity?	400
<i>Love</i> , a nice difficulty about it?	140	<i>Love</i> and friendship, will they remain after this life?	409
<i>Lacedemonians</i> , did they descend from <i>Abraham</i> ?	142	<i>Love</i> , how soon begins it?	410
<i>Love</i> , a question about it.	148	<i>Language</i> , is the <i>English</i> at its perfection?	412
<i>Love</i> , what are the symptoms of it?	149	<i>Ladies</i> , won't their pride carry 'em to the devil?	423
<i>Lessions</i> , why so various in the ancient manuscripts of the scripture?	151	<i>Laughter</i> , why will contrary effects equally occasion it?	425
<i>Love</i> , the second, so affectionate as the first?	203	<i>Language</i> , which did our first parents speak in <i>Paradise</i> ?	444
<i>Lyon</i> , won't he devour a virgin?	211	<i>Life</i> , has it a fixt period?	161
<i>Learning</i> , whether it make any advances in these years?	216	<i>Lady</i> , may she marry without her guardians consent?	170
<i>Love</i> , what is it?	222	<i>Love</i> , is it as warm after marriage as before?	174
<i>Love</i> , why cools it after marriage?	<i>ibid.</i>	<i>Love</i> , a difficult case about it?	176
<i>Love</i> , what are the best remedies for't?	223	<i>Lazarus</i> , had he two souls, in regard there was a little brother that grew out of his side?	327
<i>Love</i> , won't absence cure it?	224	<i>Lot's</i> Daughters, was their incest lawful?	329
<i>Lady</i> , may she pray for a husband?	241	<i>Letters</i> , did the ancients make use of 'em?	338
<i>Lady</i> , when shall she have a husband?	228	<i>Law</i> of nature, can it be restrain'd?	246
<i>Lucifer</i> , how long before the creation did he fall?	250	<i>Lasciviousness</i> , tho' it be mental, is it not highly criminal?	497
		<i>Love</i>	

T A B L E.

Quest.	Page	Quest.	Page
<i>Love</i> , a difficult case about it.	504	<i>Monsters</i> , are they rational?	139
<i>Love</i> and Whoredom, a curious question upon 'em.	516	<i>Monsters</i> , are they not of that species to which their prevailing form belong?	<i>ibid.</i>
<i>Lye</i> , a pleasant case upon it.	544	<i>Miracles</i> , why don't the primitive writers, as <i>Seneca</i> , &c. take notice of those wrought in <i>Judea</i> ?	143
M.			
M <i>IRACLES</i> , are they 'ceased?	9	<i>Miracles</i> , why attributed by the <i>Heathen</i> historians to their Emperors?	144
<i>Moon</i> what sort of creatures do inhabit the world there, and how are they fed and governed?	16	<i>Marrage</i> without the consent of friends, whether lawful?	147
<i>Motion</i> , why not perpetual?	18	<i>Marriage</i> . whether of divine right or political institution?	199
<i>Monsters</i> , are they rational?	19	<i>Members</i> , which of 'em might a man want, and yet live?	201
<i>Men</i> , were there any before <i>Adam</i> ?	12	<i>Marry</i> , or live single, whether to be preferred?	228
<i>Man</i> , can he know his state in the other world, before he leaves this?	369	<i>Men</i> , how must they pray for wives?	230
<i>Murder</i> , a nice enquiry about it?	370	<i>Melancholy</i> , what are the symptoms and cure of it?	241
<i>Melancholy</i> , can it be transmitted from the parent to the child?	370	<i>Matter</i> , is it divisible in <i>infinitum</i> ?	245
<i>Milky-way</i> , what do ye think of it?	372	<i>Massacres</i> in <i>Ireland</i> and at <i>Paris</i> , don't they argue against providence?	246
<i>Mermen</i> , whether more reasonable than other fishes?	27	<i>Man</i> , why not made incapable of sin?	251
<i>Melancholy</i> , what is it?	<i>ibid.</i>	<i>Moses</i> . had he a real or a visionary sight of <i>Canaan</i> ?	265
<i>Men</i> , why black tawny and white in the same climate?	29	<i>Marriage</i> , may it not be dissolved by mutual consent?	<i>ibid.</i>
<i>Man</i> , may he marry his wife's sister?	31	<i>Marriage</i> , should a man discover his unhappy circumstances before or after it?	272
<i>Marry</i> a person one loves not. is it lawful?	<i>ibid.</i>	<i>Millenium</i> , what do ye think of it?	282
<i>Marl</i> , how is it impress'd on the foetus in the womb?	35	<i>Marriage</i> , how may a lady give a decent consent to it?	305
<i>Man</i> , may he defend himself against his aggressor?	46	<i>Mistress</i> , whether fondness or coyness be more desirable in her?	392
<i>Mary Magdalen</i> , was she the woman taken in adultery, and what wrote our Saviour on the ground?	61	<i>Marriages</i> , are they made in heaven?	<i>ibid.</i>
<i>Man</i> , why does he weigh heavier before dinner than after?	91	<i>Melancholy</i> , what's the best method to suppress it when life's in danger?	407
<i>Moses</i> , was he the author of the pentateuch?	104		
<i>Man</i> , may he promise marriage to another while his wife is living?	110		

Memory,

T A B L E.

Quest.	Page
<i>Memory</i> , how are things revived there which were forgotten?	410
<i>Marry</i> , is it more prudent to do so for love or conscience?	444
<i>Moses</i> , and <i>Elias</i> , how did the disciples know them in the <i>Mount</i> ?	446
<i>Mat. xxvii.</i> 52, 53. what's the meaning of those verses?	463
<i>Marriage</i> , a nice difficulty about it?	468
<i>Marriage</i> with <i>Papists</i> , whether lawful?	469
<i>Marriage</i> . a difficulty about the promise of it?	477
<i>Memory</i> , what method is there to strengthen it?	483
<i>Millenium</i> , shall it be on this earth refin'd?	333
<i>Mathematical</i> question.	347
<i>Mathematical</i> question.	348
<i>Moloch</i> , what was the <i>Jewish</i> sacrifice to that idol?	349
<i>Marriage</i> between an uncle and a niece, is it lawful?	470
<i>Milton</i> and <i>Waller</i> , which the better Poet?	476
<i>Manna</i> , in <i>Calabria</i> , is it not the same with that which fell in the wilderness?	477
<i>Murder</i> , a nice difficulty about the discovery of it?	483
<i>Marriage</i> , how may one disengage one's self from a promise of it to another man's wife?	490
<i>Michael</i> and the <i>Devil</i> , what do the learned say of their dispute about the body of <i>Moses</i> ?	492
<i>Marry</i> two sisters, is it lawful?	516
<i>Murder</i> , a nice difficulty about the discovery of it.	518
<i>Marriage</i> , the promise of it, a deplorable case upon it.	536
<i>Matter</i> , what is it?	538
<i>Motion</i> , what is it?	539
<i>Marriage</i> , an unhappy difficulty about it.	541

Quest.	Page
<i>Mathematical</i> question.	361
<i>Months</i> mentioned in the <i>Old Testament</i> , as <i>Nisan</i> , <i>Tisri</i> , how do they answer to our <i>Months</i> ?	364

N.

N EGROES, shall they rise at the last day?	435
<i>Nettle</i> , how does it sting?	182
<i>Nothing</i> , what is it?	537
<i>Nod</i> , where was that land?	16
<i>Noah's Flood</i> , whither went the waters?	38
<i>Number</i> , is it infinite?	45
<i>Nutrition</i> , by what mechanism is it ordered?	50
<i>Nile</i> , what's the cause of its overflowing?	27
<i>Nile</i> , where is its course, and thro' what places does it pass?	219
<i>Ninias</i> , was he the same with <i>Amraphael</i> King of <i>Shinar</i> ?	390
<i>Needle</i> , why turns it towards the <i>N. rth</i> after 'tis touched?	400
<i>Notes</i> , did <i>Peter</i> and <i>Paul</i> use 'em when they preached?	433

O.

O RIGEN, does he deserve praise for self-castration?	43
<i>Onan</i> , what was his sin?	54
<i>Oath</i> , is it binding, when made in a passion?	132
<i>Oath</i> , if sinful, may one break it?	383
<i>Omniformity</i> of divine ideas, is it not <i>Enthusiasm</i> ?	247
<i>Oracles</i> , were they acted by <i>God</i> , or some evil <i>Dæmon</i> ?	274
<i>One</i> , is it a number?	355
<i>Old Wife</i> , how must one manage her?	365

P.

P OOREST, what sort of men are so?	6
<i>Polygamy</i> , whether lawful to the <i>Jews</i> ?	8

Persons

T A B L E.

Quest.	Page.	Quest.	Page.
<i>Persons</i> unmarried, may they cohabit?	10	<i>Pompey</i> , had he overcome <i>Cæsar</i> , would he not have been the greater man?	197
Poetical question.	13	<i>Persons</i> , why two are never alike?	200
Poetical question.	ibid.	<i>Philosophers</i> , what guesses have they made about a future state?	206
<i>Paradise</i> , where was it?	19	Poetical question	217
Poetical question.	47, 48	<i>Passover</i> , in what posture did our saviour and his disciples eat it?	218
Poetical question.	49	Poetical question.	234
<i>Phoenix</i> , is there such a bird?	51	Poetical question.	239
<i>Patriarchs</i> , were their lives computed by solar and lunar years?	53	<i>Paul's</i> conversion, how do ye reconcile these scriptures concerning it? <i>Acts</i> 9. 7. <i>Chap.</i> 22, 26.	256
<i>Pleasures</i> of the 6th sense, wherein consists the evil of them?	54	Poetical question.	258
<i>Philosophers</i> , that liv'd well, can we suppose them damned?	56	Poetical question	262
<i>Presence</i> of God, how is it consistent with man's free Agency?	59	Poetical question.	269
Poetical questions.	61	Poetical question.	301
<i>Painting</i> , in what nation was it first invented?	73	Poetical question.	304
Poetical questions.	83, 84, 85	Poetical question.	312
<i>Prayer</i> for the dead is it an error?	85	Poetical questions.	313
Poetical questions.	101, 102	Poetical questions.	314, 315
Poetical questions.	104, 105, 106	<i>Penis</i> , what's the cause of its erection, and the emission of <i>Sperma</i> after death?	388
<i>Plays</i> , what's your opinion of 'em?	109	<i>Polygamy</i> , if allow'd, would not the age be more temperate?	389
<i>Punishment</i> , will there be any in the life to come	112	Poetical question.	391
Poetical question.	119	Poetical questions.	435
<i>Poles</i> of the terraqueous globe, have they changed their situation?	120	<i>Pastoral</i> Poem	440
Poetical question	121	<i>Prayer</i> extempore, was it a primitive custom?	459
<i>Passionate</i> temper, how can it be cur'd?	125	Poetical question in burlesque	463
<i>Paul's</i> rapture, was his soul then separate?	126	<i>Parrot</i> , a strange relation of one.	464
<i>Purgatory</i> , is there any such place?	128	<i>Paul</i> , what does he mean, 1 <i>Cor.</i> 7. 36, 37, 38?	162
Poetical question.	146	<i>Punishment</i> . why eternal for temporal sins?	164
<i>Patchers</i> , are they lawful?	144	Poetical question.	180
Poetical question.	151	Poetical question.	186
<i>Papists</i> , don't they hold, 'tis lawful to kill a king by the pope's authority?	152	<i>Painting</i> , whether the ancients or moderns the greater artists at it?	188
<i>Platonic</i> love, is there any such thing?	160		

Poetical

T A B L E.

Quest.	Page.	Quest.	Page.
<i>Poetical</i> challenge to vice and atheism	319		
<i>Platonick</i> love, is there such a thing?	347		
<i>Poetical</i> questions	467		
<i>Poetical</i> question	469		
<i>Poetical</i> question	471		
<i>Poetical</i> question	473		
<i>Promises</i> in love affairs, won't a mutual consent untie 'em?	474		
<i>Poetical</i> question	<i>ibid.</i>		
<i>Possessions</i> , do you think 'em real?	473		
<i>Pagan</i> and <i>Turks</i> , why so little care taken to convert 'em?	426		
<i>Poligamy</i> , if introduc'd, would it give mankind more trouble or pleasure?	503		
<i>Poem</i> on the nativity of our blessed Lord	521		
<i>Privation</i> , what is it?	539		
<i>Pleasure</i> and <i>Pain</i> , what are they?	540		
<i>Prester John's</i> country, where lies it?	368		
Q.			
Q UAKER, are their marriages lawful?	33		
<i>Question</i> that <i>Christ</i> disputed in the temple, what was it?	11		
<i>Quaker</i> , in case of necessity, may he take an oath?	127		
<i>Queen of Sheba</i> , had she a child by <i>Solomon</i> , and was <i>Cowley</i> in the right about it?	250		
<i>Queen of Sheba</i> , could not our modern virtuosi give her as much satisfaction as <i>Solomon</i> ?	254		
<i>Quaker</i> or a <i>Papist</i> , whether would you chuse to be?	330		
<i>Quick silver</i> , if a man has it in his body, or about him, will it turn a gold ring white?	336		
<i>Quadrature</i> of a circle, is it possible?	345		
		R.	
		R ESURRECTION, shall we then appear at perfect manhood, or in the state we died?	56
		<i>Roman</i> empire, was it elective or hereditary, from <i>Julius Caesar</i> to <i>Julian</i> the Apostate	63
		<i>Restitution</i> , a curious question about it.	82
		<i>Rope-Dancing</i> , how ancient is that custom.	91
		<i>Responses</i> in the church, whether lawful for a woman?	126
		<i>Rain-Bow</i> , what's the reason of it?	135
		<i>Rival</i> , may one duel him?	160
		<i>Reason</i> , what is it?	194
		<i>Riches</i> , have they an intrinsic value?	237
		<i>Rain-Bow</i> , was it not before the flood, and can't the time of its appearance be predicted?	<i>ibid.</i>
		<i>Restitution</i> , a difficult case about it.	406
		<i>Restitution</i> , a difficulty concerning it.	414
		<i>Religion</i> , will not any sort of it save one, if one were true to its principles?	427
		<i>Remarriage</i> , is it in any case lawful?	450
		<i>Righteousness</i> of <i>Christ</i> , is it impured to justification?	459
		<i>Romances</i> , is it lawful to read 'em?	91
		<i>Rep-nance</i> , whether acceptable without sackcloth and ashes?	321
		<i>Rattle-Snake</i> , why will a squirrel run into its mouth?	337
		<i>Restitution</i> to the poor, a nice difficulty about it.	502
		<i>Rational</i> faculty, is it only a hand-maid to the intellect?	513
		<i>Religion</i> , which shou'd one choofe?	366

T A B L E.

Quest.	Page.	Quest.	Page.
<i>Reputation</i> , a nice enquiry about it	380	<i>Snow</i> , hail and frost, what's the cause of them?	69
<i>Resurrection</i> , shall we rise with the same numerical bodies?	381	<i>Sympathetical powder</i> , can it cure wounds at a distance?	71
S			
SOUL of an infant, what thoughts has it, and in what condition are its rational faculties?	1	<i>Shroveside</i> , what's the original of it?	72
<i>Spiritual World</i> , what <i>idea</i> can a man form of it?	2	<i>Seat</i> of the soul, whether was <i>Aristotle</i> , or <i>Cartes</i> , in the right about it?	74
<i>Separate Souls</i> , do they lose their individuation?	<i>ibid.</i>	<i>Scepticism</i> , what is it?	75
<i>Soul</i> , whether pre-existent?	4	<i>Soul</i> , does she always think?	76
<i>Soul</i> of <i>Tazarus</i> , whither went it, when he lay in the Grave?	5	<i>Stars</i> , to what purposes were they created, and have they any influence over human bodies?	123
<i>Souls</i> , are they all equal?	<i>ibid.</i>	<i>Senses</i> , may they be preserved in their vigour to old age?	128
<i>Sin</i> , whether can it be committed without an <i>idea</i> of it?	6	<i>Supplice</i> , when was it first instituted?	135
<i>Sea</i> , why salt?	<i>ibid.</i>	<i>Strings</i> , in union or octave, why do they sympathize?	44
<i>Swallows</i> , where go they in winter, and how do they subsist?	20	<i>Simon Magus</i> , had he erected a statue at <i>Rome</i> ?	149
<i>Souls</i> of brutes, are they rational?	22	<i>Soul</i> , in what part of the body is her seat?	194
<i>Serpent</i> , was it real that tempted our first parents?	36	<i>Sight</i> , whence proceeds it?	195
<i>Springs</i> , why upon the tops of mountains?	42	<i>Souls</i> of naturals, what's their defect?	197
<i>Souls</i> departed, are they concerned for their friends in this life?	<i>ibid.</i>	<i>Spirits</i> , how do they speak?	<i>ibid.</i>
<i>Sett</i> of philosophers, which is the best?	43	<i>Senses</i> , which of 'em can we best spare?	202
<i>Sound</i> , how does the wind convey it?	44	<i>Spell</i> , what is it, and whether lawful?	<i>ibid.</i>
<i>Screech-Owls</i> , ravens, toads, rats, why ominous?	45	<i>Souls</i> , how are they in our bodies?	204
<i>Suicide</i> , is it in any case lawful.	49	<i>Separate Soul</i> , whither goes she, and whether does she assume any vehicle.	205
<i>Soul</i> of man, wou'd she not know things to come, but that she's is hinder'd by gross organs?	56	<i>Souls</i> , has a man three of 'em?	206
<i>Sabbath</i> , was the meeting of the apostles, sufficient argument to change it?	57	<i>Separate Souls</i> , where are they lodged till the last day?	<i>ibid.</i>
<i>Soul</i> , when separate, can she assume body, and how does she accuate it?	58	<i>Separate souls</i> , do they know one another?	207
		<i>Souls</i> , upon their separation, go they immediately into joy or misery?	<i>ibid.</i>
		<i>Soul</i> , whither goes she upon leaving the body?	<i>ibid.</i>
			<i>ibid.</i>

T A B L E.

Quest.	Page.	Quest.	Page.
<i>Snow</i> , 's it white or black ?	210	<i>Swearing</i> , is it lawful ?	293
<i>Sneezing</i> , why occasioned by looking against the sun ?	212	<i>Sleep-walking</i> , an instance of it ?	297
<i>Skeleton</i> , prodigious, a question about it.	<i>ibid.</i>	<i>Sprinkling</i> , why more lawful than dipping ?	309
<i>Sacrament</i> , how must one who has omitted, receive it again ?	200	<i>Sun</i> in what place does he set, and where does he rise ?	388
<i>Salamander</i> , is there such a creature ?	229	<i>Singing</i> of psalms, why so neglected in families ?	293
<i>Soul</i> , whether by traduction or infusion ?	233	<i>Souls</i> , will they be equally happy in heaven ?	395
<i>Spider</i> , how does he poison a fly ?	388	<i>Soul</i> of an infant dying in the womb, whether must he be happy or miserable ?	395
<i>Smoke</i> , what becomes of it ?	235	<i>Sermons</i> , why seem they so long ?	406
<i>Sun</i> , what matter is it made of ?	236	<i>Suicide</i> , is the condemned criminal guilty of it, who executes himself ?	<i>ibid.</i>
<i>Sleep-Walkers</i> , your opinion of them	238	<i>Sexes</i> , will there be any in heaven ?	408
<i>Science</i> , whether theoretick or practical be preferable ?	241	<i>Senses</i> , which of 'em can we best want ?	409
<i>Separate Soul</i> , does she know how her body is treated ?	244	<i>Self-murther</i> , is it lawful in extreme misery ?	412
<i>Spirits</i> , 's it prudent to lodge where they haunt ?	248	<i>Socinianism</i> , was it in St. John's time ?	418
<i>Sea</i> , if higher than the earth, why do rivers run thither ?	252	<i>Scriptures</i> , are they not corrupted through copies and translations ?	419
<i>Sea</i> , why don't it overflow by reason of the rivers ?	253	<i>Spirit</i> , by what means becomes it visible ?	422
<i>Silk-worm</i> , when inclos'd in its web, how lives it ?	<i>ibid.</i>	<i>Sins</i> , committed in dreams, whether sins or no ?	424
<i>Spiritual Substance</i> , has it distinct parts ?	254	<i>Souls</i> of learned men, will they not be more perfect in the next world ?	431
<i>Serpent</i> , how cou'd it form an articulate speech ?	257	<i>Sins</i> , which are most destructive to soul and body ?	433
<i>Sin</i> , which the greatest before the flood ?	261	<i>Soul</i> , where is she when the man's in a swoon ?	435
<i>Saviour</i> , what testimonies have we of him in prophane history ?	262	<i>Songs</i> on religious subjects, would they promote the reformation ?	440
<i>Species</i> , is there any which has but one individual ?	264	<i>Soul</i> of woman, 's it inferior to the soul of man ?	444
<i>Singing</i> , is it proper in making love ?	272	<i>Sun</i> , was he ever totally eclipsed ?	447
<i>Sleep-walking</i> , a strange instance of it, with a question upon it.	280		
<i>Sin</i> may one continue in it, if one has bound ones self by an oath ?	291		

T A B L E.

Quest.	Page	Quest.	Page.
<i>Sun</i> , whence is he supplied with that Heat and motion?	448	<i>Solomon's</i> good house-wife, are there any such to be met with?	520
<i>Satyrs</i> and <i>Centaur's</i> have there been any such reasonable animals?	453	<i>Self-Murther</i> , can a condemned criminal be guilty of it?	536
<i>Serpent</i> in paradise, what form had it?	167	<i>Son</i> , may a father disinherite him for his wickedness?	537
<i>Sodom</i> , were all those persons damn'd that were burnt there?	168	<i>Something</i> what is it?	<i>ibid</i>
<i>Sin</i> against the Holy Ghost, what is it?	171	<i>Star</i> that appear'd at our Saviour's birth, what are your thoughts of it?	543
<i>Spirits</i> , how big are they?	44	<i>Soul</i> , does she contain the body, or the body-the soul?	353
<i>Sappates</i> , did he manage his wife prudently?	8	<i>Se arate</i> Soul how can she know an angel from a soul, or one soul from another?	354
<i>Shipping</i> was there any before <i>Noah</i> ?	189	<i>Star-falling</i> , your thoughts of it?	362
<i>Sympathy</i> and <i>Antipathy</i> what's the <i>Modus</i> of them?	321	<i>Son</i> , may he steal from a miserly father?	364
<i>Shipping</i> , were the ancients as well skill'd in it as the moderns?	326	T.	
<i>Soul</i> , is she active or unactive after death, till the resurrection?	<i>ibid.</i>	T ITULATION, what's the cause on't?	9
<i>Soul</i> , whither goes she immediately after death?	329	<i>Transmigration</i> of souls, what do ye think on't?	19
<i>Society</i> or <i>Solitude</i> , whether more preferable?	339	<i>Thunder</i> , what's the cause of it?	21
<i>Shells</i> , what's the true origin of those found upon the <i>Indian</i> coast?	346	<i>Tribes</i> , whither went ten of them?	25
<i>Sibils</i> , what think you of their prophecies?	350	<i>Time</i> and <i>Eternity</i> , how do they differ?	34
<i>Sapho</i> or <i>Behn</i> , whether the better poetess?	474	<i>Thules</i> of the ancients, where is it?	90
<i>Samaritan</i> character, or the vulgar <i>Hebrew</i> , whether the more ancient?	475	<i>Things</i> indifferent, whether unlawful if impos'd?	133
<i>Solomon</i> , what does he mean <i>Prov.</i> 30. 9?	482	<i>Trinity</i> , why is the text relating to it in <i>St. John's Epistle</i> , wanting in the old MS?	43
<i>Soul</i> , is she not thoughtless when separate?	498	<i>Troubles</i> , how do they destroy reason?	195
<i>Soul</i> , when she leaves this body, does she not put on another that's more subtle?	499	<i>Teneriff</i> , why those upon it can see clouds beneath, when those below it see none?	200
<i>Sabbath-Days</i> journey, how long is it?	503	<i>Tarantula</i> , is the story of it real?	226
		<i>Thief</i> , cou'd he be that day with our Saviour in <i>Paradise</i> , seeing Christ was three days in the grave?	252

Displey

T A B L E

Quest.	Page.
<i>Triple-Crown</i> , what pretence has the pope to it?	293
<i>Tree of Life</i> , and the tree of knowledge, were they different trees?	45
<i>Thoughts</i> how may we know our own from the suggestions of the devil?	434
<i>Talismans</i> , were they real, or imaginary?	452
<i>Trees</i> of knowledge and of life, of what kind were they?	166
<i>Temple of Solomon</i> , how long from the laying its Foundation to the 70 years captivity?	175
<i>Thoughts</i> , if vain, how may one discharge 'em?	183
<i>Trade</i> , a curious question about it.	191
<i>Tobacco</i> when first used in <i>England</i> ?	34
<i>Tobacco</i> , don't it infect the genuine purity of the breath?	33
<i>Tobacco</i> , is it unhealthful if immoderately used?	334
<i>Ten</i> , why do 10 nations exceed that number, without repeating some former character?	345
<i>Thoughts</i> how rose they first in mens minds?	350
<i>Tuck</i> , is it a lawful weapon in self-defence?	500
<i>Tythes</i> , is it the benefit of the church and state, shou'd they be paid in kind, or by composition?	532
<i>Trade</i> , injustice in it, with a question upon it?	536

U.

U <i>NICORN</i> , is there such an animal in nature?	42
<i>Usury</i> , is it a damning sin?	92
<i>Uz</i> , (a land) where lies it?	102
<i>Ungrateful Person</i> , what deserves he?	193
<i>Union</i> of the soul and body; what do ye think of it?	208
<i>Usurper</i> , who's the greatest?	221

Quest.	Page.
<i>Urine</i> , an emission of it, why occasion'd by putting a sleeping man's hand in cold water?	254
<i>Urim</i> and <i>Thummim</i> , what do they signify?	49
<i>University</i> how may a youth increase his learning and preserve his integrity there?	496

V.

V <i>OW</i> of marriage, will it pass for it?	389
<i>Vacuum</i> , whether it be or no?	8
<i>Viols</i> , turn'd in unison, why do they sympathize?	49
<i>Virgin</i> , what is meant by it, 1 Cor. 7. 36?	59
<i>Verses</i> , whether is <i>Greek</i> , <i>Latin</i> or <i>English</i> , the most difficult to make?	111
<i>Virgin Mary</i> , did she continue a virgin till her death?	122
<i>Virtuoso</i> , what d'ye think of him that wish'd men could multiply like plants?	98
<i>Vipers</i> , wherein consists their venom?	20
<i>Vigour</i> , is it possible that an old man shou'd recover it?	232
<i>Vertues</i> , does it consist in intention?	236
<i>Vice</i> and <i>Virtue</i> , is the former more difficult to a good, than the latter to an ill man?	242
<i>Vaudois</i> , have they maintain'd the purity of the christian faith?	64
<i>Vow</i> , made rashly, is it binding?	291
<i>Vow</i> never to marry, is it lawful?	394
<i>Visits</i> , and visions in sleep, how perform'd?	40
<i>Viper</i> , or mad dog, is there any specifick can cure its bite?	353
<i>Virgil</i> , what did he mean by his <i>Magni Memes</i> , <i>Ecl.</i> 4?	188

Virtual

T A B L E

Quest.	Page.	Quest.	Page.
<i>Virtual</i> belief in order to the sal- vation of the heathen, what d'ye mean by't ?	188	<i>Woman</i> , can she make any profi- ciency in learning ?	372
<i>Vacuum</i> , your thoughts of it ?	357	<i>Wind</i> , why so strong and vari- able ?	20
W.			
W IND, in our bodies, what is it, and whence pro- ceeds it ?	453	<i>Woman</i> , may one look upon her with pleasure ?	41
<i>Wife</i> , is it lawful for her to em- bezzle her husband's goods ?	460	<i>Wife</i> , leaving her husband for his poverty, what's to be thought of her ?	45
<i>War</i> , whether lawful amongst christian princes ?	166	<i>World</i> , what was it made of ?	54
<i>Wilkins</i> , Dr. universal character, what d'ye think of it ?	335	<i>Woman</i> , superannuated, is it a sin for a young man to marry her ?	63
<i>Wonders</i> and signs, how wrought by false prophets ?	336	<i>Whole Duty of Man</i> , who was the Author of it ?	64
<i>Winds</i> , what's the cause of their change ?	336	<i>Woman</i> should have power, &c. the meaning of that text, 1 Cor. 10. 11.	95
<i>Women</i> , why commonly fonder and falser than men ?	472	<i>Women</i> , should they sit promiscu- ously with the men at church ?	47
<i>Wicked</i> spirits. how do we wrestle with 'em ?	484	<i>Witches</i> , some remarks about 'em ?	153
<i>Wicked</i> spirits, in what sense are they the rulers of the darkness, &c ?	<i>ibid.</i>	<i>World</i> , does it hang upon no- thing ?	245
<i>Wicked</i> spirits. how are they in high places ?	<i>ibid.</i>	<i>Witches</i> , can they contract their bodies ?	255
<i>Wicked</i> spirits, if their high pla- ces are the region of the air, how are they rulers of the darkness &c ?	484	<i>Witch-Riding</i> , is there any truth in it ?	292
<i>Wife</i> , leaving her husband with- out provocation, what punish- ment is there for her ?	536	<i>Wife</i> is handsome ; if she really any happiness in se ?	391
<i>Wife's</i> portion unpaid, a nice que- stion upon it.	537	<i>Woman</i> , can she make any profi- ciency in learning ?	382
<i>Water</i> why will it rise into a jug, if a lighted paper be put into into it ?	360	<i>World</i> , is there any other besides this ?	393
<i>Wife</i> given to wine. how one may keep her chaste ?	371	<i>Wife</i> , if unruly, how must one reclaim her ?	408
Z.			
		Z ERA, and his <i>Aethiopians</i> , were they not the inhabitants of Prestor <i>Jobu's</i> country ?	488

F I N I S.

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
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26
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28
29
30
31
32
33
34
35
36
37
38
39
40
41
42
43
44
45
46
47
48
49
50
51
52
53
54
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